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Revised & Translated
by
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IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE

الحمد لله رب العالمين
صلاة وسلام على محمد عبده ورسوله

All Praise be to GOD, the Lord of the Worlds, prayers and peace be upon Mohammed His servant and Messenger.

(سبحانك لا علم لنا إلا ما علمتنا)

All praise be to You, we have no knowledge Except what You have taught us. (Surah 2 Verse 32.)
Dr Ahmad Zidan

Dr Ahmad Zidan was born on Monday 1st Ramadan 1360 H in Egypt, to a family from the house of Enan (Al Enan) who are direct descendants of Umar Ibn El Khattab, through his son Abd Allah Ibn Umar and his wife the daughter of El Hassan Ibn Ali ibn Abi Taleb and Fatimah Al Zahra’a (may Allah be pleased with them) the daughter of the Prophet Mohammed (pbuh) (1). Dr Zidan's ancestors came to Egypt from Al Madinah Al Munawwarah during the reign of Yazeed Ibn Mua'wia Ibn Abu Suffian.

He grew up in a family of renowned religious scholars and was endowed from an early age with a great sense of affinity for his religion, his grandfather, a eminent religious scholar of his time, taught him the Qur'an which he memorised by the age of ten. It was also his grandfather who instilled in him his strong sense of adherence to Islam, which served him well during the years he studied and traveled abroad.

Dr Ahmad Zidan received his early education in Egypt and undertook higher studies at universities in Europe and the U.S.A. obtaining his Ph.D. 1966.(Har) D.Sc.1969.(Gen) He has lectured at universities throughout the U.S.A. and Europe. He is a Professor of International Relations at the Institut Universitaire De Hautes Etudes International and has held a key position for several years in the Arabian Gulf region.

Dr Ahmad Zidan is the Chairman of the Muslim World Organisation, World Headquarters, based in England, U.K.
Mrs Dina Zidan

Mrs Dina Zidan is an English Muslim born to a Conservative Catholic family. She grew up and was educated in England, after successfully completing her academic studies she took an M.A. in comparative religion. She has lived and traveled extensively throughout the Middle East, Europe, Africa and the U.S.A and is an active writer on Islamic issues, particularly those which concern women. She was exposed to many translations of the Qur'an and continued to have great interest in it and its studies. She began to closely study the Qur'an giving special attention to its interpretations. Mrs Zidan is the co-translator of the Translation of the Glorious Qur'an.

(1) According to the officially certified documents and to the legal records of the Court of Mansoura dated 10th ZulQadah 1148 H. and 18th Shawwal 1180 H. and the record of the Court of Al Malik Al Saleh Cairo dated 13th Shawwal 1192 H. and the report of the Committee of Amir Sulayman Al Razzaz approved in 1200 H. and to the historical record of Al Manawi, Al Sakhawi and Ali Pasha Mubarak. Also according to the findings of genealogist Dr Mohamed Galal.

Other major works include:

* Translations of The Glorious Qur'an
* Comparative Religion
* The West's Arrogance Matched Only By Its Ignorance
* World Arrogance
* The Intrigues Of Ignorance
* Christianity Myth or Message?
* Effects of Interference in World Politics
* Concepts and Methods in International Relations
* Foreign Policy Analysis
* Strategic Studies
* Civilization of Islam
* The Battles of the Prophet
* Revitalisation of the Religion's Sciences
* The Rightly Guided Caliphs
1 - كتاب الإيمان

1 - عن أبي جِمْرَة قال: كنت أُترجم بين يدي عَبْدِ اللَّه بن عَبِيض وَبَيْنِ النَّاسِ، فَأَتَّهُ امرأة تسأله عن نبِيذ الجَر، فقال: إن وَفَّد عَبِيد الْقَبِيس أَنَّا رَسُول الله ﷺ، فقال رسول الله ﷺ: "أَلَمْ يَأْتِكُمْ نُبَيذُ الجَر؟" قالوا: ريبعة. قال: "مرحبًا بالقوم - أو بالوفد - غير حزابا ولا ندادي". قال: فقالوا: يا رسول الله، إنا نأتيك من شَقَّة بعيدة، وإن بيننا وبينك هذا الحب من كيفان مُعَدْنِر، وإننا لا نستطيع أن نأتيك إلا في شهر الحرام، فمَنْ آمِن فِي فَصِيلِ نُحْبِر بِه مَن وَرَاءَنا، وندخل به الجنة. قال: فأمرهم بأربع، ونهاهم عن أربع، قال: أَمَرْهُم بالإِيمَان بِاللَّه وَحَدَه وَقَالَ: "هَل تَدْرُون ما الإِيمَان بِاللَّه وَحَدَه؟". قالوا: الله وَرسوله أَصْحَابُ الْأَمْر، قال: "شَهَادَة أَنْ لَا إِلَه إِلَّا الَّذِي يُبَارَكَ بِاللَّه وَحْدَه". وأيامهم، قال: "إِنَّ مَعْذَكَ فِي حَيْدِه عَن أَبيه قال: وقال رسول الله ﷺ: "أَشْجَع عَبِيد الْقَبِيس - إن فيك لْحَصْلُتُين يُجيهم الله: الحَلْمُ والآناة".

1. The Book of Faith

1. It was related that Abu Gamra said: "While I was explaining what Ibn Abbas was saying to the people, a woman came to ask him about wine pots. He said that a delegation of Abd al Qais tribesmen came to the Messenger of God (Prayers & peace be upon him), then the Messenger of God (prayers & peace be upon him) asked them: "Where are you from?" They replied: "We are from the tribe of Rab'ia." He said to them: "Welcome, O people! (or O delegation!) You will neither suffer disgrace nor
will you grieve." Ibn Abbas said that they said: "O Messenger of God! We have come to you from afar and the infidel tribe of Mudar lies between you and us and we can only come to you during the Sacred Month. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise." Then Ibn Abbas said that he (prayers & peace be upon him) ordered them to do four things and forbade them from doing four things. He ordered them to believe in God alone and asked them: "Do you know what is meant by belief in God alone?" They replied: "God and His Messenger know best."

At that The Prophet (prayers & peace be upon him) said: "It means: "To testify that there is no god but God and that Mohammed is the Messenger of God. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. Then he forbade them four things, namely, Hantam, Dubba, Naqir and Muzaaffat, these were the names of pots in which alcoholic drinks were prepared. Shu'aba said: 'He may also have said Al Naqir or Al Muqayar.' The Messenger of God (prayers & peace be upon him) then said to them: "Remember this and convey it to the people you have left behind." And it was also related that Ibn Mu'adh added that his father said that the Messenger of God (prayers & peace be upon him) said to Al Ashag of the tribe of Abd al Qais: "You have two traits which God loves; tolerance and patience."

2 - عن أبي هريرة رضي الله عنه قال: كان رسول الله ﷺ يومًا بارزاً للناس، فأتاه رجل فقال: يا رسول الله ما الإيمان؟ قال: «أن تؤمن بالله وملائكته، وكتبه، ورسله، وؤمن بالبعث الآخر»، قال: يا رسول الله ما الإسلام؟ قال: «الإسلام أن تعبد الله ولا تشرك به شياً، وتقيم الصلاة المكتوبة، وتؤدى الزكاة المفروضة، وتصوم»
2. It was related that Abu Huraira said that one day the Messenger of God (prayers & peace be upon him) was sitting among some people when a man came to him and asked: "O Messenger of God, what is faith?" The Messenger of God (prayers & peace be upon him) replied: "Faith is to believe in God, His angels, His Book, the encounter with Him, His Messengers and the Day of Judgment." Then he asked: "O Messenger of God, what is Islam?" The Messenger of God (prayers & peace be upon him) replied: "Islam is to worship God alone and no one else, to establish prescribed prayer, to pay obligatory charity and to fast the month of Ramadan." Then he asked: "O Messenger of God, what are good deeds?" The Messenger of God (prayers & peace be upon him) replied: "The good deed is to worship God as if you can see Him, and if you cannot attain this then to worship Him as if He is looking at you." Then he asked: "O Messenger of God, when will be the Hour?" The Messenger of God (prayers & peace be upon him) replied: "The one who answers has no better knowledge of that than the one who asks, but I will tell you of its signs; the mother will give birth to her mistress,
this is one of its signs, and the contemptible will become the
chiefs of the people, this is one of its signs, and the camel herd-
ers will boast and compete with others in constructing lofty
buildings. this is one of its signs. And the Hour is one of five
things in the knowledge of God alone. The Prophet (prayers &
peace be upon him) then recited: "Certainly the knowledge of
the Hour is with God alone, and He sends down rain, and He
knows what is in the wombs. Nor does any soul know what is
shall earn tomorrow, nor does any soul know in which land it
shall die, indeed God is All-Knowing All-Aware." (Surah 31
verse 34) Then the man left and The Messenger of God
(prayers & peace be upon him) asked his companions to call
him to return, they looked for him but they saw nothing. The
Messenger of God (prayers & peace be upon him) said: "That
was Gabriel, he came to teach the people their Religion."

3 - عن سعيد بن المسيب عن أبيه رضي الله عنه قال: لما حضرت أبا طالب
الوفاة، جاءه رسول الله ﷺ، فوجد عنده أبا جهل وعبد الله بن أبي أمية بن المغيرة،
قال رسول الله ﷺ: يا عم، قل لا إله إلا الله، كنما أشهدُ لك بها عند الله. فقال
أبو جهل وعبد الله بن أبي أمية: يا أبا طالب أتغرب عن مثابه? فلم يزل
رسول الله ﷺ يعرضها عليه ويعيد له تلك المقالة، حتى قال أبو طالب آخر ما كلههم:
هو على مثابه عبد المطلب، وأبي أن يقول: لا إلا إله الله، فقال رسول الله ﷺ: "أما
والله لا استغفرن لك ما لم أن تنب عنك". فأنزل الله عز وجل: ﴿ما كان للنبي والذين آمنوا أن
يستغفروا للشرك كون ولما كانوا أوبل قرب من بعد ما تبين لهم أنهم أصحاب الجحيم﴾
[النور: 113] وأوضح الله تعالى في أبي طالب فقال ﷺ لرسول الله ﷺ: إنك لا تهدي من
أحبب ولكن الله يهدى من يشاء وهو أعلم بالمهتدين﴾[القصص: 56].

3. It was related that Sa'id ibn Al Musayyab said that his father said:
"When Abu Talib was about to die The Messenger of God
(prayers & peace be upon him) went to him and found Abu Jahl and Abd Allah ibn Abi Umairya ibn Al Mughira at his side. The Messenger of God (prayers & peace be upon him) said to Abu Talib: 'O my uncle! Say 'there is no god but God', and I shall bear witness to this for you before God.' Abu Jahl and Abd Allah ibn Abi Umairya said: 'O Abu Talib! Would you abandon the creed of Abd al Muttalib?' The Messenger of God (prayers & peace be upon him) repeatedly urged Abu Talib to say it and every time they repeated their words until Abu Talib spoke his last words saying that he would hold to the creed of Abd al Muttalib and refused to say that there is no god but God. Then The Messenger of God (prayers & peace be upon him) said: 'I will continue to seek God's forgiveness for you unless I am forbidden.' So the verse concerning him was revealed: 'It is not fitting for the Prophet (prayers & peace be upon him) and the believers to ask for forgiveness for the unbelievers, even though they be near of kin, after it has become clear to them that those are the inhabitants of Hell.'" (Surah 9 verse 113) And God Almighty also revealed to The Messenger of God (prayers & peace be upon him) regarding Abu Talib: "Surely you cannot guide whom you love, but God guides whom He pleases, and He knows best those who would be guided." (Surah 28 verse 56)
4. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) died and Abu Bakr became Caliph, some of the Arabs renegaded. Umar ibn Al Khattab told Abu Bakr: 'How can you fight those people when The Messenger of God (prayers & peace be upon him) said: 'I have been commanded to fight the people until they say 'There is no god but God', and whoever says that will have his life and property spared by me except if he breaks the law, and his reckoning will be with God.' Abu Bakr said: 'By God! I will fight those who reverse the prayer with the Zakat, the Zakat is the obligatory right to be taken from their property. By God! If they refuse to give as much as a she-kid as they used to do during the lifetime of The Messenger of God (prayers & peace be upon him), I will fight them for their refusal.' Then Umar ibn Al Khattab said: 'By God, it was nothing, but God guided Abu Bakr to fight, and I came to realise that he was correct.'"

5. It was related that Abd Allah Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I have been commanded to fight the people until they testify that no one has the right to be worshipped but God and that Mohammed is His Messenger, and to establish prayers and to give alms, so if they perform all this, then they save their lives and property from me.
except what is due in Islam, and their reckoning will be with God."

6 - عن المقداد بن الأسود رضي الله عنه أنه قال: يا رسول الله أرأيت إن لقيت
رجلًا من الكفّار فقاتله، فضرب إحدى يديه بسيف قطعتها، ثم لاذ منى بشجرة
 فقال: أسلمتُ الله، فأقتله يا يا رسول الله بعد أن قالها؟ قال رسول الله ﷺ: «لا
 تقتله» قال: فقتلت: يا رسول الله إنه قد قطع يدي، ثم قال ذلك بعد أن قطعتها،
 فأقتله؟ قال رسول الله ﷺ: «لا تقتله» فإن قتله فإنه بمزلته قبل أن تقتله، وإنك
 بمزلته قبل أن يقول كلامه التي قال.»

أما الأوزاعي وابن جريج ففى حديثهما: قال: أسلمت الله. وأما معاشر ففى حديثه:
فلما أهوت لاقتله قال: لا إله إلا الله.

6. It was related that Al Miqdad ibn Al Aswas said to The Messenger of God (prayers & peace be upon him) : "If I encounter one of the unbelievers and we fight and he strikes me with his sword and cuts my hand off and then took refuge under a tree and said: 'I submit to God,' should I kill him O Messenger of God, after his having said that?' The Messenger of God (prayers & peace be upon him) said: 'You should not kill him.' Al Miqdad said: 'O Messenger of God! But he had cut off my hand and then said the words?' The Messenger of God (prayers & peace be upon him) replied: 'You should not kill him, for if you did that he would be in the state you had been before killing him and you would be in the state he was in before he said those words.' " And it is related in Al Auzai and Ibn Juraij that he said:
"I submit to the will of God." Also it is related in Ma'mar's:
"When I moved to strike him down he said: 'There is no god but God.' "
7. It was related that Usama ibn Zaid said: "The Messenger of God (prayers & peace be upon him) sent us out in a battalion to Al Huruqa in Juhaina, and the next morning we launched an attack on them. A man from the Helpers and myself pursued one of their men and when we caught up with him he said: 'There is no god but God.' But I killed him and then felt uneasy about it. So I mentioned it to the Prophet (prayers & peace be upon him) and The Messenger of God (prayers & peace be upon him) said: 'Did you kill him after he had said: 'There is no god but God?' I said: 'O Messenger of God, he only said it to save himself from the sword.' He said (Prayers & peace be upon him): 'Did your open his heart to know whether he said it in truth or not?' And he repeated his words so many times that I wished I had not become Muslim before that day." Usama said that Sa'd said: "By God, I will never kill a Muslim unless Usama kills him." At this someone said: "Did not God say: 'And fight them until there is no more persecution and the Religion prescribed by God is fully established..."'(Surah 8 verse 39) So Sa'd said: "We have fought until there is no more persecution and you and your
companions wish to fight until there is persecution."

8. It was related that Safwan ibn Muhrez said that during the discord in the time of ibn Al-Zubair, Jundab ibn Abd Allah Al Bagalli sent a messenger to As's ibn Salama saying: "Assemble a group of your brethren so that I may speak to them." So when they gathered, Jundab came wearing a yellow cloak, he said: "Carry on with what you are talking about." As they spoke he removed his cloak from his head and said: "I have come only to talk to you about your Prophet, The Messenger of God (prayers & peace be upon him) sent a company of the Muslims to fight a
tribe of unbelievers. When the two armies encountered each other, a man from the unbelievers was killing the Muslims at will, so one of the Muslims sought an opportunity and killed him. We used to say that Muslim was Usama ibn Zayed, when he raised his sword to kill the unbeliever, that man said 'There is no god but God.' But Usama killed him. When the news of it reached the Prophet, he asked him what he had done, so he told the Prophet exactly what happened. The Prophet asked why had he killed him then. He said: "O Messenger of God, he was killing many of the Muslims." And he named many of those he had killed. "So I had to overcome him. But when he saw the sword he said 'There is no god but God.'" The Messenger of God (prayers & peace be upon him) said: "And then you killed him?" He said: "Yes." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" He said: "O Messenger of God, seek forgiveness for me." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" And he continued to say nothing but: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?"
2. The Book of The one who encounters God Almighty having certain faith shall enter Paradise

9. It was related that Uthman said that The Messenger of God (prayers & peace be upon him) said: "Whoever dies believing that there is no god but God will enter Paradise."

10. It was related that Abu Huraira (or Abi Sa'id), Al A'mash was not sure which one of the two, said: "On the day of the campaign of Tabuk, the people were famished. They asked: "O Messenger of God, may we slaughter our camels to eat and use their
fat?" The Messenger of God (prayers & peace be upon him) said: "Do so." He said then Umar arrived and said: "O Messenger of God, if you permit them to do that there will be insufficient mounts. So let them bring you whatever food they have left and invoke God's blessings over them, that maybe God will bless them." The Messenger of God (prayers & peace be upon him) said: 'Yes.' He called for a mat to be laid out, then he asked the people to gather what was left of their food. He said: One came with a handful of maize, and another came with a handful of dates, and yet another came with a piece of bread, and morsels of such food was gathered upon the mat. He said: Then The Messenger of God (prayers & peace be upon him) invoked blessings upon them and said: "Fill up your containers with this food." He said: They all took their needs and not one of them was left empty handed. And he said: They ate until they were satisfied and there was still food remaining. At that The Messenger of God (prayers & peace be upon him) said: "I bear witness that there is no god but God, and I am The Messenger of God (prayers & peace be upon him). Whoever encounters God without having the slightest doubt of these two verities will never be forbidden from Paradise."

11 - عن الصنابي - عن عبادة بن الصامست رضي الله عنه - قال: دخلت عليه وهو في الموت، فكتب، فقال: مهل؟ لم تكتبِ؟ فوالله لاتستشهدتُ لأشهدنَ لك، ولكن شفعتُ لأشنعِنك، ولكن استطعتُ لأشنعِنك. ثم قال: والله ما من حديث سمعته من رسول الله ﷺ لكم في خير إلا حدثكموه، إلا حديثاً واحدا، وسوف أحدثكموه اليوم، وقد أحيط بنفسى، سمعت رسول الله ﷺ يقول: من شهد أن لا إله إلا الله، وأن محمدًا رسول الله، حرم الله عليه النار."

11. It was related that Sunabihi went to Ubada ibn Samit as he was dying. he said: "I cried. At that he said to me: 'Wait, why are you
weeping? By God, if I should be asked to bear witness, I would surely testify for you. If I should be asked to intercede, I would surely intercede for you, and if I am able, I would surely do good for you.' Then he said: 'By God, I never heard anything from The Messenger of God (prayers & peace be upon him) which could have been of benefit to you without conveying it to you with the exception of this one hadith, which I shall relate to you today as I am soon to die. I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever bears witness that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him), God will prohibit the Fire from him.'

12- عن أبي هُرَيْرَةَ رضي الله عنه قال: كنتا قُدوِّوا حول رسول الله ﷺ، معنا أبو بكر وعمر ورضي الله عنهمما في نفر، رسول الله ﷺ من بين أظهرنا، فأبنا علينا، وخشينا أن يقتطع دوننا، فقللنا، فكنت أول من فزع، فخرجت أبضعي رسول الله ﷺ، حتى آتت حائطاً للنصران لبني النجار، فدرب به هلال أجد له باباً فلم أجد، فإذا ربيع يدخل في جوف حائط من بئر خارجة - والريع: الجدول - فاحتشرت فدخلت على رسول الله ﷺ، فقال: «أبو هُرَيْرَةَ». فقلت: نعم يا رسول الله، قال: «ما شأنك؟». قلت: كنت بين أظهرنا فقمت فأبنا علينا، فخشينا أن يقتطع دوننا، ففرعننا، فكنت أول من فزع، فأتيت هذا الحائط فاحتشرت كما يحتشر التغلب، وهؤلاء الناس ورائي. فقال: «يا أبا هُرَيْرَةَ». وأعطاني نعله وقال: «اذهب بنعل هاتين، فمن لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله، مُستيقنتا بها قلبه، فبشّره بالجنة». فكان أول من لقيت عمر فقال: ما هتان النعلان يا أبا هُرَيْرَةَ؟ فقلت: هتان نعل رسول الله ﷺ، يعني بهما: من لقيت يشهد أن لا إله إلا الله، مُستيقنتا بها قلبه، فبشّره بالجنة. قال: فضرب عمر بيده بين نَّذَرْي فخزَّرَت لا إست، فقال: ارجع يا أبا هُرَيْرَة، فرجعت إلى رسول الله ﷺ، فأجهشت بكاء، وركبت عمر فإذا هو على أثرى، فقال رسول الله ﷺ.
It was related that Abu Huraira said: "We were seated around The Messenger of God (prayers & peace be upon him), and Abu Bakr and Umar were among those present. The Messenger of God (prayers & peace be upon him) rose up and departed from us, he did not return and we feared that an enemy might attack him in our absence, so we rose up in apprehension. I was the first to be concerned, so I went to search for The Messenger of God (prayers & peace be upon him) and I reached a garden that belonged to Bani Al Najjar, a family of the Ansar. I walked around the garden looking for its gateway but could not find one. Then I spotted a stream flowing into the garden from outside, so I slid myself inside, where I found The Messenger of God (prayers & peace be upon him). He said: 'Is that you Abu Huraira?' I said: 'Yes, O Messenger of God.' He said: 'What is the matter.' I said: 'You were with us and then you departed and did not return, so we feared that an enemy might attack you in our absence, so we rose up in apprehension. I was the first to be concerned. So when I reached this garden I slipped inside like a fox, and those people are following me.' He said: 'O Abu Huraira, take my sandals and when you meet anyone outside the garden who bears witness that there is no god but God, being certain of that in his heart, then give him the glad tidings that he shall enter Paradise.' The first one I met was Umar, he said: 'Whose are these sandals, Abu Huraira?' I said: 'They belong to The Messenger of God (prayers & peace be upon him) and he has sent me
with them to give the glad tidings to anyone I meet who bears witness that there is no god but God, being certain of that in his heart, that he shall enter Paradise.' At that Umar struck me upon my chest and I fell upon my back. Then he said: 'O Abu Huraira, return.' So I returned to The Messenger of God (prayers & peace be upon him) and I was almost in tears. Umar was following me close behind. The Messenger of God (prayers & peace be upon him) said: 'What is the matter, Abu Huraira?' I said: 'I chanced to meet with Umar and I gave him the message with which you had sent me, he struck me upon my chest and caused me to fall on my back and told me to return.' At this The Messenger of God (prayers & peace be upon him) said: 'What made you do that, Umar?' He said: 'O Messenger of God, may my father and mother be redeemed for you, did you send Abu Huraira with your sandals to proclaim to anyone he meets who bears witness that there is no god but God, being certain of that in his heart, to give him the glad tidings that he shall enter Paradise?' He said: 'Yes.' Umar said: 'Do not do so, I fear the people will trust in it solely, let them continue doing good deeds.' The Messenger of God (prayers & peace be upon him) said: 'Let them do so.'
13. It was related that Mu'adh ibn Jabal said: "Once I was riding behind the Prophet (prayers & peace be upon him) nothing separated me from him but the rear of the saddle. The Prophet (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal.' I replied: 'Here I am, at your service, O Messenger of God!' We went on for an hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' And I replied 'Here I am, at your service, O Messenger of God!' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due to God from His servants?' I said: 'God and His Messenger know best.' He said: 'What is due to God from His servants is that they worship Him alone and do not associate partners with Him.' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due to from God to His servants if they do that?' I said: 'God and His Messenger know best.' He (prayers & peace be upon him) said: 'He will not chastise them.'
14. It was related that Mahmoud ibn al Rabi'a said that Utban ibn Malik said: 'I arrived in Madinah and met Utban, I said: I have been told a Hadith about you.' He said: 'I am suffering from an ailment in my eyes and so I sent to The Messenger of God (prayers & peace be upon him) saying: 'It is my greatest wish to invite you to honour my house with your presence and to pray in it so that I might take it as a place of prayer.' He said: 'The Prophet came with those of his Companions whom God pleased, he entered and offered prayer in my house and his Companions talked to each other, then they spoke concerning the hypocrites, and in particular about Malik ibn Dukhshum. They said that they wished the Prophet would invoke the curse of God upon him so that he would perish or suffer some misfortune. Meantime the Prophet finished praying and then said: 'Does not Malik ibn Dukhshum bear witness that there is no god but God and that I am indeed The Messenger of God (prayers & peace be upon him) ?' They said: 'Yes indeed he does so all the time, but not with sincerity.' He said: 'Whoever bears witness that there is no god but God and that I am The Messenger of God (prayers & peace be upon him) will not enter the Fire nor will its flames consume him.' Anas said: 'I was so moved by this Hadith that I asked my son to record it in writing and so he wrote it down.'

15- عن أبي سعيد الخدري رضي الله عنه: أنَّ أُنَاسًا من عبد القيس قدموا على رسول الله ﷺ فقالوا: يا نبي الله، إنَّا حَريَّة من ربيعة، وربيعة وبيك كَفَّارُ مَصرّ، ولا نقدر علَيكَ إلا في أشهر الحُرم، فعمرونا بأمرٍ نآمر به من وراءنا، وندخل به الجَنَّة إذا نحن أخذنا به، فقال رسول الله ﷺ: امركم بآربع، وأناكم عن أربع: أصبروا الله ولا تشركون به شيئًا، وأقسموا الصلاة، وأبتوا الزكاة، وصوموا رمضان، وأعطوا الخمسة من الغنائم.
15. It was related that Abu Sa'id Al-Khudri said that a delegation of Abd al Qais tribesmen came to the Messenger of God (prayers & peace be upon him) and said: 'O Prophet of God! We are from the tribe of Rab'ia and the infidel tribe of Mudar lies between you and us and we can only come to you during the sacred month. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise if we do it.' Then the Messenger of God (prayers & peace be upon him) said: 'I order you to do four things and forbid you from doing four things: To worship God alone and not to associate anything with Him. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. I forbid you four things, namely, Dubba, Hantam, Naqir and Muzaffat.' These were the names of pots in which alcoholic drinks were prepared. They said: 'O Prophet of God! What would you say about Al Naqir?' He (prayers & peace be upon him) said: 'It is a tree stump which they hollow out and you throw in it ripe and unripe dates, then you add water and leave it to ferment, then when it
is brewed you drink it. So if any of you drinks it he would strike
his own cousin with the sword.' He said: 'There was among the
delegation a man who had suffered a wound for that same rea-
son, but he hid it from The Messenger of God (prayers & peace
be upon him) because of his shyness. So I said: 'In what should
we drink O Messenger of God?' He said: 'From waterskins
whose necks are tied up by string.' They said: 'O Messenger of
God! Our land is full of rats that eat at the waterskins.' So The
Messenger of God (prayers & peace be upon him) said: 'Even if
the rats have eaten at it.' 'Even if the rats have eaten at it.' He
said that the Prophet of God told Al Ashag of the tribe of Abd al
Qais: 'You have two traits which God loves: tolerance and pa-
tience'."

16. It was related that Abu Zarr said: 'I asked The Messenger of
God (prayers & peace be upon him): 'Which are the best
deeds?' He said: 'To believe in God and to strive in His Cause.' I
asked: 'Which is the best slave to free?' He said: 'The most valua-
ble and highly priced to his master.' I asked: 'If I cannot do that?
He said: 'Help a craftsman or make something for someone who
cannot do anything for himself.' I said: 'O Messenger of God! I
am old and unable to do these things.' He said: 'Avoid wronging
the people, that will be a charity from you to yourself.'

17 - عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «لا يزال الناس يسألونكم عن
العلم حتى يقولوا: هذا الله خلقنا، فمن خلق الله. قال: وهو أخذ بيد رجل، فقال:
صدق الله ورسوله، قد سألتني إثنان وهذا الثالث. قال: قد سألتني واحد، وهذا
الثاني.

عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: لا يزالون يسألونك يا أبا هريرة
حتى يقولوا: هذا الله، فمن خلق الله. قال: فبينا أنا في المسجد إذ جاءني ناس من
الأشراب، فقالوا: يا أبا هريرة، هذا الله خلقنا، فمن خلق الله؟ قال: فأخذ حصي
بكتبه فرماهم به، ثم قال: قوموا قوموا، صدِّق خليلي ﷺ.

17. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "People will continue to question you about knowledge to the point that they will say: 'God created us, so who created God?' He said this while holding the hand of a man, and that man said: 'God and His Messenger are truthful, two people have just asked me that question and this is the third.' Or he said: 'One man has asked me and this is the second.' And it was also related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: 'People will continue to question you, O Abu Huraira, to the point that they will say: 'So there is God, but who created God?' he said: 'While I was in the Mosque some Bedouin came to me saying: 'O Abu Huraira, God created us, so who created God?' He said: 'I picked up some pebbles in my hand and threw them at them and said: 'Get out, my friend is truthful.' "

18- عن سفيان بن عبد الله التقي، رضي الله عنه قال: قلت: يا رسول الله، فل لي
في الإسلام قولاً لا أسأل عنه أحداً بعدك. وفي حديث أبي أسامة: غير كُث. قال: "قل:
آمنتُ بالله، ثم استقم".

18. It was related that Sufian ibn Abd Allah al Thaqafi said that he said: "O Messenger of God! Teach me something of Islam that I
would not ask anyone after you?" Abi Usama related: 'Anyone other than you.' He said: 'Say 'I believe in God' and thereafter be constant in doing good deeds.' "

19. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "All of the Prophets were given miracles, which miracles mankind believed in. But I have been given the Revelation which God Almighty revealed to me, and I hope to have the greatest number of devotees on the Day of Judgment."

20. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "By Him is Whose Hands is the soul of Mohammed, anyone of this nation, Jews or Christians, who hears of me and does not believe in that with which I have been sent and then dies disbelieving, shall be one of the dwellers of the Fire."

21. It was related that Abu Musa said: "Anyone who says: 'I am from the book of the Prophets and from the Messenger of Allah, and I know that the book of the living and the book of the dead,' that his books shall be accepted by Allah. And regarding anyone who says: 'I am from the book of the living and the book of the dead,' Allah shall accept them. And regarding anyone who says: 'I am from the book of the living and the book of the dead,' that his books shall be accepted by Allah."
21. It was related that Salih ibn Salih El Hamadany said that Sha'bi was asked by a man of Khurasan: "O Abu Amr, some of the people of Khurasan among us say that a man who frees his slavegirl and then marries her is as one who has ridden over a sacrificial animal." Sha'bi said: "Abu Burda ibn Abu Musa related to me that his father said that The Messenger of God (prayers & peace be upon him) had said: 'There are three who will be given a double reward, for the one from the People of the Book who believed in his Messenger and lived to witness the era of the Prophet (Mohammed) (prayers & peace be upon him) and who believed in him and followed him and bore witness to his truth, for such there is a double reward, and for the slave who fulfills his obligations to God Almighty and fulfills his obligations to his master, for such there is a double reward, and for the one who had a slavegirl and fed her well and taught her good manners and did that well and then freed her and then married her, for such there is a double reward. Then Sha'bi said to al Khurasani: 'Take this Hadith freely, you should know that a man used to travel to Madinah for a lesser Hadith than this.'"
22. It was related that Anas said that The Prophet (prayers & peace be upon him) said: "Whoever possesses the following three traits will have the sweetness of faith:-

That God and His Messenger are dearer to him above all else.

When he loves someone he does so only for God's sake.

That he despises to revert to atheism - after God has saved him from it - as much as he despises to be cast into the Fire."

23. It was related that Anas said that The Messenger of God (prayers & peace be upon him) said: "None of you will have attained faith until he loves me more than his father, his children and all mankind."

24. It was related that Anas said that The Prophet said: "By Him in Whose hands is my soul, no servant will have attained faith until he loves his neighbour." And it was also related that he said: "Until he loves for his brother what he loves for himself."

25. It was related that Al Abbas ibn Abd Al Muttalib said that he heard The Messenger of God (prayers & peace be upon him) say: "The one who is satisfied with God as his Lord and Islam as his Religion, and Mohammed as his Messenger, will taste the sweetness of faith."
26. It was related that Abd Allah ibn Amr said that The Messenger of God (prayers & peace be upon him) said: "There are four traits, whoever has them all is an utter hypocrite and whoever has one has that trait of hypocrisy until he gives it up. If he speaks he lies, if he is trusted he betrays, if he promises he breaks it and if he is an adversary he is vulgar." And it was also related that Abu Sufian said: "If one has one of those traits he has the trait of hypocrisy."

27. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are three traits in a hypocrite; When he speaks, he lies. When he promises, he fails. When he is trusted, he betrays."

28. It was related that Ka'b ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "The similitude of the believer is as the young plant, the wind flexes it, once it bends it
and then it straightens it, until it grows. But the similitude of the unbeliever is as the pine tree which is solid to its roots, nothing can bend it until it is broken once and for all." It was also related that "Once it straightens until its destiny is fulfilled. And the similitude of the hypocrite is as the pine tree solid to its roots, nothing affects it."

29. It was related that Abd Allah ibn Umar said: "We were with The Messenger of God (prayers & peace be upon him) when he said: 'Tell me the name of the tree which is like the Muslim, whose leaves do not fall and which gives fruit all the time.' Ibn Umar said: 'I thought of the date palm but I saw that Abu Bakr and Umar did not speak so I felt to shy to answer, when Umar knew he said: 'Had you answered, it would have been better for me than so and so.'"

30. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Faith consists of a little over seventy - or a little over sixty elements, the best of them is 'There is no god but God' and the least of them is removing harm from the way, and shyness is a part of faith."
31. It was related that Abu Qatada said: "We were in a group sitting with Umran ibn Husain and among us was Bashir ibn Ka'b. That day Umran related that the Messenger of God (Prayers and peace be upon him) said: 'Shyness is the best virtue', or he said 'shyness is the best of virtues.' Then Bashir ibn Ka'b said: 'We have read in some books that a part of it is serenity and devotion to God Almighty and a part of it is weakness.' He said that Umran became so angry that his eyes reddened and he said: 'I am relating the Hadith of The Messenger of God (prayers & peace be upon him) to you and you argue about it?' Umran repeated the Hadith, Abu Qatada said that Bashir then repeated what he had said. Then Umran became angry, and we told him: 'O Abu Nujaid, he is one of us and he does not mean any harm.'"

32. It was related that Abu Shuraih al Khuza'I said that the Prophet (prayers & peace be upon him) said: "Whoever believes in God and the Last Day, let him be good to his neighbour, and whoever believes in God and the Last Day, let him honour his guest, and whoever believes in God and the Last Day, let him
33. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one whose neighbour is not safe from his harm will not enter Paradise."

34. It was related that Takiq ibn Shihab said: "The one who initiated giving the speech before the prayer on the Feast day was Marwan. A man rose up and told him: 'The prayer should be before the speech.' So he said: 'This practice has been abandoned.' Then Abu Sa'id said: 'That man has fulfilled his responsibility, I have heard The Messenger of God (prayers & peace be upon him) say: 'If any of you see something wrong he must try to change it with his hand, and if he is unable then with his tongue, and if he is unable then with his heart, and that is the weakest of faith.'"
35. It was related that Abd Allah ibn Masoud said that The Messenger of God (prayers & peace be upon him) said: "All the Prophets God Almighty sent before me had disciples and companions among their people who followed their ways and heeded whatever he enjoined upon them. Then after them there followed a succession of people who said what they did not practice, and practiced what they were not enjoined to do. Whoever strives against them with his hands is a believer, and whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, and beyond that there is not even a mustard seed weight of faith. Abu Rafa said: 'I told Abd Allah ibn Umar that, and he did not accept it, then Ibn Masoud arrived in Qanah and Abd Allah ibn Umar asked me to come with him to visit him. I went with him and when we were seated I asked Ibn Masoud about this Hadith and he related it exactly as I had related it to Ibn Umar.'"

36. It was related that Zirr ibn Hubaish said that Ali ibn Abu Talib said: "By The One Who splits the grain and created every living soul, the unlettered Prophet gave me a pledge that no one would love me except a believer and no one would hate me except a hypocrite."
37. It was related that Al Bara'a said that the Prophet said concerning the Helpers (Al Ansar): "No one would love them except a believer, and no one would hate them except a hypocrite, and whoever loves them God will love him, and whoever hates them God will hate him."

38. It was related that Abu Hurairah said that The Messenger of God (prayers & peace be upon him) said: "Faith will find its refuge in Madinah, as the snake finds refuge in its hole."

39. It was related that Abu Hurairah said: "I heard The Messenger of God (prayers & peace be upon him) say: 'As for the people of Yemen, they have more compassion and humility. Faith is Yemeni and wisdom is Yemeni. Serenity is a trait of goatherds and shepherds, and pride and conceit is a trait of those who keep camels, those who abide in tents before dawn."

40. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Hardness of heart and severity are in the East and faith is in the people of Hijaz."
41. It was related that Aisha said: "I said: 'O Messenger of God! Ibn Juda'an used to keep his womb relations and feed the poor during the times of ignorance. Will that benefit him?' He said: 'That will not benefit him because he did not ever say 'My Lord forgive me my sins on the Day of Judgment.'"

42. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "You will not enter Paradise until you believe, and you will not believe until you love one another, shall I tell you of something which if you do it, you will love each other? Spread peace among yourselves."

43. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The fornicator does not commit fornication while he is a believer, and the thief does not..."
steal while he is a believer, and the drunkard does not intoxicate himself while he is a believer." Abu Huraira added to that: "No well respected man who is admired by the people forcibly snatches the property of others without right while he is a believer." It was also related by Hammam: "The believers raise their eyes in respect to him, he is not a believer when he forcibly snatches without right." And he added: "None of you is a believer when he steals from something he has been entrusted with, so beware of committing such a thing, so beware of committing such a thing."

44. It was related that Abu Huraira said that the Prophet (prayers and peace be upon him) said: "A believer is never harmed twice by the same thing."

45. It was related that Abu Huraira said: "Some of the Companions of the Prophet came to him and asked: "We had thoughts of which we deemed were unbefitting to speak." He said: "It came to you?" They said: "Yes." He said: "This is clarity of faith."
46. It was related that Abd Al Rahman ibn Abi Bakra said that his father said: "We were seated among a group with the Messenger of God (Prayers and peace be upon him), then he said: 'Shall I tell you what are the greatest sins?' He repeated the question three times. 'Associating anything with God, disobedience to parents, bearing false witness.' The Messenger of God (prayers & peace be upon him) reclined, and then sat up and repeated it until we wished for him to cease."

47. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Abstain from the seven most destructive things." It was said: "O Messenger of God, what are they?" He said: "Associating anything with God, magic, killing the soul which God has forbidden except by right, devouring usury, devouring the wealth of orphans, desertion of the battlefield, slandering of an innocent believing woman."

48. It was related that Abd Allah ibn Umar said that the Prophet (Prayers and peace be upon him) said on the Farewell Pilgrimage: "Woe to you! Do not return to unbelief after me, striking at one another's necks."
49. It was related that Abu Uthman said: "When Ziyad made his claims, I met Abu Bakra and I asked him: 'What is it? I have heard Sa'd ibn Abi Waqqas say: 'My ears have heard the Messenger of God (prayers & peace be upon him) saying: 'Whoever claims a father other than his true father knowingly will be prohibited from entering Paradise.' Abu Bakra said: 'And I have heard it also from the Messenger of God (prayers & peace be upon him).'"

50. It was related that Abu Dharr said that he heard the Messenger of God (prayers & peace be upon him) say: "Anyone who claims a father other than his true father knowingly is an unbeliever. And whoever deliberately claims anything which is not his is not one of us. Let him await his place in the Fire. And anyone who calls another an unbeliever or says he is the enemy of God, while he is not, he has oppressed him."

51. It was related that Abd Allah ibn Masoud said that a man asked
The Messenger of God (prayers & peace be upon him): "Which sin is the most grievous?" He said: "To associate an equal to God Who is The One who created you." The man asked: "And what is the next most grievous after that?" He said: "To kill your child from fear of poverty." The man asked: "And what is the next most grievous after that?" He said: "To commit adultery with your neighbour's wife." Then God Almighty revealed: "And they do not invoke with God any other god, nor kill any soul God has forbidden, except by right, nor commit adultery, and whoever does this shall meet the price of sin." (Surah 25 verse 68)

52. It was related that Jabir ibn Abd Allah said that a man came to the Prophet and said: "O Messenger of God, what are the two determining characteristics?" He said: "Anyone who dies without attributing any partner to God will enter Paradise and anyone who dies while attributing any partner to God will enter the Fire."


34
53. It was related that Abu Aswad al Diyly said that Abu Dharr said: "I went to the Prophet (prayers & peace be upon him) when he was sleeping wearing white garments. Then I went to him again and he was still sleeping, then I went to him when he had woken up and I sat beside him. He said: 'Anyone who says: 'There is no god but God,' and then dies believing in that will be admitted to Paradise.' I said: 'Even if he has committed adultery and theft?' He said: 'Even if he committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' Upon the fourth time he said: 'Even so despite Abu Dharr's dislike of it.' He said that Abu Dharr went away repeating: "Even so despite Abu Dharr's dislike of it."

54. It was related that Abd Allah ibn Masoud said that the Prophet said: "Whoever has as much as the weight of an atom of pride in his heart will not be admitted into Paradise." A man said: "People like to dress well and to wear fine shoes?" He said: "God is beauty and He loves beauty, and pride is rejection of rights and oppression of the people."

55. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are two traits in people which are equal to disbelief: To deny one's lineage
and to wail over the deceased."

56. It was related that Zaid ibn Khalid al Juhni said that The Messenger of God (prayers & peace be upon him) led the dawn prayer at Hudaybiyah. There was sign of it having rained during the night. After completing the prayer he turned to the people and said: "Do you know what God Almighty has said?" They said: "God and His Messenger know best." The Prophet said: "God has said: 'Some of My servants came as believers this morning and some as unbelievers, those who said 'It has rained from the Bounty and Mercy of God' were believers in Me and disbelieved in the stars. Those who said 'It has rained because of the ascent of a certain star' disbelieved in Me and believed in the stars."

57. It was related that Al Shu'abi said that Jarir said that he heard the Prophet say: "The servant who absconds from his master is ungrateful until he returns to him." Mansour said: "By God, this Hadith was related from the Prophet. But I dislike for anyone to relate anything to me especially here in Basrah."
58. It was related that Jarir said that the Prophet said: "If a servant absconds from his master, his prayer will not be accepted."

59. It was related that Amr ibn Al As said that he heard The Messenger of God (prayers & peace be upon him) saying out loud: "Indeed! The relatives of my father - meaning so and so - are not my friends, but indeed God and the righteous believers are my friends."

60. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "God does not deny a believer the reward for any good deed. He rewards him for it in the life and in the Hereafter, but the unbeliever, God rewards him for whatever charity he does for God's sake in this world until he dies then there is no reward for him in the Hereafter."
61. It was related that Talha Ibn Ubaidallah said that a man from Najd approached the Messenger of God (prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near and asked the Messenger of God (prayers & peace be upon him) about Islam, the Messenger of God (prayers & peace be upon him) replied: "You have to establish prayer five times over the course of a day and night." The man asked: "Are there any other prayers due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary prayers, and you have to fast the month of Ramadan." The man asked: "Is there any other fasting due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary fasting." The Messenger of God (prayers & peace be upon him) then said to him: "You have to give the obligatory charity." The man asked: "Is there any other charity due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may give voluntary charity." As the man was leaving he said: "By God! I will do neither more nor less than that!" The Messenger of God (prayers & peace be upon him) said: "If he does as he says, then he will be successful." And it was also related that he said that The Messenger of God (prayers & peace be upon him) said: "He and his father will be successful if they do as he says." Or he said: "He and his father will be admitted to Paradise if he does as he says."
62. It was related that Ibn Umar said that the Prophet said: "Islam was established upon five pillars, the Oneness of God, the establishment of prayer, the payment of alms, the fasting of Ramadan and the Pilgrimage." A man asked: "The Pilgrimage and the fasting of Ramadan?" He said: "No, fasting Ramadan and Pilgrimage." This is what I heard The Messenger of God (prayers & peace be upon him) say."

63. It was related that Abd Allah ibn Amr said that a man asked the Messenger of God (Prayers & peace be upon him): "Whose Islam is good?" He (prayers & peace be upon him) replied: "The one who feeds others and greets those who he knows and those who he does not know."
64. It was related that Ibn Shumasa al Mahri said: "We were with Amr ibn al As when he was dying. He cried for a long time and turned his face towards the wall, so his son said: 'O father, did not The Messenger of God (prayers & peace be upon him) give you glad tidings? did not The Messenger of God (prayers & peace be upon him) give you glad tidings?' Shumasa said: 'He turned his face towards them and said: 'The best of our deeds is to certify that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him), I have gone through three stages, you have seen me when there was no one who detested The Messenger of God (prayers & peace be upon him) more than I, and I had no wish other than to get hold of him and kill him. If I had died in that state I would have been one of the inhabitants of the Fire. When God opened my heart to Islam I went to the Prophet and said: 'Extend your right hand for me to give you my pledge of allegiance.' When he extended his right hand I withdrew my hand. He said: 'O Amr, what is it?' I said: 'I wish to make a condition.' He said: 'What condition?' I said: 'That I should be forgiven.' He said: 'Do you not know that Islam wipes out all previous sins and migration wipes out what was before it and that pilgrimage wipes out what was before it?' Then I felt that there was no one more be-
loved to me than The Messenger of God (prayers & peace be upon him) nor was anyone more respected to me than him so that I could not gaze upon his face fully. And if I were to be asked to describe him I would be unable to because I never gazed upon his face fully. And if I had died in that state I would have hoped to be among the people of Paradise. Then I was appointed to a position of responsibility and I do not know how I acted in that. When I die I do not wish for any wailing woman or fire to accompany me, when you bury me cover me well with dust and remain around my grave for as long as it takes you to slaughter a camel and divide its meat so that I may enjoy your company and see what reply I shall give to the messengers of my Lord."

65. It was related that Abd Allah ibn Masoud said that the Messenger of God (prayers & peace be upon him) said: "To abuse a Muslim is evil and to kill one is disbelief."

66. It was related that Abd Allah ibn Masoud said that some people asked The Messenger of God (prayers & peace be upon him): "O Messenger of God, will we be charged for our deeds in the time of ignorance before Islam?" He said: "Whoever becomes a devout Muslim will not be questioned about them, but whoever is an evildoer will be charged for his deeds in the time of ignorance and in Islam."
67. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) related that God Almighty said: "When My servant intends to do a good deed but does not do it, I will record a reward for him. But if he does it, I will record ten rewards for him. And if he intends to commit a sin I will forgive him as long as he does not do it. But if he commits it I will record the like of it for him." The Messenger of God (prayers & peace be upon him) said that the angels said: "Our Lord, Your servant intended to commit a sin - and God is all aware of His servants - He said: 'Watch him, if he commits it record for him the like of it but if he desists from it then write it for him as a reward, as he desisted for My sake.'" The Messenger of God (prayers & peace be upon him) said: "If any of you is a devout Muslim every good deed he does will be recorded as ten times the like of it in reward. It even will be multiplied to seven hundred times in reward. And every sin he commits will be recorded as the like of it until he encounters God Almighty."
68. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God forgives my people the sins they intended to do as long as they do not speak of them nor commit them."

69. It was related that Abd Allah ibn Amr ibn al As said: A man asked The Messenger of God (prayers & peace be upon him): "Whose Islam is the best?" He replied: "The one who avoids harming other Muslims with his hands or his tongue."

70. It was related that Urwa ibn al Zubair said that Hakim ibn Hizam said that he asked The Messenger of God (prayers & peace be upon him): "Before I became Muslim I used to perform charitable deeds, free the slaves and preserve good relations with my blood relatives, will I be rewarded for those deeds?" The Messenger of God (prayers & peace be upon him) replied: "When you became Muslim all your good deeds remained with you."

71. It was related that Hudhaifa said: "We were with the Messen-
ger of God (Prayers and peace be upon him) when he said: 'Count how many people have embraced Islam.' The narrator said: 'We said: 'O Messenger of God, do you worry about us while we number six to seven hundred?' He said: 'You do not know, you may be put to test.' The narrator said: 'So we were put to test to the point that none of us dared to pray except in secret.'"

72. It was related that Ibn Umar said that the Prophet said: "Islam began as something alien, and it will return to being alien as it began, until it is gathered between the two Mosques just as the snake returns to its hole."
73. It was related that Urwa ibn al Zubair said that Aisha, the wife of the Prophet, told him: "The Messenger of God (prayers & peace be upon him) at first began to receive Revelations in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of Hir'a where he would worship God continuously for many nights before returning to his family. He would take his food with him for his sojourn and then return to Khadija and go back once again with more food until suddenly the Truth descended upon him while he was in the cave of Hir'a. The angel came to him and asked him to read. The Prophet (Prayers and peace be upon him) replied: 'I do not know how to read.' The Prophet (prayers & peace be upon him) added: 'The angel then held me and pressed me so hard that I could bear it no longer, he then released me and again asked me to read and I replied: 'I do not know how to read.' At which
he held me again and pressed me a second time until I could bear it no more. He then released me and asked me again to read, but again I replied: 'I do not know how to read.' At which he held me for a third time and pressed me and then released me and said: 'Read: In the Name of your Lord Who created * Created mankind from a Clinging Zygote * Read! And your Lord is the Most Noble. * Who taught by the pen. * Taught mankind what he did not know' (Surah 96 verses 1-5) Then The Messenger of God (prayers & peace be upon him) returned with the Revelation his whole body shaking and his heart beating rapidly until he reached Khadija and said: 'Cover me! Cover me!' They covered him until his fear had subsided and then he told her everything that had happened and said: 'I fear that something may happen to me.' Khadija replied: 'Never! By God, God will never disgrace you. You keep good relations with your kin, you are truthful, you help the poor and the destitute, you serve your guests generously and you assist the deserving who are beset by adversity.'" Khadija then accompanied him to her cousin Waraq ibn Nawfal ibn Asad ibn Abd al Uzza, who during the pre-Islamic days had become Christian and used to write Arabic script. He wrote from the Bible in Arabic as much as God wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraq: "Listen to the account of your nephew, O my cousin." Waraq ibn Nawfal asked: "O my nephew, what have you seen?" The Messenger of God (prayers & peace be upon him) described all that he had seen, and Waraq said: "This is the same one (angel) who keeps the secrets, whom God sent to Moses. I wish I were young and could live until the time when your people will drive you out." The Messenger of God (prayers & peace be upon him) asked: "Will they drive me out?" Waraq replied in the affirmative and said: "Anyone who ever brought such as you now bring was treated with hostility, and if
I should remain alive until the day when you will be driven out
then I will give you my fullest support."

74 - عن يحيى قال: سأله:Aba سلمة: أنتُ القرآن أنتُ قلب؟ قال: "يا أبا
المدثر" فقال: أو "أقرأ" فقال: سأل جابر بن عبد الله رضي الله عنه: أنتُ
القرآن أنتُ قلب؟ قال: "يا أبا المدثر" فقال: أو "أقرأ" قال جابر: أخذ
ما حدثنا به رسول الله ﷺ، قال: "جاورت بحراً شهراً، فلما قضيت حوارة نزلت،
فاستبطن بطن الوادي، فنديت، فنظرت أمامي وخلفي وعن يميني وعن شمالي فلم
أر أحداً، ثم نوديت، فنظرت فلم أر أحداً، ثم نوديت، فرفعت رأسي فإذا هو على
العرض في الهواء، يعني جبريل عليه السلام، فأخذتني رجفة شديدة، فأتيت خديجة
قالت: دقووني، فدثروني، فصبروا عليّ، فأنزل الله ﷺ وجل: "يا أبا المدثر"
قُمْ فأنذر 3 وربك فكِّير 3 وثبتك فطهر ...»

74. It was related that Yahya said: "I asked Abu Salama which
verses of the Qur'an were the first to be revealed?" He said: "O
you encovered." I said: "Or 'Read.'" He said: "I asked Jabir ibn
Abd Allah which verses of the Qur'an were the first to be re-
vealed?" He said: "O you encovered." I said: "Or 'Read.'" Jabir
said: "I am relating to you what The Messenger of God (prayers
& peace be upon him) related to us. He said: 'I spent one month
upon Hir'a then I descended from there into the depth of the
valley where I heard my name called out, I looked in front and
behind, to my right and to my left, but saw no one at all. Again
my name was called out and I looked but saw nothing. Then I
was called again and lifted my head up and saw Gabriel out-
spread before me seated upon a throne on the horizon. I started
shaking from fear, I reached Khadija and said: 'Cover me, so they
covered me and poured water over me. Then God Almighty re-
vealed: "O you encovered * Arise and warn * And magnify
your Lord * And purify your garments." (Surah 74 verses 1-4)
75. It was related that Anas ibn Malik said: "God Almighty bestowed the revelation upon The Messenger of God (prayers & peace be upon him) until he died. And The Messenger of God (prayers & peace be upon him) received more revelation on the day he died than any other day.


48
فاستفتح جبريل، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد
قيل: وقد بعث إليه؟ قال: قد بعث إليه، ففتح لنا، فإذا أنا بهارون، فرجب ودعا لي بخير، ثم عرج بنًا إلى السماء السادسة، فاستفتح جبريل، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد بعث إليه؟ قال: قد بعث إليه، ففتح لنا، فإذا أنا موسي، فرحب به، ودعا لي بخير، ثم عرج بنًا إلى السماء السابعة، فاستفتح جبريل، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، فظهر إلى البيت المعمور، وإذا هو يدخله كل يوم سبعون ألف ملك، لا يعودون إليه، ثم ذهب بي إلى السدرة المنتهى، وإذا ورقها كاذن الفيلة، وإذا شارها كالقاليل، قال:
فلم ما غشيها من أمر اللّه ما عشت تغيرت، فما أحد من خلق اللّه يستطيع أن يрестه من حسنها، فنحو اللّه إلى ما أرحى، ففرض على خمسين صلاة في كل يوم وليلة، فنزلت إلى موسي، فقال: ما فرض ربك على أمتتك؟ قلت: خمسين صلاة، قال:
raq - which is a long white mount between the sizes of a donkey and a mule, whose stride was the length of its vision." He said: "I rode it until I reached Al Aqsa Mosque in Jerusalem and tethered it where the prophets used to tether their mounts. Then I entered the Mosque and I prayed two Rakat and went out. Gabriel came to me with two vessels, one of wine and one of milk. I chose the milk and Gabriel (peace be upon him) said: 'You have chosen instinctively.' Then he ascended with me to the nearest heaven, on reaching the nearest heaven Gabriel said to the gatekeeper of the heaven: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and we saw Adam. He welcomed me and prayed for me. Then he ascended with me until he reached the second heaven and he said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found the two maternal cousins Jesus, son of Mary, and Yahya (John the Baptist), son of Zakaria. They both welcomed me and prayed for me. Then he ascended with me until he reached the third heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Yusef who had been endowed with half of all beauty. He welcomed me and prayed for me. Then he ascended with me until he reached the fourth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied:
'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Idris. He welcomed me and prayed for me, God Almighty said: "And We raised him high in Heaven." (Surah 19 verse 57). Then he ascended with me until he reached the fifth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Aaron. He welcomed me and prayed for me. Then he ascended with me until he reached the sixth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Moses. He welcomed me and prayed for me. Then he ascended with me until he reached the seventh heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel.' He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Abraham leaning his back upon the wall of the Sacred House in Heaven (Al Bait Al Ma'mur) into which seventy thousand angels enter every day and they do not return to it again. Then we went to the Tree of the extreme limit, whose leaves were as large as elephant ears and whose fruits were as large as pottery jars. And by the Command of God the Tree was covered by that which none of God's creation can describe. And God revealed to me what He willed and then God enjoined fifty prayers on my followers over every day and night. When I returned with this order from God, I passed by Moses who asked me: 'What has God enjoined upon
your followers?’ I replied: ‘Fifty prayers.’ Moses said: ‘Go back to your Lord and seek a reduction for your followers will not be able to bear it. I tried the Children of Israel likewise and they were unable.’ So I returned to my Lord and I said: ‘O my Lord! Reduce it for my followers.’ God reduced it by five. Then I returned to Moses and told him of it, he said: ‘Go back to your Lord and seek a reduction for your followers will not be able to bear it.’ So I continued to return to my Lord and then back to Moses until God said: ‘O Mohammed! These are five prayers for every day and night and each prayer is equal to ten, and so they are all equal to fifty in reward. Whoever intends to do a good deed but does not do it, I reward him the equal of it. But if he does it, I will record it for him as ten. And whoever intends to commit a sin, but does not do it, nothing will be recorded for him, but if he commits it then it will be recorded as one sin.’ I descended until I reached Moses and I told him, so he said: ‘Go back to your Lord and ask Him for another reduction. The Messenger of God (prayers & peace be upon him) said: ‘I replied, I have returned to my Lord and I feel shy now of asking my Lord again.

77 - عن ابن عباس رضي الله عنهما فقِال: سَرَنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ والميْتَةَ، فَمَرَّنَا بِبَوَادٍ، فَقَالَ: «أَيُّ وَادٌ هَذَا؟» فَقَالَا: وَادٌ الأَرْقَاقٍ، فَقَالَ: «كَأَنَّى أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلامَ - فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَا يَحْفَظُهُ دَاَوْدُ - وَلَدَعَ اِصْبِعَهُ فِي أَذِينِهِ، لُهَ جَوْرًا إِلَى اللَّهِ عَلَى التَّلْبِيَةِ، مَارَا بِهِذَا الْوَادِي»، فَقَالَ: فَسَرَنَا حَتَّى أَتَيْنَا عَلَى نَافِقٍ حِمَرَاءٍ، عَلَيْهِ جِبَةٌ صَوِّفٌ، خَيْطَمَ نَافِقَهُ نِيفٌ خَلْبِيَةٌ، مَارَا بِهِذَا الْوَادِي مِلْبِسُ». 77. It was related that Ibn Abbas said: "As we journeyed from
Makkah to Madinah with The Messenger of God (prayers & peace be upon him) we passed by a valley. He asked: 'Which valley is this?' They said: 'The valley of Al Azraq.' The Prophet said: 'It is as if I am seeing Moses now - then he described his complexion and his hair - which Dawoud the narrator could not recall. He kept his fingers in his ears and called out loud to God Almighty saying: 'I am at Your service my Lord!' as he passed through this valley.' Then we went on until we reached a track through the mountain. He asked: 'Which track is this?' They said: 'It is the Harsha or Lift track.' He said: 'It is as if I am seeing Jonah mounted upon a red she-camel wearing a woolen cloak. The reins of his she camel were of date palm fibre and he passed through the valley saying: 'I am at Your service my Lord!'"

from those of his descendants." He said: "Two vessels were placed before me, one of milk and one of wine. It was said to me 'choose whichever you wish'. So I chose the milk and drank it. Then he said: 'I was guided to chose instinctively. But if you had chosen the wine your followers would have been astray.

79. It was related that Abd Allah ibn Omar said: "One day The Messenger of God (prayers & peace be upon him) told the people about the Antichrist. He said: 'God Almighty is not one eyed, but the Antichrist has a sole eye on the right, his eye is like a floating grape.' He said that The Messenger of God (prayers & peace be upon him) said: 'I saw a vision in which I saw myself close to the Kabah and there was a man there whose complexion was brown, a most handsome man. His hair was neither too curly nor too straight with water dripping from his head. His hands were placed upon the shoulders of two men, and between the two of them he circumambulated the Kabah. I asked: 'Who is he?' They said: 'He is Jesus the son of Mary.' Then I saw a man behind him with very curly hair who was blind in his right eye, he resembled Ibn Qatan the Antichrist. He was circumambulating the Kabah with his hands placed upon the shoulders of
two men. I asked: 'Who is he?' They said: 'He is the Antichrist.'"

80. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "I found myself standing in the rocky tract and the Quraish were questioning me concerning my Night Journey. They asked me about Jerusalem which I did not recall, I was perturbed as never before. Then God displayed it before my eyes and I was able to answer them any question they asked. I saw myself amid a group of Prophets, Moses (peace be upon him) was standing in prayer and he was a robust looking man like the men of the tribe of Shana'a. I saw Jesus the son of Mary (peace be upon him) standing in prayer, he closely resembled Urwa ibn Masoud al Thaqafi and Abraham (peace be upon him) standing in prayer. And the closest to him in resemblance is your companion - he meant himself -. Then the time for prayer was due and I led them, upon completing the prayer a man said: 'O Mohammed, this is Malik, the Keeper of Hellfire, so greet him.' I turned towards him but he greeted me first."
81. It was related that Abd Allah ibn Masoud said when The Messenger of God (prayers & peace be upon him) was taken on the Night Journey his journey terminated at the Farthest Lote Tree in the sixth Heaven. Everything that ascends from earth is held there and everything that descends from above it is held there. He said: "And the Tree was covered by that which cannot be described." (Surah 53 verse 16) He said: "It was furnished in gold. There The Messenger of God (prayers & peace be upon him) was given three: Five prayers, the concluding verses of Surah 'The Heifer', forgiveness for whoever of His servants who does not associate partners with God."

82. It was related that Al Shaybani said: "I asked Zirr ibn Hubaish (may God be pleaded with him) concerning the verse in which God Almighty revealed: 'So he was in nearness to him most near.' (Surah 53 verse 9) Zirr said that Ibn Masoud (may God be pleased with him) told him: "The Prophet saw Gabriel (peace be upon him) with six hundred wings."
It was related that Ibn Abbas (may God be pleased with them) said regarding the revelation: "The heart (of Mohammed) in no way falsified that which he saw...And certainly he saw him at another time." (Surah 53 verses 11 & 13) this meant that the Prophet saw Gabriel twice in his heart."
84. It was related that Masruq said: 'I was reclining in the house of Aisha (may God be pleased with her) when she said: 'O Abu Aisha, there are three things which if anyone speaks of any one of them he will have lied a great calumny about God Almighty.' I asked: 'What are they?' She said: 'Whoever asserts that Mohammed saw his Lord has lied a great calumny.' He said: 'I was reclining and so I sat to attention and said: 'O mother of the believers, allow me to take my time, did not God Almighty say: 'And he saw him on the clear horizon.' (Surah 81 verse 23) and 'And certainly he saw him at another time.' (Surah 53 verses 13) She replied: 'I was the first one of this nation to question The Messenger of God (prayers & peace be upon him) about that and he said: 'That was Gabriel (peace be upon him) and I never saw him fully except on those two occasions, I saw him descending from the heavens and his form outspread between the earth and the sky.' She also said: 'Have you not heard that God said: 'Nor sight can reach Him, but He can reach all sight, He is the Subtle, the All Aware.' (Surah 6 verse 103.) and have you not heard that God said: 'And it is not for any mortal that God should speak to him, except by revelation, or from behind a veil, or by the sending of a Messenger, to reveal whatever He pleases by His Command, surely He is the Most High, the All Wise.' (Surah 42 verse 51) and she said: 'Whoever asserts that The Messenger of God (prayers & peace be upon him) has concealed anything from the Book of God has invented the greatest calumny against God Almighty.' God Almighty has said: 'O Messenger, convey that which has been revealed to you from your Lord, and if you do not, then you would not have conveyed His Message. And God will protect you from the people, and God does not guide the unbelieving people.' (Surah 5 verse
67) She said: 'And whoever asserts that he can tell what will happen tomorrow has invented the greatest calumny against God Almighty. And God Almighty has said: 'Say, no one knows the Unseen in the heavens and the earth except God, and they do not know when they will be raised.' (Surah 27 verse 65)."

And it was also related that Dawoud narrated the same and added: "She also said: 'If Mohammed had ever sought to conceal anything revealed to him he would have concealed the verse: 'And when you said to he who who God had graced with His Guidance and to whom you had granted liberty, and become your ward: 'Keep your wife and fear God.' And you concealed in your heart that which God will show, and you fear the people while you should more rightly fear God. So when Zaid put an end to his marriage with her, We joined you to her in marriage, so that there would be no blame on the believers for marrying the former wives of their wards, when they have put an end to their marriage with them. And God's Command is to be accomplished.' (Surah 33 verse 37)"

85- عن أبي موسى رضي الله عنه قال: قام فينا رسول الله ﷺ بخمس كلمات، فقال: "إن الله عز وجل لا ينام، ولا ينفعه أن ينام، يخفض النسط ويرفعه، يرفع إليه عمل الليل قبل عمل النهار، وعمل النهار قبل عمل الليل، حجابه النور - وفي رواية: النور - لو كشفه لأحرقت سبعات وجهه ما انتهى إليه بصرة من خلقه.

85. It was related that Abu Musa said: "The Messenger of God (prayers and peace be upon him) was standing amid us when he mentioned five things to us saying: 'God Almighty does not sleep, it does not befit Him to sleep, He is the One Who lowers and raises the scales, at night all the days deeds are raised to Him and in the day all the nights deeds are raised to Him. The Light is His veil, if He were to lift it the magnificence of His counte-
nance would obliterate His creation to the extent of His vision."

86 - عن أبي هريرة رضي الله عنه: أن آناً قلنا لرسول الله ﷺ: يارسول الله، هل نرى ربنا يوم القيامة؟ فقال رسول الله ﷺ: هل تضرَّرون في القمر ليلة القدر؟ قالوا: لا يارسول الله، قال: هل تضرَّرون في الشمس لين دونها سحاب؟ قالوا: لا، قال: فنأكلنْ تروه كذلك، يجمع الله الناس يوم القيامة، فيقول: من كان يعبد شيئاً فليلعبه، فيتبع من كان يعبد الشمس الشمس، ويتبع من كان يعبد القمر القمر، ويتبع من كان يعبد الطوارئ الطوارئ، ويقص هذى الأمة فيها منافقة، فأنبأوه الله تعالى في صورة غير صورته التي يعرفونها، فيقولون: أنا يركب، فيقولون: نعود بلله منك، هذا مكاننا حتى يأتينا ربنا فانذا جاءه ربنا عرفناه. فتيتهم الله تبارك وتعالى في صورته التي يعرفونها، فيقولون: أنا يركب، فيقولون: أنا ركوب الله يبولم: اللهم سلم سلم، وفيه جهان كلابش مثل شوك السعدان، هل رأيت السعدان؟ قالوا: نعم يا رسول الله، قال: فإنها مثل شوك السعدان، غير أنه لا يعلم ما قدَّر عظمها إلا الله، تَتَجَفُّ الناس بأعمالهم، فمنهم لوق ( يعني) بعمله، ومنهم المجازى حتى ينجى، حتى إذا قُرَّ الله من القضاء بين العبد، وأراد أن يخْرِج برسومته من آراء من أهل النار، أمر الملائكة أن يخرجوا من النار من كان يُشَكُّ به بالله شيئاً من أراد أن يرحمه، من يقول: لا إله إلا الله، فيعرفونهم في النار، يعرفونهم باثر السجود، تأكل النار من ابن آدم إلا أن السجود، حرَّر الله على النار أن تأكل أيثر السجود، فيخْرِجون من النار قد انجِشوا، فِيَصْبُّ عليهم ماء الحياة، فينبئون منه كما ينبئ الموايا في حُمَّال السبيل، ثم يفسَّر الله تعالى من القضاء بين العباد، ويبعى رجل مقبل بوجهه على النار، وهو آخر أهل الجنة دخولاً جنّاً، فيقولون: آي رب أصرف وجهي عن النار، فإنه قد قصِّبى ريحها، وأحرقى ذاكها، فيدعو الله ما شاء الله أن يدعوه، ثم يقول اللهم تبارك وتعالى: هل قبَّيت إن فعلت ذلك بك أن تسأل غيره؟

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It was related that Abu Hurairah said: "The people said: 'O Messenger of God! Will we see our Lord on the Day of Judgment?" He replied: 'Do you doubt that you will see the full moon on a clear night in the middle of the month?' They replied: 'No, O Messenger of God!' He said: 'Do you doubt that you will see the sun when there are no clouds?' They replied: 'No.' He said: 'You will see Him likewise. On the Day of Judgment God will gather the people and He will order them to follow what they used to worship. Thus will some follow the sun, and some will follow the moon, and some will follow those who misled them, and only
this nation will be left with its hypocrites. God will turn to them in a form they will not recognize and say: 'I am your Lord.' They will say: 'We seek refuge in God from you and we shall stay here until our Lord comes to us and when our Lord comes to us we will recognize Him.' Then God will turn to them in the form which they will recognize and say: 'I am your Lord.' They will say: 'Yes indeed, You are our Lord.' And they will follow Him. Then God will call them and a bridge will be laid across Hell and I shall be the first to cross it with my followers. No one except the Messengers will then be able to speak and on that Day they will say: 'O God! Save us, O God! Save us.' There will be hooks like the thorns of Sa'dan in Hell, have you seen the thorns of Sad'an? The people said: 'Yes, O Messenger of God.' He said: 'These hooks will be like the hooks of Sad'an but no one knows how big they are except God and they will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment and then get out of Hell, until when God completes His Judgment over His servants and intends mercy on whoever He pleases from the people of Hell, He will order the angels to remove those who worshipped Him alone from the Fire. The angels will recognize them from the traces of their prostration and take them out, as God has not permitted the Hell Fire to consume such traces. Thus will they be removed from the Fire, it will consume their entire bodies except for the traces of their prostrations. They will emerge as mere skeletons, then the Water of Life will be poured upon them and they will bloom like seedlings on the bank on a flowing river. Then when God has completed the Judgment of His servants, a man will remain between Hell and Paradise, he will be the last man from the people of Hell to enter Paradise, as he emerges from the Fire he will say: 'O my Lord! Turn the Fire away from my face as its wind has dried me and its steam has burnt me.'
God will ask him: 'If I grant you this favour will you ask for anything else?' Then he will say: 'No by Your Glory! And he will make many promises to God that he will not ask for anything else. God will then turn the Fire away from his face. Then he will be taken towards Paradise and he will see its delights and he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me approach the gates of Paradise.' God will ask him: 'Did you not promise that you would not ask for anything else? Woe to you, son of Adam, how you break your promises!' He will say: 'My Lord! I do not wish to be the most wretched of Your servants.' God will say: 'If I grant you this favour will you ask for anything else?' He will say: 'No, by Your Glory! I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. God will then allow him to approach the gates of Paradise. When he reaches them and he sees its delights and pleasures he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me enter Paradise.' God will say: 'May God be merciful to you, O son of Adam! How treacherous you are! Did you not make many promises that you would not ask for anything else?' He will say: 'My Lord, I do not wish to be the most wretched of Your servants.' And he will beseech God Almighty until God Almighty laughs at his persistence. Then God will allow him to enter Paradise and will tell him to ask for as much as he wishes. He will do so until he fulfills all his desires. Then God will say: 'Ask for more of anything.' And when he fulfills all his desires God will say: 'All this is granted to you and the like of it besides.'" It was also related that At'a ibn Yazid said that Abu Said Al Khudri and Abu Huraira said that God will not refuse him anything he asks. Abu Huraira said that The Messenger of God (prayers & peace be upon him) said that God Almighty told that man: 'This is for you and the like of it.' Abu Said said to Abu Hu-
raira: 'O Abu Huraira, God said: 'This is for you and ten times the like of it.' Abu Huraira said: 'I do not recall The Messenger of God (prayers & peace be upon him) saying other than: 'All this is granted to you and the like of it besides.' Abu Said said: 'I bear witness that I recall that I heard The Messenger of God (prayers & peace be upon him) say: 'This is for you and ten times the like of it.' Abu Huraira said: 'That man will be the last man to enter Paradise.'"

87. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "The inhabitants of the Fire are those who shall abide in it and indeed they shall neither die nor live. But those who will be punished therein for their sins God will cause to perish until they will be reduced to ashes, then intercession will be granted them and they will be gathered together and dispersed over the waters of the rivers of Paradise, and it shall be said: 'O dwellers of Paradise pour water over them!' And they shall flourish like seedlings in a down-pour." A man among the people gathered said: 'It is as if The Messenger of God (prayers & peace be upon him) dwelt in pastures.'"

88- عن أنس بن مسعود رضي الله عنهما: أن رسول الله ﷺ قال: "آخر"

88. It was related that Anas and Ibn Masoud (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: “The last man to enter Paradise will be a man who will walk once and then stumble once and then be burnt
by the Fire once, then when he passes it he will turn back to it and say: 'Glory to The One Who has saved me from you, God Almighty has bestowed upon me that which He did not bestow to any in former or later times.' Then a tree will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something else.' He will say: 'No, by Your Glory I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter another tree more beautiful that the first will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something else.' He will say: 'No, by Your Glory I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter a tree of even greater beauty than the other two will be brought before him at the gate of Paradise and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water and I shall not ask You for anything else.' God Almighty will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes, my Lord, indeed I will not ask You for anything else.' So his Lord will pardon him his temptation for what he cannot resist and He will bring him near to it. When he is brought near he will hear the voices of the dwellers of Paradise and he will say: 'O my Lord, let me enter it.' God Almighty
will say: 'O son of Adam, what will put an end to your asking? Would you be content with the entire world and all that is in it? He will say: 'O my Lord, do You mock me even though You are the Lord of the Worlds?' Ibn Masoud laughed and asked: 'Why don't you ask me what I'm laughing at?' They said: 'Why are you laughing?' He said: 'The Messenger of God (prayers and peace be upon him) laughed likewise.' Then they asked: 'O Messenger of God, why are you laughing?' He said: 'Because the Lord of the Worlds laughed when the man said: 'O my Lord, do You mock me even though You are the Lord of the Worlds?' He will say: 'I am not mocking you, but I can command whatever I please.'"

89. It was related that Abu Zubair said that when Jabir ibn Abd Allah was asked about the revival he said: 'On the Day of Resurrection we will arrive in this manner, see and take heed, con-
cerning those who will be raised up. He said: 'The people will be gathered together one after the other with all the idols they worshipped. Then God Almighty will come and ask: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'We are unsure until we look at You directly.' And He will appear to them graciously and will go before them and they will follow Him, and all of humanity whether he is a hypocrite or a believer, will be given a light, and upon the bridge of Hell will be hooks and spikes which will ensnare whoever God pleases. Then the lights of the hypocrites will be extinguished and the believers will be saved, and the first to achieve salvation will be a group of seventy thousand whose faces will shine with the brightness of the full moon, and they will not be called to render account. Then there will follow after them directly a group of people whose faces will shine as the brightest stars in the heavens. And so on, until the stage for intercession is reached, those who will be permitted to intercede will do so until the one who says: 'There is no god but God' and has in his heart even the weight of a barley grain of goodness will be removed from the Fire. Then they will be taken to the courtyard of Paradise and the dwellers of Paradise will start to sprinkle water over them until they will flourish like seedlings in a downpour and their burnt skins will be restored. They will beseech their Lord until the bounty of the worlds will be granted them and ten times the like of it.'
90. It was related that Yazid al-Faqir said that he had been anxious to learn about an opinion of the Khwaraj. So he went among a group to perform the Pilgrimage and to ask the people there about it. He said: 'We were passing through Madinah where we met Jabir ibn Abd Allah seated beside a column speaking to the people about the Messenger of God (prayers and peace be upon him). When he spoke of the inhabitants of the Fire, I asked: 'O Companion of The Messenger of God (prayers & peace be upon him). what is this you are saying while God Almighty has said: '...Surely whosoever You admit into the Fire, You have indeed brought to disgrace, and there shall be no helper for the evildoers.' (Surah 3 verse 192) and '...whenever they attempt to come out of it, they shall be driven back to it...' (Surah 32 verse 20) So what are you saying?' He said: 'Do you read the Qur'an?' I said: 'Yes.' He said: 'Have you heard about the noble rank to which God Almighty will raise Mohammed?' I said: 'Yes.' He said: 'Indeed Mohammed will be raised to a noble rank by which God Almighty will permit whoever He pleases to be removed from it. Then he described the Path and how the
people will cross it and said: 'I fear I cannot recall everything but I do remember that the people will come out of the Fire after having been in it.' He said: 'They will come out of it looking like the wood of the ebony tree.' He said: 'They will enter a river from one of the rivers of Paradise and will bathe in it, and then they will emerge as white as paper.' We turned around and said: 'Woe to you! Do you think an old man would lie about The Messenger of God (prayers & peace be upon him)?' So we returned and by God we all believed him except one man. Abu Nu'aim related the same.

91. It was related that Anas ibn Malik said that the Messenger of God (prayers and peace be upon him) said: "Four people will be removed from the Fire and brought before God Almighty. One of them will look back and say: 'O my Lord, You have removed me from it, do not throw me back into it again.' And God Almighty will spare him from it."

92. "Abi Hurbah Rabi'ullah (May the blessings of Allah be upon him) related: 'Anas ibn Malik said: 'Four people will be removed from the Fire and brought before God Almighty. One of them will look back and say: 'O my Lord, You have removed me from it, do not throw me back into it again.' And God Almighty will spare him from it."

70
وامر الملائكة فسجدوا لك، اشتفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فقولوا: إن ربي غضب اليوم عصبي لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنها نهاني عن الشجرة فغضبته، نفسي نفسى؛ اذهبوا إلى غيري، اذهبوا إلى نوح. فيأتيون نوحًا عليه السلام فقولون: يا نوح أنت أول الرسل إلى الأرض، وسماء الله تعالى عبادًا شكورًا، اشتفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم: إن ربي قد غضب اليوم غضبًا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنها كانت لي دعاية دعوت بها على قومي، نفسي نفسى، اذهبوا إلى إبراهيم عليه السلام. فيأتيون إبراهيم يقولون: أنت نبي الله وخليله من أهل الأرض، اشتفع لنا إلى ربك، ألا ترى إلى ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد غضب اليوم غضبًا لم يغضب قبله مثله، ولا يغضب بعده مثله، وذكر كلامه، نفسى نفسى، اذهبوا إلى غيري، اذهبوا إلى موسى عليه السلام.

فيقولون: يا موسى أنت رسول الله فضل الله تعالى برسالته وتبكيله على الناس، اشتفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم موسى: إن ربي قد غضب اليوم غضبًا لم يغضب قبله مثله، ولن يغضب بعده مثله، وإنها قلت نفسًا لم أومر بقتلها، نفسى نفسى، اذهبوا إلى عيسى. فيأتيون عيسى عليه السلام:

فيقولون: يا عيسى أنت رسول الله، وكلمت الناس في المهد، وكلمة مناه آلمها إلى مرير وروح منه، فاشترف لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم عيسى: إن ربي قد غضب اليوم غضبًا لم يغضب قبله مثله، ولن يغضب بعده مثله.

ولم يذكر له ذنبًا - نفسى نفسى، اذهبوا إلى غيري، اذهبوا إلى محمد. فيأتيون:

فيقولون: يا محمد، أنت رسول الله وخاتم الأنبياء، وعقر الله لكي ما تقدم من ذنيك وما تأخر، اشترف لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فأطلق فاتئ تحت الارض، فاقع ساجدًا لميبي، ثم يفتح الله عليه ويبقيه من محامده وحسن النهاة عليه شيئًا لم يفتحه لأحد قبلي، ثم قال: يا محمد أرفع رأسك، سل تعطه. اشترف
92. It was related that Abu Huraira said: "One day some meat was brought to the Messenger of God (prayers and peace be upon him) and a shoulder was offered to him which was his favourite part. He cut a portion from it and said: 'On the Day of Resurrection I will lead mankind, Do you know the reason for that. God Almighty will assemble all of humanity from former and later times onto one plain on the Day of Resurrection. Then the voice of the herald will be heard by all of them and the sight will penetrate all of them and the sun will come near. The people will be so agonised and fearful that they will not bear it and they will be unable to stand. Some of them will say to each other: 'Look at the anguish we are in, see what has beleaguered us. Look for someone to intercede for us with your Lord.' Some will say: 'Go to Adam.' And they will go to Adam and say: 'O Adam, you are the father of mankind, God created you with His Hand and breathed of His spirit into you and commanded the angels to prostrate before you. so intercede for us with your Lord, look at what we have been beleaguered with.' Adam will say: 'Indeed my Lord is angry as He has never been before nor will be again. He forbade me to approach the tree and I disobeyed Him. I am fearful for myself, I am fearful for myself. Go to someone else, go to Noah.' And they will go to Noah and say: 'O Noah, you are the first Messenger sent on earth and God Almighty called you a 'grateful servant'. so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again.
There is a curse which originated from me with which I cursed my people. I am fearful for myself, I am fearful for myself. Go to someone else, go to Abraham. They will go to Abraham and say: 'O Abraham, you are The Messenger of God and the one He called His 'friend' from all the beings of the earth, so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again. I remember my misconceptions, I am fearful for myself, I am fearful for myself, go to someone else, go to Moses.' And they will go to Moses and say: 'O Moses, you are The Messenger of God, God blessed you with His messages and conversed only with you of all the people. So intercede for us with your Lord, look at what we have been beleaguered with.' Moses will say to them: 'Indeed my Lord is angry as He has never been before nor will be again. I slew a man without right, I fear only for myself, I fear only for myself. Go to Jesus (peace be upon him).' And they will go to Jesus and say: 'O Jesus, you are the Messenger of God and you spoke to the people from the cradle, and you are His word which he sent down upon Mary and you are of His spirit, so intercede for us with your Lord, look at what we have been beleaguered with.' Jesus will say: 'Indeed my Lord is angry as He has never been before nor will be again - he did not mention any of his sins - I am fearful for myself, I am fearful for myself. Go to someone else, go to Mohammed (prayers & peace be upon him).' And they will come to me and say: 'O Mohammed, you are the Messenger of God and the seal of His Messengers. God forgave you all your former and later sins, intercede for us with your Lord, look at what we have been beleaguered with.' Then I will go and approach beneath the Throne and fall prostrate before my Lord, then God Almighty will reveal to me and inspire me to praise Him in praises which He has never before revealed, He will say:
'Mohammed, lift up your head and ask and it shall be granted, intercede and intercession will be permitted. I will raise up my head and say: 'O my Lord, my people, my people.' It will be said: 'O Mohammed, bring those of your people who are not called to account to the right gate of Paradise. They will share another door with the people other than this door.' The Prophet then said: 'By Him in Whose Hand is Mohammed's soul, the distance between the two doors of Paradise is as great as the distance between Makkah and Hajar, or the distance between Makkah and Basrah.'

93. It was related that Anas ibn Malik said that the Messenger of God said: "I will be the first to intercede for Paradise and no Messenger of all the Messengers before has been followed as I have been followed. And indeed there will be a Messenger from among the Messengers who was followed only by one man of his people."

94. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "On the Day of Resurrection I will approach the gate of Paradise and will ask for it to be opened, the gatekeeper will say: 'Who are you?' I will say: 'I am Mohammed.' He will say: 'I have been commanded concerning you that I should not open it to anyone before you.'"
95. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Every Messenger has a prayer which will be granted and every Prophet hastened to use his prayer. But I have kept my prayer to intercede for my people on the day of Resurrection, and it will be granted, if God pleases, for everyone of my nation who dies without associating anything with God Almighty."

96. It was related that Abd Allah ibn Amr said: "The Messenger of God (prayers and peace be upon him) recited the words of God Almighty which Abraham said: 'My Lord, they have led many people astray, then whoever follows me he is surely of mine...' (Surah 14 verse 36) and Jesus (peace be upon him) said: 'If You chastise them, they are Your servants, and if You forgive them indeed You are the Almighty, the All-Wise.' Then he lifted his hands up and said: 'O Lord, my people, my people' and he wept. So God Almighty said: 'O Gabriel go to Mohammed and ask him
-although it is in God Almighty's knowledge: 'Why do you weep?' Gabriel went to him and asked and The Messenger of God (prayers & peace be upon him) repeated what he had been saying. At this God Almighty said: 'O Gabriel, go to Mohammed and say: 'Indeed We will please you concerning your people and will not displease you.' "

97 - عن جابر رضي الله عنه: أن الطفل بن عمرو الدوسي أتي النبي عليه الصلاة والسلام فقال:
يا رسول الله هل لك في حصن حصين ومنعة؟ قال: حصين كان لدوس في الجاهلية، فأبي ذلك النيب عنده للذئ دخل الله للأنصار، فلما هاجر النبي صلى الله عليه وسلم إلى المدينة هاجر إليه الطفل بن عمرو، وهاجر معه رجل من قومه، فاتجهما لمدينة فمرض فجزع. فأخذ مشاقص له فقطع بها برجمته، فخشيت يداه حتى مات. فمرأ الطفل بن عمرو في منامه، فرأوا وهيبته حسن، ورأوا مغطى يديه، فقال له: ما صنع بك ربك؟ فقال: غفر لي بهجرته إلى نبيّه صلى الله عليه وسلم، فقال: مسالى أراك مغطى يديك؟ قال: قبل لي: لن نصلح منك ما أفسدت. فقضىها الطفل على رسول الله صلى الله عليه وسلم. فقال رسول الله صلى الله عليه وسلم: "اللهم وليذه فيه فأغفر."

97. It was related that Jabir said that Al Tufail ibn Amr Al Dawsy came to the Prophet and said: "O Messenger of God, do you have a fortress to protect you from any harm?" He said: "Before Islam I was using a fortress belonging to a man of Al Dawsy." But thereafter the Prophet preferred what God Almighty gave the Ansar. When the Prophet migrated to Madinah Al Tufail ibn Amr joined him there accompanied by a man from his tribe who disliked Madinah and then fell ill and could not tolerate it, so he picked up a dagger and cut his fingers tips, joints and wrists and his hands bled profusely until he died. Al Tufail ibn Amr saw him in a dream with a pleasant countenance but his hands were covered. He asked him: "What has your Lord done with you?" He replied: "He has forgiven me because of my migration to His
Prophet." So he said: "Why are your hands covered?" He replied: "It was said to me 'We shall not heal what you have cut off yourself.'" Al Tufail related this to The Messenger of God (prayers & peace be upon him) and The Messenger of God (prayers & peace be upon him) said: "Please God forgive him for what he has done to his hands."

98. It was related that Abu Huraira said: "When the verse was revealed 'And warn your nearest relations.' (Surah 26 verse 214) the Messenger of God (prayers and peace be upon him) summoned the Quraish and they assembled. whereupon he warned them all, then he warned certain tribes saying: 'O sons of Ka'b ibn Luayy, save yourselves from the Fire, O sons of Murra ibn Ka'b, save yourselves from the Fire, O sons of Abd Shams, save yourselves from the Fire, O sons of Abd Manaf, save yourselves from the Fire, O sons of Hashim, save yourselves from the Fire, O sons of Abd al Muttalib, save yourself from the Fire, for I have no power in anything from God except that I keep my bond of relationship to you."
99. It was related that Abbas ibn Abd al Muttalib said that he asked The Messenger of God (prayers & peace be upon him):

"O Messenger of God, Abu Talib was your fervent defender, have you helped him at all?" He said: "Yes, he will be in the most shallow part of the Fire, and except for me he would have been in the deepest part of Hell."

100. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) said: "Of all the inhabitants of the Fire Abu Talib will suffer the least, and he will wear two shoes which will make his brain boil."
It was related that Husain ibn Abd Al Rahman said: "I was with Said ibn Jubair when he asked: 'Which of you saw a shooting star last night?' I said: 'I did.' Then is said: 'I had not been awake at prayer but had been stung by a scorpion.' He said: 'So what did you do?' I said: 'I used magic.' He said: 'What made you do that?' I said: 'Because of the saying which Al Shu'ba related.' He said: 'What did Al Shu'ba relate to you?' I said: 'Buraida ibn Husaib al As'ari related to us, magic is of no use except in the case of envy or the sting of the scorpion.' He said: 'Whoever does according to what he has heard from the Prophet has acted correctly, but Ibn Abbas related that The Messenger of God (prayers & peace be upon him) said: 'The people were gathered before me and I saw a Messenger and a small group of his followers with him. And another Messenger with one or two men with him and yet another without any followers. When a large group was gathered before me I took it to be my nation, then it was said to me: 'This is Moses and his people. Look at the horizon', and I saw a multitude. It was said to me: 'Look at the other horizon,' and there was also a multitude. And it was said: 'Look at the far side of the horizon,' and there was also a multitude. It was said to me: 'This is your nation, and from them are seventy thousand people who will en-
ter Paradise without any reckoning and without any chastisement.' Then he stood up and left to go to his house. The people started to talk about those who will enter Paradise without any reckoning or chastisement. Some of them said: 'May be they are those who were living at the time of The Messenger of God (prayers & peace be upon him).’ And others said: 'May be they are those who were born in the times of Islam and who never associated anything with God Almighty.' Others said other things. Then The Messenger of God (prayers & peace be upon him) came out and said: 'What is that you were saying?' They told him and he said: 'They are those who never used magic nor asked others to use it nor did they take omens, and they put all they trust in their Lord.' At this Ukkasha ibn Mihsan stood up and said: 'Pray for me that I may be one of them.' The Messenger of God (prayers & peace be upon him) said: 'You are one of them.' Then another man stood up and said: 'Pray that I may be one of them.' At this he said: 'Ukkasha has gone before you.'

102. It was related that Abd Allah ibn Masoud said: "We were about forty men camped with The Messenger of God (prayers & peace be upon him) when he said: 'Are you not happy that they will amount to one fourth of the dwellers of Paradise?' He said: 'Yes.' He said: 'Are you not happy that you will amount to
one third of the dwellers of Paradise?' They said: 'Yes.' At this he said: 'By Him in Whose Hands is my soul, I hope you will amount to one half of the dwellers of Paradise, this is because no one will enter Paradise except a believer and you amount to no more than a white hair on the skin of a black ox or a black hair on the skin of a white ox among the unbelievers.'

103. It was related that Abu Sa'id Al Khudri said that the Prophet (prayers & peace be upon him) said: "On the Day of Resurrection God will say: 'O Adam.' Adam will say: 'I hear and I obey and all bounty is in Your Hand.' God will say: 'Summon the people of the Fire!' Adam will say: 'O God! How many are the people of the Fire?' God will say: 'From every one thousand, take nine hundred and ninety nine.' Then the children will turn white haired, every pregnant female will abort and you will see mankind as if they are intoxicated, but they will not be intoxicated, so awful will be the Wrath of God.' The companions of
the Prophet (prayers & peace be upon him) said: 'O Messenger of God! Who will be the one?' He said: 'Be glad at the good tidings, one person will be from you and one thousand will be from Gog and Magog.' The Prophet (prayers & peace be upon him) also said: 'By Him in Whose Hands is my life, I hope that you will be one-fourth of the people in Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one-third of the people of Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one half of the people of Paradise.' We called out: 'God is Great!' He said: 'You are like a black hair on the hide of a white ox or a white hair on the hide of a black ox.'
3. The Book of Abution

104. It was related that Mus'a ibn Sa'd said: "Abd Allah the son of Umar went to Ibn Amer to ask about his health when he was ill. He said: 'Umar why do you not pray to God for me?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'Prayer is not accepted without purification, nor is charity accepted from impure wealth, and you were the governor of Basrah.'"

105. It was related that Abu Huraira said: "When any of you awakes do not put your hand into any vessel until you have washed it three times, for you do not know where your hand has been during the night."

106. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Beware of two things which provoke cursing." They asked: "O Messenger of
God, what are those two things?" He said: "Relieving yourselves on the roadways or under the shade."

107. It was related that Abd Allah ibn Jafar said: "One day The Messenger of God (prayers & peace be upon him) made me mount behind him and told me a confidence which I will not disclose to anyone, and The Messenger of God (prayers & peace be upon him) liked to be covered in a concealed place high up or surrounded by date clusters when answering the call of nature." Ibn Asma' related that it meant an enclosure of date palms.

108. It was related that Anas said: "Before The Messenger of God (prayers & peace be upon him) used to enter the toilet - and in the Hadith related by Hushaim - Before The Messenger of God (prayers & peace be upon him) used to enter the toilet he used to say: 'O God, I seek refuge in You from all wicked and offensive things."

109. It was related that Abu Ayyub said that the Prophet said: "If
anyone of you goes out to an open space to answer the call of nature he should neither face nor turn his back in the direction of the Qibla; he should either face east or west." Abu Ayyub said: "When we went to Al Sham we found the toilets had been built facing the Qibla, so we turned ourselves away and sought forgiveness from God Almighty."

110. It was related that Wasi' ibn Habban said: "I was offering prayer in the mosque and Abd Allah ibn Umar was reclining there with his back towards the Qibla. When I had finished praying I went up to him on one side. Abd Allah said: 'The people say you should not turn your face to the Qibla or Jerusalem when you use the toilet.' He also said: 'I was upon the roof of the house and I saw The Messenger of God (prayers & peace be upon him) squatting on two bricks to relieve himself and his face was turned towards Jerusalem.'"

111. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should urinate in standing water and then wash in it."
112. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) passed by two graves and said: "They are being tormented, but not on account of a grievous sin. One of them used to gossip and the other did not take care from keeping himself clean from urine." Then he asked for a green leafed twig and cut it into two and placed a part of it upon each grave and said: "May their punishment be lessened for as long as these twigs stay fresh."

113. It was related that Ibn Qatada said that his father said: "The Messenger of God (prayers & peace be upon him) said: 'None of you should hold his penis with his right hand when passing urine, nor wipe himself with it in the toilet, and you should not exhale into the drinking vessel.'

114. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) went into an enclosure with a servant carrying a jar of water following him and he was
the youngest of us. He put it beside a lote tree and when The Messenger of God (prayers & peace be upon him) had relieved himself, he came out and had washed himself with water."

115. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When any of you cleanses himself with pebbles he must use an odd number of stones and when any of you performs ablution he must draw water into his nose and expel it."

116. It was related that Salman said that it was said to him: "Your Messenger instructs you on all matters even about defecation."
He said: "Yes. He has forbidden us to face the Qibla when defecating or passing urine, and forbidden us to cleanse with the right hand or with less than three pebbles, or with dung or bone."

117. It was related that the freed slavegirl of Maimuna was given a goat in charity but it died. The Messenger of God (prayers and peace be upon him) passed by it and said: "Why do you not
skin its hide? You could then tan it and use it." They said: "It had died." He said: "It is only prohibited to eat it." Abu Bakr and Ibn Umar related that this was related from Maimuna (may God be pleased with her).

118. It was related that Abu Al Khair said: "I saw Ibn Wa’la al Sabai wearing fur, I touched it and he said: 'Why do you touch it?' I asked Ibn Abbas: 'We live in the western regions and the Berbers and Magus live among us, they bring rams and slaughter them, but we do not eat what they slaughter, and they come with skins full of fat.' At this Ibn Abbas said: 'We asked the Messenger of God (prayers and peace be upon him) about that and he said: 'Tanning it purifies it.'"

119. It was related that Abd Allah ibn Mughaffal said that The Messenger of God (prayers & peace be upon him) ordered the killing of dogs and then later said: "What is their problem with the dogs." So he permitted the dog which is used in hunting and the dog which guards the flocks, and he said: "If a dog has licked a plate wash it seven times and then rub it with
earth the eighth time." It was also related that Yahya ibn Said said that the Prophet permitted the dog which guards the flocks and the dog which is used in hunting and the dog which guards the fields.

120. It was related that Abu Malik al Ash'ari said that The Messenger of God (prayers & peace be upon him) said: "Cleanliness is half of faith and 'Praise be to God' fills the scale, and 'Glory be to God' and "Praise be to God' fill up what is between the heavens are the earth, and prayer is a light and charity is proof, and fortitude is brightness and the Qur'an is a proof for you or against you. Every man goes out in the morning and pledges allegiance for himself and thereby frees or destroys himself."

121. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When a servant washes his face every sin he thought of doing will be washed away from his face with the water, or with the last drop of water, and when he washes his hands every sin they committed will be erased from his hands by the water, or with the last
drop of water, and when he washes his feet, every sin his feet have walked towards will be washed away with the water, or with the last drop of water, so that he will emerge pure from all sin."

122 - عن ابن عباس رضي الله عنهما: أنه بات عند نبي الله ﷺ ذات ليلة، فقام نبي الله ﷺ من آخر الليل، فخرج فنظر إلى السماء، ثم نزل هذه الآية في آل عمران: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَأَحْسَابَ اللَّيْلِ وَالنَّهَارِ هُمْ ذَاتُ البَيْتِ فَسَوَّاكُمْ وَتَوْضَأُهُمْ ثُمَّ قَامُوا فَصَلَّوا ثُمَّ اضْطَجَعُوْا ثُمَّ قَامُوا فَخَرَجُوا ثُمَّ رَجَعُوا إِلَى الْبَيْتِ.﴾

122. It was related that Ibn Abbas told of how he had passed a night at the house of The Messenger of God (prayers & peace be upon him). The Messenger of God (prayers & peace be upon him) rose up for prayer in the latter part of the night, he went out and looked at the sky and recited: 'Indeed in the creation of the heavens and the earth and in the disparity of the night and day, there are Signs for those who possess minds. * Those who praise God standing, sitting or lying on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created this in vain, glory be to You! So save us from the chastisement of the Fire.' (Surah 3 verses 190-191) Then he returned to his house and used his toothstick, made ablution and then got up and offered the prayer. Then he lay down upon the bed, and got up once again and looked towards the sky and repeated the same verse, and then returned and used the toothstick, performed ablution and offered prayer again.'

123 - عن عائشة رضي الله عنها: أن النبي ﷺ كان إذا دخل بيته بدأ بالسُّوَكُ.

123. It was related that Aisha (may God be pleased with her)
said: "Whenever the Prophet used to enter his house he always began to use his toothstick."

124. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) always began with the right hand in performing ablution and in combing his hair and in putting on his shoes."

125. It was related that Abd Allah ibn Zaid Al Ansari, who was a companion of the Prophet, (prayers and peace be upon him) said that he was asked: "Show us how The Messenger of God (prayers & peace be upon him) performed ablution?" He asked for a vessel and poured water from it over his hands and washed them three times, then he put his hand in and scooped up water and rinsed his mouth with it then he drew water into his nose with his hand and exhaled it three times, then he put his hand into the vessel and drew water up each arm three times to the elbow, then he dipped his hand in again and wiped his head from front to back with his hands. Then he washed his feet to the ankles, and said: "This is how The Messenger of God (prayers & peace be upon him) used to perform
ablution."

126. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you performs ablution he should wash his nose by aspirating water into it and then exhale it out." It was also related that Abu Huraira said that the Prophet said: "When anyone of you awakes from sleep he should exhale from his nose three times as Satan spends the night on his nose."

127. It was related that Nu'aim ibn Abd Allah al Mujmir said: "I saw Abu Huraira performing ablution, he washed his face very well then he washed his right hand up to his arm, then he washed his left hand up to his arm, and then washed his right leg until the knee and then washed his left leg until the knee and said: "This is how I saw The Messenger of God (prayers & peace be upon him) perform ablution. And he said that The Messenger of God (prayers & peace be upon him) had also
said: 'Your faces hands and feet will be bright on the Day of Resurrection due to your perfect ablution, so let any of you who can increase the brightness of his head and hands and legs'."

128. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) went to the graveyard and said: "Peace be upon you, the resting place of the believers, and we if God wills, will soon join you. I wish to see my brothers." They said: "O Messenger of God, are we not also your brothers?" He said: "You are my companions, and my brothers are those who have not yet come into the world." They said: "O Messenger of God, how will you know the people of your nation who have not yet been born?" He said: "If a man owned some horses which had whites marks on their foreheads and whose legs were black, would he be able to recognise his own horses?" They said: "Yes indeed, O Messenger of God." He said: "So they will come with white faces and arms and legs from their ablution and I will reach the fountain before them, some will be driven off from my fountain like the stray camel is driven off, and I will call out: 'Come, come.' Then
129. It was related that Humran the servant of Uthman ibn Affan said that Uthman ibn Affan asked for a tumbler of water and poured water over his hands and washed them three times and then rinsed his mouth. Then he washed his face three times then he washed his right hand and forearms up to the elbows three times, then he washed his left hand in the same manner, then wiped his head and washed his right foot up to his ankles three times. Then his left foot in the same manner. Then he said: "I have seen The Messenger of God (prayers & peace be upon him) perform ablution like this." And then said: "The Messenger of God (prayers & peace be upon him) said: 'If anyone performs ablution like this and offers two Rak'at in prayer at which they are not distracted then their past sins will be forgiven.'" In another narration, Ibn Shehab said: "Our scholars used to tell us: 'This ablution is the best ablution to perform for prayer.'"
130. It was related that Humran said that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Whoever performs ablution perfectly as God Almighty commands him then the prescribed prayer wipes out the sins they committed between them."

131. It was related that Uthman said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever performs ablution perfectly and then walks to offer the prescribed prayer with the people or in congregation or in the Mosque, God will forgive him his sins'."

132. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Shall I tell you the means through which God Almighty obliterates sins and raises mankind in rank?" They said: "Yes, O Messenger of God." He said: "Performing ablution perfectly in spite of difficulty, walking a distance to the mosque, and waiting for the next prayer after having offered a prayer, such are the means."
It was related that Abu Hazim said: "I was standing behind Abu Huraira as he performed ablution for prayer. He washed his hand until his armpit. I asked him: 'O Abu Huraira, what kind of ablution is that?' He said: 'O you of the tribe of Farrukh, are you here, if I had known you were here I would not have made ablution that way, I heard my friend (prayers and peace be upon him) say: 'Adornment will be extended on a believer as far as the ablution is extended'."

It was related that Jabir said that Umar ibn Khattab said that a man performed ablution but omitted a small part the area of a finger nail. The Messenger of God (prayers & peace be upon him) saw it and said: "Go back and wash again perfectly." He returned and performed ablution perfectly and then offered the prayer.

It was related that Anas said: "The Prophet performed ablution with one measure of water and took a bath with up to five measures of water."
136. It was related that Hummm said that Jarir urinated, then performed ablution and wiped water over his socks. It was said: "You do that?" He said: "Yes, I saw The Messenger of God (prayers & peace be upon him) urinate then perform ablution and then wipe water over his shoes." It was also related that Al A'mash said: "Ibrahim said they liked this hadith because Jarir had embraced Islam after Surah Al Ma'ida had been revealed."

137. It was related that Abu Wa'el said: "Abu Musa used to be strict regarding urination, he used to urinate into a bottle and said: 'The Children of Israel used to cut off any part of the skin which had been touched by urine.'" Hudhaifa said: "I wish your companion would not be so strict regarding that, while I was walking with The Messenger of God (prayers & peace be upon him) I saw him enter an enclosure of palm trees behind a wall and he stood up as any of you would do, and he urinated. I left him alone until he signaled me to come back, so I returned to him and stood with Uqba until he had finished."
was also related that he said: "He performed ablution and wiped over his socks."

138. It was related that Al Mughira ibn Shu'ba said: "I was journeying one night with the Prophet and he asked me: 'Do you have water?' I said: 'Yes.' So he dismounted his she-camel and walked until he dissapeared into the darkness of the night, then he returned and I poured water for him from a jar, and he washed his face but he was wearing a woollen cloak and he could not get his arms out of it so he brought them out from beneath of it and washed his forearms and wiped his head. Then I bent down to remove his socks but he said: 'Leave them, my feet were purified when I put them on.' So he just wiped over them."

139. It was related that Shuraih ibn Hani said: "I went to Aisha to ask her about wiping over socks. She said: 'Go ask the son of Abu Talib as he used to travel with The Messenger of God (prayers & peace be upon him).' We asked him and he said: 'The Messenger of God (prayers & peace be upon him) per-
mitted the wiping over socks for three days and their nights for those who are traveling and for those who are not traveling for one day and its night.'

140 - عن المُغِيرة بن شُعَبَة رضي الله عنه قال: تخلَف رسول الله وسلم، وتخلَفت معه، فلما قضى حاجته قال: "أمعك ما، فأتيته مطهرة، فغسل كفيه وجهه، ثم ذهب يحمر عن ذراعيه، فضايق كمُ لببه، فأخرج بده من تحت لببه، وألقي لببه على مكببه، وغسل ذراعيه، ومسح بناصية وعلى العسماء، وعلى خصيه، ثم ركب وركبت، فانتهينا إلى القوم وقد قاموا في الصلاة، صلى بهم عبد الرحمن بن عوف، وقد ركب بهم ركعة، فلما أحس بالنبي ﷺ ذهب يتأخر، فآوما إليه فصلى بهم، فلم يسلم، صلى صلى الله عليه وسلم وقمت، فركعنا الركعة التي سبعتنا.

140. It was related that Al Mughira ibn Shu'ba said: "The Messenger of God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then he mounted and I mounted until we caught up with the people. We found them in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Raka'at. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated to him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Raka'at we had missed."
141. It was related that Bilal (may God be pleased with him) said that The Messenger of God (prayers & peace be upon him) wiped over his socks and his headscarf.

142. It was related that Buraida said that the Prophet prayed all prayers on the day of the Conquest with one ablution, and wiped over his socks, so Umar said to him: "You have done something today that you have never done before." He said: "O Umar I did it intentionally."

143. It was related that Uqba ibn Amer said: "We were charged with looking after the camels and when it was my turn I returned them in the evening. I found The Messenger of God (prayers & peace be upon him) standing speaking to the people and I heard him say: 'Any Muslim who performs his ablution perfectly then prays two Raka'at without being distracted,
will be granted Paradise.' I said: 'What a good thing I have just heard.' And someone who was there before me said: 'What was said before this was even better.' I looked and I saw Umar who said: 'I just saw you arrive', then he said: 'Anyone of you who performs ablution perfectly and then says 'I certify that there is no god but God and Mohammed is His servant and Messenger' the eight gates of Paradise will be opened to him and he may enter by whichever of them he pleases.'

144 - عن عليِّ رضي الله عنه قال: كنت رجلاً مسألاً، فكنت تشتكي أن أسأل النبي صلى الله عليه وسلم، لكان ابنته، فأمرت المقداد بن الأسود فسألته، فقال: «يَحْرُجُ ذَكَرْهُ وَيَبْعُدْ».

144. It was related that Ali (may God be pleased with him) said: "I was a man whose seminal fluid used to discharge frequently and I felt shy to ask the Prophet about it, because I was married to his daughter, so I asked Al Miqdad ibn Al Aswad to ask him for me and he said: 'He should wash his private parts and perform ablution.'"

145 - عن أنس رضي الله عنه: أَقَيمَتْ الصَّلاَةُ، وَرَسَوْلُ الله ﷺ نَجَىُ لرجلٍ وفِي حديث عُمر الوليد: وَنَبِيُّ الله ﷺ نَجَىُ رَجُلًا - فَفَمَّا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ القَوْمُ. وَفِي حديث شَبِيبَة: قَلَمْ يَزَلُّ يَنَاجِيهِ حَتَّى نَامَ الصَّحَابَةُ، فَمَنْ جَاءَ فَصَلَّى بِهِمْ.

145. It was related that Anas said: "While the call to stand in prayer was being made The Messenger of God (prayers & peace be upon him) was speaking quietly with a man - Abd al Warith related: 'The Prophet was speaking quietly with a man - so he did not stand up to offer the prayer until the people had slept.' It was also related that Shu'ba said: "He continued speaking quietly with the man until the Companions fell asleep, then he came and led them in prayer."
146. It was related that Jabir ibn Samura said: "A man asked The Messenger of God (prayers & peace be upon him): 'Do I have to perform ablution after eating lamb?' He replied: 'If you wish, do so, or if you do not, you do not have to.' He asked: 'Do I have to perform ablution after eating camel?' He replied: 'Yes, you should perform ablution after eating camel meat.' He asked: 'May I pray in the sheep pen?' He replied: 'Yes.' He asked: 'May I pray in the place where the camels rest?' He replied: 'No.'"

147. It was related that Umar ibn Abd Al Aziz said that Abd Allah ibn Ibrahim ibn Qariz told him that he found Abu Huraira performing ablution in the mosque and he said: "I am performing ablution because I have eaten clarified butter (ghee) as I heard The Messenger of God (prayers & peace be upon him) say: 'Perform ablution after eating anything touched by fire.'"

148. It was related that Jafar ibn Amr ibn Umayyah Al Dammri
said that his father said: "I saw The Messenger of God (prayers & peace be upon him) slicing pieces of lamb shoulder and eating it, then the prayer was called and he put down the knife and led the prayer without performing ablution."

149. It was related that Ibn Abbas said that the Prophet drank milk then asked for water and rinsed his mouth and said: "I did so because of its fat."

150. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you feel distension in your abdomen and are unsure as to whether you have passed any wind, you should not leave the mosque unless you hear a sound or smell from it."
4. The Book of Ghusl
(Ritual Ablution of the Whole Body)

151. It was related that Abd Al Rahman ibn Abu Said al Khudri said that his father said: "On a Monday I went out to Quba'a with The Messenger of God (prayers & peace be upon him), and when we reached the tribe of Salim The Messenger of God (prayers & peace be upon him) stood at Ut'ban's door and called out to him. He came out with his waist wrapper undone. The Messenger of God (prayers & peace be upon him) said: 'We have rushed the man.' Ut'ban said: 'O Messenger of God, if a man hastens from his wife without emission of his semen, what should he do?' The Messenger of God (prayers & peace be upon him) said: 'It is water for water.'

152. It was related that Abu Musa said: "A group of the Emigrants (Muhajirin) and the Helpers (Ansar) were disputing regarding bathing, the Helpers said bathing is only obligatory when semen has been emitted. The Emigrants said bathing is obligatory if they have been intimate." Abu Musa said: "I will find a solution for you both." Then he went to Aisha and sought permission to see her and she permitted him. He asked her: 'O mother - or O mother of the believers - I wish to ask you about something but I feel shy.' She said: 'Do not be shy in asking me about something you could ask the mother who gave birth to you. I am your mother.' I asked her: 'What obligates bathing?' She replied: 'You have come to an expert on this. The Messenger of God (prayers & peace be upon him) said: 'If a husband sits between the four parts of his wife and their private parts touch then bathing becomes due.'"

153. It was related that Jabir ibn Abd Allah said that Umm Kal-thoum said that Aisha, the wife of the Prophet, said: "While I was sitting with The Messenger of God (prayers & peace be upon him), a man came and asked him if when he is intimate with his wife and then his erection ceases should they have to bathe?" The Messenger of God (prayers & peace be upon
him) replied: "It happens to me with her and then we wash."


154. It was related that Ishaq ibn Abu Talha said that Anas (may God be pleased with him) said: "Umm Sulaim - the grandmother of Ishaq - came to The Messenger of God (prayers & peace be upon him) while Aisha was sitting with him, and asked him: 'O Messenger of God, if a woman sees what a man sees in his dream, then she sees for herself what a man sees?' Aisha said: 'O Umm Sulaim, you are humiliating women, may your right hand be covered with dust.' He said to Aisha: 'But it is your right hand which should be covered with dust. Yes, O Umm Sulaim she should wash when she sees that'."

155 - عن ميمونة رضي الله عنها زوج النبي ﷺ قالت: أدْتِي لرسول الله ﷺ غُسلْهُ من الجنابة، فغسل كفّيه من مرتين أو ثلأتين، ثم أدخل بده في الناينة، ثم أفرغ به على فوقه وغسل ببئسّه، ثم ضرب بشماله الأرض فقبلها ذلك شديدة، ثم توضأ وضوءه للصلاة، ثم أفرغ على رأسه ثلاث حفانات كل حفنة مله كفّيه، ثم غسل سائر جسده، ثم تناحى على مقامه ذلك فغسل رجليه، ثم أتيت به بالنديل، فردت.

155. It was related that Maimuna, the wife of The Prophet (prayers & peace be upon him) said: "I prepared water for The Messenger of God (prayers & peace be upon him) to bathe for Janaba (ritual impurity), he washed his hands two or three times, then he put his hand into the water vessel and poured water over his private parts and washed them with his left
hand, then he struck the earth with his left hand and rubbed his hands well. Then he performed ablution for prayer and poured three handfuls of water over his head and washed all of his body, then he moved from that place and washed his feet, and then I came to him with the towel but he refused it.

156. It was related that Abu Salama ibn Abd al-Rahman said: "I went to see Aisha together with her brother in suckling and he asked: 'How did The Messenger of God (prayers & peace be upon him) perform the bath of Janaba?' She called for a pot of water and washed behind a screen, she poured water over her head three times. He said: 'The wives of the Prophet used to shorten their hair to their earlobes.'"

157. It was related that Umm Hani bint Abi Talib said: "I went to The Messenger of God (prayers & peace be upon him) in the year of the conquest of Makkah while he was on the heights of Makkah and found him bathing while Fatimah was screening him. He took his garment and wrapped himself with it, then he prayed eight Rak'aat, the pre-noon prayer."

158. It was related: "Kabah, En-Sira'iel, and embroidered a cloth, and they covered their eyes and awoke them to worship."
158. It was related that Abu Huraira said that among the Hadiths of Mohammed the Messenger of God (prayers & peace be upon him) is that he said: 'The people of Bani Israel used to bathe naked in full sight of each other. Moses (peace be upon him) used to bathe alone. They said: 'By God! Nothing prevents Moses from bathing with us except that he has a scrotal hernia.' So once Moses went out to bathe and put his clothes over a stone and then the stone rolled off with his clothes. Moses followed the stone saying: 'My clothes, O stone! My clothes, O stone! Until the people of Bani Israel saw him and said: 'By God, Moses has no imperfection in his body.' Moses took his clothes and began to beat the stone." Abu Huraira said: "By God, Moses struck the stone six or seven times."

159. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "A man should not look upon the private parts of another man and a woman should not look upon the private parts of another woman, and a naked man should not hug another naked man, and a naked woman should not hug another naked woman."
(i.e. the private parts of a man must not touch the private parts of another man and the private parts of a woman must not touch the private parts of another woman.)

160. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) used to carry stones with them for the Ka'ba wearing his waistwrapper. Then his uncle Al Abbas said to him: "O my nephew! Take off your waistwrapper and put it across your shoulders to protect them from the stones." He said: "He untied it and placed it over his shoulders then he fell unconscious, and since that time he was never seen naked."

161. It was related that Mu'adhah said that Aisha said: "The Messenger of God (prayers & peace be upon him) and I used to share one container to wash ourselves and he used to pour water over himself faster than me until I used to say: 'Leave some for me.'" She said: "This was when we were in a state of Junaba."
162. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) was in a state of Janaba and wanted to eat or sleep, he used to perform ablution first."

163. It was related that Abd Allah ibn Abu Qais said: "I asked Aisha (may God be pleased with her) about the Witr prayer of The Messenger of God (prayers & peace be upon him) - so he related the hadith - I asked: 'What did he do when he was in a state of Janaba, did he use to wash before he slept or sleep before he washed?' She said: 'He used to do all of that, sometimes he washed and slept and sometimes performed ablution and slept.' I said: 'All praise be to God Who facilitated the matter for us.'"

164. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you is intimate with his wife and wishes to return to do the same again he should perform ablution."
It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) said: "We set off with The Messenger of God (prayers & peace be upon him) on one of his journeys until we reached Al-Baida or Dhatul-Jaish, where my necklace broke and was lost. The Messenger of God (prayers & peace be upon him) stayed there to search for it, and so did the people with him. There was no water at that place so the people went to Abu Bakr Al Siddiq and said: 'Look at what Aisha has done, she has made The Messenger of God (prayers & peace be upon him) and the people stay where there is no water and they have no supplies of water with them.' Abu Bakr came while The Messenger of God (prayers & peace be upon him) was asleep with his head resting upon my thigh, he said to me: 'You have kept The Messenger of God (prayers & peace be upon him) and the people where there is no water and they have no supplies of it with them.' Thus he admonished me and said what God wished him to say and slapped me on my flank with his hand. Nothing kept me from moving from the pain but the presence of The Messenger of God (prayers & peace be upon him) upon my thigh. The Messenger of God (prayers & peace be upon him) rose up at daybreak and there was no water. So God revealed the verses of Tayammum and they all per-
formed ablution without water. Usaid ibn Hudair said: 'O family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding moved from its place and the necklace was discovered beneath it."

166 - عن شقيق قال: كنت جالسا مع عبد الله وأبي موسى رضى الله عنهم، فقال أبو موسى: يا أبا عبد الرحمن، أرأيت لو أن رجلاً أجبن فيلم يجد الماء شهراً، كيف يصنع بالصلاة؟ فقال عبد الله: لا يتيمم وإن لم يجد الماء شهراً. فقال أبو موسى: فكيف بهذه الآية في سورة المائدة: «لم تجدوا ماءً فسجوا صعداً طبياً». فقال عبد الله: لو رخص لهم في هذه الآية لأوشك إذا برد عليهم الماء أن يتيمموا بالصعد، فقال أبو موسى لعبد الله: ألم تستمّع قول عمّار؟ بعثى رسول الله ﷺ في حاجه، فأجابه أبو موسى، فلم أجد الماء، فتمرغت في الصعيد كما تمّرغ الدابة، ثم أتى النبي ﷺ فذكرت ذلك له، فقال: "إذا كافيك أن تقول بيدبّسك هكذا". ثم ضرب بيده الأرض ضربة واحدة، ثم سسح الشمال على اليمنين، وظاهر كفّيه وجهه، فقال عبد الله: أو لم تر عمر لم يقتع بقول عمّار رضى الله عنهم؟

166. It was related that Shaqiq said: 'I was sitting with Abd Allah and Abu Musa when Abu Musa said: 'O Abu Abd Al Rahman, if a man is in a state of Junaba and can not find water for a month, how should he pray?' Abd Allah replied: 'He should not perform ablution with dust even if he does not find water for a month.' Then Abu Musa said: 'What about the verse in Surah 'Al Ma'idah': '...and if you cannot find water then clean yourselves with pure dust...' (Surah 4 verse 43) Then Abu Abd Allah said: "Had the permission given in that verse allowed they would have used dust when they found the water too cold." Then Abu Musa said to Abd Allah: "Have you not heard Ammar when he said: 'The Messenger of God (prayers & peace be upon him) sent me on an errand and I because Junub
but I could not find water, so I rolled in the dust like a beast would do. When I returned to the Prophet I mentioned this to him and he said: "It would have been sufficient for you to do this with your hands, and he stuck the dust with his hands once. Then he wiped left to right and the back of his hands and his face. Then Abd Allah said: 'Have you not seen that Umar was not convinced with what Ammar said?"

167. It was related that Umair, the servant of Ibn Abbas, said that he heard him say: "Abd Al Rahman, the freed slave of Maimuna, the wife of The Messenger of God (prayers & peace be upon him), and I went to the house of Abu al Jahm ibn al Harith al Simma Ansari and he said: 'The Messenger of God (prayers & peace be upon him) was going to the well of Al Jamal when he was met by a man, he greeted him but The Messenger of God (prayers & peace be upon him) did not return his greeting until the Prophet reached the well, wiped his face and hands and then he returned his greeting."

168. It was related that Abu Huraira said that he met The Messen-
ger of God (prayers & peace be upon him) on the way to Madinah when he was in a state of impurity and he withdrew himself away and bathed. The Messenger of God (prayers & peace be upon him) looked for him and when he found him he said: "O Abu Huraira, where were you?" He said: "O Messenger of God, when I met you I was uncleaned and I did not like to sit in your presence before bathing myself." The Messenger of God (prayers & peace be upon him) said: "All praise be to God, indeed a believer is never unclean."

169. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to remember God Almighty all the time."

170. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) emerged from the toilet and was offered some food, the people reminded him of ablution, so he said: 'Am I about to pray so that I should make ablution?'"
5. The Book of Menses

171. It was related that Thabit said that Anas said: "The Jews did not eat with women when they had their menses, nor did they live with them in their houses, so the Companions of The Messenger of God (prayers & peace be upon him) asked the Prophet and God Almighty revealed: 'And they ask you about menstruation, say: 'It is a harm.' So keep away from women during their menstruation, and do not approach them until they become clean, so when they have cleansed themselves, then approach them as God has commanded you. Surely God loves those who repent, and He loves those who are always pure.' (Surah 2 verse 222) The Messenger of God (prayers & peace be upon him) said: 'You may have contact except intercourse.' When the Jews heard of that they said: 'He only wishes to oppose us in everything we do.' Usaid ibn Hudair and Abbad ibn Bash came and said: 'O Messenger of God, the Jews are saying this and that. We should not have any contact with menstruat-
ing women like the Jews.' The Messenger of God (prayers & peace be upon him) appeared to be angered at this, but when they left they were given a gift of milk which had been sent to The Messenger of God (prayers & peace be upon him). He summoned them and offered them to drink so they knew then that he was not angry with them."


172. It was related that Aisha said: "Asma, the daughter of Shakal, asked The Messenger of God (prayers & peace be upon him) regarding cleansing after menstruation. He said: 'You all should use water mixed with leaves of the lote tree and wash yourselves well, and then pour water over your heads and rub it well until it reaches the roots of your hair, then pour water over it. Following that you should put musk onto a piece of cotton and cleanse yourselves with it. Asma asked: 'How should she cleanse herself with it?' The Messenger of God (prayers & peace be upon him) said: 'Praise be to God, she should cleanse herself with it.' Aisha said quietly that she should wipe away the traces of blood with it. Then Asma asked regarding bathing due to a state of Janaba. He said: 'She should take water and cleanse herself well and complete ablu-
tion and rub her head well until the water reaches the roots and then pour water over herself.' Aisha said: 'It is good that the women of the Helpers are not too shy to hinder themselves from learning about their religion.'

173. It was related that Abu Huraira said: 'When The Messenger of God (prayers & peace be upon him) was in the mosque he said: 'O Aisha fetch me that garment.' She said: 'I have my menses.' He said: 'Your menses are not on your hands.' And so she fetched it for him.'

174. It was related that Amra, the daughter of Abd Al Rahman, said: 'Aisha, the wife of the Prophet said: 'When I was in retreat I went into the house to answer the call of nature, and while I was there I asked about the sick, and when The Messenger of God (prayers & peace be upon him) was in retreat he used to put his head outside the mosque for me to comb his hair, and he did not enter the house except for the call of nature for the duration of his retreat.' And Ibn Rumh said: 'They did that for as long as they were in retreat.'

175. - On Aisha, the daughter of the Prophet, she said: 'Aisha, the wife of the Prophet said: 'O Aisha, fetch me that garment.' She said: 'I have my menses.' He said: 'Your menses are not on your hands.' And so she fetched it for him.'
175. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to rest upon my lap when I had my menses, and he would recite the Qur'an."

176. It was related that Umm Salama said: "When I was lying on a bedcover with The Messenger of God (prayers & peace be upon him) I began to menstruate, so I slipped away and put on the clothes for menses. The Messenger of God (prayers & peace be upon him) asked: 'Do you have your menses?' I said: 'Yes.' He called me and I lay down with him on the bedcover. And she said: "The Messenger of God (prayers & peace be upon him) used to bathe from the same container with me after we had been intimate."

177. It was related that Aisha said: "When any of us had our menses The Messenger of God (prayers & peace be upon him) used to ask her to tie a waist wrapper on when the flow was its heaviest and then copulate over the waist wrapper." And she said: "And who among you can control his desires as The Messenger of God (prayers & peace be upon him) could."
178. It was related that Aisha said: "I used to drink when I had my menses and then I would hand the vessel to the Prophet and he would put his mouth where my mouth had been and drink from it, and I used to eat meat from a bone when I had my menses and then give it to the Prophet and he would put his mouth where mine had been."

179. It was related that Aisha said: "Umm Habiba bint Jahsh asked for a judgment from The Messenger of God (prayers & peace be upon him) saying: "I feel as if blood keeps flowing from me after the menses." He said: "It is only a blood vessel, so at the end of your menses bathe and then recommence your prayers." So she used to bathe for every prayer. Al Laith ibn Sa'd said that Ibn Shehab never mentioned that The Messenger of God (prayers & peace be upon him) had ordered Umm Habiba bint Jahsh to bathe for every prayer, but it was a thing she did from herself."
180. It was related that Mu'athah said: "I asked Aisha why the menstruating woman has to recompense for fasting she missed but not for prayer?" She said: "Are you Haruriya (Those who say: 'The recompense of prayers is obligatory upon the menstruating women')?" She said: "No, but I am only asking." It used to happen to us and we used to be ordered to recompense for our fasts and we were never ordered to recompense for prayer."

181. It was related that Abu Huraira said that the Prophet said: "Instinct is five, or the five actions of instinct are; circumcision, shaving the pubic hair, cutting the nails, plucking the hair of the armpits and trimming the moustache."

182. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) said: 'The ten actions of instinct are; trimming the moustache, letting the beard grow, using the toothpick, aspirating water into the nose, cutting the nails, washing the finger joints, plucking the hair of the armpits, shaving the public hair and diminishing the water.' It was also related that Zakariah said that Musab said: 'I have forgotten the tenth and it may be rinsing the mouth.' Qutayyiba added: 'Waki'a said: 'Diminishing the water means cleansing the pri-
vate parts with water after the call of nature.'

183. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I saw myself in a vision using the toothstick and two men, one bigger than the other, pulled me, so I handed the toothstick to the smaller man. It was said to me: 'Give it to the bigger one.' So I handed it to the big one."

184. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Differ from the unbelievers by trimming your moustaches and letting your beards grow."

185. It was related that Anas ibn Malik said: "A period of time has been set for us in which we should trim our moustaches, cut our nails, pluck the hair under our armpits and shave our pubic hair, which should not exceed forty nights."
186. It was related that Anas ibn Malik said: "While we were in the mosque with The Messenger of God (prayers & peace be upon him) a Bedouin came and stood up and urinated in the mosque. So the Companions of The Messenger of God (prayers & peace be upon him) said: 'What is this!' He said that The Messenger of God (prayers & peace be upon him) said: 'Do not disturb him and leave him to finish.' So they left him until he had urinated. Then The Messenger of God (prayers & peace be upon him) called him and said: 'These mosques are not for urine or filth, but they are for the remembrance of God Almighty, prayers and reading the Qur'an.' Then he said that The Messenger of God (prayers & peace be upon him) ordered a man from the people to fetch a jar of water and pour it over the urine to clean it away."

187. It was related that Umm Qais bint Mohsan said that she came to The Messenger of God (prayers & peace be upon him) with her son who had not reached the age of solid food. Ubaid Allah said: 'She told me that her son urinated on the lap of The Messenger of God (prayers & peace be upon him), and The Messenger of God (prayers & peace be upon him) asked for water and poured it over his garment, but he did not wash it.' "
188. It was related that Abd Allah ibn Shihab al Khawalani said: "I was staying in Aisha's house when I had a wet dream and my garment was soiled. So I dipped it in water but one of Aisha's servants saw me and she told her. She sent for me and asked me why I had done that with my garment. I said: 'I saw in my dream what the sleeper sees.' She said: 'Did you find anything on it?' I said: 'No.' She said: 'If you had seen something would you wash it? You have seen me rub the part of the Messenger of God's garment with my nail when it was dry.'"

189. It was related that Asma'a bint Abou Bakr said a woman came to the Prophet and said: "If the menstrual blood stains our garments what should we do?" He said: "Rub it first, then rub it with your finger under the water, then dry it and pray in it."
6. The Book of Adhan

190. It was related that Abd Allah Ibn Umar said: "When the Muslims first arrived in Madinah they used to gather for the prayer and would guess at the time it was due. At that time the practice of calling to prayer had not been introduced. On one occasion they discussed this problem, some of them suggested that they use a bell like the Christians, other proposed the use of a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call for prayer, so The Messenger of God (prayers & peace be upon him) ordered Bilal to rise up and pronounce the call to prayer."

191. It was related that Abu Mahthura said that the Prophet
taught him this call for prayer: 'God is Great, God is Great, I bear witness that there is no god but God, I bear witness that there is no god but God, I bear witness that Mohammed is the Messenger of God, I bear witness that Mohammed is the Messenger of God, then he repeated. I bear witness that there is no god but God, I bear witness that there is no god but God, twice. I bear witness that Mohammed is the Messenger of God. I bear witness that Mohammed is the Messenger of God, twice, come to prayer, twice, come to prosper, twice." Ishaq the son of Ibrahim, added, God is Great, God is Great, there is no god but God.'

192. It was related that Anas said: "Bilal was ordered to repeat the words of the call to prayer twice, and to pronounce the words of the Iqama once." Yahya added that Ibn Ulayya said that Ayyub told him: 'Except 'Al Iqama'."

193. It was related that Ibn Umar said: The Messenger of God (prayers & peace be upon him) had two who performed the call to prayer, Bilal and Abd Allah ibn Umm Maktum who later became blind."

194. It was related that Aisha said: "Ibn Umm Maktum, who was blind, used to performed the call to prayer for Th: Messenger
of God (prayers & peace be upon him)."

195. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) would launch an attack against the enemy at dawn. He used to listen out for the call to prayer and if he heard it he would stop, otherwise he would attack. He heard a man say: 'God is Great, God is Great,' and The Messenger of God (prayers & peace be upon him) said: 'He is following his instinct.' Then when he heard him say: 'I bear witness that there is no god but God, I bear witness that there is no god but God,' The Messenger of God (prayers & peace be upon him) said: 'You have been saved from the Fire.' They saw him and found him to be a shepherd."

196. It was related that Abu Huraira said that the Prophet said: "When the call to prayer is pronounced Satan takes to his heels and passes wind noisily as he flees in order not to hear the call to prayer. When the call to prayer is completed he returns and then takes to his heels once more when the Iqama is pronounced and when it is completed he returns to whisper
into the hearts of the people to distract them from their prayer and he makes them recall things they had forgotten and thus causes them to lose count of their prayers."

197 - عن عيسى بن طلحة قال: كنت عند معاوية بن أبي سفيان رضي الله عنهما، فجاءه المؤذن يدعوهم إلى الصلاة، فقال معاوية: سمعت رسول الله ﷺ يقول: «المؤمنون أطول الناس أعيان يوم القيامة».

197. It was related that Isa ibn Talha said that he was sitting with Mu'awiya ibn Abu Sufian when the caller pronounced the call to prayer. Mu'awiya said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Those who call to prayer will have the longest necks on the day of Resurrection."

198 - عن عبد الله بن عمرو بن العاص رضي الله عنهما: أنه سمع النبي ﷺ يقول: "إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلى عليّ، فإنه من صلى صلاة صلى الله عليه بها عشراً. ثم سلوا الله لي الوسيلة، فإنها متزيلة في الجنة، لا تبتغي إلا لعبد من عباد الله، وأرجو أن يكون أنا هو، فمن سأل الله لي الوسيلة حلّت عليه الشفاعة".

198. It was related that Abd Allah ibn Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "When you hear the call to prayer, repeat his words, then invoke blessings upon me, for everyone who invokes blessings upon me will be granted ten blessings from God, then beseech God Almighty to reward me with a place in Paradise which will be given to only one of the servants of God, and I hope to be that one. And whoever beseeches God Almighty for that he will be certain of my intercession for him."
199. It was related that Umar ibn Al Khattab said that the Messenger of God said: 'When the caller says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great,' and when he says: 'I bear witness that there is no god but God,' you should repeat: 'I bear witness that there is no god but God.' And when he says: 'I bear witness that Mohammed is the Messenger of God,' you should repeat: 'I bear witness that Mohammed is the Messenger of God.' When the he says: 'Come to prayer,' you should respond 'There is no strength or power but with God,' and when he says: 'Come to prosper,' you should respond: 'There is no strength or power but with God.' And when he says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great.' And when he says: 'There is no god but God,' anyone of you who repeats with all his heart 'There is no god but God,' will be admitted to Paradise.'
one of you hears the caller pronouncing the call to prayer and says: 'I bear witness that there is no god but God, and that Mohammed is His servant and His Messenger, and that I am content with God as my Lord, with Mohammed as Messenger and Islam as my Religion,' his sins will be blotted out." It was also related that Ibn Rumh said that he said: "Whoever says upon hearing the caller pronounce the call to prayer: "And indeed I bear witness." Qutaiba did not mention: "And I."
7. The Book of Prayer

201. It was related that Anas ibn Malik said: "We were forbidden from asking The Messenger of God (prayers & peace be upon him) about anything, so we hoped that one of the Bedouin would come to ask him as we listened. A Bedouin came and asked: 'O Mohammed! Your emissary came to us and asserted that you claim that God has sent you?' He replied: 'He was truthful.' The Bedouin asked: 'Who created the heavens?' He replied: 'God.' The Bedouin asked: 'Who created the earth?' He replied: 'God.' The Bedouin asked: 'Who created these mountains and what is in them?' He replied: 'God.' The Bedouin asked: 'By The One Who created heavens and earth and creat-
ed these mountains, did God send you?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that there are five prayers due upon us in a day and night?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'The emissary asserts that obligatory charity is due from our wealth?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to fast the month of Ramadan every year?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to perform the Pilgrimage to the House if we are able.' He replied: 'He was truthful.' Then he left saying: 'By The One Who sent you with the Truth, I will do no more nor less than that.' The Prophet said: 'If he is true to his word he will be admitted to Paradise.'

202. It was related that Abu Sa'id Al Khudri said: "The Messenger of God (prayers & peace be upon him) prohibited the wrapping of the body with a garment too tight to raise its ends or to remove the hands from it. He also forbade sitting on buttocks with knees close to the abdomen and feet apart while wrapping oneself with a one piece garment without having it cover the private parts."
203. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The five prayers and Friday to Friday blot out any sins between them, except the greater sins." It was also related: "Ramadan to Ramadan blots out the sins between them except the greater sins."

204. It was related that Jabir said that I heard The Messenger of God (prayers & peace be upon him) say: "What is between a man and unbelief is abandoning his prayers."

205. It was related that Abd Allah ibn Amr said that the Messenger of God (prayers & peace be upon him) said: "The midday prayer is due when the sun ascends to its meridian and when the shadow is equal to the height and its duration is until the afternoon prayer is due. The afternoon prayer is due until the sun fades, and the sunset prayer is due until the twilight ceases, and the evening prayer is due until the middle of the night, and the dawn prayer is due from the breaking of the day until the sun has risen, but after the sun has risen do not pray, as it emerges from between the horns of Satan."
206. It was related that Abu Musa said that his father said a man came to The Messenger of God (prayers & peace be upon him) to ask about the prayer times. At first he did not answer him. Then he said: "The morning prayer is due at daybreak while the people can still hardly see each other. Then he commanded them and the call for the midday prayer was pronounced when the sun had ascended to its meridian, which anyone would take to be midday, but he knew better than they. Then he commanded again and the call for the afternoon prayer was pronounced while the sun was still high. Then he commanded again and the call for the sunset prayer was pronounced when the sun had gone down. Then he commanded and the call for the evening prayer was pronounced when the twilight had vanished. The next day he delayed the dawn prayer so that upon its completion one would think the sun had risen or was almost going to rise. Then he delayed the midday prayer until the afternoon prayer was almost due, then he delayed the afternoon prayer until upon its completion the sun
was almost red. Then he delayed the sunset prayer until the twilight had almost vanished. Then he delayed the evening prayer until one third of the night had passed. Then he called the man who had asked in the morning and said: "The time for prayer is due between these two limits."

207. It was related that Mohammed ibn Amr ibn Al Hasan ibn Ali said: "When Hajjaj arrived in Madinah we questioned Jabir ibn Abd Allah. He said: 'The Messenger of God (prayers & peace be upon him) used to pray the midday prayer in the noon heat, the afternoon prayer when the sun was still bright, the sunset prayer when the sun had set, as for the evening prayer, sometimes he delayed it and sometimes offered it as soon as it was due. When he saw his Companions gathered early he used to pray early and when he saw them arrive late he delayed the prayer. And The Messenger of God (prayers & peace be upon him) offered the dawn prayer before dawn when it was still dark."

208. [About someone named "Abu Bakr ibn Umar" (son of a certain person)] His sayings: "If you think the sun has set, you have not set. If you think the sun has not set, you have not set. As long as a man has not prayed the sunset prayer, you have not set. As long as a man has not prayed the evening prayer, you have not set. As long as a man has not prayed the evening prayer, you have not set."

"Well, said the man: "Yes, I have heard that when the Messenger of God (prayers & peace be upon him) would be offered the dawn prayer, he would be offered the dawn prayer when it was still dark."
208. It was related that Umara ibn Ruwaiba said that his father said: "I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers prayer before sunrise and before sunset will not enter the Fire. A man from Basrah asked: 'Did you hear that from The Messenger of God (prayers & peace be upon him) ?' He said: 'Yes.' The man said: 'I bear witness that I heard it from The Messenger of God (prayers & peace be upon him), my ears heard it and I kept it by heart.'"

209. It was related that Abu Bakr ibn Abu Musa al Ashari said that his father said that he heard The Messenger of God (prayers & peace be upon him) say: "Whoever observes the two prayers at the two cool hours will be admitted to Paradise."

210. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) did not neglect the two Raka'at after the afternoon prayer and that The Messenger of God (prayers & peace be upon him) said: 'Do not pray at the time of sunrise and at the time of sunset'."

211. It was related that Aisha said: "I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever fasts the month of رمضان, then he (The Messenger of God) (prayers & peace be upon him) will give him a piece of his intercession. A man came and asked: 'My Lord, what is that?' He said: 'If you fast the month of Ramadan.'"
211. It was related that Khabbab said: "We went to The Messenger of God (prayers & peace be upon him) to complain about the hardships of praying on the hot ground, but he did not reply. Zubair said: 'I asked Abu Ishaq if it was concerning the midday prayer. He said: 'Yes' I asked again if it was concerning the midday prayer when it was due. He said: 'Yes.' I said: 'Was it concerning hastening it?' He said: 'Yes.'"
214. It was related that Ala' ibn Abd Al Rahman said that they went to the house of Anas ibn Malik in Basrah after offering the midday prayer. His house was beside the mosque and while we were with him he asked: 'Have you offered the afternoon prayer?' We said: 'We have only just completed the midday prayer.' He said: 'Offer the afternoon prayer.' So we rose up and offered the prayer, and when we had completed it he said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'This is how the hypocrite prays, he sits watching the sun, until when it is between the horns of Satan, he gets up and strikes the ground four times hurriedly with little remembrance of God Almighty.'"

215. It was related that Abu Basra al Ghafari said: "The Messenger of God (prayers & peace be upon him) led us in the afternoon prayer at Makhmes and then said: 'This prayer was prescribed for those before you, but they abandoned it. So whoever establishes it has a double reward and there is no prayer after it until the star has risen.'"
216. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Whoever intentionally misses the afternoon prayer, it is as if he has lost his family and his property."

217. It was related that Abd Allah ibn Masoud said that the unbelievers delayed the offering of the afternoon prayer until the sun was red or yellow. The Messenger of God (prayers & peace be upon him) said: 'They have prevented us from offering the afternoon prayer, may God fill their stomachs and their graves with Fire.' Or he said: 'May God pack their stomachs and their graves with Fire.'

218. It was related that Abu Huraira said The Messenger of God (prayers & peace be upon him) forbade prayer after the afternoon (al Asr) prayer until the sun sets and after the dawn (al Fajr) prayer until the sun rises.
219. It was related that Ulay ibn Rabbah said: "I heard Uqba ibn Amer al Juhni say: "The Messenger of God (prayers & peace be upon him) forbade prayer or burying our dead during three certain hours; as the sun is rising until the sun has risen high, in the hour before noon and as the sun is setting."

220. It was related that Abu Salama asked Aisha about the two Raka'at which The Messenger of God (prayers & peace be upon him) used to offer after the afternoon prayer. She said: "He used to offer them before the afternoon prayer then something kept him busy, or he forgot, so he offered them after the afternoon prayer thereafter he continued to do so, as he always liked to continue whatever he had established for himself."

221. It was related that Jabir ibn Abd Allah said: "On the day of the Battle of the Trench Umar ibn Al Khattab came swearing curses at the unbelievers of the Quraish after sunset and said: 'O Messenger of God I could not offer the afternoon prayer until the sun had set.' The Prophet (prayers & peace be upon
him) replied: 'By God! I too have not prayed.' So we turned towards Buthan and The Prophet (prayers & peace be upon him) performed ablution and we also performed ablution and then we offered the afternoon prayer after sunset, and then he offered the sunset prayer."

222. It was related that Mokhtar ibn Fulful said: "I asked Anas ibn Malik about voluntary prayer after the afternoon pray, and he said: 'Umar used to punish those who used to pray after the afternoon prayer, and during the time of The Messenger of God (prayers & peace be upon him), we used to offer two Raka'at after sunset before the sunset (Maghrib) prayer.' So I asked him: 'Did The Messenger of God (prayers & peace be upon him) offer them?' He said: 'He used to see us offering them and he neither forbade us nor enjoined it upon us.' "

223. It was related that Salama ibn al Akwa'a said: The Messenger of God (prayers & peace be upon him) used to pray the sunset prayer when the sun had set and had vanished."
224. It was related that Aisha said: "The Prophet once delayed the evening prayer until the people had gone away and those in the mosque had slept, then he went out to pray and said: 'If I had not found it difficult for my followers I would have ordered them to pray the sunset prayer at this time.'"

225. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) said: 'Do not be swayed by the Bedouin regarding the name of your evening prayer as in the Book of God it is called the evening prayer, and it goes dark when you milk your camels.'"

226. It was related that Abu Zarr said: "The Messenger of God (prayers & peace be upon him) said to me: 'What would you do if there were rulers after me who delay they prayers from their due time, or who abandon them?' He said I replied: 'What would you advise me to do?' He said: 'Pray at the due time, then if you find them at prayer later join them and it will be an additional prayer for you.'"

227. - عن عبد الله بن مسعود رضي الله عنه قال: سالمت رسول الله ﷺ قلت: أأ فضل الصلاة لوقتها؟ قال: [قلت]: ثم أتى قال: «بَرْ الوَالِدِينِ». 
227. It was related that Abd Allah ibn Masoud said: "I asked The Prophet (prayers & peace be upon him) which deed is the dearest to God, he replied: 'To offer the prayers at their due times.' I asked: 'What is the next?' He replied: 'To be good and dutiful to your parents.' I asked again: 'What is the next?' He replied: 'To fight for God's cause'. Abd Allah added: "I asked only that much and if I had asked further The Prophet (prayers & peace be upon him) would have told me more."

228. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever makes one Raka'at of prayer at its due time has gained the whole prayer."
229. It was related that Abu Qatada said: "The Messenger of God (prayers & peace be upon him) assembled us and said: 'You will journey this evening and night and you will reach water God willing in the morning'. So the people set off and paid no regard to each other. Abu Qatada said: 'While The Messenger of God (prayers & peace be upon him) was riding through the night I was beside him and he slept, I saw him leaning sideways upon his mount so I tried to support him without disturbing him until he was sitting upright. We continued on until we were well into the night, I saw him leaning sideways upon his mount again so I tried to support him without disturbing him until he was sitting upright. We continued on until we reached the end of the hour of Sahar, then he leaned more than before until he almost slipped from his mount, so I went to him and supported him and he raised his head and asked: 'Who is that?' I said: 'I am Abu Qatada.' He asked: 'How long have you been at my side?' I said: 'Throughout the night.' He said: 'May God support you for supporting His Prophet.' Then he asked: 'Are we within sight of the people, do you see anyone?' I said: 'I can see a rider here and another there until we were about seven riders together.' The Messenger of God (prayers & peace be upon him) went off the road to lie down to sleep and said: 'Do not let us miss our prayers.' Then The Messenger of God (prayers & peace be upon him) was the first one to awake with the sun on his back. We arose startled and he said: 'Mount.' So we journeyed on until the sun had fully risen, then
he dismounted and asked for the water jar I had with me. He performed ablution and a little water remained in it, then he said to Abu Qatada: 'Keep your jar it will one day be the talk of the people.' Then Bilal pronounced the call to prayer and The Messenger of God (prayers & peace be upon him) offered two Raka'at and then offered the dawn prayer as usual. The Messenger of God (prayers & peace be upon him) then rode on and we rode along with him, and each of us was whispering to the other: 'How will we make up our missed prayers?' At this he said: 'Why do you not take example from me? There is no negligence in sleeping, but the negligence is on the one who does not offer prayer at its due time and delays it until the time of the next prayer is due. So whoever misses a prayer from sleeping should pray it as soon as he awakes. And the following day he should offer it at its due time. He asked: 'What do you think the people will do when they find their Prophet not there in the morning.' So Abu Bakr and Umar said that The Messenger of God (prayers & peace be upon him) is still with you and he would not abandon you. But some of the people said: 'The Messenger of God (prayers & peace be upon him) is ahead of you.' So if you obey Abu Bakr and Umar you would have done the right thing. So we went on until we reached the people and it had become hot, and they said: 'O Messenger of God we are thirsting to death.' At this The Messenger of God (prayers & peace be upon him) said: 'You will not die.' Then he said: 'Fetch me my small cup and bring me the jar of water.' He began to pour the water into the cup and Abu Qatada passed it from one to the other to drink. When they saw that the water in the jar would not be sufficient for them all they rushed towards it, The Messenger of God (prayers & peace be upon him) said: 'Do not rush, each of you will get a drink, so they held back, while The Messenger of God (prayers & peace
be upon him) continued pouring the water and I served them until no one remained except The Messenger of God (prayers & peace be upon him) and myself. He filled the cup and said to me: 'Drink.' I said: 'O Messenger of God, I will not drink before you.' At this he said: 'The one who serves the people is the last one of them to drink.' So I drank and The Messenger of God (prayers & peace be upon him) drank and the people reached the watering place comforted.' Abd Allah ibn Rabbah said: 'I shall relate this Hadith in the Mosque.' There Imran ibn Husain said: 'O young man, watch what you say! I was one of the riders that night.' I said: 'In that case you know this Hadiith better.' He asked: 'Where are you from?' I said: 'I am one of the Helpers (Al Ansar).' He said: 'Relate it, you know what you are talking about.' He said: 'I related it to the people, then Imran said: 'I too was there that night and I thought that no one would know it as well as I do.' "

230. It was related that Abu Hurairira said: "A person asked The Messenger of God (prayers & peace be upon him) about offering prayer in a one piece garment. The Messenger of God (prayers & peace be upon him) replied: 'Have all of you got two garments?''"

231. It was related that Umar ibn Abi Salama said: "I saw the Messenger of God (prayers & peace be upon him) in the house of Umm Salama praying in one garment and lifting the two ends
of the garment over his shoulders."

232. It was related that Aisha said: "The Prophet (prayers & peace be upon him) prayed in a square garment which had a pattern. During the prayer he looked at its pattern. So when he finished praying he said: 'Take this garment of mine to Abu Jahm ibn Hudaifa and bring me his garment without a pattern as it has distracted my attention from the prayer.'

233. It was related that Ishaq ibn Abd Allah ibn Abu Talha said that Anas ibn Malik said: "My grandmother Mulaika invited The Messenger of God (prayers & peace be upon him) for a meal which she had prepared herself. He ate and said: 'Arise! I will lead you in the prayer.'" Anas ibn Malik added: "I took the palmfibre mat and washed it with water because it had become soiled from use, and The Messenger of God (prayers & peace be upon him) stood upon it. The orphan and I aligned ourselves behind him and the old lady stood behind us. The Messenger of God (prayers & peace be upon him) led us in the prayer and offered two Rak'at and then left."
234. It was related that Said ibn Yazid said that he asked Anas ibn Malik whether The Prophet (prayers & peace be upon him) had ever prayed wearing his shoes. He replied: "Yes."

235. It was related that Abu Zarr said I asked The Messenger of God (prayers & peace be upon him): 'Which was the first mosque to be established on the earth?' He replied: 'The sacred Mosque.' I asked: 'Which one was next?' He replied: 'Al Aqsa Mosque.' I asked: 'How many years had been between the two?' He said: 'Forty years, and wherever you may be and then the prayer is due, pray at any mosque.'
236. It was related that Anas ibn Malik said: "When the Messenger of God (prayers & peace be upon him) arrived in Madinah, he stayed in the heights of Madinah among the Banu Amr ibn Auf tribe. He sojourned there for fourteen nights, then he sent for Bani Al Najjar and they came armed with their swords. I remember that the Prophet (prayers & peace be upon him) was mounted upon his she-camel with Abu Bakr behind him and all the Al Najjar around him until he dismounted in the courtyard of Abu Aiyub's house. The Messenger of God (prayers & peace be upon him) used to love to pray wherever he was when the time for prayer was due, even in the sheep pens. Later on he ordered a mosque to be built and summoned some of the Banu Al Najjar people saying: 'O Banu Al Najjar! Tell me the price of this piece of your land.' They replied: 'No, by God! We do not seek its price from God!' Anas added: 'There were the graves of some pagans in it and part of it was unleveled with some date-palms in it.' So the Messenger of God (prayers & peace be upon him) ordered the palm trees to be cut and the graves of the pagans to be removed and the unleveled land be leveled. They aligned the felled date palms along the Qibla of the mosque and they constructed two stone walls on the sides. His companions carried the stones while reciting a rhyme. The Messenger of God (prayers & peace be upon him) was with them in saying 'There is no goodness except that of the Hereafter, O God! So please forgive the Emigrants and the Helpers'.'
237. It was related that Abu Salama ibn Abd Al Rahman said that Abd Al Rahman ibn Abu Said al Khudri visited me and I asked him: "Have you heard what your father said about the mosque which is founded upon piety?" He replied: "My father said: 'I went to visit The Messenger of God (prayers & peace be upon him) at the house of one of his wives, and I asked him 'O Messenger of God, which of the two mosques was founded upon piety?'" He said that The Messenger of God (prayers & peace be upon him) took a handful of pebbles and threw them at the ground and said: 'It is your mosque, the Mosque of Madinah.' He said: 'I said: 'I bear witness that I heard the same from your father.'"

238. It was related that Ibn Abbas said that a woman complained saying: "If God Almighty will relieve me I will pray at Al Aqsa Mosque." So when she was relieved she readied herself to travel, Maimuna the wife of the Prophet came to greet her, and she informed her about it. Then Maimuna told her: 'Stay and eat what you have prepared for your journey and pray in the
Mosque of The Messenger of God (prayers & peace be upon him) as I have heard him say: 'One prayer in it is one thousand times better than prayer in any other mosque except the Mosque of the Ka'bah.'

239. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to walk or ride to the mosque of Quba'a and then pray there two Raka'at."

240. It was related that Mahmoud ibn Labid said that when Uthman ibn Affan intended to build the Mosque the people disliked his intention and wished for him to leave it as it was. So he said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever builds a mosque, God will build for him a similar place in Paradise.'"

241. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The places most liked by God Almighty are the mosques, and the places most disliked by God Almighty are the markets."
242. It was related that Ubayy ibn Ka'b said: "One of the Helpers whose house was located at the furthest side of Madinah never missed any prayer in the company of The Messenger of God (prayers & peace be upon him). We felt sympathy for him and said: 'If only you had a donkey you would not have to walk the scorching sand and it would preserve you from the serpents on the ground.' He said: 'By God, I would not want my house to be closer to the house of The Messenger of God (prayers & peace be upon him).' I was angered at his words and went to the Prophet of God and told him what he had said. He summoned him and he repeated the same to him and told him that he was hoping for a reward for his long walk. The Prophet said to him: 'Indeed you will be rewarded with what you hoped for.'

243. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever washes in his house and then walks to a house of the houses of God to fulfill an obligation of the obligations of God, for every footstep he takes, a sin is blotted out and he is raised in rank."
244. It was related that Abu Qatada said: "While we were praying with The Messenger of God (prayers & peace be upon him) he heard a commotion so he said: 'What is the matter?' They said: 'We are hastening to join the prayer.' He said: 'Do not do that, when you come to pray you should be calm. Offer whatever you can attain with the congregation and complete the prayer for whatever you have missed.'"

245. It was related that Zainab al Thaqafiyah said: "The Messenger of God (prayers & peace be upon him) said: 'If any one of you attends the mosque, she must not wear perfume.'"

246. It was related that Amra bint Abd Al Rahman said that she heard Aisha, the wife of the Prophet, say: "Had The Messenger of God (prayers & peace be upon him) seen what the women are doing now, he would have forbidden them from attending the mosque as the women of the Children of Israel are forbidden." Amra was asked: "Were the women of the Children of Israel forbidden from the mosques?" She said: "Yes."
247. It was related that Abu Humaid or Abu Asid said that The Messenger of God (prayers & peace be upon him) said: "When any of you enter the mosque he should pray: 'Please God open for me the gates of Your Mercy.' And when he leaves he should pray: 'Please God I ask You of Your Bounty.'"

248. It was related that Abu Qatada said: "I entered the mosque while The Messenger of God (prayers & peace be upon him) was seated with the people, so I sat down, and The Messenger of God (prayers & peace be upon him) asked me: 'What prevented you from offering two Raka'at before you were seated?' I said: 'O Messenger of God, I saw you sitting with the people.' He said: 'When any of you enter a Mosque he should not be seated before he prays two Raka'at.'"

249. It was related that Abu al Sha'ath'a said: "We were sitting in the mosque with Abu Huraira when the call to prayer was pronounced, a man walked out of the mosque, Abu Huraira watched him until he had gone. Then Abu Huraira said: 'That
man has disobeyed Abu al Qasim (The Messenger of God, prayers & peace be upon him)."

250. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "Spitting in the mosque is a sin and to bury it is its expiation."

251. It was related that ibn Umar said that The Messenger of God (prayers & peace be upon him) said during the battle of Khaybar: "Whoever eats of this plant - meaning garlic- must not come to the mosques."

252. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Whoever eats garlic or onion must keep away from us, or keep away from our mosques and he should stay in his house." It was also related that a pot of green beans was offered to The Messenger of God (prayers & peace be upon him) and he found it had an offensive smell so he asked what it contained besides beans, so he said to some of his companions: 'Bring it near.' When he saw it he disliked to eat it and said to them: 'You eat
it if you like but I converse with those to whom you do not converse.'

253. It was related that Ma'dan ibn Abu Talha said that Umar ibn al-Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I had a vision in which I saw a cock pecking me three times and I think my life is ending. Some people have suggested that I should appoint a successor, but God High Exalted will not leave His Religion to be lost nor His Caliphate. By The One Who has sent His Prophet, if I am to die soon, the Caliphate will be decided by this Council of six (Shura) with whom The Messen-
ger of God (prayers & peace be upon him) was well pleased until he passed away. And I know there are people who plot against this Religion and I have fought them in the cause of Islam. If they continue in that they are they enemies of God and unbelievers who lead people astray. I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles). And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, isn't the last verse of Surah al Nisa' which was revealed during the summer enough for you?' If I live I will judge according to it for the one who recites the Qur'an or who does not recite it. Then he said: 'O God, I ask You to be my witness over the rulers of the regions, I only appointed them to rule in justice, and to teach the people their Religion and the ordinances of the Prophet, and to share their booty among them and to ease their difficulties. O people, you eat two plants in which I see nothing but evil, these are the onion and garlic, and I saw The Messenger of God (prayers & peace be upon him) ordering the eviction of anyone who smelt of them from the mosque to Al Baqi'a. (the cemetery of the people of Madinah) So whoever eats them he should first reduce them to nothing in cooking.'

254. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever hears a man announcing in the mosque that he has lost something, should say: 'May God never enable you to find it,' the mosque
were not established for that purpose."

255. It was related that Aisha and Abd Allah ibn Abbas said: "When the last illness of The Messenger of God (prayers & peace be upon him) worsened he suddenly covered his face with his woolen wrap until, when he felt short of breath he lifted it from his face and said: 'May God curse the Jews and the Christians because they took the graves of their prophets as places of prayer.' The Prophet (prayers & peace be upon him) was warning the Muslims about what the Jews and the Christians had done."

256. It was related that Aisha said: "Umm Habiba and Umm Salama mentioned having seen pictures in a church in Ethiopia. They informed The Prophet (prayers & peace be upon him) of it and he said: 'Whenever a religious person dies from those people they build a place of worship at his grave and draw such pictures upon it. On the Day of Resurrection they will be the most despicable of beings in the sight of God.'"
257. It was related that Ubu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Six things were bestowed upon me which were not bestowed on any prophet before me; I have been sent with the most concise expressions having the greatest meanings, I been made victorious by casting terror into my enemy, war spoils have been made lawful to me, the earth has been made as a place of prayer and purification, I have been sent to all mankind, and I am the seal of the Prophets."

258. It was related that Abu Zarr said that The Messenger of God (prayers & peace be upon him) said: "If any of you stands to pray and another man is standing in front of you in prayer then he is your cover. But if there is no one in front of you then your prayer would be annulled if a donkey, woman or a black dog passes in front of you." It was asked: "O Abu Zarr, what is the difference between a black dog or a red dog or a yellow dog?" He said: "O son of my brother, I have asked The Messenger of God (prayers & peace be upon him) the same question and he said: 'The black dog is Satan.'

259. - عن سهلي بن سعد الساعد: رضي الله عنهما قال: كان بين مصلّى رسول الله ﷺ وبين الجدار ممر الشاة.
259. It was related that Sahl ibn Sa'd al Sa'adi said: "The distance between the place of prayer of The Messenger of God (prayers & peace be upon him) and the wall was just sufficient for a sheep to pass through."

260. It was related that Aisha said when the things that annul prayer were mentioned to her as being a dog, a donkey and a woman: "You have compared us to donkeys and dogs, by God, I saw The Messenger of God (prayers & peace be upon him) praying while I was lying on my bed between him and the Qibla, whenever I was in need of something I disliked to sit up and disturb The Messenger of God (prayers & peace be upon him), so I used to slip away by the side of his feet."

261. It was related that Abu Huraira said that a man entered the mosque and prayed while The Messenger of God (prayers & peace be upon him) was sitting nearby...so The Messenger of God (prayers & peace be upon him) said: "If you intend to pray you must have made a complete ablution, then face the Qibla and pronounce 'God is Great.'"
262. It was related that Al Bara' ibn Azib said that I prayed with the Prophet facing Jerusalem for sixteen months until the verse in Surah the 'Heifer' was revealed: "...Turn your faces in the direction of the Sacred Mosque and wherever you are turn your faces towards it..." (Surah 2 verse 144) It was revealed after the Prophet had offered prayer, so one of the people passed by a group of the Helpers as they were praying and informed them of the revelation, they turned their faces towards the Sacred Mosque as they prayed.

263. It was related that Abu Huraira said that the Prophet said: "When the Iqama is pronounced no prayer is to be offered except the prescribed prayer."

264. It was related that Abu Qatada said that The Messenger of God (prayers & peace be upon him) said: 'When the Iqama is pronounced do not stand until you see me.'

265. It was related that Jabir ibn Samura said: "Bilal used to pronounce the call to prayer when he saw the sun disappear. But
he never pronounced the Iqama until the Prophet came out. Whenever he saw him coming out he would pronounce it."

266. It was related that Abu Salama ibn Abd Al Rahman ibn Auf said that he heard Abu Huraira say: "The Iqama was pronounced so we stood up and the rows were straightened before The Messenger of God (prayers & peace be upon him) came out, then The Messenger of God (prayers & peace be upon him) came and stood up in his place of prayer and before he pronounced 'God is Great' he went out and told us: 'Remain in your places,' so we waited for him until when he returned to us water was dripping from his head. Then he pronounced 'God is Great' and led us in the prayer."

267. It was related that Abu Masoud said: "The Messenger of God (prayers & peace be upon him) used to look at their feet as they stood aligned in rows and say: 'Straighten the rows and do not differ or your hearts will differ, and let the row closest to me be of those who are more knowledgeable. Then after them those with less knowledge and so on.' Abu Masoud said:
'Today you differ more.'

268 - عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ قال: «لم يعلم الناس ما في البناء والصف الأول، ثم لم يجدوا إلا أن يستمروا عليه واستمروه، ولم يعلموا ما في الهجرة لاستبقوا إليه، ولم يعلمون ما في العمرة والصيّح لأنوهما ولو حباً».

268. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Had the people known what is in the call to prayer and in the first row, they would have drawn lots for it. And if they had known what is the reward for the midday prayer, they would have raced for it. And if they had known the reward for the night and dawn prayers in congregation they would have joined them even if they had to crawl."

269 - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «خير الصُّفو في الرجال أولهنّا، وشرْها آخرهنّا. وخير الصُّفو في النساء آخرهنّا، وشرْها أولهنّا».

269. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The best row for men in prayer is the first row and the least is the last one. And the best row for women in prayer is the last row and the least is the first."


270. It was related that Abu Huraira said that the Prophet said: "Had it not been difficult for the believers - and Zuhair related - for my nation - I would have ordered them to use the tooth stick before every prayer."

271 - عن أنس رضي الله عنه: أن رجلا جاها فدخل الصفا وقد حفره الناس.
271. It was related that Anas said: "A man came to pray and joined the rows while he was out of breath and said: 'All praise be to God, all pure and blessed praise is due to You.' So when The Messenger of God (prayers & peace be upon him) finished his prayer he asked: 'Which one of you said those words?' The people remained silent. So he said: 'Which one of you said it? He did not say anything wrong.' The man said: 'I came breathless and I said it.' So he said: 'I have seen twelve angels vying with each other to raise your words.' "

272. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to lift both his hands up to the height of his shoulders when opening the prayer and when he said 'God is Great' upon bowing. When he lifted his head after bowing he did the same. But he did not use to do that when prostrating."
273. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to commence the prayer by pronouncing 'God is Great' and by reciting: 'All praise be to God The Lord of the Worlds.' And when he bowed he did not lower his head exceedingly nor raise it up, but held it straight. And when he raised his head after bowing he never prostrated until he had stood upright fully, and when he raised his head after prostration he did not prostrate for the second time until he had sat upright. He used to recite 'Tahiyat' every two Raka'at, and he used to sit upon his left leg with the sole of his right foot facing upwards. He used to forbid resting the buttocks upon the ground. And he also forbade the forearms from touching the ground as the lion sits. He used to end the prayer by pronouncing 'Peace be upon you.'"

274. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) used to stand up during the prayer he would say 'God is Great' and the same upon bowing, then as he straightened from bowing he used to say 'God hears those who praise Him.' Then as he stood upright he said: 'Our Lord all praise is due to You'. Then he said 'God is
Great' when he fell in prostration. Then he said 'God is Great' when he lifted his head up. Then he said 'God is Great' in the second prostration. Then Abu Huraira said: 'I am the most alike to him of you all in how I perform my prayer.'"

275. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) used to teach us saying: 'Do not be in advance of the Imam in your prayers, when he says 'God is Great' then you repeat it after him, and when he says 'nor those who go astray' then you say 'Amin.' When he bows then you bow, and when he says 'God hears those who praise Him' then you say 'Our Lord all praise is due to You.'"

276. It was related that Anas ibn Malik said that the Prophet rode a horse and fell and his right side was injured. So we went to visit him and the prayer became due so he led us in prayer seated and we prayed behind him seated. When he finished the prayer he said: 'The Imam should be followed, when he pronounces 'God is Great' then you repeat 'God is Great' and when he prostrates then you prostrate and when he rises up then you rise up and when he says 'God hears those who
praise Him’, then say 'Our Lord all praise is due to You.' And if he prays seated then you all pray seated."

277. It was related that Wa'el ibn Hugr said that he saw the Prophet raise his hands at the start of his prayer and pronounce 'God is Great' - Hammam said: "He raised his hands to the level of his ears" - then he wrapped his garment around him and placed his right hand over his left hand. When he made a bow he used to remove his hands from his garment and raise them up, then he pronounced 'God is Great' and bowed. When he said: 'God hears those who praise Him' he lifted his hands and when he prostrated he prostrated between his palms."

278. - On Amr ibn Abi Talib who said: "When he was repeating the Hadith of the Prophet, the Messenger of Allah said: 'Do not pronounce a prayer except if you have been taught how to do so.' So I learned to say 'Allah and His Attributes are praiseworthy. I seek refuge in Allah's Attributes and in His utility. I seek refuge in Allah's Attributes and in His utility. I seek refuge in Allah's Attributes and in His utility.' When I saw that the Prophet was doing this, I said: 'The Messenger of Allah is praiseworthy. I seek refuge in Allah's Attributes and in His utility.'"
278. It was related Ali ibn Abu Talib said that The Messenger of God (prayers & peace be upon him) used to say 'I turn my face towards The One Who has created the heavens and earth in perfection and I am not of the polytheists, indeed my prayer and my offerings, my life and my death are to God The Lord of the Worlds, no partner has He. With this is was commanded and I am Muslim. O God You are the King, there is no god but You. You are my Lord and I am Your servant, I wronged myself and I confess my sins, so forgive me all my sins, indeed no one forgives sins except You, guide me to the best behaviour, no one can guide to the best of it but You, and turn the evil of it from me, as no one can turn the evil of it from me but You. I am at Your command and at Your pleasure, all goodness is in Your hands and the evil is not for You, I am from You and to You, blessed and High Exalted I seek Your forgiveness and repent to You.' when he stood in prayer. And when he bowed down he said: 'O God to You I bow and I believe in You and to You I submit my hearing, my sight, my brain, my bones and my nerves all humble themselves to You. And when he raised up from bowing he said: 'My Lord all praise is due to You, filling the heavens and the earth and what is in between them and filling whatever You please after them.' And when he prostrates he said 'O God, to You I prostrate and in You I be-
lieve, and I submit to You, my face has prostrated to The One Who created and shaped me, and Who created my hearing and sight, blessed be God The Best to Create.' And finally between his testimony and his salutation he said: 'O God forgive me my former and later sins, and what I have concealed and what I have revealed, and what I have been excessive in and what You know of me, You are the First and the Last, there is no god but You.' It was also related that The Messenger of God (prayers & peace be upon him) commenced the prayer he pronounced 'God is Great' then said 'I turn my face towards.....'

279. It was related that Anas said: "I prayed with the Messenger of God, (prayers & peace be upon him) Abu Bakr, Umar and Uthman (may God be pleased with them) and I did not hear any of them recite 'In the Name of God the Merciful, the Compassionate.'"

280. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) went into a meditative state as we sat around him. Then he raised his head up smiling
and we asked: 'O Messenger of God what made you smile?' He said: 'A Surah has just been revealed to me.' Then he recited:

'In the Name of God, the Merciful, the Compassionate, indeed We have given you 'Al Khauthar' (Heavenly Fountain) * So pray to your Lord and sacrifice to Him * Surely he who hates you, is the one cut off.' (Surah 108) Then he said: 'Do you know what Al Khauthar is?' We said: 'God and His Messenger know best.' He said: It is a river my Lord, High Exalted, promised me, it has much goodness and it is a trough which my nation will drink from on the Day of Judgment. The number of its drinking vessels is as the number of the stars. When one of them is driven away I will say: 'My Lord! He is of my nation,' God Almighty will say 'You do not know what they did after you.'"

281. It was related that Abu Huraira said that the Prophet said:

"Whoever offers any prayer without reciting 'The Opening' of the Qur'an in it, his prayer is lacking. - three - not fulfilled." It was said to Abu Huraira: 'But we are led by the Imam.' He said: 'Recite it to yourself. I have heard The Messenger of God
(prayers & peace be upon him) say: 'God High Exalted said: 'The prayer is divided between Me and My servant and My servant receives what he asks for, when a servant says 'All praise be to God the Lord of the Worlds' God Almighty says 'My servant has praised Me' and when He says 'The Merciful, the Compassionate' God High Exalted says 'My servant has thanked Me' and when he says: 'Master of the Day of Judgment' God Almighty says 'My servant has glorified Me' - and once it was said: 'My servant has submitted to Me - and when he says 'You Alone do we worship, and You Alone do we turn to for help' God Says 'This is between Me and My servant, and to My servant is what he asks for.' And when he says 'guide us to the Righteous Way, the way of those on whom You have endowed Your Grace, not the way of those who earn Your wrath, not of those who go astray.' He says: 'This is to My servant and to My servant is what he asks.'"


282. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) entered the mosque and someone followed him. The man prayed and went to The Prophet (prayers & peace be upon him) and greeted him. The Prophet
(prayers & peace be upon him) returned his greeting and said to him: 'Return and pray, you have not prayed.' The man went back, prayed as he had done before, returned and greeted The Prophet (prayers & peace be upon him) who said: 'Return and pray, you have not prayed.' This happened three times. The man asked: 'By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this, teach me how to pray.' The Prophet (prayers & peace be upon him) said: 'When you stand for prayer say 'God is Great' and then recite from the Qur'an and then bow until you feel at ease. Then raise your head and stand up straight, then prostrate until you feel at ease during your prostration, then sit calmly until you feel at ease and always do this in your prayers'."

283. It was related that Imran ibn Husain said: "The Messenger of God (prayers & peace be upon him) led the midday or afternoon for us and then said: 'Who recited 'Praise the Name of your Lord High Exalted' behind me?' A man said: 'I did but I only intended good.' The Prophet said: 'It was as if one of you was disputing with me in it.'"
spoken simultaneously with that of the angels then all his past sins will be forgiven."

285. It was related that Simak asked Jabir ibn Samura about the prayer of the Messenger of God (prayers and peace be upon him). He said: "He shortened the prayer and did not pray like these people, and he told me that The Messenger of God (prayers & peace be upon him) used to recite: 'Qaf, by the Glorious Qur'an', and another recitation of the same length."

286. It was related that Abu Huraira said: "Without doubt, my prayer is like the prayer of The Prophet (Prayers & peace be upon him)." Abu Huraira used to recite an invocation after saying 'God hears those who praise Him' in the last Rak'at of the noon, evening and dawn prayers. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers."

287. It was related that Abu Said al Khudri said: "The Messenger
of God (prayers and peace be upon him) used to recite about thirty verses during each bow of the first two bows of the midday prayer and about fifteen verses in the last two or half that, and fifteen verses in each of the first two bows of the afternoon prayer and half of that in the last two bows."

288. It was related that Zaid ibn Thabit said to me: "I heard The Messenger of God (prayers & peace be upon him) reciting from the two longer chapters at the sunset prayer."

289. It was related that Jabir said: 'Mu'adh ibn Jabal used to pray with The Prophet (prayers & peace be upon him) and then lead his people in prayer. One night he joined The Messenger of God (prayers & peace be upon him) for the evening prayer. Then he went to his people and led them in prayer commencing with Surah 'The Heifer'. A man turned aside pronounced

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the salutation and prayed alone and then left. The people said: 'O so and so, have you become a hypocrite?' He said: 'By God I swear I have not. But I shall go to The Messenger of God (prayers & peace be upon him) and tell him about this, so he went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, we tend the camels used for watering and we work by day. Mu'adh says the evening prayer with you and then he comes to us and begins with Surah 'The Heifer.' The Messenger of God (prayers & peace be upon him) turned to Mu'adh and said: 'Are you here to make the people suffer? Recite such and such a Surah.' It was also related that Jabir said that Sufian said that The Messenger of God (prayers & peace be upon him) had said "By the sun and its forenoon" (Surah 91) and "By the night as it veils over" (Surah 92) and "Glorify the Name of your Lord, the Most High" (Surah 87).

290. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) led us in prayer and when he had finished the prayer he turned his face towards us and said: 'O people, I am your Iman, so do not bow or prostrate ahead of me nor precede me in standing and turning your faces, for I see you before me and behind me.' Then he said: 'By Him in Whose Hand is the soul of Mohammed, if you could see what I see you would have laughed only a little and wept a
great deal.' They asked: 'O Messenger of God, what do you see?' He said: 'Paradise and Hell.'

291. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "As to the man who precedes the Imam in raising his head, does he not fear that God may change his face into the face of a donkey?"

292. It was related that Al Aswad and Alqama said: "We went to the house of Abd Allah ibn Masoud and he said: 'Have these people prayed behind you?' We said: 'No.' He said: 'Then stand up and offer prayer.' And he did not order us to pronounce the call to prayer or the Iqama. We moved to stand behind him but he caught hold of our hands and made one of us stand at his right hand side and the other at his left. When we bowed we put our hands upon our knees, he tapped our hands and put his hands down together palm to palm. Then he put them upon
his thighs. When he had finished the prayer he said: 'There will come a time soon when your Amirs will delay their prayers from their due time and will delay them to the point that it will be almost sunset. So when you see them doing that offer your prayer at its due time and then offer prayer with them, and when you number three, pray together, and when you number more than three, appoint one of you as your Imam. And when any of you bows down let him put his hands upon his thighs and then kneel, and put his palms alongside each other. It is as if I now see the spaces between the fingers of The Messenger of God (prayers & peace be upon him)'  

293. It was related that Mus'ab ibn Sa'd said: "I offered prayer beside my father and placed both my hands in between my knees. My father told me: 'Place your hands upon your knees.' I did it another time so he struck my hand and said: 'We are forbidden from doing that and have been ordered to place our hands upon our knees.'

294. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) often used to say when he bowed and prostrated: 'Glory be to You, O God, our Lord, and praise be to You, O God, forgive me.' In accordance with what is prescribed in the Qur'an." 

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295. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) drew back the curtain and saw the people aligned in rows behind Abu Bakr, he said: 'There will be no more Revelation after this except for good visions which a Muslim may see or have shown to him, and I have been forbidden from reciting the Qur'an while bowing or prostrating, so when you bow you should glorify the Lord High Exalted, and when you prostrate do your utmost in sincere supplication, it maybe that your supplication will be accepted.'

296. It was related that Abu Sa'id al Khudri said: "When the Messenger of God (prayers & peace be upon him) used to raise his head after bowing he said: 'Our Lord all praise is due to You, filling the heavens and the earth and what is in between them, and filling whatever You please after that. You are the Worthy of All Praise and Glory, most worthy of what a servant says - we are all Your servants - no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone.'

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297. It was related that Ma'dan ibn Abu Talha al Ya'mari said: "I encountered Thauban, the freed slave of The Messenger of God (prayers & peace be upon him), and asked him to tell me of a deed I could do by which God would admit me to Paradise. - Or he said 'the deeds most liked by God'. - He did not answer. I asked him again and he did not answer. I asked him a third time and he said: 'I asked The Messenger of God (prayers & peace be upon him) about that and he told me: 'Prostrate frequently to God Almighty as when you prostrate to God Almighty one prostration God will raise you up one rank, and will blot out one of your sins. Ma'dan said: 'I met Abu Darda and I asked him the same, and he told me the same thing Thauban had told me.'

298. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The closest a servant of God comes to his Lord is when he is prostrating, so increase your supplications at that time."
299. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) said: 'I have been commanded to prostrate on seven bones, on the forehead, with the tip of the nose, and The Prophet (prayers & peace be upon him) indicated towards his nose, both hands, both knees and the toes of his feet. And not to gather the garments or the hair.'"

300. It was related that Anas said: "The Prophet (prayers & peace be upon him) said: 'Straighten up properly in your prostration and never put your forearms on the ground like a dog.'"

301. It was related that Abd Allah ibn Malik ibn Buhyena said: "When The Messenger of God (prayers & peace be upon him) used to prostrate he outstretched his hands from the armpits until I could see their whiteness."

302. It was related that Abd Allah ibn Zubair said that his father said: "When The Messenger of God (prayers & peace be upon him) used to sit in prayer, he put his left foot between his thigh and shank and stretched his right foot and placed his left hand upon his left knee and his right hand upon his right thigh and
lifted his finger.

303. It was related that Tawus said: "We asked Ibn Abbas about sitting upon our buttocks. He said: 'It is Sunnah.' We said: 'We deem it a kind of cruelty for the foot.' Ibn Abbas said: 'It is the Sunnah of your Messenger.'

304. It was related that Hattan ibn Abd Allah al Raqashi said: "I offered prayer with Abu Musa al Ashari and when he was seated someone said: 'Prayer has been equated with piety and alms.' The narrator said when Abu Musa completed his prayer he asked: 'Which one of you said that?' He said that the people remained silent. Then Abu Musa repeated his question, but the people remained silent. Then he said: 'It may be that you Hattan said it?' He said: 'I did not say it, and I was afraid that you might think it was me.' Then a man said: 'I said it, and I did not intend anything except good.' Abu Musa said: 'Do you not know what you should say during your prayer? The Messenger of God (prayers & peace be upon him) addressed us and showed us our ordinance and taught us our prayer and said: 'When you stand in prayer straighten your rows and let one among you lead, so when he says 'God is Great' you repeat 'God is Great' and when he says 'Not the way of those who earn Your wrath, nor of those who go astray' then say 'Amin'. God will respond to you. And when he says 'God is Great' say 'God is Great' and bow, the Imam should bow before you and rise up before you.' The Messenger of God (prayers & peace be upon him) said your actions follow his. And when he says 'God hears those who praise Him' then say 'Our Lord all Praise is due to You.' God will hear you, God High Exalted has said through the tongue of His Prophet 'God hears those who praise Him', so when he says 'God is Great' and then prostrates, then you say 'God is Great' and prostrate. The Imam prostrates and rises before you. The Messenger of God (prayers & peace be upon him) said: 'Your actions follow his actions, and when he sits, the first thing you should say is 'Pure and good salutations and prayers to God, peace be upon you, O Prophet, and
God's Mercy and Blessing be upon him, peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger.'"

305. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to teach us testification as he taught us a Surah from the Qur'an, and he used to say: 'All blessed salutations and pure prayers are to God, peace be upon you O Prophet, and the Mercy of God and His Blessing. Peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger.'" It was also related that Ibn Rumh said: "As he used to teach us the Qur'an."

306. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: 'The Prophet used to invoke God in prayer saying: 'O God! I seek refuge in You from the afflictions of the grave and from the trials of the Anti-Christ and from the..."
afflictions of life and death. O God, I seek refuge in You from sin and from being a debtor.' He was asked: 'O Messenger of God, why do you so frequently seek God's protection from being a debtor?' The Prophet (prayers & peace be upon him) replied: 'A person in debt lies whenever he speaks and breaks his promises whenever he makes them.'

307. It was related that Abu Bakr Al Siddiq said: "I asked The Messenger of God (prayers & peace be upon him) to teach me a beneficial invocation to say in the prayer. He told me to say: 'O God! I have wronged myself with a great sin, (Qutayba said: 'much sin') no one forgives sins but You, so please forgive me and have mercy upon me, You are the All Forgiving, the Most Merciful.'"

308. It was related that Abu Darda' said: "The Messenger of God (prayers & peace be upon him) rose up to pray and we heard
him say: 'I seek refuge in God from you', then he said: 'I curse you with the curse of God.' He repeated this three times and stretched out his hand as if he was grasping at something. When he finished the prayer we asked: "O Messenger of God, we heard you say something in your prayer which we never heard you say before, and we saw you stretching your hand.' He said: 'The enemy of God came with fire pointing it at my face, so I said: 'I seek refuge in God from you,' three times then I said 'I curse you with God's full curse' three times, but he did not withdraw, so I tried to seize him, but, by God, had it not been for the prayer of our brother Solomon, he would have been tied up and made into a plaything for the children of Madinah.'

209 - عن أبي مسعود الأنصاري رضي الله عنه قال: أثنا أتانا رسول الله ﷺ ونحن في مجلس سعد بن عبادة، فقال له بشير بن سعد: أمرنا الله عز وجل أن نصلِّي عليك يا رسول الله، فكيف نصلِّي عليك؟ قال: فسكت رسول الله ﷺ حتى تمنى أنه لا يساله، ثم قال رسول الله ﷺ: «قولوا: اللَّهُمَّ صلِّ على محمد وعلى آل محمد، كما صليت على [آل] إبراهيم، وبرك على محمد، وعلى آل محمد، كما باركت على آل إبراهيم في العالمين إنك حميدٌ مجيدٌ، والسلامُ كما قد علِّمتمُ.»

309. It was related that Abd Allah ibn Zaid, who was shown the call to prayer in a dream, said that Masoud Al Ansari said: "We were sitting in the company of Sa'd ibn Ubada when The Messenger of God (prayers & peace be upon him) joined us. Bashir ibn Sa'd said: 'O Messenger of God, God has commanded us to bless you. How should we do that?' He said: 'The Messenger of God (prayers & peace be upon him) remained silent and we wished he had not asked him.' Then The Messenger of God (prayers & peace be upon him) said: 'Say 'O God, bless Mohammed and the household of Mohammed as You blessed
the household of Abraham, grant favour upon Mohammed and
the household of Mohammed as You granted favour upon the
household of Abraham in the world. You are the Worthy of All
Praise and Glory', and the salutation which you know.'

310. It was related that Amir ibn Sa'd said: "I saw The Messenger
of God (prayers & peace be upon him) pronounce the saluta-
tion to his right and to his left until I could see the whiteness of
his cheeks."

311. It was related that Jabir ibn Samura said: "When we used to
pray with The Messenger of God (prayers & peace be upon
him), we said: 'Peace be upon you and God's Mercy, peace be
upon you and God's Mercy,' and indicated with each hand at
each side. Then The Messenger of God (prayers & peace be
upon him) said: 'Why are you indicating with your hands as if
they are the tails of frisky horses? It is sufficient for any of you
to put his hands upon his thigh and salute his brother to his
right side and then to his left side.'"
312. It was related that Warrad, the servant of Al Mughira ibn Shu'ba, said: "Once Al Mughira ibn Shu'ba wrote a letter to Mu'awiya informing him that The Messenger of God (prayers & peace be upon him) used to say after every obligatory prayer: 'There is no god but God and all worship is due to Him alone, to Him is the Dominion and all praise and He has power over all things. O God! no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone.'"

313. It was related that Ibn Abbas said: "We used to know when The Messenger of God (prayers & peace be upon him) had finished his prayer when he pronounced 'God is Great.'"

314. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever praises God at the end of every prayer thirty three times and thanks God thirty three times and pronounces 'God is Great' thirty three times, this would be ninety nine and the completion of one hundred is to say 'There is no god but God, all worship is due to Him Alone, to Him is the Dominion and all praises is to Him and He has power over all things,' his sins will be blotted
out even if they were as much as the foam upon the ocean."

315. It was related that Abd Allah ibn Mas'ud said: "You should not give a part of your prayer to Satan by supposing that it is obligatory to exit from the right, I have often seen The Prophet (prayers & peace be upon him) exit from the left side."

316. It was related that Abu Masoud al Ansari said that The Messenger of God (prayers & peace be upon him) said: "The one who is most learned in the Book of God should be the Imam, but if they are equally learned in reciting it, then the one who is most learned in the Sunnah, and if they are equally learned in the Sunnah, then the one who emigrated first, and if they emigrated at the same time, then the one who was the first to embrace Islam. No one should lead the prayer in a place where another has authority, or sit in his place of honour in his house except by his permission." It was related that Ashajj said "age" in place of "Islam."

317. "If they bow down between the prostration, then they have fallen down. If they raise up between the prostration, they have fallen down. If they bow down between the prostration, they have fallen down. If they raise up between the prostration, they have fallen down."

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317. It was related that Al Bara' said: "They used to pray with The Messenger of God (prayers & peace be upon him) and when he bowed, they bowed, and when he raised his head from bowing, he said: 'God hears those who praise Him.' And we used to remain standing until we saw him prostrate with his face touching the ground, then we followed him."

318. It was related that Abu Musa Al Ansari said: "A man went to The Messenger of God (prayers & peace be upon him) and said: 'I avoid the daily prayer because of so and so, as he detains us too long in it. I have never seen The Messenger of God (prayers & peace be upon him) admonish so angrily as he did upon that day, he said: 'O people! Some of you are hindering the others, so whoever of who leads the people in prayer, he must be brief, for behind him are those who are weak or elderly and others have business to attend to.'"
319. It was related that Ubaid Allah ibn Abd Allah said: 'I went to see Aisha and I asked her: 'Would you please tell me about the illness of The Messenger of God (prayers & peace be upon him).' She said: 'Yes, when the Prophet (prayers & peace be upon him) became gravely ill and he asked whether the people had prayed, we replied: 'No, O Messenger of God! They are waiting for you.' He said: 'Fill a trough of water for me.' Aisha said: 'We did so and he bathed in it and tried to get up but fainted. When he was revived he again asked whether the people had prayed, we said: 'No, they are waiting for you O Messenger of God.' He again said: 'Fill a trough of water for me.' He sat down and bathed in it again and tried to get up but
fainted once again. Then he was again revived and said: 'Have the people prayed?' We replied: 'No, they are waiting for you O Messenger of God.' He said: 'Fill a trough of water for me.' Then he sat down and bathed in it and tried to get up but he fainted. When he revived, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of God.'

The people were in the mosque waiting for The Prophet (prayers & peace be upon him) to lead the evening prayer. The Prophet (prayers & peace be upon him) sent for Abu Bakr to lead the prayer. The messenger went to Abu Bakr and said: 'The Messenger of God (prayers & peace be upon him) orders you to lead the prayer.' Abu Bakr was a most softhearted man, so he asked Umar to lead the prayer, but Umar replied: 'You have more right.' So Abu Bakr led the prayer that time. When The Prophet (prayers & peace be upon him) had recovered a little, he came out for the noon prayer aided by two people one of whom was Al Abbas. Abu Bakr was leading the prayer and when he saw The Prophet (prayers & peace be upon him) he moved to step down but The Prophet (prayers & peace be upon him) signaled for him to remain and asked them to seat him beside Abu Bakr and they did so. Abu Bakr was following The Prophet (prayers & peace be upon him) and the people were following Abu Bakr as The Prophet (prayers & peace be upon him) prayed sitting down.' Ubaid Allah said: 'I went to see Abd Allah ibn Abbas and I told him: 'I am going to relate to you what Aisha has told me about the illness of The Messenger of God (prayers & peace be upon him), and he said: 'Tell me.' So I told him what she had said. He did not deny any of it except that he asked: 'Did she name the man who was with Al Abbas?' I said: 'No.' He said: 'He was Ali (may God be pleased with them).'
320. It was related that Al Mughira ibn Shu’ba said: "The Messenger of God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable, as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then his mounted and I mounted until we caught up with the people. We found them in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Raka’at. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated for him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Raka’at we had missed. That astonished the Muslims so they praised God exceedingly, and when the Prophet finished his
prayer he turned his face to them and said: 'You have done the best and right thing by offering prayer at its due time.'"

321. It was related that Abu Huraira said: 'A blind man came to the Prophet and said: 'O Messenger of God, I have no one to guide me to the mosque.' The Messenger of God (prayers & peace be upon him) gave him permission to pray in his house. So as he was leaving he called him back and asked him: 'Do you hear the call to prayer?' He said: 'Yes.' Then he said: 'You must respond to it.'"

322. It was related that The Messenger of God (prayers & peace be upon him) said: "The congregational prayer is better than the prayer offered alone by twenty five times."

323. It was related that Abd Allah ibn Masoud said: "I saw the time when no one abandoned prayer except the hypocrite who was known for his hypocrisy, or a sick man who was helped by two people to go to offer prayer in the mosque.
While The Messenger of God (prayers & peace be upon him) has taught us the ordinance of guidance, of which is prayer in the mosque from where the call to prayer is pronounced.

323. (R) It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The reward of the prayer of a man in congregation is twenty five times more than that of the prayer offered alone in one's house. This is because if you perform ablution and do it perfectly and then set off for the mosque with the sole intention of praying, for every step you take towards the mosque, you are upgraded one degree of reward and one sins is blotted out from your record until you enter the mosque. When you enter the mosque and you offer the prayer the angels continue to seek God's Blessings and forgiveness for you as long as you stay in the place of prayer. They say: 'O God! Bestow Your Blessings upon him! Be Merciful and kind to him.' And one is considered in prayer for as long as you are waiting for the prayer."
324. It was related that Abd Al Rahman ibn Abi Amra said: "Uthman ibn Affan (may God be pleased with him) entered the mosque after the sunset prayer and sat alone. I sat beside him and he said: 'O son of my brother, I have heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers the evening prayer in congregation it will be counted for him as if he had stood half the night in prayer, and whoever offers the dawn prayer in congregation it will be counted for him as if he had stood the whole night in prayer.'"

325. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The most difficult prayers for the hypocrites are the night and dawn prayers. Had they known what is their reward, they would have attended them even if they had to crawl. And I was almost going to order the prayer to begin and order a man to lead the people in prayer, while I was going to go with a group of people carrying kindling to those who were not attending the prayer and set their houses on fire." It was also related that he said: "Had any of them thought that he would find a meaty bone there, he would have attended the evening prayer."
326. It was related that Abd Allah ibn Masoud said that the Prophet told people who did not attend the Friday prayer: "I was almost going to order a man to lead the people in prayer and then go and burn the houses of those who were absent from the Friday prayer."

327. It was related that Abu Huraira said: "One day The Messenger of God (prayers & peace be upon him) offered prayer, then said: 'O so and so, why do you not offer your prayer properly? The one who prays should see how he is praying, he is only praying for his own benefit. By God, I am aware of how I am praying from behind and before myself.'"

328. It was related that Al bara' ibn Azib said: "I watched the prayer of Mohammed (prayers & peace be upon him) and saw his standing, his bowing his straightening after bowing and his prostration and his sitting between the two prostrations, and his prostration, then his sitting for salutation until his completion of the prayer. and they were almost perfectly identical."
329. It was related that Anas said: "I lead you in prayer in the same way that I saw The Messenger of God (prayers & peace be upon him) lead the prayer, and I do not curtail anything." He said: "Anas used to do something which I do not see you doing, that is when he raised his head from bowing he straightened himself upright for such a long time that anyone might think he had forgotten, and when he raised his head up from prostration he remained for such a long time that anyone might think he had forgotten."

330. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) was asked: 'Which prayer is the best?' He said: 'The one you extend in humble submission.'

331. It was related that Jabir ibn Samura said the Messenger of God (prayers & peace be upon him) came to us and said: 'Why are you indicating with your hands as if they are the tails of frisky horses? Be calm in your prayer.' He said that he came out
and saw us seated in circles, and he said: 'Why are you sitting in separate groups?' he said: 'He came out to us again and said: 'You should align yourselves in rows as the angels align themselves in rows before their Lord.' Then we said: 'O Messenger of God, how do the angels align themselves before their Lord?' He said: 'They fill the first row and so on keeping closely aligned.'"

332. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent me on a mission and I passed him as he was walking (Qutaiba said: 'He was praying.') I greeted him but he indicated to me, so when he finished he called me and said: 'You just greeted me while I was praying.' (At that time he was facing the east.)

333. It was related that Mu'awiya ibn Al Hakam al Sulaimy said:

"While I was praying with the Messenger of God (prayers & peace be upon him) a man sneezed. I said: 'May God have mercy upon you.' The people looked at me so I said: 'Woe is me, why are you looking at me like that?' They started to slap their hands upon their thighs, and indicated for me to be quiet so I remained quiet. When The Messenger of God (prayers & peace be upon him), whom I redeem by my father and mother, and I have never seen before him or after him a teacher who teaches better than him, finished his prayer, he did not blame me nor hit me, but he said: 'This is prayer, so it is not fitting for people to speak during it, but it is for praising and glorifying God and for reciting Qur'an.' I said: 'O Messenger of God, I am newly in Islam and God Almighty has revealed Islam to us, and among us are soothsayers.' He said: 'Do not go to them.' I said: 'And there are among us those who believe in omens.' He said: 'This is something they find in their hearts which does not hinder them.' Ibn Al Sabbah said: 'This should not hinder you.' I said: 'There is among us those who practise fortune telling by drawing lines in sand.' He said: 'One of the prophets used to do likewise, so if it happens that what he told you corresponds with what happens, he will fall in it.' He said: 'I had a slave woman who used to tend the flocks for me at Uhud and Jawwaniya. (North of Madinah) I passed by one day a found that a wolf had snatched one of the flock, so being a ill-tempered
man like the rest of humanity, I was angry and I hit her across her face. Then I felt I had committed a grievous thing and I went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, should I free her?' He said: 'Bring her to me.' When I brought her to him he asked her: 'Where is God?' She said: 'In Heaven.' He asked: 'Who am I?' She said: 'You are The Messenger of God.' He said: 'She is a believer, so free her.'"

334. It was related that Zaid ibn Arqam said: "We used to speak during the prayer, a man spoke to his friend while he stood next to him in prayer until the verse was revealed: '...And stand in a devout manner before God.' (Surah 2 verse 238) Then we were commanded to be silent and were forbidden from speaking during the prayer."

335. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Men should praise God and women should clap their hands." (if they wish to draw attention to anything while they are praying) It was also related that this is during the prayer.

336. It was related that Abu Huraira said: "The Messenger of God
(prayers & peace be upon him) said: 'Those people should desist from gazing at the sky during the prayer, otherwise their sight will be taken from them.'

337 - عن بُسَر بن سعيد: أن زيد بن خالد الجهني رضى الله عنه أرسله إلى أبي جهل بسراً: ماذا سمع من رسول الله ﷺ في الماء بين يد المصلئ؟ قال: أبو جهل: "لو علمت الماء بين يد المصلئ ماذا عليه لكان: أن يقف أربعين خيرًا له من أن يمر بين يديه". قال أبو النصر: لا أدرى قال: أربعين يومًا، أو شهرًا، أو سنة.

337. It was related that Busr ibn Sa'id said that Zaid ibn Khalid Al Juhani sent him to Abu Juhaim to ask him what he had heard from The Messenger of God (prayers & peace be upon him) about a person who passes in front of another during his prayer. Abu Juhaim replied: "The Messenger of God (prayers & peace be upon him) said: 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for forty rather than to pass in front of him.' Abu An Nadir said: 'I do not remember whether he said forty days, months or years.'

338 - عن أبي صالح السمان قال: بينما أنا مع أبي سعيد [الخدرى] رضى الله عنه يصلّي يوم الجمعة إلى شيء يستعد من الناس، إذ جاء رجل شاب من أبي أبي معيط، أراد أن يجتاز بين يديه، فدفع في نحوه، فنظر فلم يجد مسالأ إلا بين يد أبي سعيد، فعاد، فدفع في نحوه أشد من الدفع الأولى، فمثل فائتمًا، فنادى أبو سعيد، ثم زاحم الناس فخرج، فدخل على مروان، فشاكا إليه ما لقي، قال: ودخل أبو سعيد على مروان، فقال له مروان: مالك ولابن أخيك جاء يشكوك؟ فقال أبو سعيد: سمعت رسول الله ﷺ يقول: "إذا صلى أحدكم إلى شيء يسره من الناس، فأراد أحد أن يجتاز بين يديه فليدفع في نحوه، فإن أبي فليقاته، فإنما هو شيطان".

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338. It was related that Abu Salih Al Summan said: "I was with Abu Sa'id Al Khudri on a Friday while he was praying behind something which acted as a marker, when a young man from Bani Abi Mu'ait tried to pass in front of him, but he pushed him aside from his chest. There being no other way he tried again to pass in front of Abu Sa'id but he pushed him yet more forcefully. The young man stood still and insulted him and forced his way out and went to Marwan and complained to him about what happened. Then Abu Sa'id followed him to Marwan and he asked him: 'O Abu Sa'id! What has happened between you and your brother's son, he has complained from you?' Abu Sa'id replied: 'I heard The Messenger of God (prayers & peace be upon him) say: 'If any of you are praying behind something as a marker and someone tries to pass in front of you, then you should repulse him from his chest and if he refuses you should use force against him for he is a satan'.'

339. It was related that Talha ibn Ubaid Allah said: "We used to pray and animals used to pass in front of us, so we mentioned that to The Messenger of God (prayers & peace be upon him) and he said: 'You should put something such as the back of a saddle, in front of yourself, then the one who passes in front of you will not harm you'."

340. - عن ابن عمر رضي الله عنهما: أن رسول الله صل الله عليه وسلم كان إذا خرج يوم العيد أمر بالحرية فتوضع بين يديه، فتصلى إليها والناس وراءه، وكان يفعل ذلك في السفر فمن ثم اتخاذها الأمراء."
340. It was related that Ibn Umar said: "On the day of Feast when The Messenger of God (prayers & peace be upon him) went out to pray he used order a spear to be placed in front of him, then he would face it, and the people prayed behind him. He also used to do that upon his journeys and so the Rulers continued to do the same after him."

341. It was related that Ibn Umar said: "The Prophet used to place his she-camel in front of himself, and then pray facing it."

342. It was related that Auwn ibn Abu Juhaifa said that his father saw The Messenger of God (prayers & peace be upon him) in a red leather tent, and saw Bilal bringing water for ablution. Then he saw the people vying with each other to take the water which the Prophet had used for his ablution. Whoever took some wiped it over himself and the one who could not get any would wipe his hands upon the hands of those who had. Then he saw Bilal bring out a staff and drive it into the ground. Then The Messenger of God (prayers & peace be upon him) came out hurriedly wearing a red garment and led the people in prayer facing the staff and prayed two Raka'at, and I saw the people and animals passing in front of the staff."
343. It was related Abu Huraira said: "The Prophet forbade a man to pray with his hands on his waist.'

344. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) saw some phlegm in the Qibla so he turned to the people and said: 'How do any of you rise up to pray facing your Lord, then spit before Him? Would any of you like someone to spit in their face? So if any of you need to spit you may spit to the left or beneath your feet. But if you do not find a place then you should do like this.' The Prophet (prayers & peace be upon him) then took the corner of his garment and spat in it and rubbed it.

345. It was related that Abu Sa’id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any one of you yawns during his prayer let him stifle it as much as he can, as Satan enters." It was also related: "Let him cover his mouth with his hand to prevent Satan from entering."
346. It was related that Abu Qatada al Ansari said: "I saw the Prophet leading the prayer while Umama, the daughter of Abu al As and Zeinab the daughter of The Messenger of God (prayers & peace be upon him), was sitting upon his shoulders, when he bowed he put her down and when he rose up from prostration he lifted her up."

347. It was related that Mu'ayyajiq mentioned to the Prophet about leveling the gravel in the mosque. He said: "If you have to do it, then do it only once."

348. It was related that Abd Allah ibn Alshekhyar said: "I prayed with The Messenger of God (prayers & peace be upon him) and I saw him spit and rub it under his shoes."

349. It was related that Abd Allah ibn Abbas said: "I saw Abd Allah ibn al Harith praying with his hair plaited behind him. So
I got up and undid it for him. When he finished his prayer he went to Ibn Abbas and asked him: 'What is wrong with my hair?' He replied: 'I have heard the Messenger of God say: 'The one who prays with plaited hair is like the one who prays while he is tied with a rope.'

350. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "If dinner is served when the prayer is due then eat before you pray the sunset prayer. And do not hasten your meal."

351. It was related that Abu Sa'id Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any of you doubts concerning his prayer, and he does not remember if he prayed three or four, he should cast away his doubt by completing his prayer. Then offer two prostrations before giving the salutation of ending the prayer, if he has prayed five it will intercede for him. and if he has completed the four, it would a humiliation to Satan."

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352. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) led us in prayer at sunset and midday but stopped the afternoon prayer after two knees, then brought a tree trunk into the Qibla of the Mosque to rest his back upon while he was saddened. Abu Bakr and Umar were among the people there, so they were afraid to speak. The people rushed outside saying: 'the prayer has been shortened' so the one of the hands (a nickname of someone who had long arms) stood up and said: 'O Messenger of God, has the prayer been shortened or have you forgotten?' The Prophet looked about and said: 'What is the one of the hands saying?' They said: 'What he said is true, because you only prayed two Raka'at.' So he prayed another two Raka'at and gave the salutation, then pronounced 'God is Great, then prostrated, then pronounced 'God is Great' and rose up and then prostrated, then he pronounced 'God is Great' and rose up. And I was told by Imran ibn Husain that the Prophet gave salutation."

353. It was related that Ibn Umar said: "When The Prophet (prayers & peace be upon him) used to recite the Qur'an he recited a Surah which contained a prostration and he would prostrate and we all used to do likewise to the point that some of us were unable to find a place to perform it."
354. It was related that Abi Rafa said: 'I prayed the evening prayer with Abu Huraira and he recited 'When the sky is rent asunder' and he prostrated during its recitation. I asked Abu Huraira: 'Why did you prostrate?' He said: 'I prostrated in it behind Abu al Qasim (the Prophet) and ever since I shall continue to prostrate in it until I meet him.' "

355. It was related that Abu Huraira said: 'When The Messenger of God (prayers & peace be upon him) finished reciting during the dawn prayer and pronounced 'God is Great' and bowed he raised his head from bowing and he used to say 'God hears those who praise Him, all praise is due to You our Lord.' He used to invoke God for some people by naming them: 'O God! Save Al Walid ibn Al-Walid and Salama ibn Hisham and Aiyash ibn Abi Rabi'a and the weak and the helpless people of the believers. O God! Be severe with the tribe of Mudar and let them suffer famine for years as the years of Joseph. O God curse Lehyan and Rea'ila and Thakwan and
Usiyah, they disobeyed God and His Messenger.' Then we were informed that he abandoned that when the verse was revealed: 'The matter is not in your hands, whether God turns to them or chastises them, for surely they are evil-doers.' (Surah 3 verse 128)."

356. It was related that Abu Huraira said: "By God, my prayer is most like the prayer of The Prophet (Prayers & peace be upon him)." Abu Huraira used to make an invocation in the midday, night and dawn. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers.

357. It was related that Al Bara' ibn Azib said: "The Messenger of God (prayers & peace be upon him) used to make invocation at the dawn and sunset prayers."

358. It was related that Hafsa said: "The Messenger of God (prayers & peace be upon him) used to offer two brief Raka'at when call to prayer for the dawn prayer was pronounced."

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359. It was related that Aisha said that the Prophet said: "The two Raka'at of the dawn prayer are better than this life and all that it in it."

360. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) once recited 'Say, O you unbelievers,' and 'Say, He is God the One and Only,' during the two Raka'at of the dawn prayer."

361. It was related that Aisha said: "Upon completion of the two Raka'at of the dawn prayer the Prophet used to talk to me if I was awake or he would lie down."

362. It was related that Simak ibn Harb said: 'I asked Jabir ibn Samura: 'Did you use to sit with the Messenger of God?' He said: 'Yes, many times. as he used never to leave the place where he prayed the dawn prayer until the sun had risen, so when the sun rose he left, and they used to converse together and sometimes speak of a matter before Islam then they smiled and laughed.'"
363. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) never prayed the forenoon prayer, but I do. He used to refrain from doing a good deed even though he wished to do it, out of fear that people might act upon it and then it would be made obligatory for them."

364. It was related that Abu Zarr said that the Prophet said: "Each one of you has to do an act of charity every morning, every magnification of God Almighty is charity, and every praise of God Almighty is charity, and every pronouncement of there is no god but God is charity, and every pronouncement of God is Great is charity, and every enjoining to good is charity, and every forbidding of evil is charity, and the highest reward of these are the two Raka'at of the forenoon prayer.

365. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to pray the forenoon prayer four Raka'at and more as God pleases."
366. It was related Abd Allah ibn al Harith ibn Nufal said: "I was eagerly seeking for someone to tell me that The Messenger of God (prayers & peace be upon him) offered the fore-noon prayer, but I did not find anyone to tell me that except Umm Hani bint Abi Talib who told me: 'At midday on the day of the conquest of Makkah the Messenger had a screen brought to him while he bathed, then he got up and prayed eight Raka'at. I do not know if his standing was longer or his bowing or his prostration as they all seemed equal.' She said: 'I have never seen him praying it before that or after.'

367. It was related that Abu Huraira said: "My friend (the Prophet) advised me to do three things; to fast for three days every month, to offer the fore-noon prayer and to pray Witr before going to sleep."

368. It was related that Qasim al Shibani said that Zaid ibn Arqam saw people praying the fore-noon prayer, then he said: "Do
they not know that it is better for them to offer prayer in an hour other than this?" The Messenger of God (prayers & peace be upon him) said: "The prayer of the devotees is when the sun is fully risen."

369. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When the son of Adam recites 'The Prostration' and then he prostrates, Satan runs away weeping saying: 'O woe to me, the son of Adam was commanded to prostrate and so he prostrated, and he will be rewarded with Paradise, while I was commanded to prostrate but I refused and I shall be condemned to the Fire.'"

370. It was related that Umm Habiba the wife of the Prophet, said that she heard The Messenger of God (prayers & peace be upon him) say: "Every Muslim who prays to God twelve Raka'at every day other than the obligatory prayer, God will build for him a house in Paradise." Or "A house will be built for him in Paradise." Umm Habiba said: "So I have never stopped praying them since." Amr - he means Ibn Aws - said: "She said: 'I have never stopped praying them since.' And al Noman - he
meant Ibn Salim said the same. And it was also related: "In a
day and night."

371. It was related that Abd Allah ibn Mughaffal Al Muzni said:
"The Messenger of God (prayers & peace be upon him) said:
'There is a prayer between the call to prayer and the Iqama,
there is a prayer between the two calls to prayer.' Then as he
repeated it a third time he added: 'For the one who wishes to
pray.'

372. It was related that Ibn Umar said: 'I prayed with The Messen-
ger of God (prayers & peace be upon him) two Raka'at before
the midday prayer and two after it. And two Raka'at after the
sunset prayer and two after the evening prayer. And two after
the Friday prayer. But the two Raka'at after sunset, night and
Friday prayers, I prayed with the Prophet in his house.'
373. It was related that Abd Allah ibn Shaqiq said: "I asked Aisha about the prayer of The Messenger of God (prayers & peace be upon him) and she said: 'He used to offer four Raka'at in my house before the midday prayer, then he would go out and lead the congregation, then he returned and prayed two Raka'at. Then he used to lead the congregation in the sunset prayer and then return and offer two Raka'at. Then he led the congregation in the evening prayer and enter my house and offer two Raka'at. He used to perform nine Raka'at at night one of which was the Witr. And he used to pray at night for a long time standing and sitting, he used to recite the Qur'an standing, then bow, then prostrate, and then stand again, and if he recited when he was sitting, he bowed and prostrated while he was seated. When the dawn prayer was due he used to offer two brief Raka'at before going to the mosque."

374. It was related that Zaid ibn Thabit said: "The Messenger of God (prayers & peace be upon him) screened off an area for himself in the Mosque with date palm leaves or mats. The Messenger of God (prayers & peace be upon him) went to pray in it and the people followed him to pray with him. The next
night they waited for him but The Messenger of God (prayers & peace be upon him) did not come out so they called out to him and threw small stones at the door. The Messenger of God (prayers & peace be upon him) came out angrily and said: 'Because you have been doing this constantly I thought that it might be taken to be obligatory, so offer your prayer in your houses, for the prayer offered in the house is better, except for the prescribed prayers.'

375. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "Establish your prayer in the mosque but offer some of your prayers at home, as God Almighty blesses the house in which prayer is offered."

376. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) entered the mosque and saw a rope hanging between its two pillars. He asked: 'What is this rope?' The people said: 'It is for Zainab to hold when she feels tired in the prayer.' The Prophet (prayers & peace be upon him) replied: 'Do not use it and remove the rope. You should pray for as long as you feel able and when you feel tired you should be seated.'"
المؤمنين، كيف كان عمل رسول الله ﷺ، هل كان يُخصِّص شيئاً من الأيام؟ قالت: لا، كان عمله دينه، وأيكم يستطيع ما كان رسول الله ﷺ يستطيع؟

377. It was related that Alqama said: "I asked Aisha, the mother of the believers: O mother of the believers, how did The Messenger of God (prayers & peace be upon him) perform his deeds? Did he perform a particular deed upon a certain day." She said, No there was continuity in his deeds, and there is no one of you who can do what The Messenger of God (prayers & peace be upon him) used to do."

378. It was related that Aisha, the wife of the Prophet said: 'Al Hawla' bint Tuwait ibn Habib ibn Asad ibn Abd al Uzza passed her by while The Messenger of God (prayers & peace be upon him) was with her. I said: 'This is Hawla' bint Tuwait, they assert that she does not sleep at night.' The Messenger of God (prayers & peace be upon him) said: 'She does not sleep at night? Perform deeds that you are able to do regularly, God does not stop rewarding you until you cease.' "

379. عن ابن عباس رضي الله عنهما قال: بتُ نَبِيَّةٍ عند خالتي ميمونة، فقام النبي ﷺ من الليل فأتيتِ حاجتهُ، ثم غسل وجهه وبيده، ثم نام، ثم قام، فأتيتُ القرية فأتلقت شباقةها، ثم توضأناً بيننا وبينهم ولم يكشر، وقد أبلغ، ثم قام فصلتُ، فقُمتُ فتمطتُ، كراهية أن يرى أنك أنتِ له، فتوضأتُ، فقام فصلتُ، فقُمتُ عن يساره، فأخذُ بيدى فأدارني عن يمينه، فتتامتُ صلاة رسول الله ﷺ من الليل ثلاث عشرة
379. It was related that Ibn Abbas said: "I slept one night in the house of my aunt Maimuna. The Prophet (prayers & peace be upon him) woke up and answered the call of nature, washed his hands and face and then slept. He got up, went to the waterskin, opened the mouth of it and performed ablution without using a lot of water, but he washed properly and then offered the prayer. I got up and straightened my back so that the Prophet (prayers & peace be upon him) might not perceive that I was watching him, and then I performed ablution, and when he got up to offer the prayer I stood to his left. He caught hold of my ear and moved me around to his right side. He offered thirteen Rak'at and then lay down and slept until I heard him blowing his breath out as he would do when he slept. Then Bilal told the Prophet (prayers & peace be upon him) of the approach of the dawn prayer, and the Prophet (prayers & peace be upon him) offered the dawn prayer without renewing his ablution. He used to say in his invocation: 'O God! Let my heart have light, and my sight have light, and my hearing have light, and let me have light on my right and light on my left, and have light above me, and have light beneath me, and have light before me and light behind me, and let me have light.' Kuraib said: "Ibn Abbas mentioned seven words in the prayer, but he had forgotten what there were.' I met with
one of the sons of Al Abbas and I spoke with him about it and he said: 'My nerve, my flesh, my blood, my hair, my skin and two other things.' "

380. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) used to stand in the night prayer, he would begin his prayer with two brief Raka'at."

381. It was related that Ibn Abbas said: "When The Messenger of God (prayers & peace be upon him) arose at night to offer the night prayer, he used say: 'O God! All praise is due to You, You are the Light of the heavens and the earth. All praise is due to You. You are the Master of the heavens and the earth. All praise is due to You. You are the Lord of the heavens and the earth and all that is in them. All praise is due to You. You are the Truth and Your promise is true, and Your word is the Truth and the encounter with You is true. And Paradise is true, and Hell is true. And the Hour is true. O God! I submit to You, I believe in You and depend upon You. And repent to You, and with Your help I confront those who reject. And I take You as
the Judge. Forgive me my past and future sins. And whatever I have concealed or revealed. You are my God, there is no god but You."

382. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer thirteen Rak'at in night prayer, five of them in Witr, where he did not sit except at the end."

383. It was related that Ibn Umar said: "A man asked The Messenger of God (prayers & peace be upon him) about the night prayer so The Messenger of God (prayers & peace be upon him) said: 'The night prayer is in sets of two Raka'at, so if any of you fears the approach of the dawn prayer, he should end with one Raka'at Witr. (to make the number of his Raka'at odd.)'"

384. It was related that Aisha said: "I never saw The Messenger of God (prayers & peace be upon him) reciting in the night prayer sitting except when he was in his old age and then he used to recite while sitting, and whenever he wanted to bow
he would get up and recite thirty or forty verses and then bow down."

385. It was related that Abd Allah ibn Masoud said: "The Prophet (prayers & peace be upon him) was told that someone had remained asleep until the morning and had not risen to pray. The Prophet (prayers & peace be upon him) said: 'Satan urinated in his ears'."

386. It was related that Aisha said that the Prophet said: "If any of you feels sleepy during the prayer, he should sleep until he feels refreshed. Because if any of you prays while he is sleepy he might mistakenly insult himself instead of seeking forgiveness."

387. It was related that Abu Huraira said: 'The Prophet said: 'Satan ties three knots at the back of the head of the one who sleeps. Upon each knot he reads and blows the words: 'The night is long so remain sleeping.' When one wakes up and remembers God, one knot is untied, and when one performs ablution the
second knot is untied, and when one prays the third knot is untied, and then one rises up with energy and in good spirit, failing this one gets up lethargic and in a bad mood."

388. It was related that Jabir said: "I heard the Prophet say there is an hour in the night in which if any Muslim asks God for something good from this life or the Hereafter, God will grant it to him. And it is in every night."

389. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'God Almighty, glory be to Him, descends to us every night to the nearest heaven while the last third of the night still remains and says: 'I am the King, I am the King. Is there anyone to invoke Me so that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?' And He continues to say this until the light of the dawn appears."
390. It was related that Zurara said that Sa'd ibn Hisham ibn Amer wished to fight in the cause of God Almighty, so he went to Madinah to sell his property there to buy arms and mounts and to go to fight the Romans until he died. When he arrived in Madinah he met some people of the city and they discouraged him from doing that, telling him that there were six people during the life of the Prophet of God, who wished to do likewise, but the Prophet of God forbade them and said: 'Why do you not take me as your example?' When they informed him of that, he returned his wife back in marriage, as he had divorced her, and took witnesses for her return. Then he went to Ibn Abbas and asked him about the Witr of The Messenger of God (prayers & peace be upon him). Ibn Abbas told him: 'Shall I tell you who is the most knowledgeable one of the Witr of The Messenger of God (prayers & peace be upon him) ?' He said: 'Who?' He said: 'Aisha, go and ask her, then return to me with her reply.' So I set off on my way to her, and I passed by Hakim ibn Aflah and asked him to take me to her. He said: 'I will not go near her because I asked her not to side with either of the two fighting factions. But she refused and insisted to go, and she went.' He said: 'I swore to him that he must come, and so we went to Aisha, and we sought permission to see her, and she granted us permission.' She said: 'Is that Hakim, as she knew him, and he said: 'Yes.' She said: 'Who is with you?' He said: 'Sa'd ibn Hisham.' She said: 'Which Hisham?' He said: 'Ibn
Amer.' So she sought God's mercy upon him, (Qatada said he died a martyr on the Day of Uhud) and she said: 'What is it?' I said: 'O mother of the believers, tell me about the nature of The Messenger of God (prayers & peace be upon him). ' She said: 'Do you not read the Qur'an?' I said: 'Yes.' She said: 'The nature of the Prophet of God was the Qur'an.' He said: 'I intended to go and never ask anyone about anything until I died, but found myself saying: 'Tell me about the night prayer of The Messenger of God (prayers & peace be upon him). ' Do you not read 'O you enwrapped!' I said: 'Yes.' She said: 'God Almighty obligated the night prayer at the beginning of this Surah. Then the Prophet of God stood in prayer for it while his Companions stood with him. Then God Almighty held back the last verse of this Surah in Heaven for twelve months until He revealed the verse which lifted the obligation. And thus the night prayer became voluntary.' He said: 'I said: 'O mother of the believers, tell me about the Witr of The Messenger of God (prayers & peace be upon him). ' She said: 'We used to prepare for him his tooth stick and his water for washing. Then God would wake him at night as He pleased. Then he used his tooth stick and performed ablution and offered nine Raka'at, and he sat only on the eighth one. Then he would glorify God and praise Him and invoke Him. Then he would get up without pronouncing the salutation and then offer the ninth Raka'at, then he would sit and glorify God and praise Him and invoke Him, and then he would pronounce the salutation in a way so that we all heard it. Then he prayed two Raka'at after pronouncing the salutation as he was sitting. So, O my son, that was eleven Raka'at. But when the Prophet of God became older and heavier, he used to offer Witr at the seventh Raka'at, and offer the last two Raka'at as he used to do before. And so, my son, that was nine Raka'at. And when the Prophet of God
offered prayer, he liked to continue in it. And if he was prevented from the night prayer by sleep or pain he used to pray twelve Raka'at during the day. I do not know if the Prophet of God recited the entire Qur'an in one night or if he prayed all night until the morning or if he fasted an entire month other than Ramadan.' He said: 'I went to Ibn Abbas and told him what she had said, and he said: 'She has told you the truth, if I had gone to see her I would have heard it from her.' He said 'If I had known that you do not go to her, I would not have told you this Hadith which she told you.'"

391. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer the Witr prayer at different times of night, from the beginning of the night, in the middle of the night and up to the last hour of the night. He used to end his Witr at Al Sahar (the pre-dawn)."

392. It was related that Anas ibn Sireen said: I asked Ibn Umar: 'Should I recite for a long time in the two Raka'at of the pre-dawn prayer?' He said: 'The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Raka'at then he used to offer one Raka'at Witr.' I said: 'I am not asking you about that.' He replied: 'You are too obtuse.
You did not let me complete the Hadith for you. The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Raka'at and then offer one Raka'at Witr, then he used to offer two Raka'at before the dawn prayer as soon as the call to prayer had been pronounced."

393- عن جابر رضي الله عنه قال: قال رسول الله ﷺ: "من خاف أن لا يقوم من آخر الليل فليوتر أوله، ومن طمع أن يقوم آخره فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل".

394. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "The one who fears he may miss the end of the night should offer his Witr prayer at the beginning of the night, and the one who hopes to offer Witr prayer at the end of the night, let him do so, as the prayer of the pre-dawn is witnessed, and that is better for you."

394- عن أبي سعيد الخدري رضي الله عنه: أن النبي ﷺ قال: "أوترووا قبل أن تصبحوا".

395. It was related that Abu Sa'id al Khudri said that the Prophet said: "Offer Witr prayer before the dawn."

395- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "أحبب أحدثكم إذا رجع إلى أهله أنه يجد فيه ثلاث خلفات عظام سمان". قلنا: نعم. قال: "فثلاث آيات يقرأ بهن أحدثكم في صلاته خير له من ثلاث خلفات عظام سمان".

395. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Would any of you like to return to his family and find there three well fed pregnant she camels?" We said: "Yes." He said: "If any of you recites three verses of the Qur'an during his prayer it is better for
him than three well fed pregnant she camels."

396. It was related that Abu Wa'el said: "We visited Abd Allah ibn Masoud one day after we had offered the dawn prayer, we gave salutations at the door, and we were invited in, but we waited for a little while by the door, so the young girl came and asked us: 'Are you not coming in?' So we entered and found him sitting offering his morning praise. He said: 'What prevented you from coming in when you were invited?' We said: 'Nothing but we thought the people of the house were still asleep.' So he said: 'You thought that the family of the son of Umm Abd were heedless?' Then he continued in his praise until he thought that the sun had risen. He asked the girl to see if it had risen and she looked and said: 'It has not risen.' So he continued in his praise until he thought the sun had risen. He asked the girl to see if it had risen and she looked and said: It has just risen.' He said: 'All praise be to God the Lord of the
Worlds Who has pardoned us and accepted from us and Who has not brought us to account for our shortcomings on this day.' Mahdi said: 'I thought he said: 'And has not punished us for our sins.' Then a man from among the people said: 'Yesterday I recited all the short Surahs from the end of the Qur'an.' Abd Allah said: 'Reciting so quickly without reflection, is the way you would recite poetry. We have heard The Messenger of God (prayers & peace be upon him) reciting the Surahs which commence with 'Ha Mim' and there are eighteen, and I have put them to memory from listening to him when he recited them.'"

397. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) went out after the middle of the night and offered prayer in the mosque and the people at the mosque prayed the same. In the morning the people talked about it and many more gathered there the following night and when The Messenger of God (prayers & peace be upon him) came out and prayed they prayed the same. The next morning talked about it. So on the third night the mosque was filled
with people. The Messenger of God (prayers & peace be upon him) came out and prayed and they also prayed the same. On the fourth night the mosque could not contain the number of people who came, so The Messenger of God (prayers & peace be upon him) did not come out. Some people called out to him 'The Prayer' but The Messenger of God (prayers & peace be upon him) did not go out to them until the dawn prayer was due. When he had finished the dawn prayer, he turned to the people and pronounced the testification (Shehada) then said: 'I know what you wished to do last night but I feared that the night prayer may become obligatory upon you then you would be unable to offer it.' It was also related that he said: "And in Ramadan."

398. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) used to urge the people to offer the night prayer in Ramadan, and he used to say to them: "Whoever stands to offer the night prayer in Ramadan, seeking God's pleasure, all his former and later sins will be forgiven." After The Messenger of God (prayers & peace be upon him) passed away the practice continued after him and during the Caliphate of Abu Bakr until the beginning of the Caliphate of Umar.
399. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "We are the last but we will be the first on the Day of Judgment and we will be the first to enter Paradise although the former nations were given the Scripture before us and we were given it after them. But they differed, so God guided us with the Truth about which they disputed. They were commanded to celebrate this day but they differed among themselves about it. So God guided us to it. He said: "Friday, is for us and tomorrow is for the Jews and after tomorrow is for the Christians."

400. It was related that Abu Huraira said that the Prophet said: "The best day upon which the sun rises is Friday, on that day Adam was created, and on it Adam was admitted to Paradise, and on it he was expelled from there, and the Hour will be on a Friday."
401. It was related that Abu Huraira said: "Abu al Qasim (The Messenger of God) said: 'There is an hour on Friday during which if a Muslim prays and asks God for anything then God will grant him what he is asks.' And he indicated the brevity of that time with his hands.'

402. It was related that Abu Barda the son of Abu Musa al Ashhari said that Abd Allah ibn Umar asked me: "Have you heard your father say what The Messenger of God (prayers & peace be upon him) said about the hour on Friday?" I said: "Yes, I heard The Messenger of God (prayers & peace be upon him) say: 'It is during the time between when the Iman sits until the completion of the prayer.'"

403. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) used to recite the following at the dawn prayer on Fridays. 'Alif-Lam-Mim * The revealing of the Book.....' (Surah 32 The Prostration) and 'Was there not a peri-
od of time when mankind was a thing unmentioned?" (Surah 76) And that the Prophet used to recite during the Friday prayer the Surah 'The Friday' and the Surah 'The Hypocrites.'”

404. It was related that Abu Huraira said: "While Umar ibn Al Khattab was addressing the congregation on Friday, Uthman ibn Affan entered and Umar made indirect reference to him saying: 'How is it that some have joined after the call to prayer?' Uthman said: 'O Amir of the believers, as soon as I heard the call to prayer I performed ablution and hurried here.' Umar said: 'You say ablution as well? Did you not hear The Messenger of God (prayers & peace be upon him) say: 'If any of you attend the Friday prayers he must bathe beforehand.'"

405. It was related that Abu Sa’id Al-Khudari said that The Messenger of God (prayers & peace be upon him) said: "It is obligatory for every male Muslim who has reached the age of puberty to bathe on Friday and to cleanse the teeth with Siwak, and to use perfume if he is able."
406. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On Friday the angels sit at the gates of the mosque recording those who arrive first, and so on, until when the Imam sits, they close their book of record and they sit to listen to the prayer, and the similitude of the one who arrives first is like the one who sacrificed a camel, the one who arrives next is as the one who sacrificed a cow, and then the one who comes after that is as the one who sacrificed a ram, and the one who comes after that is as the one who sacrificed a hen, and the one who comes thereafter is as the one who sacrificed an egg."

407. It was related that Salama ibn Al Akwa' said: "We used to gather to pray on Friday with The Messenger of God (prayers & peace be upon him) when the sun was at its height and cast no shadow. Then we would return seeking the shade."
408. It was related that Abu Hazem said that a group of people came to Sahl ibn Sa'd Al-Sa'idi differing regarding the kind of wood from which the pulpit was made, so he said: "By God! I know what wood it was made of and who constructed it and I saw it when The Messenger of God (prayers & peace be upon him) first took his place upon it. The Messenger of God (prayers & peace be upon him) sent for one Ansari woman and told her: 'Order your servant carpenter to construct a pulpit for me to use while I address the people.' So he made the three steps and then The Messenger of God (prayers & peace be upon him) ordered it to be placed here, it was made of the wood of the tamarisk tree of the forest. Then I saw The Messenger of God (prayers & peace be upon him) standing upon it and pronouncing 'God is Great' and the people repeated the same after him while he stood upon the pulpit. Then he stepped back, descended and prostrated on the ground close to the foot of the pulpit and then again ascended it. After completing the prayer he turned to the people and said: 'O people! I have done this so that you may follow me and learn the way I pray.'
409. It was related that Ibn Abbas said: "A healer from the tribe of Azd Shaunu'a came to Makkah, he used to make incantations for the people who had been possessed by Jinn, so he heard from the fools among the people of Makkah that Mohammed had been possessed. He said: 'If I see this man, may God heal him through my hands.' Then he met him and said: 'O Mohammed, I can heal those possessed, and God cures whoever He pleases through my hands, so do you want me to heal you?' The Messenger of God (prayers & peace be upon him) said: 'All praise be to God, we praise Him and we beseech Him, and whoever God guides no one can mislead, and whoever is left astray no one can guide, and I bear witness that there is no god but God, He has no partner, and Him alone we worship, and I bear witness that Mohammed is His servant and Messenger.' The healer said: 'Can you repeat your words to me?' So The Messenger of God (prayers & peace be upon him) repeated his words three times. He said: 'I have heard the words of seers of magicians and poets, but I have never heard such eloquent words as yours before. Stretch out your hand to me that I may pledge my allegiance to you in Islam, so The Messenger of God (prayers & peace be upon him) stretched out his hand
and said: 'Your allegiance includes the allegiance of your people.' He said: 'Yes, and the allegiance of my people.' Then The Messenger of God (prayers & peace be upon him) sent a company of men on an expedition and they passed by his people, the commander of the company asked his men: 'Did you take anything from them?' A man from the company said: 'Yes, we took this container of water.' So the commander said: 'Return it to them they are the people of the healer.'

410. It was related that Jabir ibn Abd Allah said: "When The Messenger of God (prayers & peace be upon him) used to deliver the speech his eyes reddened and he raised his voice and he became more vehement as if he was warning of an imminent attack, saying that they will surprise you in the morning or in the evening, and he used to say: "I was sent. and between me and the Hour is as close as these two." And he raised his index and middle fingers. He used to say: "After that the best of Hadith is the Book of God, and the best guidance is the guidance of Mohammed, and the worst of matters is the invention of it, and every invention a going astray." Then he used to say: "I am more deserving to every believer than himself, and whoever leaves wealth for his family, and whoever leaves debt or children, I am responsible for that."
411. It was related that Abu Wa'el said: "Ammar delivered the speech and was concise and eloquent, so when he came down we asked: 'O Abu al Yaqzan, you have been so eloquent and concise, why do you not lengthen your speech?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'The length of a man's prayer and the brevity of his speech is a sign of knowledge, so lengthen your prayer and shorten your speech, for concise speech influences the heart.'"

412. It was related that Udai ibn Hatim said that a man delivered a speech in the presence of the Prophet and said: "Whoever obeys God and His Messenger has acted rightly, and whoever disobeys both of them has gone astray." Then The Messenger of God (prayers & peace be upon him) said: "What an evil speaker you are, say: 'And whoever disobeys God and His Messenger.'" It was related that Ibn Numer added: "has gone astray."
413. It was related that Umm Hisham bint Haritha ibn Numan said:
"We shared an oven with The Messenger of God (prayers & peace be upon him) for two years, or for one year and little more, and I memorised Surah 'Qaf, by the glorious Qur'an' from none other than The Messenger of God (prayers & peace be upon him), when he used to recite it during his speech to the people from the pulpit every Friday."

414. It was related that Husain said that Umara ibn Ruwaiba said that he saw Bishr ibn Marwan on the pulpit raising his hands and he said: "O God! Disfigure these two hands, I never saw The Messenger of God (prayers & peace be upon him) gesturing with his hands like that." And he indicated that he only raised his finger during the prayer.

415. It was related that Jabir ibn Abd Allah said: "While The Prophet (prayers & peace be upon him) was delivering the Friday speech, some camels (loaded with provisions) arrived from al Sham. The people were distracted by the camels and only twelve people stayed in the mosque with The Prophet (Prayers & peace be upon him), then the verse was revealed: 'But when they see merchandise or diversion, they run after it and leave you standing. Say: That which is with God is better than di-
version and merchandise, and God is the Best of Providers."

416. It was related that al Numan ibn Bashir said: "The Messenger of God (prayers & peace be upon him) used to recite in the prayer on the two Feast Days and on the Friday prayer: "Glorify the Name of your Lord, the Most High." (Surah 87) and "Have you heard the tidings of the Overwhelming Event?" (Surah 88) He said: "If the Feast Day fell on a Friday he would recite both Surahs in the two prayers."

417. It was related that Abu Rifa'a said: "I went to the Prophet when he was delivering the speech and said: 'O Messenger of God, a stranger has come to learn about his religion as he does not know anything about it.' He said: 'The Messenger of God (prayers & peace be upon him) turned to me and left his speech until he finished with me, a chair was brought for him which I thought had iron legs. The Messenger of God (prayers & peace be upon him) sat upon it and carried on teaching me what God had taught him. Then he attended to his speech and completed it."

418. - عن جابر بن سمرة رضي الله عنه: أن رسول الله ﷺ كان يخطب قائمًا ثم...
418. It was related that Jabir ibn Samura said: "The Messenger of God (prayers & peace be upon him) used to deliver his speech standing, then he would sit down. then he would stand and deliver his speech. Whoever tells you that he used to deliver his speech sitting has lied, by God, I have prayed with him in more than two thousand prayers."

419. It was related that Jabir ibn Samura said: "I used to pray with The Messenger of God (prayers & peace be upon him) and his prayer and his speech were always of moderate length."

420. It was related that Jabir ibn Abd Allah said: "Sulaik Ghatafani came on a Friday while The Messenger of God (prayers & peace be upon him) was seated upon his pulpit, he sat down before praying. Then the Prophet said to him: 'Have you offered two Raka'at?' He said: 'No.' He said: 'Get up and offer them!'"

421. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'When the Imam is deliv-
ering the speech, if you ask your companion to be quiet and listen you will have lost your reward'.

422. It was related that Abu Hurairah said that the Prophet said: "Whoever bathes and then attends the Friday prayer and prays as he is destined to, then listens to the speech until its end. Then prays with the Imam, his sins between that Friday and the previous Friday will be expiated, and for three days after.

423. It was related Abu Hurairah said that The Messenger of God (prayers & peace be upon him) said: "When you complete the Friday prayer, then offer four." It was also related that Suhail said: "If you are in a hurry to return home then offer two Raka'at in the mosque and two Raka'at when you return.

424. It was related that Abd Allah ibn Umar said that he used to offer the Friday prayer and then return to offer two Raka'at in his home." Then he said: "Thus did The Messenger of God (prayers & peace be upon him).

425. It was related that Nu'ayb bin Umayr asked the Prophet: "What is an hour after the Khutbah?" the Prophet said: "It is an hour and half."
then they will be heedless.

The Friday prayer or God Almighty will seal their hearts, and was upon his pulpit. "The people must cease their neglect of the Messenger of God (prayers & peace be upon him) say while he

Umar and Abu Huraira told him that they both heard the Mess-

er's word. It was related that Al Hakim ibn Minhaj said that Abd Allah ibn

prayer was prayed before saying our "prayer (prayers & peace be upon him) ordered. Do not join

other prayer before speaking or going out. The Messenger of

again. When you finish the Friday prayer, do not join in

Aame. When you finish the prayer and salaah. I stood up and prayed. He en-

"Yes, I prayed with him on a Friday in the still and when the

something he had seen Muhammad do in the prayer. He said:

him to Al Sa'id, the son of the sister of Nater, to ask him about

425. It was related that Umar ibn Alk said that Nabi ibn Jubair sent
427. It was related that Jabir ibn Sumara said: "I have prayed the two Feasts with The Messenger of God (prayers & peace be upon him) once or twice without the call to prayer or the Iqama."

428. It was related that Ibn Abbas said: "I offered the Feast (Eid) prayer with The Messenger of God (prayers & peace be upon him), Abu Bakr, Umar and Uthman, and they all offered the prayer before delivering the speech. Then they delivered the speech. The Prophet of God descended down, it is as if I am looking at him as the people are sitting, and he walked between them until he reached the women, Bilal was with him and he said: 'O Prophet, when believing women come to you,
their earnings and necessities. The women went to give the women what each other to give. The took Bilal and went to see the women and the commanded two Rak'a, he did not pray before them nor after them. Then he offered prayer to offer the prayer of Eid al Adha or Al Fitr. He offered the place of God (prayers & peace be upon him) went out in the place of the Messenger of God (prayers & peace be upon him) said: "Once the Messenger of God (prayers & peace be upon him) said: "It was related that Ibn Abbas said: "Your houses, and the moon is split in two."

Hour has drawn near, and the moon is split in two."

Receive the two Surahs: O Sen, the Glorious Qur'an, and the Surah of Ablahu and Al Fitr". He said: "He used to give the Feast of Ablahu and Al Fitr". He said: "He used to receive Messenger of God (prayers & peace be upon him) used to receive Ibn Al Khathab asked Abu Waqil Al Laity: "What did Ibn Al Ummar?"

"It was related that Abd Allah bin Uqbah bin Al Harith Al Harithi said that Ummar..."
431. It was related that Umm Atiya said: "The Messenger of God (prayers & peace be upon him) commanded us: 'Let the women go out on the Feasts of Al Fitr and Al Adha: the young unmarried virgins and the menstruating women and those who often stay screened, but the menstruating women should not approach the place of prayer, take part in doing good deeds as well as to witness the religious gathering of the Muslims.' I said: 'O Messenger of God, one of us may not have a garment?' He said: 'Let her sister give her one of her garments to wear.'

432. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) came to my house while two girls were singing the songs of Bu'ath. The Prophet (prayers & peace be upon him) lay down and turned his face the other way. Then Abu Bakr came and spoke to me severely saying: 'Musical instruments of Satan at the house of the Messenger of God (Prayers & peace be upon him) ?' The Messenger of God
Yes. So he said: 'Then return home.'

I tried to watch him; he said: 'Have you had enough?' I said: 'Playing the people of Aradaph (a tribe of Ethiopians), until I felt my cheek was touching his cheek as he said: Carry on ahead of me behind him and I put my head over his shoulder so he said: 'Would you like to watch him?' I said: 'Yes.' So he turned, the Ethiopian played with spears and arrows, so I asked The Messenger of God (prayers and peace be upon him), or he or-

left him. When Abu Bakr was not paying atten-
8. The Book of the Prayer for Travel

433. It was related Ya’ili ibn Umayyah said: "I told Umar ibn Al Khattab that God Almighty had said in the Qur’an: 'And whenever you travel through the earth there is no blame on you if you shorten your prayers, if you fear that the unbelievers may attack you, surely the unbelievers are to you an evident enemy.' (Surah 4 verse 101) but now the people are in security." He said: "I had reflected upon this as you do, so I asked The Messenger of God (prayers & peace be upon him) about it and he said: 'It is a charity from God Almighty to you, so accept His charity.'"

434. It was related that Ibn Abbas said: "God has made prayer obligatory for you, as your Prophet said: 'When you are not travelling four Raka'at, when you travel two Raka'at and if you fear attack then one Raka'at.'"
sleep. I said: O Uncle can you offer two Rak`at
Umar used to offer two Rak`at at Mina and then retire to
same and Uthman did it for eight or six years. Hafs said: Ibn
prayer for travel at Mina. After him Abu Bakr and Umar did the
437. It was related that Ibn Umar said: "The Prophet offered the
 fora."

io Al-Hajj."

ten days. It was also related that: "We traveled from Madinah
some time in Makkah. He replied: "We stayed in Makkah for
until we returned to Madinah." It was asked: "Did you stay for
Madinah to Makkah and we offered two Rak`at at each prayer.
The Messenger of God (prayers be upon him) from
436. It was related that Anas bin Malik said: "We traveled with

the afternoon prayer with him at Dhuul-Hululah.
peace be upon him at Madinah. Then I prayed two Rak`at in
in the midday prayer with the Messenger of God (prayers be
435. It was related that Anas bin Malik said: "I prayed four Rak`at

The Argument of Partiality

438. It was related that Anas ibn Malik said: "When The Messenger of God (prayers & peace be upon him) was in a hurry to travel, he would delay the midday prayer until the start of the afternoon prayer and then offer the two together, and he would delay the sunset prayer until the twilight had gone and then he offered it together with the evening prayer."

439. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to combine the midday and afternoon prayers together, and the sunset and evening prayers together when he was not in fear of attack or rain while he was in Madinah." And it was also related that Waki'a said: "I said to Ibn Abbas: 'Why did he do that?' He said: 'So that he would not burden his nation.'" It was also related that Abu Mu'awiya said: "It was said to Ibn Abbas: 'What was his intention in that?' He said: 'He meant not to burden his nation.'"

440. It was related that Ibn Umar said that he called the people to prayer one cold, windy and rainy night, and said at the end of the call to prayer: 'Pray in your houses.' Then he said:
And then I traveled with the Messenger of God (prayers be upon him). And I traveled with the Messenger of God (prayers be upon him) and he offered prayer more than the two rak'ah, until God returned him to Him, and I traveled with him and I offered prayer more than the two rak'ah, until God returned him to Him, and I traveled with him and he never offered more than the two rak'ah, until God returned him to Him, and I traveled with him and he never offered more than the two rak'ah, until God returned him to Him, and I traveled with him.

Say: Pray in your houses.

(Prayers be upon him) used to order the caller to say:

Whenever it was cold and rainy the Messenger of God
travelled with Uthman and he never offered more than the two Raka'at until God returned him to Him, and God Almighty has said: 'Surely there is for you the best example in The Messenger of God (prayers & peace be upon him), for whoever seeks the pleasure of God and the Last Day, and remembers God often.' (Surah 33 verse 21)

442. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to offer his praise to God when he was mounted regardless of the direction and he used to offer the Witr prayer when he was mounted, but he never offered the obligatory prayer upon his mount."

443. It was related that Jabir ibn Abd Allah said: "I travelled with The Messenger of God (prayers & peace be upon him) on a foray and my camel was tired and lagged behind. The Messenger of God (prayers & peace be upon him) arrived before me and I arrived the next day and went to the mosque where I found him standing beside the door, he asked: 'Have you just arrived?' I said: 'Yes.' He said: 'Leave your camel and enter and offer two Raka'at.' He said: 'I entered and prayed and then returned.'"
prostrated they all sat down and the Messenger of God
up in the place of the First. Then when the second row had
the first row moved to stand behind, then the second row rose
with him, when they rose up the second row prostrated and
and we bowed, then he prostrated and the first row prostrated
is Greater, then we pronounced, God is Greater, then he bowed
prayer of God (prayers x peace be upon him) pronounced, God
were between us and the Qibla. The Messenger
afternoon prayer was due, he aligned us in two rows, and
the unbelievers was more dear to him than his own sons. Then when
when they are saying we will attack them during a prayer
said: They are saying we will attack them (prayer of God (prayers x peace be upon him) of that, so the Messenger
our, Gabriel (peace be upon him) informed the Messenger of
ly. When we offered the midnight prayer the unbelievers said: If
the Messenger of God (prayers x peace be upon him) then the unbelievers said: If
accompanied

الله
}
(prayers & peace be upon him) offered salutation to them all."
Abu al Zubair said that Jabir mentioned that he said: 'Thus your commanders should offer prayer.'"

445. It was related that Aisha said: "During the Prophet's lifetime the sun eclipsed, so he led the people in prayer and stood up for a long time in prayer, then bowed for a long time. He stood up again for a long time in prayer but this time he stood less time than before. He bowed again for a long time but for less time than the first one, then he prostrated and stayed a long time in prostration. He did the same in the second Rak'a and then completed the prayer, by that time the sun had returned to normal. He gave a speech and after praising and glorifying God he said: "The sun and the moon are two signs of the signs of God, they do not eclipse upon the death or birth of anyone. So if you witness an eclipse, remember God and say: 'God is Great', pray and give charity." The Prophet (prayers & peace
255

until the rain soaked his skin. Then we said: O Messenger of God, draw aside his garment when it was raining heavily, so the Messenger of God, peace be upon him, said: "We were once with the Messenger of God, peace be upon him, and he turned towards the Qibla and asked God for rain. Then he removed his cloak inside out and led us in two Rak'ah of prayer."
God, why did you do that?" He said: 'Because it is sent by my Lord and I wish to be blessed by it.'

449. It was related that Aisha said: "When the Prophet (prayers & peace be upon him) saw a strong wind he used to say: 'O God I ask you for the best of it and the good it contains and the good for which it was sent. And I seek refuge in You from the evil it contains and the evil for which it was sent.' And when he used to see a thunderstorm in the sky he would to walk to and fro, and go in and out, and his face used to change, and then if it rained he used to feel relaxed. Aisha asked him about that and the Prophet (prayers & peace be upon him) said: 'And how would I know, it maybe as the people of Ad said: "Then, when they saw it as a dense cloud coming towards their valleys they said: 'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

450. It was related that Ibn Abbas said that the Prophet said: "I was granted victory with the easterly wind and Ad were destroyed by the westerly wind."
Companions nearest him.

Messenger of God (prayers & peace be upon him) and his
him. His people, who stood around him, until we reached
or shirts and we walked over the sand. We had no shoes or socks, headdress
were more than ten of us, we had no shoes or socks, headdress
him. Then we stood up and we got up with him and there
peace be upon him) said: "Who among you will go to visit
He is a religious man. The Messenger of God (prayers &
(Al-Ansar), now is my brother. So, I mean Ubadah." He replied:
(Al-Ansar) said: "I am a brother of the Helpers
reached him, and went away. So, the Messenger of God
upon him) when a man from the Helpers (Al-Ansar) came and
in the company of the Messenger of God (prayers & peace be
451. It was related that Abd Allah bin Umair said: "We were sitting

9. The Book of Funerals
It was related that Umm Salama said that The Messenger of God (prayers & peace be upon him) said: "If you are present before a sick or dying person, then only say good words because the angels say: 'Amin' to whatever you say." And she said: "So when Abu Salama died, I went to the Prophet and said: 'O Messenger of God, Abu Salama has just died.' He said: 'Say: 'O God, forgive me and him and replace him for me with one better.' She said that she repeated those words, so God replaced him for her with one who is better than him, Mohammed."

453. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: 'Prompt your dead to say: 'There is no god but God'.

454. It was related by the Prophet (peace be upon him) and other Companions that the Prophet once went to see a woman who was sick. He asked her about her health and she said, "I am in pain and death." The Prophet said, "Do not be afraid of death, even if it is near." The woman said, "Yes, I am afraid." The Prophet asked her, "What is it that makes you afraid?" She replied, "Death." The Prophet said, "Death is not an evil, it is a reason to be grateful. For every new day that we are alive, we are a step closer to meeting our Maker. And when we meet our Maker, we shall not be asked about anything that we did, but about how we have lived our lives. So, be grateful for the time that you have left, and use it wisely."

A report from the Hadith: "From Abu Hurairah, from the Prophet (peace be upon him): 'If a woman says, 'I am in pain and death', do not be afraid of death, even if it is near.'"
By attributes something to the Messenger of God (prayers & peace be upon him), Abu Huraira mentioned a Hadith about the Messenger of God.

Abu Huraira said that the Messenger of God went to Aisha and said, "O mother of the believers, I have heard ever dislikes to meet God, God dislikes to meet him." He said, "I who dislike looks forward to meeting God, God looks forward to meeting him, and who-forward looks."

Abu Huraira said that the Messenger of God "must now meet him. It was also related that Shahr Shamh, the hour of an unbeliever's death draws near, he is given when the hour of an unbeliever's death draws near, he is given when the hour of an unbeliever's death draws near, he is given."

He said, "It is not that, but when the hour of a believer's death draws near, he is given."

"O Messenger of God, is it the dislike of death? We all dislike ever dislikes to meet God, God dislikes to meet him," so I said: "Whoever looks forward to meeting God, God looks forward to meeting him, and who-forward looks."

(Prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and who-forward looks.

It was related that Aisha said that the Messenger of God
peace be upon him). And what is that?" He said that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.' And we all dislike death." Then she said: "Yes, The Messenger of God (prayers & peace be upon him) said that, but that does not mean what you think it means. But it is when the sight is frozen upwards and breathing is laboured, and the skin retracts and the fingers clench in spasms, that at that time whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.'"

455. It was related that Jabir said: "Three days before his death I heard the Prophet say: 'Each of you should be eager that death should not approach him except when he has good hope in God's mercy.'"

456. It was related that Umm Salama said: "The Messenger of God (prayers & peace be upon him) entered upon Abu Salama and his gaze was frozen, so he closed his eyelids for him and said: 'When the soul is seized the sight follows it.' Some of his people wailed, and he said: 'Do not say anything about yourselves.
base of the Hell Fire. 'Abu Huraira said: The Messenger of God is cursed and the people of the heavens say: A bad soul came from the earth. Then it will be said: Take him to Sijjin on the earth. When the soul of the unbeliever is seized, its scent is foul and it will say: Take him to Firdaws, in Firdaws. He said: But you dwelt in the body you dwelt in. Then the soul will be taken up to his Lord is a good soul coming from the earth, God bless you and the scent is musk, he also said: The people of the heavens say: It is a good soul. When the soul of a believer died, he was covered with a cloth of green velvet. After the Messenger of God (prayers and peace be upon him) 477. It was related that Aishah, the mother of the believers, said: 'These spacious and give it light. He said: O God forgive Abu Salama and raise him in rank but Good, as the angels say: 'Amin' to whatever you say.' Then
(prayers & peace be upon him) covered his nose with a light
garment he was wearing."

459. It was related that Anas ibn Malik said: "The Messenger of
God (prayers & peace be upon him) encountered a woman
weeping at a graveside. He told her to fear God and to be pati-
ent. She said to him: 'Go away, for you have not suffered the
affliction I have suffered.' Then after he left she was told he
was the Messenger of God (prayers & peace be upon him)
and she was stunned, so she went to his house and she found
no guard at its doors. So she said: 'O Messenger of God, I did
not recognise you.' He said: 'Indeed, patience is at the first
stroke of affliction when it strikes'."

460. It was related that Abu Huraira said: "The Messenger of God
(prayers & peace be upon him) said to some of the women of
the Helpers (Al Ansar) 'A woman whose three children die and
she accepts what God has fated will be admitted to Paradise.'
At that a woman asked: 'O Messenger of God what if only two
die?' He replied: 'Even two.' Also it was related that Abu Hurai-
was taken ill and the Prophet (prayers be upon him) was relieved that Abd Allah bin Ummar said: "Said ibn Ubadah -

I was ordered to say those words by the Messenger of God when Abu Salama died with something better. God Almighty will bestow something better upon him in his place." She said: "When I was accompanying the Prophet (prayers be upon him) I was ordered to say those words by the Messenger of God (prayers be upon him), and I did so, and afterwards I

said: "Any Muslim of God (prayers be upon him) said: "Any Muslim of God (prayers be upon him) said: "Any Muslim of God (prayers be upon him), and I said that the Messenger of God (prayers be upon him) said: "Any Muslim of God (prayers be upon him), and I said that the Messenger of God (prayers be upon him)."

I was relieved that Limam Salama, the wife of the Messenger of God (prayers be upon him), because God Almighty has decreed so."

ra said: "Any Muslim whose three children die, the Fire will
together with Abd al Rahman ibn Auf, Sa'd ibn Abi Waqqas and Abd Allah ibn Mas'ud went to visit him to enquire of his health. When he arrived there he found him in the midst of his family and he asked: 'Has he died?' They said: 'No, O Messenger of God.' The Prophet (prayers & peace be upon him) wept and when the people saw The Messenger of God (prayers & peace be upon him) weeping they all wept. He said: 'Listen. God does not mete out punishment for the tears you shed or for the grief you feel in your hearts, but he punishes or grants His mercy on account of this." And he pointed to his tongue and said: 'The deceased is punished for the lamentations that his family makes over him'.

462 - عن أبي مالك الأشعري رضي الله عنه: أن النبي ﷺ قال: "أربع في أمري من أمر الجاهلية, لا يتكونهن: الفخر في الأحباب, والطعن في الأناساب, والاستسقاء بالنجوم, والنياحة. وقال السائحة: لم إذا تبَّ قبل موتها, تقام يوم القيامة وعليها سربال من قطران ودُرَّ من جَرَّاب".

463. It was related that Abu Malik al Ashari said that The Messenger of God (prayers & peace be upon him) said: "My people have four traits which they retain from the days of ignorance; they take pride in position, they disdain the ancestry of others, they seek rain by means of astrology and they wail." And he said: "If the woman who wails does not repent before she dies she will stand in a garment of tar and a shirt of mange on the Day of Resurrection."

464 - عن عبد الله بن سعوود رضى الله عنه قال: قال رسول الله ﷺ: "ليس منا من ضرب الخذواد, أو شق الجيوب, أو دعا بدعوى الجاهلية. وفي لغو: "وشق".
over a funeral passed by: "He is relieved and others are relieved of God (peace be upon him) used to say when -" 466. It was related that Abu Qatada ibn Rabi said that The Messenger -" 467. It was related that Amarya bint Abd Rahman said that she heard -" 468. It was related that Abu Abd Allahl said that he heard -" 469. Days of ignorance is not of us: rennis his clothes and follows the ways and traditions of the
of him.' They said: 'O Messenger of God, who is relieved and who are the others relieved of him?' He said: 'The believing servant has been relieved from the toil of this world, and the people, the trees, the cities and the animals find relief in the death of the unbelieving servant.'

467. It was related that Atiyya Al-Ansariah said: 'The Messenger came to us while we were bathing his daughter's body and he said: 'Wash her three, five or more times with water and lotus and finally sprinkle camphor over her, when you have finished tell me.' So when we had finished we informed him and he gave us his waist wrapper and instructed us to shroud her in it. Aiyub said that Hafsa had related a similar account in which the washing was said to be done an uneven number of times, mentioning either three, five or seven. It was also related that they were told to begin at the right side of the body with the parts which were washed in ablution, and Atiyya also said: 'We combed her hair and braided it into three plaits.'

468. It was related that Aisha said: 'The Messenger of God
When any of you covers his brother in his shroud, then cover him fully.

When prayers are offered, there is no precedent for offering prayers, and that it is only permissible if there is no option. The Messenger of God (prayers and peace be upon him) admonished them for performing prayers and that he had been buried at night. The Messenger of God (prayers and peace be upon him) once mentioned in a speech that one of his Companions who had died had been wrapped in a shroud which did not cover his body sufficiently, and that a leaf of cotton cloth from Yemen, these were neither a shirt nor a turban. (prayers and peace be upon him) was shrouded in three pieces.
471. It was related that Umm Atiyya said: "We were prohibited from accompanying the funeral processions but not absolutely."

472. It was related that Jabir ibn Abd Allah said: "When a funeral procession passed in front of us The Prophet (prayers & peace be upon him) stood up and we stood too. We said: 'O Messenger of God! This is a funeral procession for a Jew.' He said: 'Whenever you see a funeral procession you should stand up.'"

473. It was related that Mohammed ibn Munkadir said that Masoud ibn al Hakim said that Ali said: "We saw The Messenger of God (prayers & peace be upon him) stand up when a funeral passed by, so we stood up as well, then he sat down and we sat down."

474. It was related that Samura ibn Jundab said: "I offered the funeral prayer behind The Prophet (prayers & peace be upon him) for a woman who had died in childbirth and he stood beside the middle of the casket."

268
And with a spouse better than this spouse, admit him to the
inherently better place than his abode, and with a family better than his family,
cleansed from impurity. Compensate him with a better dwell-
place than his abode. Purify him from his sins as a white garment would be
purified from its spots. Cleanse him with water, snow, and
God! Forgive him and have mercy upon him, and pardon him,
O prayer, so I put his invocation to heart while he was saying: O
prayer, so I put his invocation to heart while he was saying: O
God (prayers be upon him) offered the funeral prayer. He was
saying: The Messenger of
him (prayers be upon him) used to do likewise.
He said: The Messenger of God (prayers be upon him) offered the funeral prayer
offered the funeral prayer in four (rakah). Then I asked him about it and
offered the funeral prayer in four (rakah) and then he
used to offer the funeral prayer in four (rakah). Zaid
was relating that Abdul Rahman bin Abu Laila said: "Zaid
who led them in the funeral prayer," (prayer in four
the mosque and led them in the funeral prayer." (prayer in four
announced the death of Al-
the day he died. He went with them to

476. It was related that Abu Huraira said: "The Messenger of God
Garden and protect him from punishment of the grave and the punishment of the Fire.' I said: 'I wished that I was that deceased man.'

478- عن عائشة رضي الله عنها: إنها لما توفى سعد بن أبي وقاص رضي الله عنه أرسل أزواج النبي ﷺ أن يُهْرَؤَا بجنازته في المسجد، فيُصْلَين عليه، ففعلوا. فوُفِقَ به على حجارة، يُصَلِّين عليه، أُخرِج به من باب الجنة الذي كان إلى المقاعد، فيُعْتَهِنَ أن الناس عابوا ذلك، وقالوا: ما كانت الجنة تدخُل بها المسجد! فبلغ ذلك عائشة، فقالت: ما أسرع الناس إلى أن يعبوا ما لا علَّم لهم به! فعالَى أني أن يمر بجنازة في المسجد، وما صلى رسول الله ﷺ على سهيل بن بيهاء إلا في جَوْف المسجد.

478. It was related that Aisha said: "When Sa'd ibn Abu Waqqas died, the wives of the Prophet asked for his casket to be brought into the mosque so that they could offer the funeral prayer over him. So they did, and it was placed in front of their chambers and they offered prayer for him. Then it was taken out from the funery gate near the area of seating. They were informed that the people criticised them for that and said: 'The casket should not enter the mosque.' When Aisha knew of that she said: 'The people always rush to criticise things of which they have no knowledge, they criticised us for praying over him in the mosque, while The Messenger of God (prayers & peace be upon him) has offered the funeral prayer over Suhail ibn Baida' in the heart of the mosque.'"
Iercussion will be accepted.

dead Muslims intercede over a deceased Muslim, then their in-

482. It was related that 'Aisha said that the Prophet said: "If a hun-

share?" He said: "There are two great mountainti-

waded with two shares. It was aed: "What are the two

waded one share, and whoever attends it until the buck is re-

he inquest until the prayer is offered over the deceased, is re-

God (prayers x peace be upon him) said: "Whoever attends

481. It was related that Abu Huraira said that The Messenger of

the inquest prayer over him.

Prophet (prayers x peace be upon him), but he did not offer

who had killed himself with an arrow was brought before the

480. It was related that 'Abd al-Jabir ibn Samura said: "A body of a man

he grave and offered the inquest prayer for her.

mee? Show me his grave or he said: he grave. So he went to

was told he (she) had died. He said: Why did you not inform

(prayers x peace be upon him) asked about that person and

woman used to sweep the mosque and then died. The Prophet
483. It was related that ibn Abbas said that one of his sons had died in Qudid or Asfan (places in Makkah), he said to Kuraib: "Go and see how many people have gathered for him." He said he went and returned to tell him how many had gathered. He asked: "Are you saying they number forty?" He said: "Yes." He said: "Then take him out, I have heard The Messenger of God (prayers & peace be upon him) say: 'If forty Muslims who do not associate anything with God, intercede over a deceased Muslim, then God Almighty accepts their intercession.'"

484. It was related that Anas ibn Malik said: "A funeral procession passed by and the people praised the deceased. The Prophet of God (prayers & peace be upon him) said three times: 'It is due for him.' Then another funeral passed by and the people spoke badly of the deceased, The Prophet of God (prayers & peace
peace be upon him).”

placed in the grave of The Messenger of God (prayers & prayers & prayers & peace be upon him) for the 12th time. The Messenger of God (prayers & peace be upon him) was asked by the people: “Is it due for him?” The Messenger of God (prayers & peace be upon him) said: “Yes.”

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487. It was related that Amer ibn Sa'd said that during his fatal illness Sa'd ibn Abu Waqqas said: "Dig a grave for me and set up bricks over me in the same way as was done for The Messenger of God (prayers & peace be upon him)."

488. It was related that Abu al Hayyag al Asadi said that Ali ibn Abu Talib said to him: "Shall I tell you to do the same as The Messenger of God (prayers & peace be upon him) told me to do? That is whenever you see an idol you should efface it, and whenever you see a raised grave you should level it to the ground."

489. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) forbade the plastering of graves, and for them to be sat upon and for construction to be made over them."

490. - عَنْ عَزْيْزَةَ قَالَ: "إِنْ أَحْدَكُمْ إِذَا ماتَ عَرِضَ عَلَيْهِ مَقْعُودُ بِالْغَدَا وَالْعَشَـشَىٰ: إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمَنْ أَهْلُ الْجَنَّةِ، وَأَنَّ كَانَ مِنْ أَهْلِ النَّارِ فَمَنْ أَهْلُ النَّارِ، يَقَالُ: هَذَا مَقْعُودُ كَحِيْنَ بَعْثَكَ اللَّهُ إِلَيْهِ يُومَ الْقَيَامَةِ."
will be filled with greenery until the Day of Resurrection.

were told that his grave will be extended to seventy cubits and
see both his places. It was also related that Qardha said: "We
God (prayers & peace be upon him) added: "The deceased will
has given you a place in Paradise in his stead.' The Prophet of
Then it will be said to him: Look at your place in the Fire. God
beings of God (prayers & peace be upon him) and His servant.
believing servant will say: 'I bear witness that he is The Messiah-
ask: What do you say about this man (Mohammed)?' The be-
Then two angels come to him and say: 'When a servant of
even hears their footsteps. It was added that he also said:
God is laid in his grave and his companions walk away he
(prayers & peace be upon him) said: 'When a servant of
491. It was related that Anas bin Malik said that The Prophet of

until God raises you on the Day of Judgment.'
the people of the Fire. Then it will be said: This is your place
dise, and fi is from the people of the Fire, then he is among
of the people of Paradise, then he is among the people of Para-
he will be shown his place in the morning and evening. It he is
(prayers & peace be upon him) said: 'When any of you dies,'
492. It was related that Al Bara' ibn Azib said that The Prophet (prayers & peace be upon him) said: "God makes the believers hold firm to the Truth." He said: "That was revealed regarding the punishment of the grave when a believer will be questioned 'Who is your Lord?' then he will say: 'My Lord is God, and my Prophet is Mohammed.' Thus it is as God Almighty has said in the Qur'an: 'God makes the believers hold firm to the Truth, in this life and in the Hereafter.'" (Surah 14 verse 27)

493. It was related that Zaid ibn Thabit said: "While we were with the Prophet in a garden belonging to the Bani Al Najjar, and he was mounted upon his mule, the mule became frightened and almost threw him off." And whenever six or five or four were
Then he said: "I asked my Lord for permission to seek forgiveness."
mother's grave and wept, and everyone around him wept.

493. It was related that Abu Huraira said: The Prophet visited his

misread in their graves."

sculling and heard a voice, then he said: "Jews are being pun-
(prayers of peace be upon him) went out just as the sun was

494. It was related that Abu Aiyub said: "The Messenger of God

God from the trials of the Anti-Christ."

the trials of the Anti-Christ. So they said: "We seek refuge in
ceased on the trials. Then he said: "Seek refuge in God, from
seek refuge in God from what is revealed and what is concealed of the trials. So they said: "We seek refuge in God from what is
revealed and what is concealed of the trials."

"We seek refuge in God from the trial of the grave."

"We seek refuge in God from the trial of the grave."

"We seek refuge in God from the trial of the grave."

us and said: "Seek refuge in God from the torture of the grave, which I can bear."

invoke God Almighty while you bury the dead, so let you hear
this nation will be seated in their graves."

"He said: "They died in the days of ignorance."

"A man said: "I do."

"When did they die?"

"Who knows the dwellers in

buried together, he used to ask: "Who knows the dwellers in
القبور فزروها، ونهبتمن عن حموم الأضاحي فوق ثلاث فأسكموا ما بدأ لكم، ونهبتمن عن النبي إلا في سقاء، فاشروا في الأسقية كلها، ولا تشربو مسكرًا».

496. It was related that Buraida said that The Messenger of God (prayers & peace be upon him) said: "I forbade you from visiting the graves, but now you may, I forbade you from eating the meat of the sacrificial animals after the third day, but now you may keep it as long as you wish, and I forbade you from soaking any dried fruit in anything other than the water skin, but now you may do so in any vessel but do not drink anything intoxicating."
Then he pushed his two hands into my face. He said: ‘Yes,’ then you were the black shadow I saw in your father and mother. Then I admitted what had happened. You know what I meant? I said: ‘Messenger of God, I redeem wrong with wrong. You should tell me or The Prophet, he liar with you, Aisha, your stomach is raised?’ I said: ‘Nothing is soon as I had lain down he came in and said: ‘What is the matter? I went and ran even faster and ran even faster. I returned to the house and as I lowered, he hurried and I hurried, he ran and I ran, then he ran raised his hands three times then went to one side and I fell. He went to Al-Baqi‘ (a cemetery) and stood for a long time. He look up from his place and my waist wrapper and followed him. He lay and shut the quickly, so I put on my dress and covered my clothes quietly and wore his shoes and opened the door. After a while he thought I had slept so his took up his down. After a while he thought I had slept so his took up his feet, and he spread his waist wrapper over the bed and lay down. He undressed and took his shoes off and placed them near his mattress. When it was my night the Prophet came to me, ‘Yes,’ she said. ‘When I was young, the Messenger of God and I. We said: ‘Shall I tell you about the Messenger of God and I? We thought he meant the mother who had given birth to him. But he said: ‘Aisha said: ‘Shall I tell you about my mother and I?’ We thought he meant he 497. It was related that one day, Muhammad ibn Qais said: ‘Shall I..."
my chest and it hurt me, and he said: 'Did you think that God would oppress His Messenger?' I said: 'Whatever the people try to conceal, God knows it.' He said: 'Yes, Gabriel (peace be upon him) came to me when I saw you and called me, and you could not hear his call, and I responded to him and you could not hear my response, and he would not enter upon you while you are undressed. And I thought you were sleeping so I did not wish to awaken you, and I feared you would miss me, so he said: 'Your Lord orders you to come to the people of Baqia' and seek forgiveness for them.' I said: 'O Messenger of God, what should I have said to the people of Baqia?' He said: 'Peace be upon you, O dwellers of this place, believers and Muslims. God have mercy upon those of us already here and those yet to come, and when God pleases we shall join you.'

498. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "It is better for any of you to sit upon burning coals and for his garment and skin to be burned than it is to sit upon a grave."

499. It was related that Abu Muthad al Ghanawi said that The Messenger of God (prayers & peace be upon him) said: "Do not sit upon the graves nor pray towards them."

500. It was related that Abu Dharr, the companion of the Prophet, said: "I saw a man among the people of the East who was carrying a bundle of sticks, and when he passed the place where the Muhajirun were staying, he laid the bundle at the feet of the Prophet and said: 'This is for you, O Messenger of God.'"
It was related that Abu Zarr said that Messenger of God was asked: "What do you see of the praising for a man who acts righteously?" He said: "It is instant glad tidings to the believer."
10. The Book of Zakat (Almsgiving)

501. It was related that Ibn Abbas said that Mu‘adh said: "The Messenger of God (prayers & peace be upon him) sent me and said: ‘You will encounter people of earlier Scriptures, so call the people to bear witness that there is no god but God, and that I am the Messenger of God, and if they obey you then instruct them in the five compulsory prayers in every day and night, and if they obey you then tell them that God has commanded them to pay Zakat from their property and that it is to be taken from the rich and given to the poor. And if they obey you in that, then do not take anything other than Zakat and fear the invocation of the one who is oppressed because there is no availing between it and God Almighty.'"

502. It was related that Abi Sa‘id Al-Khudari said that The Mes-
peace be upon him) said: "Why did Ibn Jamlil refuse to give Zaka."

The Messenger of God (prayers & peace be upon him),
cite of the Messenger of God (prayers & peace be upon him),
was said that Ibn Jamlil, Khalid ibn al-Walid and Abbas, the un-
(prayers & peace be upon him) said Umar to collect Zaka. It
505. It was related that Abu Hurairah said: "The Messenger of God

House or a slave belonging to a Muslim).
(prayers & peace be upon him) said: "No Zaka is due on a
504. It was related that Abu Hurairah said that the Prophet

Twenty-sixth is due on that which is watered by camels, due on the produce that is watered by rivers or rains, and one
of God (prayers & peace be upon him) said: "One tenth is
503. It was related that Jabir ibn Abd Alllah said that the Messenger-

on less than five Wasa.'
No Zaka is due on less than five camels, and no Zaka is due
is due on property which amounts to less than five libras, and
soner of God (prayers & peace be upon him) said: "No Zaka
kat, he used to be poor but was made rich by God and His Messenger. However you should not have asked Khalid to pay Zakat as he is keeping his armour for the Cause of God. As for Abbas ibn Abd al Muttalib, his Zakat is upon me and the like of it.' Then he said: 'O Umar have you not said that a man's uncle is the same as his father?''

506. It was related that Abu Zarr said: 'I went to The Messenger of God (prayers & peace be upon him) as he was sitting beneath the shade of the Ka'bah. When he saw me he said: 'By the Lord of the Ka'bah, they are the losers.' I stayed sitting there until I had to leave, then I rose up and asked: 'O Messenger of God, may my father and mother be redeemed for you, who are the losers?' He said: 'Those who have enormous wealth except so and so who spend their wealth on those they find before them, behind them and to their right hand side and their left hand side, and they are only a few. And anyone who owns camels, cattle, goats or sheep and who does not pay its due Zakat will stand on the Day of Resurrection bigger than they were and the animals will gore him with their horns and trample him with their hooves, and every time one is finished another will come upon him until the Judgment between the peo-
Pie is completed.
507. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On the day of Judgment anyone who owned gold or silver and who did not pay its due Zakat will have sheets of Fire forged and heated in the Hellfire for him, and then his sides, his forehead and his back will be branded with them. And whenever they cool down it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the camels?" He said: "On the Day of Judgment anyone who owned camel and who did not pay its due Zakat, and who did not give the due of its milk on the day he watered it, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the cattle and sheep?" He said: "On the Day of Judgment anyone who owned cattle or sheep and who did not pay its due Zakat, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about horses?" He said: "Horses are of three categories, to one man they are a burden, to another they are a cover and to another they are means of reward. As for the one to whom they are a burden, he is one who keeps horses just for show and in pride and as a means of causing harm to Muslims,
backs which will come on their sides and the planting on

Yunus those who heard the gun of the planting on their
group of people from Qurash when Abu Zar passed by say-

98. It was related that Al-Ahmar bin Qais said: “I was sitting with a

ولمن شاهد الزابات لما جلس على جناحه ونافذه عليه ترس

of evil shall see it.” (Surah 99 verses 7 to 8)

Godness small see it, and whoever has done an atoms weight
cens all things applies: “Whomever does an atoms weight of
Specific Revelation about donkeys but the verse which con-
was asked concerning donkeys and he said: “I have not had a
then.” The Messenger of God (prayers & peace be upon him)
comes to a river and drinks from it, that will also be considered
drops will be considered a good deed for its owner and it
traverses the hills, every footstep it takes and every jump it
to eat it in the pasture. If the horse breaks free of its rope and
one will be rewarded to the extent that the leather parented it
lives and who leaves it to pasture on a lengthy leather. Such a
reward, he is the one who keeps the horse for the Murs-
er for him. As for the one who keeps the horse as a means of
what he earns from their backs and necks, his horses are a cov-
cause of God, and he does not forget the due right of God from
whom they are a cover, he is the one who keeps horses in the
his horses will be a cause of sin for him. As for the one for

فإن: وهم الذين شاهدوا الزابات لما جلس على جناحه ونافذه عليه ترس

of evil shall see it.” (Surah 99 verses 7 to 8)

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then.” The Messenger of God (prayers & peace be upon him)
comes to a river and drinks from it, that will also be considered
drops will be considered a good deed for its owner and it
traverses the hills, every footstep it takes and every jump it
to eat it in the pasture. If the horse breaks free of its rope and
one will be rewarded to the extent that the leather parented it
lives and who leaves it to pasture on a lengthy leather. Such a
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er for him. As for the one who keeps the horse as a means of
what he earns from their backs and necks, his horses are a cov-
cause of God, and he does not forget the due right of God from
whom they are a cover, he is the one who keeps horses in the
his horses will be a cause of sin for him. As for the one for
the back of their necks which will come out on their foreheads. Then he went aside and sat down, I asked: 'Who is that?' They said: 'He is Abu Zarr.' Then I went to him and said: 'You said something which I have not heard you say before.' He said: 'I did not say anything other than that which I heard from their Prophet.' I said: 'What would you say regarding the Ruler's gift?' He said: 'Take it, as it is a help for today, but if it becomes the price for your Religion then refuse it.' "

509. It was related that Jarir Ibn Abd Allah said: "Some Bedouin came to The Messenger of God (prayers & peace be upon him) and said: 'Those who collect the Zakat come to us and treat us unfairly.' He said that The Messenger of God (prayers & peace be upon him) said: 'Satisfy your collectors.' Jarir said: 'Since I heard that from The Messenger of God (prayers & peace be upon him) I have never let any collector of Zakat leave without being satisfied with me.' "

510. It was related that Abd Allah ibn Abi Aufi said that when The Prophet (prayers & peace be upon him) used to receive people coming to give their charity he said: "O God! Bless the family
me, that is because I wish to ward off the Fire from him.

may give something to another while the former is more dear to
he is a believer too. He said: "Even though he is a believer, I
people. They said: "O Messenger of God, bless you and so on,
(prayers & peace be upon him) gave some gifts to a group of
511. It was related that Said said that the Messenger of God

"O God! Bless the Family of Abi Aush."
It was related that Anas ibn Malik said: "On the day of the battle of Hunain, the Hawazin, Ghatafan and other tribes came with their children and animals, there were ten thousand troops with The Messenger of God (prayers & peace be upon him) that day as well as the newly freed men of Makkah. They all took off and left the Prophet alone, he called out twice without saying anything between his announcements. Then he faced towards his right and said "O people of the Helpers!" (Al Ansar) They responded: "O Messenger of God, we are at your service, and well pleased to be with you." Then he faced towards his left and said: "O people of the Helpers!" They responded: "O Messenger of God, we are at your service, and well pleased to be with you." He was mounted upon a white mule and he dismounted and said: "I am the servant and Messenger of God. " The unbelievers went defeated and The Messenger of God (prayers & peace be upon him) took much booty, and he distributed it between the refugees and the people who had come from Makkah, but he gave nothing to the Helpers (Al Ansar). So the Helpers said: "When peril afflicts it is we who are summoned, but the booty is given to others." When The Messenger of God (prayers & peace be upon him) heard of their complaint he gathered them in a tent and said: "What is it I hear from you?" They remained silent, then he said: "O people of the Helpers (al Ansar), do you not prefer that the people leave with worldly wealth while you leave with Mohammed and take him to your houses?" They said: "O Messenger of God! Indeed we prefer that." He said: "If the people walked along a spacious valley and the Helpers (Al Ansar) walked along a narrow pathway, I would take the narrow pathway with the Helpers." Hisham said: "I asked Abu Hamza if he had been
one hundred, "be upon him) gave him more camels to make the number up to the number of God (prayers & peace) The Messenger of God (prayers & peace) said: "Then the Messenger of God (prayers & peace) said: "You give my share of the booty and the share of my horse to Luyaina and Aqra, while I and neither Luyaina nor Aqra are more meritorious than Mirzad, I and Mirzad's estate is one hundred camels each, and give Abu Sulayman ibn Hisham and Abu Sulayman ibn Hisham less. save Abu Sulayman ibn Hisham, Luyaina ibn Luhayya, Luyaina ibn Hisham and Aqra, in the name of God (prayers & peace) be upon him) gave Abu Sulayman ibn Hisham the following narrations of the Messenger of God (prayers & peace) be upon him."

There, he said: "Would I not have been with him?"
514. It was related that Abu Sa'id al Khudri said: "Ali ibn Abu Talib sent The Messenger of God (prayers & peace be upon him) some gold mixed with clay from Yemen held in a leather pouch dyed with mimosa leaves. He shared it between four men, Uyaina ibn Hisn, Aqra' ibn Habis and Zaid al Khail and the fourth was Alqama ibn Ulatha or Amer ibn al Tufail. One of the Companions of the Prophet said: "We have more right to this than they." When The Messenger of God (prayers & peace be upon him) heard of his complaint he said: "Have you no faith in me while I am the trustee of The One Who is in Heaven? Tidings come to me from heaven every morning and every evening." A man with deep set eyes and pronounced cheek bones, a high forehead, bushy beard, and shaven head gathered up waist wrapper stood up and said: "O Messenger of God! Fear God!" He said: "Woe to you! Am I not most deserving of the people of the world?" The man left and Khalid ibn Walid said: "O Messenger of God, let me strike his neck!" He said: "He may be one who prays." Khalid said: "Many people offer prayers with their tongues but there is nothing in their hearts." The
The Messenger of God (prayers & peace be upon him) said: looked a date from the dais of the Zakar and put it in his mouth. It was related that Abu Huraira said that when Hasan ibn Ali 515. were killed. "I would surely kill them like the people of the arrow slips through its victim. I think he also said: "If they will help their religion as they will help the Quran carelessly, and I will not go further. He looked at him again, as he was going away and he said: "There will come a people who will receive the Quran carelessly and it will not be no further. What is inside them." He looked at him again and have not been commanded to delve into the hearts of the people of God (prayers & peace be upon him) said: "I"
Bint Jhiash. قال: فتواعلنا الكلام، ثم تكلم أحدنا فقال: يا رسول الله أنت أبُ الناس
وأوسلُ الناس، وقد بلغنا النكاح، فجئنا لتنوُّرنا على بعض هذه الصفقات، فتدعي
إليك كما يؤدى الناس، ونصيب كما يصيبون. قال: فسكت طويلاً حتى أردنا أن
تُكرِّمه، قال: وجعلت زينب تُلمع إليتا من وراء الحجاب: أن لا تكلمها، قال: ثم
قال: إن الصدقة لا تنعيِّن لآل محمد، إما هي أوساخ الناس، اعتُوا لي مهُمة - وكان
علي الخمس - ونوفل بن الحارث بن عبد المطلب. قال: فصائنا، فقال لمحمية: (أَنْكُح
هذا الغلام إبنتك) - للفضل بن عباس - فأنكحه، وقال لنوفل بن الحارث: (أَنْكُح
الغلام إبنتك) - لي - فانكرحني، وقال لمحمية: (أُصِدِق عنهما من الخمس كما وكذا). كذا.
قال الزهري: ولم يسمه لي.

516. It was related that Abd al Muttalib ibn Rabi’a ibn al Harith said: "Rabi’a ibn al Harith met Al Abbas ibn abd Al Muttalib and said: 'By God, had we sent these two boys, meaning al Fadl ibn Abbas and myself, to The Messenger of God (prayers & peace be upon him) to speak to him about their position regarding Zakat, he would have appointed them as collectors and they would collect and pay as the other people do and get a share as the other people get.' While they spoke Ali ibn Abu Talib came and stood in front of them and they told him of it, he said: "Do not do that, by God, he would not do that." Rabi’a ibn Harith turned to him and said: "By God, you are only saying so out of jealousy because you are the son in law of The Messenger of God (prayers & peace be upon him), while we harbour no jealousy for you in that." Ali said: "Then send them if you want." So they set off and Ali lay down to rest. When The Messenger of God (prayers & peace be upon him) offered the midday prayer we went to his house before he came out and waited nearby until he came out. He held our ears and said: "Give from that you have put to heart." Then he went
Barbara, but for us it is a girl.

Given to Barbara in charity. He said, "This meal is a charity for
be upon him" was presented with some meat which had been
517. It was related that Anas said: "The Prophet (prayers & peace
not specifically how much it was to be."

muyya: "Pay their dowries from the gift."
A Zuharn said: "He did
marry this boy." He meant me, so he did. Then he said to Man-
did, and he said to Nawfal ibn al-Harith: "Let your daughter
did not the Zuhak - and Nawfal ibn al-Harith ibn Abd al-Vahha-
ins, as he said: "Zuhak should not be for the family of Mohamed, as
from behind the screen that we should not speak to him. Then
long our share as the others receive." He remained silent for a long
collect Zuhak, so we will pay you as the others pay and receive
kind who keeps his word relations. We have reached the age
O Messenger of God, you are the most righteous one of men-
prompted each other to speak and one of us spoke and said:
also the house of Zahrah bint Jahsh and we followed him. We
518. It was related that Umm Atiyya said: "I was sent a sheep and I sent some of it to Aisha. The Prophet (prayers & peace be upon him) asked Aisha for something to eat and Aisha replied that there was nothing except the sheep which Nusaiba Al Ansariya had sent. The Prophet (prayers & peace be upon him) said to her: 'Bring it, it has reached its destination'."

519. It was related that Abu Huraira said: "If the Messenger of God (prayers & peace be upon him) was offered food he would ask about it. If he was told it was a gift he would eat from it, and if he was told it was charity he did not eat from it."

520. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) obligated the payment of one measure of dates or one measure of barley upon every Muslim whether free or slave, male or female, young or old, and he ordered it to be paid before the people go out to offer the Eid prayer."

521. It was related that Ibn Suhayb al Haidity said: "The Messenger of God (prayers & peace be upon him) allocated Zakaat al-Fitr for the poor, the rich, the slaves, the free, the male, the female, the young, the old, and he ordered it to be paid before the people go out to offer the Eid prayer."
Debat.

with me except one Dinar which I would reserve to pay any
of gold, and before these things pass for there be no Dinar let
would like nothing better than to have a mountain like Uthud
523. It was related that Abu Hurairah said that the Prophet said: "I
said: "

the Feast (Al Fit) to be paid before the prayer.

of God (prayers & peace be upon him) ordered the Zakat of
522. It was related that Abd Allah bin Umar said: "The Messenger


"Hey, raising, shee and cattle, we used to send our food used to be bar-
time of the Messenger of God (prayers & peace be upon him)
521. It was related that Abl Sa'id Al Khudhi said: "During the life-
524. It was related that Abi Sa'id Al-Khudri said: "On Eid al Fitr or Eid al Adha The Messenger of God (prayers & peace be upon him) used to go out to the place of prayer and after completing the prayer he gave the speech and ordered the people to give charity saying: 'O people, give charity!' Then he went over to the women and said: 'O women, give charity, for I have seen the Fire and the majority of its inhabitants are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' Then he departed and when he arrived at his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter. It was said: 'O Messenger of God! It is Zainab.' He asked: 'Which Zainab?' He was informed she was the wife of Ibn Mas'ud. He said: 'Yes, permit her to enter.' And she was allowed to come in. Then she said: 'O Prophet of God! You ordered people this day to give charity and I had an ornament which I intended to give as charity, but Ibn Mas'ud said that he and his children were more deserving of it than anyone else.' The Prophet (prayers & peace be upon him) said: 'Ibn Mas'ud has spoken in truth. Your husband and your children have more right to it than anybody else'."

525. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God Almighty, High Exalted has said: 'O son of Adam expend and I shall expend upon you. The Right Hand of God is full and unlimited
off. For this, then they will abandon it and take no more of it.

relations for this. And the thief will say: My hands were cut
who sever the wound relations will say: I severed my wound
murderer will say: I committed murder for this. And the one
out lengths or those pillars of gold and silver, and the
God (prayers be upon him) said: "The earth will spew
527. It was related that Abu Huraira said that the Messenger of
would have taken it, but today I have no need of it.
who are offered it will say: "If you had offered it yesterday, I
to give in charity and will not find anyone to accept it, and any
Give charity for a time is approving when a person will seek
326. It was related that Haritha bin Warhab said that the Messenger-
"night.
and nothing will ever diminish it even by expending day and
528. It was related that Zainab, the wife of Abd Allah ibn Mas'ud said: "I was in the Mosque and heard The Prophet (prayers & peace be upon him) say: 'O women! Give charity, even from your ornaments.' Zainab used to provide for Abd Allah and other orphans who were in her care. So she said to Abd Allah: 'Will you ask The Messenger of God (prayers & peace be upon him) if it will be sufficient for me to spend part of the Zakat on you and the orphans who are in my care?' He replied: 'Will you ask The Messenger of God (prayers & peace be upon him) yourself?' So I went to The Prophet (prayers & peace be upon him) and found an Ansari woman there who was standing at his door with a problem similar to mine. Bilal passed us by and we asked him: 'Ask The Prophet (prayers & peace be upon him) if it is permissible for me to spend the Zakat on my husband and the orphans in my care?' And we asked Bilal not to inform The Prophet (prayers & peace be upon him) of our presence. So Bilal went inside and asked The Prophet (prayers & peace be upon him) about our problem. The Prophet (prayers & peace be upon him) asked: 'Which two are they?' Bilal replied that she was Zainab. The Prophet (prayers & peace be upon him) said: 'Which Zainab?' Bilal
You, the Messenger of God, (prayers & peace be upon him)
(never ask for reward from God, O Messenger of God! Use it as God guides
ly, so I wish to give it in charity in the cause of God. I seek its
love, and indeed the Garden of Paradise is my favourite proper-
ly, you will not again pray until you expend from what you
have, O Messenger of God! God most blessed, the Almighty says:
:said to the Messenger of God (prayers & peace be upon him)
spend surely God knows of it. (Surah 3 verse 92) Abu Talha
spend surely God knows of it, and wherever you
ly until you expend from what you love, and whenever you
said, "When the verses were revealed, you will not again say
him) used to go there and drink its pleasant water. "And also
upon him). The Messenger of God (prayers & peace be upon
in front of the Mosque of the Prophet (prayers & peace be
the Ansar, and his favourite was the Barirah Garden which was
more date palm free gardens in Madinah than anyone else of
529. It was related that Anas bin Malik said: "Abu Talha owned

one for helping her relatives and the other for giving Zakat.
"Yes, and she will receive a double reward.
said: The wife of Abu Alihan, the Prophet (prayers & peace
said: 'It is indeed a valuable property, I hear what you have said and I deem it fitting for you to give it to your close relatives.' Abu Talha said: 'I will do so, O Messenger of God.' And Abu Talha divided the garden between his relatives and his cousins.'

530. It was related that Maimuna bint Harith said: "During the lifetime of The Messenger of God (prayers & peace be upon him) I freed a slave girl, when I told The Messenger of God (prayers & peace be upon him), he said: 'If you had given her to your maternal uncles you would have had a greater reward.'"

531. It was related that Asma', the daughter of Abu Bakr, said that she asked: "O Messenger of God, my mother came to me in a state of fear, should I deal with her kindly?" He said: "Yes."

532. It was related that Aisha said that someone came to The Messenger of God (prayers & peace be upon him) and asked: "My mother suddenly died without making a will, I think she would have given charity if she had time to speak. If I give charity on her behalf will it be accepted?" He said: "Yes."
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swarable and the lives of the womб relationships. Indeed God
many men and women. And fear God to whom you are an-
Kind He created his wife, and from the pair of them scattered
One Who fashioned you from a single person, and of the same
with them and recited the verses: O mankind! Fear God the
He pronounced the call to prayer. Then the Prophet prayed
and reunited and ordered Bila to pronounce the call to prayer.
him) saw their plight his face changed, he went into his house
of prayer (prayers of God) and peace at the time when some people came who
in the presence of the Messenger of God (prayers of God) and peace be
533. It was related that Jabir said that his father had said: "We were

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is ever watching over you.' (Surah 4 verse 1) Then he recited: 'O you who believe, fear God and let every soul consider what it has forwarded for tomorrow.' (Surah 58 verse 18) Some of them gave their Dinars and some gave their Dirhams, others their garments and others gave a measure of wheat and yet others a measure of dates, until he said: "Even half a date." Then one of the Helpers (al Ansar) came with a bag of money so large he could barely carry it, and they could hardly lift it. Then people kept coming until I saw two large piles of food and clothes, and I saw the face of The Messenger of God (prayers & peace be upon him) shining with joy as if his face was gold. The Messenger of God (prayers & peace be upon him) said: "The one who sets a good example in Islam is rewarded for that and for whoever followed him in it, without their reward being diminished at all. And the one who sets an evil example in Islam bears the consequences of it and the consequences of anyone who followed him in it, without their punishment being diminished at all."

٥٣٤- عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: "نبياً رجل بفضلاً من الأرض، فسمعت صوتاً في صحابة: اسق حديقة فلان، فانتقى ذلك الصحابة فأفرغ ماءه في حراً، فإذا شرجة من تلك الشرائح قد استوعبتُ ذلك الماء، فانتعب الماء، فإذا رجل قائم في حديقتِه يحولُ الماء. يا عبد الله ما اسمك؟ قال: فلان، لاسم الذي سمع في الصحابة، فقال له: يا عبد الله لم تسألني عن اسم؟ قال: إنني سمعت صوتاً في الصحابة الذي هذا ماؤه يقول: اسق حديقة فلان، لاسمك، فما تصنع فيها؟ قال: أمَّا إذ قلت هذا، فإني أنظر إلى ما يخرج منها فأنا نصفُ شبله. يا كأن أنا وعيالي، يا كأن أمه، يا وليد فيها نسيبه. وفي رواية: "وأجعلُرثه في المساكن والسائرين والابن السبيل".
While Abu Huraira said that the Prophet said: 335. It was related that Ali bin Hahlam said: While I was standing before God and there will be neither a curtain nor an in-between, and will not find anyone to accept it. And each one of you will stand before God. And until a person will seek to give in charity, a time is approaching when care will not come until a person will seek to give in charity. And the Messenger of God (peace be upon him) said: The Messenger of God (peace be upon him) said: The two people approached him, one of them complained of poverty, and the other complained about the prevalence of heat. And the Messenger of God (peace be upon him) said: While I was standing one third for the poor and the needy and the waterer, one third for charity. I was related that he said: I make Zakat one third, and I and my family eat one third, and I give away in charity one third. Since you asked, I always look at what I produce, and I pay your name. So what do you do with this garden? He said: Water it. After the garden was so and so, and it is named. He said: I heard a sound in the cloud from where this name came. He said: I heard a voice saying: Water the garden of so and so. And that was his name. He replied: So and so. And that was the name he had heard spoken from the cloud. And he asked him: O servant of God, what is your name? He said: O garden divider. The water with his hoe, so he asked him: O garden divider. The water with his hoe, so he asked him: O servant of God, what is your name? He replied: So and so. And the waterer divided the water with his hoe, so he asked him: O servant of God, what is your name? He replied: So and so. The man followed the water until he saw another man standing in his black stones lay and a rivulet took the water away. The man coming from a cloud saying: Water the orchard of so and so. While a man was standing in a plot of land, he heard a voice saying: While Abu Huraira said that the Prophet said:
terpreter between him and God, and God will ask him: 'Did not I give you wealth?' He will answer: 'Yes.' Then God will ask: 'Did I not send a Messenger to you?' And again he will answer 'yes'. Then he will look to his right and he will see nothing but the Fire, and then he will look to his left and will see nothing but the Fire. And so you should all save yourselves from the Fire by giving even half of a date in charity. And if you do not have even half a date, then be charitable by saying a kind word to someone'."

536. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one who gives a family a she camel which produces a quantity of milk every morning and evening has a great reward."

537. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are seven whom God Almighty will protect with His Shade on the day of Judgment; a ruler who was just, a youth who grew up worshipping God, the one whose heart yearns for the mosques, the two who love each other and meet each other and depart from each other only for God's sake, a man who spurns the advances of a beautiful woman of high rank because he fears God, the
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"Rin., you raise a young foal, until it increases to the size of a morn-

increase his reward for the one who gives it in the same way as
earned honestly. Then God will take it into His left hand and
in charity the equivalent of one dinaar of money. That any or you give
(God - prayers x peace be upon him) said: "If any of you give

539. It was related that Abu Hurairah said that the Messenger of

and so and something to so and so; it will be too late:"

off until death approaches and then say: "Give something to so
by and fear poverty and wish to become wealthy. Do not put it
in the charity you perform when you are healthy. Neglect-
fer of God? Which charity will earn the better reward?" He re-
Prophet (prayers x peace be upon him) and asked: O Messenger-
538. It was related that Abu Hurairah said: A man came to The

of Him."
540. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O people, God is Good and He accept only that which is good, and God has commanded the believers as He commanded the Messengers, He said: 'O Messengers, eat of the good things and do righteous deeds, surely I am All Knowing of what you do.' (Surah 23 verse 51) And He said: 'O you who believe! Eat from the good things which We have bestowed on you, and be grateful to God, if He indeed is The One you worship." And then he said: 'If a man travels on a long journey until his hair is untidy and dusty, then lifts his hands towards the heavens and says: 'O Lord! O Lord!' while his food is unlawful, his drink is unlawful and his garments are unlawful and his sustenance is unlawful, how can his prayer be accepted?"

541. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O you Muslim women, do not disdain the gift of even a sheep's trotter for your neighbour."
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hope you will be of them."

of God (prayers & peace be upon him) said: "Yes, and I
anyone be invited to enter through all the Gates?" The Messenger
will people be invited to enter through only one gate? Will
the Gate of al-Rahman?" Abu Bakr said: "O Messenger of God,
Gates of Charity, and those who rise will be invited to enter by
and those who gave charity will be invited to enter by the
and that in Jannah will be invited to enter by the Gates of Jannah,
Paradise: "O servant of God, it is good. And those who partici-
pate of anything for the sake of God he will be invited to enter
God (prayers & peace be upon him) said: "If any of you eat a
543. It was related that Abu Hurairah said that the Messenger of

79) But Bishir did not say, "Mu'tammawin".

verse

they decide them. God will throw back their decision
they who find nothing to give except for the fruits of their endeavors,
who ran away the believers who gave charity freely, and those
who have done it for show. Then the verse was revealed: Those
critics said: "God is not in need of this charity, and the other has
half measure and another came with more than that. So the hype-
give charity even though we were potter. Abu Ayyub gave a
542. It was related that Abu Masud said: "We were ordered to
543(r) It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Which of you is fasting today?" Abu Bakr said: "I am." He said: "Which of you accompanied a funeral today?" Abu Bakr said: 'I did.' He said: "Which of you fed a poor man today?" Abu Bakr said: "I did." He said: "Which of you visited a sick person today?" Abu Bakr said: "I did." The Messenger of God (prayers & peace be upon him) said: "Whoever does such good deeds will certainly be admitted into Paradise."

544. It was related that Hudhaifa and Abu Shaiba said that The Messenger of God (prayers & peace be upon him) said: "Every good deed is charity."
moved himself from the Fire on that Day.

Forbidden evil, three hundred and sixty-four times, will have re-
inorn or a bone from the way of others, and every one of a
and seeks forgiveness from God, and bears witness that God is One,
ies God, and praises God, and bears witness that God is One,
created with three hundred and sixty-four joints, so whoever short-
creased was son of Adam was (prayers & peace be upon him) said: "Every son of Adam was

446. It was related that Aisha said that the Messenger of God

should he not be rewarded"

ed, would it not be a sin? So if he expends it in a lawful way,

"Conversely, if he was to expend it in a way which is prohibited,

for us when we satisfy our sexual passion." He said: "is charity," They said: "O Messenger of God, is there a reward

prohibiting evil is charity, and a man's intimacy with his wife

is a charity, and enjoining others to do good is a charity, and

is a charity, and every time you say, "There is no God but God, it

Great, it is a charity, every time you say, "All thanks be to God, it

Glory be to God, it is a charity, every time you say, "Every time you say..."

not been given the means to give charity." He said: "Have you

they give charity from their extra wealth." He said: "Of the

of the Messenger of God (prayers & peace be upon him),

545. It was related that Abu Zar said: "Some of the Companions
547. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "A man said he would give charity. He took his charity and went to find someone to give it to, but he put it in the hand of a thief, then the people said: 'He has given charity to a thief.' Then he said: 'All praise be to You O God! I will give another charity.' And he went out with his charity and put it in the hand of an adulteress. Then the people said: 'He has given charity tonight to an adulteress.' So he said: 'All praise be to You O God! For my giving charity to an adulteress. I will give another charity.' So he went out with his charity and put it in the hand of a rich man. So the people said: 'He has given charity to a rich man.' So he said: 'All praise be to You O God! For my giving charity to a thief, an adulteress and a rich man.' Someone came to him and said: 'The charity you gave to the thief may prevent him from stealing, as to the adulteress it may prevent her from committing adultery, and as for the rich man it may be an example he will take notice of so he would spend from what God has granted him.'"
other one says: O God! Obliterate the misers.

Reward every person who expends in Your Cause, and the Reward from Heaven every day and one of them says: O God! God (prayers be upon him) said: "Two angels come down from Heaven every day, and there is a miser among them."

549. It was related that Abu Huraira said that the Messenger of God (prayers and peace be upon him) said: "If you want to distribute your wealth, do not give directly, but give in charity, as the Prophet said: 'Charity is like the similitude of two people dressed in clothes of wool. When the charitable one gives charity, the misers hide even their fingers and thumbs. And whenever the misers wish to give, it consists in their hands, and ever so little is hidden."

And he said: "I heard the Messenger of God (prayers and peace be upon him) say: And even if he gives his life to extend it, it does not extend."
550. It was related that Abu Musa al Ashari said that The Prophet (prayers & peace be upon him) said: "A Muslim storekeeper who honestly obeys his master and pays all that he has been ordered with a good heart and pays those who he has been ordered to pay, is one of the two kinds of charitable people."

551. It was related that Asma' bint Abu Bakr al Siddiq said that she went to The Prophet (prayers & peace be upon him) and said: "O Prophet of God, I have nothing except what al Zubair brings to the house. Is there any blame on me if I give some of it in charity?" He said: "Give as much as you can afford, and do not tighten your purse, or God will withhold His blessings from you."

552. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "When a woman gives some unspoiled food in charity, she will receive the reward for what she has given and her husband will receive the reward of what he earned, and the storekeeper will receive a similar reward. The reward of one does not diminish the reward of others."
Eid is for him.

except from his wealth without his permission, half of the re-
when he is present without his permission. And anything she
present, and she should not part any Mehran into his house
should seek the permission of her husband. If this when he is
of God (prayers be upon him, said: "A woman
554. It was related that when Abu Huraira said that the Messenger

"Ward for it.

Food away without permission. He said: You both will be re-
him and said: "Why did you beat him?" He replied: He gave
(prayers be upon him) and I told him of it. He called
heard about it and beat me. I went to the Messenger of God
man came to me, so I gave him some or it to eat. My master
"My master ordered me to cut some meal into slices; and a poor
553. It was related that Ummam, the freed slave of Abu al-Lahim said:
555. It was related that Abu Sa'id Al-Khudri said: "Some of the Ansar asked The Messenger of God (prayers & peace be upon him) for something and he gave it to them. They asked him again and he gave them. And then they asked him again and once more he gave them until all he had with him was finished. And then he said: 'If I had anymore I would not keep it from you. Whoever refrains from asking others, God will give him contentment, and whoever tries to make himself self-sufficient, God will make him self-sufficient. And whoever tries to be patient, God will make him patient. No one can be given a greater and better blessing than patience.'"

556. It was related that Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "The successful one is the one who has embraced Islam, who has sufficient for his needs and who is content with what God has bestowed upon him."

557. It was related that Mu'awiya said that The Messenger of God (prayers & peace be upon him) said: "Do not beg with impunity, by God, any of you who asks me for anything and because of his persistance I have to give it to him while I dislike his demand, he will be blessed in that which I gave him."

558. It was related that Abu Sa'id Al-Khudri said: "Some of the Ansar asked The Messenger of God (prayers & peace be upon him) for something and he gave it to them. They asked him again and he gave them. And then they asked him again and once more he gave them until all he had with him was finished. And then he said: 'If I had anymore I would not keep it from you. Whoever refrains from asking others, God will give him contentment, and whoever tries to make himself self-sufficient, God will make him self-sufficient. And whoever tries to be patient, God will make him patient. No one can be given a greater and better blessing than patience.'"
Gives is better than the hand which takes. And the hand which others for money, and about begging, he said: "The hand which from the public concerning charity and returning from asking Messenger of God (prayers & peace be upon him) speaking.

560. It was related that Abd Allah ibn Umar said: "I heard The first, when you beg and sell, if you decide to sell and completely a bundle of wood upon his you to fetch a rope and collect a bundle of wood upon his hand, said: "By Him in Whose hand is my soul, it is better for any of you to ask someone for something and that person may give him to him or may not." It was related that Ali Zubair ibn Al Qayn, said: "By Him in Whose hand (prayers & peace be upon him) said: "By Him in Whose hand is my soul, it is better for any you to fetch a rope, carry and collect wood and carry it upon his hand and sell it rather than to ask the people who may give him or may not.

559. It was related that Abu Huraira said, that the Messenger of God, (prayers & peace be upon him), said: "By Him in Whose hand is my soul, it is better for any of you to ask someone for something and that person may give him to him or may not."

558. It was related that Abd Allah ibn Umar said: The Prophet, daughter of the house of hashim once refused to give her hand to the son of the house of hashim, because he was reduced to this state of affairs, and the Prophet, said to her: "Oh! O daughter of the house of hashim! What you do?" She said: "I can not give my hand to him! His face is black with ashes from begging others for something until he faces God Almighty without any
gives is the foremost and the hand which takes is the meanest."

561. It was related that Hakim ibn Hizam said: "I asked the Prophet and he gave it to me. I asked again and he gave me. I asked him once again and he gave me. And then he said: 'This property is like a succulent fruit and whoever takes it without greed, he is blessed in it, and whoever takes it with greed, he is not blessed in it, and he is like the one who eats but is never satisfied, and the hand which gives is better than the hand which receives.'"
of the son of Adam but dust. And we used to recite a Surah
rereads he would desire a third and nothing will fill the stomah
call about it. If the son of Adam had two valleys filled with
Surah Bani'ar, but I have forgotten it except for this which I re-
imperious. We used to recite a Surah as long and as solemn as
your hearts imperious as the hearts of those before became
continue in your recital. Let not your lengthy recitation make
said: 'You who recite are the best of the dwellers of Bashan, so
and three hundred in all came. They recited the Qur'an and he
"Abu Musa al-Ash'ari summoned those who recite from Bashan
565. It was related that Abu al-Aswad said that his father told him:
old, but he retains two, the just for wealth and the just for life.
(prayers of peace be upon him) said: 'The son of Adam grows
564. It was related that Anas said that the Messenger of God
wealth of the world but Fortune is the wealth of the soul.'
God (prayers of peace be upon him) said: 'Fortune is not the
563. It was related that Abu Huraira said that the Messenger of
like one of the Surah of Musabbihat, but I have forgotten it except that I recall this from it: 'O you who believe! Why do you say that which you do not do?' (Surah 61 verse 2) and 'To each of mankind we have made his deeds to cling to his neck, and on the Day of Resurrection We shall bring forth to him a book opened to him in evidence.' " (Surah 17 verse 13)

566. It was related that Abu Sa'id Al-Khudri said: "The Prophet (prayers & peace be upon him) once was seated upon a pulpit and we sat around him. Then he said: 'What I fear most for you is that you will indulge in the pleasures and delights of this worldly life.' Someone said: 'O Messenger of God! Can good produce evil?' The Prophet (prayers & peace be upon him) remained silent for a while and it was said to that person: 'What is the matter with you? You speak to The Prophet (prayers & peace be upon him) when he is not speaking to you?' Then we noticed that he was receiving Divine inspiration. The Prophet (prayers & peace be upon him) then wiped away his sweat and said: 'Where is the one who asked the question?' It appeared that The Prophet (prayers & peace be upon him) had liked his question. Then he said: 'Good never produces evil. It
desire. For if they take it, and you are not given it, do not pur-
568. It was related that Qabisa ibn Mukhariq al Hilali said: "I was in debt and I went to The Messenger of God (prayers & peace be upon him) and asked him to pay it for me. He said: 'Wait until we receive the Zakat so that we may order it to be given to you.' Then he said: 'O Qabisa, it is not permissible to beg except in three cases, for the one who is in debt, he may beg until he clears his debt. If he must desist, the one whose property has been destroyed in a disaster, he may beg until he obtains sufficient to live or enough to provide him with a reasonable sustenance, and the one who has been impoverished, and his condition has been verified by three responsible persons from his people, he may beg until he obtains sufficient to live or enough to provide him with a reasonable sustenance. O Qabisa, other than in these three cases, begging is forbidden, and the one who indulges in it consumes that which is unlawful.'

569. It was related that Anas ibn Malik said: "I was walking with the Prophet (prayers & peace be upon him) and he wore a Najrani outer garment with a heavy border, a Bedouin came up to the Prophet (prayers & peace be upon him) and snatched his garment so violently that I saw the marks of the borders on
Looked at the cloak and said: 'Makhrama is pleased.'

one of the cloaks and said: 'We keep this for you,' Makhrama
entered and called him for my father. He came out wearing
accompanied him, he said: 'Enter the house and call him to me.'
I said: 'O son! Come with me to the Messenger of God.' When I
cloaks but did not give any of them to Makhrama, Makhrama
sawer of God (prayers & peace be upon him) gave one some
570. It was related that Al-Miswar bin Makhrama said: 'The Mess-

Ailn
upon him) turned to him smiling and ordered that he be given a
bounty God has given you.' The Prophet (prayers & peace be
his shoulders. Then he said: 'Decree something to me from the
8. The Book of Fasting

571. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said that God Almighty said: "Every deed of the son of Adam is for himself except for fasting which is for Me, and I will reward for it." Fasting wards off the Fire and sin. On the day which any of you fasts, he should avoid approaching his wife intimately, and avoid arguing, and if anyone fights or argues with him he should say: 'I am fasting.' By Him in Whose hand is Mohamed's soul! The smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God. There are two pleasures for the one who fasts, one when he breaks his fast, and the other when he encounters his Lord, then he will rejoice because of his fasting."

572. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When Ramadan starts, the gates of Paradise are opened."
for a month. He said: 'The month is twenty-nine days.'

775. It was related by 'Abd Allâh b. Khayyâd that the Messenger of God (prayers and peace be upon him) said: 'On the first day of the month of 'Adha, the day and night are equal.'

574. It was related by Ibn Umar that the Messenger of God (prayers and peace be upon him) said: 'I heard the Prophet (peace and blessings of Allah be upon him) say: 'By God, I wish that the Messenger of God (peace and blessings of Allah be upon him) were alive today.'

325. It was related that Abu Hurairah (peace and blessings of Allah be upon him) said that the Prophet (peace and blessings of Allah be upon him) said: 'The first day of the month is three days, the last day is not, unless you have fasted two days before the month of 'Adha without fasting all of them.'
576. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "We are an illiterate nation, we cannot write or count, the month is so and so." He meant alternately twenty-nine days and thirty days.

577. It was related that Abu al Bakhtari said: "We went out to perform the Pilgrimage and when we made camp in the valley of Nakhla, we looked for the new crescent. Some people said: 'It is three nights old,' and others said: 'It is two nights old.' Then we met Ibn Abbas and told him we had seen the new crescent, but that some of the people had said it was three nights old and others had said it was two nights old. He asked us: 'What night did you see it?' We said: 'We saw it on such and such a night.' He said: 'The Prophet of God said: 'Indeed God Almighty holds it until it is seen, so it is to be reckoned from the night you first saw it.'"
578. It was related that Khadija, the daughter of Abu Talib, said: "I saw Ali bin Abi Talib sent me to Muhammad in al-Sham. When I arrived in al-

579. It was related that Kurfie said: "Umm Fadl, the daughter of

580. It was related that Anas bin Malik said that the Prophet

2. Two months of Eid, Ramadan and Dhu-Hijja, peace be upon him (said: "Two months do not decrease the prayers")

6. No, but that is the way the Messenger of God (prayers & peace be upon him) ordered us to fast. Yahya bin Yahya was completed thirty nights until we saw the new crescent. I said: But when we saw it on a Saturday night, so we fasted until the gan to fast and Yahya bin Yahya started to fast as well. So then he was sure if I said: "Nakahl or Takhair." He said: "Yes, and the people saw it and be-

7. When the new crescent on a Friday night and when I returned to Medinah, Shamal, sent me to Muhammad in al-Sham. When I arrived in al-

8. It was related that Anas bin Malik said: "Take your prayer-dawn
581. It was related that Zaid ibn Thabit said: "We took our pre-dawn meal with The Prophet (Prayers & peace be upon him). Then he rose up to pray. I asked: 'How long was the length of time between the pre-dawn meal and the call to prayer?' He replied: 'The length of time was sufficient to recite fifty verses of the Qur'an.'"

582. It was related that Samura ibn Jundab said that The Messenger of God (prayers & peace be upon him) said: "You should not mistake Bilal's call to prayer as the signal to stop eating and begin your fast, nor the vertical streaks of light, but you should stop eating when the light spreads out." Hammad related that he indicated with his hand in a horizontal position.

583. It was related that Sahl ibn Sa'd said: "When it was revealed: 'Eat and drink until the white thread becomes distinct from the black thread.' A man tied a white thread on one foot and a black thread on the other, and he continued to eat and drink.
ly from having approached his wife. Then he would bathe and
pray. The peace be upon him. I was in a state of utter impu-
ity. The dawn call to prayer was made while the Messenger of God
was followed by one man of his people. It was related
that Ibn Ummar said: the Messenger of God (prayers & peace be upon him) said: I will be the first to
know that thread indicated the night and day.

584. It was related that Anas bin Malik said: the Messenger of
God (prayers & peace be upon him) said: I will be the first to
knew that Anas bin Malik said: the Messenger of God (prayers & peace be upon him) said: I will be the first to
knew that Anas bin Malik said: the Messenger of God (prayers & peace be upon him) said: I will be the first to
knew that Anas bin Malik said: the Messenger of God (prayers & peace be upon him) said: I will be the first to
586. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) asking for a decree. I listened from behind the screen and he asked: 'O Messenger of God. I am sometimes in a state of ritual impurity when the call to prayer is pronounced, should I still fast?' The Messenger of God (prayers & peace be upon him) said: 'If the call to prayer is pronounced when I am in a state of ritual impurity, I fast.' He said: 'O Messenger of God, you are not like us for God has forgiven you your former and latter sins.' He said: 'By God, I trust I am the most godfearing of you and that I am the most knowledgable one of you to be aware of those things of which I should beware.'

587. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "If any of you eat or drink in absentmindedness then let him complete his fast, as what he ate and drank was from God."

588. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you are invited for a meal while he is fasting, he should say I am fasting."
said: Feed it to your family.”

The Prophet (Prayers & Peace be upon him) laughed widely; then between his two mountings who are more needy than I. By God! There is no family

There is no one more needy than I. By God! There is no family

This and give it in charity.” The man said: O Messenger of God! the one who was asking. The man said: It is me! He said: Take the same shade, a large basket of dates was brought to The peace be upon him (remaining silent and while we remained in sixty needy persons.” He said: No! The Prophet (Prayers & peace be upon him) replied: Can you feed

secured monies.” He said: No! Then he said: Then can you fast for two con-

set free!’ He said: No! He said: Then can you fast for two con-

(my wife while I was fasting.” Then the Messenger of God, What happened to you?” He said: I have been intimate with

to him saying: O Messenger of God! I am needy.” He asked:

With the Prophet (Prayers & peace be upon him) while we were sitting

589. It was related that Abu Huraira said: “While we were sitting
590. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) and said: 'I am in the fire.' The Messenger of God (prayers & peace be upon him) asked: 'How is that?' He said: 'I was intimate with my wife in the daytime in Ramadan.' The Prophet said: 'Give charity, give charity.' The man said: 'I have nothing.' He told him to sit down and he was brought two baskets of food, and The Messenger of God (prayers & peace be upon him) said: 'Give these as charity.'"

591. It was related that Aisha said: "The Prophet (prayers & peace be upon him) used to kiss and embrace his wives while he was fasting, and he was able to control his desire more than any of you."

592. It was related that Ibn Abi Aufa said: "We were on a journey with The Messenger of God (prayers & peace be upon him). He told a man: 'Dismount and mix flour and water for me.' The man said: 'O Messenger of God! The sun has not set.' The Prophet (prayers & peace be upon him) told him again: 'Dismount and mix flour and water for me.' The man said once
God (prayers & peace be upon him) used to do.

He said: “And Allahu akbar.” She said: “This is what the Messenger of Allah has taught me.”

She asked: “Who has to offer the sunset prayer and to break his fast.” She asked:

the sunset prayer and to break his fast and the other delays

her. They are most righteous, but one of them has to offer

Prayers and he asked her: “Two of the Companions of the Prophets and

594. It was related that Abu Ayya said: “I went to Ahwa with

Fasting on the right path as long as they have to break their

God (prayers & peace be upon him) said: “The people will re-

593. It was related that Sa`d bin Sa`d said that the Messenger of

From this side then you should break your fast.

made towards the East and said: “When you see the right fall-

Prophe (prayers & peace be upon him) then mix water for him. The

man dismounted and mixed four and water for me. The

more: “The sun” The Prophet (prayers & peace be upon him)
595. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) prohibited continuous fasting. So one of the Muslims said: 'But you fast continuously O Messer of God!' The Prophet (prayers & peace be upon him) replied: 'Which of you is like me, I am given food and drink by my Lord during my sleep.' When the people refused to stop continuous fasting The Prophet (prayers & peace be upon him) fasted day and night continuously with them for a day and then another day and then they sighted the crescent moon. The Prophet (prayers & peace be upon him) told them: 'Had it not appeared, I would have made you fast longer.' To punish them when they refused to stop."

596. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) travelled in the month of Ramadhan when he was fasting, until he reached Usfan. He ordered a cup of something to drink and he drank it in front of everyone so that they would see, and he broke his fast until he arrived in Makkah." Ibn Abbas added: "The Messenger of God (prayers & peace be upon him) fasted and then broke his fast, so whoever wished fasted and whoever wished to break his fast did so."
335

It is not a good thing to fast while you are travelling.

He said: "What is it?" They said: "A man is fasting." Then he said:

When he saw a crowd of people and they were shining a man,
of God (Prayers & peace be upon him) was on a journey.

598. It was related that Jabir bin 'Abd Allahu said: "The Messenger

disobedient."

continued fasting, so he said: "They are disobedient, they are
see, and he drank it. After that he heard that some people had
asked for a cup of water and raised it aloft for the people to
reach the Kura' al-Chamim, and the people raised with him. Then
peace be upon him) went to Makka and he fasted until the
Conquest of Makka. The Messenger of God (Prayers &

597. It was related that Jabir bin 'Abd Allahu said: "In the Year of the
ers broke their fasts, but those who were fasting did not criticize those who broke their fast, nor did those who were not fasting criticize those were fasting."

600. It was related that Anas said: "We were on a journey with The Messenger of God (prayers & peace be upon him) and some of us were fasting and others were not. We dismounted at a place on a hot day and most of us shaded ourselves, and those who had no cloth to shade under used their hands. Those who were fasting fainted and the other who were not fasting rose up and set up the tents and watered the mounts. The Messenger of God (prayers & peace be upon him) said: "Those who broke their fast have gained the reward this day."

601. It was related that Qaza'a said: "I went to Abu Sa'id al Khudri while he was amid a crowd of people, when they had left I said: 'I will not ask you what the people were asking you, I am
Almighty, "is a concession" and he did not refile that he said, "From God to last there is no sin upon him." Hamza related that he said: "I whoever takes advantage of it, it is good and whoever prefers a sin if I do so." The Messenger of God (prayers be upon him) was severe about it, so fast when ravelling, if I 602. It was related that Hamza bin Amir bin Abi Aishah said: "O Messenger. we were ravelling, the Messenger of God (prayers be upon him) when we..."
603. It was related that Abu al Darda' said: "We set off on a journey with The Messenger of God (prayers & peace be upon him) on a day which was very hot, it was so hot we had to shade our heads with our hands from the heat. None of us was fasting except The Prophet (prayers & peace be upon him) and Ibn Rawaha."

604. It was related that Abu Salama said: "I heard Aisha say: 'I had some fasts to make up from Ramadan but I had been unable to do it in Sha'ban because of my obligations towards the Messenger of God, or with the Messenger of God.'"

605. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Whoever has died and has missed days of fasting then his near of kin should fast for him."

606. It was related that Abd Allah ibn Buraida said that his father said: "We were sitting in the presence of The Messenger of God (prayers & peace be upon him) when a woman came to..."
Fist a few days a month until he passed away.

until the month of Ramadhan, and he used to

was revealed that the Messenger of God (peace be upon him)
jamiah said: "I never saw him fast a

Yes. I was related that Abd Allah bin Sharghi said: "I asked Aisha:

183

verse

verse

verse

verse

verse

verse

verse

verse

verse

verse

verse

verse
609. It was related that Abu sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "For every servant of God who fasts one day for God's sake, then God Almighty will distance his face from the Fire by seventy years."

610. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "After the month of Ramadan, the best month to fast is the month of al Muharram, and after the prescribed prayers, the best prayer is the night prayer."

611. It was related that Aisha said: "The Quraish used to fast on the day of Ashura' before Islam, and The Messenger of God (prayers & peace be upon him) also used to fast on that day. When he arrived in Madinah he fasted on it and ordered that day to be fasted. Later when fasting in Ramadan became obligatory, he ceased to fast on the day of Ashura' and whoever wished to fast on it was free to do so and whoever did not was free to leave it."

as the most excellent day to fast than this day, meaning Messenger of God (prayers & peace be upon him) favored day of Aushura, and he said: "I know of no other day which The

614. It was related that Ibn Abbas was asked about fasting on the

I and ordered the Muslims to fast upon that day." I have better claim on Moses than you. Then he fasted on

the Children of Israel from their enemy, so Moses fasted it. He

They said: "This is a good day; it is the day which God saved

in the day of Aushura. He asked them: Why do you fast?

pease be upon him) came to Madinah and saw the Jews fast-

613. It was related that Ibn Abbas said: "The Prophet (prayers &

He said: "Yes."

God (prayers & peace be upon him) used to observe the fast,
ad fast the minh day," I said: "I saw how the Messenger of
you see the new crescent of Muharram, then calculate the days
asked him: 'Tell me about fasting on Aushura.' He said: When
using his cloak as a cushion, near the fountain of Zam Zam. I
Abbas (May God be pleased with him) while he was resting;

612. It was related that Hakam ibn al Ardi said: "I went to Ibn
Ashura, and this month, meaning Ramadan."

٦١٥ - عن الربيع بن عبد الرحمن بن معاذ بن عثمان رضي الله عنهما قالت: أرسل رسول الله ﷺ غدًا عاشوراء إلى قري الأنصار التي حول المدينة: من كان أصبح صائمًا فليتم صومه، ومن كان أصبح مفطرًا فليتم بقية يومه. فكنا بعد ذلك نصومه ونصوم صبياننا الصغار منهم إن شاء الله تعالى، ونذهب إلى المسجد فتجعل لهم اللعب من السعه، فإذا بكى أحدهم على الطعام أعطيناه إياه عند الإفطار.

615. It was related that Al-Rabi'a bint Mu'awadh said: "The Prophet (prayers & peace be upon him) sent an envoy to the villages of the Helpers (al Ansar) on the morning of the day of Ashura' to proclaim: 'Whoever has awoken while not fasting should complete his day, and whoever has awoke fasting should fast'. She added: 'Ever since then we fasted on that day and we made our children fast. We used to make for them toys of wool and if they cried for food we gave them the toys until it was time to break the fast.'"

٦١٦ - عن أبي سلمة قال: سألت عائشة رضي الله عنها عن صيام رسول الله ﷺ فقالت: كان يصوم حتى نقول: قد صام، ويفطر حتى نقول: قد أفطر، ولم أره صامًا من شهر قط أكثر من صيامه من شعبان، كان يصوم شعبان كله، كان يصوم شعبان كله إلا قليلاً.

616. It was related that Abu Salama said: "I asked Aisha how The Messenger of God (prayers & peace be upon him) has fasted. She said: 'He used to fast to the point that we would say he will never break his fast, and he used to break his fast to the point that we would say he will never fast. I never saw him fasting more than in Sha'ban. He almost fasted the whole of Sha'ban except a few days.'"
Him: "When you finish fasting, fast two days of Shawwal."

"Prayers & peace be upon him." (Prayers & peace be upon him) said: No. O Messenger of God! The Prophet (Prayers & peace be upon him) said: "Ten days of this month!" The man said: "O Abu So and so! Did you fast the last ten days of Shawwal?"

Him: "I never saw the Messenger of God (Prayers & peace be upon him) fast for ten days in this month."
620. It was related that Abu Qatada said: "A man came to The Messenger of God (prayers & peace be upon him) and asked: 'How do you fast?' The Messenger of God (prayers & peace be upon him) was annoyed by his interruption. When Umar perceived this he said: 'We are well pleased with God as our Lord, with Islam as our Religion, and with Mohammed as our Prophet. We seek refuge in God from the wrath of God and His Messenger.' Umar repeated this until his anger was subdued. Then Umar said: 'O Messenger of God, what about the one who fasts continuously?' He said: 'He did not fast nor break his fast,' or he said: 'He did not fast and he did not break it.' And he said: 'Is anyone able to do that?' He said: 'What about the one who fasts on alternate days?' He said: 'That is the way David used to fast.' He said: 'What about the one who fasts one day and breaks his fast for two days?' He said: 'I wish I had the strength to do that.' Then he said: 'Fasting for three days every month and fasting in Ramadan is continuous fasting, I beseech God Almighty that fasting on the day of Arafat will blot out all former and latter sins, and I beseech God Almighty that fasting on the day of Ashura will blot out all the sins of the preceeding year.'

624. It was related that Abu Qatada said: "The Messenger of God said: "

"Drink..."

days after the day of the sacrifice are days for eating and drinking."

623. It was related that Nubahah al-Hudhail said that the Messenger of God (prayers & peace be upon him) said: "The three days after the day of the sacrifice are days for eating and drinking."

622. It was related that Abu Ubaid, the freed slave of Ibn Azhar, said: "I offered the Feast, prayed with Liman ibn al-Khaibar and thanked him."

621. It was related that Liman al-Fadl bin al-Harith said: "Some people discussed about the way the Messenger of God (prayers & peace be upon him) fasted on the day of Arafat, some of them said he had fasted, and others said he had not fasted. But I saw a cup of milk in front of him as he was mourning upon his camel..."
(prayers & peace be upon him) was asked about fasting on Mondays, so he said: 'It is the day I was born and the day Revelation was sent down upon me.'

625. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should fast on a Friday except if you have fasted the day before and will fast the day after it."

626. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Do not consider Friday night a priority over other nights in offering prayer and do not consider Friday as a priority over other days in fasting, but only fast it if you usually fast on days which precede it."

627. It was related that Mu'atha al Adawiyya said: "I asked Aisha, the wife of The Messenger of God (prayers & peace be upon him), if The Messenger of God (prayers & peace be upon him) had fasted for three days every month. She said: 'Yes.' I asked her what days of the month had he fasted, she said: 'He did not choose particular days on which he would fast.' "

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if I had taken the Prophet's advice. Abd Allah grew old, he used to say: "If I would have been better with the Prophet of God." He said: "Half the year." Later when I said: "What was the fasting of Dhu-Thu‘lah upon him?" said: "Fast like the fasting of the Prophet David. (prayers & peace be upon him) have the ability. The Messenger of God has given a hard lesson. I said: "O Messenger of God!" and so I was given a hard lesson. I insisted upon fast- ing three times, thus it will be as you fasted all year. I insisted upon fasting days a month, as the reward of a good deed is multiplied ten times. Thus it will be as you fasted all year and you fast for three days. I fast a right upon you. And if it is enough for you to fast for three days a month, and your guest upon you and your wife has a right upon you, and your guest upon you, and you fast a right upon you. O Messenger of God!" The Prophet (prayers & peace be upon him) said: "Yes, O Messenger of God! Have I not been told that you fast every day and every night?" Abd Allah: I have not been told that you fast every day and every night. O Messenger of God! (prayers & peace be upon him) told me: "The 628. It was related that Abd Allah bin Amr bin Al As said: "The
629. It was related that Abd Allah ibn Amr (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: "The most belooved fasting to God Almighty is the fasting of David (peace be upon him), he used to sleep for half the night and stand in prayer for a third of it, and then sleep the sixth of it and fast on alternate days."

630. It was related that Aisha (may God be pleased with her) said: "One day The Messenger of God (prayers & peace be upon him) came to me and said: 'Do you have anything to eat?' I said: 'No.' He said: 'Then I will fast.' He came on another day and we said: 'O Messenger of God, we have been given a gift of some dates and ghee (clarified butter). ' He said: 'Let me see it, I have fasted since the morning.' Then he ate it."
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until the first ten days of Shawwal."
removed and he ended his retreat in Ramadan and defended it
have they decided to seek?" Then he ordered that his tent be
looked around and found many tents. He asked: "Who merit
offered the dawn prayer he
them as well, and so they were. When the Messenger of God
pray (prayers & peace be upon him) ordered tents to be pitched for
was, and some of the other wives of the Messenger of God
or the Prophet, ordered a tent to be pitched for her, and so it
Ramadan, and Zainab, the wife
be pitched for him and so it was. Once he intended to go into
be pitched for him and so it was. Once he intended to go into
intended to go into retreat, he offered prayer in the morning
631. It was related that Aisha (may God be pleased with her) said:
12. THE BOOK OF AKHIRAT


খানিকক্ষে আলম নিয়ম গেলে তখন কবুল করেন আল্লাহ।
এ কথা সত্যটি হল। আলেমদের জন্যও আলমের মাধ্যমে একটি প্রতিষ্ঠিত বিষয়।
আলেমদের জন্য সীমাবদ্ধ হওয়ার জন্য একটি প্রতিষ্ঠিত বিষয়।

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আলেমদের জন্য সীমাবদ্ধ হওয়ার জন্য একটি প্রতিষ্ঠিত বিষয়।
632. It was related that Abu Sa'id al Khudri (may God be pleased with him) said: "The Messenger of God (prayers & peace be upon him) used to retreat in prayer and devotion for the first ten days of Ramadan, then he went into retreat for ten days in mid-Ramadan in a Turkish tent which had a rug over its door. He took the rug and put it in a corner inside the tent. He put out his head and spoke to some people and they approached and he said: 'I went into retreat for the first ten nights to seek the Night of Power (Lailat al Qadr), then I went into retreat for the middle ten nights, then an angel was sent to me and I was informed that it was in the last ten nights of Ramadan. So any of you who wishes to go into retreat may do so.' The people joined him in retreat and he said: 'It was revealed to me upon a night of uneven number and I saw in the vision that I was prostrating in the morning in clay and water. So on the morning of the twentyfirst night I rose up for the dawn prayer and it was raining and the water leaked through the mosque and I saw clay and water.' When he came out from the dawn prayer his head and his nose were marked with clay and water, and that was on the twenty first night of the last ten nights of Ramadan."
sucumb to it in the last week."

later on at the beginning, you should not permit yourselves to
power (laatul ad-Dahr) in the last ten nights. If any of you feel
(prayers & peace be upon him) said: "Look for the night of
633. It was related that Ibn Ummar said that the Messenger of God
351.

prayer, awake at night, he woke his family up and prepared to offer
surer of God (prayers & peace be upon him) remained
when the last ten nights of Ramadan commenced. The Mes-
634. It was related that Aisha (may God be pleased with her) said:
351.

return, died until his death, and thereafter his wives used to go into
upon him) used to go into retreat for the last ten days of Ram-
(prayers & peace be upon him) said: "The Prophet (prayers & peace be
633. It was related that Aisha, the wife of the Prophet (prayers &
636. It was related that Ubd Allah ibn Unais said that The Messenger of God (prayers & peace be upon him) said: "I looked for the Night of Power (Lailat al Qadr), then I was made to forget it, then I saw myself prostrating in water and clay the next morning." He said: "On the twenty third night it rained and The Messenger of God (prayers & peace be upon him) led us in prayer and when he turned back, there were traces of water and clay upon his forehead and nose." He said: "Abd Allah ibn Unais said it was the twenty third."

637. It was related that Abu Sa'id al Khudri said: "The Messenger of God (prayers & peace be upon him) went into retreat in mid-Ramadan to seek the Night of Power (Lailat al Qadr) before he was ordered to look for it. When the nights passed he ordered the tent to be taken down. Then he was ordered to look for it in the last ten and he ordered the tent to be pitched again. He went to the people and said: "O people, the Night of Power was shown to me and I came out to inform you of it, but two people were arguing with each other and a devil was with them, and I forgot it. So look for it during the last ten nights of
On the day when the sun will rise without any rays of light...
8. The Book of Pilgrimage

639. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) addressed us saying: "O people God has made the Pilgrimage obligatory upon you, so perform the Pilgrimage." A man asked: "O Messenger of God, every year?" The Messenger of God (prayers & peace be upon him) remained silent and the man repeated his question three times, at that the Messenger of God (prayers & peace be upon him) said: "If I say it is, it would become obligatory and you would not be able to do it." He then said: "Do not ask me more than I have told you, for a people before you questioned excessively and they were destroyed for that, and for their rejection of their Prophets, so when I order you to do anything, just do it to the extent of your ability, and when I prohibit something, then desist from it."

640. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "From one Umra to another is an expiation for sins committed between them. And the reward of a perfect Pilgrimage is nothing less than Para-
Great Pilgrimage. According to the Hadith of Abu Huraira, a man used to say: "The day of slaughtering is the day of the Great Pilgrimage."

642. It was related that Abu Huraira said: "In the year preceding his return as the day his mother gave birth to him..."

641. It was related that Abu Huraira said: "The Messenger of God (peace be upon him) said: "Woe to him who, whoever comes to this House to perform the Pilgrimage and abstains from sexual relations with his wife, and who does not utter any vulgarity..."
643. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "The day of Arafat is the day upon which many people will be freed from the Fire of Hell. His Mercy nears and He lauds them before the angels and says: 'What do they beseech?'"

644. It was related that Ali al Azdi said that Ibn Umar (may God be pleased with him) informed them: "When the Messenger of God (prayers & peace be upon him) used to mount upon his she-camel for a journey, he would say 'God is Great' three times, and then he would say: 'Glory be to The One Who has subjected this for us and we have no power from ourselves in it, and to our Lord is our return. O God, we seek Your goodness and piety and make our journey pleasing to You. O God, ease our journey and ease its distance for us, O God, You are our companion on this journey, protect our families. O God, I seek refuge in You from the perils and hardships of this journey, and from finding any loss in the property or family upon my return.' He used to say this and then add: 'We return in repentance and in worship of our Lord and extolling His praises.'"
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This set off on pilgrimage while I have enabled to participate in
raza. A man stood up and said: O Messenger of God, my wife
his, and no woman may go on a journey except with a Mah-
may be alone with a woman except when a Mahram is with
upon him when he was delivering a speech saying: No man

said: I listened to the Messenger of God (prayers be peace be

Muharam,

and the Herether is to go on a one day journey except with a
him (said): It is not lawful for any woman who believes in God
646. It was related that Abu Huraira (may God be pleased with

Muharam,

father, her son or her husband or her brother, or by another
three days or longer, except when she is accompanied by her
in God and the Herether is to go on a journey which lasts for
upon him (said): It is not lawful for any woman who believes
with him) said: I have the Messenger of God (prayers be peace be

645. It was related that Abu Sa'id al Khidr (may God be pleased

Muharam,
a battle.' He said: 'Go and perform Pilgrimage with your wife.'"

648. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) encountered some riders al Al Rauha, so he asked them who they were. They said they were Muslims and asked him: 'Who are you?' He said: 'I am the Messenger of God.' One woman raised a child up to him and asked: 'Is Pilgrimage due upon this child?' He said: 'Yes, and a reward is for you.'"

649. It was related that Abd Allah ibn Abbas said: "Al Fadl ibn Abbas was riding behind the Messenger of God (prayers & peace be upon him) when a woman from the tribe of Khatham came to consult the Prophet, and Al Fadl kept looking at her and she kept looking at him. The Messenger of God (Prayers & peace be upon him) kept turning Al Fadl's face to the other side. So she said: 'O Messenger of God! The obligation of Pilgrimage commanded by God upon His devotees has become due upon my father while he is old and weak and he cannot sit upon a mount, so may I perform the Pilgrimage on his behalf?' He said: 'Yes.' This was during the farewell Pilgrimage."
the state of pilgrimage.

ordered Abu Bakr to tell her she should bathe and then go into

Khan. The Messenger of God (prayers and peace be upon him)
at the race: a place on the road between Madinah and Mak-

her (may God be pleased with her) said:

650. It was related that Aishah said: The Messenger of God (prayers and peace be upon him)
652. It was related that Abu Zubair said: "I heard Jabir ibn Abd Allah (may God be pleased with them), when he was asked about the location for entering the state of pilgrimage, say: 'The Prophet was asked this question, and I heard him say: 'DhulHulaifa is the starting point for the people of Madinah to commence pilgrimage, and the other way is Al-Juhfa. For the people of Iraq the starting point is from Irk and Qarn for the people of Najd, and Yalamlam for the people of Yemen.'"

653. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to perfume the Messenger of God (prayers & peace be upon him) when he wished to intend pilgrimage and when he took off pilgrim garb before circumambulating the Ka'ba."

654. It was related that Aisha said: "It is as if I can see the sparkle of perfume now on the parting of the Messenger of God's hair when he was in a state of Pilgrimage."

655. It was related that Abi Sa'id al Khudri said that the Messenger of God (prayers & peace be upon him) mentioned that a woman from the Children of Israel stuffed her ring with musk, and musk is the best of perfumes."
at the high hill is unique.

God (prayers & peace be upon him) commenced his Pilgrimage to the Mosque of Dhu-Thulthul, so your claim that the Messenger of God (him) never commenced his Pilgrimage anywhere except at the place where his prayers & peace be upon him are flatly denied by the Hadith. 658. It was related that Sulaym ibn Abd Allah said that he heard his father Say: "The Messenger of God (prayers & peace be upon him) said: Whenever I offered sweet basil should not refuse it, as it is light to carry and fragrant (prayers & peace be upon him)."

657. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said:"

656. It was related that Nafi said that when Ibn Lumar used to use

655. It was related that when
659. It was related that Ubaid ibn Jurais said to Abd Allah ibn Umar: "O Abd Al Rahman, I see you doing four things which none of your companions ever did." He said: "O son of Juraij, what are they?" He said: "You only touch the two pillars on the sides of yamanain, and you wear tanned leather sandals, and you dye your beard and hair, and when you were in Makkah and the people were pronouncing the Name of God when they saw the new crescent moon you did not do so until the eighth of Dhul Hijja." Abd Allah ibn Umar said: "As for the pillars. I never saw the Messenger of God (prayers & peace be upon him) touch them other than those on the side of yamanain, as for the tanned leather sandals, I saw the Messenger of God (prayers & peace be upon him) wear leather shoes and I saw him wear them after ablution and so I like to wear them. As for the dye, I saw the Messenger of God (prayers & peace be upon him) use this dye and I like to do so, and as for pronouncing the name of God, I never saw the Messenger of God (prayers & peace be upon him) pronounce it until his she-camel had gone on to Dhul Hulaifa."

66 - عن جابر، رضي الله عنه أنه قال: أقبلنا مع رسول الله صلى الله عليه وسلم بحج مغفرة، وأقبلت عائشة بمرارة، حتى إذا كنا بسرف عركوت [عائشة] حتى إذا قدمنا طفة بالكعبة والصافا والمروة، فأمرنا رسول الله صلى الله عليه وسلم أن يحل منا من لم يثم معه هدى، قال: فقلنا: جلٌ ماذا؟ قال: "الحَلْيُ كَلَّهُ". قال: فوافقنا النساء، وتطبنا بالطيب، ولبيضا ثيابنا، ولايس بيننا وبين عرفة إلا أربع ليال. ثم أهلكنا يوم نحره، ثم دخل رسول الله صلى الله عليه وسلم يهنئنا.
and performed the Pilgrimage. She did so and stayed at the site
daurhers of Adam, so bulked and paid on the site of Pilgrimage.
He said: This is something which God has decreed for the
House. Now the people are going to perform the Pilgrimage.
and so did I and I did not circumambulate the
have started my menses and the people have put off their sign.
found her weeping, he asked: Whom is the matter? She said: I
of God (prayers & peace be upon him) went to Aishah and
state of Pilgrimage on the site of Dhul Hijjah. The Messenger
we went four days out from Mecca, then we went back into a
was and put on perfume and wore our everyday clothes, and
supplied from the site of Pilgrimage. So we went to our
of no sacrificial animal with him should go out from this site of
God (prayers & peace be upon him) ordered them whoever had
ran to and from Zamzam and Marwa, and the Messenger of
we reached Makka and we circumambulated the Ka’ba and
Pilgrimage, and Aishah included to perform Umrah.
summer of God (prayers & peace be upon him) intending to per-
When we reached Safa her menses began. We went on until
660. It was related that Jabir (may God be pleased with him) said:

\[\text{Translation:} \]

\[\text{Text:} \]

\[\text{(Content in the image)} \]
tions until her menses ceased, then she circumbulated the Ka'ba and Safa and Marwa. He said: 'Now both your Pilgrimage and Umra are complete.' She said: 'O Messenger of God, I feel that I circumbulated the Ka'ba only for the Pilgrimage.' So he said: "O Abd Al Rahman, go with her and perform Umra.' And that was on the night of Hasba."

661. It was related that Abd Allah ibn Umar said that when the Messenger of God (prayers & peace be upon him) used to sit upon his mount at Dhul Hulaifa mosque on his way to pilgrimage, he said: "I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner." And it was also related that Abd Allah ibn Umar used to say the same words as the Messenger of God (prayers and peace be upon him)." Nafi' said that Abd Allah used to add to that: "I respond to Your call, I respond to Your call, I respond to Your call, and I obey Your command, all goodness is in Your Hands, and we seek Your pleasure in our deeds."

662. It was related that Anas said: "I heard the Messenger of God (prayers & peace be upon him) calling upon the Name of God
saying: 'I respond to Your call, I intend to perform Umra and the Pilgrimage together.'

663. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "By Him in Whose Hands is my soul, the son of Mary will call upon the Name of God for Pilgrimage or for Umra or for the two together, while in the valley of Rauha."

664. It was related that Ibn Umar said: "We went into the state of pilgrimage with the Messenger of God (prayers & peace be upon him) intending only to perform the Pilgrimage." And it was also related that the Messenger of God (prayers & peace be upon him) went into a state of pilgrimage intending to only perform the pilgrimage.

665. It was related that Aisha said: "The Messenger of God intended only to perform the Pilgrimage."

666. It was related that Bakr ibn Abd Allah said that Anas ibn Ma-
him (ordered us to make hi Umma). Then the Messenger of God (peace be upon him) said: We were saying: We respond to your call to perform Pilgrimage. We have performed Pilgrimage to perform Pilgrimage, and we did likewise with God (peace be upon him) but went into a state of Pilgrimage. He responded only for Pilgrimage. When I met him I told him what Ibn Ummar had said. He responded to your call to perform Pilgrimage and Ummar together. He asked Ibn Ummar: I heard the Prophet responding with intention of performing Pilgrimage.
670. It was related that Musa Ibn Nafi' said: "I arrived in Makkah intending to perform Umra, it was four days prior to the day of Arafat, so the people said: 'Your pilgrimage will commence from Makkah.' So I asked Ata' Ibn Abu Rabbah and he said: 'Jabir Ibn Abd Allah al Ansari said: 'I performed the Pilgrimage with The Messenger of God (Prayers & peace be upon him) on the year he drove the camels with him. The people had intended only to perform Pilgrimage. The Messenger of God (Prayers & peace be upon him) ordered them to put off their state of pilgrimage after circumambulating the Ka'ba, and going to and fro between Safa and Marwa, and to cut their hair short and to remain there as those who were not on pilgrimage until the day of Tarwiya (one day before the day of Arafat) when they would go into a state of Pilgrimage and they were ordered to make the state of pilgrimage with which they had come before for Umra alone.' They asked: 'How can we make it Umra when we intended to perform Pilgrimage?' The Prophet (Prayers & peace be upon him) said: 'Do as I order you. Had I not brought this sacrificial animal with me I would have done the same, but I cannot put off the state of pilgrimage until the sacrificial animal reaches its destination." So they did as he ordered."
ers. What have you advised regarding the sacrificial animals? Should I follow him? When I came I said: O Amir of the Believers, wait as the Amir of the Believers is coming to you, and you people, whoever we have advised regarding any matter should be done with regard to the sacrificial animals. So I said: O Amir, you do not know what the Amir of the Believers is coming to you. And it was during the time of pilgrimage while I was addressing the people, a man came and said: You do not know what the Amir of the Believers is coming to you. And it was during the reign of Abu Bakr and Umar, and I told the people of this. Then I washed and combed my hair, and I told the people of this. I went between Sura and Marwa, then I went a woman of my tribe and she circumambulated the House and went to and from between the House and namaz time. Then she came out from your site of pilgrimage. So I went to the House and 671. It was related that Abu Musa said: "I went to the Messenger..."
He said: 'We follow the Book of God and God Almighty has said: 'And fulfill the Pilgrimage (Haj) and the Visitation (Umrah) for God, but if you are prevented then make such offering as may be feasible, and do not shave your heads until the offering reaches its destination, and if any of you are ill or have an ailment in his scalp, then a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy) and when you are in peace, whoever enjoys the Visitation (Umrah) until the Pilgrimage (Haj), let his offering be such as may be feasible, or if he finds none, then a fast of three days during the Pilgrimage and of seven days when you return, that is ten days in all, this is only for those whose homes are not in the precincts of the Sacred Mosque. And fear God and know that God is severe in punishment.' (surah 2 verse 196) And we follow the ordinance of our Prophet Mohammed (prayers and peace be upon him) indeed, he did not go out of the state of pilgrimage until he slaughtered the sacrificial animals."

672. It was related that Abu Zarr said: "Umra during the Pilgrimage was specially for the Companions of Mohammed (prayers & peace be upon him)."

673 - عن نافع: أن عبد الله بن عمر رضي الله عنهما خرج في الفستة معتمرًا، وقال: إن صدّدت عن البيت صنعننا كما صنعنا مع رسول الله ﷺ. فخرج فأهل بعمرة، وسار حتى إذا ظهر على البيضاء النفث إلى أصحابه فقال: ما أمرهما إلا واحد، أشهدكم أنى قد أوجب الحج مع العمره. فخرج حتى جاء البيت طاف به سبعة وبين الصفا والمروة سبعًا، لم يزد عليه، ورأى أنه مَجْزَىٰ عنيه، وأهدى.
673. It was related that Nafi’ said: "Abd Allah ibn Umar went to perform Umra during the time of affliction (When Al Haggag fought Abd Allah ibn al Zubair) and he said: 'If I am hindered from visiting the House, I shall do as we did in the company of the Messenger of God (the day of Hudaybiyah).’ Then he went out intending to perform Umra and marched on until he reached al Baida’. (A place between Makkah & Madinah) He turned to his companions and said: 'The matter concerns one thing, and I call you to bear witness that I render Pilgrimage and Umra compulsory for myself.' And he went on until he reached the House and circumambulated it seven times and went to and fro between Safa and Marwa seven times, and he did nothing in addition to that, and he considered it sufficient, then he slaughtered the sacrifice."

474 - عن سالم بن عبد الله: أن عبد الله بن عمر رضي الله عنهما قال: "فمَن كان منكَم أهدي فإنه لا يحلُّ من شيء حرم من هنَّ إلى قبضَ حاجَة، ومن ليمكن منكَم أهدي فليضفَ البدينة والصافا والمروة، ولا يقفُ ولا يجلل، ثم ليهلل بالحجَّة، ولتَهدٍ، فمن لم يجده حديثا فليبقيه ثلاثة أيام في الحج، وسبعة إذا رجع إلى أهله. وطاف رسول الله ﷺ حين قدم مكة فاستلم الركن الأول شيء، ثم خبَّ ثلاثة أطوار من السبع، ومسنتين أربعُ أطوار، ثم ركع حين قضى طوافه بالبيت عند المقام ركعتين، ثم سلم فانصرف فأصاب الصفا فاتم لمسه، ومضى هديه يوم النحر، وافتتح فطاف بالبيت، ثم حلَّ من كل شيء حرم منه، وفعل مثل ما فعل رسول الله ﷺ."
674. It was related that Salim ibn Abd Allah said that Abd Allah Ibn Umar said: "The Messenger of God performed Umra and Pilgrimage during his Farewell Pilgrimage. He led a sacrificial animal from Dhul-Hulaifa, the Messenger of God (prayers & peace be upon him) began intending Umra and then Pilgrimage. And the people performed Umra and Pilgrimage with The Messenger of God (Prayers & peace be upon him). Some of them had driven sacrificial animals with them and others had not. So when The Messenger of God (Prayers & peace be upon him) reached Makkah he said to the people: "Whoever has driven a sacrificial animal should not leave his state of pilgrimage until he completes his Pilgrimage. And those who have not brought sacrificial animals with them should circumambulate the Ka'ba and go to and fro between Safa and Marwa, then cut their hair short and put off their state of pilgrimage, later they should again go into the state of pilgrimage for Pilgrimage then offer a sacrificial animal. And if anyone cannot afford to buy a sacrificial animal then they may fast for three days while on Pilgrimage and for seven days when they return home." When the Messenger of God (prayers & peace be upon him) arrived in Makkah, he kissed the Black Stone first while circumambulating the Ka'ba and he ran the first three rounds of the seven and then walked for the remaining four rounds. After completing his circumambulation of the House he offered two Raka'at of prayer at Abraham's station, then when he finished he went to and fro between Safa and Marwa seven times and he did not put off his state of pilgrimage until he had completed it. He slaughtered his sacrificial animal on the day of slaughtering and then came down from Mina and circumambulated the House, then went out from his state of pilgrimage.
And he did the same as the Messenger of God (prayers & peace be upon him) with regard to the driving of sacrificial animals and the people."

675. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended Pilgrimage alone. When we reached Makkah The Messenger of God (prayers & peace be upon him) said: 'Whoever intended Umra and did not bring a sacrificial animal let him put off his state of Pilgrimage, and whoever intended Umra and has brought a sacrificial animal should not leave his state of pilgrimage until he slaughters his sacrifice and whoever intended Pilgrimage let him remain in the state of pilgrimage until he completes his Pilgrimage.' Aisha said: 'I began menstruating and was menstruating until the day of Arafat, and I had intended to perform Umra. The Messenger of God (prayers & peace be upon him) ordered me: 'Untie and comb your hair and make your intention for Pilgrimage and give up your intention for Umra.' I did so and when I completed my Pilgrimage The Messenger of God (Prayers & peace be
upon him) sent Abd Al Rahman ibn Abi Bakr with me and ordered me to intend Umra from Al-Tan'im where my Pilgrimage had commenced.' 

676. It was related that Ibn Abbas said: 'Duba'a bint Al Zubair ibn Abd al Muttlib came to the Messenger of God (prayers & peace be upon him) and said: 'I am a woman burdened with ill health, and I wish to perform Pilgrimage, what would you order me to do?' He said: 'Intend a state of pilgrimage, on the condition that the place where you feel unable to continue would be the place where you will leave the state of pilgrimage.' She said: 'I managed to complete the Pilgrimage.' 

677. It was related that Ya'li ibn Monayah said: While the Prophet (Prayers & peace be upon him) was at Ju'raana a man came to him wearing a cloak scented with perfume." Or he said: "Some saffron." And he asked: "What would you order me to do for
my Umra?" Then the Prophet (Prayers & peace be upon him) received Divine inspiration and was covered with a garment. Ya'li said: 'I always hoped to see the Prophet while he was receiving Revelation.' Umar asked him: 'Would it please you to see the Prophet receive Revelation?' So Umar raised the side of the garment and I looked under it and saw that the face of the Messenger of God (prayers & peace be upon him) was red and his breathing was noisy. When this condition had passed from The Prophet (Prayers & peace be upon him) he asked: "Where is the one who asked about Umra? Go and wash the perfume off from your body and remove the cloak and do the same for Umra as your do for the Pilgrimage'."

678. It was related that Ibn Umar said: "A man asked the Messenger of God (prayers & peace be upon him) 'What should the one who is in a state of pilgrimage wear?' The Messenger of God (prayers & peace be upon him) said: 'Do not wear shirts, nor turbans, nor trousers, nor headcovers, nor socks except if you do not find sandals, then he may wear socks but he must cut them below the heel. And do not wear any dress which has perfume or saffron."

679. It was related that Ibn Abbas said: "I heard the Messenger of God (prayers & peace be upon him) say while he was address-
ing the people: 'The Trousers are for those who cannot find a waist wrapper, and socks are for those who cannot find shoes.'
He meant this was for those who were in a state of pilgrimage."

680. It was related that Al-Sa'b ibn Jath-thama Al Laithi presented a wild ass to the Messenger of God (prayers & peace be upon him) while he was at Al-Abwa or at Waddan, but he declined to eat it. On seeing signs of disappointment on his face The Prophet (Prayers & peace be upon him) said: "I have only declined it because I am in a state of pilgrimage."

681. It was related that Tawus said that Ibn Abbas said: "Zaid ibn Arqam came and Abd Allah ibn Abbas asked him: 'Do you remember what you told me regarding the meat of a hunt which was presented to the Messenger of God (prayers & peace be upon him) while he was in a state of pilgrimage?' He replied: 'A part of the meat of the hunt was presented to the Messenger of God (prayers & peace be upon him) but he declined it saying: 'We cannot eat it because we are in a state of pilgrimage.'"
682. It was related that Abd Allah ibn Abu Qatada said: "The Messenger of God (prayers & peace be upon him) went to perform Pilgrimage and we went with him. Abu Qatada said: 'He sent some of his Companions including Abu Qatada along the coastal route telling them to continue on until they met him.' So they went on ahead of the Prophet and they were all in a state of pilgrimage except Abu Qatada. On their way they saw a wild ass, so Abu Qatada killed it and cut off its back legs. They dismounted and ate from it, then they said: 'We have eaten ass while we are in a state of pilgrimage.' So they collected what remained of the ass and when they met up with the Messenger of God (prayers & peace be upon him) they said: 'O Messenger of God, we intended Pilgrimage but Abu Qatada did not, then we saw wild ass and Abu Qatada killed one and we dismounted and ate from it, then we said, 'How can we eat flesh of the hunt while we are in a state of pilgrimage? We have brought with us what remained of its meat.' He said: 'Did any of you order him or indicate to him to do so?' They said: 'No.' So he said: 'Then eat what remains of it.'
683. It was related that Aisha said that the Prophet (prayers & peace be upon him) said: "There are five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the snake, the crow, the rat, the rabid dog and the kite."

684. It was related that Ibn Umar said that the Prophet said: "There is no blame on anyone who kills five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the rat, the scorpion, the crow, the kite and the rabid dog."

685. It was related that Ibn Buhaina said: "The Prophet (prayers & peace be upon him) was cupped from the middle of his head while he was on his way to Makkah."

686. It was related that Nubaih ibn Wahb said: "We went out with the intention of performing pilgrimage with Aban ibn Uthman until we reached Malal (a place between Makkah & Madinah) where Umar ibn Ubaid Allah complained from his eyes, and..."
when we arrived at al Rauha his pain had worsened so he sent a message to Aban ibn Uthman asking for help, he replied saying 'Heal them with patience, as Uthman related that the Messenger of God (prayers & peace be upon him) said with regard to the man who complained about his eyes while in a state of pilgrimage: 'Heal them with patience.'"

687. It was related that Abd Allah ibn Hunain said: "Abd Allah ibn Abbas and Al Miswar ibn Makhrama differed between themselves. Abd Allah Ibn Abbas said that one in a state of pilgrimage could wash his head, while Al-Miswar held that he should not do so. Ibn Abbas sent me to Abu Aiyub Al-Ansari to ask him about it. I found him bathing between the two wooden posts of the well and he was screened by a piece of cloth. I greeted him and he asked who I was. I said: "I am Abd Allah ibn Hunain and I have been sent to you by Abd Allah ibn Abbas to ask you how the Messenger of God (prayers & peace be upon him) used to wash his head while he was in a state of pilgrimage." Abu Aiyub caught hold of the piece of cloth and lowered it until I could see his head and then he told someone to pour water over his head. He poured the water on
his head and Abu Aiyub rubbed his head with his hands by passing them from back to front and from front to back and said: "Thus I saw The Prophet (Prayers & peace be upon him) do."

688. It was related that Abd Allah bin Ma'qil said: 'I sat in the mosque with Ka'b and asked him regarding the verse: '...a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy)' (Surah 2 verse 196) Ka'b said: "It was revealed on account of me. I had an affliction in my hair and I went to the Messenger of God (prayers & peace be upon him) while great numbers of lice were falling on my face. He asked me: "I did not know you were so afflicted as I see now. Can you find a sheep?" I said: "No." So the verse '...a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy)' was revealed. So he said: 'Fast for three days or feed six needy people with a half measure of dates each' The verse was revealed on account of me but it is for you all."

689. - Ibn Abi Usays Rashid, Allah upon him - on the Prophet - said: "He washed himself, washed his hands and washed his feet and washed his face, and did not wash his hair, even if it was washed by three or four people; and washed his body with water and the like."
689. It was related that Ibn Abbas said "A man fell from his camel and he broke his neck and died. The Prophet (Prayers & peace be upon him) said: 'Wash him with water and lotus and shroud him in two pieces of cloth, but do not perfume him or cover his head, for he will be raised on the Day of Resurrection saying: 'I respond to Your call'.'

690. It was related that Nafi' said: "Whenever Ibn Umar used to near Makkah he used to spend the night at Tuwa until dawn, and then he used to wash and enter Makkah in the daytime. And he said: 'Thus The Prophet (Prayers & peace be upon him) used to do'."

691. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to depart to Makkah from the way of the tree and return from the way of Mu'arras. And whenever he entered Makkah he used to enter from the heights and leave from the valley."

692. It was related that Usama ibn Zaid (Ibn Haritha) said: "I asked the Messenger of God (prayers & peace be upon him): 'Will you stay in your house in Makkah?' He replied: 'Has Aqil left any property or house?' Aqil along with Talib had inherited property from Abu Talib. Jafar and Ali did not inherit anything as they were Muslims, but Aqil and Talib were unbelievers."

693. It was related that Ibn Umar said: "When the Messenger of God (prayers & peace be upon him) circumambulated the Ka'ba in the Pilgrimage and Umra, he would run for the first three rounds and walk in the last four rounds. Then after circumambulating he used to pray two Rak'at and then go to and fro between Safa and Marwa."

694. It was related that Jabir ibn Abd Allah said: "I saw the Messenger of God (prayers & peace be upon him) circumambulating quickly from the Black Stone three times."

695. It was related that Jabir ibn Abd Allah said: "I saw the Messenger of God (prayers & peace be upon him) circumambulating quickly from the Black Stone three times."

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695. It was related that Abu Tufail said: "I asked Ibn Abbas (may God be pleased with them): 'Do you know if circumambulating the House quickly for three rounds and walking for four rounds is Sunnah, for your people claim that it is the Sunnah?" He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and the unbelievers asserted that Mohammed and his Companions were so famished they would be unable to circumambulate the House, this was on account of their jealousy of him. So the Messenger of God (prayers & peace be upon him) ordered them to walk quickly for the first three rounds and then to walk for the other four rounds.' I asked him: 'Tell me if it is Sunnah to go to and fro between Safa and Marwa when mounted, for your people regard it as the Sunnah.' He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and there was such a multitude of people gathered around him, and even the virgins had come out of their houses, and they were saying: 'It is Mohammed, it is Mohammed.' The Messenger of God (prayers & peace be upon him) would not permit the people to be driven back to make way for him, so when the crowd pressed around him, he rode his she-camel, however to walk or to make a brisk pace is better."
696. It was related that Abd Allah ibn Sarjis said: "I saw a bald man, that is Umar ibn Khattab (may God be pleased with him), kiss the Black Stone saying: "By God, I know that you are only a stone which can do no harm or benefit. If it were not that I saw The Messenger of God (Prayers & peace be upon him) kissing you I would not have done so."

697. It was related that Ibn Umar said: "I have never missed touching the two corners of the Ka'ba, whether in a crowd or alone, from the time I saw The Prophet (Prayers & peace be upon him) touch them."

698. It was related that Ibn Abbas (may God be pleased with them) said: "I never saw the Messenger of God (prayers & peace be upon him) touch other than the corners of Yamin."

699. It was related that Jabir said: "During his last Pilgrimage The Prophet (Prayers & peace be upon him) circumambulated the
Ka'ba mounted upon a camel and he touched the corner with his stick for the people to see him. He made himself noticeable so that they would be able to see him and question him for he was surrounded by crowds of people."

700. It was related that Umm Salama said: "I complained to the Messenger of God (prayers & peace be upon him) about my illness and he said: 'Circumambulate behind the people mounted.' She said: 'So I circumambulated and the Messenger of God (prayers & peace be upon him) was praying at the side of the House and he was reciting: 'By the Mount Tur, and by a Scripture inscribed.' (Surah 52 verses 1-2)

701. It was related that Urwa said: "I said to Aisha: 'I see that there is no blame on me if I do not circumambulate between Safa and Marwa." She said: "How is that?" I said: "Because God Almighty has said: 'Indeed! Safa and Marwa are among the re-
igious ceremonies of Pilgrimage ordained by God, so whoever performs Pilgrimage to the Sacred House or pays a visit to it (Umra), there is no harm if he circumambulates them."(Surah 2 verse 158)." Then she said: "Had it been as you say it would mean there is no harm for the one who does not go to and fro between them. But it was revealed regarding some of the Helpers (Al Ansar) who before becoming Muslim used to intend their visitation for an idol named 'Manat', so it was embarassing for them to go to and fro between Safa and Marwa when they became Muslim. They mentioned this to the Prophet, then God Almighty revealed this verse, by God, God did not permit any pilgrimage to be completed without going to and fro between Safa and Marwa." It was also related that Aisha said: 'God did not accept a Pilgrimage or Umra from anyone who did not perform the going to and fro between Safa and Marwa'."

702. It was related that Jabir ibn Abd Allah said: "Neither the Prophet nor his Companions went to and fro between Safa and Marwa except once."

703. It was related that Wabara ibn Abd Al Rahman said: "While I
was sitting with Ibn Umar, a man came and asked: 'Is it correct for me to circumambulate the House before I stand upon Arafat?' Ibn Umar said: 'Yes.' So he said: 'Ibn Abbas said: 'Do not circumambulate the House until you reach Arafat.' Ibn Umar said: 'The Messenger of God (prayers & peace be upon him) performed the Pilgrimage and circumambulated the House before reaching Arafat. If you are truthful, whom should we follow, the words of the Prophet or the words of Ibn Abbas?' "

It was also related that he said: "We saw the Messenger of God (prayers & peace be upon him) intend to perform Pilgrimage and circumambulate the House and then go to fro between Safa and Marwa."

704. It was related that Amr ibn Dinar said: "We asked Ibn Umar about a man who intended to perform Umra, who circumambulated the House and did not go to and fro between Safa and Marwa, if he may have intimate relations with his wife." He said: "The Messenger of God (prayers & peace be upon him) circumambulated the House seven times and prayed two Raka'a at the station of Abraham and then went to and fro between Safa and Marwa seven times, and there is an ideal for you in the Messenger of God (prayers & peace be upon him)."

705. - عن ابن عمر رضي الله عنهما قال: قدم رسول الله ﷺ يوم الفتح فنزل بنيان الكعبة، وأرسل إلى عثمان بن طلحة فسعى، ففتح الباب، قال: ثم دخل النبي ﷺ ويلال وأسامة بن زيد وعثمان بن طلحة رضي الله عنهما وأمر بالباب فأغلقه، فثبتا.
705. It was related that Ibn Umar said: "The Messenger of God (Prayers & peace be upon him) arrived on the Day of the Conquest and stood in the courtyard of the Ka'ba and sent for Uthman ibn Talha. He came with the key, opened the gate and The Prophet (Prayers & peace be upon him), Bilal, Usama ibn Zaid and Uthman ibn Talha entered the Ka'ba, then he ordered the gate to be closed. They stayed there for some time and then the gate was re-opened." Ibn Umar added: "I was the first to meet the Messenger of God outside, Bilal was close behind him and I asked him: 'Did the Messenger of God (Prayers & peace be upon him) pray inside?' Bilal replied; "Yes, he prayed inside." I asked: "Where?" He replied: "Between the two pillars in front of him." Ibn Umar added: "I forgot to ask how many Rak'at The Prophet (Prayers & peace be upon him) had prayed.

706. It was related that Ibn Juraig said: "I asked Ata': 'Did you hear Ibn Abbas say: 'You have been commanded to circumambulate but commanded to enter it?' He said: 'It was not forbidden to enter it, but I heard him say: 'Usama ibn Zaid informed me that when the Prophet entered the House he invoked at every side
of it, but he did not pray there until he went out, and when he went out he prayed two Raka'a towards the House and said:

'This is the Qibla.'
أَحَدَّهُمْ وَقَلْ لَآ أَلْهَآ حَكَآمٌۢا. ثُمَّ رَجَعَ إِلَى الْرَّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى
الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: "إِنَّ الصَّفَا وَالمَروَةِ مِنْ شَعَّارِ اللَّهِ [البقرة: 158]
"أَبُوَّاْ مَا بَدَا اللهَ بَعْدَ أَنْ أَنْبِيَتُهُ لَهُ، فَرَفِيَ الْبَيْتِ، فَتَسْتَقِيمَ الْقَبِيلَةِ، فَوَفَحَ اللَّه
وَكَبِّرَهُ، قَالَ: "لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهُ، لَهُ الْمَلَكُ وَلِهْلَ الْحَمْدَ، وَهُوَ عَلَى كُل
شَيْءٍ قَدِيرٍ. لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ أَحْسَنُ وَرَحْمَةٌ وَرَحِمَهُ عَنْمَا أَذَّرَتْهُ، هَزَمَ الأَحْزَابَ وَرَاحَتْهُ. ثُمَّ
دعا بَينَ ذَلِكَ فَخَالَ مِثْلُ هَذَا ثَلَاثَ مَرَاتِ. ثُمَّ نَزَّلَ إِلَى الْمَرَّةِ ثَنَىٰ، ثُمَّ إِذَا اسْتَنْقَبَ قَدَمَهُ
فِي بَطْنِ الْوَادِيِّ سَعَى، ثُمَّ إِذَا صَدَحَانَا مَشِىٰ حَتَّى أَتَى الْمَرَّةَ، فَفَعَلَ عَلَى الْمَرَّةِ كَمَا
فَعَلَ عَلَى الصَّفَا، ثُمَّ إِذَا كَانَ أَخْرَجُ طَوَافٍ عَلَى الْمَرَّةِ قَالَ: "لَوْ أَنْيَ استَقَبَتْ مِنْ أَمْرِي
مَا أَسْتَدْرَجْتُ لَمْ أَسْقُ عَلَى الْهَيْدَيْ، وَجَعِلَتْ عُمْرَةً، فَمَنْ كَانَ مَنْكَمْ لَيْسَ مَعَهُ هَدَيًاٰ فَلْيَلْجَهُ
وَلِيَجْلِبَهَا عُمْرَةً". فَقَامَ سَرَاحَةِ إِبْنِ مَالِكٍ بِنْ جُعْشُبَٰلِ فَقَالَ: "يَا رَسُولُ اللَّهِ إِلَيْكَ وَالْعَالَمُ إِنَّكَ
لَا بَدَّ فَشْكَرَ رَسُولُ اللَّهِ ﷺ أَصَابِعُهُ وَحَدَّثَنَا وَاحِدٌ مِّنْ أَخْبَارِهِ. فَقَالَ: "دَخَلَتْ العُمْرَةُ فِي الحَجِّ
مَرَّتَيْنِ" - لَا بَلْ لَمْ تَنْبِئَنَّا [أَبَدًا] - قَدَمَ عَلَى رَضُوٍّ اللَّهِ عَنْهَا مِنْ الْيَسِينِ يَبْدُونَ النَّابِيَّةَ
فُوَجِّدَةً مَّا رَضَى اللَّهُ عَنْهَا مِنْ حَلَّ لَيسَُ ثَابِيًا صَبِيعًا وَاكْتُلِحَتْ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا،
فَقَالَتْ: "إِنَّكَ أَمْرُنِّي بِهِ ذَلِكَ، فَكَانَ عَلَى رَضُوٍّ اللَّهِ عَنِّهَا يَقُولُ بِالْعَرَاقِ: فَذَهَبَتْ
إِلَى رَسُولِ اللَّهِ ﷺ مُحْرَّمًا عَلَى فَاطِمَةٍ لِّلذِّي صَنِعَتْ مُقْتَفٍ لِّرَسُولِ اللَّهِ ﷺ لِمَا
ذَكَرَتْ عَنْهُ، فَأَخْبِرَتْهَا أَنْ أَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَ: "صَدَقْتَ صَدَقَتْ، مَاذَا قَلْتَ حِين
فَرَضَتْ الحَجِّ". قَالَ: "لَهُمُّ إِنَّهُ مَا أَهْلُ لِلَّهِ بِرَسُوِلِ اللَّهِ ﷺ، قَالَ: "فَإِنَّ مَعِي
الْهَيْدِىْ، فَلَا تَحْلِفْ". قَالَ: فَكَانَ جَمِيعَةُ الْبَيْتِ الَّذِيْ قَدَمَهُ عَلَىٰ مِنْ الْيَسِينِ، وَالذِّي
أَتَى بِهِ النَّبِيَّ ﷺ مَاتَهُ. قَالَ: فَحَلَّ النَّاسُ كَلَّمُوهُ وَقَشَّرُوا، إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ
هَدِي. فَلَمَّا كَانَ بُوْمُ الْمُنْتَوِيْنِ ثُبَّتَهُ إِلَى مَنْيَ، فَأَهْلُوا بِالْحَجِّ وَرَكَبُ رَسُولِ اللَّهِ ﷺ،
فَصَلُّوا بِهَا الْبُيُروَةَ الْعَصْرِ وَالْمَغْرِبِ وَالْعَشَرَةِ وَالْعُقْدَةِ، ثُمَّ مَكَّتَ قَلِيلًا حَتَّى طَلَعَتْ
الْسَّمَّسِ، وَأَمْرَ بَقِيَةٍ مِنْ شَعْرٍ تُصَرِّبُهُ عَطْلَةً، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلَا يَشْكُلُ قَرْشٍ إِلَّا
أَنَّهُ وَاقِفٌ عَنْدَ المَشْهُورِ الْحَرَامِ، كَمَا كَانَ قَرْشٍ تُصَنِّعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ.
حتى أتي عرفه، فوجد القبة قد ضربت له بنكمة، نزل بها، حتى إذا زاغت الشمس أمر بالقصواء فرلحته له، فأتي بطن السوادي، فخبط الناس وقال: "إن دماءكم وأموالكم حرام علىكم، كحرم فليم بن محمود هذا، في شهير هذا، فلاتذكروه هذا، ألا كُل شيء من أمر الجاهليّة تحت قدمَه موضوع، ودماء الجاهليّة موضوع، وإن أول دم أضع من دعائنا دم ابن ربيعة بن الحارث - كان مستوضعاً في بني سعد فقتله هذيل - وربا الجاهليّة موضوع، وأول ريا أضع [ربان] ريا عباس بن عبد المطلب، فإنه موضوع كله، فاتقوا الله في النساء، فإنكم أخذتموه بعالم الله، واستحلُّتم فروعه بكلمة الله، ولكن عليهم أن لا يوطئن فرحكهم أحدًا تكرهونه، فإن فعل ذلك فاضروهون ضربًا غير مريحًا. ولهن علىكم رذفهن وكسرهن بالمعروف، وقد تركت فيكم ما لم تضلوا به بعد إن اعتصامتم به كتاب الله، وأنت تسألون عن فما أنتم قانونًا. قالوا: نشهد أنك قد بلغت وآيتنا ونصحت، فقال بأصبعه السبابة يرفعها إلى السماء، وتبكتها إلى الناس: "اللهم اشهد، اللهم اشهد" ثلاث مرات. ثم إذن ثم أقام، فصلى الظهر، ثم أقام فصلى العصر، ولم يصل بينهما شيئاً. ثم ركب رسول الله ﷺ حتى أتي الموقف فجعل بطن ناقته القصواء إلى الصخرات وجعل حبل المشاة بين يديه، واستقبل القبلة، فلم ينزل واقفًا حتى غربت الشمس، وذهبت الصفرة قليلاً حتى غاب نظرُ رجله، ودفع رسول الله ﷺ وقد شقَّ للقصواء الزمام حتى إن رأسه ليصبُ مُورِك رجله، ويفصل بيه اليمنى: "أنها الناس، السكينة، السكينة". كلما أتي جاء من الحبال أحرى لها قليلاً حتى تعبد حتى أتي المسندة، فصلى بها المغرب والعشاء، يأخذ واحداً وإقامتين، ولم يسبح بينهما شيئاً، ثم اضطلع برسول الله ﷺ حتى طلع الفجر، فصلى الفجر حين ذهب إليه الصحاب بذاتة وإقامة. ثم ركب القصواء حتى أتي المشعر الحرام، فاستقبل القبلة، فداعاه، وكسره، وهله، ووحده، فلم ينزل واقفًا حتى أسفر جدًا، فدفع قبل أن تطلع الشمس، وأودف الفضل بن عباس - وكان رجلاً خص السهر أبيض وسيمًا - فلم يدفع رسول الله ﷺ مرتَ به طعنًا بجْرَين، فطعن الفضل ينظر إليهين، فوضع رسول الله ﷺ
707. It was related that Jafar ibn Mohammed said that his father said: "We went to Jabir ibn Abd Allah and he asked who the people were, when he asked who I was I said: 'I am Mohammed ibn Ali ibn Hussain.' So he put his hands upon my head and pulled open my top button and my lower button and placed his hand on my chest, that day I was a young man. Then he said: 'Welcome son of my brother, ask me as you please.' I asked him, and he had lost the sight of his eyes, and when the time of prayer was due he stood up and wrapped his cloak around himself. Whenever he used to wrap the ends of it around himself they would slip off due to his short stature, but another cloak was hanging upon the rack nearby and he led us in prayer. I asked him: 'Tell me about the Pilgrimage of the Messenger of God?' He indicated nine with his hand and began: 'The Messenger of God (prayers & peace be upon him) stayed in Madinah for nine years but did not perform the Pilgrimage, then in the tenth year it was proclaimed that the Messenger of God (prayers & peace be upon him) intended to per-
form the pilgrimage, so many people came to Madinah, all of them seeking to follow the Messenger of God (prayers & peace be upon him) and copy his deeds. So we went with him until we reached Dhul Hulaifa where Asma bint Umai gave birth to Mohammed ibn Abu Bakr, she sent to the Messenger of God (prayers & peace be upon him) asking him what she should do. He said: 'Wash and wear a garment and intend the Pilgrimage.' The Messenger of God (prayers & peace be upon him) prayed in the Mosque and then mounted upon al Qaswa (his she-camel). When she stood upright with him upon her back at Al Baida', as far as I could see in front of me and behind me and to my right and left were throngs of riders and people on foot. The Messenger of God (prayers & peace be upon him) was amid us and receiving Revelation, and he knew its interpretation. And whatever he did we did likewise. He started with 'I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner.' The people were repeating it after him. The Messenger of God (prayers & peace be upon him) did not prohibit them and he continued saying those words. Jabir said: 'We only intended to perform Pilgrimage because we did not know of Umra. When we reached the House with him, he touched the pillar and circumambulated quickly for three rounds and then walked for the other four. Then he went to the station of Abraham (peace be upon him) where he recited: '...and take Abraham's place of worship as your place of worship... (Surah 2 verse 125) He stood with the station between himself and the House. My father said that the Prophet offered two Raka'a and recited: 'Say, He is God The One and Only...' (Surah 112) and 'Say, O unbelievers...' (Surah 109) then he returned to the pillar and
touched it, then went out through the gate to Safa and when he neared it he recited: 'Indeed Safa and Marwa are among the Religious ceremonies ordained by God...' (Surah 2 verse 158) and he said: 'I will start with that which God started, then he started from Safa he ascended it until he could see the House, then he turned towards the Qibla and praised God and glorified Him, and said: 'There is no god but God, no partner is with Him, All praise and sovereignty is for Him, and He has Power over all things, there is no god but God, the One and Only, His Promise is fulfilled, and He grants victory to His servants, and He Alone defeats the parties.' Then he invoked between these words and repeated them three times, then he descended to Marwa and when he reached the valley he walked quickly until we mounted Marwa and so he walked until he reached Marwa. And he repeated the same he had done on top of Safa, and when he finished his going to and fro between Safa and Marwa at Marwa he said: 'Had I known before what I know now I would not have brought sacrificial animals with me and I would have performed Umra, so if any of you have not brought sacrificial animals with him, then let him make it Umra and put off your state of Pilgrimage.' Suraqa ibn Malik ibn Ju'sham said: 'O Messenger of God, is it just for this year or from now on?' So the Messenger of God (prayers & peace be upon him) intertwined his fingers and said: 'Umra intertwines with the Pilgrimage.' And he repeated it twice and said: 'For ever and ever.' Ali returned from Yemen with the gift of a camel for the Prophet and he found Fatimah was among those who had left the state of pilgrimage, she had dressed in coloured garments and had put on perfume. He dissaproved of this and so she said: 'My father ordered me to do that.' The narrator said: 'Ali used to say while he was in Iraq, I went to the Messenger of God (prayers & peace be upon him) to incite him against Fatimah for what
she did, asking the Messenger of God (prayers & peace be upon him) about what she said he had told her to do, and I informed him I disapproved of what she did. But he said: 'She spoke the truth, she spoke the truth, and what did you say when you intended to perform Pilgrimage?' Ali said: 'O God, I intend to perform what Your Messenger has intended to perform.' He said: 'Since I have sacrificial animals with me I cannot go out from my state of pilgrimage.' He said: 'The number of sacrificial animals which Ali brought from Yemen together with those which the Prophet brought was one hundred in all.' Then all the people, except the Prophet and those who had brought sacrificial animals with them, went out from their state of pilgrimage and had their hair cut, and when it was the day of Tarwiya they went to Mina and went back into their state of pilgrimage for the Pilgrimage and the Messenger of God (prayers & peace be upon him) rode and led the midday, afternoon and sunset, evening and dawn prayers. Then he stayed a little while until the sun had risen and ordered a tent of hide to be pitched at Namira. The Messenger of God (prayers & peace be upon him) then walked until he reached Mash'ar al Haram and stopped there, Quraish thought he would stop there, since it was their practice before Islam. But he walked on until he reached Arafat and came to the tent that had been pitched for him at Namira. He stayed in it until sunset, then he asked for Qaswa to be brought to him, he rode it until he reached the depth of the valley and he addressed the people saying: 'O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present today. O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the
goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take interest, therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no interest and that all interest due to Abbas bin Abdul-Muttalib (the Prophet’s uncle) shall henceforth be waived. Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right I waive is that arising from the murder of Rabiyah bin Al-Harith (relative of the Prophet). O Men, the unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God had made permissible. With God the months are twelve; four of them are holy; three of these are successive and one occurs singly between the months of Jumadah and Shaaban. Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things. O People, it is true that you have certain right with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never commit adultery. O People, listen to me in earnest, worship God, say your five daily prayers, fast during the month of Ramadan, and give your wealth in Zakat. Perform the Pilgrimage if you can afford to. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has
no superiority over a black, nor a black has any superiority over white except by piety and good action. Learn that every Muslim is the brother of another Muslim, and that Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. O People, no Prophet or Messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others, and those to others again; and may the last ones understand my words better that those who listen to me directly. Be my witness O God, that I have conveyed Your message to Your people.' He said this three times then Bilal pronounced the call to prayer and the Prophet led the midday prayer. Then he called later and the Prophet led the afternoon prayer and he prayed no other prayer between the two. The Messenger of God (prayers & peace be upon him) mounted his camel Qaswa and led her towards the rocky side of the track facing the Qibla with those who were walking in front of him on the path. He stood there until the sun had set and the light had almost gone and the sphere of the sun had vanished. He made Usama sit behind him and he pulled Qaswa's reins to the extent that her head touched the saddle and he indicated to the people to keep an even pace. Whenever he passed over a high tract of sand he relaxed the reins until she climbed up and so he came to al Muzdalifa where he led the sunset and evening prayers with one call to prayer and he did not offer additional prayer in
between the two. The Messenger of God (prayers & peace be upon him) then lay down until dawn and offered the dawn prayer after the call to prayer and iqama were pronounced when the morning light was appearing. He mounted Qaswa and went to Al Mash’ar al Haram and faced the Qibla, invoked God Almighty and glorified Him and bore witness to His Oneness. He stood there until the daylight was clear and then he left quickly before the sun rose, with Al Fadl ibn Abbas seated behind him, he was a handsome man with a fair complexion and beautiful hair. While the Messenger of God (prayers & peace be upon him) went ahead some women rode alongside them. Al Fadl looked at them and the Messenger of God (prayers & peace be upon him) turned his face aside with his hand, he looked again and the Messenger of God (prayers & peace be upon him) again turned his face aside with his hand. He turned his face repeatedly until they reached the depths of Muhassir. He urged Qaswa on and took the middle road which meets the largest Jamra, he reached the Jamra near the tree, here he threw seven small stones with his fingers while saying: 'God is Great' at every throw. Then he went on to the place of sacrifice and slaughtered sixty three camels by his own hands, and he distributed his sacrifice. Then he ordered a piece of meat from each sacrificial animal to be put into a pot and cooked. When it was cooked he took some of the meat from it and drank some of the soup. The Messenger of God (prayers & peace be upon him) mounted once again and went to the House and offered the midday prayer at Makkah. He went to the family of Abd al Muttalib who were charged with the care of Zam Zam, and said: 'Draw water, O Bani Abd Al Muttalib! Had it not been that the people would take this right from you, I would have drawn water with you.' So they drew a bucket for him and he drank it.
708. It was related that Abd Allah ibn Umar said: "One morning we went out with the Messenger of God (prayers & peace be upon him) from Mina to Arafat, some among us invoked the Name of God and others said: 'God is Great.'"

709. It was related that Mohammed ibn Abu Bakr al Thaqafi asked Anas ibn Malik as they journeyed from Mina to Arafat one morning: "What did you use to do this day when you were with the Messenger of God?" He said: "There was no blame on the one who invoked the name of God nor upon the one who said: 'God is Great.'"

710. It was related that Aisha said: "Quraish and whoever believed in their creed, used to stand at Al Muzdalifah, and they called themselves 'Al Hums' while the rest of the Arabs used to stand at Arafat. When Islam came God Almighty commanded His Prophet to go to Arafat and stay there, and then to hasten on from there, and thus the saying of the High Exalted: "Then hasten on from where the people hasten." (Surah 2 verse 199)
711. It was related that Jubair ibn Mut'im said: "I lost my camel and went out to search for it on the day of Arafat, and I saw The Prophet (Prayers & peace be upon him) standing in Arafat. I told myself, by God he is from the strictly religious. What is he doing here?"

712. It was related that Kuraib ibn Zaid said: "I asked Usama ibn Zaid 'What did you do on the night of Arafat when you rode behind the Messenger of God?' He said: 'We reached a valley where the people used to bring their camels to a halt for the sunset prayer, the Messenger of God (prayers & peace be upon him) halted his camel and went to answer the call of nature. He called for water and performed a light ablution. I said: 'O Messenger of God, the prayer is due.' He said: 'The prayer is waiting for you.' And he rode on until we reached Muzdalifa, then he offered the sunset prayer. The people stopped their camels in their places and did not untie them until the evening prayer had been called and he offered the prayer, then they untied
them. I asked: 'What did you do in the morning?' He said: 'In the morning Al Fadl ibn Abbas sat behind the Prophet while I went on ahead by foot with Quraish.'

713. It was related that Urwa said that Usama ibn Zaid was asked in his presence, or he asked him: "When you sat behind the Messenger of God (prayers & peace be upon him) as he returned from Arafat what speed did the camel of the Messenger of God (prayers & peace be upon him) do on his return from Arafat?" Usama said: "He used to make it walk at an even pace and when there was more space he would let his camel run fast."

714. It was related that Umar said that his father said: "The Messenger of God (prayers & peace be upon him) used to combine the sunset and evening prayers at Muzdalifa and he did not offer any additional prayers between them. He performed three Raka'at in the sunset prayer and two Raka'at in the evening prayer, and Abd Allah ibn Umar used to offer prayer the same way until he encountered his Lord."

715. It was said that Abú Jibril said: "We met with Abu umar until they divided, we placed on a place between the sunset and the evening prayer and prayed the two prayers in this place."

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715. It was related that Sa'id ibn Jubair said: "We returned together with Ibn Umar until we reached Muzdalifa, and there he led us in the sunset prayer and the evening prayer with one call to prayer and then we went on and he said: 'This is how the Messenger of God (prayers & peace be upon him) used to lead us in prayer when we were here'."

716. It was related that Abd Allah ibn Umar said: "I always saw the Messenger of God (prayers & peace be upon him) offering prayers at their due time except for two, the sunset and evening prayers at Muzdalifa."

717. It was related that Aisha said: "Sauda, who was a large lady, asked the permission of the Messenger of God (prayers & peace be upon him) to go on ahead of him on the night of Muzdalifa before the people set out. So he granted her permission to do so and she left before his departure. But we stayed on there until it was dawn and then we set off when he set off. Had I asked the permission of the Messenger of God (prayers & peace be upon him) as Sauda had done, I could have also left with his permission and I would have been much happier.
as it would have been better for me."

718. It was related that Abd Allah, the freed slave of Asma' said: "When Asma' (may God be pleased with her) was in the house at Muzdalifa she asked me if the moon had set. I said: 'No.' She prayed for a while and then asked: 'Has the moon set?' I said: 'Yes.' She said: 'Come out with me, so we went on and she stoned the Jamra, then she prayed in her place. I said: 'Respectful lady, we left when it was still dark.' She said: 'My son, there is no wrong in that, the Messenger of God (prayers & peace be upon him) has given his permission to the women.'"

719. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) sent me on ahead from Muzdalifa, with the baggage and those who were weak, in the late hours of the night."
720. It was related that Salim ibn Abd Allah said: "Abd Allah ibn Umar used to send the weak members of his family on ahead on the night of Mash'ar al Haram from Muzdalifa. They invoked God as long as they were able and then went on before the Imam had gone or returned, so some of them reached Mina for the dawn prayer and others arrived afterwards, and when they arrived they stoned the Jamra and Ibn Umar used to say: 'The Messenger of God (prayers & peace be upon him) has permitted them to do this.'"

721. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) mounted Al Fadl behind him from the place where the prayers are combined." It was also related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) did not invoke the Name of God until he threw small stones at the greater Jamra."

722. It was related that Abd Al Rahman ibn Yazid said: "Abd Allah ibn Mas'ud invoked the Name of God when he returned from where the people had gathered. It was said: 'Perhaps he is a Bedouin.' So Abd Allah said: 'Have they forgotten or have they gone astray? I heard the one upon whom Surah 'The Heifer' was revealed, invoking the Name of God in this very spot.'"
723. It was related that A'mash said: "I heard Hajjaj ibn Yusef saying in his speech from the pulpit: 'Refer to the Qur'an as Gabriel referred to it, 'the one in which the heifer is mentioned' and 'the one in which women are mentioned' and 'the one in which the Family of Imran' are mentioned.' He said: 'I met Ibrahim and told him of this and he cursed him and said: 'Abd Al Rahman in Yazid told me that when he was with Abd Allah ibn Mas'ud he went to the greater Jamra and then down to the base of the valley and faced the Jamra and threw seven small stones at it from the depth of the valley uttering 'God is Great with every stones throw. I said: 'O Abu Abd Al Rahman, the people throw stones at it from the heights.' He said: 'By Him, The One and Only, that is the place from where the one upon whom Surah 'The Heifer' was revealed used to throw.'"

724. It was related that Jabir said: "I saw the Prophet casting small stones while mounted upon his camel on the day of sacrifice, and he said: 'Learn from me the ceremonies of the Pilgrimage, as I do not know if I will perform another Pilgrimage after this one.'"
725. It was related that Jabir ibn Abd Allah said: "I saw the Prophet casting stones like hurling pebbles."

726. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) cast stones in the forenoon of the day of sacrifice, and after that when the sun had set."

727. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "An uneven number of stones should be used for cleansing after answering the call of nature, and in casting on the day of Arafat, and an uneven number should be perfomed in circumambulating. And when any of you needs to use stones he should use an odd number."

728. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) shaved his head on the Farewell Pilgrimage."
729. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said three times: 'And those who cut their hair short'."

730. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) cast stones at the greater Jamar. Then he went to his sacrificial animal and slaughtered it. The barbar was sitting there so he indicated to his head and had the right side of it shaved, then he distributed it between those who were around him, then he said: 'Shave the other side.' And he asked: 'Where is Abu Talha?' Then he gave it to him.

731. - "Abdullah son of 'Amr, son of the local, said: 'The Messenger of God (prayers & peace be upon him) says: 'Whoever combs his hair, would you like to build a boat for him? He strikes it with his hand and combs it. And then whoever combs his hair, God says: 'Build for him a ship. If you cut his hair, you will be cut. If you leave his hair, you will be left."

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731. It was related that Abd Allah ibn Amr ibn al As said: "The Messenger of God (prayers & peace be upon him) halted while mounted upon his camel and the people came to ask him, so one said: 'O Messenger of God, I did not know that stones should be thrown before slaughtering, so I slaughtered before casting the stones.' The Messenger of God (prayers & peace be upon him) replied: 'Cast and do not worry.' Then another man asked: 'I did not know that slaughtering should be before shaving, so I shaved before I slaughtered.' He said: 'Slaughter and do not worry.' I did not hear any question the people asked him that day concerning a matter of which they were ignorant, but the Messenger of God (prayers & peace be upon him) said: 'Do it, and do not worry.'"

732. It was related that Abd Allah ibn Amr said: "A man came and asked the Messenger of God (prayers & peace be upon him) as he stood at the Jamra on the day of sacrifice: 'O Messenger of God I shaved before I cast.' He said: 'Cast and do not worry.' Another one asked: 'I slaughtered before I cast.' He said: 'Cast and do not worry.' Yet another asked: 'I circumambulated the House before casting.' He said: 'Cast and do not worry.' And whatever he was asked that day, he replied: 'Do it and do not
worry'."

733 - عن ابن عباس رضي الله عنهما قال: صلى رسول الله ﷺ الظهر بذٍ الحليفة، ثم دعا بناته فأشعرها في خلتة ومناها الأيمن وسلت الدم، وقللها تعلين، ثم ركب راحلته، فلما استوت به على البيت، أهله باللحفاء.

733. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prayed the midday prayer at Dhul Hulaifa and then asked for his she camel, then he scored its hump on the right side. He tied two sandals around its neck, then he mounted it and set off with the intention of Pilgrimage."

734 - عن عمرة بنت عبد الرحمن: أن زيداً كتب إلى عائشة: أن عبد الله بن عباس رضي الله عنهما قال: من أهدى هدياً حرم عليهما ما يحرمُ على الحاج حتى ينحرف الهدى، وقد عثت بهديي، فكتب إلى بأمرك. قالت عمرة: قالت عائشة: ليس كما قال ابن عباس، أنا قتلت فلائدة رسول الله ﷺ بيد، ثم قلدها رسول الله ﷺ بيد، ثم بث بها مع أبي، فلم يحرم على رسول الله ﷺ شيء أحله الله له حتى يحتر الهدى.

734. It was related that Amra bint Abd Al Rahman said that Ziyad wrote to Aisha telling her that Abd Allah ibn Abbas had said: "Whoever sends his sacrificial animal to the Ka'bá, then whatever is unlawful for a pilgrim becomes unlawful for him until he slaughters it. I have sent my sacrificial animal so tell me what should I do?" Amra said that Aisha said: "It is not as Ibn Abbas has said, I twined the garlands of the sacrificial animals of the Messenger of God (prayers & peace be upon him) with my own hands. Then the Messenger of God (prayers & peace be upon him) put them around their necks with his own hands, and sent them with my father. But the Messenger of God
(prayers & peace be upon him) did not forbid anything which had been made lawful by God Almighty before the slaughtering the sacrificial animal."

735. It was related that Aisha said: "Once The Prophet (Prayers & peace be upon him) sent sheep as the sacrificial animals for his family and he garlanded them."

736. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) saw a man leading his sacrificial camel. He said: "Ride it." The man said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) repeated: "Ride it." He said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) said for the third or second time: "Woe to you! Ride it."

737. It was related that Al Zubair said: "I heard Jabir ibn Abd Allah, when he was asked about riding sacrificial animals, say: 'I heard the Messenger of God (prayers & peace be upon him) say: 'Ride it kindly, if you need to, until you find something else to ride.'"
738. It was related that Ibn Abbas said that Zu'aib Abu Qabisa told him that the Messenger of God (prayers & peace be upon him) used to send the sacrificial animals with him and say: "If any of these falls from exhaustion and you think it is going to die, then slaughter it and dip its hooves into its blood and mark its hump with it, but none of you or your companions should eat it."

739. It was related that Jabir ibn Abd Allah said: "We set off with the Messenger of God (prayers & peace be upon him) intending to perform Pilgrimage, so the Messenger of God (prayers & peace be upon him) ordered us to share the sacrificial animals, every seven of us to share in either a camel or one of the cattle."

740. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) slaughtered a cow on behalf of Aisha on the day of sacrifice."
741. It was related that Ziyad ibn Jubair said that Ibn Umar passed a man who had made his sacrificial camel sit down in order to slaughter it. Ibn Umar said: "Slaughter it while it is standing tied up according to the tradition of your Prophet."

742. It was related that Ali said: "The Messenger of God (prayers & peace be upon him) ordered me to supervise the slaughter of his sacrificial animals and to give their skins and covering sheets as charity and not to give any part of them to the butcher, and he said: 'We will give him from what we have for ourselves.'"

743. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) circumambulated the House on the day of sacrifice, then returned and offered the midday prayer at Mina." Nafi' said: "Ibn Umar used to circumambulate the House on the day of sacrifice and then return and offer the midday prayer at Mina, and used to say that the Messenger of God (prayers & peace be upon him) did that."
744. It was related that Ibn Juraij said that Ata' said: 'Ibn Abbas used to say: 'Once a pilgrim or a non-pilgrim has circumambulated the House he is out of the state of pilgrimage.' I asked Ata': 'On what grounds does he say that?' He said: 'On the grounds that God Almighty has said: '...until it reaches its place at the Ancient House.' (Surah 22 verse 33).' I said: 'That is about standing upon Arafat.' He said: 'Ibn Abbas used to say: 'It is after and before Arafat.' And he used to say: 'The Prophet ordered them thus on the Farewell Pilgrimage.'"

745. It was related that Aisha said: "I was menstruating at Sarif and and I purified myself at Arafat. Then the Messenger of God (prayers & peace be upon him) told me: 'Your circumambulation and going to and fro between Safa and Marwa will suffice for your reward for Pilgrimage and for Umra.'"

746. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended both the Pilgrimage and Umra, and others had intended Pilgrimage. The Messenger of God
(prayers & peace be upon him) intended Pilgrimage. Thus whoever had intended Umra then he puts off his state of pilgrimage, but those intended Pilgrimage or to combine Pilgrimage and Umra did not leave their state of pilgrimage until the day of sacrifice."

747. It was related that Ibn Umar said: "The Prophet, Abu Bakr and Umar used to stay at al Abtah (a place in the environs of Makkah)."

748. It was related that Aisha said: "The residing at al Abtah was not an ordinance, but the Messenger of God (prayers & peace be upon him) stayed there because it was convenient for his travel."

749. It was related that Abu Huraira said that when the Messenger of God (prayers & peace be upon him) said to us when we were in Mina: "Tomorrow we shall stay at Khaif Bani Kinana where the unbelievers pledged their paganism." He meant by that Al-Muhassab where the tribes of Quraish and Kinana took a pledge of allegiance together against Bani Hashim and Bani
Abd Al Muttalib that they would not inter-marry with them or conduct business with them until they handed The Messenger of God (Prayers & peace be upon him) over to them."

750. It was related that Ibn Umar said: "Al Abbas bin Abd Al Muttalib sought the permission of the Messenger of God (prayers & peace be upon him) to stay in Makkah during the nights of Mina in order to provide the pilgrims with drinking water. So he allowed him to stay."

751. It was related that Bakr ibn Abd Allah al Muzani said: "A Bedouin came to Ibn Abbas while I sat with him near the Ka'ba and asked: "Why is it that your uncle's children give milk and honey while you give date water? Are you poor or are you misers?" Ibn Abbas said: "Praise be to God, we are neither poor nor misers, but the Messenger of God (prayers & peace be upon him) came here upon his she camel with Usama mounted behind him and asked for water, so we gave him a cup of date water and he drank it, and then he gave some to Usama, and the Prophet said: 'You have done well, you have done well, so continue doing this.' So we do not wish to do other than the
Messenger of God (prayers & peace be upon him) ordered us to do."

752 - عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ قَالَ: سَمَعَ عُمَرَ بْنِ عُبَيْدِ العَزِيزِ يَقُولُ لِجَلَّاسَهُ: ما سَمَعْتِنَا فِي سَكَنَيْنِ مَكَّةَ؟ فَقَالَ السَّابِقُ بْنِ يَزِيدٍ: سَمَعَتِ الْعَلاَءُ بْنِ الْحُضَرْمِيّ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَقِيمُ الْمِهاجِرُونَ مَكَّةَ بَعْدَ قَضَاءِ نُسَكُهُمْ ثُلَاثَةَ نَاسِ." 752. It was related that Al Ala' ibn al Hadrami said that the Messenger of God (prayers & peace be upon him) said: "The pilgrim should remain in Makkah for three days after completing the ordinances of the Pilgrimage."

753 - عَنْ أَبِنِ عَبْسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّاسُ يَنْصَرَفُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "لَا يَنْصَرِفُ أَحَدٌ، حَتَّى يَكُونَ أَخْرَى عَهْدُ بَالْبَيْتِ." 753. It was related that Ibn Abbas said: "The people used to disperse in every direction, then the Messenger of God (prayers & peace be upon him) said: 'No one should leave Makkah except by way of the Ka'ba.' "

754 - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنَّا قَالَتْ: حَاضَتَ صَفْقِيَّةً بَنْتِ حَيْيُ رَضِيَ اللَّهُ عَنَّا بعْدَمَا أَفَاتَتْ، قَالَتْ عَائِشَةُ: فَذَكَّرْتُ حُيْضُتَهَا لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "أَحَاجِسِنَا هِيَ". قَالَتْ: فَقُلْتُ: يَا رَسُولُ اللَّهِ، إِنِّي أَقْدَرَتْ أَفَاتَتُ وَطَافَتُ بَالْبَيْتِ، ثُمَّ حَاضَتْ بعْدَ الإفَاتَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "افْتَنِفْ." 754. It was related that Aisha said: "Safiyah bint Huyy began her menses after she had visited Arafat and circumambulated, so she mentioned this to the Messenger of God (prayers & peace be upon him) and he said: 'Is she going to delay us?' I said: 'O Messenger of God, she had already circumambulated the House upon returning from Arafat, then her menses began.' Then the Messenger of God (prayers & peace be upon him)
said: 'Then she should depart.'

755 - عن ابن عباس رضي الله عنهما قال: أمر الناس أن يكون آخر عهديهم بالبيت، إلا أنه خُفِق عن المرأة الخائض.

755. It was related that Ibn Abbas said: "The people were ordered to leave Makkah by way of the Ka'ba, exemption was given only to the menstruating women."

756 - عن ابن عباس رضي الله عنهما قال: كانوا يرون أن العمرة في أشهر الحاج من أفجر الفجور في الأرض، ويجعلون المحرم صفرًا، ويقولون: إذا بلغ الدّرّ، وعفا الآخر، وانسلخ صفر، حلّت العمرة من اعتبار. فقدم النبي ﷺ وأصحابه صbihة رابعة مُثْلِين بِالْحَجّ، فمارهم أن يجعلوا عمرة، فتعاظمت ذلك عندهم، فقالوا: يا رسول الله: أي الخِلْ؟ قال: «الخِلُ كَلِّمٌ».

756. It was related that Ibn Abbas said: "We regarded Umra during the month of Pilgrimage (in the days before Islam) as one of the greatest sins, so we used to interchange the months of Muharram for Safar and said: 'When the backs of the camels have healed and the month of Safar is over then Umra is permissible for any who wises to perform it.' When the Messenger of God (prayers & peace be upon him) and his Companions intended to perform Pilgrimage on the fourth he ordered them to intend Umra instead. It was something incomprehensible to them, so they asked: 'Are we free to put off our intention for pilgrimage completely?' He said: 'You are completely free to do so.'"
757. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) told a woman of the Helpers (al Ansar) named Umm Sinan: "What prevented you from performing the Pilgrimage with us?" She said: "So and so's father had only two camels, one was used by him and his son for the Pilgrimage and the other is used by our boy to carry water." He said: 'It would be sufficient for you to perform Umra in the month of Ramadan instead of the Pilgrimage with me.'


758. It was related that Abu Ishaq said: "I asked Zaid ibn Arqam: 'How many battles did you participate in with the Messenger of God (prayers & peace be upon him)?' He said: 'Seventeen.' He also said: 'The Messenger of God (prayers & peace be upon him) took part in nineteen battles, and he performed Pilgrimage once after his emigration, and that was his Farewell Pilgrimage.' Abu Ishaq said: 'One more while he was in Makkah.'"

759 - عن أنس رضي الله عنه: أن رسول الله ﷺ اعتنِم أربع عمرُ كلهم فى ذى القاعدَة إلا التيِّ مع حجته: عمرة من الحدِيبية - أو: زمن الحدِيبية - فى ذى القاعدَة، وعمرَة من العام المقبل فى ذى القاعدَة، وعمرَة من جِرارَة حيث قسم غنائم حنين في ذى القاعدَة، وعمرَة مع حجته.

759. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) performed Umra four times, all of which were in the month of Dhul Qada except for one which he combined with the Pilgrimage. He performed Umra from Al Huday-
biyah in the month of Dhul Qada, and in the following year in
the month of Dhul Qada, then he performed Umra from Ji'ran
where he had distributed the booty of Hunain in the month of
Dhul Qada, and then he performed Umra together with the Pil-
grimage."

760. It was related that Ibn Abbas said: "Mu'awiyah ibn Abu Suf-
yan told me: 'I cut the hair of the Messenger of God (prayers &
peace be upon him) with a blade when he was at Marwa' or 'I
saw him having his hair cut with a blade when he was at Mar-
wa.'"

761. It was related that Aisha said: "We set off with the Messenger
of God (prayers & peace be upon him) at the beginning of the
month of Dhul-Hijjah. The Messenger of God (prayers & peace
be upon him) said: 'Whoever wishes to intend Umra may do so
and whoever wishes to intend Pilgrimage may do so. And had
I not brought the sacrificial animals with me I would have in-
tended Umra.' Some of them intended Umra and some intended
Pilgrimage, and I was of those who intended Umra. Then I be-
gan menstruating before reaching Makkah and was menstruat-
ing until the day of Arafat. I complained to the Messenger of
God (prayers & peace be upon him) about it and he said: 'Give
up your Umra, untie and comb your hair and make your intention for Pilgrimage. I did so and when it was the night of Hasba The Prophet (Prayers & peace be upon him) sent Abd Al Rahman with me to Al-Tan‘im’." He let her ride behind him. And she intended Umra to replace the one she had given up. God completed her Pilgrimage and Umra and no sacrificial animal or fasting or charity was due upon her." And it was related that she also said: "O Messenger of God! The people are returning after having performed the two ceremonies, Pilgrimage and Umra, while I return with one ceremony of the Pilgrimage." It was said to her: "Wait until you purify yourself and then go to Al-Tan‘im and announce your intention for Umra. Then join at such and such a place, but it is according to your means or the hardships you endure."

762. It was related that Abd Allah Ibn Umar said: "Whenever the Messenger of God (prayers & peace be upon him) returned from a battle, Pilgrimage or Umra he used to repeat 'God is Great' three times at every level of the ground and then say 'There is no god but God, He is One and has no partner. All dominion is for Him, and all praise is for Him, and He is Omnipotent. We return repenting, worshipping, prostrating and praising our Lord. He has kept His promise and made His servant victorious, and He alone defeated all the tribes of the unbelievers.'"
763. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) halted his camel and prayed and Abd Allah ibn Umar prayed with him."

764. It was related that Nafi' said: "When Abd Allah ibn Umar returned from Pilgrimage or Umra he used to halt his camel upon the rocky groud of Dhul Hulaifa at the same place the Messenger of God (prayers & peace be upon him) had halted his cam-
el."

765. It was related that Abd Allah ibn Umar said that his father said: "The Messenger of God (prayers & peace be upon him) reached Dhul Hulaifa in the midst of the valley at the end of the night and it was said: 'This is blessed place.' Musa said: 'Salim halted his camel at the mosque where Abd Allah used to halt his camel in the same place the Messenger of God (prayers & peace be upon him) had halted his camel. It is upon lower ground than the mosque, which stands in the midst of the val-
ley, and it is between it and the place where the Messenger of God (prayers & peace be upon him) used to rest and pray.'"

766. It was related that Abu Huraira said: 'When God Almighty gave the Messenger of God (prayers & peace be upon him) victory over Makkah, he stood before the people and gave praise to God and said: 'Indeed God Almighty restrained the elephant from Makkah and subjected it to His Messenger and the believers, and it was inviolable to those before me and it was only made violable for me for one hour of one day, and it shall be for ever inviolable after me. Therefore do not hunt or cut the weeds from it, and if you find anything which has been lost it is not lawful for you to pick it up except by making public announcement of it. And for the one who is killed, his relatives are entitled to one of two things, to be paid blood money or retribution.' Abbas said: 'O Messenger of God, but we use lemon grass for our graves and in our homes.' The Messenger of God (prayers & peace be upon him) said: 'Except lemon grass.' Abu Shah, a man from Yemen, said: 'O Messenger of God, have that written for me.' The Messenger of God (prayers & peace be upon him) said: 'Write that for Abu Shah.' Walid
said: 'I asked al Auza'i: 'What did he mean by saying 'Have that written for me.'?' He said: 'The speech he had just heard from the Messenger of God (prayers & peace be upon him).'

767. It was related that Jabir said that he heard the Messenger of God (prayers & peace be upon him) say: "It is not lawful for any of you to carry weapons in Makkah."

768. It was related that Jabir ibn Abd Allah al Ansari said: "The Messenger of God (prayers & peace be upon him) entered Makkah - Qutaibah said 'He entered Makkah in the year of the Conquest' - wearing a black turban but not dressed in the garments of pilgrimage."

769. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) entered Makkah in the Year of the Conquest wearing a helmet and when he removed it a man came to him and said: 'Ibn Khatal is clinging to the covers of the Ka'ba.' He said: 'Kill him.' Malik confirmed that this was true."

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البيت هو؟ قال: "نعم". فقلت: قد لَم يُدخُلَكُ الْبَيْتُ؟ قال: "إن قومك قصرت بهم النفقة". فقلت: فما شأن بابه مرتفع؟ قال: "فعل ذلك قومك ليدخلوا من شاؤوا وينعموا من شاؤوا، ولولا أن قومك حديث عهدهم في الجاهلية، فأخاف أن تنكر قلوبهم، لنتَّظَرْتُ أن أدخِلَ الجَدْرُ في البيت، وأن أطْرِقَ بِالْأَرْضَ".

770. It was related that Aisha said: "I asked The Messenger of God (Prayers & peace be upon him) if the circular wall was a part of the Ka‘ba. He (Prayers & peace be upon him) replied: "Yes." I asked him: "Why did they not include it in the building of the Ka‘ba?" He said: "Your people ran short of funds?" I asked: "Why is its gate so high?" He replied: "Your people made it so to admit whoever they wished and to keep out whoever they wished. If your people had not been so close to the times before Islam and had I not been afraid that they would be disinclined, surely I would have included the wall inside the building of the Ka‘ba and I would have lowered its gate to ground level."

٧٧١ - عن عطاء قال: لما احترق البيت زمن يزيد بن عمرو حين غزاه أهل الشام، فكان من أمره ما كان، تركه ابن الزبير حتى قدم الناس الموسم يريد أن يِحْرِجُهُمَ - أو يُحْرِقْهُم - على أهل الشام، فلما صدر الناس قال: يا أباها الناس أشيروا على في الكعبة، أنقضوها ثم أبنى بناها، أو أصلح ما وهى منها؟ قال ابن عباس: فإني قد فَرِضَ لي رأى فيها، أرى أن يُصْلَحُ ما وهى منها، وتدعم بينا أسلم الناس عليه، وأحجاراً أسلم الناس عليها، وبعث عليها النبي صلى الله عليه وسلم. فقال ابن الزبير: لو كان أحدكم احترق بيت ما رضى حتى يُبْدِعَهُ، فكيف بيت ربك؟ إنه مستُحِيَّرُ بعَيْنَينَ، ثم عازم على أمرى. فلما مضى الثلاث أجمع رأى عليه أن ينقضى، ففتح مما في الناس أن ينزل بأول الناس يصعد فيه أمر من السماء، حتى صعد رجل، فألقي منه حجارة، فلما لم يره الناس أصابه شيء تابعوا فنقضوه حتى بلغوا به الأرض، فجعل ابن الزبير أعمدة فسر عليها السور حتى
It was related Ata' said: "During the time of Yazid ibn Mu'awiya the House was burnt when the people of al Sham were fighting there. So it was fated for it. Ibn Zubair waited until the people came to perform the Pilgrimage so that he could urge them to fight the people of al Sham. When they arrived he asked them: 'O people, tell me what to do about the Ka'ba. should I pull it down and rebuild it or should I repair the damage?' Ibn Abbas said: 'I believe you should only repair the damage and leave the House in which the people embraced Islam and which the Messenger of God (prayers & peace be upon him) raised himself. Ibn Zubair said: 'If any of your houses are burnt, you would not be satisfied until you had rebuilt it, so what then of the House of your Lord? I shall seek guidance from my Lord three times and then decide about it.' Then he sought guidance three times and determined to demolish it. The people feared that their might be met with affliction if they climbed it to demolish it until a man threw down one of its
stones, then they saw no affliction beset him and they joined him and pulled it down until it was levelled to the ground. Then Ibn Zubair set up pillars and draped it with curtains and then the walls were built and Ibn Zubair said: 'I heard Aisha say that the Messenger of God (prayers & peace be upon him) had said: 'If the people had not been so close to the days of ignorance, and had I the means to rebuild it, I would have enclosed it within five cubits from Hijr and I would have built a door by which the people could enter and a door by which they could exit.' So now I have the means and I do not fear any opposition.' Then he added on five cubits to it on the side of Hatim where the ancient foundations lay, and the people saw it and the wall was built upon those foundations. The length of the Ka'ba was eighteen cubits with the additional building. Then it was lengthened by ten cubits as well. Two doors were built, one for entrance and one for exit. When Ibn Zubair was killed, Hajjaj sent a letter to Abd Al Malik informing him of his death and telling him that Ibn Zubair had rebuilt upon the foundations which were verified by the people of Makkah. Abd Al Malik replied to him: 'We do not wish to censure Ibn Zubair in anything, retain whatever he has added to its length, and whatever he has added on the side of Hijr revert it to its foundation, and close the door he has opened.' So it was demolished in part and rebuilt on its foundations.'

772 - عن أبي قَرْعَةَ: أن عبد الملك بن مروان بينما هو يطوف بالبيت إذ قال: قاتل الله ابن الزبير حيث يكذب على أم المؤمنين، يقول: سمعتها تقول: قال رسول الله ﷺ: أها عنانشة، لولا حدَّن قومك بالكرف لنصب البيت حتى أزيد فيه من الحجر، فإن قومك فصَّروا في البناء. فقال الحارث بن عبد الله بن أبي ربيعة: لا تنقل هذا يا أمير المؤمنين، فأنا سمعت أم المؤمنين تحدث هذا. قال: لو كنت سمعته قبل أن أهدمه 425
772. It was related that that Abu Qaza'ah said: "When Abd al Malik ibn Marwan was circumambulating the Ka'ba he said: 'May God Almighty destroy Ibn Zubair for falsely attributing to Aisha that she said that the Messenger of God (prayers & peace be upon him) said: 'Aisha, if your people had not been so close to the days of ignorance I would have demolished the House and built on to it from the Hijr and pulled it down to its foundations.' Harith ibn Abu Rabi'a said: 'O Amir of the Believers, do not say that, for I heard the Mother of the Believers say that.' He said: 'Had I known that before I demolished it I would have left it the way Ibn Zubair built it.'"

773. It was related that Abd Allah ibn Zaid ibn Assem (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "Abraham avowed Makkah to be inviolable and invoked blessings upon those who dwell in it. I avow Makkah to be inviolable as Abraham avowed it to be inviolable, and I invoke twofold measure of blessings upon those who dwell in it."

774. It was related that Sa'd said that his father (may God be
pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "I proclaim that the land between the two plains of Madinah inviolable, its trees must not be felled nor its game killed." And he said: "Madinah is better for them if only they knew, whoever departs from it out of aversion God Almighty replaces him there with one who is better. And whoever remains there in spite of misfortune and adversity, I will intercede for him on the Day of Resurrection."

775. It was related that Amer ibn Sa'd said that Sa'd rode to his fortress in Al Aqiq and found there a servant felling the trees, or stripping off their foliage. He took everything away from him. When Sa'd returned the servant's masters came asking him for the man to be returned to them or for what he had taken from the man to be returned to them. He said: 'God forbid that I would return anything which the Messenger of God has given me as booty.' So he refused to give anything back to them.

776. It was related that Anas ibn Malik said that the Messenger of God said: "O God, bestow upon Madinah twice the blessings You bestowed upon Makkah."

777. — Ibn Ibrahim Al-Yami said upon his father's saying: He said: "You read the newspaper? What do you say about this message?"
777. It was related that Ali said: "We have nothing less than the Book of God and this inscription on paper from The Prophet (Prayers & peace be upon him) stating that Madinah is a sanctuary from the Mountain of Air to such and such a place, and whoever invents in apostasy or commits sin or gives refuge to such a one who invents in it, will be cursed by God, the angels and all people, and none of his compulsory or voluntary good deeds of worship will be accepted from him, and whoever takes as a friend, other than those who freed him, without their permission, such a one incurs the curse of God, the angels and all people, and none of his compulsory or voluntary deeds of worship will be accepted."

778. It was related that Abu Huraira said: "When the Messenger of God was given the fruit of the first harvest he said: 'O God, bestow blessings upon us in this our city, and in our fruits, and in our measurements, blessings upon blessings.' And he gave it to the youngest children there with him."
779. It was related that Abu Sa'id Maula al Mahri said: 'I went to Abu Sa'id al Khudri during the nights of Al Harrah and asked his advice about leaving Madinah. He complained that the prices there were too high and his family was large and he said he could not withstand the adversity of Madinah and its desolate country. He said: 'Woe to you, I do not advise you to leave, for I heard the Messenger of God say: 'Whoever endures the adversity of Madinah, if he is a Muslim, I will intercede for him on the Day of Resurrection.'

780. It was related that Aisha said: "When we arrived in Madinah it was an unhealthy and disagreeable place. Abu Bakr and Bilal both fell ill. When the Messenger of God saw his Companions unwell he said: 'O God, make Madinah as favorable to us as You made Makkah favourable or even more so. Make it healthy and bless us in its measurements and banish its fever to Al Juhfa.'"
781. It was related that Abu Huraira said that the Messenger of God said: "Angels stand guard at the approaches of Madinah so that neither plague nor the Antichist shall gain entry to it."

782. It was related that Abu Huraira said that the Messenger of God said: "There will come a time when the people will see a man invite his cousin and other relatives saying: 'Come to live where the life is cheaper and more bountiful, but Madinah will be better for them if only they knew. By Him in Whose Hand is my soul, whoever departs from his aversion of it God Almighty will replace him there with one who is better. Indeed, Madinah is as a furnace which spews out its impurities. And the Hour will not arrive until Madinah has spewed out its evil as furnace reduces the impurities from iron."

783. It was related that Abu Humaid said: "We arrived from Tabuk with The Prophet (Prayers & peace be upon him) and when we neared Madinah The Prophet (Prayers & peace be upon him) said: 'This is Tabah.'"
784. It was related that Sa'd said: "I heard The Prophet (Prayers & peace be upon him) say: 'No one plots against the people of Madinah but he will be dissolved as salt is dissolved in water."

785. It was related that Sufian Ibn Abu Zuhair said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Yemen will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating to Yemen, even though Madinah is better, if only they knew. And Sha'm will be conquered as well, and some people will migrate from Madinah and will urge their families and they will follow them in migrating, even though Madinah is better, if only they knew. And Iraq will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating, even though Madinah is better, if only they knew.'"

786. It was related that Abu Huraira said: "I heard the Messenger
of God (prayers & peace be upon him) say 'The people will leave Madinah although it will be in a better state, no one but the wild birds and the beasts of prey will abide in it, and the last ones to die will be two shepherds of the tribe of Muzania while driving their sheep towards Madinah, but they will find no one there. And when they reach the valley of Thaniyat-al-Wada, they will fall down dead upon their faces.'

787. It was related that Abu Huraira said that the Messenger of God said: "Between my house and my pulpit is a garden of the gardens of Paradise, and my pulpit is on the Fountain."

788. It was related that Anas ibn Malik said: "The Messenger of God looked at Uhud and said: 'Uhud is a mountain which loves us and we love it.'"

789. It was related that Abu Huraira said that the Prophet said: "Travel is for three mosques, my Mosque, the Sacred Mosque and Al Aqsa Mosque."

790. It was related that Abu Huraira said that the Messenger of God said: "One prayer in my Mosque is one thousand times
better than prayer in any other mosque except the Sacred
Mosque.'

791. It was related that Abu Salama ibn Abd Al Rahman said that
Abd Al Rahman ibn Abu Said al Khudri visited me and I asked
him: "Have you heard what your father said about the mosque
which is founded upon piety?" He replied: "My father said: 'I
went to visit The Messenger of God (prayers & peace be upon
him) at the house of one of his wives, and I asked him 'O Mes-
senger of God, which of the two mosques was founded upon
piety?'" He said that The Messenger of God (prayers & peace
be upon him) took a handful of pebbles and threw them at the
ground and said: 'It is your mosque, the Mosque of Madinah.'
He said: 'I said: 'I bear witness that I heard the same from your
father.'"

792. It was related that Ibn Umar said: "The Messenger of God
(prayers & peace be upon him) used to walk or ride to the
mosque of Quba'a and then pray there two Raka'at."
793. It was related that Ibn Umar used to come to the mosque of Quba'a every Saturday and he said: "I saw the Messenger of God come here every Saturday."
14. The Book of Marriage

794. It was related that Alqama said: "I was walking with Abd Allah at Mina when Uthman encountered him, he stopped there and spoke to him. Uthman said: 'O Abu Abd Al Rahman, let us find for you a young girl to marry.' He said: 'If you say so, the Messenger of God said: 'O young men, whoever among you can afford to support a wife then he should marry, for it keeps the eyes from glancing and prevents immorality, and whoever cannot afford to do so, then he should fast in order to control his desire.'"

795. It was related that Anas said: "Some of the Companions of the Messenger of God asked his wives about his personal deeds and actions, some among them saying: 'I shall not marry
women,' another said: 'I shall not eat meat' and another said: 'I shall not lie down to sleep.' " He gave praise and glory to God and said: "What is the matter with them that they say such things, while I pray and sleep as well, I fast and break my fast, and I marry women too? Whoever dislikes my Sunnah is not from me."

796. It was related that Sa'd ibn Abi Waqqas said: "Uthman ibn Muz'un vowed never to marry, but the Messenger of God forbade him to do so. And had he permitted him we would have had ourselves castrated."

797. It was related that Abd Allah ibn Amr said that the Messenger of God said: "The entire world is a bounty, but the best of bounties is the pious woman."

798. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You may marry a woman for four things; her wealth, her family, her beauty and her Religion. But marry the religious woman or you will lose."
799. It was related that Jabir ibn Abd Allah said: "Abd Allah died and left nine or seven daughters behind. I married a woman who had been married before, the Messenger of God asked me: 'O Jabir have you married?' I said: 'Yes.' He asked: 'A virgin or a woman previously married?' I said: 'O Messenger of God, one who was married before.' He said: 'Why did you not marry a young girl so you could play with her and she play with you? Or you could amuse her and she could amuse you?' I said: 'Abd Allah died and left nine or seven daughters behind, so I did not consider it right for me to marry one of their age, so I preferred to marry a woman who would care for them and teach them well.' The Messenger of God said: 'May God bless you.' Or he invoked good upon me."

800. It was related that when Uqba ibn Amer stood upon the pulpit he said that the Messenger of God said: "A believer is the brother of another believer, so it is unlawful for him to seek to outstrip his brother, and he should not make a proposal after his brother has proposed, unless his brother first gives up his proposal."
801. It was related that Abu Huraira said: 'A man went to the Messenger of God and said: 'I have married a woman of the Helpers (Al Ansar).' The Messenger of God asked: 'Did you take a glance at her, for there is something in the eyes of the Helpers?' He said: 'I did take a glance at her.' He asked: 'What dowry did you agree to give?' He said: 'Four ounces.' The Messenger of God said: 'Four ounces, are you going to mine silver from the side of this mountain? We have nothing to give you, but we can send you on an expedition whereby you may obtain spoils.' So he sent the man with the expedition to Banu Abs.'

802. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: 'A matron without a husband should not be given in marriage without her consent and a virgin should not be given in marriage until she agrees to it.' The people asked: 'O Messenger of God! How would we know if she has agreed?' He said: 'By her silence'.
803. It was related that Ibn Abbas said that the Messenger of God said: "A matron without a husband has more say concerning herself than her guardian, and a virgin must be consulted, and her silence is her consent."

804. It was related that Uqba ibn Amer said that the Messenger of God said: "The commitment most worthy of fulfillment is that by which sexual relations is lawful." It was related that Ibn Muthanna said: 'commitments.'

805. It was related that Aisha said: "I was a girl of six when the Prophet (Prayers & peace be upon him) married me, and I went his house at the age of nine. We went to Madinah and I became ill and my hair fell out. Umm Ruman, came to me as I played on a swing with my girlfriends. She summoned me and I went to her unaware of what she wanted. She held my hand and made me stand in the doorway of the house. I was out of breath and when I could breathe normally she took some wa-
ter and wiped my face and head with it. Then she took me into the house. I saw some women of the Helpers inside and they said: 'Congratulation and God's Blessing and good fortune upon you.' Then she left me with them and they washed my head and readied me and I was calmed. Then the Messenger of God came to me before noon and I was put in his charge.'

806. It was related that Anas said: "The Messenger of God set off on an expedition to Khaybar and we offered the dawn prayer at the crack of dawn. The Messenger of God and Abu Talha
mounted and rode and I sat behind Abu Talha. The Messenger of God rode down the narrow street in Khaybar so that my knee touched the leg of the Messenger of God. The waist wrapper of the Messenger of God slipped aside and I saw the fairness of the leg of the Messenger of God. When he entered the city he pronounced: 'God is Great, Khaybar is destroyed. And when we descend evil is the morning of those who are warned.' He repeated this three times. The people went out to their work and said: 'By God Mohammed has come.' Abd Al Aziz, or another of our Companions said: 'Mohammed and the army have come.' He said: 'We captured it by force and took prisoners of war. Then Dihya came and said: 'O Messenger of God, give me one of the girl prisoners.' He said: 'Go and take any girl.' He chose Safiyah the daughter of Huyayy. A man came to the Messenger of God and said: 'O Messenger of God, you have permitted Dihya to take Safiyah bint Huyayy, the chief of Quraizah and Al Nadir, while she should be for you alone.' He said: 'Bring him with her.' So he brought her with him and when the Messenger of God saw her he said: 'Choose any other woman of the prisoners for yourself.' He then freed her and married her. Thabit said: 'Abu Hamza, how much dowry did he give her?' He said: 'He freed her and then married her. On their return Umm Sulaim readied her and sent her to him at night, the Messenger of God came out as a bridegroom the next morning, and he said: 'Whoever has any food should bring it. So they spread out a cloth, and one man brought cheese, another brought dates, and another brought clarified butter, and so they made a mixture of these, and that was the wedding banquet of the Messenger of God.'
807. It was related that Abu Musa said that the Messenger of God said: "Whoever frees a slave woman and then marries her, he will be rewarded twice."

808. It was related that Ibn Umar said: "The Messenger of God forbade for a man give his daughter in marriage in exchange for the daughter of another man without the payment of either dowry."

809. It was related that Abd Allah ibn Mas'ud said: "We went on an expedition with the Messenger of God (prayers & peace be upon him) and we did not take our wives with us. We asked: 'Should we have ourselves castrated?' He prohibited us from doing so and then he gave us permission to contract a temporary marriage for a given term. Then Abd Allah recited: 'O you who believe, do not forbid the good things that God has permitted you, and do not commit excess, surely God does not love the excessive.' (Surah 5 verse 87)

810. It was related that Jabir ibn Abd Allah said: "We contracted
temporary marriage and gave a handful of dates and flour as a dowry during the lifetime of the Messenger of God and Abu Bakr, but Umar forbade it in the case of Amr ibn Hurairah."

811. It was related that Ali ibn Abu Talib said: "The Messenger of God forbade temporary marriages and the consumption of domestic asses on the Day of Khaybar."

812. It was related that Rabi' ibn Sabra said: "My father went on an expedition with the Messenger of God during the Conquest of Makkah, and we stayed there for fifteen days, so the Messenger of God permitted us to contract temporary marriages. I and another of my family went out and I was handsome while he was hideous. We each had a cloak, mine was worn out while my cousin's was new. When we reached the valley or heights of Makkah, we encountered a young woman who was as elegant as a long necked camel. We asked: 'May one of
us contract a temporary marriage with you?' She replied: 'What dowry will you give me?' We each spread out our cloaks and she looked at the two of us. My companion looked at her as she was glancing from a side and he said: 'This cloak is worn while mine is as new.' She said two or three times: 'There is nothing wrong with this old cloak.' So I contracted a temporary marriage with her and I did not break it until the Messenger of God declared it prohibited.'

813. It was related that Sabra al Juhanni said that his father said: "When I was with the Messenger of God he said: 'O people, I made temporary marriage permissible, but now God Almighty has prohibited it until the Day of Resurrection. So whoever has made such a contract should annul it and do not take back anything you have given to her.'"

814. It was related that Nubaih ibn Wahb said: Umar ibn Ubaid Allah intended for Talha ibn Umar to marry the daughter of Shaibah ibn Jubair, so he sent a message to Aban ibn Uthman inviting him to attend the marriage, he was at that time the Amir of the Pilgrimage. I heard Uthman ibn Affan say: 'The Messenger of God said: 'One who is in a state of pilgrimage may not marry, or arrange the marriage for another person, nor should
815. It was related that Ibn Abbas said: "The Messenger of God married Maimuna while he was in a state of pilgrimage."

816. It was related that Yazid ibn Al Asamm said: "Maimuna bint al Harith said: 'The Messenger of God married her after he had gone out of his state of pilgrimage.' He also said: 'She was my maternal aunt and the maternal aunt of Ibn Abbas.'"

817. It was related that Abu Huraira said that the Messenger of God said: "It is not permissible to marry a woman and her paternal aunt, nor a woman and her maternal aunt."

818. It was related that Abu Salama ibn Abd al Rahman said: "I asked Aisha, the wife of the Messenger of God (prayers & peace be upon him): 'How much dowry did the Messenger of God give?' She replied: 'Twelve ounces and one nash.' She asked: 'Do you know what a nash is?' I said: 'No.' She said: 'It is
half an ounce, with is equivalent to five hundred Dirhams, and that was the dowry which the Messenger of God gave his wives.'

819 - عن أنس بن مالك رضي الله عنه: أن النبي ﷺ رأى علي عبد الرحمن بن عوف رضي الله عنه أثر صفرة. فقال: 'ما هذا؟' قال: يا رسول الله، إنني تزوجت امرأة على ورز نواة من ذهب، قال: 'فبارك الله لك، أولم ولدشتاً'.

819. It was related that Anas ibn Malik said: 'The Messenger of God noticed traces of saffron upon Abd al Rahman ibn Auf and asked: 'What is this?' He said: 'O Messenger of God, I have married a woman and given her the weight of a date stone of gold.' He said: 'May God Almighty bless you! Have a wedding banquet, even if you have only one sheep.'

820. It was related that Sahl ibn Sa'd al Sa'idi said: "A woman came to the Messenger of God (Prayers & peace be upon him) and said: 'O Messenger of God I have come to offer myself to you in marriage.' The Messenger of God glanced at her and looked down. When the woman perceived that he was not resolved towards her she sat down. One of his Companions rose up and said to him: 'O Messenger of God! If you do not wish to marry her then let me marry her.' He (Prayers & peace be upon him) said: 'Do you have anything to give?' The man said: 'No, by God, O Messenger of God, I have nothing.' The Messenger of God (Prayers & peace be upon him) said: 'Go to your people and see if you can find anything.' The man went and came back and said: 'By God I have found nothing.' So the Messenger of God told him: 'Go and find even an iron ring.' So he went and returned and said: 'O Messenger of God, by God, I found nothing, not even an iron ring, but here is my waist wrapper and I will give her half of it.' He had no upper garment. The Prophet (Prayers & peace be upon him) said: 'What will she do with your waist sheet? If you wear it, nothing will cover her, and if she wears it nothing will cover you.' So he sat down and after some time he got up to go. When the Messenger of God (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'."

821 - عن عائشة رضي الله عنها قالت: كنت أغار على اللاتي وَهِيْنَ أَنفَسْهُنَّ لِرُسُولِ اللَّهِ ﷺ، وأقَامُونَ: [ أ ] وَعَهِبُ الْمَرَأةِ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: "بَرْجُيَ مِنْ نَشَأَ مَنْهِيْنَ وَتَوَلَّى إِلَيْكَ مِنْ نَشَاءٍ وَمِنْ أَبْعَثْتُ مَنْ عَرَّبَتْ [ الأَحَزَابٍ: 51]." فَقَالَتْ: قَلْتُ: وَاللَّهُ مَا أَرَى رَبِّكَ إِلَّا يُسِارَعُ لَكِ فِي هَوَاكَ.
821. It was related that Aisha said: "I used to feel jealous of the women who came and offered themselves in marriage to the Messenger of God, and said: 'How can a woman offer herself in marriage?' Then God Almighty revealed: 'You may put off any of them as you please, and you may receive any of them who you please, and if you seek any whom you had set aside, there is no blame on you. So it is more likely that they will be comforted and not grieve, and every one of them will be well pleased with what you give her. And God knows all that is in your hearts, and God is All-Knowing, All-Forbearing.' I said: 'By God, I seems to me that your Lord does not delay in fulfilling your wishes.'"

822. It was related that Aisha said: "The Messenger of God married me in the month of Shawwal and held my wedding in the month of Shawwal, so which of the wives of the Messenger of God were preferred more than me?" It was said: 'Aisha preferred her lady friends to have their wedding in the month of Shawwal.'

823. It was related that Anas ibn Malik said: "The Messenger of God did not hold a better wedding banquet for any of his wives than the one he held for Zainab." When Thabit al Bana-ni asked: "What did he offer at her banquet?" he said: 'He fed
them bread and meat until they left from their own will."


It was related that Anas ibn Malik said: "The Messenger of God married and held the wedding for his wife, so my mother Umm Sulaim prepared a mixture of dates, butter and dried yo-
ghurt and put it in a jar and said: 'Anas, take this to the Messenger of God and tell him, O Messenger of God, my mother sends me to you with her greetings and says that this is a humble gift from us to you.' I took it to the Messenger of God and I said: 'My mother sends me to you with her greetings and says that this is a humble gift from us to you, O Messenger of God.' He said: 'Put it down here.' Then he ordered me to invite so and so and some other men whom he named, and to invite whomever I would meet. I invited those who he had named and everyone I met. It was asked: 'How many attended?' He said: 'About three hundred.' The Messenger of God asked: 'O Anas, fetch the jar for me.' The house became crowded with people to the point that the Messenger of God had to say: 'Sit in circles of tens people, and each one should eat from what is in front of him.' They began to eat until they had their fill. One group left and another came in, until they all had eaten. When all of them had finished their meals, he said to me: 'O Anas, clear it away.' He said: 'I did so, and it seemed that what I cleared away was more than what had been put down.' Some of them remained there in the house of the Messenger of God talking, while the Messenger of God sat and his wife sat facing the wall. This bothered the Messenger of God and he went out and greeted his wives. Then he returned and entered his dwelling place. When the guests saw the Messenger of God had returned, they thought they had troubled him. He said: 'They left hurriedly, then the Messenger of God drew a curtain and went in. I was sitting in his dwelling place and he stayed a short while, then he came to me and he was reciting the Verses: 'O you who believe! Do not enter the Prophet's houses, unless you have been invited for a meal, not staying wait for the meal time, but if you are invited, then enter, and when you have had the meal leave promptly, not lingering to engage in familiar
talk, for such behaviour is an annoyance to the Prophet, and
he is shy of saying anything to you, but God does not hold
back from the Truth. And when you ask his wives for some-
ting, ask them from behind a curtain, that is more pure for
your hearts and their hearts. And it is not for you to annoy the
Messenger of God, nor is it permissible for you to marry his
wives after him ever, surely this, in the sight of God, is a grie-
vous thing.' (Surah 33 verse 53) And thereafter the wives of
the Messenger of God went into seclusion."

825. It was related that Nafi' said that Ibn Umar said that the
Prophet used to say: "If your brother invites you to a wedding
or invites you to attend another occasion, you should ac-
cept."

826. It was related that Abu Huraria said that the Messenger of
God said: "If any of you is invited you should accept, and if
you are fasting, you should continue, and if you are not fasting
you should eat."

827. It was related that Abu Huraira said that the Prophet said:
"The worst kind of invitation is the invitation for a banquet,
the people who need its food are not invited, and only those
who do not need it are invited. And the one who does not accept the invitation to it has disobeyed God and His Messenger."

828. It was related that Ibn Abbas said that the Messenger of God said: "When any of you intends to be intimate with his wife, he should first say: 'In the Name of God, O God, protect us from Satan and ward Satan away from that which You bestow upon us.' And if He has decreed a child for them, Satan will never be able to harm him."

829. It was related that Ibn al Munkadr said that he heard Jabir say: "The Jews used to say: 'If a man is intimate with his wife upon her back, the child will have squinted eyes.' Then the verse: 'Your wives are a tillage for you, so approach your tillage in any manner you please, but forward good deeds for yourselves and fear God, and know that you will certainly meet Him. And give glad tidings to the believers.' (Surah 2 verse 223)."

830. It was related that Abu Hurairra said that the Messenger of
God said: "If a man calls his wife to his bed and she refuses so that he sleeps angry with her, the angels will curse her until the morning."

831. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "The most evil of people in the sight of God on the Day of Judgment is the man who approaches his wife and she comes to him, and then he does not respect her privacy by disclosing it."
833. It was related that Abu Sa'id al Khudri said: "When coitus interruptus was mentioned to the Prophet." He asked: "Why do you do it?" They said: "The wife of one man is suckling a child and when he is intimate with her he does not wish her to conceive, another man has a slave girl and when he is intimate with her he does not wish her to conceive.' The Prophet said: 'There is no harm for you in not doing so, for what is ordained will be.' Ibn Aun said: 'I related this to Al Hasan and he said: 'By God, it seems he rebuked them for it.'"

834. It was related that Jabir ibn Abd Allah said: "A man asked the Prophet: 'I have a slave girl and I perform coitus interruptus with her.' The Messenger of God said: 'That does not prevent anything that God has willed.' The man returned and said: 'O Messenger of God, the slave girl I mentioned to you, has become pregnant.' So the Messenger of God said: 'I am the servant of God and His Messenger.'"
835. It was related that Judama bint Wahb al Asadiyyah said that she heard the Messenger of God say: "I had intended to forbid intimacy with nursing mothers until I saw that the Romans and Persians do so without detriment to their children."

836. It was related that Abu Darda' said that the Messenger of God said that he encountered a woman who was heavily pregnant standing at the entrance of a tent, so he asked: "Does he intend to be intimate with her?" They said: "Yes." The Messenger of God said: "I will curse him with a curse that will accompany him to his grave. How can he possess him while it is not lawful for him, and how can he take him as a servant while it is not lawful for him?"

837. It was related that Abu Sa'id al Khudri said: "At the Battle of Hunain the Messenger of God despatched a force to Autas and met the enemy and fought with them. After vanquishing them they took prisoners of war and the Companions of the Messenger of God refrained from intimacy with the captive women because their husbands were unbelievers. Then God
Almighty revealed: 'And all married women except what your right hands possess...' (Surah 4 verse 24)."

838 - عن أنس رضي الله عنه قال: كان للنبي نعمة نسومة، فكان إذا قسم بيتهن لا ينتهى إلى المرأة الأولى إلا في نع، فكان يجتمعن في كل ليلة في بيت النبي صلى الله عليه وسلم، وكأنه يأتيهن، فكان في بيت عائشة فجاءت زينب، فلم يبدل إليها، فقالت: هذه زينب، فكشفت النبي صلى الله عليه وسلم يدها فتفقاوتا حتى استخفتما، وأقيمت الصلاة، فمر أبو بكر رضي الله عنه على ذلك فسمع أصواتهنما، فقال: اخرج يا رسول الله إلى الصلاة واحث في أئمةهن القرآن على الرتاب، فخرج النبي صلى الله عليه وسلم، فقالت عائشة: الآن قضى النبي صلى الله عليه وسلم صلاته، فيجيء أبو بكر رضي الله عنه ويفعل، فلما قضى النبي صلى الله عليه وسلم صلاته أتاه أبو بكر فقال لها: قولاً شديداً، وقال: أقضين هذا؟

838. It was related that Anas said: "The Messenger of God had nine wives and he shared his time between them, so the turn of the first wife came every ninth day. They used to gather together in the dwelling place of the wife with whom he would stay. Once in Aisha's house on her night while Zainab was present, he put his hand towards her, so Aisha said: 'That is Zainab.' And the Messenger of God drew back his hand. An argument ensued between the two of them until their voices were raised at the time of the call to prayer. Then Abu Bakr passed by and hearing the voices said: 'O Messenger of God, come to pray and throw dust in their mouths.' So the Prophet left. Aisha said: 'When the Messenger of God used to complete his prayer Abu Bakr used to pass by like that. So when the Messenger of God had completed his prayer Abu Bakr came by and spoke to her sternly saying: 'Is this how you behave? "

839 - عن أنس بنت هلال رضي الله عنها أن رسول الله صلى الله عليه وسلم نزعت أم سلمة أقام عندها ثلاثاً، وقال: إنه ليس بك على أهلك هوا، إذ سمعت سبعت لك، وإن سمعت لك
839. It was related that Umm Salama said: "When the Messenger of God married me he stayed with me for three nights and said: 'Your husband is not lacking in his esteem for you, if you wish I can stay with you for a week, but in that case, I shall have to stay with all my wives for a week.'"

840. It was related that Anas ibn Malik said: "Whoever is already married and marries a virgin should stay with her for seven nights, but whoever has a virgin as his wife and then marries a woman who was married before, he should stay with her for three nights." Khalid said: "Had I said that could be attributed to the Messenger of God, I would be speaking truthfully, but he said: 'It is the tradition.'"

841. It was related that Aisha said: "I never saw any woman kinder towards me than Sauda bint Zam'a. I hoped to emulate her in her compassion." When she grew old she gave her day with the Messenger of God to Aisha. She said: "I have given my day with you to Aisha." So the Messenger of God spent two days with Aisha, her own day and Sauda's day.
842. It was related that Ata' said: "We attended the funeral of Maimuna bint Sarif with Ibn Abbas and he said: 'This is the wife of the Messenger of God, so do not shake her when you carry her bier, be gentlehanded, the Messenger of God had nine wives, and he shared his time between eight of them, but one did not take a day.' Ata' said: 'That was Safiyya bint Huyayy ibn Akhtab.'" (the narrator is mistaken, in fact it was Sauda bint Zam'a who had given her day to Aisha.)

843. It was related that Jabir said: "The Messenger of God saw a woman and then went to his wife Zainab while she was tanning leather and was intimate with her. Then he went to his Companions and said: 'A woman comes and goes in the mien of a devil, so when any of you sees a woman, he should go to his wife, for that will assuage what is stirred within his heart.'"

844. It was related that Ata' said: "If a woman is fearful of Allah, she takes herself to her husband, and if she is the opposite, she only wishes for him. If a woman's husband is with his brother, he should come to his wife, and if he is away from her, she should come to him. If a woman's husband is away from her, she should stay where he is, and if he is close to her, she should come to him. If a woman is visited by her husband, she should visit him, and if she is visited by her husband, she should visit him. If a woman's husband is away from her, she should stay where he is, and if he is close to her, she should come to him."
844. It was related that Abu Huraira said that the Messenger of God said: "Whoever believes in God and the Hereafter should either speak well of any matter he sees or keep silent. Be kind towards women, for women are created of a rib, its most crooked part is its uppermost, if you try to straighten it out you will break it, and if you leave it it will remain crooked. So be kind towards women."

845. It was related that Abu Huraira said that the Messenger of God said: "A believing man should not detest a believing woman, and if he dislikes her for one part of her nature, she may please him for another."

846. It was related that Hammam ibn Munabbih said: "Of the Hadith which Abu Huraira related to us from the Messenger of God is that the Messenger of God said: 'Had it not been for the Children of Israel, food would never have spoiled, and meat would never have rotted, and had it not been for Eve, women would never have behaved unfaithfully towards their husbands.'"
847. It was related that Jabir ibn Abd Allah said: "We went on an expedition with the Messenger of God, and when we returned I urged my camel on because it was lagging behind. I encountered a rider who came up from behind me and he prodded it with his metal tipped stick. My camel surged forward like the swiftest of beasts. I turned my face and saw the Messenger of God, he said: 'O Jabir, why are you hurrying?' I said: 'O Messenger of God, I am newly married.' He said: 'Have you married a virgin or a woman who was married before?' I said: 'To a woman married before.' He said: 'Why did you not marry a young girl so that you could amuse her and she could amuse you?' Then when we reached Madinah and were almost entering it he said: 'Wait until we enter by night so that the woman with untidy hair may comb it, and the woman who husband has been away may beautify herself, and when you enter you will enjoy your arrival."
15. The Book of Divorce

848. It was related that Nafi’ said that Ibn Umar divorced his wife while she was menstruating. Umar asked The Prophet (prayers & peace be upon him) about it. He ordered him to take her back and keep her until she is clean and then to wait until she has her next period and then becomes clean, after that he may divorce her without being intimate with her, and that is the proscribed period of waiting decreed by God for women who you intend to divorce." When Ibn Umar was asked about the one who divorces his wife while she is menstruating, he said: "If you pronounced the divorce once or twice, the Messenger of God (prayers & peace be upon him) ordered that he takes her back and then waits until she has a second menses, and then waits until she purifies herself and then divorces her without having been intimate with her, and if you have pronounced the divorce three times you have disobeyed your Lord in what He has commanded you regarding divorcing your wife. Then what is between you and her is severed."
849. It was related that Ibn Sirin said: "I spent twenty years speaking about someone I do not accuse saying that Ibn Umar pronounced divorce to his wife three times while she was menstruating. He was ordered to take her back. I did not blame them nor accepted the Hadith until I met Abu Ghallab Yunus ibn Jubair al Bahili, who was reliable, and he told me that he had asked Ibn Umar about it, and he told him that he had divorced his wife once while she was menstruating, but he had been ordered to take her back. I asked: 'Was it counted as one?' He said: 'Do you take me to be hopeless or stupid?'"

850. It was related that Ibn Abbas said: "In the time of the Messenger of God (prayers & peace be upon him) and Abu Bakr after him, and for two years during the time of Umar, divorces were pronounced three times and counted as once. Then Umar ibn al Khattab said: 'The people hasten in a matter in which they should not hasten and should be rational. Should we subject them to what they say?' Then he subjected them to that."
851. It was related that Aisha said: "Rifa'a al Qurazi divorced his wife irrevocably. Then she married Abd Al Rahman ibn al Zubair. She went to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God! Rifa'a divorced me irrevocably, after him I married Abd Al Rahman ibn Al Zubair who turned out to be impotent.' The Messenger of God (prayers & peace be upon him) smiled and said: 'Do you wish to return to Rafa'a? No, you cannot do so until you and Abd Al Rahman consummate your marriage.' Abu Bakr was sitting with the Messenger of God (prayers & peace be upon him) while Khalid ibn Sa'id ibn al As was sitting at the door of the chamber awaiting permission to enter. So Khalid called: 'O Abu Bakr! Would you not rebuke that woman for what she says out loud before the Messenger of God?" 

852. It was related that Ibn Abbas said: "If a man swears to forsake his wife, that is just an oath which he may negate by means of charity or some other way." And he said: "There is an ideal for
you in the Messenger of God."

853. It was related that Aisha said: "The Prophet (prayers & peace be upon him) used to stay with Zainab, the daughter of Jahsh, and drink honey there. So Hafsa and I agreed that if he came to either of us we would say to him: 'It seems you have been eating a bad smelling gum, as I smell the smell of that gum upon you.' So when he entered upon one of them she said that. He said: 'No, but I was eating honey in the house of Zainab bint Jahsh, and I shall never take it again.' So God Almighty revealed: 'Why do you prohibit what God has made lawful to you...If you both repent to God.' This was concerning Aisha and Hafsa. 'And when the Prophet confided a matter to one of his wives...' (Surah 66 verse 1-3). This is because he said: 'But I have eaten honey.'"
854. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was partial to honey and sweets and he used to complete the afternoon prayer and then visit his wives and stay with one of them. Once he went to Hafsa and stayed with her longer than usual. I asked why. I was told that a lady from her people had given her a skin filled with honey as a gift, and that she had made a syrup from it and offered it to the Messenger of God (Prayers & peace be upon him) to drink. I said: 'By God, we will play a trick on him.' So I said to Sauda and said: 'When he (Prayers & peace be upon him) comes to you say: 'Have you taken a bad smelling gum?' He will say: 'No.' Then say: 'What then is that bad smell which I smell upon you? Because the Messenger of God (prayers & peace be upon him) disliked any bad smell to be found upon him.' He will say: 'It is the honey drink which Hafsa made for me.' Then say: 'Perhaps the bees of that honey sucked the juices of the gum tree.' And I will say the same thing and you Safiyya say the same. Later Sauda said: 'By The One Who there is no god but Him, as soon as he came to the door I said what
you had told me to say because I feared you.' When the Messenger of God (Prayers & peace be upon him) came near Sauda she said to him: 'O Messenger of God! Have you taken a bad smelling gum?' He said: 'No.' She said: 'Then what is that bad smell I smell upon you?' He said: 'Hafsa made me a honey syrup to drink.' She said: 'Perhaps its bees had sucked the juices of the gum tree.' When he came to me I said the same, and when he went to Safiyya she said the same. And when the Prophet (Prayers & peace be upon him) went the next time to Hafsa she said: 'O Messenger of God! Shall I give you more of that syrup?' He said: 'I do not need it.' Sauda said: 'Praise be to God, by God, we have deprived him of it.' I said to her: 'Keep quiet.'"
855. It was related that Jabir ibn Abd Allah said: "Abu Bakr came seeking permission to see the Messenger of God (prayers & peace be upon him), and he found a group of people sitting at his door who had not been granted permission to see him." He said: "Permission was granted to Abu Bakr and he entered. Umar came and he was also granted permission. When he entered he found The Prophet (prayers & peace be upon him) sitting silently with his wives around him. So Umar said: 'I have to say something to make the Prophet laugh.' So he said: 'O Messenger of God, when the daughter of Kharija (his wife) asked me for some money I nearly broke her neck.' Then the Messenger of God (prayers & peace be upon him) laughed and said: 'And these around me are asking me for money.' Then Abu Bakr went over to Aisha and slapped her neck, and so did Umar go over to Hafsa and slapped her neck, while they both said: 'How dare you ask The Messenger of God (prayers & peace be upon him) for something he does not have.' They said: 'By God, we will never ask The Messenger of God (prayers & peace be upon him) for anything he does not have.' So he (Prayers & peace be upon him) stayed apart from his wives for a period of one month or twenty-nine days. Then the verse was revealed: 'O Prophet, say to your wives: 'If you desire the life of this world and its adornment, then come and I will make for you provision and set you free in kindness, * but if you seek God and His Messenger, and the home of the Hereafter, surely God has prepared for those who do good among you a great reward.' (Surah 33 verse 28-29) He said: 'He went back to Aisha first and said: 'O Aisha, I want to make an offer to you, and I would like you to think about it and not to hasten, and you should consult your parents first.' She said: 'O
Messenger of God, what is it?' So he recited the verse to her. So she said: 'I consult my parents about you, O Messenger of God? But I choose God and His Messenger and the Hereafter, and I ask you not to tell any of your wives about what I just said.' He said: 'If any of them asks me I have to tell her. Because God Almighty did not send me to cause difficulty, but He sent me to guide and to facilitate.' "

856. It was related that Masruq said: "I would not worry if I gave my wife the opportunity to choose, once, or a hundred times, or a thousand times, after she had chosen me. I asked Aisha and she said: 'The Messenger of God (prayers & peace be upon him) gave us the choice, would you call that divorce?" "

857 - عن عبد الله بن عباس رضى الله عنهما قال: مكثتُ سنةً وانا أريد أن أسألُ عمر بن الخطاب رضى الله عنه عن آية، فما أستطيع أن أسأله هيبةً له، حتى خرج حاجًا فخرجت معه، فلمما رجع فكنا ببعض الطريق، عدل إلى الأرك لحاجة له، فوقفت له حيث فرغ ثم سرت معه، فسكتُ. يا أمير المؤمنين، من اللسان تظاهرنا على رسول الله ﷺ من أرواحه؟ فقال: تلك خفصه وعاشت، قال: فقلت له: والله إن كنت لأريد أن أسألك عن هذه منذ سنة، فما أستطيع هيبةً لك. قال: فلا تفعل، ما ظننت أن عندى من علم فسلني عنه، فإن كنت أعلمه أخبرتك. قال: وقال عمر: والله إن كنت في الجاهلية ما نعد ننساء أمراً، حتى أنزل الله تعالى فيهن ما أنزل، وقسم لهن ما قسم، قال: فبينما أنا في أمرٍ أتترُ، إذ قالت لي أمرأتي: لست صنعت كذا وكذا، فقلت لها: ومالك أنت ولما هنها، وما تكلفت في أمر أريد؟ فقلت لها: عجبًا لك يا ابن
الخطاب، لما تريد أن تراجع أنت، وإن أبتلك لتراجع رسول الله ﷺ حتى يظل يومه غضبان. قال عمر: فأخذ رداء، ثم أخرج مكاني حتى أدخل على حفصة، فقلت لها: يا بنتي، إنك لتراجعين رسول الله ﷺ حتى يظل يومك غضبان؟ فقالت حفصة: والله إنا لنراجعه، فقالت: تعلمين أن أهذرك عقوبة الله عز وجل وغضب رسوله ﷺ، يا بنتي، لا تغفَّلَنِكُمُ هذه التي قد أعجبها حسنا، وحب رسول الله ﷺ إياها. ثم خرجت حتى أدخل على أم سلمة لقرابتي منها، فكلمتها، فقالت لي أم سلمة: عجبآ لك يا ابن الخطاب، قد دخلت في كل شيء حتى تخبره أن تدخلا بين رسول الله ﷺ وبين أرواجه؟ قال: فأخذتني أخذا كسرتني عن بعض ما كنت أجد، فخرجت من ضعاها، وكان لي صاحب من الأنصار إذا غبت أثاني بالخبر، وإذا غاب كنت آتيه بالخبر، ونحن حينئذ تتحوَّلُون ملكا من ملوك غسان، ذكر لنا أنه يريد أن يسبر إليها، فقد امتنعت صدورنا منه. فأتي صاحبي الأنصار يدق الباب وقال: افتح افتح، فقلت: جاء الغسان؟ فقال: أشذ من ذلك، اعتزل رسول الله ﷺ أرواجه. فقال: رغم أنف حفصة وعايشة، ثم أخذ نوبي فأخرج حتى جئت، فإذا رسول الله ﷺ أسود على رأس الدرجة، فقالت: هذا عمر، فأذن لي. قال عمر: فقَفَصَصَتْ على رسول الله ﷺ هذا الحديث، فلما بلغت حديث أم سلمة بسَمَّر رسول الله ﷺ، وإن له حصير ما بينه وبينه شيء، وتحت رأسه وسادة من أدء حصوله ليف، وإن عند رجله شروطاً مصرباً، وعند رأسه أهذا معلقة، فرايت أثر الخصر في جنبُ رسول الله ﷺ ففكبت، فقال: يا بيك بك يا عمر? فقلت: يا رسول الله، إن كسرى وقوي فيما هما فيه، وأنت رسول الله. فقال رسول الله ﷺ: أما ترضى أن تكون لهما الدنيا ولَلَّ أُخَرِ؟

857. It was related that Abd Allah Ibn Abbas said: "For a whole year I had the desire to ask Umar ibn Al Khattab about a Verse but I did not ask him because of my high regard for him. When he went to perform Pilgrimage I went along with him and upon
our return journey Umar went aside to answer the call of nature by the Arak trees. I waited until he had finished and then I went on with him and asked him. 'O Amir of the Believers! Who were the two who aided one another against the Messenger of God?' He said: 'They were Hafsa and Aisha.' Then I said to him: 'By God, I wanted to ask you about this a year ago, but I could not do so due to my high regard for you.' Umar said: 'Do not refrain from asking me anything about which you think I have knowledge, and if I know I will tell you.' Then Umar added: 'By God, before Islam, we had no regard for women until God revealed what He has revealed regarding them and assigned for them what He has assigned. Once while I was contemplating a certain matter, my wife said: 'I think you should do so-and-so.' So I said to her: 'Who do you think you are to give an opinion on this matter? Why are you interfering in my affairs?' She said: How strange you are, O son of Al Khattab! You do not accept for anyone to argue with you while your daughter argues with The Messenger of God (prayers & peace be upon him) until she upsets him for the whole day!' Umar said: 'I got dressed and went to Hafsa and said to her: 'O my daughter! Do you argue with The Messenger of God (prayers & peace be upon him) until you have upset him for the whole day?' Hafsa said: 'By God, we do argue with him.' Umar said: 'Then I warn you of the punishment of God and the anger of His Messenger, O my daughter! Do not be misled by the one who is proud of her beauty and of the love of The Messenger of God (prayers & peace be upon him) for her.' Then I went out to Umm Salama being my relative, and I talked to her. She said: 'How strange you are, O son of Al Khattab! You interfere in every matter, and now you interfere between The Messenger of God (prayers & peace be upon him) and his wives!' By God, I was so stunned by her
words that my anger subsided. I left her, and I used to have a friend from the Helpers (Al Ansar) who brought me news when I was away and I brought him news if he was away. In those days we were afraid of one of the kings of Ghassan. We heard that he intended to move and attack us, so we were fearful. So my friend from the Helpers (Al Ansar) came and knocked at my door saying: 'Open Open!' I said: 'Has the king of Ghassan come?' He said: 'No, but something worse has happened. The Messenger of God (prayers & peace be upon him) has secluded himself away from his wives.' I said: 'In spite of Aisha and Hafsa.' Then I dressed and went to the house of the Messenger of God, and in a small room which was accessed by a ladder, a black servant of the Messenger of God (prayers & peace be upon him) was upon the first step. I said to him: 'This is Umar.' Then permission to enter was granted me and I related the story to the Messenger of God (prayers & peace be upon him). Until when I reached what Umm Salama had said, the Messenger of God (prayers & peace be upon him) smiled as he lay on a mat made of palm tree leaves with nothing between him and the mat. Beneath his head was a leather pillow stuffed with palm fibre and the leaves of a saut tree were piled at his feet, and above his head hung a few water skins. I saw the marks of the mat imprinted on the side of the Messenger of God (prayers & peace be upon him), so I wept. He said: 'O Umar, why are you weeping?' I said: 'O Messenger of God, Caesar and Khosrau are leading a life of luxury while you, the Messenger of God are living in this condition.' The Messenger of God (prayers & peace be upon him) said: 'Are you not content that the enjoyment of the life of this world is for them but for you is the Hereafter?"
16- The Book of the Period of Waiting for Divorcees or Widows

858. It was related that Ubaid Allah ibn Abd Allah ibn Utba said: "My father wrote a letter to Umar ibn Abd Allah ibn al Arqam al Zuhri asking him to go to Subai'ah bint al Harith al Aslamiyya to ask her about what the Messenger of God (prayers & peace be upon him) had told her. Umar ibn Abd Allah replied to Abd Allah ibn Utba saying that Subai'ah had said: 'I was married to Sa'd ibn Khaul of Amer ibn Lu'ayy, who had participated in the Battle of Badr, and he died at the time of the Farewell Pilgrimage while I was pregnant. Soon after that I gave birth to a child and when I had recovered from par-
turition I beautified myself to receive proposals of marriage. Abu al Sanabil ibn Ba'kak came to me and said: 'I see you have beautified yourself, do you intend to marry? By God, you may not marry before four months and ten days pass.' So I put on my outer garment and went to the Messenger of God (prayers & peace be upon him) in the evening and asked him regarding it. The Messenger of God (prayers & peace be upon him) said that I may marry after the birth of the child if I wished.' Ibn Shihab said: 'I saw nothing wrong in her marrying after giving birth to a child even if she is still bleeding, but her husband should not approach her until she purifies herself.' "

859. It was related that Jabir ibn Abd Allah said: "My maternal aunt was divorced and she wanted to pick her dates. A man reprimanded her for going outside, so she went to the Messenger of God (prayers & peace be upon him) and he said: 'You may go out to pick your dates from your trees, and you may give in charity or perform some other kindness'."

860. It was related that Fatima bint Qais said that she asked: "O Messenger of God, my husband has pronounced divorce to me three times and I fear that I may suffer." He said: "Move to another dwelling place." So I moved.
861. It was related that Fatima bint Qais said: "I was married to Abu Amr ibn Hafs ibn al Mughira and he pronounced divorce to me three times, so I went the Messenger of God (prayers & peace be upon him) to ask him about leaving my house. He ordered me to move to the house of Ibn Umm Maktum who was blind." Marwan refuted that the divorcee may leave her house. Urwa said: "Aisha rejected what Fatima bint Qais related."

862. It was related that Fatima bint Qais said: "My husband pronounced divorce to me three times and the Messenger of God (prayers & peace be upon him) made no provision for my maintenance and dwelling place. The Messenger of God (prayers & peace be upon him) said: 'When your period of waiting is complete, inform me.' So I informed him. Mu'awiya, Abu Jahm and Usama ibn Zaid had proposed marriage by that time, the Messenger of God (prayers & peace be upon him) said: 'As for Mu'awiya, he is a poor man with no property, as for Abu Jahm, he is a wife beater, but Usama ibn Zaid.' I indicated with my
hand that I disliked marrying Usama. But the Messenger of God (prayers & peace be upon him) said: 'To obey God and to obey His Messenger is best for you.' So I married him and in due course I was greatly envied.'


863. It was related that Zainab said: "I went to Umm Habiba, the wife of the Messenger of God (prayers & peace be upon him), when her father Abu Sufian had died. Umm Habiba asked for perfume or something similar. She put some on a girl and then..."
rubbed her cheeks with it and said: 'By God, I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: 'It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "Then I went to visit Zainab bint Jahsh when her brother had died. She asked for perfume and put some on and said: 'By God I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: 'It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "I heard my mother Umm Salama say: 'A woman went to the Messenger of God (prayers & peace be upon him) and asked: 'O Messenger of God, my daughter's husband has died and she has an ailment in her eye. may we apply collyrium to it?' The Messenger of God (prayers & peace be upon him) repeated: 'No.' Then he said: 'It is only for four months and ten days, while before Islam you never threw dung until a year had passed.' "

864. It was related that Umm Atiyya said that the Messenger of God (prayers & peace be upon him) said: "It is forbidden for a woman to mourn for anyone who has died for more than three days except in the case of her husband for whom she may mourn for four months and ten days. And she may not wear coloured garments except those made of yarn, nor apply col-
lyrium, nor apply perfume, except a for little scent or incense when she purifies herself from her menses."
17 - The Book of Marital Accusation of Infidelity by Oath

865. It was related that Sahl ibn Sa'd al Sa'idi said: "Uwaimir al Ajlani went to Assem ibn Adi al Ansari and said: 'Advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' Assem asked the Messenger of God (prayers & peace be upon him) and he disapproved of this question so much that Assem was upset at the reply which the Messenger of God (prayers & peace be upon him) gave him. When Assem returned to his family, Uwaimir went to him and asked: 'What did the Messenger of God tell you?' Assem told
Uwaimir: 'You brought no good, the Messenger of God (prayers & peace be upon him) disliked to advise on that subject.' Uwaimir went on until he reached the Messenger of God (prayers & peace be upon him) while he sat among some people and asked him: 'O Messenger of God, advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' The Messenger of God (prayers & peace be upon him) said: 'Revelation has been made concerning a man and his wife, so go and bring her here.' Sahl said: 'They both invoked curses.' Then said: 'I was with the people in the company of the Messenger of God (prayers & peace be upon him) and when they had finished, Uwaimir said: 'O Messenger of God, I would have told a lie against her if I retain her.' So he pronounced divorce to her three times before the Messenger of God (prayers & peace be upon him) ordered him. Thereafter invoking curses became customary.'

866 - عن أبي هريرة رضي الله عنه قال: قال سعد بن عبادة رضي الله عنه: يا رسول الله، لو وجدت مع أهلٍ رجلاً لم أمسه حتى آتي باريضة شهداء؟ قال رسول الله ﷺ: "نعم". قال: كلا، والذين بعثك بالحق، إن كنت لاعجِلُ بالسيف قبل ذلك، قال رسول الله ﷺ: "اسمعوا إلى ما يقول سيدكم، إنه لغيبور، وأنا أغبٍ منه، والله أُغْيِرُ منِّى.

866. It was related that Abu Huraira said: "Sa'd ibn Ubada said: 'O Messenger of God, if I were to find a man with my wife, am I not permitted to strike him before I bring four witnesses?' The Messenger of God (prayers & peace be upon him) said: 'Yes.' He said: 'On the contrary, by the One Who sent you with the Truth, I would strike him with my sword immediately.' The Messenger of God (prayers & peace be upon him) said:
'Hearken to your leader, he guards his honour, and I guard more so than him, and God Almighty guards more so than me.'


867. It was related that Sa'id ibn Jubair said: "I was questioned concerning those who invoked curses during the reign of Mus'ab, if they were permitted to separate. I did not know how to reply, so I went to the house of Ibn Umar in Makkah and asked his servant to seek permission for me to enter. He told me Ibn Umar was resting. But he heard my voice and asked: 'Are you Ibn Jubair?' I said: 'Yes.' He said: 'Enter, by God, it
must have been something urgent to have brought you here at this hour of the day.' I entered and found him lying upon a rug and resting against a pillow stuffed with palm fibre. I asked: 'O Abu Abd Al Rahman, should those who invoke curses separate?' He said: 'Glory be to God! Yes, so and so has asked about this before you, saying: 'O Messenger of God, tell me what we should do if any of us finds his wife committing adultery. If he lets it be known it is a grievous matter and if he keeps it secret it is a grievous matter?" The Messenger of God (prayers & peace be upon him) remained silent. After a while the man returned to the Messenger of God (prayers & peace be upon him) and said: 'I am one who has been affected by the matter about which I asked you.' Then God Almighty revealed: 'And those who accuse their own spouses, and have no witness except themselves, the testimony of one of them is that he shall swear by God four times that he is truthful * And the fifth time that the curse of God shall be upon him if he is lying * And it shall avert the punishment from her if she testifies four times by God that he is telling a lie * And the fifth time that the wrath of God shall be upon her if he is telling the truth.' (Surah 24 verses 6-9) The Prophet (prayers & peace be upon him) recited the verses to the man and warned him and urged him and advised him that the trials of the life are less severe than the trials of the Hereafter. He said: 'By God, I did not tell a lie against her.' Then he summoned her and warned her and urged her and advised her that the trials of the life are less severe than the trials of the Hereafter. She said: 'No, by God, he is lying.' The man had begun to swear the oath and he swore four times in the name of God that he was telling the truth and upon the fifth he said: 'May the curse of God by upon me if I lie.' Then the woman was summoned and she swore four times in the name of God that he was lying and upon the fifth she said: 'May I be cursed
if he is truthful.' So he separated them from each other.

868 - عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ للمشارعين: "حاسبكم على الله، أحذركم كاذب، لا سبيل لك عليها". قال: يا رسول الله مالى؟ قال: "لا مال لك، إن كنت صدقت عليها فهو ما أستحللت من فرجها، وإن كنت كذبت عليها فذاك أبعد لك منها".

868. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) told a man who had invoked a curse: "Your reckoning is with God, for one of you is lying so now you have no right over your wife." He said: "O Messenger of God, what of my wealth?" He said: "You have no right to reclaim wealth from her. If you are telling the truth, then it is a recompense for the right you had to intimacy with her, and if you are lying, then it is further removed from you than she. Zuhair related: "Sufian said that Amr said he heard Sa'id ibn Jubair say: "I heard Ibn Umar say that the Messenger of God (prayers & peace be upon him) had said that."

869. It was related that Ibn Umar said: "A man invoked a curse against his wife in the lifetime of the Messenger of God (prayers & peace be upon him), so he separated them and attributed the lineage of the son to his mother."

870 - عن محمد - هو ابن سيرين - قال: سألت أنس بن مالك رضي الله عنه، وأنا أرى أن عنده منه علمًا، فقال: إن هلال بن أمية قدف أمرانه يشربك بن سجعلا، وكان أنفسا البراء بن مالك لأنه، وكان أول رجل لعن في الإسلام، قال: فلاعنها، فقال رسول الله ﷺ: "أبصروها، فإن جاءت به أبيض سبطنًا قضاء العينين فهو لهلال
870. It was related that Mohammed said: "I asked Anas ibn Malik as I knew he was knowledgeable of the matter. He said: 'Hilal ibn Umayya accused his wife of adultery with Sharik ibn Sahma, the maternal brother of Al Bara ibn Malik. He was the first man in Islam to invoke such a curse and he invoked it against her. The Messenger of God (prayers & peace be upon him) said: 'If she delivers a fair child with dark hair and light eyes, then he is the son of Hilal ibn Umayya, and if she delivers a dark eyed child with curly hair and slim body, then he is the child of Sharik ibn Sahma.' He said: 'I was told she had delivered a dark eyed child with curly hair and slim body.'"

871. It was related that Abu Huraira said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) and said: 'My wife has delivered a dark skinned child and I disown him.' The Messenger of God (prayers & peace be upon him) asked: 'Do you have any camels?' He said: 'Yes.' He asked: 'What colour are they?' He said: 'Red.' He asked: 'Are any of them dark?' He said: 'Yes.' The Messenger of God (prayers & peace be upon him) asked him: 'How is that?' He said: 'It could be a strain which is in them that has appeared.' At this The Prophet (prayers & peace be upon him) said: 'So the black child may
be due to a strain in you that has appeared.' "

872 - عن خائسة رضي الله عنها أنها قالت: اختصم سعد بن أبي وقاص، وعبد بن زععة في غلام، فقال سعد: هذا - يا رسول الله - ابن أخته عائشة بن أبي وقاص، عهد إلى الله بنه أن نظر إلى شابه. وقال عبد بن زععة: هذا أخى يا رسول الله، وله على فراش أبي من ولدته. فنظر رسول الله صلى الله عليه وسلم إلى شابه، فرأى شبيها بنياً بعثته. فقال:

"هو لك يا عبد، الولد للفراش، وللمهاجر الخجور، واحتجبِي منه يا سودة بنت زععة." قالت: فلم ير سودة قط.

872. It was related that Aisha said: "Utba ibn Abu Waqqas took a solemn pledge from his brother Sa'd ibn Abu Waqqas to take the son of the slave-girl of Zam'a as his ward. In the year of the Conquest of Makkah Sa'd ibn Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. Abd ibn Zam'a rose up and said: 'He is my brother and the son of the slave-girl of my father and he was born on my father's bed.' Then they both went to The Prophet (Prayers & peace be upon him) and Sa'd said: 'O Messenger of God! He is the son of my brother and he has made a solemn pledge from me that I will take him.' Abd ibn Zam'a said: 'He is my brother and the son of my father's slave-girl and he was born on my father's bed.' The Messenger of God (prayers & peace be upon him) said: 'The son is to the bed he was born upon and stones are for the one who has committed fornication.' The Prophet (Prayers & peace be upon him) told his wife Sauda bint Zam'a to screen herself from the boy as he saw a likeness to Utba in him. So the boy never saw her until the day he died.' "

873 - عن خائسة رضي الله عنها قالت: دخل على رسول الله صلى الله عليه وسلم، فذكرها، فقال: يا عائشة، ألم ترى أن مجزرأة الدهلي دخل على، فرأى أسامة وزيداً مسروعاً.
873. It was related that Aisha said: "The Messenger of God came to me one day very pleased and said: 'O Aisha, Mugzza al Mudlagy came to me and saw Usama and Zaid covering their heads with a piece of velvet while only their feet were apparent, and he said: 'These feet look alike.'"
18 - The Book of Suckling

874. It was related that Aisha said that when the Messenger of God (prayers & peace be upon him) was with her she heard a man's voice seeking permission to enter the house of Hafsa. Aisha said: 'I said, O Messenger of God! A man is seeking permission to enter your house.' The Prophet (Prayers & peace be upon him) said: 'I believe he is so and so, the foster uncle of Hafsa.' Aisha said: 'If so and so, her foster uncle, was alive, could he enter my house?' The Prophet (Prayers & peace be upon him) said: 'Yes, for relationship in suckling renders unlawful everything which is unlawful by blood relationship.'

875. It was related that Aisha said: 'My foster uncle came to me and asked for permission to enter. I refused him until I had
sought the opinion of the Messenger of God (prayers & peace be upon him). When the Messenger of God (prayers & peace be upon him) came I asked him: 'My foster uncle asked permission to enter but I refused him.' The Messenger of God (prayers & peace be upon him) said: 'Let your uncle enter.' I said: 'But it was his wife who suckled me not him.' He said: 'He is your uncle, let him enter.' "

876. It was related that Ali said he asked: "O Messenger of God why do you choose from the Quraish but ignore us?" He replied: "Do you have anything for me?" I said: "Yes, the daughter of Hamza." The Messenger of God (prayers & peace be upon him) said: "She is not lawful for me because she is the daughter of my brother in suckling."

877. It was related that Umm Habiba said: "I said: 'O Messenger of God! Marry my sister, the daughter of Abu Sufian.' He said: 'Would that please you?' I said: 'Yes, for I am your only wife,
and the dearest person to share good with me is my sister.' The Prophet (Prayers & peace be upon him) said: 'But it is not lawful for me to marry two sisters together.' I said: 'O Messenger of God! By God, we have heard that you wish to marry Durra the daughter of Abu Salama.' He said: 'You mean the daughter of Umm Salama?' I said: 'Yes.' He said: 'By God! Even if she was not my step-daughter it would not be lawful for me to marry her, for she is my niece in suckling, as Thuwaiba suckled me and Abu Salama, so you should not offer your daughter or your sisters to me.'"

878. It was related that Umm Fadl said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) while he was in my house and asked: 'O Messenger of God, I have a wife and I have married another one beside her, my first wife says that she been suckled once or twice with my second wife.' The Messenger of God (prayers & peace be upon him) said: 'Suckling once or twice does not invalidate the marriage.'"

879. It was related that Aisha said: "It had been revealed in the Qur'an that suckling ten times makes marriage unlawful, then it
was commuted to five times, and then the Messenger of God (prayers & peace be upon him) died and it was recited from the Qur'an before that."

880. It was related that Aisha said: "Salim, the freed slave of Abu Hudhaifa, lived with him and his family at their house. The daughter of Suhail went to the Messenger of God (prayers & peace be upon him) and said: 'Salim is a grown man and he understands what men understand, and he comes and goes from our house, but I feel that Abu Hudhaifa's heart is uneasy with this.' The Messenger of God (prayers & peace be upon him) said: 'Suckle him and you will no longer be lawful for him and the heart of Abu Hudhaifa will be at rest.' She returned and said: 'I suckled him, and the heart of Abu Hudhaifa was put to rest.'"

881. It was related that Umm Salama, the wife of the Messenger of God (prayers & peace be upon him), said: "All the wives of the Messenger of God (prayers & peace be upon him) refuted the idea that someone who had been fostered in such a way
should be permitted to enter their houses, and they told Aisha: 'By God we see that this was only a concession which the Messenger of God (prayers & peace be upon him) gave to Salim, but no one will be permitted to enter our houses through such a fosterage and we do not support such an opinion.' "

882. It was related that Aisha said that the Prophet (Prayers & peace be upon him) came in to her house while a man was sitting with her, his face became angry as if he disliked that. She said: "This is my brother in suckling.' He said: 'Be certain as to who is your foster brother, for foster relationship is established only when milk is the sole food for a child."
19 - The Book of Expenditure

883. It was related that Jabir ibn Abd Allah said: "A man from Bani Ghudra freed a slave on the condition that he would only be free upon his death. So when the Messenger of God (prayers & peace be upon him) was informed of that he asked: 'Do you possess anything other than him?' He said: 'No, and who would buy him from me?' So Naim ibn Abd Allah al Adawi bought him for eight hundred Dirhams. He handed the money to the Messenger of God (prayers & peace be upon him) and he said: 'Expend on yourself first, and if anything is left then on your family, and if anything is left, then on your close relatives, and if anything is left after that, then for so and so and so and so.' And he said: 'In front of you and to your right and to your left.'"
884. It was related that Khaithama said: "We were sitting with Abd Allah ibn Amr when a ruler came in and he asked him: 'Have you given the slaves their food?' He said: 'No.' So he told him: 'Go now and give them their food.' Then he said that the Messenger of God (prayers & peace be upon him) said: 'The most grievous sin for a man is for him to withhold food from those whom he possesses.'"

885. It was related that Thauban said that the Messenger of God (prayers & peace be upon him) said: "The best Dinar a man can spend is the Dinar he spends upon his family, and a Dinar a man spends upon his mount in the cause of God, and a Dinar he spends upon his companion in the cause of God." Abu Qelaba said: "He started with the family and who has a greater reward than the one who spends upon his dependants to suffice them or God benefits them with it."

886. It was related that Abu Mas'ud Al Badri said that the Prophet (Prayers & peace be upon him) said: "When a Muslim expends on his family in the hope of the reward of God it is considered a charity for him."

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887. It was related that Aisha said: "Hind came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, by God! There was no family on the face of the earth that I wished to see God degrade more than yours, but today there is no family I wish to see God honour more than yours.' The Prophet (Prayers & peace be upon him) said: 'I thought the same, by Him in Whose Hand is my life!' She said: 'O Messenger of God! Abu Sufian is a miser, so is there blame on me to take from his property without his permission to spend upon his children?' The Prophet (prayers & peace be upon him) said: 'There is no blame upon you in spending upon them in a fair and reasonable amount'."

888. It was related that Fatima bint Qais said: "My husband pronounced divorce upon me three times and the Messenger of God (prayers & peace be upon him) made no provision regarding my dwelling place and alimony."

889. It was related that Aisha said: "It is not right for Fatima to say
890. It was related that Abu Ishaq said: "I was sitting with Al Aswad ibn Yazid in the great mosque together with Al Sha'bi. He related that Fatima bint Qais said that the Messenger of God (prayers & peace be upon him) had not made any provision regarding her dwelling place or alimony. Al Aswad picked up some small stones and threw them at him saying: 'Woe to you, that you relate it, while Umar said: 'We cannot forsake the Book of God and the Sunnah of the Messenger of God (prayers & peace be upon him) on account of the words of a woman. We do not know if she remembers or forgets. He said: 'There is provision for a dwelling place and alimony. God Almighty has said: '...Do not expel them from their houses, nor shall they leave unless it is proven that they have committed an indecency...'." (Surah 65 verse 1)
20 - The Book of Manumission

891. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees a slave who believes, God will free his every limb from the Fire even his private parts for those of the slave."

892. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "A son never repays his father unless he is a slave and he frees him." It was related that Abu Shaiba related a similar saying.

893. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees his share in a slave he jointly owns and he has enough money to free him completely, then let his price be estimated by a just man and give his partners the price of their shares and free the slave. Otherwise he will free the slave partially."
894. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees his share in a slave, he should be permitted to buy his freedom completely if he has money, but if he has none, the slave may work to pay for his freedom and he should not be oppressed."

895. It was related that Umran ibn Hussain said: "A man willed that six of his slaves were to be freed upon his death while he had no other possessions, so the Messenger of God (prayers & peace be upon him) called them and divided them into two sets of three, then he picked out two from among them and freed them. Then he left four for him, and reprimanded him for going out of the ordinance of God Almighty."
896. It was related that Aisha said that Buraira came to her seeking help in writing her deliverance from bondage saying that she had to pay five Uqiyas of gold in five yearly payments. Aisha said to her: "If I pay off the whole amount at once, do you think your masters would sell you to me, so then I can free you and your loyalty will be for me?" Buraira went to her masters and told them of the offer. They said they would not agree unless her loyalty would be for them. Aisha added: "I went to the Messenger of God (prayers & peace be upon him) and told him about it." The Messenger of God (prayers & peace be upon him) said: "Buy Buraira and free her and her loyalty will be for the liberator." The Messenger of God (prayers & peace be upon him) rose up and said: "What of those who impose conditions which are not given in the Law of God? If anyone imposes conditions which are not given in the Law of God, then what he imposes is null and void. God's Laws are the Truth and inviolable."

897. It was related that Aisha, the wife of the Messenger of God
(prayers & peace be upon him), said: "We have come to know of three Sunnah, she was given the choice regarding her husband when she was freed, she was given meat as charity. The Messenger of God (prayers & peace be upon him) visited me when a pot of meat was put on the fire, he asked for food and was given bread with meat from the house. Then the Messenger of God (prayers & peace be upon him) asked: 'Is that not meat in the pot on the fire?' They said: 'Yes, O Messenger of God, it is meat which was given to Buraira as charity. We did not see fit to give it to you to eat.' He said: 'It is charity for her, but for us it is a gift.' And the Messenger of God (prayers & peace be upon him) also said: 'The right of inheritance lies with the one who manumits.'"

898. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale and making gift of the rights of inheritance of a slave." Imam Muslim said: "Deference is given to Abd Allah ibn Dinar in regard to this Hadith."

899. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever takes an ally without the permission of his former master, will be cursed by God and His angels, and no obligatory or voluntary act will be accepted from him."
900. It was related that Abu Mas'ud al Ansari said: "While I was beating one of my slaves, I heard a voice behind me saying: 'Abu Mas'ud, you should know that God has more power over you than you have over the slave.' So he looked behind and saw the Messenger of God (prayers & peace be upon him), and he said: 'O Messenger of God, he is free for God's sake.' So he said: 'If you had not done that the Fire would have scorched you, or touched you.' "

901. It was related that Zazan said: "Ibn Umar called one of his slaves and saw the signs of beating upon his back, so he said: 'Did I hurt you?' He said: 'No.' Then he said: 'You are free.' Then he picked up some earth and said: 'My reward is no more than the weight of this as I have heard the Messenger of God (prayers & peace be upon him) say: 'Whoever beats his slave for no cause or hits his face, its redemption is to free him.' "

902. - عن سُوِيْد بن مَقرُون رضي الله عنه أن جاريّةً له لطمها إنسان، فقال له سويد: أما علمت أن الصورة محرمة. فقال: لقد رأيتُ واندَلعتْ لسابع إخوةْ لي مع رسول الله صلى الله عليه وسلم، وما لنا خطأٌ غير واحد، فعمد أحمدٌ فلَطْمْهُ، فامرنا رسول الله صلى الله عليه وسلم أن نعتقه.
902. It was related that Suwaid ibn Muqarran said: "A man slapped one of his slave girls upon her face, so Suwaid said: 'Do you not know that it is forbidden to hit her upon her face?' He replied: 'You saw me when I was with my other six brothers working with the Messenger of God and we had no servants but one, one of us intentionally slapped him on his face, then the Messenger of God (prayers & peace be upon him) ordered us to free him.' "

903. It was related that Abu Huraira said: "I heard Abu Al Qasim say: "If someone slanders his slave and the slave is innocent of it, he will be flogged on the Day of Resurrection unless the slave is truly as he has said."

904. It was related that Al Ma’rur ibn Suwaid said: "We passed by Abu Zarr at Al Rabda and he was wearing a cloak while his slave wore a similar cloak, so we said: 'O Abu Zarr, if you had used the two together you would have made a full suit.' He said: 'I once had an argument with one of my companions whose mother was not Arab, so I embarrassed him for that, and
he complained to The Prophet (prayers & peace be upon him). When I met The Prophet (prayers & peace be upon him) he said: 'O Abu Zarr, you are a man who retains some traits of ignorance.' I said: 'O Messenger of God, the one who insults another man has insulted his father and mother.' He said: 'O Abu Zarr, you are a man who retains some traits of ignorance. They are your brethren, God has subjected them to you, so feed them from what you eat, and clothe them from what you wear, and do not burden them beyond their capability, and if you burden them with anything you must help them.'

905. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When your servant brings your meals to you, if you do not permit him to sit down and share the meal with you, then at least give him a mouthful or two of it, or a meal or two, as he prepared it himself."

906. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If a slave serves his master sincerely and worships his Lord perfectly, he will be granted a double reward."

907. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: 'O messenger of God, do not enter a house without being invited.'
907. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The righteous slave has two rewards." Abu Huraira said: "By The One in Whose Hand is the life of Abu Huraira, had it not been for jihad in the cause of God, pilgrimage and doing good to my mother, I would have wished that I die as a slave." It was said that Abu Huraira did not perform pilgrimage until his mother died because he was looking after her.
21. The Book of Selling

908. It was related that Mu'amar ibn Abd Allah sent one of his slaves with a measure of wheat to sell it and to buy a measure of barley, so the slave bought more than a measure of barley. When Mu'amar came he told him of that, so Mu'amar said to him: 'Why did you do that? Go quickly and send it back, and do not take anything more than the same measure, as I have heard the Messenger of God (prayers & peace be upon him) say: 'Food is for food in equal amounts.' He said: 'On that day our food was barley.' It was said to him: 'Barley and wheat are not the same.' He said: 'I fear that they may be the same.'"

909. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before taking possession of it."

910. It was related that Ibn Abbas told the Prophet (peace be upon him): 'Abd Allah bin Amr bin Al-Aasi said: 'I resolved to buy the market, so I asked the man who sold it. He said: 'What is this? I cannot buy it.'"
910. It was related that Abu Huraira said that Marwan had been asked: "Have you legalised transactions that generate interest?" Marwan said: "I have not done so." Abu Huraira said: "You have legalised transactions by means of bills of exchange while the Messenger of God (prayers & peace be upon him) prohibited the sale of grain before taking possession of it." Then Marwan addressed the people and forbade them to sell by bills of exchange. Sulaiman said: "I saw the guards confiscating the bills from the people."

911. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before he takes possession of it." It was also related that the Messenger of God (prayers & peace be upon him) prohibited the resale of it before it had been transferred to another location.

912. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale of fresh dates for dried old dates by measure, and the sale of fresh grapes for dried old grapes by measure, and the sale of grain in
the field for dry grain by measure. He prohibited all such trans-
actions."

913. It was related that Abu Huraira and Abu Sa'id said that the
Messenger of God (prayers & peace be upon him) appointed a
man from Bani Udayy al Ansari as governor of Khaibar. So he
came with the best dates. Then the Messenger of God (prayers
& peace be upon him) said: 'Are all the dates of Khaibar like
this?' He said: 'By God, No, O Messenger of God. But we take
one measure of these for two measures.' So the Messenger of
God (prayers & peace be upon him) said: 'Do not do that, but
measure for measure or sell all of it for Dirhams and then buy
good dates with the Dirhams, and likewise the weight.'

914. It was related that Jabir ibn Abd Allah said: "The Messenger
of God prohibited the sale of a pile of dates if its weight was
not determined according to the known measure."

915. It was related that Jabir said: "The Messenger of God prohib-
ited the sale of fruit before it was ripened and in an edible condi-

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916. It was related that Abu Bakhtari said: "I asked Ibn Abbas (may God be pleased with them) about the sale of dates, he said: 'The Messenger of God prohibited the sale of dates before they are edible or before they are weighed.' I asked: 'What does before they are weighed mean?' A man who was with him said: 'Until they have been picked.'"

917. It was related that Ibn Umar said: "The Messenger of God prohibited the sale of palm trees before their fruit had ripened, and the sale of grain before it was white and free of blight, and he forbade it to both the seller and the purchaser."

918. It was related that Sahl ibn Hathma said: "The Messenger of God prohibited the exchange of fresh dates for dried dates, except in the case of those who make a donation of some trees."

919. It was related that Zaid ibn Thabit said: "The Messenger of
God permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

920. It was related that Abu Huraira said: "The Messenger of God permitted the exchange of dried dates for fresh dates by measure only for less than five known measures (wasqs) or up to five known measures."

921. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If you sell fruit to your brother and the pests blight it, then you have no right to seek money from him, how would you take your brother's money without right?"

922. It was related that Abu Sa'id al Khudri said: "During the lifetime of The Prophet (prayers & peace be upon him) a man bought fruit which then was lost to blight and he fell into debt, so the Messenger of God (prayers & peace be upon him) said:
'Help him with charity.' The people helped him but it was not sufficient to repay his debt. The Messenger of God (prayers & peace be upon him) told his creditors: 'Take what you find and there is nothing for you but that.'"

923. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever buys a tree which bears fruit, then the fruit belongs to the one who sold it except when it has been stipulated by the buyer as his, and whoever buys a slave, then his property belongs to the one who sold him except when it has been stipulated by the buyer as his."

924. It was related that Jabir ibn Abd Allah said: "The Messenger of God (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop." Zaid asked Ata' ibn Abu Rabah: 'Did you
hear Jabir ibn Abd Allah say he had heard the Messenger of God say that?" He replied: 'Yes.'"

925. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop, and he prohibited the sale of produce years before it had been grown, but he permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

926. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited selling years in advance." And it was also related that Ibn Abu Sheba said: "That meant selling fruit years in advance."

927. It was related that Jabir said: "A slave came and made allegiance to The Prophet (prayers & peace be upon him) on mi-
gration, and he did not perceive that he was a slave. His master came and asked for his return, so The Prophet (prayers & peace be upon him) said to him: 'Sell him to me.' So he bought him with two black slaves, thereafter he never took allegiance from anyone before asking if he was a slave.'

928. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Anyone who purchases a sheep which has not been milked for a long time and then milks it, may retain it if he is satisfied, but if he is not satisfied he may return it within three days, but he should pay one measure of dates for the milk."

929. It was related that Ibn Abbas said: "Umar was informed that Samura had sold intoxicants, so he said: 'May God kill Samura, does he not know that the Messenger of God said: 'God curse the Jews, the fat was prohibited to them but they melted it and sold it.'"
930. It was related that Abd Al Rahman ibn Wa'ala al Saba'I, who was from Egypt, asked Abd Allah ibn Abbas about grape juice. Ibn Abbas said: "A man presented the Messenger of God (prayers & peace be upon him) with a jar of intoxicant, so the Messenger of God (prayers & peace be upon him) asked him: 'Do you know that God Almighty has prohibited it?' He said: 'No.' Then he whispered to another man, so the Messenger of God (prayers & peace be upon him) asked him: 'What did you tell him?' He said: 'I ordered him to sell it.' Then he said: 'The One Who has prohibited the consumption of it has also prohibited its sale.' He said: 'He opened the jar and tipped it all out on the ground.' "

931. It was related that Jabir Ibn Abd Allah said that he heard the Messenger of God (prayers & peace be upon him) saying while he was in Makkah in the year of the Conquest: "God and His Messenger prohibit the sale of intoxicants, carrion, the pig and idols." It was said: "O Messenger of God! What about the fat of the carrion, it is used for painting ships and hides, and it is used for lamps?" He said: "No. It is prohibited." He added that the Messenger of God (prayers & peace be upon him) then said: "May God kill the Jews, when God prohibited fat to them, they melted it and sold it and devoured its price."
932. It was related that Abu Mas'ud Al-Ansari said: "The Messenger of God prohibited the price of the dog, or money derived from prostitution and the earnings of a fortune teller."

933. It was related that Abu Al Zubair said: "I asked Jabir about the price of a dog and a cat, he said: 'The Prophet (prayers & peace be upon him) prohibited that.' "

934. It was related that Rafi' ibn Khadij said that he heard the Messenger of God (prayers & peace be upon him) say: "The price of the dog is prohibited, and the earnings of prostitution are prohibited and the earnings of the cupper are prohibited."

935. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) was cupped by the slave of Bani Bayada, so he paid him his fee and spoke with his master to lessen the leverage he had placed upon him, and had it been prohibited then The Prophet (prayers & peace be upon him) would never have paid it."
936. It was related that Humaid said: "Anas ibn Malik was asked about the earnings of the cupper, he said: 'The Messenger of God was cupped by Abu Tiba and he ordered two measures of food for him and he spoke to his people to pardon him from what he had to pay them, and he said: 'The best treatment is cupping, or it is the best of all treatments.'"

937. It was related that Ibn Umar said: "The Messenger of God prohibited the sale of an unborn animal as was the custom before Islam when one would pay the price of a she-camel for the unborn offspring of a live she-camel."

938. It was related that Abu Sa'id said: "The Messenger of God prohibited two kinds of trading and two kinds of dressing. He prohibited trading by touching the other's cloth without turning it over, and he prohibited trading by throwing the cloth to another without inspection or mutual agreement."
939. It was related that Abu Huraira said: "The Messenger of God prohibited trading by throwing stones at objects to be sold, because it was insecure."

940. It was related that Ibn Umar said: "The Messenger of God prohibited bartering."

941. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Do not go out to meet the seller while he is on his way and trade with him, and whoever does that and buys from him, if the seller then comes to the marketplace and sees he has been underpaid then he has the right to nullify the transaction."

942. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Do not go to meet the caravan on the way to purchase their goods before it reaches the town. A town dweller should not sell the goods of a desert dweller on his behalf." I asked Ibn Abbas: "What did he mean
by a town dweller not selling the goods of a desert dweller?"
He said: "He should not be his broker."

943. It was related that Ma'mar said that the Messenger of God (prayers & peace be upon him) said: "The one who hoards up commits sin." It was said to Sa'id: 'You hoard up.' Sa'id said: 'Ma'mar related this Hadith and he hoarded up as well.'

944. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "When two men make a deal, they each have the right to cancel it providing they do not go apart from each other, unless one permits the other to cancel it. But if one permits the other the option, the deal is made on that provision and it is binding. And if they go apart from each other after striking the deal and neither cancels it, then the deal is binding."

945. It was related that Hakim ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The one who buys and the one who sells have the option to cancel or to confirm the
deal, as long as they have not parted or until they part, and if they have been honest and described what they sell truthfully, then there will be blessings in their bargain. But if they were dishonest and concealed the truth, then the blessing of their dealing would be wiped out."

946. It was related that Abd Allah ibn Dinar said that he heard Ibn Umar say: "A man told the Messenger of God that he had been cheated in a deal, at that the Messenger of God said: 'When you enter into a deal, say: 'Let there be no intention of deceit.'"

947. It was related that Abu Huraira said that the Messenger of God passed by a heap of foodstuff and placed his hand within it, then his fingers became wet, so he said: "O owner of this heap of foodstuff, what is this?" He replied: "O Messenger of God, the sky rained upon it." He said: "Why do you not put it on top of the heap so that the people can see it? Whoever cheats is not upon our Islamic way."

948. It was related that Malik said: "The two traditions are one, and a man said: 'If you entered upon me, I would have given us what has been given to the Messenger of God.'"
948. It was related that Malik ibn Aus ibn al Hadathan said: "I asked: 'Who will exchange Dirhams for gold?' Talha ibn Ubaid Allah said: 'Show us your gold and come back later and our servant will give you your Dirhams.' At this Umar ibn al Khat tab said: 'Do not do so, by God you must either give him his Dirhams or return his gold to him, as the Messenger of God said: 'There is usury in the exchange of silver for gold unless it is done immediately, and wheat for wheat is usury unless it is handed over immediately, and barley for barley is usury unless it is handed over immediately, and dates for dates is usury unless it is handed over immediately.'"

949. It was related that Ubada ibn al Samit said that the Messenger of God (prayers & peace be upon him) said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, all things the same and equal, handful by handful. If they differ, then sell them as you wish, even handful by handful."

950. - عن أبي المثعال قال: فاجأ شريك لي وَرَقَاً بِنَسْيَةٍ إلىِ الموسم - أو إلىِ الحج
فجاء إلىِ فأخبرني، فقلتُ: هذا أمر لا يصلح، قال: قد بعته في السوق فلم يذكر ذلك على أحد، فأتت البراء بن عازب فسألته، فقال: قد قدم النبي ﷺ المدينة ونحن نبيع هذا
The sale, he said: 'What is a good sale? He, and what is a good sale? He, and one who does not sell to another, and one who does not sell to another, and one who does not sell to another, and one who does not sell to another.'

950. It was related that Abu al Minhal said: "My partner sold some silver to be paid at the time of the Pilgrimage. He came to me and told me of it and I said: 'Such a way of trading is disliked.' He said: 'I sold it in the market and no one objected.' I went to Al Bara' ibn Aseb and asked him, and he said: 'The Prophet (prayers & peace be upon him) came to Madinah and we used to make such deals and he said: 'If the payment is made immediately there is no blame on you, but if it is deferred then it is usury.' You should go to Zaid ibn Arqam, as he trades more than I. So I went to him and asked him and he repeated the same.'

951. It was related that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Do not sell the Dinar for two Dinars, nor the Dirham for two Dirhams."

952. It was related that Fadala ibn Ubaid Al Ansari said: "When the Messenger of God was in Khaibar a necklace of gold and jewels from the booty was brought before him. So the Messenger of God ordered the gold in it to be separated and said: 'Gold is for gold, weight for weight.' "

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953. It was related that Ata' ibn Abu Rabah said: "Abu Sa'id al Khudri met Ibn Abbas and asked him: 'What do you say regarding exchange, have you heard that from The Messenger of God (Prayers & peace be upon him) or seen it in the Book of God Almighty?' Ibn Abbas replied. 'I did not say all that, you know the Messenger of God (prayers & peace be upon him)better than I, as for the Book of God I have not seen that in it, but Usama ibn Zaid told me that The Messenger of God (Prayers & peace be upon him) said: 'There is no usury except in Al Naseeya' (the taking of interest on lent money)."
Then once when I was sitting with Abu Sa'id al Khudri, I asked him about exchange. He said: 'If it is from the same kind the amount must be equal, and anything over that is usury.' I argued with him because of what they had both said. So he said: 'I shall tell you what I heard from the Messenger of God. A man who owned date palms came to him with a measure of good dates of the same type of dates which The Prophet (prayers & peace be upon him) had. The Prophet (prayers & peace be upon him) asked him: 'Where did you get these from?' He said: 'I went with two measure of my dates and bought one measure of these with them, as the market price for this type is equal to two of the other.' Then the Messenger of God (prayers & peace be upon him) told him: 'Woe to you! You have dealt in usury, you should have sold yours and then bought with its price whatever you wished.' Abu Sa'id said: 'Which is usury, a date for a date, or silver for silver?' He said: 'I went to Ibn Umar and informed him so he forbade me from exchange. But I did not go to Ibn Abbas. But Abu Al Sahba' told me that he asked Ibn Abbas in Makkah and he forbade it too.'"

955. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him)cursed the one who devours usury and the one who pays it and the one who writes it down and the two witnesses to it." And he said: "They are all equal."

956. - عن جابر رضي الله عنه قال: لعن رسول الله ﷺ كاه الربا وموكله وکاتبه وشاهده، وقال: 'هم سواء'.
956. It was related that Al Numan ibn Bashir said that he heard The Messenger of God (Prayers & peace be upon him) say - and Numan indicated with his fingers towards his ears - : "The lawful and unlawful things are clear but between them are things of doubt of which most people have no knowledge. So whoever saves himself from doubtful things saves his Religion and his honour. And whoever indulges in doubtful things is like a shepherd who grazes his flocks near pasture belonging to someone else, at any moment liable to trespass it. O people! Beware, every king has a pasture and the pasture of God on earth is His forbidden things. Beware! There is a piece of flesh in the body which if it is kept pure the whole body is purified but if it is defiled the whole body is defiled, and this is the heart."

957. It was related that Abu Huraira said: "A man came to the Prophet (Prayers & peace be upon him) demanding his debts in a rude manner. The companions of the Prophet (Prayers & peace be upon him) wanted to deal with him severely but The Prophet (prayers & peace be upon him) said: 'Leave him alone, the creditor has a right to speak.' Then the Messenger of God (prayers & peace be upon him)said: 'Give him a camel of the
same age as the one he had.' The people said: 'O Messenger of God! The only camel we have is older than his.' The Messenger of God (prayers & peace be upon him)said: 'Give it to him, the best of you is the one who returns the rights of others in a better way.'

958. It was related that Abu Qatada Al Ansari said that the Messenger of God (prayers & peace be upon him) said: "Avoid swearing when negotiating a sale, it gains the sale but it negates the blessing in it."

959. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "There are three people whom God will not speak to nor look at on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement; the one who had surplus water on a way but he withheld it from the travelers. The one who offered his wares for sale after the afternoon prayer and said: 'By God, there is no god but Him, I have been offered so much for my wares.' Then someone believes him and buys them. The one who swore allegiance to a ruler only for worldly gain and was satisfied if he received anything from him, but if he got nothing from him he was dissatisfied."
960. It was related that Jabir ibn Abd Allah said: 'I was with The Messenger of God (Prayers & peace be upon him) on an expedition and my camel was tired and slow. He came back to me and said: 'What is the matter with your camel?' I said: 'My camel is exhausted.' He dismounted and poked the camel with his stick and prayed for it, and thereafter it went faster than all the other camels. He asked me: 'How is your camel now?' I said: 'It is good, it has been blessed by your blessing.' He said: 'Will you sell it to me?' I was too shy as I had no other camel, so I said: 'Yes.' And I sold it to him on the condition that I would hand it over upon our return to Madinah. Then I said to him: 'O Messenger of God, I have just married so permit me to go on ahead of the people to Madinah.' When I arrived in Madinah my uncle met me and asked me about the camel, I told him...
what I had done with it. He reprimanded me for what I had
done. I said: 'The Messenger of God (prayers & peace be upon
him) asked me when I sought his permission to go on ahead:
'Have you married a virgin or a matron?' I answered: 'A matron.'
The Prophet (Prayers & peace be upon him) said: 'Why have
you not married a virgin so that you may play with her and she
may play with you?' Jabir answered: 'O Messenger of God, my
parents have died - or were martyred - and I have young sisters
so I disliked to marry one of their age who would not teach
them anything nor look after them, so I preferred to marry a
matron who could look after them and teach them.' Jabir said:
'When the Messenger of God (prayers & peace be upon
him) arrived in Madinah I took the camel to him, he paid me its
price and returned the camel to me.'

961. It was related that Ka'b Ibn Malik said: "During the life time
of the Messenger of God (prayers & peace be upon him) I asked
Ibn Abu Hadrad to pay me back the debt he owed me while I
was in the mosque, and our voices were raised higher and
higher. The Messenger of God (prayers & peace be upon
him) heard us from his house, so he came to us raising the cur-
tain of his room and said: 'O Ka'b ibn Malik!' I replied: 'I am
coming. O Messenger of God!' He said, gesturing with his
hand: 'O Ka'b! Reduce the debt to one half.' I said: 'O Messen-

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ger of God! I have done so.' Then the Messenger of God (prayers & peace be upon him)said: 'Get up and pay the debt back to him.'

962. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The procrastination of the wealthy man is unjust, and if a wealthy man owes any of you money, he should pay it."

963. It was related that Hudhaifah said that the Prophet (Prayers & peace be upon him) said: "A man died and was admitted to Paradise, so he was asked: 'What did you used to do?' He said: 'I used to sell goods to the people and I used to respite the person who has difficulty in paying and I used to be lenient in accepting either a gold or silver.' So God forgave him his sins." Abu Mas'ud said: "I heard the Messenger of God (prayers & peace be upon him)say that."
964. It was related Abd Allah ibn Abu Qatada said that Abu Qatada sought repayment from a debtor who had hidden from him. When he found him he said: "I am constrained." So he said: "By God?" The debtor replied: "By God." So he said: "I have heard the Messenger of God (prayers & peace be upon him) say: 'The one who hopes that God will save him from distress on the Day of Judgment should respite the debtor or absolve him from it.'"

965. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "If a man becomes bankrupt, then his creditor finds the goods with him, he is entitled to have them back."

966. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) bought food from a Jew for a term and he mortgaged his iron shield to him."

967. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) came to Madinah while the people were paying for the fruit a year or two in advance. Then he said: 'Whoever pays in advance for dates should pay for a specified weight and measure and for an appointed time.'"
968. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) ordered preemption in all joint ownership, whether in a house or land. And that a partner has no right to sell without the permission of his partner. So if he wishes he may buy it or if he wishes he may leave it, and if one sells without the permission of the other, the other has the right to buy it back."

969. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "No one should prevent his neighbour from fixing a wooden peg in his wall." He asked: "Why is it that you are opposed to that? By God I will surely remind you of that saying."
970. It was related that Urwa ibn al Zubair said: "Arwa bint Uwais argued with Sa'id ibn Zaid saying that he had stolen some of her land, so she took her complaint to Marwan ibn Al Hakam. Sa'id said: 'How could I take part of her land after I have heard what the Messenger of God (prayers & peace be upon him)said?' He said: 'What have you heard from the Messenger of God?' He said: 'I heard the Messenger of God (prayers & peace be upon him)say: 'Whoever unfairly deprives another of his land, his neck will be tied down with it to the seven earths.' Marwan said to him: 'I would not ask you for any proof after that.' He said: 'O God, if she is lying, blind her eyes and kill her upon her land.' So she died after becoming blind and when she was walking upon her land she fell into a ditch and died.'

971. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "When you differ concerning a roadway, make its width seven cubits."
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972. It was related that Jabir ibn Abd Allah was asked: "Did the Messenger of God (prayers & peace be upon him) say: 'Whoever has land should cultivate it himself, or allow his brother to cultivate it, and he should not rent it.'?" He said: "Yes."

973. It was related that Rafi' ibn Khadij said: "In the lifetime of the Messenger of God (prayers & peace be upon him) we used to cultivate the land and we rented it out in return for one third or one fourth of the produce together with a stated amount of grain. Then one of my uncles came and said: 'The Messenger of God (prayers & peace be upon him) has prohibited sharecropping, we gain revenue from it, but to obey God and His Messenger is more beneficial to us. He has prohibited us to cultivate land in return for one third or one fourth of the produce together with a stated amount of grain, and he ordered that the landowner should cultivate it or permit it to be cultivated by
others, and he disapproved renting it or anything other than that.'

974. It was related that Hanzala ibn Qais al Ansari said: 'I asked Rafi’ ibn Khadij about renting land for gold and silver and he replied: 'There is no blame on those who rent out land near canals and by the ends of rivulets or parts of fields. But sometimes a part gave produce and another failed and so no rent was due to the owners except for the part that had borne produce. So The Messenger of God (prayers & peace be upon him) forbade it, except in return for money.'

975. It was related that Abd Allah ibn Al Sa'ib said: 'We went to visit Abd Allah ibn Ma'qil to ask him about sharecropping, and he said: 'Thabit asserted that the Messenger of God (prayers & peace be upon him) prohibited sharecropping and ordered the leasing of land for money, and said: 'There is no blame in that.'
976. It was related that Amr said: "I told Tawus: 'I wish you would abandon share-cropping, as people say that the Prophet (Prayers & peace be upon him) prohibited it.' At that Tawus said: 'O Amr! I give the land to sharecroppers as assistance. Indeed the most knowledgeable one, Ibn Abbas, told me that the Prophet (Prayers & peace be upon him) had not prohibited it, but had said: 'It is more beneficial for one to give his land free to his brother than it is to charge him a rent.'"

977. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) made a contract with the people of Khaibar for them to use the land in return for half of the produce that it would bear. The Prophet (Prayers & peace be upon him) used to give his wives one hundred Wasqs each comprising eighty Wasqs of dates and twenty Wasqs of barley. When Umar succeeded the Prophet (Prayers & peace be upon him) as Caliph he offered the wives of the Prophet (Prayers & peace be upon him) the land and water as their share or to continue with the practice of the Prophet (Prayers & peace be upon him). Some of them choose the land and water and others choose the Wasqs, Aisha choose the land as her share."
978. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "Any Muslim who plants a tree or sows seeds and then a bird or a person or an animal eats from it, it is considered as if he has given in charity."

979. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) prohibited the selling of superfluous water."

980. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Superfluous water may not be held back so that the cultivation of plants is prevented."
23 - كتائب
الوصايا والصدقة والنحل والعمرى

981- [عن سالم] عن ابن عمر رضي الله عنهما: أنه سمع رسول الله ﷺ قال: "ما حق امرئ، المسلم، له شيء يوصى فيه، يبيت ثلاث ليال إلا ووصيته عنه مكتوبة". قال عبد الله بن عمر: ما مررت على ليلا منذ سمعت رسول الله ﷺ قال ذلك إلا وردني وصيتي.

23 - The Book of Wills and Testaments

981. It was related that Salim said that his father related that the Messenger of God (prayers & peace be upon him)said: "Any Muslim who has anything to bequeath should not let three nights pass without having his will written down." Abd Allah ibn Umar said: "And ever since I heard that from the Messenger of God (prayers & peace be upon him) I have not let one night pass without having my will with me."

982- عن سعد بن أبي وقاص رضي الله عنه قال: عادى رسول الله ﷺ في حجة الوداع من وقع أشقيت منه على الموت، فقالت: يا رسول الله، بلغني ما ترى من الوجه، وأنا ذو مال ولا يرثني إلا ابنى لى واحدة، أو أتفقد بثلي مالى؟ قال: "لا". قلت: أو أتفقد بشظرة؟ قال: "لا، الثالث، والثالث كثير، إنك أن ترث وترثك أغنياء خير من أن تذرهم عالة يتفككون الناس، وليست تُنفق نقية تبغي بها وجه الله [تعالى] إلا أجرت بها، حتى القيمة تجعلها في غير أمتراك". قال: قلت: يا رسول الله، أحلفت بعد أصحابي؟ قال: "إنهك أن تحلف، فتستعمل عملا تبغي به وجه الله [تعالى] إلا ازدادت به درجة ورفعة، وللك تحلف حتى يتسع بك أقوام ويضمر بك آخرون، اللهم أمضى"
982. It was related that Amer ibn Sa'd said that his father said: "In the year of the Prophet's final Pilgrimage I was taken seriously ill and The Prophet (Prayers & peace be upon him) used to visit me to enquire about my health. I told him: 'I am beset with illness and I am wealthy but have no inheritors except one daughter, should I give two-thirds of my property in charity?' He replied: 'No.' I asked: 'Half then?' He said: 'No.' Then he added: 'One third, and even one third is a great deal. It is better to leave your inheritors wealthy rather than to leave them in poverty and obliged to beg from others. You will receive your reward for whatever you give for God's sake, even for what you put in the mouth of your wife.' I said: 'O Messenger of God! Will I be left alone after my companions have gone?' He said: 'If you are left behind, whatever you have done of good deeds will elevate you. And perhaps you will live a long life so that some people will benefit because of you and others be harmed because of you. O God! Complete the emigration of my companions and do not let them become renegades.' But the Messenger of God (prayers & peace be upon him)sorrowed for Sa'd ibn Khawla because he died in Makkah."

983. It was related that Ibn Abbas said: "The people should reduce their will from one third to one fourth as the Messenger of God (prayers & peace be upon him)has said: 'One third is more than enough.' Waki' said: 'Great or ample.'"
984. It was related that Abd Allah ibn Abu Aufa asked: "Did the Prophet (Prayers & peace be upon him) draw up a will?" He said: "No." I asked: "Why then is the making of a will enjoined upon the people?" He said: "The Prophet (Prayers & peace be upon him) bequeathed the Book of God."

985. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) did not leave any Dinars or Dirhams, or goats or camels. And he did not make a will bequeathing anything."

986. It was related that Aswad ibn Yazid said: "Someone claimed in Aisha's presence that the Messenger of God (prayers & peace be upon him) had made a will nominating Ali. so she said: 'When did he make such a will? I was supporting him upon my chest and he asked for a tray and then he lapsed into my lap, and I had not perceived that he had passed away, so when did he make any will to nominate him?"
987. It was related that Ibn Abbas said: "Thursday! What came to pass on Thursday!" He began to weep until his tears soaked the stony ground. Then he said: "The Prophet's (Prayers & peace be upon him) illness worsened on Thursday and he said: 'Bring me writing implements so that I may dictate something to you which will keep you from going astray thereafter.' The people disputed about this and they should not have disagreed in front of a Prophet. They said: 'The Messenger of God (prayers & peace be upon him) is gravely ill.' The Prophet (Prayers & peace be upon him) said: 'Leave me alone, for I am better as I am now than what you bide me to.' The Prophet (Prayers & peace be upon him) was on his deathbed and gave three orders saying: 'Expel the unbelievers from the Arabian Peninsula, respect foreign emissaries, and give them gifts as you have seen me do.'

988. It was related that Umar said: "I rode out on a horse in the Cause of God, and its carer did not look after it well, so I wished to buy it from him thinking that he would sell it to me
for a meager price. So I asked The Prophet (Prayers & peace be upon him) and he said: 'Do not buy it nor go back on your charity, even if he gives it to you for one Dirham, as the one who goes back on his charity is like the one who swallows his vomit.'"

989. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The one who takes back his gift is like a dog who swallows vomit."

990. It was related that Al-Numan ibn Bashir said: "My father gave me a gift, but Amra bint Rawaha said that she would not agree to it unless he asked the Messenger of God (prayers & peace be upon him) to witness it. So my father went to the Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God! I gave my son a gift from Amra bint Rawaha but she ordered me to make you a witness to it.' The Messenger of God (prayers & peace be upon him) said: 'Have you given the same amount to your other sons?' He said: 'No.' The Messenger of God (prayers & peace be upon him) said: 'Fear God and be fair between your children.' My father then returned and took back his gift."
991. It was related that Nu'man ibn Bashir said: "My father took me to the Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, witness that I have given Nu'man a gift of such and such from my wealth.' He said: 'Have you given all your sons the same as you have given Nu'man?' He said: 'No.' So The Prophet (prayers & peace be upon him) said: 'Do you not wish for all your children to be good to you?' He said: 'Yes.' So he said: 'Then do not do such a thing.'"

992. It was related that Jabir ibn Abd Allah al Ansari said that the Messenger of God (prayers & peace be upon him)said: "Whoever gives a life grant to another and says: 'I give this to you and your heirs, then it belongs to him and his heirs, and it does not revert to the one who gave it as the law of inheritance applies regarding it."

993. It was related that Jabir ibn Abd Allah said that the Messen-
ger of God (prayers & peace be upon him) said: "Retain your property and do not waste it, for whoever gives a life grant to another, the property will belong to the recipient in life and in death, and will pass to his heirs."
24 - The Book of the Laws of Inheritance

994. It was related that Usama ibn Zaid said that the Messenger of God (prayers & peace be upon him) said: "A Muslim may not inherit from a non-Muslim, and a non-Muslim may not inherit from a Muslim."

995. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Give the shares of the inheritance that are prescribed in the Qur'an to those who are entitled to receive them. Then whatever remains, should be given to the nearest male relative of the deceased person."

996. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) came to visit me when I was ill and unconscious. He performed ablution and sprinkled the remaining water on me and I regained consciousness and said: 'O Messenger of God! To whom will my inheritance go as I have nei-
ther ascendants nor descendants?' Then the verses concerning inheritance were revealed."

997. It was related that Ma'dan ibn Abu Talha said that Umar ibn al Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles). And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, is not the last verse of Surah al Nisa' which was revealed during the summer enough for you? If I live I will judge according to it for the one who recites the Qur'an or who does not recite it."

998. It was related that Al Bara' ibn Azib said: "The final Surah to be revealed was Surah 'The Repentance' and the final verse to be revealed was the verse concerning Al Kalala."
999. It was related that Abu Huraira said: "Whenever the corpse of a person who had died in debt was brought to the Messenger of God (prayers & peace be upon him), he used to ask if he had left property to absolve his debt before the funerary prayer, if not he would say: 'You offer prayer for your companion.' Then when God Almighty granted him victory he would say: 'I am closer to the believers than they are to their own selves, so if any of them dies in debt, I am responsible for it, and if any one of them leaves property behind, it must pass to his inheritors.'"
1000. It was related that Ibn Umar said: "Umar went to the Messenger of God (prayers & peace be upon him) to seek his advice about some property he had acquired in Khaibar, saying: 'O Messenger of God, I have acquired land in Khaibar which is more valuable than any land I have ever had, what do you advise for me to do with it?' The Messenger of God (prayers & peace be upon him) replied: 'You may keep the land if you wish and donate its produce as charity.' So Umar donated it as charity on the condition that it should not be sold or inherited or given away. He dedicated it to the needy and near of kin, to free slaves and in the cause of God for travelers and guests. And there is no blame on anyone who is charged with its administration if he eats from it in a reasonable amount, or if he feeds his friends from it and does not amass from it for himself. He said: 'I related this Hadith to Mohammed, but
when I said 'does not amass from it for himself' he said: 'does not amass from it to enrich himself.' Ibn Aun said: 'The one who read the text told me that it is written therein 'does not amass from it to enrich himself.'"

1001. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "When anyone dies, his deeds cease in effect, except three, regular charity, knowledge which he has imparted upon others, or a God fearing son who supplicates for him."
26 - The Book of Vows

1002. It was related that Ibn Umar said: "Umar ibn al Khattab asked the Messenger of God (prayers & peace be upon him) while he was at al Ja'ranah after returning from al Taif: 'O Messenger of God, before Islam I pledged to go into seclusion for one day at the Sacred Mosque, so what should I do?' He said: 'Go into seclusion for one day.' He said that the Messenger of God (prayers & peace be upon him) had given Umar a slave girl from the war booty, so when the Messenger of God (prayers & peace be upon him) freed the captives, Umar ibn al Khattab heard them saying: 'The Messenger of God (prayers & peace be upon him) has freed us.' So he said: 'And how is that?' They said: 'The Messenger of God (prayers & peace be upon him) has freed the captive people.' Then Umar said: 'O Abd Allah, go to that slave girl and set her free.'"
1003. It was related that Ibn Abbas said that Sa'd ibn Ubada went to the Messenger of God (prayers & peace be upon him) to ask him his view concerning a pledge his mother had made and not fulfilled before she died. The Messenger of God (prayers & peace be upon him) said: 'Fulfill it for her.'

1004. It was related that Uqba ibn Amer said: "My sister pledged that she would walk barefoot to the House of God, and she asked me to seek the opinion of the Messenger of God (prayers & peace be upon him) about it, I asked him and he said: 'She should walk and ride as well.'"

1005. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) saw an elderly man walking supported between his two sons, so he asked: 'What is wrong with him?' They replied: 'He has taken a pledge to walk to the House.' He said: 'God Almighty does not need him to put himself to hardship.' And he ordered him to ride."

1006. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the taking of a pledge and said: 'It does not forward any good, but it only makes the miser do something.'"
1007. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Pledges do not forward anything for the son of Adam which God Almighty has not decreed for him, if the pledge is in accord with what is fat-ed, then it is the means that the miser does something which he was unwilling to do."

It was related that Imran Ibn Hussain said: "The tribe of Thaqif were allies of Bani Uqail. Thaqif took two of the companions of the Messenger of God (prayers & peace be upon him) as prisoners, and the companions of the Messenger of God (prayers & peace be upon him) took one person of Bani Uqail as prisoner, and captured al-Adba' (the she-camel of the Messenger of God) with him. The Messenger of God (prayers & peace be upon him) went to him and he was tied with ropes. He said: 'O Mohammed.' He approached him and asked: 'What is the matter with you?' So he replied: 'Why have you taken me prisoner and why have you taken one going on before the pilgrims?' He said: 'We have taken you prisoner because of the crime of your allies, Bani Thaqif.' Then he turned away. He called out to him again saying: 'O Mohammed, O Mohammed.' The Messenger of God (prayers & peace be upon him) was most kind and compassionate, so he went back to him and asked: 'What is the matter with you?' He said: 'I am Muslim.' He said: 'If you had said that when you were at liberty, you would have been successful.' He then turned away and he called out to him again saying: 'O Mohammed, O Mohammed.' He went back to him and asked: 'What is the matter with you?' He said: I am hungry, feed me, and I am thirsty, so provide me with drink.' He said: 'Here are your needs.' Then he was ransomed for two people. He (the narrator) said: 'A woman of the Helpers (Al Ansar) had been taken prisoner and al-Abda' had been caught as well. The woman was tied up with ropes and one night, while the people were sleeping with their animals in front of their houses, she escaped and went to the camels. As she drew

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near the camels, they fretted and became nervous and so she left them alone until she came to al-Adba'. It did not fret and it was docile, so she mounted it and rode off and escaped. When they were told they went out in search of it, but it out ran them. She made a pledge to God Almighty that if He saved her on it, she would offer it as a sacrifice. When she reached Madinah the people saw her and said: 'Here is Al Adba the she camel of the Messenger of God, she has made a pledge that if God Almighty saves her on it she will sacrifice it.' The Companions of the Messenger of God (prayers & peace be upon him) went to him and told him of it. He said: Praise be to God! How evil is the reward she pledges to God Almighty that if He saved her on it, she would sacrifice it! There is no obligation to fulfil a pledge made in disobedience or for something over which one has no control." It was related that Ibn Hujr related that it was said: "There is no pledge in disobedience to God."

9 1009. It was related that Uqba ibn Amer said that the Messenger of God (prayers & peace be upon him) said: "The atonement for breaking a pledge is the same as that for an oath."
27 - The Book of Oaths

1010. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him)said: "God Almighty, High Exalted, has prohibited you from taking oaths upon your fathers." Umar said: "By God, since I heard the Messenger of God (prayers & peace be upon him) forbidding it I have never taken such an oath."

1011. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath, must only swear by God." The Quraish used to swear by their fathers, so The Prophet (prayers & peace be upon him) said: "Do not swear by your fathers."

1012. It was related that Abd Al Rahman ibn Samura said that the Messenger of God (prayers & peace be upon him)said: "Do not swear by idols or by your fathers."
1013. It was related that Abu Hurairah said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath saying 'By Lat,' then he should say 'There is no god but God,' and whoever says to his companion 'Come and gamble with me,' he should give charity."

1014. It was related that Abu Hurairah said that the Messenger of God (prayers & peace be upon him) said: "Solomon the son of David said: 'I shall go to all of my seventy wives this night and they shall all deliver sons who will strive in the cause of God.' His companion or the King told him: 'Say, if God wills.' But he did not remember to say so, and none of his wives delivered children except one who gave birth to a premature infant. The Messenger of God (prayers & peace be upon him) said: 'If he had said 'If God wills' he would have achieved what he desired.' "

1015. It was related that Abu Hurairah said that the Messenger of
God (prayers & peace be upon him) said: "Oaths are considered according to the intention they were made with."

1016. It was related that Abu Umama - al Harthi - said that the Messenger of God (prayers & peace be upon him)said: "Whoever takes the right of a Muslim by oath, God will relegate him to the Hell Fire and prohibit Paradise from him." Then a man asked: "O Messenger of God, even for a little matter?" He said: "Even if it was for a toothpick."

1017. It was related that Wa'el ibn Hujr said: "A man from Hadramout and a man from Kanda went to the Messenger of God (prayers & peace be upon him)and the man from Hadramout said: 'O Messenger of God, this man has usurped my land which formerly belonged to my father.' The man from Kanda said: 'It is my land, under my control and I farm it and he has no right to it.' So The Prophet (prayers & peace be upon him) said to the man from Hadramout: 'Do you have any proof?"
He said: 'No.' The Prophet (prayers & peace be upon him) said: 'Then what is due to you is his oath.' He said: 'O Messenger of God, this man is vulgar and will make a false oath because he does not fear anything.' He said: 'There is nothing for you except his oath.' The man from Kanda swore the oath and when he left the Messenger of God (prayers & peace be upon him)said: 'If he has sworn the oath to appropriate the property without right he will encounter God Almighty while He turns away from him.'"

1018. It was related that Abu Musa al Ashari said: "We were a party from the Ash'ariyin who came to the Prophet (Prayers & peace be upon him) asking him for mounts, but he refused. Then we asked him again for mounts, so he swore an oath that he will not provide us with mounts. After some time the Prophet (Prayers & peace be upon him) received some camels as war spoils and he ordered that five be given to us. When we took the camels we said: 'The Prophet (Prayers & peace be upon him) forgot his oath and we will not prosper for that.' So I went to him and said: 'O Messenger of God! You swore an oath that you would not provide us with mounts, and now you have given them to us.' He said: 'Yes, but I when swear
on an oath and then I see better than it, I take the better and I am free of the first."

1019. It was related that Abu Huraira said: "A man stayed with the Messenger of God (prayers & peace be upon him) until late in the night and then returned to his family and found that his children had slept. His wife offered him food but he swore an oath that he would not eat because his children had slept hungry. Then he pledged to atone for the oath and he ate the food. He went to the Messenger of God (prayers & peace be upon him) and told him about it, the Messenger of God (prayers & peace be upon him) said: 'Whoever makes an oath and then sees better than it, should do that and atone for it."

1020. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "By God, it is more grievous in the sight of God for anyone to adhere to an oath concerning his family rather than atoning for it as God Almighty has prescribed."
28 - The Book of Prohibition of Killing and the Laws of Requital and Blood-Money

1021. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: 'Time has returned to is original span as it was on the day God Almighty created the Heavens and the earth. The year is twelve months, four of which are sacred and three are consecutive: Dhul Qada, Dhul Hijja and Muharrum, and Rajab Mudr, which is between Jumada and Sha'ban.' 'Which month is this?' We said: 'God and His Mes-
senger know best.' So he remained silent until we thought that he would call it by another name. Then he said: 'Is it not the day of the Sacrifice?' We said: 'Yes.' He said: 'So your blood and your wealth.' The narrator said he thought that he said: 'and your honour are sacred for you like the sanctity of this day in your town, in this month. And your will encounter your Lord, and He will ask you about your deeds. So do not go astray after me, striking each others necks, so the one who attends here should inform the absent so that those you tell may understand it better than those who heard it. Have I told you? Have I told you?'

22-1- عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: "أول ما يقضي بين الناس يوم القيامة في الدماء".

1022. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The first cases to be judged on the Day of Resurrection will be the cases of bloodshed."

23-1- عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: "لا يحل دم [أمريء] مسلم - يشهد أن لا إله إلا الله، وأنى رسول الله - إلا بإحدى ثلاث: اليَبُّ الزاني، والنفس بالنفس، والتارك أندي الفرق للجماعة".

1023. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "The blood money of a Muslim who swears that there is no god but God and that I am His Messenger, cannot be spilled except in three cases. In retribution for murder, for adultery committed by a married person and for the one who reneges from Islam and leaves the Muslims."

24-1- عن أنس بن مالك رضي الله عنه: أن نفرًا من عُكْلٍ ثمانية قدموا على
1024. It was related that Anas said: "Eight men of the Ukhl or Uraina tribe came to the Messenger of God (prayers & peace be upon him) and pledged allegiance to him, but the climate there did not suit them and they fell ill and went to the Messenger of God (prayers & peace be upon him) complaining of their malaise. So The Prophet (Prayers & peace be upon him) ordered them to go to the herd of camels and to drink their milk and urine. So they went as directed and after they had recovered, they killed the Prophet's (Prayers & peace be upon him) shepherd and drove all the camels away. The Prophet (Prayers & peace be upon him) received the news of this early in the morning and he sent men in pursuit. They captured them and brought them back at noon time. He then ordered their hands and feet to be cut off and their eyes to be branded with hot irons and they were left in the sun until they died."

1025. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "When anyone is killed without right, a portion of the sin falls upon the elder son of Adam who was the first of mankind to commit murder."
1026. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever deliberately throws himself off a mountain and kills himself will enter the Fire falling down into it, and he will stay there forever, and whoever drinks poison and kills himself with it will carry the poison in his hand in the Fire and he will stay in it forever, and whoever kills himself with an iron instrument will carry the instrument in his hand and stab his belly with it in the Fire where he will stay for ever."

1027. It was related that Sahl ibn Sa'd Al Sa'idi said: "The Messenger of God (prayers & peace be upon him) fought the unbelievers, the Messenger of God (prayers & peace be upon him) returned to his camp and the other returned to their camp. From among the companions of the Prophet (Prayers & peace be upon him) was a man who could not resist pursuing any unbeliever to strike him with his sword. Someone said: 'No one had helped the Muslims today more than so and so.' At that the Messenger of God (prayers & peace be upon him) said: 'Surely he is from the people of the Fire.' Another man said: 'I will go with him.' So he went and whenever he stopped, he stopped with him, and wherever he went on, he went on with him. The man was then gravely wounded and wishing to die quickly thrust his sword into the ground and put his point between his breasts and threw himself upon it and killed himself. At that the man following him went to the Messenger of God (prayers & peace be upon him) and said: 'I bear witness that you are the Messenger of God.' The Prophet (Prayers & peace be upon him) said: 'What makes you say so?' He said: 'Because of the man who you said was one of the people of the Fire. The people were astonished at your words and I said to them I will try to discover the truth about him for you.' So I went with him and then he was wounded and he sought to expedite his own death by fixing the handle of his sword into the ground and pointing it upwards between his breasts and then he threw himself upon it and killed himself.' The Messenger of God (prayers & peace be upon him) said: 'A man may do what appears to the people to be the deeds of the people of Paradise but he is from the people of the Fire and another man may do what appears to be
the deeds of the people of the Fire but he is from the people of Paradise."

1028. It was related that Anas said: "A Jew crushed the head of a girl between two stones. They asked her who had crushed her head and they repeated several names to her, when the name of the Jew was mentioned, she nodded. The Jew was captured and he confessed, so the Prophet (Prayers & peace be upon him) ordered that his head be crushed between two stones."

1029. It was related that Imran Ibn Husain said: "One man bit another's hand and he drew back his hand sharply knocking out the man's front tooth. He went to the Messenger of God (prayers & peace be upon him) and complained about it, so the Messenger of God (Prayers & peace be upon him) said: 'Do you expect him to give you his hand for you to bite off the way a male camel bites'."

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1030. It was related that Umm Haritha, the sister of Al-Rubayya, broke the front tooth of another woman and the Messenger of God (prayers & peace be upon him) ordered retaliation. At that Umm Rubayya said: 'O Messenger of God! By Him Who sent you with the Truth, her tooth shall not be broken.' The Messenger of God (prayers & peace be upon him) said: 'All Praise be to God, O Umm Rubayya, it is ordained in the Book of God.' She said: 'No, by God, her tooth shall not be broken.' And she repeated saying this until they accepted compensation instead of retaliation. So the Messenger of God (prayers & peace be upon him) said: 'Among the servants of God there are some whose oaths are fulfilled when they are made.'
1031. It was related that Alqama ibn Wa’il said that his father said: "I was sitting in the presence of the Messenger of God (prayers & peace be upon him) when a man came in dragging another man by a rope, saying: 'O Messenger of God, this man has killed my brother.' The Messenger of God (prayers & peace be upon him) asked him: 'Did you kill him?' He said: 'Yes, I killed him.' He asked: 'Why did you kill him?' He said: 'We were together felling leaves from a tree and he insulted me and made me angry, so I hit him on his head with my axe and killed him.' At this the Messenger of God (prayers & peace be upon him) said: 'Have you anything with which to pay blood money?' He said: 'I have nothing but the garment I am wearing and my axe.' He said: 'Will your people ransom you?' He said: 'I am not a prominent person among my people. He threw the rope towards him saying: 'Take him away.' The man took him away and as he was turning aside the Messenger of God (prayers & peace be upon him)said: 'If he kills him, he will be like him.' He turned back and said: 'O Messenger of God, I heard you say: 'If he kills him, he will be like him.' I took him away as you ordered.' The Messenger of God (prayers & peace be upon him) said: 'Do you not wish that he will be burdened with your sins and the sins of your brother?' He said: 'O Messenger of God, indeed!' The Messenger of God (prayers & peace be upon him) said: 'Then release the rope from him and let him be.' "

32 - عن أبي هريرة رضي الله عنه قال: اقتتلت امرأتان من هذيل، قُمت إحداهما الأخرى بحجر، فقتلتما وما في بطنهما، فاختصرما إلى رسول الله ﷺ، فقضى رسول الله ﷺ أن دية جَنِينَة عُرَة: عبدٌ أو ولدة، وقضى بدية المرأة على عاقلاتها وورثها ولدَها ومن معهم، فقال حمَّل بن النابغة الهذلي: يا رسول الله، كيف أغمر من لا
It was related that Abu Huraira said: "Two women of Hudail fought each other and one hit the other with a stone. The stone hit her in the belly and she had been pregnant and the unborn child was killed. They both took the matter before the Prophet (Prayers & peace be upon him) and he ruled that the blood money was due to her relatives for what she had in her womb as a male or female slave of the highest quality. Hamal ibn Nagigha said: 'O Messenger of God! Will I be penalised for a being that has not drank or eaten or made a sound nor even come into existence?' At that the Messenger of God (Prayers & peace be upon him) said: 'He is a brother of those who tell fortunes.' "

1033. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "No atonement is due for a wound caused by an animal, or for falling down a well or mine, and one fifth is due from buried treasure."
29 - The Book of Oaths, for Establishing the Responsibility of Murders, Fighting. (Kitab Al-Qasama)

1034. It was related that Sahl ibn Abu Hathma said: "Abd Allah ibn Sahl and Muhaiyisa ibn Mas'ud ibn Zaid departed for Khaibar. At that time the inhabitants had a peace treaty with the Muslims. They separated from each other and later on Muhaiyisa found Abd Allah ibn Sahl lying dead in a pool of blood. He buried him and returned to Madinah. Abd Al Rahman ibn Sahl, Muhaiyisa and Huwaiyisa the sons of Mas'ud went to the Prophet (Prayers & peace be upon him) and Abd Al Rahman started to speak but the Prophet (Prayers & peace be upon him) said: 'Let your eldest speak.' Abd Al Rahman
was the youngest. Abd Al Rahman remained silent and the other two spoke. The Prophet (Prayers & peace be upon him) said: 'If you swear that you know who had committed the murder it is your prerogative to take your rights from the murderer.' They said: 'How can we swear when we did not witness the murder or see the murderer?' The Prophet (Prayers & peace be upon him) said: 'Then the Jews may deny the charges by fifty of their men swearing that it was not them who committed the murder.' They said: 'How can we believe the oaths of unbelievers?' So the Prophet (Prayers & peace be upon him) paid the blood money himself and sent one hundred camels to them until they went back inside their houses, Sahl said: 'One of the she camels kicked me.' "

1035. It was related that Sulaiman ibn Yasar, the freed slave of Maimuna, the wife of the Messenger of God, said: "One of the Helpers (Al Ansar) said that the Messenger of God (prayers & peace be upon him) used to continue the practice of making oaths of requital as it had been in the time before Islam."
30 - The Book of Punishments Prescribed by Islam

(Kitab Al-Hudud)

1036. It was related that Ubada ibn al Samit said: "When the Messenger of God used to receive Revelation, he felt its rigour and his complexion changed. Once when a revelation was being revealed to him he underwent the same ordeal and when it had passed he said: 'Receive from me, receive from me. God Almighty has ordained a way for them. If a married male commits adultery with a married female and an unmarried male commits adultery with an unmarried female, then those who are married shall receive one hundred lashes and be stoned to death, and those who are unmarried shall receive one hundred lashes and banishment for a year.'"

37 - عن عبيد الله بن عبد الله بن عُثْمَنَ: أنه سمع عبد الله بن عباس رضي الله عنهما يقول: قال عمر بن الخطاب رضي الله عنه، وهو جالس على منبر رسول الله ﷺ: إن الله قد بعث محمدًا ﷺ بالحق، وأنزل عليه الكتاب، فكان لما أنزل الله عليه آية الرجم، قرأناها ووعيناها وعقلناها، فرَّحَمَ رسول الله ﷺ ورحمنا بعده، فأخشى إن طال بالناس رزمان أن يقول قائل: ما نجد الرجم في كتاب الله تعالى، فض♠لوا بترك فريضة أنزلها الله، وإن الرجم في كتاب الله حق على من زنى - إذا أحسَنَ من
1037. It was related that Abd Allah ibn Allah ibn Utba said that he heard Abd Allah ibn Abbas say: "While he was sitting on the pulpit of the Messenger of God, Umar ibn al Khattab said: 'God has sent Mohammed with the Truth and he sent down the Book to him, and the verse regarding stoning was revealed in that which was sent down to him. So we recited it and put it to heart and comprehended it. The Messenger of God ruled the punishment of stoning to death and after him we ruled the punishment of stoning to death. I fear that in time to come people may say: 'We cannot find stoning to death prescribed in the Book of God.' And so they may go astray from that which God Almighty has prescribed. Stoning is an obligation inscribed in the Book of God in the case of married men and women whose adultery has been proven, or when a pregnancy has resulted or a confession has been made.'"

1038. It was related that Jabir ibn Samura said: "A short man with thick untidy hair and muscular body wearing a waist wrapper was brought before the Messenger of God because he had committed adultery. He sent him away twice to reconsider his confession, but he confirmed it so he pronounced the punishment of stoning upon him, and he was stoned. The Messen-
ger of God said: 'Every time we set off in the Cause of God to fight one of you lags behind and becomes excited like a male goat seeking a female goat, if God gives me the opportunity to catch any of them, I shall punish him and make an example of him.' It was also related that Sa'id ibn Jubair said: 'He sent him away four times.'

1039. It was related that Buraida said that Ma'iz ibn Malik al Aslamī came to the Messenger of God and said to him: "O Messenger of God, I have wronged myself and committed adultery and I wish that you would purify me. He sent him away
to reconsider his confession. In the morning he returned and said: 'O Messenger of God I have committed adultery.' He sent him away again to reconsider his confession. At this the Messenger of God sent to his people asking: 'Do you know if there is something wrong with his mind? Or is his behaviour unacceptable to you?' They said: 'We know that he is of a full mind and as far as we can see he is one of the righteous people among us.' He returned to the Messenger of God a third time, then the Messenger of God sent for his people again to ask about him. They confirmed that he had nothing wrong with his mind. When he asked them the fourth time, he ordered a hole to be dug for him and ordered him to be stoned to death, and so he was stoned. The narrator said: 'A woman of Ghamdiya came to him and said: 'O Messenger of Allah, I have committed adultery so purify me.' He sent her away to reconsider her confession. The next morning she returned to him and said: 'O Messenger of God, why do you send me away?' She said: 'I see that you intend to send me back as you sent back Ma'iz. By God, I am pregnant.' He said: 'Go away until you deliver.' So when she delivered she brought the boy wrapped in a cloth and said: 'This is what I have delivered.' He said: 'Go and suckle him until he is weaned.' So when he was weaned she brought him walking with a piece of bread in his hand and said: 'O Messenger of God, this is him and I have weaned him and he is eating food now.' The Prophet (prayers & peace be upon him) handed the boy to one of the Muslims and ordered a hole to be dug for her until her chest, and ordered the people to stone her. Khalid ibn al Walid held a stone in her hand and threw it at her head, and her blood spattered over his face, so he insulted her. The Prophet of God heard him insulting her and said: 'Wait, stop it, Khalid, by The One in Whose Hand is my soul, she has re-
pented a repentance which had the tax collectors repented the like of, God Almighty would have forgiven them." Then he ordered the prayer to be offered over her and she was buried."

1040. It was related that Abd Allah ibn Umar said: 'A Jewish man and a Jewish woman were brought to the Messenger of God accused of committing adultery. The Messenger of God said: 'What do you see in the Torah concerning punishment by stoning?' They said: 'We proclaim their crime and whip them.' He said: 'Bring the Torah if what you say is true.' They produced the Torah and read it and one of them put his hand over the verse regarding stoning and read only the verses before it and after it. Abd Allah ibn Salam, who was with the Messenger of God, said: 'Order him to lift his hand up.' When he raised his hand the verse regarding stoning was there. The Messenger of God (Prayers & peace be upon him) then ordered that both of them should be stoned to death. Abd Allah ibn Umar said: 'I was among those who stoned them, and I saw the man trying to protect the woman with his body.' "
1041. It was related that Abu Huraira said: "The Messenger of God was asked about the unmarried slave-woman who had committed adultery. He said: 'If she commits adultery then whip her, and if she repeats it, then whip her again and sell her for even as little as a length of rope.' Ibn Shihab said: 'I do not recall if he said that upon the third or fourth time.' Ibn Shihab said dafeer means plait."

1042. It was related that Abd Al Rahman said: "Ali addressed the people saying: 'O people, punish your slaves according to the prescribed punishment, the married among them and the unmarried, one of the slave women in the custodianship of the Messenger of God committed adultery and he ordered me to whip her, but as she had recently delivered a child I feared the whipping might have killed her. So I asked the Messenger of God about it and he said: 'You acted correctly.' "
It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for theft of a quarter Dinar or more."

It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for the theft of a shield whose value was three Dirhams."

It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "May the curse of God be upon the one who steals an egg, and sever his hand, and the one who steals a rope, and sever his hand."
1046. It was related that Aisha, the wife of the Messenger of God (prayers & peace be upon him), said: "The Quraysh were disturbed concerning a woman who had stolen during the Conquest of Makkah in the lifetime of The Prophet (prayers & peace be upon him) and the people said: 'Who can intercede for her with the Messenger of God (Prayers & peace be upon him)?' No one dared to speak to him except Usama ibn Zaid who was beloved by the Prophet (Prayers & peace be upon him). So she was brought before the Messenger of God and his face changed and he said: 'Do you seek to intervene in the punishment prescribed by God Almighty?' she said: 'O Messenger of God, seek forgiveness for me!' Then when night fell he rose up and praised God as is His due and addressed the people saying: 'Concerning this matter, it has been the destruction of peoples before you that if any of noble rank stole, they would forgive him, but if a poor man stole they would cut off his hand. But by Him in Whose Hand is my life, I would even cut the hand of Fatimah if she stole.' Then he ordered the hand of the woman to be severed." Aisha also said: "She repented well and then married and she used to come to visit me thereafter, and I used to tell the Messenger of God about her needs."
1047. It was related that Hudain ibn al Munthir Abu Sasan said: "I saw Walid brought before Uthman ibn Affan after he had offered the dawn prayer and say: 'Should I confess to you.' Two men witnessed against him, one of them was Humran who said he had consumed wine, the other testified that he had seen him vomiting. Uthman said: 'He would not have vomited if he had not consumed it.' He said: 'Ali, get up and whip him.' Ali said: 'Hasan, get up and whip him.' So Hasan said: 'Let him feel the heat as he has benefited from its coolness.' He said: 'Abd Allah ibn Jafar, get up and whip him.' He began to whip him and Ali counted the lashes until they had reached forty, then he said: 'Stop.' And he said: 'The Messenger of God used to deliver forty lashes, and Abu Bakr delivered forty too, and Umar used to deliver eighty, and all of this is according to the Sunnah, but I prefer his forty.' "

1048. It was related that Ali ibn Abu Talib said: "I used to feel sorrow for the one who died through legal punishment except for the drunk, for if he dies I would give blood money to his family because no fixed punishment has been ordered for drunkards by the Messenger of God."
1049. It was related that Abu Burda Al Ansari said that the Prophet (Prayers & peace be upon him) used to say: "No one should be flogged more than ten stripes of the lash unless he is guilty of a crime for which the legal punishment has been assigned by God."

1050. It was related that Ubada ibn al Samit said: "The Messenger of God accepted our pledge as he accepted from the woman, that we would not associate anything with God, that we would not commit theft, that we would not commit adultery, that we would not kill our children, and that we would not lie concerning one another. And whoever keeps his pledge his reward is with God, and whoever is subjected to the prescribed punishment his redemption is with God, and whoever is covered by God, his affair is with God. He may chastise him if He pleases or He may forgive him if He pleases."
31 - كتاب القضاء والشهادات

1051. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said: "The Messenger of God heard people quarrelling outside the door of his house. He went out and said: 'I am no more than a human being, and adversaries come to me. If one of you is able to put his argument forward more persuasively than the other so that I deem him truthful and rule in his favour, and thus the right of one Muslim is mistakenly given to another, such is a portion of the Fire, and he has the choice of taking it or of renouncing it.'"

1052. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The quarrelsome are the most despised of people in the sight of God."
1053. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Had the people been awarded on the strength of their assertions, then they would claim the lives and property of the people, so the defendant must swear an oath."

1054. It was related that Ibn Abbas said: "The Messenger of God gave judgment on the strength of the oath and witness."

1055. It was related that Abd Al Rahman ibn Abu Bakr said: "My father dictated a letter to Ubaidullah ibn Abu Bakra when he was the judge of Sijistan, saying: 'Do not pronounce judgment between two persons while you are angry, for I have heard the Messenger of God say: 'No one should judge between people while he is angry.'"

1056. It was related that Amr ibn al As said that the Messenger of God said: "When a judge delivers a verdict, after careful deliberation and if correct, he has two rewards, and if he judged after careful deliberation but was incorrect, he has one reward."

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1057. It was related that Abu Huraira said that the Messenger of God said: "There were two women, each of whom had a child. A wolf came and took the child of one away, at that the other said: 'It has taken your child.' So they brought the matter before David who ruled that the living child should be given to the older woman. So they both went to Solomon the son of David and told him about it. He said; 'Bring me a knife to divide the child between the two.' The younger woman said: 'May God have Mercy upon you! Do not do it! For it is her child.' So he gave the child to the younger woman. Abu Huraira said: 'If I ever heard the word knife it was that day, we used to call it al Mudya.' "

1058. It was related that Abu Huraira said that of the many sayings of the Messenger of God he once said: "One man purchased a plot of land from another, and the buyer found a clay jar filled with gold on the land. The buyer said to the seller: 'Take your gold, I bought only the land from you, I did not
buy this gold.' The seller said: 'I sold you the land with all that is in it.' So they took the matter to a man who asked: 'Do you have children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' The man said: 'Let them marry and spend the money on them and give the rest in charity.'

سورة البقرة: 1059 - عن زيد بن خالد الجُهَّنِي رضي الله عنه أن النبي ﷺ قال: "ألا أخبركم بخير الشهداء؟ الذي يأتي بشهادته قبل أن يسألها؟"

1059. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Shall I tell you who is the best witness? He is the one who offers his proof before it is asked of him."
32 - The Book of Lost Things Picked up

(Kitab al Luqaata)

1060. It was related that Zaid ibn Khalid al Juhani said that a man asked The Prophet (Prayers & peace be upon him) about picking up something which someone else had lost. The Prophet (Prayers & peace be upon him) replied: "Identify and remember its tying material and its container and make announcement about it for a year, then use it but return it to its owner if he comes for it." Then the person asked about a lost camel and The Prophet (Prayers & peace be upon him) became angry and said: "You have no business with it as it has its water container and its feet and it will reach water and eat from the trees until its owner finds it." Then the man asked about a lost sheep. The Prophet (Prayers & peace be upon him) replied: "It is either for you, for your brother or for the wolf."
1061. It was related that Abd Al Rahman ibn Uthman al Taimi said: "The Messenger of God forbade the Pilgrims from picking up lost property."

1062. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Whoever finds lost property is lost himself if he does not pronounce his find."

1063. It was related that Ibn Umar said that the Messenger of God said: "You may not milk your brother's animal without his consent, would any of you wish to have his house plundered and his safes broken into and his food taken away? Indeed their wealth is the udders of their animals, so do not milk the animal of another without his consent."
33 - The Book of Hospitality
(Kitab al Diyafa)

1064. It was related that Uqba ibn Amer said: "We asked the Messenger of God: 'You dispatch us to people who fail to offer us hospitality, what is your opinion on this?' He said: 'If you go to people who offer you suitable hospitality, then accept it, but if they do not, then take what is appropriate for you to take as a guest.'"
الله ﷺ: «من كان معه فضل ظهر فليُعد به على من لا ظهر له، ومن كان له فضل من زاد فليُعد به على من لا زاد له». قال: فذكرى من أصناف المال ما ذكر، حتى رأيناه أنه لا حق لأحد منا في فضل.

1066. It was related that Abu Sa'id al Khudri said: "We were traveling with the Messenger of God when a man came upon his mount and started to look left and right. The Messenger of God said: 'Whoever has a spare mount should give it to whoever has no mount with him, and whoever has extra provisions should give them to whoever has none.' And he also spoke of many other sorts of wealth until we thought that none of us had any right to the surfeit."


1067. It was related that Iyas ibn Salama said that his father said: "We journeyed out with the Messenger of God on an expedition and we had difficulty in finding provision until we thought of slaughtering our mounts. The Messenger of God ordered us to collect our provisions, so we laid out a cloth and gathered the provisions of the people upon it. I stretched myself out to measure it and I found it to be the size upon which a goat would sit. We were fourteen hundred people and we all were satisfied and filled our bags with food. Then
the Messenger of God said: 'Is there water for ablution?' A man came with a small container of water, he poured it into a basin and all fourteen hundred people performed ablution from it each with ample water. Then eight people came afterwards and asked: 'Is there any water for ablution?' The Messenger of God said: 'Ablution has already been completed.'
34 - The Book of Fighting for the Cause of God

(Kitab al Jihad)

1068. It was related that Masruq said: "We asked Abd Allah concerning the verse of the Qur'an: 'And do not reckon as dead those who were killed in God's Cause, but they are alive with their Lord and well provided for.' (Surah 3 verse 169) He said: 'We asked the Messenger of God for the meaning of this and he said: 'The souls of the martyrs abide within green birds nesting in chandeliers that hang beneath the Throne of God Almighty, they eat from the fruits of Paradise as they please and rest within the chandeliers. Their Lord once looked down at them and asked: 'Do you wish for anything?' They said: 'What more would we wish for, we eat the fruit of Paradise as we please.' Their Lord asked them three times and when they perceived that they will continue to be asked, they said: 'O our Lord, we wish to return to our bodies so that
we may be killed in the cause of God again.' When He saw that they did not wish for anything more, they were left to their bliss."

1069. It was related that Abu Nadr said that the Messenger of God said: "O God, Revealer of the Book, Vanquisher of the hosts, dispel our enemy and assist us against them."

1070. It was related that Abu Huraira said that the Messenger of God said: "God guarantees to whoever goes out to strive in His cause and nothing made him go out except to strive for God's sake, believing in Him and His Messengers that he will be admitted to Paradise or He will return him to his home from which he left with what he hoped for in booty and rewards.
By the One in Whose Hand is the soul of Mohammed, The wound a Muslim receives in the cause of God will appear on the Day of Resurrection as it was at the time of its infliction, blood will flow from it and its colour will be the colour of blood but its scent will be of musk'." By the One in Whose Hand is the soul of Mohammed, had I not found it difficult for my followers, I would never have missed any Jihad in the cause of God and I would have loved to be martyred for God's sake and then brought to life and then martyred again and brought to life and then martyred again in His Cause.

1071. It was related that Abu Sa'īd al Khudrī said that the Messenger of God said: "Whoever happily accepts God as his Lord, and Islam as his religion and Mohammed as his Messenger will be entitled to enter Paradise." He said: "O Messenger of God, repeat it for me." He did so and said: "There is a deed which will raise anyone one hundred degrees in Paradise, and the raising of one degree to the other is equal to the distance between heaven and earth." He asked: "What is that deed?" He said: "To strive in the cause of God, to strive in the cause of God."

1072. — Abu Sa'īd al Khudrī said: "A man sealed in Paradise said: A man who does good in the path of God, and who helps him, and defends the faith, is better than a thousand who have been killed in the path of God."
1072. It was related that Abu Sa'id Al Khudri said: "A person asked: 'O Messenger of God! Who are the best of people?' The Messenger of God answered: 'A believer who strives with all his effort in God's Cause with his life and his possessions.' They asked: 'Who is the next best?' He said: 'A believer who secluded himself on a mountainous way worshipping God alone and keeping his mischief away from the people'."

1073. It was related that Abu Hurairah said that the Messenger of God said: "Whoever dies and did not strive in the cause of God and did not intend to do so, then he would have died having a trait of hypocrisy." Abd Allah ibn al Mubarak said: "We thought that was during the lifetime of The Prophet (prayers & peace be upon him)."
1074. It was related that Anas ibn Malik said: "The Messenger of God used to go to visit Umm Haram bint Melhan and she would offer him food. Umm Haram was married to Ubaidah ibn Samit, and one day the Messenger of God went to visit her and she offered him food, then began to search for lice in his head. Then the Messenger of God slept and woke up smiling. Umm Haram said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me in my vision as fighters in the Cause of God, sailing in the midst of seas like kings on the throne or like kings seated upon thrones.' I said: 'O Messenger of God! I implore God to make me one of them.' So the Messenger of God invoked God for her and then he slept. He woke up smiling again. I said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me as fighters in the Cause of God.' He said the same as he had said before, I said: 'O Messenger of God! Invoke God to make me one of them.' He said: 'You are from the first of them.' Then Umm Haram sailed across the sea in the lifetime of Mu'awiyah ibn Abu Sufian and she fell from her mount upon coming ashore and died."

1075. It was related that Salman said: "I heard the Messenger of God say: 'Striving one day and night in the cause of God is
better than fasting and praying for a whole month. And if he
dies, his deeds will continue to be rewarded and his bounty
will continue, and he will be spared from the chastisement of
the grave.'

1076. It was related that Anas said that the Messenger of God
said: "Going to and fro in the cause of God is much better
than the life of this world and all that is in it."

1077. It was related that Al Numan ibn Bashir said: 'I was sitting
near the pulpit of the Messenger of God when a man said: 'I
shall not bother to do any good deed after becoming Muslim
other than giving water to the pilgrims.' Another man said: 'I
shall not bother to do any good deed after becoming Muslim
other than maintaining the Sacred Mosque.' Another said: 'To
strive in the cause of God is better than what you have said.'
Umar reprimanded them saying: 'Do not raise your voices
near the pulpit of the Messenger of God on Friday.' When the
prayer was completed I went in and asked his opinion in
what they spoke about. Then God Almighty revealed this
verse of the Qur'an: 'Do you consider the giving of water to pilgrims and the maintaining of the Sacred Mosque as equal to believing in God and the Last Day and striving in God's cause? They are not equal in God's sight, and God does not guide the evildoers.' (Surah 9 verse 19)."

1078. It was related that Sahl ibn Hunaif said that The Prophet (prayers & peace be upon him) said: "Whoever asks God Almighty sincerely for martyrdom, God will make him dwell in the abode of the martyrs, even if he dies upon his couch."

1079. It was related that Anas ibn Malik said that the Messenger of God said: "No one who is admitted to Paradise will ever wish to return to the life of this world even if he was offered everything upon the face of the earth, except the martyr who will wish to return to the world to be killed ten times for the great reward that is granted him."

1080. It was related that Umar ibn Khattab (May Allah be pleased with him) said: "I heard the Messenger of God saying: 'The re-
ward for any deed depends upon the intention and everyone will be rewarded according to his intentions. So whoever emigrates for worldly benefit or to marry, his emigration is for what he emigrated for."

1081. It was related that Anas said: 'Some people went to the Messenger of God and asked: 'Send us some men to teach us the Qur'an and Sunnah.' So the Prophet (Prayers & peace be upon him) sent seventy men from the Helpers (al Ansar) who were known as the Reciters, among them was my uncle Haram, they used to recite the Qur'an and study it at night. During the day they fetched water at the Mosque and collected firewood to sell and buy food for the wayfarers and needy people living near the Mosque. The Prophet (prayers & peace be upon him) sent them to those people and when they were nearby they fell upon them and killed them before they reached their destination. So they said: 'O God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.' He said: 'A man came behind Haram, the uncle of Anas and stabbed him
with a spear until it passed through his body, Haram said: 'By the Lord of Al-Ka'ba! I have won. Then the Messenger of God said to his Companions: 'Your brothers have been killed and they said: 'O God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.'"

1082. It was related that Abu Huraira said that the Messenger of God said: "If while a man walks along a way he finds a thorny branch upon the road, and he moves it away from the road, God will appreciate it from him and forgive him." He said that martyrdom is for five things; the one who dies of the plague, the who dies of an intestinal disease, the one who drowns, the one who dies under a fallen structure and the one who is martyred in the cause of God."

1083. It was related that Hafsa bint Sirin said: "Anas ibn Malik asked me what Yahya ibn Abu Amr had died of. I said: 'The plague.' He said: 'The Messenger of God said that the Muslim who dies of plague is a martyr.'"

1084. It was said: 'Anas ibn Amr bin 'Amr bin al-Aswad, who had been appointed a companion to him, died, then the Prophet said: 'God forgives the martyr, even though he has sinned.'"
1084. It was related that Amr ibn al As said that the Messenger of God said: "A martyr is forgiven all his sins except debt."

1085. It was related that Abu Qatada said: "The Messenger of God rose up and addressed his Companions and told them that to strive in the cause of God and to believe in God are the best of deeds. A man stood up and asked: 'O Messenger of God, if I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight.' Then he said: 'What did you say?' He asked: 'If I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight, except debt. Gabriel told me of this.'"
1086. It was related that Abu Huraira said that a man came to the Messenger of God and said: "O Messenger of God, what do you see if a man comes to take my money from me?" He said: 'Do not give him your money.' He said: 'What do you see if he fights me?' He said: 'Fight him.' He said: 'What do you see if he kills me?' he said: 'Then you are a martyr.' He said: 'What do you see if I kill him?" He said: 'He is in the Hell Fire.'"

1087. It was related that Thabit said that Anas said: "My uncle, after whom I was named, missed the Battle of Badr. He said: 'O Messenger of God! I missed the first battle you fought against the unbelievers, if God permits me another chance to fight the unbelievers, without doubt, God will see how valiantly I will fight.' Then on the day of Uhud when the Muslims deserted and fled he said: 'O God! I seek Your forgiveness for what they have done and I denounce what the unbelievers have done.' Then he went forward and Sa'd ibn Mu'adh met him, he said: 'O Sa'd ibn Mu'adh! By the Lord of Al Nadr, Par-
adise is near. I perceive its scent from the side of Uhud.' Later Sa’d said: 'O Messenger of God! I cannot do what he did. We found him with over eighty wounds in his body inflicted by swords and arrows. He was dead when we found him and his body was so badly mutilated that no one could identify him except his sister from his fingers.' We thought that this verse was revealed about him and others like him: 'Of the believers are men who have been true to their pledge to God......' (Surah 33 verse 23) His sister, Al-Rubayya broke the front tooth of another woman and the Messenger of God ordered retaliation. At that Anas said: 'O Messenger of God! By Him Who sent you with the Truth, my sister's tooth shall not be broken.' Then the adversaries of Anas's sister accepted compensation instead of retaliation. So the Messenger of God said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'.

1088. It was related that Abu Musa said: "A man came to the Prophet (Prayers & peace be upon him) and said: 'One man fights for war spoils, another for fame and another for show, which of them fights in the Cause of God?' The Prophet (Prayers & peace be upon him) said: 'The one who fights so that Islam overcomes is the one who fights in the Cause of God.'"
It was related that Sulaiman ibn Yasar said: "Abu Huraira was surrounded by people, and Natil who was from al Sham said to him: 'O Shaikh, recount to me a Hadith you have heard from the Messenger of God.' He said: 'Yes, I heard the Messenger of God say: 'The first of mankind to be judged on the Day of Judgment will be a man who was martyred, he will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I fought in Your cause until I was martyred.' God Almighty will say: 'You have lied, but you fought so that the people would call you daring, and they did so.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who acquired knowledge and imparted it upon others and recited the Qur'an will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then
God Almighty will say: 'What did you do for them?' He will say: 'I acquired knowledge and imparted it to others and recited the Qur'an for Your sake.' He will say: 'You have lied, but you acquired knowledge so that it would be said of you, you are knowledgeable, and you recited the Qur'an so that it would be said of you, you are a reciter, and so it was.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who was endowed with wealth in abundance will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I expended in every cause for Your sake.' He will say: 'You have lied, but you did so that it would be said of you, you are generous, and so it was.' He will be ordered to be dragged upon his face and cast into Hell.'

1090. It was related that Bara' said: "A man from the Bani Nabit went to The Prophet (prayers & peace be upon him) and said: 'I bear witness that there is no god but God and that you are His servant and Messenger.' Then he went out in the cause of God and fought and was killed. The Prophet (prayers & peace be upon him) said: 'He has done little but his reward is great.'  "

1091. - عن عبد الله بن عمرو رضي الله عنهما قال: قال رسول الله ﷺ: «ما من غازية أو سرينة تغزو، فتعزم وتسلّم، إلا كانوا قد تحلّوا شلن أجرهم، وما من غازية أو سرينة تُنهض وتصاب إلا لمّ أجرهم.»
1091. It was related that Abd Allah ibn Amr said that the Messenger of God said: "When a battalion of fighters, whether great or small in number, fight in the cause of God and take their booty and return safely, they have received two thirds of their reward in advance, and when a battalion of fighters, whether great or small in number, return wounded and empty handed, their reward is with God and they will receive it in full."

1092. It was related that Zaid ibn Khalid Al Jahni said that the Messenger of God said: "The one who prepares a fighter going to fight in the Cause of God is himself given the reward of a fighter, and the one who safeguards the property of the dependants of a fighter who fights in the Cause of God is himself given the reward of a fighter."

1093. It was related that Anas ibn Malik said: 'A youth from the Bani Aslam said: 'O Messenger of God, I wish to fight in the cause of God but I have nothing with which to equip myself.' He said: 'Go to so and so, for he has equipped himself but has fallen ill.' So he went to the man and said: 'The Messenger of God conveys his greetings to you and asks that you give me your equipment.' The man said: 'So and so, give him the equipment I have readied for myself and do not hold back
anything from him. Give him all of it so that you may be blessed in it."

1094. It was related that Sulaiman ibn Buraida said that his father told him that the Messenger of God said: "The entrustment of those who stay behind to take care of the wives of those who go out in the cause of God is as the entrustment of their mothers. Whoever stays behind to look after the family of one who has gone out in the cause of God and then betrays that trust will stand on the Day of Judgment before the fighter and he will take his good deeds from him as he pleases. So consider what he would leave."

1095. It was related that Thaубан said that the Messenger of God said: "A group of my nation will remain on the right path and no one will be able to divert them. Whoever deserts them will not cause them any harm, and they shall remain so until the Day of Judgment."
الله، فقال عقبة: هو أعلم، وأنا أنا فسمعت رسول الله ﷺ يقول: "لا إنزال عصابة من أمتى يقاتلون على أمر الله، قاهرين لعدوه، ماضينهم، لا يضرواهم من خالفهم، حتى تأتيهم الساعة وهم على ذلك". فقال عبد الله: أجل. " ثم يبعث الله رجلاً كريح السك، سِهَّا مس الخير، فلا تترك نفساً في قلبه مثقال حبة من الإيمان إلا قبضته، ثم بقيت شرار الناس، عليهم تقوم الساعة".

1096. It was related that Abd Al Rahman ibn Shumasa al Mahri said: "I went to visit Muslama ibn Mukhallad and I found Abd Allah ibn Amr ibn al As with him. So Abd Allah said: 'The Hour will not come except when only the worst kind of people remain on the earth, they will be worse than the people of the days of ignorance. Whatever they ask of God will be given them.' While they were sitting Uqba ibn Amer came, and Maslama told him: 'O Uqba, listen to what Abd Allah is saying.' So Uqba said: 'He is well aware, but for me I have heard the Messenger of God say: 'A group of my nation will remain fighting in the cause of God, they will conquer their enemies, and whoever deserts them will do them no harm, and they will remain so until the Day of Judgment.' Abd Allah said: 'Yes. Then God will send a wind scented with musk whose touch will be soft as silk and it will not leave any soul in whose heart is the weight of an atom of faith, but it will seize it, then the worst of the people will remain until the Hour comes upon them.'"

1097. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God said: "The Arabs will remain on the right path until the Day of Judgment."
1098. It was related that Abu Huraira said that the Messenger of God said: "God welcomes two kinds of men smiling, the one who kills the other and both of them enter Paradise. One fights in God's Cause and is killed and the other is forgiven by God when he is martyred later."

1099. It was related that Abu Huraira said that the Messenger of God said: "They will not be gathered together in the Fire to harm each other." It was asked: "Who are they, O Messenger of God?" He said: "A believer who killed an unbeliever, then he repents."

1100. It was related that Abu Masud al Ansari said: "A man brought a she-camel which had been muzzled and said: 'This is for the cause of God.' Then the Messenger of God said: 'On the Day of Judgment you will be rewarded for that with one hundred muzzled she-camels.' "
1101. It was related that Abu Masud al Ansari said: "A man came to The Prophet (prayers & peace be upon him) and said: 'My mount has died, so carry me with you.' He said: 'I have nothing.' A man said: 'O Messenger of God, I can direct him to someone who can carry him.' The Messenger of God said: 'Whoever directs to good is rewarded like the one who does good.'

1102. It was related that Uqba ibn Amer said: "I heard the Messenger saying from the pulpit: 'And prepare for them with whatever force you can, and with cavalry, to terrify the enemy of God and your enemy with it, and others besides them that you do not know, God knows them. And whatever you expend in the cause of God you shall be repaid in full, and you shall not be wronged in the least.' (Surah 8 verse 60) The force is the shooting, The force is the shooting, The force is the shooting, (he repeated it three times)."

1103. It was related that Uqba ibn Amer said: "I heard the Messenger of God say: 'Lands shall be opened to you and God will protect you from their evil, but none of you should abandon
practicing with his arrows.'

1104. It was related that Abd Al Rahman ibn Shamasah said:
"Fuqaim al Lakhmi told Uqba ibn Amer: 'You go to and fro in
practice between these two targets while you are old and this
is tiring for you.' Uqba said: 'Had it not been for what I heard
the Messenger of God say, I would not have bothered my-
self.' Al Harith said: 'I asked ibn Shamasah: 'What was that?' He
said: 'Uqba said: 'Whoever learns to shoot and then abandons
it, is not from us, or he is disobedient.'"

1105. It was related that Jarir ibn Abd Allah said: "I saw the Mes-
enger of God twisting the forelock of a horse with his finger
saying: 'There is goodness in the forelock of the horse until
the Day of Judgment; the reward and the booty.'"
1107. It was related that Abu Huraira said: "The Messenger of God used to dislike the odd coloured footed horses." It was also related that the odd colour is the whiteness on the right back leg and left front leg, or on the right front leg and left back leg.

1108. It was related that Ibn Umar said: "The Messenger of God called for a horse race, the trained horses were ordered to run from a place named Al Hafya to Thaniyat Al Wada and the untrained horses were ordered to run from Al Thaniya to the mosque at Bani Zuraiq, and Ibn Umar was among those who participated in the race."

1109. It was related that Abu Ishaq said: "I heard Al Barra' speaking about the verse: 'Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's cause. For God has assigned a higher rank to those who exert their utmost with their lives and wealth than..."
to those who stay at home. Although God has promised a rich reward for all, He has a far richer reward for those who fight in His cause than for those who stay at home.' (Surah 4 verse 95) The Messenger of God ordered Zaid to come to write it down. Ibn Maktoum complained to him of blindness, so the verse was revealed: 'Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's cause.'

111. - عن جابر رضي الله عنه قال: كنا مع النبي ﷺ في غزوة، فقال: "إن بالمدينة رجالاً، ما سرتم مسيراً ولا قطعتم وادياً إلا كانوا معكم، حبسهم المرض".

1110. It was related that Jabir said: "We were with The Prophet (prayers & peace be upon him) on an expedition and he said: 'There are men who remain in Madinah, who are with you whenever you walk or cross a valley, their illness kept them there."
1111 - عن بريدة رضي الله عنه قال: كان رسول الله ﷺ إذا أمر أحداً على جيش
أو سري أو وصا، في خاصته يتقوا الله [عز وجل]، ومن معه من المسلمين خيراً. ثم
قال: "اغزوا بسم الله، في سبيل الله، قتلتوا من كفر بنا الله، اغزوا ولا تفعلوا، ولا
تغدوا، ولا تقتلوا ولا تفظروا، وإذا أقيت عدوكم من المشركين فادعواهم إلى ثلاث
خصائص - أو: خلاصا - فأتيهم ما أجابوك فاقبل منهم، وكتب عنهم. ثم ادعهم إلى
الإسلام، فإن أجابوك فاقبل منهم، وكتب عنهم، ثم ادعهم إلى التحول من دارهم إلى
دار المهاجرين، وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على
المهاجرين، فإن أجابوا أن يتولوا منها: فأخبرهم أنهم يكونون كأعاسي المسلمين، يجري
 عليهم حكم الله الذي يجري على المؤمنين، ولا يكون لهم في الغنمة والغنى شيء إلا
 أن يجاردوا مع المسلمين. فإنهم أجابوا فأرسلهم الجزية: فإنهم أجابوك فاقبل منهم وكتب
 عنهم. فإنهم أجابوا فاستعين بالله، وقاتلهم. وإذا حاصرت أهل حصين، فارادوك أن
 تجعل لهم دعوة الله وذمة نبليه، فلا تجعل لهم ذمة الله ولا ذمة النبي، ولكن
 أجعل لهم ذمتي وذمة أصحابك، فإنكم أن تنحنوا ذمكم وذم أصحابكم أهون من
 أن تنحنوا ذمة الله وذمة رسوله. وإذا حاصرت أهل حصين، فارادوك أن تنحبو
 على حكم الله، فإن تنحلوه على حكم الله، ولكن أنحلوه على حكمك، فإنك لا تدري
 أنصب حكم الله فيهم أم لا". قال عبد الرحمن، يعني ابن مهدي: هذا أو نحوه.

35 - The Book of Expedition
(Kitab Al -Siyyar)

1111. It was related that Buraida said: "When the Messenger of
God appointed anyone as leader of an army or detachment he
used to advise him to fear God and to be good to the Muslims
who were with him. He used to say: 'Fight in the name of God and in the cause of God. Fight whoever disbelieves in God. Fight and do not exceed the limits. Do not betray, do not mutilate, and do not kill any child. When you encounter your enemy from the unbelievers, invite them to three things. If they respond to any one of these, accept it from them and do not fight them. Invite them to Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Emigrants (Muhajirs) and inform them that, if they do so, they shall have all the privileges and obligations of the Emigrants. If they refuse, tell them that they will be considered as the Bedouin Muslims and will be subjected to the Ordinances of God like the believers, but they will not receive any share from the booty except when they participate in fighting alongside the Muslims. But if they refuse, demand from them the Jizyah. If they agree to pay, accept it from them and do not fight them. If they refuse, then seek the help of God and fight them. And when you lay siege to a fortress and the besieged appeal to you for protection in the name of God and His Prophet, do not give them the guarantee of God and His Prophet, but give them your own guarantee and the guarantee of your companions. It is easier for you to keep your own guarantee than to try to keep that which is granted in the Name of God and His Prophet. When you besiege a fortress and the besieged want you to let them out in accordance with God's Command, do not let them come out in accordance with His Command, but do so at your own command, for you do not know whether or not you will be able to carry out God's Will regarding them.' Abd Al Rahman - ibn Mahdi - said: 'This or the same as it.' "

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1112. It was related that Abu Musa said that The Prophet (prayers & peace be upon him) sent him and Moaz to Yemen and told them: "Be easy with the people and do not be difficult with them, and give them glad tidings and do not repel them and obey each other and do not dispute with one another."

1113. It was related that Abu Sa'id al Khudri said: "The Messenger of God sent to Bani Lahyan: 'Let one man from every two men, come out to strive in the cause of God.' Then he said to those who were left behind: 'Any of you who takes care of the family and wealth of the one who went out to strive in the cause of God will be rewarded with half of his reward.'"

1114. It was related that Ibn Umar said: "The Messenger of God summoned me to present myself before him on the day of the Battle of Uhud, I was fourteen years old at that time and he did not permit me to participate in the battle, but he sum-
moned me before him on the day of the Battle of the Trench when I had reached fifteen years of age and he permitted me to participate in that battle." Nafi' said: "When I went to see Umar ibn Abd Al Aziz, while he was Khalifa, I related this Hadith to him, and he said: 'That is the difference between the child and the youth.' So he wrote to his rulers to give salaries to all who had reached the age of fifteen. And whoever was less than that, he was to be considered a child."

1115. It was related that Ibn Umar said: "The Messenger of God prohibited the people from travelling to a hostile country with copies of the Qur'an in fear that the enemy might take them."

1116. It was related that Abu Huraira said that the Messenger of God said: "When you travel through a fertile land, you should allow the camels to graze. And when you travel through a barren land you should hurry on. And if you need to rest for the night, you should keep away from the road as it is the way of harmful things at night."

1117. It was related that Abi Huraira said: "If you are not satisfied with the animal's food and water, then you may eat from his meat and the meat of your livestock and whatever you catch. But if you are hungry then send your camels to their owners, and give them the meat of their livestock."

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1117. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Travelling is a form of hardship as it prevents any of you from food, drink and sleep. So when you have completed the purpose of your journey, you should hurry back to your family."

1118. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited those returning at night on a journey from going to their wives."

1119. It was related that Anas said: "The Prophet (Prayers & peace be upon him) never returned to his wives from a night journey. He used always to return in the morning or in the afternoon."

1120. It was related that Ibn Aun said: "I wrote to Nafi' to ask him about the prayer before battle, he wrote back saying that was in the beginning of Islam when the Messenger of God (Prayers & peace be upon him) attacked the Bani Mustaliq without warning while they were unaware and their cattle
were being watered. Their warriors were killed and their women and children were made captive. That was the day he got - Yahya said - I thought he said - Juwairiya - or the daughter of al Harith. And Abd Allah Ibn Umar related this Hadith to me when we were together in the army."

1121. It was related that Anas said: "The Prophet (prayers & peace be upon him) of God sent a letter to Kisra, Caesar and Negus, and to every tyrant, inviting them to God Almighty. And it was not for Negus whom the Messenger of God (prayers & peace be upon him) offered funeral prayers."

الإسلام، أسلم تَسْلَمَ، وأسلم يؤَنِّك الله أَجْرُك مرتين، وإن توليت ففَان عَلِيك إِنَّمَ
الأرضين، وَإِنْ يَا أهْل الكتب تعالوا إلى كلمة سواء بِئِنا وبِكم أَن يَعْبُدُوا اللَّهُ لا
شرك بهُدَا ولا يتخذ بعضًا بعضاً أربابًا مِن دون الَّهِ فإن تولوا فقولوا اشهدوا بِنَا مُسْلِمُونَ [آل
 عمران: 64]. فلما فرغ من قراءة الكتاب، ارتفعت الأصوات عندها وكثير اللغط، وأمر
بنا فأخرجنا. قال: فقلت لأصحابي حين خرجنا: لقد أمر أمير ابن أبي كبيبة، إن ليخافه
ملك بنى الأصغر. قال: فمزالت موقنا بأمر رسول الله ﷺ أنه سيظهر حتى أدخل الله
 على الإسلام.

1122. It was related that Ibn Abbas said: "Abu Sufian ibn Harb informed me that Heraclius had sent a messenger to him while he was accompanying a trade caravan from Quraish going to do business in al Sham (Syria, Palestine, Lebanon and Jordan), at the time when the Messenger of God (prayers & peace be upon him) had a truce with Abu Sufian and the infidels of the Quraish. So Abu Sufian and his companions went to Heraclius at Ilya (Jerusalem). Heraclius invited them to his court while he sat among the Roman notables. He summoned his translator and asked them: "Which one of you is the closest relative to the man who claims to be a prophet?" Abu Sufian said, I replied I am the closest relative." Heraclius said: "Bring him nearer to me and make his companions stand behind him." Then Heraclius said to his translator: "Tell them I will ask him about that man, so if he lies to me you must say so." Abu Sufian said: "By God if I had not been afraid of my companions calling me a liar, I would not have spoken any word of truth about him, the first question he asked me was: "What is his family status amongst you?" and I answered: "He is from a noble family." Then Heraclius asked: "Has any one of your people ever claimed the same before him?" I replied: "No." He asked: "Were any of his ancestors kings." I replied: "No." He
said: "Do the nobles or the meek follow him?" I replied: "The meek follow him." He asked: "Are his followers increasing or decreasing?" I replied: "They are increasing." Then he asked: "Do any of his followers renounce the religion after having embraced it?" I replied: "No." Heraclius then said: "Have you ever accused him of telling lies before his claim to prophethood?" I replied: "No." Heraclius said: "Does he break his promises?" I replied: "No, we are at truce with him but we do not know what he will do in it." And so I could not find any opportunity to say anything against him except that. Heraclius asked: "Have you ever fought him?" I replied: "Yes." Then he said: "What was the outcome of the battles." I replied: "The battles between us had their ups and downs, we fought each other with alternate success." Heraclius said: "What does he tell you to do?" I said: "He tells us to worship God alone and not to worship anything besides God, and to renounce all that our ancestors related. He orders us to pray, to be truthful, to be chaste and to keep good relations with our kin." Heraclius told the translator to convey the following to me: "I asked you about his family and your reply was that he came from a very noble family. Indeed all the prophets came from the noble families among their peoples. I asked you whether anyone else among you had made similar claims and you replied no. If the answer had been in the affirmative, I would have thought that this man was following the statement of the previous man. Then I asked you whether anyone of his ancestors was a king. Your reply was no, and if it had been in the affirmative, I would have thought that this man wanted to regain his ancestral kingdom. I then asked you whether he was ever accused of telling lies before saying what he now says, and your reply was no. So I wondered how a person who never tells lies about others could lie
about God. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. Indeed all the prophets have been followed by the poor. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed this is the way of true faith until it is complete in all respects. I further asked you whether anyone had renounced his religion after embracing it. Your reply was no. Indeed this is a sign of true faith when its delight enters the heart and is instilled in it. I asked you whether he had ever betrayed anyone, and you answered no. Indeed prophets never commit betrayal. Then I asked you what he ordered you to do. You replied that he ordered you to worship God alone and not to worship any besides Him and he forbade you to worship idols and he ordered you to pray and speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet and I knew (from the Scriptures) that he was going to arise but I did not know that he would be from your people, and if I could reach him definitely, I would go immediately to meet him and if I were with him I would most certainly wash his feet." Heraclius then asked for the letter addressed by the Messenger of God (prayers & peace be upon him) which was delivered by Dihya to the governor of Busra, who had forwarded it to Heraclius to read. The letter read as follows: "In the name of God, the Merciful, the Compassionate, this letter is from Mohammed the servant of God and His Messenger, to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. I invite you to Islam and if you become Muslim you will be safe and God will double your reward, but if you reject this invitation to Islam you would be committing a sin by misleading your people. God Almighty has said: "Say, 'O people of earlier
Scripture! Let us reason together, that we worship none but God and we associate nothing with God, and that we do not set up from among ourselves lords other than God.' But if they turn away, then say, 'Bear witness that we are Muslims.' " (Surah 3 verse 64) Abu Sufian then added: "When Heraclius had finished his speech and had read this letter, there was a great uproar in the royal court. So we were turned out of the court. I told my companions that the matter of Ibn Abu Kabsha (an abusive nickname which Abu Sufian gave the Prophet) has become so manifest that even the King of Bani Al Asfar (Byzantine) fears him. Then I became certain that the matter of the Messenger of God (prayers & peace be upon him) would vanish in the near future until I embraced Islam."

123 - عن أسامة بن زيد رضي الله عنهما: أن النبي ﷺ ركب حماراً عليه إكافة، خرجت قطيعة ف edxٌ، وأردف وراءة أسامة، وهو يعود معداً بن عبادة في بني الحارث بن الأشرار واليهود، فيهم عبد الله بن أبي وفي المجلس عبد الله بن رواحة، فلما غشيت المجلس عجّاجةً الدابة خمر عبد الله بن أبي انفهُ بردها، ثم قال: لا تغبروا علينا. فسلم عليهم النبي ﷺ، ثم وقف فنزل، فشدد عامه إلى الله وقرأ عليهم القرآن، فقال عبد الله بن أبي: أيها المرء، لا أحسن من هذا، إن كان ما تقول حقاً فلا تؤذنا في مجالسنا، وارجع إلى رحلك، فمن جاءك منا فأقصر عليه. فقال عبد الله بن رواحة: رضي الله عنه: اعشنوا في مجالسنا، فإننا نحب ذلك. قال: فاستبَ المشركون واليهود حتى هموا أن يتواروا، فلم يزل النبي ﷺ يغفر لهم، ثم ركب ذاته حتى دخل على سعد بن عبادة، فقال: أين سعد، ألم تسمع إلى ما قال أبو حبّاب - يريد عبد الله بن أبي - قال: إذا وكدّ. قال: أعف عنه يا رسول الله وأصْدِ، فوَلَّاهُ لقد أعطاك الله
1123. It was related that Usama ibn Zaid said: "The Prophet (prayers & peace be upon him) rode a donkey with Usama ibn Zaid behind him going to visit Sa'd ibn Ubada in Bani Al Harith ibn Al Khazraj, this was before the Battle of Badr. The Prophet (Prayers & peace be upon him) passed by a gathering in which Abd Allah ibn Ubai ibn Salul was present, and that was before Abd Allah ibn Ubai became Muslim. In the gathering there were people from different religions, Muslims, pagans, idol worshippers and Jews, and Abd Allah ibn Rawaha was also there. When a cloud of dust kicked up by the donkey came to the people, Abd Allah ibn Ubai covered his nose with his clothes and said: 'Do not cover us with dust.' Then the Messenger of God (prayers & peace be upon him) greeted them and stopped and dismounted and invited them to embrace Islam, he recited the Qur'an to them. At that, Abd Allah ibn Ubai ibn Salul said: 'O man! There is nothing better than what you say, if it is the truth, then do not bother us with it in our gatherings, go back to your mount and if anyone comes to you, tell it to him.' At that Abd Allah ibn Rawaha said: 'Yes, O Messenger of God, bring it to us in our gathering, as we love it.' So the Muslims, the unbelievers and the Jews began to insult each other until they almost came to blows. The Prophet (Prayers & peace be upon him) kept on quieting them until they were subdued and then he rode his mount on until he reached Sa'd ibn Ubada. The Prophet (Prayers & peace be upon him) said: 'O Sa'd, did you hear what Abu Hubab - Abd Allah ibn Ubai - said: 'So and so.' Sa'd ibn Ubada said: 'O Messenger of God! Pardon him and excuse him, for by He Who revealed the Book to you, God
brought the Truth which was sent to you at the time when the people of this town had resolved to crown him and tie a turban upon his head. But when God opposed that through the Truth which God gave to you he grieved with jealously, and that caused him to do as you saw. So The Prophet (prayers & peace be upon him) pardoned him.

1124. It was related that Abu Sa‘id said that the Messenger of God (prayers & peace be upon him) said: "Every traitor will have an ensign raised for him on the Day of Resurrection according to the degree of his treason, but there is no greater treason than the treason of a ruler or an Amir."

1125. It was related that Hudhaifa ibn Al Yaman said: "Nothing hindered me from participating in the battle of Badr except for this. I went forth with my father Husail but we were captured by the unbelievers of Quraish. They asked: 'Are you going to Mohammed?' We said: 'No, we are not going to him, we want to return to Madinah.' So they took our pledge in the Name of God that we would return to Madinah and we would not fight for Mohammed, and they let him know of this. He said: 'You both should go back to Madinah and we
will keep the pledge you made with them, we will seek the help of God against them."

1126. It was related that Abd al Nadr related that a man from among the Companions of The Prophet (prayers & peace be upon him) from Aslam called Abd Allah ibn Abu Aufa said: "I sent a letter to Umar ibn Ubaid Allah when he traveled to al Huroriya to join the battle telling him that: 'On one of the days when the Messenger of God (prayers & peace be upon him) was waiting to encounter the enemy, he waited until the sun had declined and then he rose up among the people and said: 'O people! Do not wish to encounter the enemy and ask God to save you, but if you do encounter the enemy, then have patience and know that Paradise is under the shade of the sword.' Then The Prophet (prayers & peace be upon him) rose up and said: 'O God! The Revealer of the Book, the Driver of the clouds, the Defeater of The Parties, defeat them and grant us victory'."

1127. -عن أبي النضر، عن كتاب رجلٍ من أسلمة من أصحاب النبي، قال له عبد الله بن أبي أوفي، فكتب إلى عمير بن عبد الله، حين سار إلى الحسرورية يخبره أن رسول الله كان في بعض أيامه التي أقرب فيها العدو ينتظر، حتى إذا مالت الشمس، قام فيهم فقال: «يا أبا الناس، لا تثمنوا لقاء العدو، وسألوا الله العافية، فإذا لقيتموه فاصبروا، وأعلموا أن الجنة تحت ظلال السيوف». ثم قام النبي وقال: «اللهم منزل الكتاب، ومجرى الصحاب، وهارم الأحزاب، اهزمهم وأنصرنا عليهم». فيه حديث عبد الله بن أبي أوفي رضي الله عنهما، وقد تقدم في الباب قبله.
1127. It was related that Anas said that the Messenger of God (prayers & peace be upon him) said on the day of Uhud: "O God! If You will, there would be no one left on the earth to worship You."

1128. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "War is strategy."

1129. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him), said: "The Messenger of God set out for Badr, when he reached Harra he encountered a man who was famous for his bravery. The Companions of the Messenger of God (prayers & peace be upon him) were happy to see him and he said: 'I have come to join you so that I may take a share of the war spoils.' The Messenger of God (prayers & peace be upon him) said: 'Do you believe in God and His Messenger?' He said: 'No.' The Messenger of God (prayers & peace be upon him) said: 'Go away, I do not need help from
an unbeliever.' So he continued on until we reached Sharjara, and there he encountered the man again, and he asked him the same question and the man gave the same reply. He said: 'Go away, I do not need help from an unbeliever.' The man came back again and went ahead of him at Baida and he asked him the same again, and he said: 'Yes.' So the Messenger of God (prayers & peace be upon him) said: 'Then join us.'"

1130. It was related that Anas said: "On the day of the battle of Hunain Umm Sulaim had a dagger with her, Abu Talha saw it and said: 'O Messenger of God, Umm Sulaim, has brought a dagger with her.' The Messenger of God (prayers & peace be upon him) asked: 'What is this dagger?' She said: 'I carry it with me so that I can cut open the stomach of any unbeliever who nears me.' The Messenger of God (prayers & peace be upon him) laughed. She said: 'O Messenger of God, I will kill all those of the Tulaq'a (those who The Prophet (prayers & peace be upon him) set free on the day of the conquest of Makkah) who you vanquished.' The Messenger of God (prayers & peace be upon him) said: 'O Umm Sulaim, God Almighty suffices us and is The Best.'"

1131 - عن أنس بن مالك رضي الله عنه قال: لما كان يوم أحد انهزم الناس من
الناسِ عن النبي ﷺ، وأبو طلحة بين يدي النبي ﷺ مِجْوَبٌ عليه بِحَجَّةٍ، قال: وكان
أبو طلحة رجلاً رانياً شديد النزع، وكسر يومئذ قوسيين أو ثلاثاً، قال: فكان الرجل يمر
معه الجعيبة من النَّبِلِ، فيقول: «انثرها لأبي طلحة». قال: ويشير نبي الله ﷺ بنظر
إلى القوم، فيقول أبو طلحة: يا نبي الله، بأبي أنت وأمي لا تسرف، لا تُصَبِّك سهم
من سهام القوم، نحري دون نحرك. قال: ولقد رأيت عائشة بنات أبي بكر وأمَّ سليم
رضي الله عنهما - وإنهم لمَشْمَرتان أرى خَذَمَ سوءهما، نَقُولان القَرْب على مَستَنهما،
ثم نفرغانه في أفواههم، ثم ترجعان فتمسالانها، ثم تحيتان تفرغانه في أفواه القوم، ولقد
وقع السيف من يد أبي طلحة إما مرتين وإما ثلاثاً، من النعاس.

1131. It was related that Anas said: "On the day of the Battle of Uhud, the people deserted the Prophet (Prayers & peace be upon him) leaving only Abu Talha protecting him with his shield in front of him. Abu Talha was a powerful and skilled archer who kept his bow taught. That day he broke two or three bows and if anyone passed by with a quiver of arrows the Prophet (Prayers & peace be upon him) would say: 'Tip them out in front of Abu Talha.' When the Prophet (Prayers & peace be upon him) raised his head to look at the enemy, Abu Talha said: 'O Messenger of God! May my parents be re-deemed for you! Please do not lift you head up to be seen in case an arrow from the enemy strikes you. Let my neck and chest be wounded instead of yours.' I saw Aisha, the daughter of Abu Bakr and Umm Sulaim carrying their garments up so that I could see their anklets, and they were carrying waterskins in their arms to serve water to the thirsting people and then they would go back and fill them and come again and serve water into the mouths of the people. Abu Talha's sword fell from his hand two or three times that day."
1132. It was related that Umm Atiyya of the Helpers, said: "I participated in seven battles with the Messenger of God, I used to stay behind at the men's campsite and cook their food and administer to their wounds and nurse the sick."

1133. It was related that Abd Allah Ibn Umar said: "In a battle of the Prophet (Prayers & peace be upon him) a woman was found killed, so the Messenger of God (prayers & peace be upon him) prohibited the killing of women and children."

1134. It was related that Al Sa'b ibn Jathama said: "The Messenger of God (prayers & peace be upon him) was asked about the children of the unbelievers when they raided them at night and they could not differentiate between them and the women. He said: 'They are of them.'"

1135. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) cut the palm trees of Bani Nadir and burnt them. Hassan said:

'It was easy for the nobles of Bani Lu'ayy
Spread fire at Al Buwairah.'

Then God revealed: 'Whatever tender palm trees you cut down, or left standing on their root, it was by God's leave..." (Surah 59 verse 5.)

1136. It was related that Abd Allah ibn Mughaffal said: "I found a bag of fat on the day of the battle of Khaibar and I took hold of it and said: 'I shall not give any of this to anyone.' Then I turned around and saw the Messenger of God (prayers & peace be upon him) smiling."

1137. It was related that Abu Hurairah said that the Prophet (Prayers & peace be upon him) said: "One of the Prophets
(Prayers & peace be upon him) intended to make an expedition, so he said to his followers: 'If any of you have married a woman and you wish to consummate the marriage but have not yet done so, then you should not accompany me, or if a man has constructed a house but has not completed its roof, or if a man has sheep or she-camels expecting young.' So the Prophet (Prayers & peace be upon him) went out on the expedition and reached a town just before the time of the afternoon prayer, he said to the sun: 'O sun! You are subject to God's Command. O God! Do not let it set.' It did not set until God granted him victory, then he amassed the war spoils and the fire came to burn it, but it was not burnt. He said to his men: 'Some of you have stolen from the war spoils, so a man from every tribe should swear a pledge of allegiance with me. They did so and the hand of one man got stuck to the Prophet's (Prayers & peace be upon him) hand. The Prophet (Prayers & peace be upon him) said: 'The theft has been committed by your people. So you must all give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck on the Prophet's (Prayers & peace be upon him) hand and he said: 'You are the thieves.' Then they brought a golden head fashioned like a cow and placed it there, and the fire came and consumed the war spoils. Then God made the spoils legal for us, God saw our failings and weakness, so He legalised the war spoils for us.'
1138. It was related that Mus'ab ibn Sa'd said that his father related: "Four verses of the Qur'an were revealed on account of me. I found a sword among the booty and it was taken to the Messenger of God. I said: 'O Messenger of God, give it to me.' The Messenger of God (prayers & peace be upon him) said: 'Put it there.' Then I stood up and the Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' I asked again: 'O Messenger of God, give it to me, am I to be treated as one who has no share of the booty?' The Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' Then the verse was revealed: 'They ask you about the spoils of war, say: 'Spoils are at the disposal of God and His Messenger...' (Surah 8 verse 1)."

1139. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) sent a company of soldiers to Najd with Abd Allah Ibn Umar. They gained many camels as war spoils, each one of them had a share of eleven or twelve camels, and they were each given an additional camel."

1140. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to give a slightly larger share of the booty to the small forces he sent out on
expeditions than he used to give to the greater forces. And one fifth of the booty was always kept for God and His Messenger."

1141. It was related that Abu Qatada said: "We set off on a journey with the Messenger of God (prayers & peace be upon him) on the day of Hunain. When we confronted the unbelievers the Muslims retreated and I saw an unbeliever throwing himself over a Muslim. I turned around and came upon him from behind and struck him with my sword on his shoulder, he advanced towards me and took hold of me so brutally that it seemed as if I was death itself, but death overtook him and his grip upon me was released. I followed Umar ibn Al Khattab and asked him: 'What is the matter with the people?' He replied: 'This is the Will of God.' Then the people came
back and The Prophet (prayers & peace be upon him) sat down and said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. The Prophet (prayers & peace be upon him) again said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. Then The Prophet (prayers & peace be upon him) said the same a third time. I got up again and the Messenger of God (prayers & peace be upon him) said: 'O Abu Qatada! Tell us your tale.' So I related the episode to him. A man said: 'O Messenger of God! He is telling the truth, and the possessions of the man he killed are with me. So please compensate him on my behalf.' At this Abu Bakr Al Siddiq said: 'No, by God, he will not agree to give you the booty gained by one of God's warriors who fights in the cause of God and His Messenger.' The Prophet (prayers & peace be upon him) said: 'Abu Bakr has spoken the truth.' So the Messenger of God (prayers & peace be upon him) gave the booty to me. I sold the armor and I bought a garden at Bani Salima with the money from it, and this was the first property I gained after I embraced Islam.'

1142. It was related that Abd Al Rahman ibn Auf said: "I was aligned in the ranks on the day of Badr, when I looked towards my right and left I saw two young boys of the Helpers, and I wished I was stronger than they. One of them surprised me saying: 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, what do you want from him, my nephew?' He said: 'I have been told that he insults the Messenger of God, by He in Whose Hands is my life, if I should see him, I will not leave his body until one of us meets his fate.' I was astounded at his speech, then the other boy surprised me by saying the same as the other had said. After some time I saw Abu Jahl walking among the people. I said to the boys: 'Look! There is the man you enquired about.' So both of them set upon him with their swords and struck him until he died and then returned to the Messenger of God (prayers & peace be upon him) to tell him about it. The Messenger of God (prayers & peace be upon him) said: 'Which one of you killed him?' They both said: 'I killed him.' The Messenger of God (prayers & peace be upon him) said: 'Have you cleansed your swords?' They said: 'No.' He looked at their swords and said: 'Indeed, you have both killed him and the spoils of the deceased will be given to Mu'adh ibn Amr ibn Al Jamuh.' The two boys were Mu'adh ibn Afra and Mu'adh ibn Amr ibn Al Jamuh."
رسول الله ﷺ عوف بن مالك فأخبره، فقال خالد: ما منعك أن تعطيه سَلَبَه؟ قال: استكرهت يا رسول الله، قال: ادفعه إليه. فمر خالد بعرف فجر بردائه، ثم قال: هل أُجْرِنتُ لك ما ذكرت لك من رسول الله ﷺ؟ فسمعه رسول الله ﷺ فاستغفست فقال: لا تعطى يا خالد، لا تعطى يا خالد، هل أتم تاركون لى أمرائي؟ إما مثلكم ومثلهم كمثل رجل استَرْغَعَ إبلاً أو غنمًا، فرعاها، ثم عين سُلمَيًا فآوردها حوضًا فشرعت فيه، فشربته صفوًا وتركته كدرًا، فصَفَوْهُ لكم وكَدَرَهُ علينا».

1143. It was related that Auf ibn Malik said: "A man of the Himyar tribe killed an enemy and wanted to have the booty. Khalid ibn Walid, who was their commander, forbade it to him. Auf ibn Malik went to the Messenger of God (prayers & peace be upon him) and told him about it. He asked Khalid: 'What hindered you from giving the booty to him?' Khalid said: 'I deemed it too much.' He said: 'Give it to him.' Then when Khalid passed by Auf, the latter tugged at his cloak and said: 'Did not the Messenger of God (prayers & peace be upon him) do as I said he would do?' When the Messenger of God (prayers & peace be upon him) heard this he became angry and said: 'Khalid, do not give it to him, Khalid, do not give it to him. Are you going to forsake the commanders I appoint for you? The similitude of you both is as one who went out to graze the camels and sheep. He let them graze and when it was time for them to drink, he led them to a pool. So they drank from its clean water and left only the stagnant water behind. So the clean water is for you and the stagnant water is for them.'"
1144. It was related that Salamah ibn al-Akwa said: "We fought the Battle of Hawazin with the Messenger of God. Then while we were having breakfast with the Messenger of God (prayers & peace be upon him) a man came mounted upon a red camel. He made it kneel down and took out a strip of leather from its girth and tethered the camel with it. Then he started to eat with the people and gaze about. Some of us had no mounts and were on foot so we appeared to be in a weak condition. Then suddenly he left us hurriedly, went to his camel and untied it, made it kneel down, mounted it and urged it off at a canter. A man on a brown she-camel pursued him. Salamah said: I followed behind on foot and I ran on until I was close to the she-camel's thigh. I went on until I was close to the flanks of the camel. I went on yet more until I caught hold of the camel's harness. I made it kneel down. As soon as it placed its knees on the ground, I drew my sword and struck at the head of the rider and felled him. Then I returned with the camel, leading it along with the man's baggage and weapons. The Messenger of God (prayers & peace be upon him) came out to meet me with the people and he asked: 'Who killed the man?' The people said: 'Ibn Akwa.' He said: 'All the man's possessions are for him.'"
1145. It was related that Iyyas ibn Salamah said that his father said:

"We fought the Fazarah when Abu Bakr was our commander, he had been appointed by the Messenger of God. When we were just one hour from the water well Abu Bakr ordered us to halt. We rested and then we mounted a raid to reach the water. Some of the enemy were killed and others were taken prisoner. I saw a group consisting of women and children and I feared that they might reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow they stopped. So I reached them and drove them along. A woman from Bani Fazarah was among them, she wore a leather coat. She had her daughter with her and she was one of the most beautiful girls in Arabia. I drove them along until I brought them to Abu Bakr who gave me the girl as war booty. So we went on until we arrived in Madinah. I
had not approached her and the Messenger of God (prayers & peace be upon him) met me in the market and said: 'O Salamah, grant the girl to me.' I said: 'O Messenger of God, by God, I like her very much, but I have not approached her.' Then the next day the Messenger of God (prayers & peace be upon him) met me in the market and said to me: 'O Salamah, grant the girl to me, may God bless your father.' I said: 'She is for you, O Messenger of God, by God, I have not approached her. The Messenger of God (prayers & peace be upon him) sent her to the people of Makkah and ransomed a group of Muslims with her who had been prisoners in Makkah.'

1146. It was related that Abu Hurairah said that the Messenger of God (prayers & peace be upon him) said: "Whatever village you reach and you stay therein you have a share in it. And whatever village disobeys God and His Messenger one-fifth of it is for God and His Messenger and the rest is for you."


1147. It was related that Malik ibn Aus said: "Umar ibn Al Khattab summoned me to go to him, so I went to him at the fullness of the day and I found him lying upon a couch made of palm fi-
bre, there was nothing between the palm fibre and his body, and he reclined upon a leather cushion. He said: 'O Malik, some of your people who have families came to me and I have ordered that they should receive a gift. So take it and distribute it between them.' I said: 'O Leader of the Believers! I wish you would order someone else to do that.' He said: 'Take it!' As I sat there with him his usher Yarfa came in and said: 'Uthman, Abd Al Rahman ibn Auf, Al Zubair and Sa'd ibn Abu Waqqas seek your permission to come in, may I admit them?' Umar said: 'Yes.' So they were admitted and they entered and greeted him and were seated. A while later Yarfa came in again and said: 'May I admit Ali and Abbas?' Umar said: 'Yes.' So they were admitted. Then Abbas said: 'O Leader of the Believers! Rule between me and Ali.' - and he said something - The people sitting there said: "O Leader of the Believers! Rule between them and comfort them." Malik ibn Aus said: 'I thought they were coming for that purpose.' Umar said: 'Patience! I implore you by God by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God (prayers & peace be upon him) said: 'Our property will not be inherited and anything we leave is for charity.' They said: 'He did say so.' Umar turned to Ali and Abbas and said: 'I implore you by God, by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God (prayers & peace be upon him) said that his property will not be inherited and anything he leaves is for charity?' They both said: 'Yes.' Umar then said: 'God favoured His Messenger with the kind of war spoils that He gave to no other. Umar then recited the Verse: "And whatever spoils of war God bestowed upon His Messenger from them, you urged not any horse or riding camel for the sake thereof but God prevails His Messengers over whom He pleases."' (Surah
59 verse 6). - I am not sure if he read the verse before it as well or not. - Umar also said: 'The Messenger of God (prayers & peace be upon him) distributed the property of Bani Al Nadir between you until this is all that was left from it. And by God, he did not prefer himself in it nor exclude you. The Messenger of God (prayers & peace be upon him) used to provide for the expenses of his family from it every year and used to keep the remainder as funds for the Cause of God. I ask you by God, by Whose permission the Heavens and earth exist, do you not know that?' They said: 'Yes.' Umar then said the same to Ali and Abbas asking them: 'Do you not know that?' They said: 'Yes.' Umar also said: 'When God took His Prophet to Him, Abu Bakr said: 'I am the successor of the Messenger of God, and you went to him demanding your inheritance from the son of your brother and this one went to ask for the inheritance of his wife from her father. Abu Bakr then said that the Messenger of God (prayers & peace be upon him) had said that his property would not be inherited and whatever remained of it would be for charity. Do you see him as a liar or a traitor while God knows that he was truthful, Godfearing and rightly guided, and he followed what is right. Then God took Abu Bakr to Him and I became the successor of the Messenger of God and Abu Bakr's successor, do you see me as a liar or a traitor while God knows that I have been truthful, Godfearing and have followed what is right, and I kept the property in my possession for the first two years of my Caliphate, I dealt with it in the same way as the Messenger of God (prayers & peace be upon him) had done. So now you both come to me putting forward the same claim and offering the same argument, and asking me to pay it to you. If you wish I will give it to you both on condition that you promise by God that you will use it in the same way as the
Messenger of God used to do. Then you will take it upon that condition. He said: 'Do you agree?' They both said: 'Yes.' He said: 'Then Umar said: 'You both came to me to rule between yourselves, by God, I will not rule between you other than this until the Hour comes to pass, and if you are unable to look after it then return it to me, and I will manage it for you.'
1148. It was related that Aisha said: "Fatima the daughter of the Messenger of God (prayers & peace be upon him) sent to Abu Bakr Al Siddiq asking for her share of inheritance from the Messenger of God (prayers & peace be upon him) which God had granted him in Madinah and Fadak and what remained from the fifth of Khaibar. Abu Bakr said: 'The Messenger of God (prayers & peace be upon him) said: 'Our property will not be inherited, whatever we leave is for charity. But the family of Mohammed will continue to live off this property.' And Abu Bakr said: 'I would never change anything of the charity of the Messenger of God, and I shall leave it to continue as it had been in his lifetime. I would administer it in the same way as the Messenger of God.' Abu Bakr refused to give anything to Fatima. Fatima became angry with Abu Bakr and did not speak to him until she died. And she lived six months after the Messenger of God. When she died, her husband, Ali Abu Talib, prayed over her and buried her at night and he did not inform Abu Bakr or permit him to attend her burial. During Fatima's lifetime, Ali did not make allegiance to Abu Bakr, then when she died, Ali realised
that the people did not accept his lack of allegiance to Abu Bakr, so he sought to rectify the relationship between Abu Bakr and himself and he made allegiance to him which he had owed for several months. So he sent to Abu Bakr asking: 'Come to us alone, do not bring anyone with you.' - he did not wish for Umar ibn al Khattab to attend - Umar said to Abu Bakr: 'By God, you will not go to them alone.' Abu Bakr said: 'Why, what can they do to me? By God, I will go to them.' Abu Bakr went to them, so Ali ibn Abu Talib pronounced the Shahada, and then said: 'We acknowledge your virtue and what God has granted you, and we do not envy you in anything good which God has given you, but you did not consult us regarding your appointment, and we consider that we have a right to be consulted due to our relationship to Mohammed, the Messenger of God.' He continued to speak to Abu Bakr until Abu Bakr's eyes streamed with tears. Then Abu Bakr spoke and said: 'By The One in Whose Hand is my soul, the relationship with the Messenger of God (prayers & peace be upon him) is more dear to me than the relationship with my own people. But as for the dispute that has arisen between you and I regarding the properties, I have not deviated from the right way nor have I failed to deal with them in the way of the Messenger of God.' So Ali said to Abu Bakr: 'We shall meet tonight to give allegiance to you.' When Abu Bakr had prayed the noon prayer, he ascended the pulpit and pronounced the Shahada, then he spoke about the situation with Ali and what had kept him from allegiance, and he appreciated his reasons. Then he sought God's forgiveness. Then Ali ibn Abu Talib replied: 'I certify that there is no god but God and Mohammed is His servant and Messenger and I praise Abu Bakr greatly, and what has delayed us from making allegiance to Abu Bakr was not envy for Abu Bakr nor a
denial of his virtue or the position God has granted him, but we consider that we have the right to be consulted, that is why we were upset.' The Muslims were pleased with that and said: 'You have done the right thing.' And once again the Muslims became close to Ali after he had offered his allegiance as the rest of the Companions of The Prophet (prayers & peace be upon him) had done."

1149. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "My inheritors will not share in as little as a Dinar, whatever I leave is for the maintenance of my wives and salary for my servants, and the rest is for charity."

1150. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) divided the booty, for the horseman two shares and for the infantry one share."

1151. - عن يزيد بن هرمز: أن نجدة كتب إلى ابن عباس يسأله عن خمس خلاف.
قال ابن عباس: لولا أن أكتم علماً ما كتبت إليه، كتب إليه نجدة. أما بعد، فأخبرني: هل كان رسول الله يغزو بالنساء؟ وهل كان يضرب لهن بسهم؟ وهل كان يقتل الصبيان؟ ومنى يقتضي يُتم الัยسوم؟ وعن الخمس لم يره فكتب إليه ابن عباس: كتب تسائي: هل كان رسول الله يغزو بالنساء؟ وقد كان يغزو بهن، فدياوبين الجرحى ويُحذِّين من الغُيْمِة، وأما بسهم فلم يضرب لهن. وإن رسول الله لم يكن يقتل.
الصبيان، فلا نقتل الصبيان. وكتب تساؤلتي: متي ينقضي يتم اليمم؟ فلعمري إن الرجل
لتبث لأيهما، وإن يضعيف الأخذ لنفسه، ضعيف العطاء منها، فإذا أخذ لنفسه من صالح
ما يأخذ الناس فقد ذهب عنه اليمم. وكتب تساؤلتي عن الخمس لن هو؟ وإننا لما نقول:
هو لنا، فأبل علينا قومنا ذاك.

1151. It was related that Yazid ibn Hurmuz said that Najdah wrote
to Ibn Abbas asking him five questions. Ibn Abbas said: "Had
it not been that I would be concealing knowledge, I would
not have written to him." Najdah wrote to him saying: "Tell
me did the Messenger of God (prayers & peace be upon him)
permit women to participate with him in battles? Did he allot
them a regular share from the booty? Did he permit the killing
of children? How long would an orphan be considered an
orphan? Who is entitled to a fifth of the booty?" Ibn Abbas
wrote to him: "You have written to me asking did the Mes-
senger of God (prayers & peace be upon him) permit women
to participate with him in battles. He did permit them to par-
ticipate in the battles and sometimes he fought alongside
them. They used to treat the wounded and were rewarded
from the booty, but he did not assign any regular share for
them. The Messenger of God (prayers & peace be upon him)
did not kill children, so you should not kill the children. Also
you have written to me asking me how long would an or-
phan be considered and orphan. By my life, if a young man
has become bearded but is still incapable of obtaining his due
from others as well as fulfilling his obligations towards them,
but when he is able to take care of his interests, he is no long-
er an orphan. You have written to me asking who is entitled
to one fifth of the booty. We, as the family of the Messenger
of God, used to say: "It is for us, but our people have rejected
that it be given to us."
1152. It was related that Abu Huraira said: "The Messenger of God (Prayers & peace be upon him) sent some cavalry to Najd and they brought a man from Bani Hunaifa called Thumama ibn Uthal, the master of the people of Yamama. They tied him to a pillar in the Mosque. The Messenger of God (Prayers & peace be upon him) went to him and said: 'What do you have, O Thumama?' He said: 'I have a good idea, O Mohammed! If you kill me you will kill someone who deserves to be killed, and if
you release me you will do a favour to one who will be grateful, and if you wish for property then ask me for anything you want.' So the Messenger of God (prayers & peace be upon him) left him until the following day and then said to him: 'What do you have, O Thumama?' He said: 'As I told you, you would do a favour to one who will be grateful, if you kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' The Messenger of God (Prayers & peace be upon him) left him there until the following day, and then he said: 'What do you have, O Thumama?' He said: 'I have as I told you, you would do a favour to one who will be grateful, if you kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' At that the Messenger of God (Prayers & peace be upon him) said: 'Free Thumama.' So he went to a garden of date trees close by the mosque and bathed and then entered the mosque and said: 'I testify that there is no god but God and Mohammed is His servant and Messenger. O Mohammed! By God! There was no face on the surface of the earth that I hated more than your face, but now your face has become the most beloved face to me. By God, there was no religion which I hated more than your Religion, but now your Religion is the most beloved Religion to me. And by God, there was no city which I hated more than your city, but now, your city is the most beloved city to me. Your troops arrested me when I wanted to perform Umra, so what do you think?' The Messenger of God (prayers & peace be upon him) gave him the glad tidings and ordered that he should go to perform Umra. So when he reached Makkah someone said to him: 'You have changed your religion?' He said: 'No! But by God! I have become Muslim with Mohammed the Messenger of God, by God!'
You will not get from Al Yamama one grain of wheat unless the Messenger of God (Prayers & peace be upon him) permits me to do so."

1153. It was related that Abu Huraira said: 'While we were in the Mosque the Messenger of God (prayers & peace be upon him) came to us and said: 'Go to the Jews.' So we went out with him and went to them. The Messenger of God (prayers & peace be upon him) stood up and addressed them: 'O you gathering of Jews, embrace Islam and you will be secure.' They replied: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want, embrace Islam and you will be secure.' They said: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want,' and he repeated his words a third time and added: 'Know that the earth belongs to God and His Messenger, and I want to expel you from this land, any of you who have property should sell it, or know that the earth belongs to God and His Messenger.'
1154. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him) said: "I shall expel the Jews and Christians from the Arabian Peninsula and I shall not leave any except Muslims."

1155. It was related that Aisha said: "Sa'd was wounded on the day of the Battle of the Trench. A man of the Quraish named Ibn al Ariqah shot an arrow at him and it struck the artery of his forearm. The Messenger of God (prayers & peace be upon him) had a tent set up for him in the Mosque and he used to ask about him whenever he was nearby. When he returned from the Trench and laid down his arms and bathed, the angel Gabriel appeared before him and he was removing dust from his hair. He said: 'You have laid down your arms, by God, we have not done so yet. Go out against them.' The Messenger
of God (prayers & peace be upon him) asked: 'Where to?' he indicated towards Bani Quraiza. So the Messenger of God (prayers & peace be upon him) went and fought them, and they surrendered to the Messenger of God (prayers & peace be upon him) at his command, but he gave Sa'd the decision regarding their fate and he said: 'I declare that those of them who can fight should be put to death, and their women and children should be taken prisoner, and their property should be distributed.' It was also related that Hisham said: 'His wound bled that night and the bleeding continued until he died.' And he also said: 'A poet of the unbelievers said:

'Harken, O Sa'd, Sa'd of Bani Mu'ath,
What have Quraiza and Nadir done?
They left the morning steadfast,
You left your cooking pot empty,
While the people's cooking pot is boiling hot,
Abu Hubab the nobleman has said;
O Qainuqa, do not depart.
They were weighty in their land
As the rocks of Maitan have weight."
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