

Bukhari Vol 9

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Translation of Sahih Bukhari, Book 83:

Blood Money (Ad-Diyat)

Volume 9, Book 83, Number 1:

Narrated 'Abdullah:

A man said, "O Allah's Apostle! Which sin is the greatest in Allah's Sight?"

The

Prophet said, "To set up a rival unto Allah though He Alone created you . " The

man said, "What is next?" The Prophet said, "To kill your son lest he should share

your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." So Allah revealed in

confirmation of this narration:--

'And those who invoke not with Allah, any other god. Nor kill, such life as Allah

has forbidden except for just cause nor commit illegal sexual intercourse. And whoever does this shall receive the punishment.' (25.68)

Volume 9, Book 83, Number 2:

Narrated Ibn 'Umar:

Allah's Apostle said, "A faithful believer remains at liberty regarding his religion

unless he kills somebody unlawfully."

Volume 9, Book 83, Number 3:

Narrated 'Abdullah bin 'Umar:

One of the evil deeds with bad consequence from which there is no escape for the

one who is involved in it is to kill someone unlawfully.

Volume 9, Book 83, Number 4:

Narrated 'Abdullah:

The Prophet said, "The first cases to be decided among the people (on the Day of

Resurrection) will be those of blood-shed."

Volume 9, Book 83, Number 5:

Narrated Al-Miqdad bin 'Amr Al-Kindi:

An ally of Bani Zuhra who took part in the battle of Badr with the Prophet, that he said, "O Allah's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, 'I have surrendered to Allah (i.e. embraced Islam),' may I kill him after he has said so?" Allah's Apostle said, "Do not kill him." Al-Miqdad said, "But O Allah's Apostle! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet said. "Do not kill him for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet also said to Al-Miqdad, "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before."

Volume 9, Book 83, Number 6:

Narrated 'Abdullah:

The Prophet said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabil).

Volume 9, Book 83, Number 7:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another.

Volume 9, Book 83, Number 8:

Narrated Abu Zur'a bin 'Amr bin Jarir:

The Prophet said during Hajjat-al-Wada', "Let the people be quiet and listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another."

Volume 9, Book 83, Number 9:

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Al-Kaba'ir (the biggest sins) are: To join others (as

partners) in
worship with Allah, to be undutiful to one's parents," or said, "to take a
false oath."

(The sub-narrator, Shu'ba is not sure) Mu'adh said: Shu'ba said, "Al-kaba'ir
(the
biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to
take a
false oath (3) and to be undutiful to one's parents," or said, "to murder
(someone
unlawfully).

Volume 9, Book 83, Number 10:

Narrated Anas bin Malik:

The Prophet said, "The biggest of Al-Kaba'ir (the great sins) are (1) to join
others
as partners in worship with Allah, (2) to murder a human being, (3) to be
undutiful
to one's parents (4) and to make a false statement," or said, "to give a false
witness."

Volume 9, Book 83, Number 11:

Narrated Usama bin Zaid bin Haritha:

Allah's Apostle sent us (to fight) against Al-Huraqa (one of the sub-tribes) of
Juhaina. We reached those people in the morning and defeated them. A man from
the Ansar and I chased one of their men and when we attacked him, he said,
"None has the right to be worshipped but Allah." The Ansari refrained from
killing
him but I stabbed him with my spear till I killed him. When we reached
(Medina),
this news reached the Prophet. He said to me, "O Usama! You killed him after he
had said, 'None has the right to be worshipped but Allah?'" I said, "O Allah's
Apostle! He said so in order to save himself." The Prophet said, "You killed
him
after he had said, 'None has the right to be worshipped but Allah.'" The Prophet
kept on repeating that statement till I wished I had not been a Muslim before
that
day.

Volume 9, Book 83, Number 12:

Narrated 'Ubada bin As-Samat:

I was among those Naqibs (selected leaders) who gave the Pledge of allegiance
to
Allah's Apostle. We gave the oath of allegiance, that we would not join
partners in
worship besides Allah, would not steal, would not commit illegal sexual

intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge

we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allah.

Volume 9, Book 83, Number 13:

Narrated 'Abdullah:

The Prophet said, "Whoever carries arms against us, is not from us."

Volume 9, Book 83, Number 14:

Narrated Al-Ahnaf bin Qais:

I went to help that man (i.e., 'Ali), and on the way I met Abu Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go

back, for I heard Allah's Apostle saying, 'If two Muslims meet each other with their

swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O

Allah's Apostle! It is alright for the killer, but what about the killed one?'

He said,

'The killed one was eager to kill his opponent."

Volume 9, Book 83, Number 15:

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so and so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet and the Prophet kept on questioning him till he confessed, whereupon his head was crushed with stones.

Volume 9, Book 83, Number 16:

Narrated Anas bin Malik:

A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet while she was still alive. Allah's Apostle asked her,

"Did such-and-such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head,

denying that. He said for the third time, "Did so-and-so strike you?" She lowered

her head, agreeing. Allah's Apostle then sent for the killer and killed him between

two stones.

Volume 9, Book 83, Number 17:

Narrated 'Abdullah:

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Volume 9, Book 83, Number 18:

Narrated Anas:

A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet while she was still alive. The Prophet asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet killed him (the Jew) with two stones.

Volume 9, Book 83, Number 19:

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by having the killer killed." Then a man from Yemen, called Abu Shah, stood up and said, "Write that) for me, O Allah's Apostle!" Allah's Apostle said (to his companions), "Write that for Abu Shah." Then another man from Quraish got up, saying, "O Allah's Apostle! Except

Al-Idhkkhir (a special kind of grass) as we use it in our houses and for graves."

Allah's Apostle said, "Except Al-idhkkir."

Volume 9, Book 83, Number 20:

Narrated Ibn 'Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder,(up to) ...end of the Verse. (2.178)

Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude.

Volume 9, Book 83, Number 21:

Narrated Ibn 'Abbas:

The Prophet said, "The most hated persons to Allah are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam (3) and a person who seeks to shed somebody's blood without any right."

Volume 9, Book 83, Number 22:

Narrated 'Aisha:

The pagans were defeated on the day (of the battle) of Uhud. Satan shouted among the people on the day of Uhud, "O Allah's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al-Yaman) shouted, "My father!" My father! But they killed him. Hudhaifa said, "May Allah forgive you."
(The narrator added: Some of the defeated pagans fled till they reached Taif.)

Volume 9, Book 83, Number 23:

Narrated Anas bin Malik:

A Jew crushed the head of a girl between two stones. It was said to her. "Who has done this to you, such-and-such person, such-and-such person?" When the name

of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ordered that his head be crushed with the stones. (Hammam said, "with two stones.")

Volume 9, Book 83, Number 24:

Narrated Anas bin Malik: The Prophet killed a Jew for killing a girl in order to take her orna

Volume 9, Book 83, Number 25:

Narrated 'Aisha:

We poured medicine into the mouth of the Prophet during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion

a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-'Abbas, for he did not witness your deed."

Volume 9, Book 83, Number 26:

Narrated Abu Huraira:

That he heard Allah's Apostle saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you."

Volume 9, Book 83, Number 27:

Narrated Yahya:

Humaid said, "A man peeped into the house of the Prophet and the Prophet aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Malik" (See Hadith No. 258 and 259, Vol. 8)

Volume 9, Book 83, Number 28:

Narrated 'Aisha:

"When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted, "O Allah's worshipers! Beware of what is behind you!" So the front files attacked the back files of the army. Hudhaifa looked, and behold, there was his father, Al-Yaman (being attacked) ! He shouted (to his companions), "O Allah's worshipers, my father, my father!" But by Allah, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allah forgive you."

('Urwa said, Hudhaifa continued asking Allah's Forgiveness for the killer of his father till he died.

Volume 9, Book 83, Number 29:

Narrated Salama:

We went out with the Prophet to Khaibar. A man (from the companions) said, "O 'Amir! Let us hear some of your Huda (camel-driving songs.)" So he sang some of them (i.e. a lyric in harmony with the camels walk). The Prophet said, "Who is the driver (of these camels)?" They said, "Amir." The Prophet said, "May Allah bestow His Mercy on him !" The people said, "O Allah's Apostle! Would that you let us enjoy his company longer!" Then 'Amir was killed the following morning. The people said, "The good deeds of 'Amir are lost as he has killed himself." I returned at the time while they were talking about that. I went to the Prophet and said, "O Allah's Prophet! Let my father be sacrificed for you! The people claim that 'Amir's good deeds are lost." The Prophet said, "Whoever says so is a liar, for 'Amir will have a double reward as he exerted himself to obey Allah and fought in Allah's Cause. No other way of killing would have granted him greater reward."

Volume 9, Book 83, Number 30:

Narrated 'Imran bin Husain:

A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet, who said, "One of you bit his brother as a male camel bites. (Go away), there is no Diya (Blood-money) for you."

Volume 9, Book 83, Number 31:

Narrated Ya'la:

I went out in one of the Ghazwa and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet cancelled the case.

Volume 9, Book 83, Number 32:

Narrated Anas:

The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet and he gave the order of Qisas (equality

in punishment).

Volume 9, Book 83, Number 33:

Narrated Ibn 'Abbas:

The Prophet said, "This and this are the same." He meant the little finger and the thumb.

Volume 9, Book 83, Number 34:

Narrated Ibn 'Abbas:

I heard the Prophet (saying the same as above Hadith 34).

Volume 9, Book 83, Number 35:

Narrated 'Aisha:

We poured medicine into the mouth of Allah's Apostle during his illness, and he pointed out to us intending to say, "Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine.

When he improved and felt a bit better he said (to us.) "Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you did so) because of the aversion, one usually have for medicine." Allah's Apostle said, "There is none of you but will be forced to drink medicine, and I will watch you, except Al-'Abbas, for he did not witness this act of yours."

Volume 9, Book 83, Number 36:

Narrated Sahl bin Abi Hathma:

(a man from the Ansar) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet and said, "O Allah's Apostle! We went to Khaibar and found one of us murdered." The Prophet said, "Let the older among you come forward and speak." Then the Prophet said, to them, "Bring your proof against the killer." They said "We have no proof." The Prophet said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allah's Apostle did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred camels out of the camels of Zakat (to the relatives of the deceased) as Diya (Blood-money).

Volume 9, Book 83, Number 37:

Narrated Abu Qilaba:

Once 'Umar bin 'Abdul 'Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Apostle never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Apostle cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of 'Ukl came to Allah's Apostle and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Apostle. He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Apostle and took away all the camels. This news reached Allah's Apostle , so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed

murder and theft."

Then 'Anbasa bin Said said, "By Allah, I never heard a narration like this of today."

I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in

welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Apostle. The narrator added:

Some Ansari people came to the Prophet and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's

Apostle and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Apostle went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet

sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No."

He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they

have not killed him?" They said, "It matters little for the Jews to kill us all and then

take false oaths." He said, "Then would you like to receive the Diya after fifty of

you have taken an oath (that the Jews have killed your man)?" They said, "We will

not take the oath." Then the Prophet himself paid them the Diya (Blood-money)."

The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil

conduct) in the Pre-Islamic period of Ignorance.

Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck

him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar during the Hajj season and said, "He has killed

our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail swear that they had

not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but

he paid one-thousand Dirhams instead of taking the oath. They called another man

instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

Volume 9, Book 83, Number 38a:

Narrated Anas:

A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

Volume 9, Book 83, Number 38:

Narrated Sahl bin Sa'd As-Sa'idi:

A man peeped through a hole in the door of Allah's Apostle's house, and at that time, Allah's Apostle had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allah's Apostle saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allah's Apostle added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)."

Volume 9, Book 83, Number 39:

Narrated Abu Huraira:

Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

Volume 9, Book 83, Number 40:

Narrated Ash-Sha'bi:

liever." (See Hadith No. 283, Vol. 4)

Volume 9, Book 83, Number 41:

Narrated Abu Huraira:

Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage and Allah's Apostle gave his verdict that the killer (of the fetus) should give a male or female slave (as a Diya).

Volume 9, Book 83, Number 42e:

Narrated Hisham's father from Al-Mughira bin Shu'ba:

'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughira said: The Prophet gave the verdict that a male or female slave should be given (as a Diya). Then Muhammad bin Maslama testified that he had witnessed the Prophet giving such a verdict.

Volume 9, Book 83, Number 42:

Narrated Hisham's father:

'Umar asked the people, "Who heard the Prophet giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." 'Umar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet gave such a judgment."

Volume 9, Book 83, Number 43:

Narrated 'Urwa:

I heard Al-Maghira bin Shu'ba narrating that 'Umar had consulted them about the case of abortion (similarly as narrated in No. 42).

Volume 9, Book 83, Number 44:

Narrated Abu Huraira:

Allah's Apostle gave a verdict regarding an aborted fetus of a woman from Bani Lihyan that the killer (of the fetus) should give a male or female slave (as a Diya) but the woman who was required to give the slave, died, so Allah's Apostle gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her 'Asaba.

Volume 9, Book 83, Number 45:

Narrated Abu Huraira:

Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim submitted their case to the Prophet who judged that the Diya for the fetus was a male or female slave, and the Diya for the killed woman was to be paid by the 'Asaba (near relatives) of the killer.

Volume 9, Book 83, Number 46:

Narrated 'Abdul-'Aziz:

Anas said, "When Allah's Apostle arrived at Medina, Abu Talha took hold of my hand and brought me to Allah's Apostle and said, "O Allah's Apostle! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet L at home and on journeys; by Allah, he never said to me for anything which I did: Why have you done this like this or, for anything which I did not do: 'Why have you not done this like this?'"

Volume 9, Book 83, Number 47:

Narrated Abu Huraira:

Allah's Apostle said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well or for the one killed in a mine. And one-fifth of Rikaz (treasures buried before the Islamic era) is to be given to the state."

Volume 9, Book 83, Number 48:

Narrated Abu Huraira:

The Prophet said, "There is no Diya for a person injured or killed by an animal (going about without somebody to control it) and similarly, there is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state."

Volume 9, Book 83, Number 49:

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)."

Volume 9, Book 83, Number 50:

Narrated Abu Juhaifa:

I asked 'Ali "Do you have anything Divine literature besides what is in the Qur'an?"

Or, as Uyaina once said, "Apart from what the people have?" 'Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except

what is in the Quran and the ability (gift) of understanding Allah's Book which He

may endow a man, with and what is written in this sheet of paper." I asked, "What

is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the

(ransom for) releasing of the captives, and the judgment that no Muslim should be

killed in Qisas (equality in punishment) for killing a Kafir (disbeliever)."

Volume 9, Book 83, Number 51:

Narrated Abu Said:

The Prophet said, "Do not prefer some prophets to others."

Volume 9, Book 83, Number 52:

Narrated Abu Said Al-Khudri:

A Jew whose face had been slapped (by someone), came to the Prophet and said, "O Muhammad! A man from your Ansari companions slapped me. " The Prophet said, "Call him". They called him and the Prophet asked him, "Why did you slap his

face?" He said, "O Allah's Apostle! While I was passing by the Jews, I heard him

saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him."

The Prophet said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain

conscious, and behold, I will Find Moses holding one of the pillars of the Throne

(of Allah). Then I will not know whether he has become conscious before me or he

has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received."

Translation of Sahih Bukhari, Book 84:

Dealing with Apostates

Volume 9, Book 84, Number 53:

Narrated 'Abdullah:

When the Verse: 'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allah): (6.82) was revealed, it became very hard on the companions of the Prophet and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allah's Apostle said, "This is not meant (by the Verse). Don't you listen to Luqman's statement: 'Verily! Joining others in worship with Allah is a great wrong indeed.' (31.13)

Volume 9, Book 84, Number 54:

Narrated Abu Bakra:

The Prophet. said, "The biggest of the great sins are: To join others in worship with Allah, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, "...a false statement," and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.7, Vol. 8)

Volume 9, Book 84, Number 55:

Narrated 'Abdullah bin 'Amr:

A bedouin came to the Prophet and said, "O Allah's Apostle! What are the biggest sins?: The Prophet said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet said, "To be undutiful to one's parents." The bedouin said "What is next?" The Prophet said "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath 'Al-Ghamus'?" The Prophet said, "The false oath through which one deprives a Muslim of his property (unjustly)."

Volume 9, Book 84, Number 56:

Narrated Ibn Mas'ud:

A man said, "O Allah's Apostle! Shall we be punished for what we did in the Pre-Islamic Period of ignorance?" The Prophet said, "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance and whoever does evil in Islam will be punished for his former and later (bad deeds)."

Volume 9, Book 84, Number 57:

Narrated 'Ikrima:

Some Zanadiqa (atheists) were brought to 'Ali and he burnt them. The news of

this
event, reached Ibn 'Abbas who said, "If I had been in his place, I would not
have
burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with
Allah's punishment (fire).' I would have killed them according to the statement
of
Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"

Volume 9, Book 84, Number 58:

Narrated Abu Burda:

Abu Musa said, "I came to the Prophet along with two men (from the tribe) of
Ash'ariyin, one on my right and the other on my left, while Allah's Apostle was
brushing his teeth (with a Siwak), and both men asked him for some employment.
The Prophet said, 'O Abu Musa (O 'Abdullah bin Qais!).' I said, 'By Him Who
sent you with the Truth, these two men did not tell me what was in their hearts
and
I did not feel (realize) that they were seeking employment.' As if I were
looking
now at his Siwak being drawn to a corner under his lips, and he said, 'We never
(or, we do not) appoint for our affairs anyone who seeks to be employed. But O
Abu Musa! (or 'Abdullah bin Qais!) Go to Yemen.'" The Prophet then sent
Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion
for him and requested him to get down (and sit on the cushion). Behold: There
was
a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa
said, "He was a Jew and became a Muslim and then reverted back to Judaism."
Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "I will not sit
down till he has been killed. This is the judgment of Allah and His Apostle
(for such
cases) and repeated it thrice. Then Abu Musa ordered that the man be killed,
and
he was killed. Abu Musa added, "Then we discussed the night prayers and one of
us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep
as
well as for my prayers.'"

Volume 9, Book 84, Number 59:

Narrated Abu Huraira:

When the Prophet died and Abu Bakr became his successor and some of the
Arabs reverted to disbelief, 'Umar said, "O Abu Bakr! How can you fight these
people although Allah's Apostle said, 'I have been ordered to fight the people
till
they say: 'None has the right to be worshipped but Allah, 'and whoever said,
'None has the right to be worshipped but Allah', Allah will save his property
and
his life from me, unless (he does something for which he receives legal

punishment)

justly, and his account will be with Allah?" "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it." "Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

Volume 9, Book 84, Number 60:

Narrated Anas bin Malik:

A Jew passed by Allah's Apostle and said, "As-Samu 'Alaika." Allah's Apostle said in reply, "We 'Alaika." Allah's Apostle then said to his companions, "Do you know what he (the Jew) has said? He said, 'As-Samu 'Alaika.'" They said, "O Allah's Apostle! Shall we kill him?" The Prophet, said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum.'"

Volume 9, Book 84, Number 61:

Narrated 'Aisha:

A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As-Samu 'Alaika (Death be upon you)." I said (to them), "But death and the curse of Allah be upon you!" The Prophet said, "O 'Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you)."

Volume 9, Book 84, Number 62:

Narrated Ibn 'Umar:

Allah's Apostle said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you); so you should say; 'Wa 'Alaika (and upon you).'"

Volume 9, Book 84, Number 63:

Narrated 'Abdullah:

As if I am looking at the Prophet while he was speaking about one of the prophets

whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my, people as they do not know."

Volume 9, Book 84, Number 64:

Narrated 'Ali:

Whenever I tell you a narration from Allah's Apostle, by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allah's Apostle saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection."

Volume 9, Book 84, Number 65:

Narrated 'Abdullah bin 'Amr bin Yasar:

That they visited Abu Sa'id Al-Khudri and asked him about Al-Harauriyya, a special unorthodox religious sect, "Did you hear the Prophet saying anything about them?" Abu Sa'id said, "I do not know what Al-Harauriyya is, but I heard the Prophet saying, "There will appear in this nation---- he did not say: From this nation ---- a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Quran, the teachings of which will not go beyond their throats and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa to see whether it is blood-stained or not (i.e. they will have not even a trace of Islam in them)."

Volume 9, Book 84, Number 66:

Narrated 'Abdullah bin 'Umar:

Regarding Al-Harauriyya: The Prophet said, "They will go out of Islam as an arrow

darts out of the game's body.'

Volume 9, Book 84, Number 67:

Narrated Abu Sa'id:

While the Prophet was distributing (something, 'Abdullah bin Dhil Khawaisira At-Tamimi came and said, "Be just, O Allah's Apostle!" The Prophet said, "Woe to you ! Who would be just if I were not?" 'Umar bin Al-Khattab said, "Allow me to cut off his neck ! " The Prophet said, " Leave him, for he has companions, and if

you compare your prayers with their prayers and your fasting with theirs, you will

look down upon your prayers and fasting, in comparison to theirs. Yet they will go

out of the religion as an arrow darts through the game's body in which case, if the

Qudhadh of the arrow is examined, nothing will be found on it, and when its Nasl is

examined, nothing will be found on it; and then its Nadiyi is examined, nothing will

be found on it. The arrow has been too fast to be smeared by dung and blood.

The

sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh).

These

people will appear when there will be differences among the people (Muslims)."

Abu Sa'id added: I testify that I heard this from the Prophet and also testify that

'Ali killed those people while I was with him. The man with the description given by

the Prophet was brought to 'Ali. The following Verses were revealed in connection

with that very person (i.e., 'Abdullah bin Dhil-Khawaisira At-Tarnimi): 'And among

them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.' (9.58)

Volume 9, Book 84, Number 68:

Narrated Yusair bin 'Amr:

I asked Sahl bin Hunaif, "Did you hear the Prophet saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq.

"There will appear in it (i.e, Iraq) some people who will recite the Quran but it will

not go beyond their throats, and they will go out from (leave) Islam as an arrow

darts through the game's body.' "

Volume 9, Book 84, Number 69:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

Volume 9, Book 84, Number 70:

Narrated 'Abdullah:

When the Verse:--'Those who believe and did not confuse their belief with wrong (worshipping others besides Allah).' (6.82) was revealed, it was hard on the companions of the Prophet and they said, "Who among us has not wronged (oppressed) himself?" Allah's Apostle said, "The meaning of the Verse is not as you think, but it is as Luqman said to his son, 'O my son! Join not in worship others with Allah, Verily! Joining others in worship with Allah is a great wrong indeed.'"

(31.13)

Volume 9, Book 84, Number 71:

Narrated 'Itban bin Malik:

Once Allah's Apostle came to me in the morning, and a man among us said, "Where is Malik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allah and His Apostle." The Prophet said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes" The Prophet said, "Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the Fire."

Volume 9, Book 84, Number 72:

Narrated:

Abu 'Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu 'Abdur-Rahman said to Hibban, "You know what made your companions (i.e. Ali) dare to shed blood." Hibban said, "Come on! What is that?" 'Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" 'AbdurRahman said, "Ali said,

Allah's Apostle sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from

Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we

proceeded riding on our horses till we overtook her at the same place of which Allah's Apostle had told us. She was traveling on her camel. In that letter

Hatib had written to the Meccans about the proposed attached of Allah's Apostle against them. We asked her, "Where is the letter which is with you?" She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Apostle has not told a lie.'"

Then 'Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter).

They took the letter to Allah's Apostle. 'Umar said, "O Allah's Apostle! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Apostle said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Apostle! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet said, "He has said the truth; therefore, do not say anything to him except good." 'Umar again said, "O Allah's Apostle! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

Translation of Sahih Bukhari, Book 85:

Saying Something under Compulsion
(Ikraah)

Volume 9, Book 85, Number 73:

Narrated Abi Huraira:

The Prophet used to invoke Allah in his prayer, "O Allah! Save 'Aiyash bin Abi Rabi'a and Salama bin Hisham and Al-Walid bin Al-Walid; O Allah! Save the weak among the believers; O Allah! Be hard upon the tribe of Mudar and inflict years (of famine) upon them like the (famine) years of Joseph."

Volume 9, Book 85, Number 74:

Narrated Anas:

Allah's Apostle said, "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire."

Volume 9, Book 85, Number 75:

Narrated Qais:

I heard Sa'id bin Zaid saying, "I have seen myself tied and forced by 'Umar to leave Islam (Before 'Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to 'Uthman, then Uhud would have the right to do so." (See Hadith No. 202, Vol. 5)

Volume 9, Book 85, Number 76:

Narrated Khabbab bin Al-Art:

We complained to Allah's Apostle (about our state) while he was leaning against his sheet cloak in the shade of the Ka'ba. We said, "Will you ask Allah to help us?

Will you invoke Allah for us?" He said, "Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to

be placed in it. Then a saw used to be brought and put on his head which would be

split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah!

This religion (Islam) will be completed (and triumph) till a rider (traveler) goes from

San'a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are impatient." (See Hadith No. 191,

Vol. 5)

Volume 9, Book 85, Number 77:

Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a

place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet stood up and addressed them, "O Assembly of Jews!

Embrace Islam and you will be safe!" The Jews replied, "O Aba-l-Qasim! You have conveyed Allah's message to us." The Prophet said, "That is what I want

(from you)." He repeated his first statement for the second time, and they said,

"You have conveyed Allah's message, O Aba-l-Qasim." Then he said it for the third time and added, "You should know that the earth belongs to Allah and His Apostle, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle." (See Hadith No. 392, Vol. 4)

Volume 9, Book 85, Number 78:

Narrated Khansa' bint Khidam Al-Ansariya:

That her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophets and he declared that marriage invalid. (See Hadith No. 69, Vol. 7)

Volume 9, Book 85, Number 79:

Narrated 'Aisha:

I asked the Prophet, "O Allah's Apostle! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

Volume 9, Book 85, Number 80:

Narrated Jabir:

A man from the Ansar made his slave, a Mudabbar. And apart from that slave he did not have any other property. This news reached Allah's Apostle and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nahham bought him for 800 Dirham. Jabir added: It was a coptic (Egyptian) slave who died that year.

Volume 9, Book 85, Number 81:

Narrated Ibn 'Abbas:

wished, for they had more right to dispose of her than her own relatives

Volume 9, Book 85, Number 82:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message, to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah ! If I have believed in You and in Your Apostle, then do not empower this oppressor over me.' So he (the king) had an

epileptic fit and started moving his legs violently. "

Volume 9, Book 85, Number 83:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

Volume 9, Book 85, Number 84:

Narrated Anas:

Allah's Apostle said, "Help your brother whether he is an oppressor or an oppressed," A man said, "O Allah's Apostle! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet said, "By preventing him from oppressing (others), for that is how to help him."

Translation of Sahih Bukhari, Book 86:

Tricks

Volume 9, Book 86, Number 85:

Narrated 'Umar bin Al-Khattab:

The Prophet said, 'O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for."

Volume 9, Book 86, Number 86:

Narrated Abu Huraira:

The Prophet said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew)."

Volume 9, Book 86, Number 87:

Narrated Anas:

That Abu Bakr wrote for him, Zakat regulations which Allah's Apostle had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakat.

Volume 9, Book 86, Number 88:

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Apostle and said, "O Allah's Apostle! Tell me what Allah has enjoined on me as regards prayers." The Prophet said, "You have to offer perfectly the five (compulsory) prayers in a day and a night (24 hrs.), except if you want to perform some extra optional prayers."

The

bedouin said, "Tell me what Allah has enjoined on me as regards fasting." The Prophet said, "You have to observe fast during the month of Ramadan except if you fast some extra optional fast." The bedouin said, "Tell me what Allah has enjoined on me as regard Zakat." The Prophet then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honored you, I will not perform any optional deeds of worship and I will not leave anything of what

Allah

has enjoined on me." Allah's Apostle said, "He will be successful if he has told the

truth (or he will enter Paradise if he said the truth)." And some people said, "The

Zakat for one-hundred and twenty camels is two Hiqqas, and if the Zakat payer slaughters the camels intentionally or gives them as a present or plays some other

trick in order to avoid the Zakat, then there is no harm (in it) for him.

Volume 9, Book 86, Number 89:

Narrated Abu Huraira:

Allah's Apostle said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away from it, but it

will follow him and say, 'I am your Kanz.'" The Prophet added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake

swallow it." Allah's Apostle added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakat will be due so he sells those camels for similar

camels or for sheep or cows or money one day before Zakat becomes due in order to avoid payment of their Zakat cunningly! "He has not to pay anything."

The

same scholar said, "If one pays Zakat of his camels one day or one year prior to

the end of the year (by the end of which Zakat becomes due), his Zakat will be valid."

Volume 9, Book 86, Number 90t:

Narrated Ibn Abbas:

Sa'd bin 'Ubada Al-Ansari sought the verdict of Allah's Apostle regarding a vow made by his mother who had died before fulfilling it. Allah's Apostle said, "Fulfill it on her behalf." Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as Zakat; and if their owner gives them as a gift or sells them in order to escape the payment of Zakat cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakat is to be taken from his property."

Volume 9, Book 86, Number 90:

Narrated 'Abdullah:

Nafi narrated to me that 'Abdullah said that Allah's Apostle forbade the Shighar. I asked Nafi, "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal."

Volume 9, Book 86, Number 91:

Narrated Muhammad bin 'Ali:

'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

Volume 9, Book 86, Number 92:

Narrated Abu Huraira:

Allah's Apostle said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass."

Volume 9, Book 86, Number 93:

Narrated Ibn 'Umar:

Allah's Apostle forbade the practice of An-Najsh.

Volume 9, Book 86, Number 94:

Narrated 'Abdullah bin 'Umar:

A man mentioned to the Prophet that he had always been cheated in bargains. The Prophet said, "Whenever you do bargain, say, 'No cheating.'"

Volume 9, Book 86, Number 95:

Narrated 'Urwa:

That he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) 'Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith.)

Volume 9, Book 86, Number 96:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "For every betrayer there will be a flag by which he will be recognized on the Day of Resurrection. "

Volume 9, Book 86, Number 97:

Narrated Um Salama:

The Prophet said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgment in his favor according to what I hear. Beware! If ever I give (by error) somebody something of his brother's right then he should not take it as I have only, given him a piece of Fire." (See Hadith No. 638. Vol. 3)

Volume 9, Book 86, Number 98:

Narrated Abu Huraira:

The Prophet said, "A virgin should not be married till she is asked for her

consent;

and the matron should not be married till she is asked whether she agrees to marry

or not." It was asked, "O Allah's Apostle! How will she(the virgin) express her consent?" He said, "By keeping silent." Some people said, "If a virgin is not asked

for her consent and she is not married, and then a man, by playing a trick presents

two false witnesses that he has married her with her consent and the judge confirms

his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

Volume 9, Book 86, Number 99:

Narrated Al-Qasim:

A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, 'AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her

will, then the Prophet cancelled that marriage." (See Hadith No. 78)

Volume 9, Book 86, Number 100:

Narrated Abu Haraira:

Allah's Apostle said, "A lady slave should not be given in marriage until she is

consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet said, "By keeping silent (when asked her consent)." Some people said, "If a man,

by playing a trick, presents two false witnesses before the judge to testify that he

has married a matron with her consent and the judge confirms his marriage, and the

husband is sure that he has never married her (before), then such a marriage will be

considered as a legal one and he may live with her as husband."

Volume 9, Book 86, Number 101:

Narrated 'Aisha:

Allah's Apostle said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her

consent." Some people said, "If a man falls in love with an orphan slave girl

or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

Volume 9, Book 86, Number 102:

Narrated 'Aisha:

Allah's Apostle used to like sweets and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Apostle to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Apostle! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allah's Apostle that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same."

So when the Prophet entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah 's Apostle came near to me, I said to him, 'O Allah's Apostle! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Apostle! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him

of
it (honey)." I said to her, "Be quiet!"

Volume 9, Book 86, Number 103:

Narrated 'Abdullah bin 'Amir bin Rabi'a:

'Umar bin Al-Khattab left for Sham, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sham. Then 'AbdurRahman bin 'Auf told him that Allah's Apostle said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place: and if the epidemic falls in a place while you are present in it, do not leave that place to escape from the epidemic." So 'Umar returned from Sargh.

Volume 9, Book 86, Number 104:

Narrated 'Amir bin Sa'd bin Abi Waqqas:

That he heard Usama bin Zaid speaking to Sa'd, saying, "Allah's Apostle mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague.'"

Volume 9, Book 86, Number 105:

Narrated Ibn 'Abbas:

The Prophet said, "The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

Volume 9, Book 86, Number 106:

Narrated Jabir bin 'Abdullah:

The Prophet has decreed that preemption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no preemption. A man said, "Preemption is only for the neighbor," and then he makes invalid what he has confirmed. He said, "If someone wants to buy a house and being afraid that the neighbor (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbor can only have the right of preemption for the first share but not for the rest of the house; and the buyer may

play such a trick in this case."

Volume 9, Book 86, Number 107:

Narrated 'Amr bin Ash-Sharid:

Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abu Rafi' said to Al-Miswar, "Won't you order this (i.e.

Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than

four hundred in installments over a fixed period." Abu Rafi said, "I was offered five

hundred cash but I refused. Had I not heard the Prophet saying, 'A neighbor is more entitled to receive the care of his neighbor,' I would not have sold it to you."

The narrator said, to Sufyan: Ma'mar did not say so. Sufyan said, "But he did say

so to me." Some people said, "If someone wants to sell a house and deprived somebody of the right of preemption, he has the right to play a trick to render the

preemption invalid. And that is by giving the house to the buyer as a present and

marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the preemptor loses his right of preemption."

Narrated 'Amr bin Ash-Sharid: Abu Rafi' said that Sa'd offered him four hundred Mithqal of gold for a house. Abu Rafi ' said, "If I had not heard Allah's Apostle

saying, 'A neighbor has more right to be taken care of by his neighbor,' then I would not have given it to you." Some people said, "If one has bought a portion of

a house and wants to cancel the right of preemption, he may give it as a present to

his little son and he will not be obliged to take an oath."

Volume 9, Book 86, Number 108:

Narrated Abu Humaid As-Sa'idi:

Allah's Apostle appointed a man called Ibn Al-Lutabiyya to collect the Zakat from

Bani Sulaim's tribe. When he returned, the Prophet called him to account. He said

(to the Prophet, "This is your money, and this has been given to me as a gift."

On

that, Allah's Apostle said, "Why didn't you stay in your father's and mother's house

to see whether you will be given gifts or not if you are telling the truth?"

Then the Prophet addressed us, and after praising and glorifying Allah, he said: "Amma Ba'du", I employ a man from among you to manage some affair of what Allah has put under my custody, and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allah, not anyone of you takes a thing unlawfully but he will meet Allah on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet raised both his hands till the whiteness of his armpits became visible, and he said, "O Allah! Haven't I have conveyed (Your Message)?" The narrator added: My eyes witnessed and my ears heard (that Hadith).

Volume 9, Book 86, Number 109:

Narrated Abu Rafi':

The Prophet said, "The neighbor has more right to be taken care of by his neighbor (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirhams then there is no harm to play a trick to deprive somebody of preemption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only 9,999 Dirhams in cash and then agree with the seller to pay only one Dinar in cash for the rest of the price (i.e. 10,001 Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of preemption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirhams and one Dinar, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer may return it and receive 20,000 Dirhams (instead of 9999 Dirham plus one Dinar) which he actually paid.' Abu 'Abdullah said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet said, 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things."

Volume 9, Book 86, Number 110:

Narrated 'Amr bin Ash-Sharid:

Abu Rafi' sold a house to Sa'd bin Malik for four-hundred Mithqal of gold, and said, "If I had not heard the Prophet saying, 'The neighbor has more right to be taken care of by his neighbor (than anyone else),' then I would not have sold it to you."

Translation of Sahih Bukhari, Book 87:

Interpretation of Dreams

Volume 9, Book 87, Number 111:

Narrated 'Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship (Allah Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him in it and asked him to read. The Prophet replied, "I do not know how to read." (The Prophet added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous...up to..... ..that which he knew not." (96.15)

Then Allah's Apostle returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They

covered

him till his fear was over and then he said, "O Khadija, what is wrong with me?"

Then he told her everything that had happened and said, 'I fear that something may

happen to me." Khadija said, 'Never! But have the glad tidings, for by Allah, Allah

will never disgrace you as you keep good reactions with your Kith and kin, speak

the truth, help the poor and the destitute, serve your guest generously and assist the

deserving, calamity-afflicted ones." Khadija then accompanied him to (her cousin)

Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period

became a Christian and used to write the Arabic writing and used to write of the

Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your

nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet described whatever he had seen.

Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they

turn me out?" Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility.

If I

should remain alive till the day when you will be turned out then I would support

you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every

time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Apostle in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what

he had said before. (Ibn 'Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night).

Volume 9, Book 87, Number 112:

Narrated Anas bin Malik:

Allah's Apostle said, "A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism."

Volume 9, Book 87, Number 113:

Narrated Abu Qatada:

The Prophet said, "A true good dream is from Allah, and a bad dream is from Satan."

Volume 9, Book 87, Number 114:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him."

Volume 9, Book 87, Number 115:

Narrated Abu Qatada:

The Prophet said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him."

Volume 9, Book 87, Number 116:

Narrated 'Ubada bin As-Samit:

The Prophet said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism:'

Volume 9, Book 87, Number 117:

Narrated Abu Huraira:

Allah's Apostle said, "The (good) dream of a faithful believer is a part of the forty-six parts of prophetism."

Volume 9, Book 87, Number 118:

Narrated Abu Sa'id Al-Khudri:

I heard Allah's Apostle saying, "A good dream is a part of the forty six parts

of
prophetism."

Volume 9, Book 87, Number 119:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)."

Volume 9, Book 87, Number 120:

Narrated Ibn 'Umar:

Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet said, "Seek it in the last seven days (of Ramadan)."

Volume 9, Book 87, Number 121:

Narrated Abu Huraira:

Allah's Apostle said, "If I stayed in prison as long as Joseph stayed and then the messenger came, I would respond to his call (to go out of the prison) ."

Volume 9, Book 87, Number 122:

Narrated Abu Huraira:

I heard the Prophet saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu 'Abdullah said, "Ibn Sirin said, 'Only if he sees the Prophet in his (real) shape.'"

Volume 9, Book 87, Number 123:

Narrated Anas:

The Prophet said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

Volume 9, Book 87, Number 124:

Narrated Abu Qatada:

The Prophet said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

Volume 9, Book 87, Number 125:

Narrated Abu Qatada:

The Prophet said, "Whoever sees me (in a dream) then he indeed has seen the truth ."

Volume 9, Book 87, Number 126:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "Who ever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

Volume 9, Book 87, Number 127:

Narrated Abu Huraira:

The Prophet said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Apostle left (this world) and now you people are carrying those treasures from place to place.

Volume 9, Book 87, Number 128:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "I saw myself (in a dream) near the Ka'ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka'ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Messiah, Ad-Dajjal.'"

Volume 9, Book 87, Number 129:

Narrated Ibn 'Abbas:

About a man who came to Allah's Apostle and said, "I was shown in a dream last night..." Then Ibn 'Abbas mentioned the narration.

Volume 9, Book 87, Number 130:

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haram bint Milhan she was the wife of 'Ubada bin As-Samit. One day the Prophet visited her and she provided him with food and

started looking for lice in his head. Then Allah's Apostle slept and afterwards woke up smiling. Um Haram asked, "What makes you smile, O Allah's Apostle?" He said, "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator Ishaq is not sure as to which expression was correct). Um Haram added, 'I said, "O Allah's Apostle! Invoke Allah, to make me one of them;" So Allah's Apostle invoked Allah for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Haram added): I said, "What makes you smile, O Allah's Apostle?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allah's Cause." He said the same as he had said before. I said, "O Allah's Apostle! Invoke Allah to make me from them." He said, "You are among the first ones." Then Um Haram sailed over the sea during the Caliphate of Muawiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

Volume 9, Book 87, Number 131:

Narrated Kharija bin Zaid bin Thabit:

Um Al-'Ala an Ansari woman who had given a pledge of allegiance to Allah's Apostle told me:, "The Muhajirln (emigrants) were distributed amongst us by drawing lots, and we got 'Uthman bin Maz'un in our share. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allah's Apostle came, I said, (addressing the dead body), 'O Aba As-Sa'ib! May Allah be Merciful to you! I testify that Allah has honored you.' Allah's Apostle said, 'How do you know that Allah has honored him?' I replied, 'Let my father be sacrificed for you, O Allah's Apostle! On whom else shall Allah bestow. His honor?' Allah's Apostle said, 'As for him, by Allah, death has come to him. By Allah, I wish him all good (from Allah). By Allah, in spite of the fact that I am Allah's Apostle, I do not know what Allah will do to me.", Um Al-'Ala added, "By Allah, I will never attest the righteousness of anybody after that."

Volume 9, Book 87, Number 132:

Narrated Az-Zuhri:

Regarding the above narration, The Prophet said, "I do not know what Allah will do to him (Uthman bin Maz'un)." Um Al-'Ala said, "I felt very sorry for that, and then I slept and saw in a dream a flowing spring for 'Uthman bin Maz'un, and

told

Allah's Apostle of that, and he said, "That flowing spring symbolizes his good deeds."

Volume 9, Book 87, Number 133:

Narrated Abu Qatada Al-Ansari:

(a companion of the Prophet and one of his cavalry men) "I heard Allah's Apostle saying, "A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him."

Volume 9, Book 87, Number 134:

Narrated Ibn 'Umar:

I heard Allah's Apostle saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to 'Umar." They (the people) asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "(It is Religious) knowledge."

Volume 9, Book 87, Number 135:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to 'Umar bin Al-Khattab." The persons sitting around him, asked, "What have you interpreted (about the dream) O Allah's Apostle?" He said, "(It is religious) knowledge."

Volume 9, Book 87, Number 136:

Narrated Abu Sa'id Al-Khudri:

Allah's Apostle said, "While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, 'Umar bin Al-Khattab wearing a shirt he was dragging it (on the ground behind him.)" They (the people) asked, "What have you interpreted (about the dream) O Allah's Apostle?" He said, "The Religion."

Volume 9, Book 87, Number 137:

Narrated Abu Sa'id Al-Khudri:

I heard Allah's Apostle saying, "While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then

'Umar

bin Al-Khattab was shown to me and he was wearing a shirt which he was dragging (behind him)." They asked, "What have you interpreted (about the dream)? O Allah's Apostle?" He said, "The religion."

Volume 9, Book 87, Number 138:

Narrated Qais bin 'Ubada:

I was sitting in a gathering in which there was Sa'd bin Malik and Ibn 'Umar.

'Abdullah bin Salam passed in front of them and they said, "This man is from the

people of Paradise." I said to 'Abdullah bin Salam, "They said so-and-so." He replied, "Subhan Allah! They ought not to have said things of which they have no

knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the

top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold."

Then I

narrated this dream to Allah's Apostle. Allah's Apostle said, "'Abdullah will die

while still holding the firm reliable handhold (i.e., Islam)."

Volume 9, Book 87, Number 139:

Narrated 'Aisha:

Allah's Apostle said (to me), "You were shown to me twice in (my) dream.

Behold, a man was carrying you in a silken piece of cloth and said to me, "She is

your wife, so uncover her,' and behold, it was you. I would then say (to myself), 'If

this is from Allah, then it must happen.' "

Volume 9, Book 87, Number 140:

Narrated 'Aisha:

Allah's Apostle said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to

him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from

Allah, then it must happen.' Then you were shown to me, the angel carrying you in

a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it

was you.

I said (to myself), 'If this is from Allah, then it must happen.' "

Volume 9, Book 87, Number 141:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "I have been sent with Jawami al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (caste into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawami'-al-Kalim means that Allah expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet .

Volume 9, Book 87, Number 142:

Narrated 'Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet who said, "The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."

Volume 9, Book 87, Number 143:

Narrated Ibn 'Umar:

I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullah is a righteous man."

Volume 9, Book 87, Number 144:

Narrated Abu Huraira:

Allah's Apostle said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of

forty-six

parts of prophetism, and whatever belongs to prothetism can never be false."

Muhammad bin Sirin said, "But I say this." He said, "It used to be said, "There are

three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell

it to others, but get up and offer a prayer." He added, "He (Abu Huraira) hated to

see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see

fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant

and firm adherence to religion." And Abu 'Abdullah said, "Ghuls (iron collars) are

used only for necks."

Volume 9, Book 87, Number 145:

Narrated Kharija bin Zaid bin Thabit:

Um Al-'Ala an Ansari woman who had given the Pledge of allegiance to Allah's Apostle said, "'Uthman bin Maz'un came in our share when the Ansars drew lots to

distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes.

Allah's

Apostle came to us, I (addressing the dead body) said, "May Allah's Mercy be on you, O Aba As-Sa'ib! I testify that Allah has honored you." The Prophet said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him,

death has come to him and I wish him all good from Allah. By Allah, though I am Allah's Apostle, I neither know what will happen to me, nor to you.'" Um

Al-'Ala

said, "By Allah, I will never attest the righteousness of anybody after that."

She

added, "Later I saw in a dream, a flowing spring for 'Uthman. So I went to Allah's

Apostle and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

Volume 9, Book 87, Number 146:

Narrated Ibn 'Umar:

Allah's Apostle said, "(I saw in a dream that) while I was standing at a well and

drawing water therefrom, suddenly Abu Bakr and 'Umar came to me. Abu Bakr took the bucket and drew one or two buckets (full of water), but there was

weakness in his pulling, but Allah forgave him. Then Ibn Al-Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did, till (the people drank to their satisfaction) and watered their camels to their fill and they sat near the water."

Volume 9, Book 87, Number 147:

Narrated Salim's father:

about the Prophet's dream in which he has seen Abu Bakr and 'Umar: The Prophet said, "I saw (in a dream) that the people had gathered. Then Abu Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling -- may Allah forgive him. Then Ibn Al-Khattab stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water."

Volume 9, Book 87, Number 148:

Narrated Abu Huraira:

Allah's Apostle said, "While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allah wished, and then Ibn Abi Quhafa (Abu Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull--may Allah forgive him. Then the bucket turned into a very large one and 'Umar bin Al-Khattab took it. I have never seen any strong man among the people, drawing water with such strength as 'Umar did, till the people (drank to their satisfaction and) watered their camels to their fill; whereupon the camels sat beside the water."

Volume 9, Book 87, Number 149:

Narrated Abu Huraira:

Allah's Apostle said, "While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abu Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling --may Allah forgive him. Then Ibn Al-Khattab took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

Volume 9, Book 87, Number 150:

Narrated Abu Huraira:

We were sitting with Allah's Apostle, he said, "While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, "For whom is this palace?" They (the angels) replied, "It is for 'Umar bin Al-Khattab." Then I remembered 'Umar's ghira and went back hurriedly." On hearing that, 'Umar started weeping and said, " Let my father and mother be sacrificed for you. O Allah's Apostle! How dare I think of my Ghira being offended by you?"

Volume 9, Book 87, Number 151:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said: (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.' " The Prophet added, "O Ibn Al-Khattab! Nothing stopped me from entering it except your Ghira." 'Umar said, "How dare I think of my Ghira being offended by you, O Allah's Apostle?"

Volume 9, Book 87, Number 152:

Narrated Abu Huraira:

We were sitting with Allah's Apostle he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For 'Umar' Then I remembered the Ghira of 'Umar and returned immediately." 'Umar wept (on hearing that) and said, " Let my father and mother be sacrificed for you, O Allah's Apostle! How dare I think of my Ghira being offended by you.'

Volume 9, Book 87, Number 153:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "While I was sleeping, I saw myself performing the Tawaf of the Ka'ba. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary.' Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is

Ad-Dajjal.'

Ibn Qatan resembles him more than anybody else among the people and Ibn Qatan was a man from Bani Al-Mustaliq from Khuza'a."

Volume 9, Book 87, Number 154:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "While I was sleeping, I saw a bowl full of milk was

brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my

body). Then I gave the remaining of it to 'Umar." They asked, "O Allah's Apostle!

What have you interpreted (about the dream)? He said, "(It is Religious) knowledge." (See Hadith No. 134)

Volume 9, Book 87, Number 155:

Narrated Ibn 'Umar:

Men from the companions of Allah's Apostle used to see dreams during the lifetime

of Allah's Apostle and they used to narrate those dreams to Allah's Apostle.

Allah's Apostle would interpret them as Allah wished. I was a young man and used

to stay in the mosque before my wedlock. I said to myself, "If there were any good

in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allah! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of

each of them, there was a mace of iron, and both of them were taking me to Hell,

and I was between them, invoking Allah, "O Allah! I seek refuge with You from Hell." Then I saw myself being confronted by another angel holding a mace of iron

in his hand. He said to me, "Do not be afraid, you will be an excellent man if you

only pray more often." So they took me till they stopped me at the edge of Hell,

and behold, it was built inside like a well and it had side posts like those of a well,

and beside each post there was an angel carrying an iron mace. I saw therein many

people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side. I narrated this dream

to (my sister) Hafsa and she told it to Allah's Apostle. Allah's Apostle said, "No

doubt, 'Abdullah is a good man." (Nafi' said, "Since then 'Abdullah bin 'Umar used to pray much.)

Volume 9, Book 87, Number 156:

Narrated Ibn 'Umar:

I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, "O Allah! If there is any good for me with You, then show me a dream so that Allah's Apostle may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa. Hafsa told me that she had mentioned it to the Prophet and he said, "'Abdullah is a righteous man if he only prays more at night."

(Az-Zuhri said, "After that, 'Abdullah used to pray more at night.")

Volume 9, Book 87, Number 157:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank of it and gave the remaining of it to 'Umar bin Al-Khattab." They asked. What have you interpreted (about the dream)? O Allah's Apostle?" The Prophet said. "(It is Religious) knowledge."

Volume 9, Book 87, Number 158:

Narrated 'Abdullah bin 'Abbas:

Allah's Apostle said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." 'Ubaidullah said, "One of them was Al-'Ansi who was killed by Fairuz at Yemen and the other was Musailama (at Najd) .

Volume 9, Book 87, Number 159:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I was migrating from Mecca to a land

where there were date palm trees. I thought that it might be the land of Al-Yamama or Hajar, but behold, it turned out to be Yathrib (i.e. Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allah bestowed upon us after the Badr battle. (or the Battle of Uhud) and that was the victory bestowed by Allah in the Battle of Khaibar and the conquest of Mecca).

Volume 9, Book 87, Number 160:

Narrated Abu Huraira:

Allah's Apostle said, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." Allah's Apostle further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San'a' and the one of Yamama)."

Volume 9, Book 87, Number 161:

Narrated 'Abdullah:

The Prophet said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, i.e., Al-Juhfa. I interpreted that as a symbol of epidemic of Medina being transferred to that place (Al-Juhfa)."

Volume 9, Book 87, Number 162:

Narrated 'Abdullah bin 'Umar:

concerning the dream of the Prophet in Medina: The Prophet said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

Volume 9, Book 87, Number 163:

Narrated Salim's father:

The Prophet said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

Volume 9, Book 87, Number 164:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Mecca) which Allah brought about and the gathering of the believers. "

Volume 9, Book 87, Number 165:

Narrated Ibn Abbas:

The Prophet said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

Volume 9, Book 87, Number 166:

Narrated Ibn 'Abbas:

as above, 165.

Volume 9, Book 87, Number 167:

Narrated Ibn 'Umar:

Allah's Apostle said, "The worst lie is that a person claims to have seen a dream which he has not seen."

Volume 9, Book 87, Number 168:

Narrated Abu Salama:

I used to see a dream which would make me sick till I heard Abu Qatada saying, "I too, used to see a dream which would make me sick till I heard the Prophet saying, "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to

anybody, for it will not harm him. "

Volume 9, Book 87, Number 169:

Narrated Abu Sa'id Al-Khudri:

I heard Allah's Apostle saying, "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he saw something else, i.e, a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him."

Volume 9, Book 87, Number 170:

Narrated Ibn 'Abbas:

A man came to Allah's Apostle and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Quran, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abu Bakr said, "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet said, "Do not swear."

Volume 9, Book 87, Number 171:

Narrated Samura bin Jundub:

Allah's Apostle very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it.

The rock rolled away and the thrower followed it and took it back. By the time he

reached the man, his head returned to the normal state. The thrower then did the

same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from

front to back and his eye from front to back. Then he turned to the other side of

the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven t here

was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet added, "And behold, in the

river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into

his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around

it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense

vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up and I went up' The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day) I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Quran and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses;, and the man whom you saw swimming in the river

and given a stone to swallow, is the eater of usury (Riba) and the bad looking man

whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper

of Hell and the tall man whom you saw in the garden, is Abraham and the children

around him are those children who die with Al-Fitra (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet, "O Allah's Apostle! What about the children of pagans?" The Prophet replied, "And also the children of pagans." The Prophet added, "My two companions added, "The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them."

Translation of Sahih Bukhari, Book 88:

Afflictions and the End of the World

Volume 9, Book 88, Number 172:

Narrated Asma':

The Prophet said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).'" (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

Volume 9, Book 88, Number 173:

Narrated 'Abdullah:

The Prophet said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"

Volume 9, Book 88, Number 174:

Narrated Sahl bin Sa'd:

I heard the Prophet saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abu Sa'id Al-Khudri added that the Prophet further said: "I will say those people

are

from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me! "

Volume 9, Book 88, Number 175:

Narrated Abdullah:

Allah's Apostle said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Apostle? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

Volume 9, Book 88, Number 176:

Narrated Ibn Abbas:

The Prophet said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious Sinners).

Volume 9, Book 88, Number 177:

Narrated Ibn 'Abbas:

The Prophet said, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of Ignorance (as rebellious sinners). (Fateh-Al-Bari page 112, Vol. 16)

Volume 9, Book 88, Number 178:

Narrated Junada bin Abi Umaiya:

We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet and by which Allah may make you benefit?" He said, "The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult

time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

Volume 9, Book 88, Number 179:

Narrated Usaid bin Hudair:

A man came to the Prophet and said, "O Allah's Apostle! You appointed such-and-such person and you did not appoint me?" The Prophet said, "After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

Volume 9, Book 88, Number 180:

Narrated Abu Huraira:

I heard the truthful and trusted by Allah (i.e., the Prophet) saying, "The destruction of my followers will be through the hands of young men from Quraish."

Volume 9, Book 88, Number 181:

Narrated Zainab bint Jahsh:

The Prophet got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet said, "Yes, if evil increased."

Volume 9, Book 88, Number 182:

Narrated Usama bin Zaid:

Once the Prophet stood over one of the high buildings of Medina and then said (to the people), "Do you see what I see?" They said, "No." He said, "I see afflictions falling among your houses as rain drops fall."

Volume 9, Book 88, Number 183:

Narrated Abu Huraira:

The Prophet said, "Time will pass rapidly, good deeds will decrease, miserliness

will be thrown (in the hearts of the people) afflictions will appear and there will be much 'Al-Harj." They said, "O Allah's Apostle! What is "Al-Harj?" He said, "Killing! Killing!" (See Hadith No. 63, Vol. 8)

Volume 9, Book 88, Number 184:

Narrated 'Abdullah and Abu Musa:

The Prophet said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish) and there will be much Al-Harj, and Al-Harj means killing."

Volume 9, Book 88, Number 185:

Narrated Abu Musa:

The Prophet said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

Volume 9, Book 88, Number 186:

Narrated Abu Musa:

The Prophet said...(as above, 185). And Harj, in the Ethiopian language, means killing.

Volume 9, Book 88, Number 187:

Narrated 'Abdullah:

The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing," Ibn Mas'ud added: I heard Allah's Apostle saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

Volume 9, Book 88, Number 188:

Narrated Az-Zubair bin 'Adi:

We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al-Hajjaj. Anas bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet."

Volume 9, Book 88, Number 189:

Narrated Um Salama:

(the wife of the Prophet) Allah's Apostle woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter."

Volume 9, Book 88, Number 190:

Narrated:

The statement of the Prophet: Whoever takes up arms against us, is not from us."

Volume 9, Book 88, Number 191:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "Whoever takes up arms against us, is not from us."

Volume 9, Book 88, Number 192:

Narrated Abu Musa:

The Prophet said, "Whoever takes up arms against us, is not from us."

Volume 9, Book 88, Number 193:

Narrated Abu Huraira:

The Prophet said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)"

Volume 9, Book 88, Number 194:

Narrated Sufyan:

I said to 'Amr, "O Abu Muhammad! Did you hear Jabir bin 'Abdullah saying, 'A man carrying arrows passed through the mosque and Allah's Apostle said to him, 'Hold the arrows by their heads!'" 'Amr replied, "Yes."

Volume 9, Book 88, Number 195:

Narrated Jabir:

A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet) to hold the iron heads so that it might not scratch (injure) any Muslim.

Volume 9, Book 88, Number 196:

Narrated Abu Musa:

The Prophet said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, ".....
he
should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

Volume 9, Book 88, Number 197:

Narrated 'Abdullah:

The Prophet, said, "Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief)."

Volume 9, Book 88, Number 198:

Narrated Ibn 'Umar:

I heard the Prophet saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."

Volume 9, Book 88, Number 199:

Narrated Abu Bakra:

Allah's Apostle addressed the people saying, "Don't you know what is the day today?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet said, "Isn't it the day of An-Nahr?"

We replied, "Yes. O Allah's Apostle." He then said, "What town is this? Isn't it the

forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Apostle." He then said, "Your blood, your properties, your honors and your skins (i.e., bodies)

are as sacred to one another like the sanctity of this day of yours in this month of

yours in this town of yours. (Listen) Haven't I conveyed Allah's message to you?"

We replied, "Yes" He said, "O Allah! Be witness (for it). So it is incumbent upon

those who are present to convey it (this message of mine) to those who are absent

because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added: In fact, it was

like that. The Prophet added, "Beware! Do not renege as disbelievers after me by striking (cutting) the necks of one another."

Volume 9, Book 88, Number 200:

Narrated Ibn Abbas:

The Prophet said, "Beware! Do not renegade as (disbelievers) after me by striking
(cutting) the necks of one another."

Volume 9, Book 88, Number 201:

Narrated Jarir:

The Prophet said to me during Hajjat-al-Wada', "Let the people keep quiet and listen." Then he said (addressing the people), "Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another."

Volume 9, Book 88, Number 202:

Narrated Abu Huraira:

Allah's Apostle said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

Volume 9, Book 88, Number 203:

Narrated Abu Huraira:

Allah's Apostle said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

Volume 9, Book 88, Number 204:

Narrated Al-Hasan:

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between 'Ali and 'Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Apostle (i.e., 'Ali)." Abu Bakra said, "Allah's Apostle said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell-Fire.' It was said to the Prophet, 'It is alright for the killer but what about the

killed one?'

He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1)

Volume 9, Book 88, Number 205:

Narrated Al-Ahnaf:

Abu Bakra said: The Prophet said (as above, 204).

Volume 9, Book 88, Number 206:

Narrated Hudhaifa bin Al-Yaman:

The people used to ask Allah's Apostle about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Apostle!

We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?"

He said,

"Yes." I said, 'Will there be any good after that evil?' He replied, "Yes, but it will

be tainted (not pure.)" I asked, "What will be its taint?" He replied, "(There will be)

some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people

calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be

thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe

them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in

my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If

there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away

from all those sects even if you were to bite (eat) the roots of a tree till death

overtakes you while you are in that state."

Volume 9, Book 88, Number 207:

Narrated Abu Al-Aswad:

An army unit was being recruited from the people of Medina and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn 'Abbas told me that there were some

Muslims who were with the pagans to increase their number against Allah's Apostle (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him.

So

Allah revealed:--

'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4.97)

Volume 9, Book 88, Number 208:

Narrated Hudhaifa:

Allah's Apostle related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

Volume 9, Book 88, Number 209:

Narrated Salama bin Al-Akwa:

That he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O son of Al-Akwa! You

have turned on your heels (i.e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Apostle allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When 'Uthman bin Affan was killed (martyred), Salama bin Al-Akwa' went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

Volume 9, Book 88, Number 210:

Narrated Abu Sa'id Al-Khudri:

Allah's Apostle said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.

Volume 9, Book 88, Number 211:

Narrated Anas:

The people started asking the Prophet too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse:-- 'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5.101)

Volume 9, Book 88, Number 212:

Narrated Salim's father:

The Prophet stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side of the head of Satan comes out," or said, "...the side of the sun.."

Volume 9, Book 88, Number 213:

Narrated Ibn 'Umar:

I heard Allah's Apostle while he was facing the East, saying, "Verily! Afflictions are there, from where the side of the head of Satan comes out."

Volume 9, Book 88, Number 214:

Narrated Ibn 'Umar:

The Prophet said, "O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle! And also on our Najd." I think the third time the Prophet said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

Volume 9, Book 88, Number 215:

Narrated Sa'id bin Jubair:

'Abdullah bin 'Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:--

'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).'" (2.193) Ibn 'Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

Volume 9, Book 88, Number 216:

Narrated Shaqiq:

I heard Hudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet about the afflictions?' Hudhaifa said,

"The affliction of a man in his family, his property, his children and his neighbors are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil."

'Umar said, "I do not ask you about these afflictions, but about those afflictions

which will move like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." 'Umar said, "Will that door be broken or opened?" I said, "No. it will be broken." 'Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masruq to ask him what does the door stand for? He replied, "'Umar."

Volume 9, Book 88, Number 217:

Narrated Abu Musa Al-Ash'ari:

The Prophet went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gatekeeper of the Prophet though he has not ordered me." The Prophet went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abu Bakr waited outside and I went to the Prophet and said, "O Allah's Prophet! Abu Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get you permission." The Prophet said, "Admit him and give him the glad tidings of entering Paradise." So Umar entered and sat on the left side of the Prophet and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then 'Uthman came and I said (to him), "Wait till I get permission for you." The Prophet said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming.

(Ibn

Al-Musaiyab said, "I interpreted that (narration) as indicating their graves.

The first

three are together and the grave of 'Uthman is separate from theirs.")

Volume 9, Book 88, Number 218:

Narrated Abu Wail:

Someone said to Usama, "Will you not talk to this (Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never

tell a ruler who rules over two men or more that he is good after I heard Allah's

Apostle saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go around and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to

him, O so-and-so! Didn't you use to order others for good and forbid them from evil?' That man will say, 'I used to order others to do good but I myself never used

to do it, and I used to forbid others from evil while I myself used to do evil.' "

Volume 9, Book 88, Number 219:

Narrated Abu Bakra:

During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

Volume 9, Book 88, Number 220:

Narrated Abu Maryam Abdullah bin Ziyad Al-Aasadi:

When Talha, AzZubair and 'Aisha moved to Basra, 'Ali sent 'Ammar bin Yasir and Hasan bin 'Ali who came to us at Kufa and ascended the pulpit. Al-Hasan bin 'Ali

was at the top of the pulpit and 'Ammar was below Al-Hasan. We all gathered before him. I heard 'Ammar saying, "'Aisha has moved to Al-Busra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you

to test whether you obey Him (Allah) or her ('Aisha)."

Volume 9, Book 88, Number 221:

Narrated Abu Wail:

'Ammar stood on the pulpit at Kufa and mentioned 'Aisha and her coming (to Busra) and said, "She is the wife of your Prophet in this world and in the Hereafter,

but you people are being put to test in this issue."

Volume 9, Book 88, Number 222:

Narrated Abu Wail:

Abu Musa and Abii Mas'ud went to 'Ammar when 'Ali had sent him to Kufa to exhort them to fight (on 'Ali's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticizable to us than your haste in this matter." 'Ammar said, "Since you (both) became Muslims, I have never seen you doing a deed more criticizable to me than your keeping away from this matter." Then Abu Mas'ud provided 'Ammar and Abu Musa with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

Volume 9, Book 88, Number 223:

Narrated Shaqiq bin Salama:

I was sitting with Abu Mas'ud and Abu Musa and 'Ammar. Abu Mas'ud said (to 'Ammar), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet I have never seen anything done by you more criticizable by me than your haste in this issue." 'Ammar said, O Abu Mas'ud ! I have never seen anything done by you or by this companion of yours (i.e., Abu Musa) more criticizable by me than your keeping away from this issue since the time you both joined the company of the Prophet."

Then Abu Mas'ud who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abu Musa and the other to 'Ammar and said (to them), "Put on these suits before going for the Friday prayer. "

Volume 9, Book 88, Number 224:

Narrated Ibn 'Umar:

Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds. "

Volume 9, Book 88, Number 225:

Narrated Al-Hasan Al-Basri:

When Al-Hasan bin 'Ali moved with army units against Muawiya, 'Amr bin AL-As said to Muawiya, "I see an army that will not retreat unless and until the opposing army retreats." Muawiya said, "(If the Muslims are killed) who will look after their

children?" 'Amr bin Al-As said: I (will look after them). On that, 'Abdullah bin

'Amir and 'Abdur-Rahman bin Samura said, "Let us meet Muawaiya and suggest peace." Al-Hasan Al-Basri added: No doubt, I heard that Abu Bakra said, "Once while the Prophet was addressing (the people), Al-Hasan (bin 'Ali) came and the Prophet said, "This son of mine is a chief, and Allah may make peace between two groups of Muslims through him."

Volume 9, Book 88, Number 226:

Narrated Harmala:

(Usama's Maula) Usama (bin Zaid) sent me to 'Ali (at Kufa) and said, "'Ali will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you ('Ali) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.' " Harmala added: "'Ali didn't give me anything (when I conveyed the message to him) so I went to Hasan, Hussain and Ibn Ja'far and they loaded my camels with much (wealth)."

Volume 9, Book 88, Number 227:

Narrated Nafi':

When the people of Medina dethroned Yazid bin Muawiya, Ibn 'Umar gathered his special friends and children and said, "I heard the Prophet saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allah and His Apostle , and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

Volume 9, Book 88, Number 228:

Narrated Abu Al-Minhal:

When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza Al-Aslami till we entered upon him in his house while he

was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain: and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allah, is not fighting except for the sake of worldly gain."

Volume 9, Book 88, Number 229:

Narrated Abi Waih:

Hudhaifa bin Al-Yaman said, "The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly."

Volume 9, Book 88, Number 230:

Narrated Abi Asha'sha:

Hudhaifa said, 'In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is Kufr (disbelief) after belief.'

Volume 9, Book 88, Number 231:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.' "

Volume 9, Book 88, Number 232:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa."

Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance.

Volume 9, Book 88, Number 233:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till a man from Qahtan appears, driving the people with his stick."

Volume 9, Book 88, Number 234:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

Volume 9, Book 88, Number 235:

Narrated Abu Huraira:

Allah's Apostle said, "Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it)."

Volume 9, Book 88, Number 236:

Narrated Haritha bin Wahb:

I heard Allah's Apostle saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

Volume 9, Book 88, Number 237:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of Religious

scholars)

(4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will

appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance

---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be

offered) will say, 'I am not in need of it, (9) till the people compete with one

another in constructing high buildings, (10) till a man when passing by a grave of

someone will say, 'Would that I were in his place (11) and till the sun rises from the

West. So when the sun will rise and the people will see it (rising from the West)

they will all believe (embrace Islam) but that will be the time when: (As Allah said,)

'No good will it do to a soul to believe then, if it believed not before, nor earned

good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be

established while two men spreading a garment in front of them but they will not be

able to sell it, nor fold it up; and the Hour will be established when a man has

milked his she-camel and has taken away the milk but he will not be able to drink

it; and the Hour will be established before a man repairing a tank (for his livestock)

is able to water (his animals) in it; and the Hour will be established when a person

has raised a morsel (of food) to his mouth but will not be able to eat it."

Volume 9, Book 88, Number 238:

Narrated Al-Mughira bin Shu'ba:

Nobody asked the Prophet as many questions as I asked regarding Ad-Dajjal.

The Prophet said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e.

he will have abundance of food and water)" The Prophet said, "Nay, he is too mean to be allowed such a thing by Allah" (but it is only to test mankind whether

they believe in Allah or in Ad-Dajjal.)

Volume 9, Book 88, Number 239:

Narrated Anas bin Malik:

The Prophet said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) towards him."

Volume 9, Book 88, Number 240:

Narrated Abu Bakra:

The Prophet said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them).

Volume 9, Book 88, Number 241:

Narrated Abdullah bin Umar:

Allah's Apostle stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjal, saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad-Dajjal is one-eyed whereas Allah is not."

Volume 9, Book 88, Number 242:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said. "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is Ad-Dajjal." The Prophet added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza'a. "

Volume 9, Book 88, Number 243:

Narrated 'Aisha:

I heard Allah's Apostle in his prayer, seeking refuge with Allah from the afflictions of Ad-Dajjal.

Volume 9, Book 88, Number 244:

Narrated Hudhaifa:

The Prophet said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

Volume 9, Book 88, Number 245:

Narrated Anas:

The Prophet said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Hadith is also quoted by Abu Huraira and Ibn 'Abbas).

Volume 9, Book 88, Number 246:

Narrated Abu Sa'id:

One day Allah's Apostle narrated to us a long narration about Ad-Dajjal and among the things he narrated to us, was: "Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighboring Medina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Ad-Dajjal whose story Allah's Apostle has told us.' Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad-Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so."

Volume 9, Book 88, Number 247:

Narrated Abu Huraira:

Allah's Apostle said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjal can enter it.'

Volume 9, Book 88, Number 248:

Narrated Anas bin Malik:

The Prophet said, "Ad-Dajjal will come to Medina and find the angels guarding it. So Allah willing, neither Ad-Dajjal, nor plague will be able to come near it."

Volume 9, Book 88, Number 249:

Narrated Zainab bint Jahsh:

That one day Allah's Apostle entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet said, "Yes, if the (number) of evil (persons) increased."

Volume 9, Book 88, Number 250:

Narrated Abu Huraira:

The Prophet said, "A hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

Translation of Sahih Bukhari, Book 89:

Judgments (Ahkaam)

Volume 9, Book 89, Number 251:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Volume 9, Book 89, Number 252:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

Volume 9, Book 89, Number 253:

Narrated Muhammad bin Jubair bin Mut'im:

That while he was included in a delegation of Quraish staying with Muawiya, Muawiya heard that 'Abdullah bin 'Amr had said that there would be a king from Qahtan tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allah as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allah's Book, nor has been mentioned by Allah's Apostle . Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah's Apostle saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allah will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam).'"

Volume 9, Book 89, Number 254:

Narrated Ibn 'Umar:

Allah's Apostle said, "This matter (caliphate) will remain with the Quraish even if only two of them were still existing."

Volume 9, Book 89, Number 255:

Narrated 'Abdullah:

Allah's Apostle said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Quran and the Hadith) and he acts according to it and teaches it to others."

Volume 9, Book 89, Number 256:

Narrated Anas bin Malik:

Allah's Apostle said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

Volume 9, Book 89, Number 257:

Narrated Ibn 'Abbas:

The Prophet said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners). (See Hadith No. 176 and 177)

Volume 9, Book 89, Number 258:

Narrated 'Abdullah:

The Prophet said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol. 4)

Volume 9, Book 89, Number 259:

Narrated 'Ali:

The Prophet sent an army unit (for some campaign) and appointed a man from the Ansar as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into, it they started looking at each other, and some of them said, "We followed the Prophet to escape from the fire. How should we enter it now?" So while they were in that state, the fire extinguished and their commander's anger abated. The event was mentioned to the Prophet and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good." (See Hadith No. 629. Vol. 5)

Volume 9, Book 89, Number 260:

Narrated 'Abdur-Rahman bin Samura:

The Prophet said, "O 'Abdur-Rahman! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."

Volume 9, Book 89, Number 261:

Narrated 'Abdur-Rahman bin Samura:

Allah's Apostle said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath."

Volume 9, Book 89, Number 262:

Narrated Abu Huraira:

The Prophet said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"

Volume 9, Book 89, Number 263:

Narrated Abu Musa:

Two men from my tribe and I entered upon the Prophet. One of the two men said to the Prophet, "O Allah's Apostle! Appoint me as a governor," and so did the second. The Prophet said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

Volume 9, Book 89, Number 264:

Narrated Ma'qil:

I heard the Prophet saying, "Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise."

Volume 9, Book 89, Number 265:

Narrated Ma'qil:

Allah's Apostle said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him."

Volume 9, Book 89, Number 266:

Narrated Tarif Abi Tamima:

I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Apostle?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to purify is the abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful

of
blood, (i.e. murdering) should do so."

Volume 9, Book 89, Number 267:

Narrated Anas bin Malik:

Apostle." The Prophet said, "You will be with the one whom you love."

Volume 9, Book 89, Number 268:

Narrated Thabit Al-Bunani:

Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah and be patient.'

The

woman said (to the Prophet). 'Go away from me, for you do not know my calamity.'" Anas added, "The Prophet left her and proceeded. A man passed by her and asked her, 'What has Allah's Apostle said to you?' She replied, 'I did not

recognize him.' The man said, 'He was Allah's Apostle.'" Anas added, "So that woman came to the gate of the Prophet and she did not find a gate-keeper there, and she said, 'O Allah's Apostle! By Allah. I did not recognize you!' The

Prophet

said, 'No doubt, patience is at the first stroke of a calamity.'"

Volume 9, Book 89, Number 269:

Narrated Anas:

Qais bin Sa'd was to the Prophet like a chief police officer to an Amir (chief).

Volume 9, Book 89, Number 270:

Narrated Abu Musa:

that the Prophet sent him and sent Mu'adh after him (as rulers to Yemen).

Volume 9, Book 89, Number 271:

Narrated Abu Musa:

A man embraced Islam and then reverted back to Judaism. Mu'adh bin Jabal came and saw the man with Abu Musa. Mu'adh asked, "What is wrong with this (man)?"

Abu Musa replied, "He embraced Islam and then reverted back to Judaism."

Mu'adh said, "I will not sit down unless you kill him (as it is) the verdict of

Allah

and His Apostle

Volume 9, Book 89, Number 272:

Narrated 'Abdur Rahman bin Abi Bakra:

Abu Bakra wrote to his son who was in Sijistan: 'Do not judge between two

persons when you are angry, for I heard the Prophet saying, "A judge should not judge between two persons while he is in an angry mood."

Volume 9, Book 89, Number 273:

Narrated Abu Mas'ud Al-Ansari:

A man came to Allah's Apostle and said, "O Allah's Apostle! By Allah, I fail to attend the morning congregational prayer because so-and-so (i.e., Muadh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet more furious in giving advice than he was on that day. He then said, "O people! some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do). (See Hadith No. 90, Vol. 1)

Volume 9, Book 89, Number 274:

Narrated 'Abdullah bin 'Umar:

That he had divorced his wife during her menses. 'Umar mentioned that to the Prophet. Allah's Apostle became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it and only then, if he wants to divorce her, he may do so."

Volume 9, Book 89, Number 275:

Narrated 'Aisha:

Hind bint 'Utba bin Rabia came and said. "O Allah's Apostle! By Allah, there was no family on the surface of the earth, I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honored more than yours." Hind added, "Abu Sufyan is a miser. Is it sinful of me to feed our children from his property?" The Prophet said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner."

Volume 9, Book 89, Number 276:

Narrated Anas bin Malik:

When the Prophet intended to write to the Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet took a silver

ring---as if I am looking at its glitter now---and its engraving was:

'Muhammad,
Apostle of Allah'

Volume 9, Book 89, Number 277:

Narrated 'Abdullah bin As-Sa'di:

That when he went to 'Umar during his Caliphate. 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment

you refuse to take it?" 'Abdullah added: I said, "Yes." 'Umar said, "Why do you do

so?" I said, "I have horses and slaves and I am living in prosperity and I wish that

my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do

not do so, for I intended to do the same as you do. Allah's Apostles used to give

me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he

gave me some money and I said, 'Give it to a more needy person than me,'

whereupon the Prophet said, "Take it and keep it in your possession and then give

it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek

to have it yourself.' "

Narrated 'Abdullah bin 'Umar: I have heard 'Umar saying, "The Prophet used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to

have what you are not given. ' "

Volume 9, Book 89, Number 278:

Narrated Sahl bin Sa'd:

I witnessed a husband and a wife who were involved in a case of Lian. Then (the judgment of) divorce was passed. I was fifteen years of age, at that time.

Volume 9, Book 89, Number 279:

Narrated Sahl:

(the brother of Bani Sa'ida) A man from the Ansar came to the Prophet and said, "If a man finds another man sleeping with his wife, should he kill him?" That man

and his wife then did Lian in the mosque while I was present.

Volume 9, Book 89, Number 280:

Narrated Abu Huraira:

A man came to Allah's Apostle while he was in the mosque, and called him, saying,
"O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet turned his face to the other side, but when the man gave four witnesses against himself, the Prophet said to him, "Are you mad?" The man said, "No." So the Prophet said (to his companions), "Take him away and stone him to death. "

Volume 9, Book 89, Number 281:

Narrated Um Salama:

Allah's Apostle said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (See Hadith No. 638, Vol. 3).

Volume 9, Book 89, Number 282:

Narrated Abu Qatada:

Allah's Apostle said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah's Apostle I (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abu Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allah's lions of it who fights for the cause of Allah and His Apostle." Allah's Apostle I stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijaz said, "A judge should not pass a judgment according to his

knowledge, whether he was a witness at the time he was the judge or before that"

And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the

latter calls two witnesses to witness his confession. And some people of Iraq said,

"A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the

court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to

reveal the truth. The judge's knowledge is more than the witness." Some said,

"A

judge can judge according to his knowledge only in cases involving property, but in

other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt. "

Volume 9, Book 89, Number 283:

Narrated 'Ali bin Husain:

Safiya bint (daughter of) Huyai came to the Prophet (in the mosque), and when she returned (home), the Prophet accompanied her. It happened that two men from the Ansar passed by them and the Prophet called them saying, "She is Safiya!" those two men said, "Subhan Allah!" The Prophet said, "Satan circulates in the human body as blood does."

Volume 9, Book 89, Number 284:

Narrated Abu Burda:

The Prophet sent my father and Mu'adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (i.e. to make people to hate good deeds) and you both should work in cooperation and mutual understanding" Abu Musa said to Allah's Apostle, "In our country a special alcoholic drink called Al-Bit', is prepared (for drinking)." The Prophet said, "Every intoxicant is prohibited. "

Volume 9, Book 89, Number 285:

Narrated Abu Musa:

The Prophet said, "Set free the captives and accept invitations."

Volume 9, Book 89, Number 286:

Narrated Abu Humaid Al-Sa'idi:

The Prophet appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet),

"This is for you and this has been given to me as a gift." The Prophet stood up on

the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising

Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?'

Why

didn't he stay at his father's and mother's house to see whether he will be given gifts

or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it

will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be

bleating!" The Prophet then raised both his hands till we saw the whiteness of his

armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times.

Volume 9, Book 89, Number 287:

Narrated Ibn 'Umar:

Salim, the freed slave of Abu Hudhaifa used to lead in prayer the early Muhajirin

(emigrants) and the companions of the Prophet in the Quba mosque. Among those (who used to pray behind him) were Abu Bakr, 'Umar, Abu Salama, and Amir bin Rabi'a.

Volume 9, Book 89, Number 288:

Narrated 'Urwa bin Az-Zubair:

Marwan bin Al-Hakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawazin, Allah's Apostle said,

"I do not know who amongst you has agreed (to it) and who has not. Go back so that your 'Urafa' may submit your decision to us." So the people returned and their

'Urafa' talked to them and then came back to Allah's Apostle and told him that the

people had given their consent happily and permitted (their captives to be freed).

Volume 9, Book 89, Number 289:

Narrated Muhammad bin Zaid bin Abdullah bin 'Umar:

Some people said to Ibn 'Umar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn 'Umar said, "We used to consider this as hypocrisy."

Volume 9, Book 89, Number 290:

Narrated Abu Huraira:

Allah's Apostles said, "The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance."

Volume 9, Book 89, Number 291:

Narrated 'Aisha:

Hind (bint 'Utba) said to the Prophet "Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet said, "Take reasonably what is sufficient for you and your children "

Volume 9, Book 89, Number 292:

Narrated Um Salama:

(the wife of the Prophet) Allah's Apostle heard some people quarreling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgment in his favor. If ever I pass a judgment in favor of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave."

Volume 9, Book 89, Number 293:

Narrated 'Aisha:

(the wife of the Prophet) 'Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said. (This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave

girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Apostle said, "The boy is for you, O 'Abd bin Zam'a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to 'Utba. The boy did not see her again till he met Allah.

Volume 9, Book 89, Number 294:

Narrated 'Abdullah:

The Prophet said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allah Who will be angry with him". So Allah revealed, :--

'Verily! those who purchase a small gain at the cost of Allah's Covenant and their oaths..' (3.77) 'Al-Ashath came while Abdullah was narrating (this) to the people.

Al-Ashath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet said (to me), "Do you have any evidence?" I replied, 'No.' He said, 'Let your opponent take an oath.' I said:

I am sure he would take a (false) oath." Thereupon it was revealed: 'Verily! those who purchase a small gain at the cost of Allah's Covenant....' (3.77) (See Hadith No. 72, Vol 6).

Volume 9, Book 89, Number 295:

Narrated Um Salama:

The Prophet heard the voices of some people quarreling near his gate, so he went to them and said, "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his

favor

thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that

(property) is a piece of Fire, which is up to him to take it or leave it." (See Hadith

No. 281)

Volume 9, Book 89, Number 296:

Narrated Jabir:

The Prophet came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the

Prophet sold that slave for 800 dirhams and sent the price to him.

Volume 9, Book 89, Number 297:

Narrated Ibn 'Umar:

Allah's Apostle sent an army unit headed by Usama bin Zaid and the people criticized his leadership. The Prophet said (to the people), "If you are criticizing his

leadership now, then you used to criticize his father's leadership before. By Allah,

he (Usama's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usama) is one of the most beloved persons to me after him. " (See Hadith No. 745, Vol. 5)

Volume 9, Book 89, Number 298:

Narrated 'Aisha:

Allah's Apostle said, "The most hated person in the sight of Allah, is the most quarrelsome person."

Volume 9, Book 89, Number 299:

Narrated Ibn 'Umar:

The Prophet sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept

on killing some of them and taking some others as captives, and he gave a captive

to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I

shall not kill my captive and none of my companions shall kill his captive!"

Then we

mentioned that to the Prophet and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice.

Volume 9, Book 89, Number 300:

Narrated Sahl bin Sa'd As-Saidi:

There was some quarrel (sighting) among Bani 'Amr, and when this news reached the Prophet, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of 'Asr prayer was due, Bilal pronounced the Adhan and then the Iqama for the prayer and requested Abu Bakr (to lead the prayer) and Abu Bakr went forward. The Prophet arrived while Abu Bakr was still praying. He entered the rows of praying people till he stood behind Abu Bakr in the (first) row.

The people started clapping, and it was the habit of Abu Bakr that whenever he stood for prayer, he never glanced side-ways till he had finished it, but when Abu Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet standing behind him.

The Prophet beckoned him to carry on by waving his hand. Abu Bakr stood there for a while, thanking Allah for the saying of the Prophet and then he retreated,

taking his steps backwards. When the Prophet saw that, he went ahead and led the people in prayer. When he finished the prayer, he said, "O Abu Bakr! What prevented you from carrying on with the prayer after I beckoned you to do so?" Abu Bakr replied, "It does not befit the son of Abi Quhafa to lead the Prophet in

prayer." Then the Prophet said to the people, "If some problem arises during prayers, then the men should say, Subhan Allah!; and the women should clap." (See Hadith No. 652, Vol. 1)

Volume 9, Book 89, Number 301:

Narrated Zaid bin Thabit:

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while 'Umar was sitting with him. Abu Bakr said (to me), 'Umar has come to my and said, 'A great number of Qaris of the Holy Quran were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the

Qaris of the Quran may increase on other battle-fields whereby a large part of the

Quran may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Apostle

did not do?' 'Umar said, By Allah, it is something beneficial.' 'Umar kept on pressing me for that till Allah opened my chest for that for which He had opened

the chest of 'Umar and I had in that matter, the same opinion as 'Umar had."

Abu

Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's

Apostle. So you should search for the fragmentary scripts of the Quran and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to 'Umar and Abu Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and 'Umar, and I had in that matter, the same opinion as theirs.

So I started compiling the Quran by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Quran). I found the last verses of Sirat-at-Tauba: ("Verily there has come unto you an Apostle (Muhammad) from amongst yourselves--" (9.128-129)) from Khuzaima or Abi Khuzaima and I added to it the rest of the Sura. The manuscripts of the Quran remained with Abu Bakr till Allah took him unto Him. Then it remained with 'Umar till Allah took him unto Him, and then with Hafsa bint 'Umar.

Volume 9, Book 89, Number 302:

Narrated Abu Laila bin 'Abdullah bin Abdur-Rahman bin Sahl:

Sahl bin Abi Hathma and some great men of his tribe said, 'Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and 'Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Apostle wrote a letter to the Jews in that respect, and they wrote that they

had not killed him. Then Allah's Apostle said to Huwaiyisa, Muhaiyisa and 'Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

Volume 9, Book 89, Number 303:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.'" The Prophet said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

Volume 9, Book 89, Number 304:

Narrated 'Abdullah bin 'Abbas:

That Abu Sufyan bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abu Sufyan) a question, and if he tries to tell me a lie, they should contradict him." Then Abu Sufyan mentioned the whole narration and said that Heraclius said to the inter Peter, "Say to him (Abu Sufyan), 'If what you say is true, then he (the Prophet) will take over the place underneath my two feet.' "

Volume 9, Book 89, Number 305:

Narrated Abu Humaid As-Sa'idi:

The Prophet employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and

when he returned (with the money) to Allah's Apostle the Prophet called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Apostle said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allah's Apostle stood up and addressed the people, and after glorifying and praising Allah, he said: Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet raised both his hands till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allah's Message!"

Volume 9, Book 89, Number 306:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah.' "

Volume 9, Book 89, Number 307:

Narrated 'Ubada bin As-Samit:

We gave the oath of allegiance to Allah's Apostle that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers. (See Hadith No. 178 and 320)

Volume 9, Book 89, Number 308:

Narrated Anas:

The Prophet went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet then said, "O Allah! The real goodness

is the goodness of the Here after, so please forgive the Ansar and the Muhajirin."

They replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive."

Volume 9, Book 89, Number 309:

Narrated 'Abdullah bin 'Umar:

Whenever we gave the Pledge of allegiance to Allah's Apostle for to listen to and

obey, he used to say to us, for as much as you can"

Volume 9, Book 89, Number 310:

Narrated 'Abdullah bin Dinar:

I witnessed Ibn 'Umar when the people gathered around 'Abdul Malik. Ibn 'Umar wrote: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave,

'Abdul Malik, Chief of the believers according to Allah's Laws and the Traditions

of His Apostle as much as I can; and my sons too, give the same pledge.'

Volume 9, Book 89, Number 311:

Narrated Jabir bin 'Abdullah:

I gave the Pledge of allegiance to the Prophet that I would listen and obey, and he

told me to add: 'As much as I can, and will give good advice to every Muslim.'

Volume 9, Book 89, Number 312:

Narrated 'Abdullah bin Dinar:

When the people took the oath of allegiance to 'Abdul Malik, 'Abdullah bin 'Umar

wrote to him: "To Allah's Slave, 'Abdul Malik, Chief of the believers, I give the

Pledge of allegiance that I will listen to and obey Allah's Slave, 'Abdul Malik, Chief

of the believers, according to Allah's Laws and the Traditions of His Apostle in

whatever is within my ability; and my sons too, give the same pledge."

Volume 9, Book 89, Number 313:

Narrated Yazid:

I said to Salama, "For what did you give the Pledge of allegiance to the Prophet on the Day of Hudaibiya?" He replied, "For death."

Volume 9, Book 89, Number 314:

Narrated Al-Miswar bin Makhrama:

The group of people whom 'Umar had selected as candidates for the Caliphate gathered and consulted each other. Abdur-Rahman said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let 'Abdur-Rahman decide the case. So when the candidates placed the case in the hands of 'Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed 'Abdur-Rahman and consulted him all those nights till there came the night we gave the oath of allegiance to 'Uthman. Al-Miswar (bin Makhrama) added: 'Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa'd.'" So I called them for him and he consulted them and then called me saying, 'Call 'Ali for me.'" I called 'Ali and he held a private talk with him till very late at night, and then 'Al, got up to leave having had much hope (to be chosen as a Caliph) but 'Abdur-Rahman was afraid of something concerning 'Ali. 'Abdur-Rahman then said to me, "Call 'Uthman for me." I called him and he kept on speaking to him privately till the Mu'adhhdhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, 'Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with 'Umar that year. When all of them had gathered, 'Abdur-Rahman said, "None has the right to be worshipped but Allah," and added, "Now then, O 'Ali, I have looked at the people's tendencies and noticed that they do not consider anybody equal to 'Uthman, so you should not incur blame (by disagreeing)." Then 'Abdur-Rahman said (to 'Uthman), "I gave the oath of allegiance to you on condition that you will follow Allah's Laws and the traditions of Allah's Apostle and the traditions of the two Caliphs after him." So 'Abdur-Rahman gave the oath of allegiance to him, and so did the people

including
the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and
all the
Muslims.

Volume 9, Book 89, Number 315:

Narrated Salama:

We gave the oath of allegiance to the Prophet under the tree. He said to me, "O Salama! Will you not give the oath of allegiance?" I replied, "O Allah's Apostle! I have already given the oath of allegiance for the first time." He said, (Give it again) for the second time.

Volume 9, Book 89, Number 316:

Narrated Jabir bin 'Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Apostle for Islam and the bedouin got a fever where upon he said to the Prophet "Cancel my Pledge." But the Prophet refused. He came to him (again) saying, "Cancel my Pledge." But the Prophet refused. Then (the bedouin) left (Medina). Allah's Apostle said: "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

Volume 9, Book 89, Number 317:

Narrated 'Abdullah bin Hisham:

who was born during the lifetime of the Prophet that his mother, Zainab bint Humaid had taken him to Allah's Apostle and said, "O Allah's Apostle! Take his Pledge of allegiance (for Islam)." The Prophet said, "He ('Abdullah bin Hisham) is a little child," and passed his hand over his head and invoked Allah for him. 'Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family.

Volume 9, Book 89, Number 318:

Narrated Jabir bin 'Abdullah:

A bedouin gave the Pledge of allegiance to Allah's Apostle for Islam. Then the bedouin got fever at Medina, came to Allah's Apostle and said, "O Allah's Apostle! Cancel my Pledge," But Allah's Apostle refused. Then he came to him (again) and said, "O Allah's Apostle! Cancel my Pledge." But the Prophet refused. Then he came to him (again) and said, "O Allah's Apostle! Cancel my Pledge." But

the Prophet refused. The bedouin finally went out (of Medina) whereupon Allah's Apostle said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good.

Volume 9, Book 89, Number 319:

Narrated Abu Huraira:

Allah's Apostle said, "There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travelers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the 'Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price." (See Hadith No. 838, Vol. 3)

Volume 9, Book 89, Number 320:

Narrated 'Ubada bin As-Samit:

Allah's Apostle said to us while we were in a gathering, "Give me the oath (Pledge of allegiance for: (1) Not to join anything in worship along with Allah, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to accuse an innocent person (to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do good deeds. The Prophet added: Whoever amongst you fulfill his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him." So we gave the Pledge for that. (See Hadith No. 17, Vol. 1)

Volume 9, Book 89, Number 321:

Narrated 'Aisha:

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:--(60.12) "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Volume 9, Book 89, Number 322:

Narrated Um Atiyya:

We gave the Pledge of allegiance to the Prophet and he recited to me the verse (60.12). That they will not associate anything in worship with Allah (60.12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying" The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Um Sulaim, Um Al-'Ala', and the daughter of Abi Sabra, the wife of Al-Muadh or the daughter of Abi Sabra, and the wife of Mu'adh.

Volume 9, Book 89, Number 323:

Narrated Jabir:

A bedouin came to the Prophet and said, "Please take my Pledge of allegiance for Islam." So the Prophet took from him the Pledge of allegiance for Islam. He came the next day with a fever and said to the Prophet "Cancel my pledge." But the Prophet refused and when the bedouin went away, the Prophet said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

Volume 9, Book 89, Number 324:

Narrated Al-Qasim bin Muhammad:

'Aisha said, "O my head!" Allah's Apostle said, "If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you." 'Aisha said, "O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy

enjoying the company of one of your wives in the last part of that day." The Prophet said, "But I should say, 'O my head!' I feel like calling Abu Bakr and his son and appoint (the former as my successors lest people should say something or wish for something. Allah will insist (on Abu Bakr becoming a Caliph) and the believers will prevent (anyone else from claiming the Caliphate)," or "..Allah will prevent (anyone else from claiming the Caliphate) and the believers will insist (on Abu Bakr becoming the Caliph)."

Volume 9, Book 89, Number 325:

Narrated 'Abdullah bin 'Umar:

It was said to 'Umar, "Will you appoint your successor?" Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Apostle) did so." On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution I won't bear the burden of the caliphate in my death as I do in my life."

Volume 9, Book 89, Number 326:

Narrated Anas bin Malik:

That he heard 'Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet 'Umar recited the Tashahhud while Abu Bakr was silent. 'Umar said, "I wish that Allah's Apostle had outlived all of us, i.e., had been the last (to die). But if Muhammad is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad with that. And Abu Bakr is the companion of Allah's Apostle He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the shed of Bani Sa'ida but the oath of allegiance taken by the public was taken at the pulpit.

I heard

'Umar saying to Abu Bakr on that day. "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people swore allegiance to him.

Volume 9, Book 89, Number 327:

Narrated Jubair bin Mut'im:

A woman came to the Prophet and spoke to him about something and he told her to return to him. She said, "O Allah's Apostle! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet said, "If you should not find me, then go to Abu Bakr."

Volume 9, Book 89, Number 328:

Narrated Tariq bin Shihab:

Abu Bakr said to the delegate of Buzakha. "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and Al-Muhajirin (emigrants) something because of which you may excuse yourselves "

Volume 9, Book 89, Number 329:

Narrated Jabir bin Samura:

I heard the Prophet saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

Volume 9, Book 89, Number 330:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my life is, I was about to order for collecting fire wood and then order someone to pronounce the Adhan for the prayer and then order someone to lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat present in between two ribs, he would come for 'Isha' prayer." (See Hadith No. 617, Vol. 1)

Volume 9, Book 89, Number 331:

Narrated 'Abdullah bin Ka'b bin Malik:

Who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Malik saying, "When some people remained behind and did not join Allah's Apostle in the battle of Tabuk.." and then he described the whole narration

and said, "Allah's Apostle forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Apostle announced Allah's acceptance of our repentance."

Translation of Sahih Bukhari, Book 90:

Wishes

Volume 9, Book 90, Number 332:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "By Him in Whose Hands my life is! Were it not for

some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.

Volume 9, Book 90, Number 333:

Narrated Al-A'rai:

Abu Huraira said, Allah's Apostle said, "By Him in Whose Hand my life is, I would

love to fight in Allah's Cause and then get martyred and then resurrected (come to

life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

Volume 9, Book 90, Number 334:

Narrated Abu Huraira:

The Prophet said, "If I had gold equal to the mountain of Uhud, I would love that,

before three days had passed, not a single Dinar thereof remained with me if I found somebody to accept it excluding some amount that I would keep for the payment of my debts."

Volume 9, Book 90, Number 335:

Narrated 'Aisha:

Allah's Apostle said, "If I had formerly known what I came to know lately, I would

not have driven the Hadi with me and would have finished the state of Ihram along

with the people when they finished it

Volume 9, Book 90, Number 336:

Narrated Jabir bin Abdullah:

We were in the company of Allah's Apostle and we assumed the state of Ihram of Hajj and arrived at Mecca on the fourth of Dhul-Hijja. The Prophet ordered us to

perform the Tawaf around the Ka'ba and (Sa'i) between As-Safa and Al-Marwa and use our Ihram just for 'Umra, and finish the state of Ihram unless we had our

Hadi with us. None of us had the Hadi with him except the Prophet and Talha.

Alj came from Yemen and brought the Hadi with him. 'Ali said, 'I had assumed the state of Ihram with the same intention as that with which Allah's Apostle had

assumed it. The people said, "How can we proceed to Mina and our male organs are dribbling?" Allah's Apostle said, "If I had formerly known what I came to know

latterly, I would not have brought the Hadi, and had there been no Hadi with me, I

would have finished my Ihram." Suraqa (bin Malik) met the Prophet while he was throwing pebbles at the Jamrat-al-'Aqaba, and asked, "O Allah's Apostle! Is this

(permitted) for us only?" The Prophet replied. "No, it is forever" 'Aisha had arrived

at Mecca while she was menstruating, therefore the Prophet ordered her to perform all the ceremonies of Hajj except the Tawaf around the Ka'ba, and not to

perform her prayers unless and until she became clean . When they encamped at Al-Batha, 'Aisha said, "O Allah's Apostle! You are proceeding after performing both Hajj and 'Umra while I am proceeding with Hajj only?" So the Prophet ordered 'Abdur-Rahman bin Abu Bakr As-Siddiq to go with her to At-Tan'im, and so she performed the 'Umra in Dhul-Hijja after the days of the Hajj.

Volume 9, Book 90, Number 337:

Narrated Aisha:

One night the Prophet was unable to sleep and said, "Would that a righteous man from my companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet said, "Who is it?" It was said, "I am Sa'd, O Allah's Apostle! I have come to guard you." The Prophet then slept so soundly that we heard him snoring. Abu 'Abdullah said: 'Aisha said: Bilal said, "Would that I but

stayed overnight in a valley with Idhkhir and Jalil (two kinds of grass) around me

(i.e., in Mecca)." Then I told that to the Prophet .

Volume 9, Book 90, Number 338:

Narrated Abu Huraira:

Allah's Apostle said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of

night and day and the one who wishes says: If I were given the same as this (man)

has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says,

'If I were given the same as he has been given, I would do what he does.' "

(See

Hadith No. 543 and 544, Vol 6)

Volume 9, Book 90, Number 339:

Narrated Anas:

If I had not heard the Prophet saying, "You should not long for death," I would have longed (for it).

Volume 9, Book 90, Number 340:

Narrated Qais:

We went to pay a visit to Khabbab bin Al-Art and he had got himself branded at seven spots over his body. He said, "If Allah's Apostle had not forbidden us to invoke Allah for death, I would have invoked for it."

Volume 9, Book 90, Number 341:

Narrated Sa'd bin Ubaid:

(the Maula of 'Abdur-Rahman bin Azhar) Allah's Apostle said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and

if he is an evil-doer, he may stop the evil deeds and repent."

Volume 9, Book 90, Number 342:

Narrated Al-Bara' bin 'Azib:

The Prophet was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his abdomen,

and he (the Prophet) was saying, "(O Allah) ! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to

frighten us and fight against us) then we would not (flee but withstand them).

And

the Prophet used to raise his voice with it. (See Hadith No. 430 and 432, Vol.

5)

Volume 9, Book 90, Number 343:

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Do not long for meeting your enemy, and ask Allah for safety

(from all sorts of evil)." (See Hadith No. 266, Vol. 4)

Volume 9, Book 90, Number 344:

Narrated Al-Qasim bin Muhammad:

Ibn 'Abbas mentioned the case of a couple on whom the judgment of Lian has been passed. 'Abdullah bin Shaddad said, "Was that the lady in whose case the Prophet said, "If I were to stone a lady to death without a proof (against her)?"

"Ibn 'Abbas said, "No! That was concerned with a woman who though being a Muslim used to arouse suspicion by her outright misbehavior." (See Hadith No. 230, Vol.7)

Volume 9, Book 90, Number 345:

Narrated 'Ata:

One night the Prophet delayed the Isha' prayer whereupon 'Umar went to him and said, "The prayer, O Allah's Apostle! The women and children had slept." The Prophet came out with water dropping from his head, and said, "Were I not afraid

that it would be hard for my followers (or for the people), I would order them to

pray Isha prayer at this time." (Various versions of this Hadith are given by the

narrators with slight differences in expression but not in content).

Volume 9, Book 90, Number 346:

Narrated Abu Huraira:

Allah's Apostle said, "Were I not afraid that it would be hard on my followers, I

would order them to use the siwak (as obligatory, for cleaning the teeth)

Volume 9, Book 90, Number 347:

Narrated Anas:

The Prophet fasted Al-Wisal on the last days of the month. Some people did the same, and when the news reached the Prophet he said, "If the month had been prolonged for me, then I would have fasted Wisal for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord always makes me eat and drink."

Volume 9, Book 90, Number 348:

Narrated Abu Huraira:

Allah's Apostle forbade Al-Wisal. The people said (to him), "But you fast Al-'Wisal," He said, "Who among you is like me? When I sleep (at night), my Lord makes me eat and drink. But when the people refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

Volume 9, Book 90, Number 349:

Narrated 'Aisha:

I asked the Prophet about the wall (outside the Ka'ba). "Is it regarded as part of the Ka'ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka'ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'ba and make its gate touch the ground."

Volume 9, Book 90, Number 350:

Narrated Abu Huraira:

Allah's Apostle said, "But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain pass), I would take the Ansar's valley or the mountain pass."

Volume 9, Book 90, Number 351:

Narrated 'Abdullah bin Zaid:

The Prophet said, "But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain pass), I would take Ansar's valley or their mountain pass."

Translation of Sahih Bukhari, Book 91:

Accepting Information Given by a Truthful Person

Volume 9, Book 91, Number 352:

Narrated Malik:

We came to the Prophet and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah's Apostle was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer. "

Volume 9, Book 91, Number 353:

Narrated Ibn Mas'ud:

Allah's Apostle said, "The (call for prayer) Adhan of Bilal should not stop anyone of you from taking his Suhur for he pronounces the Adhan in order that whoever among you is praying the night prayer, may return (to eat his Suhur) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)." (Yahya, the sub-narrator stretched his two index fingers side ways).

Volume 9, Book 91, Number 354:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "Bilal pronounces the Adhan at night so that you may eat and drink till Ibn Um Maktum pronounces the Adhan (for the Fajr prayer)."

Volume 9, Book 91, Number 355:

Narrated 'Abdullah:

The Prophet led us in Zuhr prayer and prayer five Rakat. Somebody asked him whether the prayer had been increased." He (the Prophet) said, "And what is that?" They (the people) replied, "You have prayed five Rakat." Then the Prophet offered two prostrations (of Sahu) after he had finished his prayer with the Taslim.

Volume 9, Book 91, Number 356:

Narrated Abu Huraira:

Allah's Apostle finished his prayer after offerings two Rakat only. Dhul-Yaddain asked him whether the prayer had been reduced, or you had forgotten?" The Prophet said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then

Allah's Apostle stood up and performed another two Rakat and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (Sahu prostrations).

Volume 9, Book 91, Number 357:

Narrated 'Abdullah bin 'Umar:

While the people were at Quba offering the morning prayer, suddenly a person came to them saying, "Tonight Divine Inspiration has been revealed to Allah's Apostle and he has been ordered to face the Ka'ba (in prayers): therefore you people should face it." Their faces were towards Sham, so they turned their faces towards the Ka'ba (at Mecca).

Volume 9, Book 91, Number 358:

Narrated Al-Bara':

When Allah's Apostle arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'ba. So Allah revealed: --

'Verily! We have seen the turning of your face towards the heaven; surely we shall

turn you to a prayer direction (Qibla) that shall please you.' (2.144) Thus he was

directed towards the Ka'ba. A man prayed the 'Asr prayer with the Prophet and then went out, and passing by some people from the Ansar, he said, "I testify that

I have prayed with the Prophet and he (the Prophet) has prayed facing the Ka'ba."

Thereupon they, who were bowing in the 'Asr prayer, turned towards the Ka'ba.

Volume 9, Book 91, Number 359:

Narrated Anas bin Malik:

I used to offer drinks prepared from infused dates to Abu Talha Al-Ansari, Abu 'Ubada bin Al Jarrah and Ubai bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abii Talha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

Volume 9, Book 91, Number 360:

Narrated Hudhaifa:

The Prophet said to the people of Najran, "I will send to you an honest person who is really trustworthy." The Companion, of the Prophet each desired to be that person, but the Prophet sent Abu 'Ubaida.

Volume 9, Book 91, Number 361:

Narrated Anas:

The Prophet said, "For every nation there is an Amin (honest, trustworthy person) and the Amin of this nation is Abu 'Ubaida."

Volume 9, Book 91, Number 362:

Narrated 'Umar:

There was a man from the Ansar (who was a friend of mine). If he was not present in the company of Allah's Apostle I used to be present with Allah's Apostle, I would tell him what I used to hear from Allah's Apostle, and when I was absent from Allah's Apostle he used to be present with him, and he would tell me what he used to hear from Allah's Apostle .

Volume 9, Book 91, Number 363:

Narrated Ali:

The Prophet , sent an army and appointed some man their commander The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, "We have run away from it (i.e., embraced Islam to save ourselves from the 'fire')." They mentioned that to the Prophet, and he said about people who had intended to enter the fire. "If they had entered it, they would have remained In it till the Day of Resurrection." Then he said to others, "No obedience for evil deeds, obedience is required only in what is good ."

Volume 9, Book 91, Number 364:

Narrated Abu Huraira and Zaid bin Khalid:

Two men sued each other before the Prophet.

Volume 9, Book 91, Number 365:

Narrated Abu Huraira:

While we were with Allah's Apostle a bedouin got up and said, "O Allah's Apostle! Settle my case according to Allah's Book (Laws)." Then his opponent got

up and said, "O Allah's Apostle! He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile.' The Prophet said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall receive one-hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

Volume 9, Book 91, Number 366:

Narrated Jabir bin Abdullah:

On the day of (the battle of) the Trench, the Prophet called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawairi (helper), and Az-Zubair is my Hawari."

Volume 9, Book 91, Number 367:

Narrated Abu Musa:

The Prophet entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet, said, "Permit him and give him the good news that he will enter Paradise." Behold! It was Abu Bakr. Then 'Umar came, and the Prophet said, "Admit him and give him the good news that he will enter Paradise." Then 'Uthman came and the Prophet said, "Admit him and give him the good news that he will enter Paradise. "

Volume 9, Book 91, Number 368:

Narrated 'Umar:

I came and behold, Allah's Apostle was staying on a Mashroba (attic room) and a

black slave of Allah's Apostle was at the top of its stairs. I said to him,
"(Tell the
Prophet) that here is 'Umar bin Al-Khattab (asking for permission to enter)."
Then
he admitted me.

Volume 9, Book 91, Number 369:

Narrated 'Abdullah bin 'Abbas:

Allah's Apostle sent a letter to Khosrau and told his messenger to give it
first to the
ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read
it,
he tore it into pieces. (Az-Zuhri said: I think Ibn Al-Musaiyab said, "Allah's
Apostle invoked Allah to tear them (Khosrau and his followers) into pieces."

Volume 9, Book 91, Number 370:

Narrated Salama bin Al-Akwa':

Allah's Apostle said to a man from the tribe of Al-Aslam, "Proclaim among your
people (or the people) on the day of 'Ashura' (tenth of Muharram), 'Whoever
has eaten anything should fast for the rest of the day; and whoever has not
eaten
anything, should complete his fast.' "

Volume 9, Book 91, Number 371:

Narrated Ibn Abbas:

When the delegate of 'Abd Al-Qais came to Allah's Apostle, he said, "Who are
the delegate?" They said, "The delegate are from the tribe of Rabi'a." The
Prophet
said, "Welcome, O the delegate, and welcome! O people! Neither you will have
any disgrace nor will you regret." They said, "O Allah's Apostle! Between you
and
us there are the infidels of the tribe of Mudar, so please order us to do
something
good (religious deeds) that by acting on them we may enter Paradise, and that
we
may inform (our people) whom we have left behind, about it." They also asked
(the
Prophet) about drinks. He forbade them from four things and ordered them to do
four things. He ordered them to believe in Allah, and asked them, "Do you know
what is meant by belief in Allah?" They said, "Allah and His Apostle know
best."
He said, "To testify that none has the right to be worshipped except Allah,
the
One, Who has no partners with Him, and that Muhammad is Allah's Apostle; and
to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting

in

Ramadan is included), "and to give one-fifth of the war booty (to the state)."

Then

he forbade four (drinking utensils): Ad-Duba', Al-Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet said, "Remember all these things by heart and preach it to those whom you have left behind."

Volume 9, Book 91, Number 372:

Narrated Tauba Al-'Anbari:

Ash-'Sha'bi asked me, "Did you notice how Al-Hasan used to narrate Hadiths from the Prophets? I stayed with Ibn 'Umar for about two or one-and-half years and I did not hear him narrating any thing from the Prophet except his

(Hadith): He

(Ibn 'Umar) said, "Some of the companions of the Prophet including Sa'd, were going to eat meat, but one of the wives of the Prophet called them, saying, 'It is the

neat of a Mastigure.' The people then stopped eating it. On that Allah's

Apostle

said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it

is not from my meals."

Translation of Sahih Bukhari, Book 92:

Holding Fast to the Qur'an and Sunnah

Volume 9, Book 92, Number 373:

Narrated Tariq bin Shihab:

A Jew said to 'Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have

taken that day as an 'Id (festival) day." 'Umar said, "I know definitely on what day

this Verse was revealed; it was revealed on the day of 'Arafat, on a Friday."

Volume 9, Book 92, Number 374:

Narrated Anas bin Malik:

That he heard 'Umar speaking while standing on the pulpit of the Prophet in the morning (following the death of the Prophet), when the people had sworn allegiance to Abu Bakr. He said the Tashah-hud before Abu Bakr, and said,

"Amma Ba'du (then after) Allah has chosen for his Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Quran)

with

which Allah guided your Apostle, so stick to it, for then you will be guided on the

right path as Allah guided His Apostle with it."

Volume 9, Book 92, Number 375:

Narrated Ibn 'Abbas:

The Prophet embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Quran)."

Volume 9, Book 92, Number 376:

Narrated Abal Minhal:

Abu Barza said, "(O people!) Allah makes you self-sufficient or has raised you high with Islam and with Muhammad

Volume 9, Book 92, Number 377:

Narrated Abdullah bin Dinar:

'Abdullah Bin 'Umar wrote to 'Abdul Malik bin Marwan, swearing allegiance to him: 'I swear allegiance to you in that I will listen and obey what is in accordance with the Laws of Allah and the Tradition of His Apostle as much as I can.'

Volume 9, Book 92, Number 378:

Narrated Said bin Al-Musaiyab:

Abu Huraira said that Allah's Apostle said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand."

Abu Huraira added: Allah's Apostle has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

Volume 9, Book 92, Number 379:

Narrated Abu Huraira:

The Prophet said, "There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allah revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

Volume 9, Book 92, Number 380:

Narrated Abu Wail:

I sat with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'ba) among the Muslims'. I said,

'You cannot do that.' 'Umar said, 'Why?' I said, 'Your two (previous) companions (the Prophet and Abu Bakr) did not do it. 'Umar said, 'They are the two persons whom one must follow.'" (See Hadith No. 664, Vol. 2)

Volume 9, Book 92, Number 381:

Narrated Hudhaifa:

Allah's Apostle said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Quran was revealed and the people read the Quran, (and learnt it from it) and also learnt it from the Sunna." Both Quran and Sunna strengthened their (the faithful believers') honesty. (See Hadith No. 208)

Volume 9, Book 92, Number 382:

Narrated 'Abdullah:

The best talk (speech) is Allah's Book (Quran), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

Volume 9, Book 92, Number 383:

Narrated Abu Huraira and Zaid bin Khalid:

We were with the Prophet when he said (to two men), "I shall judge between you according to Allah's Book (Laws)."

Volume 9, Book 92, Number 384:

Narrated Abu Huraira:

Allah's Apostle said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

Volume 9, Book 92, Number 385:

Narrated Jabir bin 'Abdullah:

Some angels came to the Prophet while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then

set forth an example for him." Some of them said, "He is sleeping." The others said,

"His eyes are sleeping but his heart is awake." Then they said, "His example is that

of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the

inviter, entered the house and ate of the banquet, and whoever did not accept the

invitation of the inviter, did not enter the house, nor did he eat of the banquet."

Then the angels said, "Interpret this example to him so that he may understand it."

Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his

heart is awake." And then they said, "The houses stands for Paradise and the call

maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

Volume 9, Book 92, Number 386:

Narrated Hammam:

Hudhaifa said, "O the Group of Al-Qurra! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."

Volume 9, Book 92, Number 387:

Narrated Abu Musa:

The Prophet said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and

ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

Volume 9, Book 92, Number 388:

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, 'Umar said to Abu Bakr, "How dare you fight the people while Allah's Apostle said, I have been ordered to fight the people till they say 'None has the right to be worshipped but Allah' And whoever says: None has the right to be worshipped but Allah.' waves his wealth and his life from me unless he deserves a legal punishment lusty, and his account will be with Allah! Abu Bakr said, "By Allah, I will fight him who discriminates between Zakat and prayers, for Zakat is the Compulsory right to be taken from the wealth By Allah, if they refuse to give me even a tying rope which they use to give to Allah's Apostle, I would fight them for withholding it." 'Umar said, 'By Allah, It was nothing, except I saw that Allah had opened the chest of Abu Bakr to the fight, and I came to know for certain that was the truth."

Volume 9, Book 92, Number 389:

Narrated 'Abdullah bin 'Abbas:

Uyaina bin Hisn bin Hudhaifa bin Badr came and stayed (at Medina) with his nephew Al-Hurr bin Qais bin Hisn who has one of those whom 'Umar used to keep near him, as the Qurra' (learned men knowing Quran by heart) were the people of Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O my nephew! Have you an approach to this chief so as to get for me the permission to see him?" His nephew said, "I will get the permission for you to see him." (Ibn 'Abbas added:) So he took the permission for 'Uyaina, and when the latter entered, he said, "O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." On that 'Umar became so furious that he intended to harm him. Al-Hurr, said, "O Chief of the Believers!" Allah said to His Apostle 'Hold to forgiveness, command what is good (right), and leave the foolish (i.e. do not punish them).' (7.199) and this person is among the foolish." By Allah, 'Umar did not overlook that Verse when Al-Hurr recited it before him, and 'Umar said to observe (the orders of) Allah's Book strictly." (See Hadith No. 166, Vol. 6)

Volume 9, Book 92, Number 390:

Narrated Asma' bint Abu Bakr:

I came to 'Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Apostle finished (the prayer), he glorified and praised Allah and said,

"There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.' "

Volume 9, Book 92, Number 391:

Narrated Abu Huraira:

The Prophet said, "Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their prophets.

So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

Volume 9, Book 92, Number 392:

Narrated Sa'd bin Abi Waqqas:

The Prophet said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

Volume 9, Book 92, Number 393:

Narrated Zaid bin Thabit:

The Prophet took a room made of date palm leaves mats in the mosque. Allah's Apostle prayed in it for a few nights till the people gathered (to pray the night prayer (Tarawih) (behind him.) Then on the 4th night the people did not hear his

voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational prayer." (See Hadith No. 229, Vol. 3) (See Hadith No. 134, Vol. 8)

Volume 9, Book 92, Number 394:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allah's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then another man got up and said, "O Allah's Apostle! Who is my father?" The Prophet said, "Your father is Salim, Maula Shaiba." When 'Umar saw the signs of anger on the face of Allah's Apostle, he said, "We repent to Allah."

Volume 9, Book 92, Number 395:

Narrated Warrad:

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira 'Write to me what you have heard from Allah's Apostle.' So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, la hul Mulku, wa la hul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd."

He also wrote to him that the Prophet used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed Religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence to others (i.e. not to pay the rights of others (7) And asking others for something (except when it is unavoidable).

Volume 9, Book 92, Number 396:

Narrated Anas:

We were with 'Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution)."

Volume 9, Book 92, Number 397:

Narrated Anas bin Malik:

The Prophet came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned

the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask

me about anything but I will inform you of its answer as long as I am at this place of

mine." On this, the Ansar wept violently, and Allah's Apostle kept on saying, "Ask

Me! " Then a man got up and asked, "Where will my entrance be, O Allah's Apostle?" The Prophet said, "(You will go to) the Fire." Then 'Abdullah bin Hudhaifa got up and asked, "Who is my father, O Allah's Apostle?" The Prophet replied, "Your father is Hudhaifa." The Prophet then kept on saying (angrily), "Ask

me! Ask me!" 'Umar then knelt on his knees and said, "We have accepted Allah as our Lord and Islam as our religion and Muhammad as an Apostle." Allah's Apostle became quiet when 'Umar said that. Then Allah's Apostle said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while

I was praying, and I never saw such good and evil as I have seen today."

Volume 9, Book 92, Number 398:

Narrated Anas bin Malik:

A man said, "O Allah's Prophet! Who is my father?" The Prophet said, "Your father is so-and-so." And then the Divine Verse:-- 'O you who believe! Ask not questions about things..(5.101)

Volume 9, Book 92, Number 399:

Narrated Anas bin Malik:

Allah's Apostle said, "People will not stop asking questions till they say, 'This is Allah, the Creator of everything, then who created Allah?' "

Volume 9, Book 92, Number 400:

Narrated Ibn Masud:

I was with the Prophet at one of the farms of Medina while he was leaning on a

date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, Ask him (the Prophet) about the spirit. Some others said, "Do not ask him,

lest he should tell you what you dislike" But they went up to him and said, "O Abal

Qasim! Inform us about the spirit." The Prophet stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has

its knowledge except Allah)" (17.85) (This is a miracle of the Qur'an that all the

scientists up till now do not know about the spirit, i.e, how life comes to a body

and how it goes away at its death) (See Hadith No. 245, Vol. 6)

Volume 9, Book 92, Number 401:

Narrated Ibn 'Umar:

The Prophet wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet said, "I had this golden ring made for myself. He then

threw it away and said, "I shall never put it on." Thereupon the people also threw

their rings away.

Volume 9, Book 92, Number 402:

Narrated Abu Huraira:

The Prophet said (to his companions), "Do not fast Al-Wisal." They said, "But you

fast Al-Wisail." He said, "I am not like you, for at night my Lord feeds me and makes me drink." But the people did not give up Al-Wisal, so the Prophet fasted Al-Wisal with them for two days or two nights, and then they saw the crescent whereupon the Prophet said, "If the crescent had delayed, I would have continued

fasting (because of you)," as if he wanted to vanquish them completely (because they had refused to give up Al Wisal).

Volume 9, Book 92, Number 403:

Narrated Ibrahim At Tamii's father:

Ali addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll He said "By Allah, we have no book to read except Allah's Book and whatever is on this scroll," And then he unrolled it, and

behold, in it was written what sort of camels were to be given as blood money, and

there was also written in it: 'Medina is a sanctuary from 'Air (mountain) to such and such place so whoever innovates in it an heresy or commits a sin therein, he will incur the curse of Allah, the angels, and all the people and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslims is one and the same, (even a Muslim of the lowest status is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) befriends (takes as masters) other than his real masters (manumitters) without their permission will incur the curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds. '

(See Hadith No. 94, Vol. 3)

Volume 9, Book 92, Number 404:

Narrated 'Aisha:

The Prophet did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet heard of that, he, after glorifying and praising Allah, said, "Why do some people refrain from doing something which I do? By Allah, I know Allah more than they."

Volume 9, Book 92, Number 405:

Narrated Ibn Abi Mulaika:

Once the two righteous men, i.e., Abu Bakr and 'Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or 'Umar) recommended Al-Aqra' bin Habis At-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet whereupon there was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet..a great reward.' (49.2-3) Ibn Az-Zubair said, 'Thence forward when 'Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet hear him, in which case the Prophet would ask him (to repeat his words)."

Volume 9, Book 92, Number 406:

Narrated 'Aisha:

(the mother of believers) Allah's Apostle during his fatal ailment said, "Order Abu Bakr to lead the people in prayer." I said, "If Abu Bakr stood at your place (in prayers, the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in prayer." He again said, "Order Abu Bakr to lead the people in prayer " Then I said to Hafsa, "Will you say (to the Prophet), 'If Abu Bakr stood at your place, the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in prayer?' " Hafsa did so, whereupon Allah's Apostle said, "You are like the companions of Joseph (See Qur'an, 12:30-32). Order Abu Bakr to lead the people in prayer." Hafsa then said to me, "I have never received any good from you!"

Volume 9, Book 92, Number 407:

Narrated Sahl bin Sa'd As-Sa'idi:

'Uwaimir Al-'Ajlanî came to 'Asim bin 'Adî and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in Qisas,) i.e., equality in punishment)? O 'Asim! Please ask Allah's Apostle about this matter on my behalf." 'Asim asked the Prophet but the Prophet disliked the question and disapproved of it. 'Asim returned and informed 'Uwaimir that the Prophet disliked that type of question. 'Uwaimir said, "By Allah, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet when Allah had already revealed Qur'anic Verses (in that respect), after 'Asim had left (the Prophet). So the Prophet said to 'Uwaimir, "Allah has revealed Qur'anic Verses regarding you and your wife." The Prophet then called for them, and they came and carried out the order of Lian. Then 'Uwaimir said, "O Allah's Apostle! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li'an. The Prophet said (to the people). "Wait for her! If she delivers a red short (small) child like a Wahra (a short red animal). then I will be of the opinion that he ('Uwaimir) has told a lie but if she delivered

a black

big-eyed one with big buttocks, then I will be of the opinion that he has told the

truth about her." 'Ultimately she gave birth to a child that proved the accusation.

(See Hadith No. 269, Vol. 6)

Volume 9, Book 92, Number 408:

Narrated Malik bin Aus An-Nasri:

I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, " 'Uthman, 'Abdur-Rahman, Az-Zubair and Sa'd ask your permission to come in." 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Ali and 'Abbas?" 'Umar allowed them to enter. Al-'Abbas said "O Chief of the believers! Judge between me and the oppressor ('Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them ('Abbas and 'Ali). 'Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Apostle said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Apostle meant himself?" On that the group said, "He verily said so." 'Umar then faced 'Ali and 'Abbas and said, "I beseech you both by Allah, do you both know that Allah's Apostle said so?" They both replied, "Yes". 'Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Apostle with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition... ' (59.6)

So that property was totally meant for Allah's Apostle, yet he did not collect it and

ignore you, nor did he withhold it with your exclusion, but he gave it to you and

distributed it among you till this much of it was left behind, and the Prophet, used to

spend of this as the yearly expenditures of his family and then take what remained

of it and spent it as he did with (other) Allah's wealth. The Prophet did so during all

his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes."

'Umar then addressed 'Ali and 'Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." 'Umar added, "Then Allah took His

Apostle unto Him. Abu Bakr then said 'I am the successor of Allah's Apostle' and took over all the Prophet's property and disposed of it in the same way as Allah's Apostle used to do, and you were present then." Then he turned to 'Ali and 'Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it.

Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Apostle and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Apostle, and Abu Bakr used to do. Then you both ('Ali and 'Abbas) came to me and asked for the same thing! (O 'Abbas! You came to me to ask me for your share from nephew's property; and this ('Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Apostle and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.'

Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." 'Umar then addressed 'Abbas and 'Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They said, "Yes." 'Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol. 4)

Volume 9, Book 92, Number 409:

Narrated 'Asim:

I said to Anas, "Did Allah's Apostle make Medina a sanctuary?" He replied, "Yes, (Medina is a sanctuary from such-and-such place to such-and-such place. It is forbidden to cut its trees, and whoever innovates an heresy in it or commits a

sin

therein, will incur the curse of Allah, the angels, and all the people." Then

Musa bin

Anas told me that Anas added, "..... or gives refuge to such an heretic or a sinner..."

Volume 9, Book 92, Number 410:

Narrated 'Abdullah bin 'Amr:

I heard the Prophet saying, "Allah will not deprive you of knowledge after he has

given it to you, but it will be taken away through the death of the religious learned

men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead

others and go astray."

Volume 9, Book 92, Number 411:

Narrated Al-A'mash:

I asked Abu Wail, "Did you witness the battle of Siffin between 'Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's

Apostle, I would have refused it.

We have never put our swords on our shoulders to get involved in a situation that

might have been horrible for us, but those swords brought us to victory and peace,

except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and

how nasty Siffin was!"

Volume 9, Book 92, Number 412:

Narrated Jabir bin 'Abdullah:

I fell ill, Allah's Apostle and Abu Bakr came to visit me on foot. The Prophet came

to me while I was unconscious. Allah's Apostle performed ablution and poured the

Remaining water of his ablution over me whereupon I became conscious and said, 'O Allah's Apostle! How should I spend my wealth? Or how should I deal with my wealth?' But the Prophet did not give me any reply till the Verse of the laws of

inheritance was revealed.

Volume 9, Book 92, Number 413:

Narrated Abu Said:

A woman came to Allah's Apostle and said, "O Allah's Apostle! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Apostle said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allah's Apostle came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Apostle! If she lost two children?" She repeated her question twice, whereupon the Prophet said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)

Volume 9, Book 92, Number 414:

Narrated Al-Mughira bin Shu'ba:

The Prophet said, "A group of my follower will remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious)."

Volume 9, Book 92, Number 415:

Narrated Humaid:

I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet saying, "If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Quran and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes."

Volume 9, Book 92, Number 416:

Narrated Jabir bin 'Abdullah:

When the (following) Verse was revealed to Allah's Apostle: 'Say: He has power to send torment on you from above,'..(6.65) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: '..or from beneath your feet.' (6.65) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: '..or to cover you with confusion in party-strife, and make you to taste the violence of one another,'...(6.65) he said: "These two warnings are easier (than the previous ones)."

Volume 9, Book 92, Number 417:

Narrated Abu Huraira:

A bedouin came to Allah's Apostle and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Apostle said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Apostle! It resulted from hereditary disposition." The Prophet said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet did not allow him to deny his paternity of the child.

Volume 9, Book 92, Number 418:

Narrated Ibn 'Abbas:

A woman came to the Prophet and said, "My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?" He said, "Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?" She said, "Yes." He said, "So you should pay what is for Him as Allah has more right that one should fulfill one's obligations to Him. "

Volume 9, Book 92, Number 419:

Narrated 'Abdullah:

Allah's Apostle said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)). "

Volume 9, Book 92, Number 420:

Narrated Al-Mughira bin Shu'ba:

'Umar bin Al-Khattab asked (the people) about the Imlas of a woman, i.e., a woman who has an abortion because of having been beaten on her abdomen, saying, "Who among you has heard anything about it from the Prophet?" I said, "I did." He said, "What is that?" I said, "I heard the Prophet saying, "Its Diya (blood

money) is either a male or a female slave.' " 'Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muhammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet saying, "Its Diya (blood money) is either a male slave or a female slave."

Volume 9, Book 92, Number 421:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allah's Apostle! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet said, "Who can it be other than they?"

Volume 9, Book 92, Number 422:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"

Volume 9, Book 92, Number 423:

Narrated 'Abdullah:

The Prophet said, "None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, "...a part of its blood because he was the first to establish the tradition of murdering"

Volume 9, Book 92, Number 424t:

Narrated Jabir bin 'Abdullah As-Salami:

A bedouin gave the Pledge of allegiance for embracing Islam to Allah's Apostle, and then he got an attack of fever in Medina and came to Allah's Apostle: and said, "O Allah's Apostle! Cancel my pledge." Allah's Apostle refused to do so. The bedouin came to him again and said, "Cancel my pledge," but he refused again, and then again, the bedouin came to him and said, "Cancel my pledge," and Allah's Apostle refused. The bedouin finally went away, and Allah's Apostle said, "Medina is like a pair of bellows (furnace), it expels its impurities while it

brightens and
clears its good.'

9.424.:

Narrated Ibn 'Abbas:

I used to teach Qur'an to 'Abdur-Rahman bin Auf. When Umar performed his last Hajj, 'Abdur-Rahman said (to me) at Mina, "Would that you had seen Chief of the believers today! A man came to him and said, "So-and-so has said, "If Chief of the Believers died, we will give the oath of allegiance to such-and-such person,' 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allah's Apostle from the Muhajirin and the Ansar who will understand your statement and place it in its proper position' 'Umar said, 'By Allah, I shall do so the first time I stand (to address the people) in Medina.' When we reached Medina, 'Umar (in a Friday Khutba-sermon) said, "No doubt, Allah sent Muhammad with the Truth and revealed to him the Book (Quran), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).'" (See Hadith No. 817, Vol. 8)

Volume 9, Book 92, Number 425:

Narrated Muhammad:

We were with Abu Huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo! Abu Huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of Allah's Apostle and 'Aisha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

Volume 9, Book 92, Number 426:

Narrated 'Abdur-Rahman bin 'Abis:

Ibn 'Abbas was asked, "Did you offer the Id prayer with the Prophet?" He said, "Yes, had it not been for my close relation to the Prophet, I would not have

performed it (with him) because of my being too young The Prophet came to the mark which is near the home of Kathir bin As-Salt and offered the Id prayer and then delivered the sermon. I do not remember if any Adhan or Iqama were pronounced for the prayer. Then the Prophet ordered (the women) to give alms, and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ordered Bilal to go to them (to collect the alms), and then Bilal returned to the Prophet

Volume 9, Book 92, Number 427:

Narrated Ibn 'Umar:

The Prophet used to go to the Quba' mosque, sometimes walking, sometimes riding.

Volume 9, Book 92, Number 428:

Narrated Hisham's father:

'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there)."

Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet and Abu Bakr) ?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."

Volume 9, Book 92, Number 429:

Narrated Anas bin Malik:

Allah's Apostle used to perform the 'Asr prayer and then one could reach the 'Awali (a place in the outskirts of Medina) while the sun was still quite high.

Narrated Yunus: The distance of the 'Awali (from Medina) was four or three miles.

Volume 9, Book 92, Number 430:

Narrated As-Sa'ib bin Yazid:

The Sa' (a kind of measure) during the lifetime of the Prophet used to be equal to

the one Mudd (another kind of measure) and one third of a Mudd which we use today, but the Sa' of today has become large.

Volume 9, Book 92, Number 431:

Narrated Anas bin Malik:

Allah's Apostle said, "O Allah! Bestow Your Blessings on their measures, and bestow Your Blessings on their Sa' and Mudd." He meant those of the people of Medina.

Volume 9, Book 92, Number 432:

Narrated Ibn 'Umar:

The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet and the Prophet ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

Volume 9, Book 92, Number 433:

Narrated Anas bin Malik:

The Mountain of Uhud came in sight of Allah's Apostle who then said, "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary and I make the area between its (Medina's) two mountains a sanctuary."

Volume 9, Book 92, Number 434:

Narrated Sahl:

The distance between the pulpit and the wall of the mosque on the side of the Qibla was just sufficient for a sheep to pass through.

Volume 9, Book 92, Number 435:

Narrated Abu Huraira:

Allah's Apostle said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Lake-Tank. (Kauthar);

Volume 9, Book 92, Number 436:

Narrated Nafi:

'Abdullah said, "The Prophet arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Hafya to Thaniyat-al-Wada', and the unprepared horses were allowed to run between Thaniyat-al-Wada' and the mosque of Bani Zuraiq," 'Abdullah was one of those who participated in the race.

Volume 9, Book 92, Number 437:

Narrated Ibn 'Umar:

I heard 'Umar (delivering a sermon) on the pulpit of the Prophet.

Volume 9, Book 92, Number 438:

Narrated As-Sa'ib bin Yazid:

That he heard 'Uthman bin 'Affan delivering a sermon on the pulpit of the Prophet

Volume 9, Book 92, Number 439:

Narrated 'Aisha:

This big copper vessel used to be put for me and Allah's Apostle and we would take water from it together (on taking a bath) .

Volume 9, Book 92, Number 440:

Narrated Anas:

The Prophet brought the Ansar and the Quarish people into alliance in my house at Medina, and he invoked Allah for one month against the tribe of Bani Sulaim in (the last Rak'a of each compulsory) prayer.

Volume 9, Book 92, Number 441:

Narrated Abu Burda:

When I arrived at Medina, 'Abdullah bin Salam met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allah's Apostle used to drink, and that you may offer prayer in the mosque in which the Prophet used to pray." I accompanied him, and he made me drink Sawiq and gave me dates to eat, and then I prayed in his mosque.

Volume 9, Book 92, Number 442:

Narrated 'Umar:

The Prophet said to me, "Someone came to me tonight from my Lord while I was in the 'Aqiq (valley), and said to me, "Offer prayer in this blessed valley and say:

'Labbaik' for the (performance of) 'Umra and Hajj."

Volume 9, Book 92, Number 443:

Narrated 'Abdullah bin Dinar:

Ibn 'Umar said, "The Prophet fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sham, and Dhul-Hulaifa for the people of Medina." Ibn 'Umar added, "I heard this from the Prophet, and I have been informed that the Prophet said, 'The Miqat for the Yemenites is Yalamlam.' "When Iraq was mentioned, he said, "At that time it was not a Muslim country."

Volume 9, Book 92, Number 444:

Narrated 'Abdullah bin 'Umar:

The Prophet had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (In the dream) it was said to him, "You are in a blessed Batha' (i.e., valley)."

Volume 9, Book 92, Number 445:

Narrated Ibn 'Umar:

That he heard the Prophet, after raising his head from the bowing in morning prayer, saying, "O Allah, our Lord! All the praises are for you." And in the last (Rak'a) he said, "O Allah! Curse so-and-so and so--and-so." And then Allah revealed:-- 'Not for you (O Muhammad) is the decision, (but for Allah), whether He turns in mercy to them or punish them, for they are indeed wrongdoers.' (3.128)

Volume 9, Book 92, Number 446:

Narrated 'Ali bin Abi Talib:

That Allah's Apostle came to him and Fatima the daughter of Allah's Apostle at their house at night and said, "Won't you pray?" 'Ali replied, "O Allah's Apostle! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When 'Ali said that to him, Allah's Apostle left without saying anything to him. While the Prophet was leaving, 'Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (18.54)

Volume 9, Book 92, Number 447:

Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midras. The Prophet stood up there and called them, saying, "O assembly of Jews! Surrender to Allah (embrace Islam) and you will be safe!" They said, "You have conveyed Allah's message, O Aba-al-Qasim" Allah's Apostle then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al-Qasim." Allah's Apostle then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allah and His

Apostle."

Volume 9, Book 92, Number 448:

Narrated Abu Said Al-Khudri:

Allah's Apostle said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?' He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are)

Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet recited: 'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a witness over you.' (2.143)

Volume 9, Book 92, Number 449:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle sent the brother of the tribe of Bani Adi Al-Ansari as governor of

Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Apostle asked him, "Are all the dates of Khaibar like that?" He replied, "No, by

Allah, O Allah's Apostle! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Apostle then said, "Do not do so. You should either take one

Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its

price the other kind (of dates), and you should do the same in weighing."

Volume 9, Book 92, Number 450:

Narrated 'Amr bin Al-'As:

That he heard Allah's Apostle saying, "If a judge gives a verdict according to the

best of his knowledge and his verdict is correct (i.e. agrees with Allah and His

Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of

Allah and His Apostle) even then he will get a reward."

Volume 9, Book 92, Number 451:

Narrated 'Ubai bin 'Umar:

Abu Musa asked permission to enter upon 'Umar, but seeing that he was busy, he went away. 'Umar then said, "Didn't I hear the voice of 'Abdullah bin Qais?"

Allow

him to come in." He was called in and 'Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by the Prophet" 'Umar said, "Bring proof (witness) for this, other wise I will do so-and-so to you." Then 'Abdullah bin Qais went to a gathering of the Ansar who then said, "None but the youngest of us will give the witness for it." So Abu Said Al-Khudri got up and said, "We used to be instructed thus (by the Prophet)." 'Umar said, "This tradition of the Prophet remained hidden from me. Business in the market kept me busy."

Volume 9, Book 92, Number 452:

Narrated Al-A'raj:

Abu Huraira said, "You people claim that Abu Huraira narrates many narrations of Allah's Apostle. (Anyhow) with Allah will be our appointment. I was a poor man, and used to stick to Allah's Apostle contented with what will fill my stomach, and the Muhajirin (emigrants) used to be busy trading in the markets, and the Ansar used to be busy looking after their properties. One-day I heard Allah's Apostle saying, 'Who will spread his Rida' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over your body), in which case he will never forget anything he had heard from me." So I spread my garment which I was wearing; and by Him Who sent Muhammad with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet)" (See, Hadith No. 119, Vol. 1)

Volume 9, Book 92, Number 453:

Narrated Muhammad bin Al-Munkadir:

I saw Jabir bin 'Abdullah swearing by Allah that Ibn Sayyad was the Dajjal. I said to Jabir, "How can you swear by Allah?" Jabir said, "I have heard 'Umar swearing by Allah regarding this matter in the presence of the Prophet and the Prophet did not disapprove of it."

Volume 9, Book 92, Number 454:

Narrated Abu Huraira:

Allah's Apostle said, "Horses may be used for three purposes: For a man they

may
be a source of reward (in the Hereafter); for another, a means of protection;
and
for another, a source of sin. The man for whom they are a source of reward, is
the
one who keeps them for Allah's Cause and ties them with long ropes and lets
them
graze in a pasture or garden. Whatever those long ropes allow them to eat of
that
pasture or garden, will be written as good deeds for him and if they break
their
ropes and run one or two rounds, then all their footsteps and dung will be
written
as good deeds for him, and if they pass a river and drink from it though he has
had
no intention of watering them, even then, that will be written as good deeds
for him.

So such horses are a source of reward for that man. For the man who keeps
horses for his livelihood in order not to ask others for help or beg his bread,
and at
the same time he does not forget Allah's right of what he earns through them
and of
their backs (that he presents it to be used in Allah's Cause), such horses are
a
shelter for him (from poverty). For the man who keeps them just out of pride
and
for showing off, they are a source of sin." Then Allah's Apostle was asked
about
donkeys. He said, "Allah has not revealed anything to me regarding them except
this comprehensive Verse:

"Then anyone who has done good, equal to the weight of an atom (or a small ant)
shall see it, and any one who has done evil, equal to the weight of an atom (or
a
small ant) shall see it." (99.7-8)

Volume 9, Book 92, Number 455:

Narrated 'Aisha:

A woman asked the Prophet (Hadith 456).

Volume 9, Book 92, Number 456:

Narrated 'Aisha:

A woman asked the Prophet about the periods: How to take a bath after the
periods. He said, "Take a perfumed piece of cloth and clean yourself with it."
She
said, "How shall I clean myself with it, O Allah's Apostle?" The Prophet said,

"Clean yourself" She said again, "How shall I clean myself, O Allah's Apostle?"
The Prophet said, "Clean yourself with it." Then I knew what Allah's Apostle meant. So I pulled her aside and explained it to her.

Volume 9, Book 92, Number 457:

Narrated Ibn 'Abbas:

Um Hufaid bint Al-Harith bin Hazn presented the Prophet with some butter, dried yoghurt (curd milk) and mastigures as a gift. The Prophet then asked for a meal (mastigures etc. to be put) and it was eaten over his table cloth, but the Prophet did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his table cloth nor would he have ordered that (mastigures meat) to be eaten

Volume 9, Book 92, Number 458:

Narrated Jabir bin Abdullah:

The Prophet said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at home." Ibn Wahb said, "Once a plate full of cooked vegetables was brought to the Prophet at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables in contained. He then said, "Bring it near," and so it was brought near to one of his companions who was with him. When the Prophet saw it, he disliked eating it and said (to his companion), "Eat, for I talk in secret to ones whom you do not talk to."

Volume 9, Book 92, Number 459:

Narrated Jubair bin Mutim:

A lady came to Allah's Apostle and she talked to him about something, and he gave her some order. She said, "O Allah's Apostle! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa'd said, "As if she meant the death (of the Prophet)."

Volume 9, Book 92, Number 460:

Narrated Abu Huraira:

The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Apostle said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' "

Volume 9, Book 92, Number 461:

Narrated Ubaidullah:

Ibn 'Abbas said, "Why do you ask the people of the scripture about anything while your Book (Quran) which has been revealed to Allah's Apostle is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

Volume 9, Book 92, Number 462:

Narrated 'Aisha:

After the slanderers had given a forged statement against her, Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but 'Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet mentioned the innocence of 'Aisha. (See Hadith No. 274, Vol. 6)

Volume 9, Book 92, Number 463:

Narrated Aisha:

Allah's Apostle addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The sub-narrator, 'Urwa, said: When 'Aisha was told of the slander, she said, "O Allah's Apostle! Will you allow me

to

go to my parents' home?" He allowed her and sent a slave along with her. An Ansari man said, "Subhanaka! It is not right for us to speak about this.

Subhanaka!

This is a great lie!"

Volume 9, Book 92, Number 464:

Narrated Ata:

I heard Jabir bin 'Abdullah in a gathering saying, "We, the companions of Allah's

Apostle assumed the state of Ihram to perform only Hajj without 'Umra." Jabir added, "The Prophet arrived (at Mecca) on the fourth of Dhul-Hijja. And when we arrived (in Mecca) the Prophet ordered us to finish the state of Ihram, saying, "Finish your Ihram and go to your wives (for sexual relation)." Jabir added, "The

Prophet did not oblige us (to go to our wives) but he only made that legal for us.

Then he heard that we were saying, "When there remains only five days between us and the Day of Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to 'Arafat with our male organs dribbling with

semen?' (Jabir pointed out with his hand illustrating what he was saying).

Allah's

Apostle stood up and said, 'You (People) know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had

not brought the Hadi with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not

have brought the Hadi with me.' So we finished our Ihram and listened to the Prophet and obeyed him." (See Hadith No. 713, Vol. 2)

Volume 9, Book 92, Number 465:

Narrated 'Abdullah Al Muzam:

The Prophet said, "Perform (an optional) prayer before Maghrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do

so," lest the people should take it as a Sunna (tradition). (See Hadith No. 277,

Vol. 2)

Volume 9, Book 92, Number 466:

Narrated Jundab bin 'Abdullah:

Allah's Apostle said, "Recite (and study) the Quran as long as you are in agreement

as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being.)
(See Hadith No 581, Vol. 6)

Volume 9, Book 92, Number 467:

Narrated Jundab bin 'Abdullah:

Allah's Apostle said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then."

Volume 9, Book 92, Number 468:

Narrated Ibn 'Abbas:

When the time of the death of the Prophet approached while there were some men in the house, and among them was 'Umar bin Al-Khattab, the Prophet said, "Come near let me write for you a writing after which you will never go astray."

'Umar said, "The Prophet is seriously ill, and you have the Quran, so Allah's Book

is sufficient for us." The people in the house differed and disputed. Some of them

said, "Come near so that Allah's Apostle may write for you a writing after which

you will not go astray," while some of them said what 'Umar said. When they made

much noise and differed greatly before the Prophet, he said to them, "Go away and

leave me." Ibn 'Abbas used to say, "It was a great disaster that their difference and

noise prevented Allah's Apostle from writing that writing for them.

Translation of Sahih Bukhari, Book 93:

ONENESS, UNIQUENESS OF ALLAH
(TAWHEED)

Volume 9, Book 93, Number 469:

Narrated Ibn Abbas:

When the Prophet sent Muadh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite

them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on

them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

Volume 9, Book 93, Number 470:

Narrated Mu'adh bin Jabal:

The Prophet said, "O Mu'adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet said, "Not to punish them (if they do so)."

Volume 9, Book 93, Number 471:

Narrated Abu Said Al-Khudri:

A man heard another man reciting (in the prayers): 'Say (O Muhammad): "He is Allah, the One." (112.1) And he recited it repeatedly. When it was morning, he went to the Prophet and informed him about that as if he considered that the recitation of that Sura by itself was not enough. Allah's Apostle said, "By Him in Whose Hand my life is, it is equal to one-third of the Quran."

Volume 9, Book 93, Number 472:

Narrated 'Aisha:

The Prophet sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him"

Volume 9, Book 93, Number 473:

Narrated Jarir bin 'Abdullah:

Allah's Apostle said, "Allah will not be merciful to those who are not merciful to mankind."

Volume 9, Book 93, Number 474:

Narrated Usama bin Zaid:

We were with the Prophet when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward."

But she sent the messenger to the Prophet again, swearing that he should come to

her. So the Prophets got up, and so did Sa'd bin 'Ubada and Mu'adh bin Jabal (and went to her). When the child was brought to the Prophet his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet .

became flooded with tears, whereupon Sa'd said to him, "O Allah's Apostle! What is this?" The Prophet said, "This is mercy which Allah has put in the heart of His

slaves, and Allah bestows His mercy only on those of His slaves who are merciful

(to others)." (See Hadith No. 373, Vol. 2)

Volume 9, Book 93, Number 475:

Narrated Abu Musa Al-Ashari:

The Prophet said, "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision .

Volume 9, Book 93, Number 476:

Narrated Ibn Umar:

The Prophet said, "The keys of the unseen are five and none knows them but Allah: (1) None knows what is in the womb, but Allah; (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah."

Volume 9, Book 93, Number 477:

Narrated Masruq:

'Aisha said, "If anyone tells you that Muhammad has seen his Lord, he is a liar, for

Allah says: 'No vision can grasp Him.' (6.103) And if anyone tells you that Muhammad has seen the Unseen, he is a liar, for Allah says: "None has the knowledge of the Unseen but Allah."

Volume 9, Book 93, Number 478:

Narrated 'Abdullah:

We used to pray behind the Prophet and used to say: "As-Salamu 'Al-Allah. The Prophet said, "Allah himself is As-Salam (Name of Allah), so you should say: 'At-Tahiyatu lil-laihi was- sala-watu wat-taiyibatu, as-sallamu 'Alasia aiyuha-n-nabiyyu wa rahrmatu-l-lahi wa barak-atuhu, As-salamu 'alaina wa 'ala 'ibaldi-l-lahi as-salihin. Ashhadu an la ilaha il-lallah, wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu.""

Volume 9, Book 93, Number 479:

Narrated Abu Huraira:

The Prophet said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'" '

Volume 9, Book 93, Number 480:

Narrated Ibn 'Abbas:

The Prophet used to say, "I seek refuge (with YOU) by Your 'Izzat, None has the right to be worshipped but You Who does not die while the Jinns and the human beings die."

Volume 9, Book 93, Number 481:

Narrated Anas:

The Prophet said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honor and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise. "

Volume 9, Book 93, Number 482:

Narrated Ibn 'Abbas:

The Prophet used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the

Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."

Volume 9, Book 93, Number 483:

Narrated Sufyan:

(regarding the above narration) that the Prophet added, "You are the Truth, and Your Word is the Truth."

Volume 9, Book 93, Number 484:

Narrated Abu Musa:

We were with the Prophet on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwata illa billah (There is neither might nor power but with Allah)." He said, to me, "O 'Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise." Or said, "Shall I tell you of it?"

Volume 9, Book 93, Number 485:

Narrated 'Abdullah bin 'Amr:

Abu Bakr As-Siddiq said to the Prophet "O Allah's Apostle! Teach me an invocation with which I may invoke Allah in my prayers." The Prophet said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

Volume 9, Book 93, Number 486:

Narrated 'Aisha:

The Prophet said, "Gabriel called me and said, 'Allah has heard the statement of your people and what they replied to you.'"

Volume 9, Book 93, Number 487:

Narrated Jabir bin Abdullah:

As-Salami: Allah's Apostle used to teach his companions to perform the prayer of Istikhara for each and every matter just as he used to teach them the Suras from the Quran He used to say, "If anyone of you intends to do some thing, he should offer a two rakat prayer other than the compulsory prayers, and after finishing it, he should say: O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know It this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allah! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it." (See Hadith No. 391, Vol. 8)

Volume 9, Book 93, Number 488:

Narrated 'Abdullah:

The Prophet frequently used to swear, "No, by the One Who turns the hearts."

Volume 9, Book 93, Number 489:

Narrated Abu Huraira:

Allah's Apostle said, "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." To count something means to know it by heart.

Volume 9, Book 93, Number 490:

Narrated Abu Huraira:

The Prophet said, "When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabbi wada'tu janbi, wa bika arfa'hu. In amsakta nafsi faghfir laha, wa in arsaltaha fahfazha bima tahfaz bihi 'ibadaka-s-salihin."

Volume 9, Book 93, Number 491:

Narrated Juhaifa:

When the Prophet went to bed, he used to say, "Allhumma bismika ahya wa amut." And when he got Up in the mornings he used to say, "Alhamdu lillahi al-ladhi ahyana ba'da ma amatana wa ilaihi-n-nushur."

Volume 9, Book 93, Number 492:

Narrated Abu Dharr:

When the Prophet went to bed at night, he used to say: "Bismika namutu wa nahya." And when he got up in the morning, he used to say, "Alhamdu lillahi al-ladhi ahyana ba'da ma amatana, wa ilaihi-n-nushur."

Volume 9, Book 93, Number 493:

Narrated Ibn 'Abbas:

Allah's Apostle said, "If anyone of you, when intending to have a sexual relation (sleep) with his wife, says: Bismillah, Allahumma jannibna ash-Shaitan, wa Jannib ash-Shaitana ma razaqtana, Satan would never harm that child, should it be ordained that they will have one. (Because of that sleep)."

Volume 9, Book 93, Number 494:

Narrated 'Adi bin Hatim:

I asked the Prophet, "I send off (for a game) my trained hunting dogs; (what is your verdict concerning the game they hunt?" He said, "If you send off your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a mi'rad (a hunting tool) and it wounds it, you can eat (it)."

Volume 9, Book 93, Number 495:

Narrated 'Aisha:

The people said to the Prophet, "O Allah's Apostle! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah's Name while slaughtering the animals or not." The Prophet said, "You should mention Allah's Name and eat."

Volume 9, Book 93, Number 496:

Narrated Anas:

The Prophet slaughtered two rams as sacrifice and mentioned Allah's Name and said, "Allahu-Akbar" while slaughtering).

Volume 9, Book 93, Number 497:

Narrated Jundab:

That he witnessed the Prophet on the Day of Nahr. The Prophet offered prayer and then delivered a sermon saying, "Whoever slaughtered his sacrifice before offering prayer, should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah's Name while doing so."

Volume 9, Book 93, Number 498:

Narrated Ibn 'Umar:

The Prophet said, "Do not swear by your fathers; and whoever wants to swear should swear by Allah."

Volume 9, Book 93, Number 499:

Narrated Abu Huraira:

Allah's Apostle sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet informed his companions of the death of those (ten men) on the very day they were killed.

Volume 9, Book 93, Number 500:

Narrated 'Abdullah:

The Prophet said, "There is none having a greater sense of Ghira than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does." (See Hadith No. 147, Vol. 7)

Volume 9, Book 93, Number 501:

Narrated Abu Huraira:

The Prophet said, "When Allah created the Creation, He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'"

Volume 9, Book 93, Number 502:

Narrated Abu Huraira:

The Prophet said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

Volume 9, Book 93, Number 503:

Narrated Jabir bin 'Abdullah:

when this Verse:--'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet said, "I take refuge with Your Face." Allah revealed:-- '.or from underneath your feet.' (6.65) The Prophet then said, "I seek refuge with Your Face!" Then Allah revealed:--'...or confuse you in party-strife.' (6.65) Oh that, the Prophet said, "This is easier."

Volume 9, Book 93, Number 504:

Narrated 'Abdullah:

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjal is blind in the right eye and his eye looks like a protruding grape."

Volume 9, Book 93, Number 505:

Narrated Anas:

The Prophet said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, The word 'Kafir' (unbeliever) is written between his two eyes."

Volume 9, Book 93, Number 506:

Narrated Abu Said Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some

females

and intended to have sexual relation with them without impregnating them. So they

asked the Prophet about coitus interruptus. The Prophet said, "It is better that you

should not do it, for Allah has written whom He is going to create till the Day of

Resurrection." Qaza'a said, "I heard Abu Sa'id saying that the Prophet said, 'No

soul is ordained to be created but Allah will create it."

Volume 9, Book 93, Number 507:

Narrated Anas:

The Prophet said, "Allah will gather the believers on the Day of Resurrection in the

same way (as they are gathered in this life), and they will say, 'Let us ask someone

to intercede for us with our Lord that He may relieve us from this place of ours.'

Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede

for us with our Lord so that He may relieve us from this place of ours.' Adam will

say, 'I am not fit for this undertaking' and mention to them the mistakes he had

committed, and add, "But you'd better go to Noah as he was the first Apostle sent

by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not

fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil Ar-Rahman.'

They will go to Abraham who will reply, 'I am not fit for this undertaking,' and

mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the

mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to

Muhammad whose sins of the past and the future had been forgiven (by Allah).' So

they will come to me and I will ask the permission of my Lord, and I will be

permitted (to present myself) before Him. When I see my Lord, I will fall down in
in
(prostration) before Him and He will leave me (in prostration) as long as He
wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak,
for you will be listened to; and ask, for you will be granted (your request);
and
intercede, for your intercession will be accepted.' I will then raise my head
and
praise my Lord with certain praises which He has taught me, and then I will
intercede. Allah will allow me to intercede (for a certain kind of people) and
will fix
a limit whom I will admit into Paradise.

I will come back again, and when I see my Lord (again), I will fall down in
prostration before Him, and He will leave me (in prostration) as long as He
wishes,
and then He will say, 'O Muhammad! Raise your head and speak, for you will be
listened to; and ask, for you will be granted (your request); and intercede,
for your
intercession will be accepted.' I will then praise my Lord with certain praises
which
He has taught me, and then I will intercede. Allah will allow me to intercede
(for a
certain kind of people) and will fix a limit to whom I will admit into
Paradise, I will
return again, and when I see my Lord, I will fall down (in prostration) and He
will
leave me (in prostration) as long as He wishes, and then He will say, 'O
Muhammad! Raise your head and speak, for you will be listened to, and ask, for
you will be granted (your request); and intercede, for your intercession will
be
accepted.' I will then praise my Lord with certain praises which He has taught
me,
and then I will intercede. Allah will allow me to intercede (for a certain kind
of
people) and will fix a limit to whom I will admit into Paradise. I will come
back and
say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'an has
imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'
"

The Prophet added, "There will come out of Hell (Fire) everyone who says: 'La
ilaha illal-lah,' and has in his heart good equal to the weight of a barley
grain. Then
there will come out of Hell (Fire) everyone who says: ' La ilaha illal-lah,'
and has in
his heart good equal to the weight of a wheat grain. Then there will come out
of

Hell (Fire) everyone who says: 'La ilaha illal-lah,' and has in his heart good equal to the weight of an atom (or a smallest ant)."

Volume 9, Book 93, Number 508:

Narrated Abu Huraira:

Allah's Apostle said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (See Hadith No. 206, Vol. 6)

Volume 9, Book 93, Number 509:

Narrated Ibn 'Umar:

Allah's Apostle said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'" Abu Huraira said, "Allah's Apostle said," Allah will grasp the Earth...'

Volume 9, Book 93, Number 510:

Narrated 'Abdullah:

A Jew came to the Prophet and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.'" On that Allah's Apostle smiled till his premolar teeth became visible, and then recited:--

'No just estimate have they made of Allah such as due to him....(39.67)

'Abdullah

added: Allah's Apostle smiled (at the Jew's statement) expressing his wonder and believe in what was said.

Volume 9, Book 93, Number 511:

Narrated 'Abdullah:

A man from the people of the scripture came to the Prophet and said, "O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am

the
King! I am the King!' " I saw the Prophet (after hearing that), smiling till
his
premolar teeth became visible, and he then recited: -- 'No just estimate have
they
made of Allah such as due to him... (39.67)

Volume 9, Book 93, Number 512:

Narrated Al-Mughira:

Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead
him) with the blade of my sword." This news reached Allah's Apostle who then
said, "You people are astonished at Sa'd's Ghira. By Allah, I have more Ghira
than
he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made
unlawful Shameful deeds and sins (illegal sexual intercourse etc.) done in open
and
in secret. And there is none who likes that the people should repent to Him and
beg His pardon than Allah, and for this reason He sent the warners and the
givers
of good news. And there is none who likes to be praised more than Allah does,
and for this reason, Allah promised to grant Paradise (to the doers of good)."
'Abdul Malik said, "No person has more Ghira than Allah."

Volume 9, Book 93, Number 513:

Narrated Sahl bin Sa'd:

The Prophet said to a man, "Have you got anything of the Qur'an?" The man said,
"Yes, such-and-such Sura, and such-and-such Sura," naming the Suras.

Volume 9, Book 93, Number 514:

Narrated 'Imran bin Hussain:

While I was with the Prophet , some people from Bani Tamim came to him. The
Prophet said, "O Bani Tamim! Accept the good news!" They said, "You have
given us the good news; now give us (something)." (After a while) some
Yemenites
entered, and he said to them, "O the people of Yemen! Accept the good news, as
Bani Tamim have refused it. " They said, "We accept it, for we have come to you
to learn the Religion. So we ask you what the beginning of this universe was."
The
Prophet said "There was Allah and nothing else before Him and His Throne was
over the water, and He then created the Heavens and the Earth and wrote
everything in the Book." Then a man came to me and said, 'O Imran! Follow your
she-camel for it has run away!" So I set out seeking it, and behold, it was
beyond
the mirage! By Allah, I wished that it (my she-camel) had gone but that I had
not

left (the gathering). "

Volume 9, Book 93, Number 515:

Narrated Abu Huraira:

The Prophet said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No. 508)

Volume 9, Book 93, Number 516:

Narrated Anas:

Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."

Volume 9, Book 93, Number 517:

Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah married me (to the Prophet in the Heavens."

Volume 9, Book 93, Number 518:

Narrated Abu Huraira:

The Prophet said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'

Volume 9, Book 93, Number 519:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to

admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Apostle! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

Volume 9, Book 93, Number 520:

Narrated Abu Dharr:

I entered the mosque while Allah's Apostle was sitting there. When the sun had set, the Prophet said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet recited, "That: "And the sun runs on its fixed course (for a term decreed)," (36.38) as it is recited by 'Abdullah.

Volume 9, Book 93, Number 521:

Narrated Zaid bin Thabit:

Abu Bakr sent for me, so I collected the Qur'an till I found the last part of Surat-at-Tauba with Abi Khuzaima Al-Ansari and did not find it with anybody else. (The Verses are): -- 'Verily, there has come to you an Apostle (Muhammad) from amongst yourselves..(till the end of Surat Bara'a) (i.e., At-Tauba).' (9.128-129)

Volume 9, Book 93, Number 522:

Narrated Yunus:

(As 521).

Volume 9, Book 93, Number 523:

Narrated Ibn 'Abbas:

The Prophet used to say at the time of difficulty, 'La ilaha il-lallah Al-'Alimul-Halim.

La-ilaha il-lallah Rabul- Arsh-al-Azim, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al-Karim.' (See Hadith No. 356 and 357, Vol. 8)

Volume 9, Book 93, Number 524:

Narrated Abu Said Al-Khudri:

The Prophet said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet said, "I will be the first person to be resurrected and will see Moses holding the Throne."

Volume 9, Book 93, Number 525:

Narrated Abu Huraira:

Allah's Apostle said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' "

Volume 9, Book 93, Number 525y:

Narrated Abu Huraira:

Allah's Apostle said, "If somebody gives in charity something equal to a date from his honestly earned money ----for nothing ascends to Allah except good---- then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain." Abu Huraira said: The Prophet. said, "Nothing ascends to Allah except good."

Volume 9, Book 93, Number 526:

Narrated Ibn Abbas:

Allah's Apostle used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne. (See Hadith No. 357, Vol. 8)

Volume 9, Book 93, Number 527:

Narrated Abu Said Al-Khudri:

When 'Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet distributed it among Al-Aqra' bin Habis Al-Hanzali who belonged to Bani Mujashi,

'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-'Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail At-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and

leaves us!" The Prophet said, "I just wanted to attract and unite their hearts (make

them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?"

A man from the people (present then), who, I think, was Khalid bin Al-Walid, asked for permission to kill him, but the Prophet prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people

who will recite the Quran but it will not go beyond their throats, and they will go

out of Islam as an arrow goes out through the game, and they will kill the Muslims

and leave the idolators. Should I live till they appear, I would kill them as the

Killing of the nation of 'Ad."

Volume 9, Book 93, Number 528:

Narrated Abu Dharr:

I asked the Prophet regarding the Verse:--'And the sun runs on its fixed course for

a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's

Throne."

Volume 9, Book 93, Number 529:

Narrated Jarir:

We were sitting with the Prophet and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and

you will have no trouble in seeing Him, so if you can avoid missing (through sleep

or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (Asr)

you must do so." (See Hadith No. 529, Vol. 1)

Volume 9, Book 93, Number 530:

Narrated Jarir bin 'Abdullah:

The Prophet said, "You will definitely see your Lord with your own eyes."

Volume 9, Book 93, Number 531:

Narrated Jarir:

Allah's Apostle came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."

Volume 9, Book 93, Number 532c:

Narrated 'Ata' bin Yazid Al-Laithi:

On the authority of Abu Huraira: The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" The Prophet said, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Apostle." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Apostle." He said, "So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him.

Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant).

Have you seen As-Sa'dan? " They replied, "Yes, O Allah's Apostle!" He said, "So those hooks look like the thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds,

and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then

order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah.

The

angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by

prostration as Allah has forbidden the Fire to eat the mark of prostration.

They will

come out of the (Hell) Fire, completely burnt and then the water of life will be

poured over them and they will grow under it as does a seed that comes in the mud of the torrent.

Then Allah will finish the judgments among the people, and there will remain one

man facing the (Hell) Fire and he will be the last person among the people of Hell

to enter Paradise. He will say, 'O my Lord! Please turn my face away from the fire

because its air has hurt me and its severe heat has burnt me.' So he will invoke

Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I

grant you that, will you then ask for anything else?' He will reply, 'No, by Your

Power, (Honor) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allah will demand.

So Allah will turn his face away from Hell (Fire). When he will face Paradise and

will see it, he will remain quiet for as long as Allah will wish him to remain quiet,

then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allah will say

to him, 'Didn't you give your promises and covenants that you would never ask for

anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my lord,' and will keep on invoking Allah till

He says to him, 'If I give what you are asking, will you then ask for anything else?'

He will reply, 'No, by Your (Honor) Power, I will not ask for anything else.'

Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O Adam's son! How treacherous you are! '

The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well.'

'Ata' bin Yazid added: Abu Sa'id Al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id Al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, "That is for you and its equal as well."" Abu Sa'id Al-Khudri then said, "I testify that I remember the Prophet saying, 'That is for you, and ten times as much.'"
' Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise."

Volume 9, Book 93, Number 532s:

Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear

sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will

not

be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?"

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like)

a

thorny seed that is wide at one side and narrow at the other and has thorns

with

bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some

others as

quick as lightning, a strong wind, fast horses or she-camels. So some will be safe

without any harm; some will be safe after receiving some scratches, and some will

fall down into Hell (Fire). The last person will cross by being dragged (over the

bridge)." The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see

themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast

with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell)

anyone in whose heart you find faith equal to the weight of one (gold) Dinar.'

Allah

will forbid the Fire to burn the faces of those sinners. They will go to them and find

some of them in Hell (Fire) up to their feet, and some up to the middle of their legs.

So they will take out those whom they will recognize and then they will return, and

Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find

faith equal to the weight of one half Dinar.' They will take out whomever they will

recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in

whose heart you find faith equal to the weight of an atom (or a smallest ant), and so

they will take out all those whom they will recognize." Abu Sa'id said: If you do not

believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but

if
there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

Volume 9, Book 93, Number 532v:

Narrated Anas:

The Prophet said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede far us with our Lord so that He may relieve us from our place.

Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours?

Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so.

He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking'

He will mention his mistake which he had done, i.e., his asking his Lord

without
knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will
go to Abraham who will say, 'I am not fit for this undertaking. He would
mention
three words by which he told a lie, and say (to them). 'Go to Moses, a slave
whom
Allah gave the Torah and spoke to, directly and brought near Him, for
conversation.'

They will go to Moses who will say, 'I am not fit for this undertaking. He will
mention his mistake he made, i.e., killing a person, and will say (to them),
'Go to
Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.'
(Be: And it was.) They will go to Jesus who will say, 'I am not fit for this
undertaking but you'd better go to Muhammad the slave whose past and future
sins
have been forgiven by Allah.' So they will come to me, and I will ask my Lord's
permission to enter His House and then I will be permitted. When I see Him I
will
fall down in prostration before Him, and He will leave me (in prostration) as
long
as He will, and then He will say, 'O Muhammad, lift up your head and speak, for
you will be listened to, and intercede, for your intercession will be accepted,
and
ask (for anything) for it will be granted:' Then I will raise my head and
glorify my
Lord with certain praises which He has taught me. Allah will put a limit for me
(to
intercede for a certain type of people) I will take them out and make them
enter
Paradise." (Qatada said: I heard Anas saying that), the Prophet said, "I will
go out
and take them out of Hell (Fire) and let them enter Paradise, and then I will
return
and ask my Lord for permission to enter His House and I will be permitted.

When I will see Him I will fall down in prostration before Him and He will
leave me
in prostration as long as He will let me (in that state), and then He will say,
'O
Muhammad, raise your head and speak, for you will be listened to, and
intercede,
for your intercession will be accepted, and ask, your request will be granted.'
" The
Prophet added, "So I will raise my head and glorify and praise Him as He has
taught me. Then I will intercede and He will put a limit for me (to intercede
for a
certain type of people). I will take them out and let them enter Paradise."

(Qatada

added: I heard Anas saying that) the Prophet said, 'I will go out and take them out

of Hell (Fire) and let them enter Paradise, and I will return for the third time and

will ask my Lord for permission to enter His house, and I will be allowed to enter.

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will

raise my head and praise Allah as He has taught me and then I will intercede and

He will put a limit for me (to intercede for a certain type of people). I will take

them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the

Prophet said, "So I will go out and take them out of Hell (Fire) and let them enter

Paradise, till none will remain in the Fire except those whom Quran will imprison

(i.e., those who are destined for eternal life in the fire)." The narrator then recited

the Verse:-- "It may be that your Lord will raise you to a Station of Praise and

Glory.' (17.79) The narrator added: This is the Station of Praise and Glory which

Allah has promised to your Prophet.

Volume 9, Book 93, Number 533:

Narrated Anas bin Malik:

Allah's Apostle sent for the Ansar and gathered them in a tent and said to them,

"Be patient till you meet Allah and His Apostle, and I will be on the lake-Tank (Al-Kauthar)."

Volume 9, Book 93, Number 534:

Narrated Ibn 'Abbas:

Whenever the Prophet offered his Tahajjud prayer, he would say, "O Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the One Who looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire

is the
Truth. O Allah! I surrender myself to You, and believe in You, and I put my
trust in
You (solely depend upon). And to You I complain of my opponents and with
Your Evidence I argue. So please forgive the sins which I have done in the past
or
I will do in the future, and also those (sins) which I did in secret or in
public, and
that which You know better than I. None has the right to be worshipped but
You."

Volume 9, Book 93, Number 535:

Narrated 'Adi bin Hatim:

Allah's Apostle said, "There will be none among you but his Lord will speak to
him, and there will be no interpreter between them nor a screen to screen Him."

Volume 9, Book 93, Number 536:

Narrated 'Abdullah bin Qais:

The Prophet said, "(There will be) two Paradises of silver and all the utensils
and
whatever is therein (will be of silver); and two Paradises of gold, and its
utensils
and whatever therein (will be of gold), and there will be nothing to prevent
the
people from seeing their Lord except the Cover of Majesty over His Face in the
Paradise of Eden (eternal bliss)."

Volume 9, Book 93, Number 537:

Narrated 'Abdullah:

The Prophet said, "Whoever takes the property of a Muslim by taking a false
oath,
will meet Allah Who will be angry with him." Then the Prophet recited the
Verse:--
'Verily those who purchase a small gain at the cost of Allah's Covenant and
their
oaths, they shall have no portion in the Hereafter, neither will Allah speak to
them,
nor look at them.' (3.77)

Volume 9, Book 93, Number 538:

Narrated Abu Huraira:

The Prophet said, "(There are) three (types of persons to whom) Allah will
neither
speak to them on the Day of Resurrections, nor look at them (They are):--(1) a
man who takes a false oath that he has been offered for a commodity a price

greater than what he has actually been offered; (2) and a man who takes a false oath after the 'Asr (prayer) in order to grab the property of a Muslim through it; (3)

and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.' "

Volume 9, Book 93, Number 539:

Narrated Abu Bakra:

The Prophet said, "Time has come back to its original state which it had when Allah created the Heavens and the Earth, the year is twelve months, of which four

are sacred; (and out of these four) three are in succession, namely, Dhul-Qa'da,

Dhul-Hijja and Muharram, and (the fourth one) Rajab Mudar which is between Jumad (Ath-Tham) and Sha'ban." The Prophet then asked us, "Which month is this?" We said, "Allah and His Apostle know (it) better." He kept quiet so long that

we thought he might call it by another name. Then he said, "Isn't it Dhul-Hijja?" We

said, "Yes." He asked "What town is this?" We said, "Allah and His Apostle know (it) better.' Then he kept quiet so long that we thought he might call it by another

name. He then said, "Isn't it the (forbidden) town (Mecca)?" We said, "Yes." He asked, "What is the day today?" We said, "Allah and His Apostle know (it) better.

Then he kept quiet so long that we thought that he might call it by another name.

Then he said, "Isn't it the Day of An-Nahr (slaughtering of sacrifices)?" We said,

"Yes." Then he said, "Your blood (lives), your properties," (the sub narrator Muhammad, said: I think he also said): ".and your honor) are as sacred to one another like the sanctity of this Day of yours, in this town of yours, in this month of yours.

You shall meet your Lord and He will ask you about your deeds. Beware! Don't go astray after me by striking the necks of one another. Lo! It is incumbent upon

those who are present to inform it to those who are absent for perhaps the informed one might comprehend it (understand it) better than some of the present

audience." Whenever the sub-narrator Muhammad mentioned that statement, he would say, "The Prophet said the truth.") And then the Prophet added, "No doubt!

Haven't I conveyed Allah's Message to you! No doubt! Haven't I conveyed Allah's Message to you?"

Volume 9, Book 93, Number 540:

Narrated Usama:

A son of one of the daughters of the Prophet was dying, so she sent a person to call the Prophet. He sent (her a message), "What ever Allah takes is for Him, and whatever He gives is for Him, and everything has a limited fixed term (in this world) so she should be patient and hope for Allah's reward." She then sent for him again, swearing that he should come. Allah's Apostle got up, and so did Mu'adh bin Jabal, Ubai bin Ka'b and 'Ubada bin As-Samit. When he entered (the house), they gave the child to Allah's Apostle while its breath was disturbed in his chest. (The sub-narrator said: I think he said, "...as if it was a water skin.") Allah's Apostle started weeping whereupon Sa'd bin 'Ubada said, "Do you weep?" The Prophet said, "Allah is merciful only to those of His slaves who are merciful (to others)."

Volume 9, Book 93, Number 541:

Narrated Abu Huraira:

The Prophet said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!) .

Volume 9, Book 93, Number 542:

Narrated Anas:

The Prophet said, "Some people who will be scorched by Hell (Fire) as a

punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyin' (the people of Hell)."

Volume 9, Book 93, Number 543:

Narrated 'Abdullah:

A Jewish Rabbi came to Allah's Apostle and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers

on one finger, and the rest of the creation on one finger, and then will say, pointing

out with His Hand, 'I am the King.' "On that Allah's Apostle smiled and said, "No

just estimate have they made of Allah such as due to Him. (39.67)

Volume 9, Book 93, Number 544:

Narrated Ibn 'Abbas:

Once I stayed overnight at the house of (my aunt) Maimuna while the Prophet was

with her, to see how was the night prayer of Allah's Apostle Allah's Apostle talked

to his wife for a while and then slept. When it was the last third of the night (or part

of it), the Prophet got up and looked towards the sky and recited the Verse:-- 'Verily! In the creation of the Heavens and the Earth....there are indeed signs for

the men of understanding.' (3.190)

Then He got up and performed the ablution, brushed his teeth and offered eleven Rakat. Then Bilal pronounced the Adhan whereupon the Prophet offered a two-Rak'at (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational prayer).

Volume 9, Book 93, Number 545:

Narrated Abu Huraira:

Allah's Apostle said, "When Allah created the creations, He wrote with Him on His

Throne: 'My Mercy has preceded My Anger.'"

Volume 9, Book 93, Number 546:

Narrated 'Abdullah bin Mas'ud:

Allah's Apostle the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a

piece
of flesh for a similar period. Then an angel is sent to him (by Allah) and the
angel is
allowed (ordered) to write four things; his livelihood, his (date of) death,
his deeds,
and whether he will be a wretched one or a blessed one (in the Hereafter) and
then
the soul is breathed into him. So one of you may do (good) deeds characteristic
of
the people of Paradise so much that there is nothing except a cubit between him
and Paradise but then what has been written for him decides his behavior and he
starts doing (evil) deeds characteristic of the people of Hell (Fire) and
(ultimately)
enters Hell (Fire); and one of you may do (evil) deeds characteristic of the
people
of Hell (Fire) so much so that there is nothing except a cubit between him and
Hell
(Fire), then what has been written for him decides his behavior and he starts
doing
(good) deeds characteristic of the people of Paradise and ultimately) enters
Paradise." (See Hadith No. 430, Vol. 4)

Volume 9, Book 93, Number 547:

Narrated Ibn 'Abbas:

The Prophet said, "O Gabriel, what prevents you. from visiting us more often
than
you do?" Then this Verse was revealed:--'And we angels descend not but by
Command of your Lord. To Him belongs what is before us and what is behind us..' (19.64) So this was the answer to Muhammad.

Volume 9, Book 93, Number 548:

Narrated 'Abdullah:

While I was walking with Allah's Apostle in one of the fields of Medina and he
was
walking leaning on a stick, he passed a group of Jews. Some of them said to the
others, "Ask him (the Prophet) about the spirit." Others said, "Do not ask
him." But
they asked him and he stood leaning on the stick and I was standing behind him
and I thought that he was being divinely inspired. Then he said, "They ask you
concerning the spirit say: The spirit, its knowledge is with My Lord. And of
knowledge you (O men!) have been given only a little." ...(17.85) On that some
of
the Jews said to the others, "Didn't we tell you not to ask?"

Volume 9, Book 93, Number 549:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No. 555).

Volume 9, Book 93, Number 550:

Narrated Abu Musa:

A man came to the Prophet and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" The Prophet said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol. 4)

Volume 9, Book 93, Number 551:

Narrated Al-Mughira bin Shu'ba:

I heard the Prophet saying, "Some people from my followers will continue to be victorious over others till Allah's Order (The Hour) is established." (See Hadith No. 414)

Volume 9, Book 93, Number 552:

Narrated Muawiya:

I heard the Prophet saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state."

Volume 9, Book 93, Number 553:

Narrated Ibn 'Abbas:

The Prophet stood before Musailama (the liar) who was sitting with his companions then, and said to him, "If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you! "

Volume 9, Book 93, Number 554:

Narrated Ibn Mas'ud:

While I was walking in company with the Prophet in one of the fields of Medina, the Prophet was reclining on a palm leaf stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, "Ask him about the spirit." The others said, "Do not ask him, lest he would say something that you hate." Some of them said, "We will ask him." So a man from among them stood up and said, 'O Abal-Qasim! What is the spirit?' The Prophet kept quiet and I knew that he was being divinely inspired. Then he said: "They ask you concerning the Spirit, Say: The Spirit; its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little." (17.85)

Volume 9, Book 93, Number 555:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

Volume 9, Book 93, Number 556:

Narrated Anas:

Allah's Apostle said, "Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: 'If You wish, give me...!' for none can compel Allah to do something against His Will."

Volume 9, Book 93, Number 557:

Narrated 'Ali bin Abi Talib:

That one night Allah's Apostle visited him and Fatima, the daughter of Allah's Apostle and said to them, "Won 't you offer (night) prayer?.. 'Ali added: I said, "O Allah's Apostle! Our souls are in the Hand of Allah and when He Wishes to bring us to life, He does." Then Allah's Apostle went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying, 'But man is, more quarrelsome than anything.' (18.54)

Volume 9, Book 93, Number 558:

Narrated Abu Huraira:

Allah's Apostle said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and

when the wind becomes still, it stand straight. Such is the similitude of the believer:

He is disturbed by calamities (but is like the fresh plant he regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains hard and straight till Allah cuts it down when He will." (See Hadith No. 546 and 547, Vol. 7).

Volume 9, Book 93, Number 559:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the 'Asr prayer and sunset. The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labor, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the 'Asr prayer, and then they were worn out and were given (for their labor), one Qirat each. Then you people were given the Quran and you acted upon it till sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord! These people have done a little labor (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favor which I bestow on whom I wish.' "

Volume 9, Book 93, Number 560:

Narrated 'Ubada bin As-Samit:

I, along with a group of people, gave the pledge of allegiance to Allah's Apostle. He said, "I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do good. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish

him if He will or excuse Him, if He will."

Volume 9, Book 93, Number 561:

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Volume 9, Book 93, Number 562:

Narrated Ibn 'Abbas:

Allah's Apostle entered upon a sick bedouin in whom he went to visit and said to him, "Don't worry, Tahur (i.e., your illness will be a means of cleansing of your sins), if Allah Will." The bedouin said, "Tahur! No, but it is a fever that is burning in the body of an old man and it will make him visit his grave." The Prophet said, "Then it is so."

Volume 9, Book 93, Number 563:

Narrated Abu Qatada:

When the people slept till so late that they did not offer the (morning) prayer, the Prophet said, "Allah captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white, then the Prophet got up and offered the prayer.

Volume 9, Book 93, Number 564:

Narrated Abu Huraira:

"A man from the Muslims and a man from the Jews quarrelled, and the Muslim said, "By Him Who gave superiority to Muhammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!" On that the

Muslim lifted his hand and slapped the Jew. The Jew went to Allah's Apostle and informed him of all that had happened between him and the Muslim. The Prophet said, "Do not give me superiority over Moses, for the people will fall unconscious

on the Day of Resurrection, I will be the first to regain consciousness and behold,

Moses will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allah (from falling unconscious)." (See Hadith No. 524, Vol. 8)

Volume 9, Book 93, Number 565:

Narrated Anas bin Malik:

Allah's Apostle said, "Ad-Dajjal will come to Medina and find the angels guarding it. If Allah will, neither Ad-Dajjal nor plague will be able to come near it."

Volume 9, Book 93, Number 566:

Narrated Abu Huraira:

Allah's Apostle said, "For every Prophet there is one invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection."

Volume 9, Book 93, Number 567:

Narrated Abu Huraira:

Allah's Apostle said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Quhafa (Abu Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing----may Allah forgive him! Then 'Umar took the bucket which turned into something like a big drum. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there. (See Hadith No. 16, Vol. 5)

Volume 9, Book 93, Number 568:

Narrated Abu Musa:

Whenever a beggar or a person in need of something came to the Prophet, he used to say (to his companions), "Intercede (for him) and you will be rewarded for that, and Allah will fulfill what He will through His Apostle's tongue."

Volume 9, Book 93, Number 569:

Narrated Abu Huraira:

The Prophet said, "None of you should say: 'O Allah! Forgive me if You wish,' or
or
'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything)."

Volume 9, Book 93, Number 570:

Narrated Ibn 'Abbas:

That he differed with Al-Hurr bin Qais bin Hisn Al-Fazari about the companion of Moses, (i.e., whether he was Kha,dir or not). Ubai bin Ka'b Al-Ansari passed by them and Ibn 'Abbas called him saying, 'My friend (Hur) and I have differed about Moses' Companion whom Moses asked the way to meet. Did you hear Allah's Apostle mentioning anything about him?' Ubai said, "Yes, I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know Someone who is more learned than you (Moses)?' Moses said, 'No.' So Allah sent the Divine inspiration to Moses:--

'Yes, Our Slave Khadir is more learned than you' Moses asked Allah how to meet him (Khadir) So Allah made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget to tell you (about) the fish. None but Satan made me forget to tell you about it' (18.63) Moses said:

'That is what we have been seeking." Sa they went back retracing their footsteps. (18.64). So they both found Kadir (there) and then happened what Allah mentioned about them (in the Quran)!' (See 18.60-82)

Volume 9, Book 93, Number 571:

Narrated Abu Huraira:

Allah's Apostle said, "If Allah will, tomorrow we will encamp in Khaif Bani Kinana, the place where the pagans took the oath of Kufr (disbelief) against the Prophet.

He meant Al-Muhassab. (See Hadith No. 659, Vol. 2)

Volume 9, Book 93, Number 572:

Narrated 'Abdullah bin 'Umar:

The Prophet besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled.

Volume 9, Book 93, Number 573:

Narrated Abu Huraira:

The Prophet said, "When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply, '(He has said) the Truth. And He is the Most High, The Great. " (34.23)

Volume 9, Book 93, Number 574:

Narrated Abu Huraira :

Allah's Apostle said, "Allah never listens to anything as He listens to the Prophet reciting Quran in a pleasant sweet sounding voice." A companion of Abu Huraira said, "He means, reciting the Quran aloud."

Volume 9, Book 93, Number 575:

Narrated Abu Said Al-Khudri:

The Prophet said, "Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa'daik!' Then a loud Voice will be heard (Saying) 'Allah Commands you to take out the mission of the Hell Fire from your offspring.' "

Volume 9, Book 93, Number 576:

Narrated 'Aisha:

I never felt so jealous of any woman as I felt of Khadija, for Allah ordered him (the Prophet) to give Khadija the glad tidings of a palace in Paradise (for her).

Volume 9, Book 93, Number 577:

Narrated Abu Huraira:

Allah's Apostle said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol. 8)

Volume 9, Book 93, Number 578:

Narrated Abu Huraira:

Allah's Apostle said, "There are angels coming to you in succession at night, and others during the day, and they all gather at the time of 'Asr and Fajr prayers. Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them though He perfectly knows their affairs. 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying.' "

Volume 9, Book 93, Number 579:

Narrated Abu Dharr:

The Prophet said, Gabriel came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, and even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, and even if he Committed illegal sexual intercourse."

Volume 9, Book 93, Number 580:

Narrated Al-Bara' bin 'Azib:

Allah's Apostle said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allah! I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake alive in the morning then you will receive the reward." (See Hadith No. 323, Vol. 8)

Volume 9, Book 93, Number 581:

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them."

Volume 9, Book 93, Number 582:

Narrated Ibn 'Abbas:

(regarding the Verse):-- 'Neither say your prayer aloud, nor say it in a low tone.'

(17.110) This Verse was revealed while Allah's Apostle was hiding himself in Mecca, and when he raised his voice while reciting the Qur'an, the pagans would hear him and abuse the Qur'an and its Revealer and to the one who brought it.

So

Allah said:--

'Neither say your prayer aloud, nor say it in a low tone.' (17.110) That is,

'Do not

say your prayer so loudly that the pagans can hear you, nor say it in such a low

tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, but do not relate the Qur'an loudly, so that they may learn it from you.

Volume 9, Book 93, Number 583:

Narrated Abu Huraira:

The Prophet said, "Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.' "

(See Hadith No. 351, Vol. 6)

Volume 9, Book 93, Number 584:

Narrated Abu Huraira:

The Prophet said, "Allah said: The Fast is for Me and I will give the reward for it,

as he (the one who observes the fast) leaves his sexual desire, food and drink for

My Sake. Fasting is a screen (from Hell) and there are two pleasures for a fasting

person, one at the time of breaking his fast, and the other at the time when he will

meet his Lord. And the smell of the mouth of a fasting person is better in Allah's

Sight than the smell of musk." (See Hadith No. 128, Vol. 3).

Volume 9, Book 93, Number 585:

Narrated Abu Huraira:

The Prophet said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings

Volume 9, Book 93, Number 586:

Narrated Abu Huraira:

Allah's Apostle said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. " (See Hadith No. 246, Vol. 2)

Volume 9, Book 93, Number 587:

Narrated Abu Huraira:

Allah's Apostle said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Hadith said: Allah said (to man), 'Spend (in charity), for then I will compensate you (generously).'

Volume 9, Book 93, Number 588:

Narrated Abu Huraira:

The Prophet said that Gabriel said, "Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab wherein there will be neither any noise nor any fatigue (trouble)." (See Hadith No. 168, Vol. 5)

Volume 9, Book 93, Number 589:

Narrated Abu Huraira:

the Prophet said, "Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' "

Volume 9, Book 93, Number 590:

Narrated Ibn Abbas:

Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth.

And all the Praises are for You; You are the Keeper of the Heavens and the Earth.

All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and

Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth.

O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is

You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329, Vol. 8)

Volume 9, Book 93, Number 591:

Narrated 'Urwa bin Az-Zubair:

Sa'id bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah regarding the narrating of the forged statement against 'Aisha, the wife of the Prophet, when the slanderers said what they said and Allah revealed her innocence. 'Aisha said, "But by Allah, I did not think that Allah, (to confirm my innocence), would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Inspiration revealed for recitation, but I hoped that Allah's Apostle might have a dream in which Allah would reveal my innocence. So Allah revealed:-- 'Verily! Those who spread the slander are a gang among you...' (The ten Verses in Surat-an-Nur) (24.11-20)

Volume 9, Book 93, Number 592:

Narrated Abu Huraira:

Allah's Apostle said, "Allah says, "If My slave intends to do a bad deed then (O

Angels) do not write it unless he does it; if he does it, then write it as it is, but if he

refrains from doing it for My Sake, then write it as a good deed (in his account).

(On the other hand) if he intends to go a good deed, but does not do it, then write

a good deed (in his account), and if he does it, then write it for him (in his account)
as ten good deeds up to seven-hundred times.' "

Volume 9, Book 93, Number 593:

Narrated Abu Huraira:

Allah's Apostle said, "Allah created the creation, and when He finished from His
creation the Rahm (womb) got up, and Allah said (to it). "Stop! What do you want? It said; "At this place I seek refuge with You from all those who sever me
(i.e. sever the ties of Kinship.)" Allah said: "Would you be pleased that I will keep
good relation with the one who will keep good relation with you, and I will sever
the relation with the one who will sever the relation with you. It said: 'Yes, 'O my
Lord.' Allah said (to it), 'That is for you." And then Abu Huraira recited the Verse:-- "Would you then if you were given the authority, do mischief in the land,
and sever your ties of kinship." (47.22)

Volume 9, Book 93, Number 594:

Narrated Zaid bin Khalid:

It rained (because of the Prophet's invocation for rain) and the Prophet said, "Allah
said, 'Some of My slaves have become disbelievers in Me, and some others, believers in Me.'"

Volume 9, Book 93, Number 595:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'If My slaves loves the meeting with Me, I too
love the meeting with him; and if he dislikes the meeting with Me, I too dislike the
meeting with him.' " (See Hadith No. 514, Vol. 8)

Volume 9, Book 93, Number 596:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am
able to do for him what he thinks I can do for him). (See Hadith No. 502)

Volume 9, Book 93, Number 597:

Narrated Abu Huraira:

Allah's Apostle said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well).' So Allah forgave him."

Volume 9, Book 93, Number 598:

Narrated Abu Huraira:

I heard the Prophet saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without Committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes."

Volume 9, Book 93, Number 599:

Narrated Abu Said:

The Prophet mentioned a man from the people of the past or those who preceded you. The Prophet said a sentence meaning: Allah had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allah, and if Allah should get hold of him He would punish him.' "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet added, "Then by Allah, he took a firm promise from his children to do so, and they did so. (They burnt him after his death)

and
threw his ashes on a windy day. Then Allah commanded to his ashes. "Be," and
behold! He became a man standing! Allah said, "O My slave! What made you do
what you did?" He replied, "For fear of You." Nothing saved him then but
Allah's
Mercy (So Allah forgave him).

Volume 9, Book 93, Number 600:

Narrated Anas:

I heard the Prophet saying, "On the Day of Resurrection I will intercede and
say,
"O my Lord! Admit into Paradise (even) those who have faith equal to a mustard
seed in their hearts." Such people will enter Paradise, and then I will say, 'O
(Allah)
admit into Paradise (even) those who have the least amount of faith in their
hearts."
Anas then said: As if I were just now looking at the fingers of Allah's
Apostle.

Volume 9, Book 93, Number 601:

Narrated Ma'bad bin Hilal Al'Anzi:

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we
went in company with Thabit Al-Bunnani so that he might ask him about the
Hadith
of Intercession on our behalf. Behold, Anas was in his palace, and our arrival
coincided with his Duha prayer. We asked permission to enter and he admitted us
while he was sitting on his bed. We said to Thabit, "Do not ask him about
anything
else first but the Hadith of Intercession." He said, "O Abu Hamza! There are
your
brethren from Basra coming to ask you about the Hadith of Intercession." Anas
then said, "Muhammad talked to us saying, 'On the Day of Resurrection the
people
will surge with each other like waves, and then they will come to Adam and say,
'Please intercede for us with your Lord.' He will say, 'I am not fit for that
but you'd
better go to Abraham as he is the Khalil of the Beneficent.' They will go to
Abraham and he will say, 'I am not fit for that, but you'd better go to Moses
as he
is the one to whom Allah spoke directly.' So they will go to Moses and he will
say,
'I am not fit for that, but you'd better go to Jesus as he is a soul created by
Allah
and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am
not fit
for that, but you'd better go to Muhammad.'

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so."

When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or

if

he did not like to let you depend on what he might have said." We said, "O Abu Said ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it.

Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him me the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.' "

Volume 9, Book 93, Number 602:

Narrated 'Abdullah:

Allah's Apostle said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allah will say (to him), 'Ten times of the world is for you.' "

Volume 9, Book 93, Number 603:

Narrated 'Adi bin Hatim:

Allah's Apostle said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A'mash said: 'Amr bin Murra said, Khaithama narrated the same and added, '...even with a good word.' "

Volume 9, Book 93, Number 604:

Narrated 'Abdullah:

A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say. 'I am the King! I am the King!'" I saw the Prophet smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet recited: 'No just estimate have they made of Allah such as due to Him (up to)...; High is He above the partners they attribute to Him.' (39.67)

Volume 9, Book 93, Number 605:

Narrated Safwan bin Muhriz:

A man asked Ibn 'Umar, "What have you heard from Allah's Apostle regarding An-Najwa?" He said, "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today.' "

Volume 9, Book 93, Number 606:

Narrated Abu Huraira:

The Prophet said, "Adam and Moses debated with each other and Moses said, 'You are Adam who turned out your offspring from Paradise.' Adam said, "You are Moses whom Allah chose for His Message and for His direct talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Adam overcame Moses."

Volume 9, Book 93, Number 607:

Narrated Anas:

Allah's Apostle said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Adam and say, 'You are Adam, the father of mankind, and Allah created you with His Own Hands

and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.'

Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.' "

Volume 9, Book 93, Number 608:

Narrated Anas bin Malik:

The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dreamy while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best

of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e.

after The Divine Inspiration was revealed to him. (Fateh-Al-Bari Page 258, Vol. 17) and he saw them, his eyes were asleep but his heart was not---and so is the

case with the prophets: their eyes sleep while their hearts do not sleep. So those

angels did not talk to him till they carried him and placed him beside the well of

Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all

the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray

containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He

then ascended with him to the heaven of the world and knocked on one of its doors.

The dwellers of the Heaven asked, 'Who is it?' He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes" They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet on earth unless Allah informed them. The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O

Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates."

Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?"

Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel".

They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said.

Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heavens another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me."

But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night."

Then the Prophet descended till he met Moses, and then Moses stopped him and asked, "O Muhammad ! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was

in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers.

Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden."

The Prophet turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added,

"Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)."

The Prophet returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward."

Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Apostle said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet then woke while he was in the Sacred Mosque (at Mecca).

Volume 9, Book 93, Number 609:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa'daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I

bestow My Pleasure on you and will never be angry with you after that.' "

Volume 9, Book 93, Number 610:

Narrated Abu Huraira:

Once the Prophet was preaching while a bedouin was sitting there. The Prophet said, "A man from among the people of Paradise will request Allah to allow him to

cultivate the land Allah will say to him, 'Haven't you got whatever you desire?' He

will reply, 'yes, but I like to cultivate the land (Allah will permit him and) he will

sow the seeds, and within seconds the plants will grow and ripen and (the yield)

will be harvested and piled in heaps like mountains. On that Allah will say (to him),

"Take, here you are, O son of Adam, for nothing satisfies you.' "On that the bedouin said, "O Allah's Apostle! Such man must be either from Quraish or from Ansar, for they are farmers while we are not." On that Allah's Apostle smiled .

Volume 9, Book 93, Number 611:

Narrated 'Abdullah:

I asked Allah's Apostle "What is the biggest sin in the sight of Allah?" He said, "To

set up rivals unto Allah though He alone created you." I said, "In fact, that is a

tremendous sin," and added, "What next?" He said, "To kill your son being afraid

that he may share your food with you." I further asked, "What next?" He said, "To

commit illegal sexual intercourse with the wife of your neighbor."

Volume 9, Book 93, Number 612:

Narrated 'Abdullah:

Two person of Bani Thaqif and one from Quarish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka'ba. One of them said, "Did you see that Allah hears what we say? " The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy

quietness (softly)." The third fellow said, "If He hears when we speak aloud, then

He surely hears us if we speak in stealthy quietness (softly)." So Allah revealed the

Verse:--

'And you have not been screening against yourselves, lest your ears, and your eyes

and your skins should testify against you..." (41.22)

Volume 9, Book 93, Number 613:

Narrated 'Ikrima:

Ibn 'Abbas said, "How can you ask the people of the Scriptures about their Books while you have Allah's Book (the Qur'an) which is the most recent of the Books revealed by Allah, and you read it in its pure undistorted form?"

Volume 9, Book 93, Number 614:

Narrated 'Ubaidullah bin 'Abdullah:

'Abdullah bin 'Abbas said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allah has revealed to your Prophet contains the most recent news from Allah and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allah's Books and distorted it and wrote something with their own hands and said, 'This is from Allah, so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allah, we have never seen a man from them asking you about that (the Book Al-Qur'an) which has been revealed to you.

Volume 9, Book 93, Number 615:

Narrated Musa bin Abi 'Aisha:

Sa'id bin Jubair reported from Ibn 'Abbas (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qur'an) to make haste therewith) . He said, "The Prophet used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips.' Ibn 'Abbas said (to Sa'id), "I move them (my lips) as Allah's Apostle used to move his lips." And Said said (to me), "I move my lips as I saw Ibn 'Abbas moving his lips," and then he moved his lips. So Allah revealed:--

'(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it).' (75.16-17) But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital.'

(75.18) This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allah's Apostle used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet would recite the Qur'an as Gabriel had recited it to him."

Volume 9, Book 93, Number 616:

Narrated Ibn 'Abbas:

regarding the explanation of the Verse:-- '(O Muhammad!) Neither say your prayer aloud, nor say it in a low tone.' (17.110) This Verse was revealed while Allah's Apostle was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Quran" nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

Volume 9, Book 93, Number 617:

Narrated 'Aisha:

The Verse:-- '(O Muhammad!) Neither say your prayer aloud nor say it in a low tone.' (17.110) was revealed in connection with the invocations.

Volume 9, Book 93, Number 618:

Narrated Abu Salama:

Abu Huraira said, "Allah's Apostle said, 'Whoever does not recite Qur'an in a nice voice is not from us,' and others said extra," (that means) to recite it aloud."

Volume 9, Book 93, Number 619:

Narrated Abu Huraira:

Allah's Apostle said, "Not to wish to be the like of except the like of two men: a man whom Allah has given the Qur'an and he recites it during the hours of the night and the hours of the day, in which case one may say, "If I were given the same as

this man has been given, I would do the same as he is doing.' The other is a man whom Allah has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing.'

Volume 9, Book 93, Number 620:

Narrated Salim's father:

The Prophet said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Quran and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day."

Volume 9, Book 93, Number 621:

Narrated Al-Mughira:

Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

Volume 9, Book 93, Number 622:

Narrated 'Aisha:

Whoever tells you that the Prophet concealed something of the Divine Inspiration, do not believe him, for Allah said: 'O Apostle Muhammad! Proclaim (the Message) which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message.' (5.67)

Volume 9, Book 93, Number 623:

Narrated 'Abdullah:

A man said, "O Allah's Apostle! Which sin is the biggest in Allah's Sight?" The Prophet said, "To set up rivals unto Allah though He Alone created you." That man said, "What is next?" The Prophet said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." Then Allah revealed in confirmation of that: "And those who invoke not with Allah any other god, nor kill such life as Allah has made sacred except for just cause, nor commit illegal

sexual

intercourse and whoever does this shall receive the punishment..... (25.68)

Volume 9, Book 93, Number 624:

Narrated Ibn 'Umar:

Allah's Apostle said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between 'Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till 'Asr Prayer and then they were unable to carry on, so they were given (a reward equal to) one Qirat each. Then you were given the Qur'an and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will.' "

Volume 9, Book 93, Number 625:

Narrated Ibn Mas'ud:

A man asked the Prophet "What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."

Volume 9, Book 93, Number 626:

Narrated Al-Hasan:

'Amr bin Taghlib said, "Some property was given to the Prophet and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet said, 'I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent

present in their hearts, and leave other people because of the content and goodness Allah has bestowed on them, and one of them is 'Amr bin Taghlib." 'Amr bin Taghlib said, "The sentence which Allah's Apostle said in my favor is dearer to me than the possession of nice red camels."

Volume 9, Book 93, Number 627:

Narrated Anas:

The Prophet said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.' "

Volume 9, Book 93, Number 628:

Narrated Abu Huraira:

Perhaps the Prophet mentioned the following (as Allah's Saying): "If My slave comes nearer to Me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit; I go nearer to him for the span of outstretched arms. (See Hadith No. 502)

Volume 9, Book 93, Number 629:

Narrated Abu Huraira:

The Prophet said that your Lord said, "Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk." (See Hadith No. 584)

Volume 9, Book 93, Number 630:

Narrated Ibn 'Abbas:

The Prophet said that his Lord said: "It does not befit a slave that he should say that he is better than Jonah (Yunus) bin Matta.

Volume 9, Book 93, Number 631:

Narrated Shu'ba:

Mu'awiya bin Qurra reported that 'Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Apostle on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating

and pleasant voice. Then Mu'awiya recited as 'Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A, A."

Volume 9, Book 93, Number 632:

Narrated Abu Huraira:

The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allah's Apostle said, "Do not believe the people of the Scripture, and do not disbelieve them, but say, 'We believe in Allah and whatever has been revealed...'" (3.84)

Volume 9, Book 93, Number 633:

Narrated Ibn 'Umar:

A Jew and Jewess were brought to the Prophet on a charge of committing an illegal sexual intercourse. The Prophet asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones. (See Hadith No. 809, Vol. 8)

Volume 9, Book 93, Number 634:

Narrated Abu Huraira:

that he heard the Prophet saying, "Allah does not listen to anything as He listens to the recitation of the Quran by a Prophet who recites it in attractive audible sweet sounding voice."

Volume 9, Book 93, Number 635:

Narrated 'Aisha:

(when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favor a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited. So Allah revealed the ten Verses (of Surat-an-Nur). 'Those who brought a false charge.....' (24.11-20)

Volume 9, Book 93, Number 636:

Narrated Al-Bara':

I heard the Prophet reciting Surat at-Tin waz Zaitun (By the Fig and the Olive) in the 'Isha' prayer and I have never heard anybody with a better voice or recitation than his.

Volume 9, Book 93, Number 637:

Narrated Ibn 'Abbas:

The Prophet was hiding himself in Mecca and used to recite the (Qur'an) in a loud voice. When the pagans heard him they would abuse the Qur'an and the one who brought it, so Allah said to His Prophet: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110)

Volume 9, Book 93, Number 638:

Narrated 'Abdullah bin 'Abdur-Rahman:

that Abu Sa'id Al-Khudri said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the Adhan, raise your voice, for no Jinn, human being or any other things hear the Mu'adh-dhin's voice but will be a witness for him on the Day of Resurrection." Abu Sa'id added, "I heard this from Allah's Apostle."

Volume 9, Book 93, Number 639:

Narrated 'Aisha:

The Prophet used to recite the Quran with his head in my lap while I used to be in my periods (having menses).

Volume 9, Book 93, Number 640:

Narrated 'Umar bin Al-Khattab:

I heard Hisham bin Hakim reciting Surat-al-Furqan during the lifetime of Allah's Apostle, I listened to his recitation and noticed that he was reciting in a way that Allah's Apostle had not taught me. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Apostle taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Apostle and said (to the Prophet), " I have heard this man reciting Surat-al-Furqan in a way that you have not taught me." The Prophet said: "(O 'Umar) release him! Recite, O Hisham." Hisham recited in the way I heard him reciting. Allah's Apostle said, "It was revealed like this." Then Allah's Apostle said, "Recite, O 'Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Quran has been revealed to be recited in seven different ways, so recite of it whichever is easy for you ." (See Hadith No. 514, Vol. 6)

Volume 9, Book 93, Number 641:

Narrated 'Imran:

I said, "O Allah's Apostle! Why should a doer (people) try to do good deeds?' The Prophet said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.'

Volume 9, Book 93, Number 642:

Narrated 'Ali:

While the Prophet was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise." They (the people) said, "Shall we not depend upon that (and give up doing any deeds)?' He said, " Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he

has been created ." (And then the Prophet recited the Verse):-- 'As for him who gives (in charity) and keeps his duty to Allah...' (92.5)

Volume 9, Book 93, Number 643:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Before Allah created the creations, He wrote a Book (wherein He has written): My Mercy has preceded my Anger." and that (Book) is written with Him over the Throne."

Volume 9, Book 93, Number 644:

Narrated Zahdam:

There were good relations and brotherhood between this tribe of Jurm and the Ash'ariyyin. Once, while we were sitting with Abu Musa Al-Ash'ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet with a few men from Ash'ariyyin and we asked him for mounts. The Prophet said, By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash'ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Apostle took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Apostle forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath.' "

Volume 9, Book 93, Number 645:

Narrated Ibn 'Abbas:

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform

our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Volume 9, Book 93, Number 646:

Narrated Aisha:

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created.' "

Volume 9, Book 93, Number 647:

Narrated Ibn 'Umar:

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' "

Volume 9, Book 93, Number 648:

Narrated Abu Huraira:

I heard the Prophet saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.' "

Volume 9, Book 93, Number 649:

Narrated Abu Musa:

The Prophet said, 'The example of a believer who recites the Qur'an is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Quran is like a date which has a good taste but no smell. And the example of an impious person who recites the Qur'an is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Quran is that of a colocynth which is

bitter
in taste and has no smell."

Volume 9, Book 93, Number 650:

Narrated 'Aisha:

Some people asked the Prophet regarding the soothsayers. He said, "They are nothing." They said, "O Allah's Apostle! Some of their talks come true." The Prophet said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller)

with a sound like the cackling of a hen. The soothsayers then mix with that word,
one hundred lies."

Volume 9, Book 93, Number 651:

Narrated Abu Sa'id Al-Khudri:

The Prophet said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the

religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself)

(i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will

be the habit of shaving (of their beards). (Fateh Al-Bari, Page 322, Vol. 17th)

Volume 9, Book 93, Number 652:

Narrated Abu Huraira:

The Prophet said, "(There are) two words which are dear to the Beneficent (Allah)

and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: 'Subhan Allah wa-bi hamdihi' and 'Subhan Allah Al-'Azim.'" (See Hadith No. 673, Vol. 8).