



Saahih Al-Bukhari

Volume 3

By Muhammad bin Ismael Al Bukhari

Edited By TheVista

Al Jaami` Al Saheeh.

By Imam Al Bukhari

Volume 3

3.1:

Narrated Abu Huraira:

Allah's Apostle said, "(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

3.2:

Narrated Ibn Juraij:

`Ikrima bin Khalid asked Ibn `Umar about performing `Umra before Hajj. Ibn `Umar replied, "There is no harm in it." `Ikrima said, "Ibn `Umar also said, "The Prophet had performed `Umra before performing Hajj."

3.3:

Narrated `Ikrima bin Khalid:

"I asked Ibn `Umar the same (as above).

3.4:

Narrated Mujahid:

Ursa bin Az-Zubair and I entered the Mosque (of the Prophet) and saw `Abdullah bin `Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Ursa) then asked him how many times the Prophet had performed `Umra. He replied, 'Four times; one of them was in the month of Rajab.'" We disliked to contradict him. Then we heard `Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Ursa said, "O Mother! O Mother of the believers! Don't you hear what Abu `Abdur Rahman is saying?" She said, "What does he say?" 'Ursa said, "He says that Allah's Apostle performed four `Umra and one of them was in the month of Rajab." `Aisha said, "May Allah be merciful to Abu `Abdur Rahman! The Prophet did not perform any `Umra except that he was with him, and he never performed any `Umra in Rajab."

3.5:

Narrated 'Ursa bin Az-Zubair:

I asked `Aisha (whether the Prophet had performed `Umra in Rajab). She replied, "Allah's Apostle never performed any `Umra in Rajab."

3.6:

Narrated Qatada:

I asked Anas how many times the Prophet had performed `Umra. He replied, "Four times. 1. `Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. `Umra in the following year in Dhi-l-Qa'da after the peace treaty with them (the pagans); 3. `Umra from Al-Ja'rana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once. "

3.7:

Narrated Qatada:

I asked Anas (about the Prophet's `Umra) and he replied, "The Prophet performed `Umra when the pagans made him return, and Umra of al-Hudaibiya (the next year), and another `Umra in Dhi-l-Qa'da, and another `Umra in combination with his Hajj."

3.8:

Narrated Hammam:

The Prophet performed four `Umra (three) in Dhi-l-Qa'da except the (one) `Umra which he performed with his Hajj: His `Umra from Al-hudaibiya, and the one of the following year, and the one from Al-Jr'ana where he distributed the booty (of the battle) of Hunain, and another `Umra with his Hajj.

3.9:

Narrated Abu 'Is-haq:

I asked Masruq, `Ata' and Mujahid (about the `Umra of Allah's Apostle). They said, "Allah's Apostle had performed `Umra in Dhi-l-Qa'da before he performed Hajj." I heard Al-Bara' bin `Azib saying, "Allah's Apostle had performed `Umra in Dhi-l-Qa'da twice before he performed Hajj."

3.10:

Narrated Ata:

I heard Ibn `Abbas saying, "Allah's Apostle asked an Ansari woman (Ibn `Abbas named her but `Ata' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation.' He said (to her), 'Perform `Umra when Ramadan comes, for `Umra in Ramadan is equal to Hajj (in reward),' or said something similar."

3.11:

Narrated Aisha:

We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhi-l-Hijja and he said to us, "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for `Umra may do so. Hadn't I brought the Hadi (animal for sacrificing) (with me), I would have assumed Ihram for `Umra." (Aisha added,): So some of us assumed Ihram for `Umra while the others for Hajj. I was amongst those who assumed Ihram for `Umra. The day of `Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj;" When it was the night of Hasba, he sent `Abdur Rahman with me to at-Tan`im and I assumed Ihram for `Umra (and performed it) in lieu of my missed `Umra.

3.12:

Narrated `Amr bin Aus:

`Abdur-Rahman bin Abu Bakr told me that the Prophet had ordered him to let `Aisha ride behind him and to make he perform `Umra from at-Tan`im.

3.13:

Narrated Jabir bin `Abdullah:

The Prophet and his companions assumed Ihram for Hajj and none except the Prophet and Talha had the Hadi with them. `Ali had come from Yemen and he had the Hadi with him. He (Ali) said, "I have assumed Ihram with an intention like that of Allah's Apostle has assumed it." The Prophet ordered his companions to intend the Ihram with which they had come for `Umra, to perform the Tawaf of the Ka`ba (and between Safa and Marwa), to get their hair cut short and then to finish their Ihram with the exception of those who had the Hadi with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ihram and have sexual relations with our wives)?" The Prophet heard that and said, "Had I known what I know now, I would not have brought the Hadi. If I did not have the Hadi with me I would have finished my Ihram." `Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawaf . So when she became clean from her menses, and she had performed the Tawaf of the Ka`ba, she said, "O Allah's Apostle! You (people) are returning with both Hajj and `Umra and I am returning only with Hajj!" So, he ordered `Abdur Rahman bin Abu Bakr to go with her to at-Tan`im. Thus she performed `Umra after the Hajj in the month of Dhi-l-Hijja. Suraqa bin Malik bin Ju'sham met the Prophet at Al-`Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allah's Apostle! Is this permissible only for you?" The Prophet replied, "No, it is for ever (i.e. it is permissible for all Muslims to perform `Umra before Hajj."

3.14:

Narrated `Aisha:

We set out with Allah's Apostle shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for `Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for `Umra." Some of the people assumed Ihram for `Umra while others for Hajj. I was amongst those who had assumed

Ihram for `Umra. I got my menses before entering Mecca, and was menstruating till the day of `Arafat. I complained to Allah's Apostle about it, he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet sent `Abdur Rahman with me to at-Tan`im.

The sub-narrator adds: He (`Abdur-Rahman) let her ride behind him. And she assumed Ihram for `Umra in lieu of the abandoned one. Aisha completed her Hajj and `Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her.

3.15:

Narrated Al-Aswad:

That `Aisha said, "O Allah's Apostle! The people are returning after performing the two Nusuks (i.e. Hajj and `Umra) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to at-Tan`im, assume Ihram (and after performing `Umra) join us at such-and-such a place. But it (i.e. the reward if `Umra) is according to your expenses or the hardship (which you will undergo while performing it).

3.16:

Narrated `Aisha:

We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet said to his companions, "Whoever has not got the Hadi with him and likes to make it as `Umra, he should do it, but he who has got the Hadi with him should not do it." The Prophet and some of his wealthy companions had the Hadi with them, so they did not finish Ihram after performing the `Umra. The Prophet came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot do the `Umra." He asked me, "What is the matter with you?" I replied, "I am not praying." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the `Umra as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet called `Abdur-Rahman and said, "Go out of the sanctuary with your sister and let her assume Ihram for `Umra, and after both of you have finished the Tawaf I will be waiting for you at this place." We came back at midnight and the Prophet asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the Tawaf of the Ka`ba before the morning prayer, and after that the Prophet set out for Medina.

3.17:

Narrated Safwan bin Ya`la bin Umaiya from his father who said:

"A man came to the Prophet while he was at Ji`rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet), 'What do you order me to perform in my `Umra?' So, Allah inspired the Prophet divinely and he was screened by a place of cloth. I wished to see the Prophet being divinely inspired. `Umar said to me, 'Come! Will you be pleased to look at the Prophet while Allah is inspiring him?' I replied in the affirmative. `Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet asked, "Where is the questioner who asked about `Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka`ba and the Sa`i between Safa and Marwa)."

3.18:

Narrated Hisham Ibn `Urwa from his father who said:

While I was a youngster, I asked `Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah;

"Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." `Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse

was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Quda'id and those people thought it not right to perform the Tawaf of As-Safa and Al-Marwa. When Islam came, they asked Allah's Apostle about that, and Allah revealed:--

"Verily! (the mountains) As-Safa and Al-Marwa Are among the symbols of Allah. So, it is not harmful of those who perform Hajj or `Umra of the House (Ka`ba at Mecca) to perform the going (Tawaf) between them." (2.158) Sufyan and Abu Muawiya added from Hisham (from `Aisha): "The Hajj or `Umra of the person who does not perform the going (Tawaf) between As-Safa and Al-Marwa is incomplete in Allah's sight.

3.19:

Narrated Isma`il:

`Abdullah bin Abu `Aufa said: "Allah's Apostle performed `Umra and we too performed `Umra along with him. When he entered Mecca he performed the Tawaf (of Ka`ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. `Abdullah bin `Aufa), "Did the Prophet enter the Ka`ba (during that `Umra)?" He replied in the negative. Then he said, "What did he (the Prophet) say about Khadija?" He (Abdullah bin `Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it."

3.20:

Narrated `Amr bin Dinar:

We asked Ibn `Umar whether a man who had performed the Tawaf of the Ka`ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet arrived (at Mecca) and circumambulated the Ka`ba seven times and then offered a two rak`at prayer behind Maqam-Ibrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Apostle you have a good example." And we asked Jabir bin `Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa."

3.21:

Narrated Abu Musa Al-Ash`ari:

I came to the Prophet at Al-Batha' while his camel was kneeling down and he asked me, "Have you intended to perform the Hajj?" I replied in the affirmative. He asked me, "With what intention have you assumed Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet. He said, "You have done well. Perform the Tawaf of the Ka`ba and (the Sai) between As-Safa and Al-Marwa and then finish the Ihram." So, I performed the Tawaf around the Ka`ba and the Sai) between As-Safa and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of `Umar who said, "If you follow the Holy Book then it orders you to remain in the state of Ihram till you finish from Hajj, if you follow the Prophet then he did not finish his Ihram till the Hadi (sacrifice) had reached its place of slaughtering (Hajj-al-Qiran).

3.22:

Narrated Al-Aswad:

`Abdullah the slave of Asma bint Abu Bakr, told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were traveling with light luggage; we had a few riding animals and a little food ration. I, my sister, `Aisha, Az-Zubair and such and such persons performed `Umra, and when we had passed our hands over the Ka`ba (i.e. performed Tawaf round the Ka`ba and between As-Safa and Al-Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening."

3.23:

Narrated `Abdullah bin `Umar:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or `Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is

Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non-believers).

3.24:

Narrated Ibn `Abbas:

When the Prophet arrived at Mecca, some boys of the tribe of Bani `Abdul Muttalib went to receive him, and the Prophet made one of them ride in front of him and the other behind him.

3.25:

Narrated Ibn `Umar:

Whenever Allah's Apostle left for Mecca, he used to pray in the mosque of Ash-Shajra, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning.

3.26:

Narrated Anas:

The Prophet never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

3.27:

Narrated Jabir:

The Prophet forbade going to one's family at night (on arrival from a journey).

3.28:

Narrated Humaid:

Anas said, "Whenever Allah's Apostle returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster."

Narrated Humaid that the Prophet used to make it proceed faster out of his love for Medina.

3.29:

Narrated Anas:

As above, but mentioned "the walls of Medina" instead of "the high places of Medina. Al-Harith bin `Umar agrees with Anas.

3.30:

Narrated Abu 'Is-haq:

I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed: --

"It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden So, enter houses through the proper doors." (2.189)

3.31:

Narrated Abu Huraira:

The Prophet said, "Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family."

3.32:

Narrated Zaid bin Aslam from his father:

I was with Ibn `Umar on the way to Mecca, and he got the news that Safiya bint Abu Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and `Isha' prayers together. Then he said, "I saw that whenever the Prophet had to hasten when traveling, he would delay the Maghrib prayer and join them together (i.e. offer the Maghrib and the `Isha prayers together).

3.33:

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca intending to perform Umra, at the time of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as Allah's Apostle

did, so I assume the Ihram for Umra as Allah's Apostle assumed the Ihram for Umra in the year of Hudaibiya."

3.34:

Narrated Nafi`:

That Ubaidullah bin `Abdullah and Salim bin `Abdullah informed him that they told Ibn `Umar when Ibn Az-Zubair was attacked by the army, saying "There is no harm for you if you did not perform Hajj this year. We are afraid that you may be prevented from reaching the Ka`ba." Ibn `Umar said "We set out with Allah's Apostle and the non-believers of Quraish prevented us from reaching the Ka`ba, and so the Prophet slaughtered his Hadi and got his head shaved." Ibn `Umar added, "I make you witnesses that I have made `Umra obligatory for me. And, Allah willing, I will go and then if the way to Ka`ba is clear, I will perform the Tawaf, but if I am prevented from going to the Ka`ba then I will do the same as the Prophet did while I was in his company." Ibn `Umar then assumed Ihram for Umra from Dhul-Hulaifa and proceeded for a while and said, "The conditions of `Umra and Hajj are similar and I make you witnesses that I have made `Umra and Hajj obligatory for myself." So, he did not finish the Ihram till the day of Nahr (slaughtering) came, and he slaughtered his Hadi. He used to say, "I will not finish the Ihram till I perform the Tawaf, one Tawaf on the day of entering Mecca (i.e. of Safa and Marwa for both `Umra and Hajj).

3.35:

Narrated Nafi`:

Some of the sons of `Abdullah told him (i.e. `Abdullah) if he had stayed (and not performed Hajj that year).

3.36:

Narrated Ibn `Abbas:

Allah's Apostle was prevented from performing (`Umra) Therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hadi and performed Umra in the following year.

3.37:

Narrated Salim:

(Abdullah) bin `Umar used to say, "Is not (the following of) the tradition of Allah's Apostle sufficient for you? If anyone of you is prevented from performing Hajj, he should perform the Tawaf of the Ka`ba and between As-Safa and Al-Marwa and then finish the Ihram and everything will become legal for him which was illegal for him (during the state of Ihram) and he can perform Hajj in a following year and he should slaughter a Hadi or fast in case he cannot afford the Hadi."

3.38:

Narrated Al-Miswar:

Allah's Apostle slaughtered (the Hadi) before he had his head shaved and then he ordered his Companions to do the same.

3.39:

Narrated Nafi`:

That `Abdullah and Salim said to `Abdullah bin `Umar, "(You should not go for Hajj this year)." `Abdullah bin `Umar replied, "We set out with the Prophet (to Mecca for performing `Umra) and the infidels of Quraish prevented us from reaching the Ka`ba. Allah's Apostle slaughtered his Hadi (camels for sacrifice) and got his head shaved."

3.40:

Narrated Nafi`:

When `Abdullah bin `Umar set out for Mecca with the intentions performing `Umra in the period of afflictions, he said, "If I should be prevented from reaching the Ka`ba, then I would do the same as we did while in the company of Allah's Apostle ." So, he assumed the Ihram for `Umra since the Prophet had assumed the Ihram for `Umra in the year of Al-Hudaibiya. Then `Abdullah bin `Umar thought about it and said, "The conditions for both Hajj and `Umra are similar." He then turned towards his companions and said, "The conditions of both Hajj and `Umra are similar and I make you witnesses that I have made the performance of Hajj obligatory for myself along with `Umra." He then performed

one Tawaf (between As-Safa and Al-Marwa) for both of them (i.e. Hajj and `Umra) and considered that to be sufficient for him and offered a Hadi.

3.41:

Narrated `Abdur-Rahman bin Abu Layla:

Ka`b bin `Ujra said that Allah's Apostle said to him (Ka`b), "Perhaps your lice have troubled you?" Ka`b replied, "Yes! O Allah's Apostle." Allah's Apostle said, "Have your head shaved and then either fast three days or feed six poor persons or slaughter one sheep as a sacrifice."

3.42:

Narrated Ka`b bin `Umra:

Allah's Apostle stood beside me at Al-Hudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka`b added, "This Holy Verse:--'And if any of you is ill, or has ailment in his scalp (2.196), etc. was revealed regarding me. "The Prophet then ordered me either to fast three days, or to feed six poor persons with one Faraq (three Sas) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available.

3.43:

Narrated `Abdullah bin Ma'qal:

I sat with Ka`b bin `Ujra and asked him about the Fidya. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Apostle and the lice were falling in great number on my face. The Prophet said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Fast for three days, or feed six poor persons each with half a Sa of food." (1 Sa = 3 Kilograms approx.)

3.44:

Narrated `Abdur-Rahman bin Abu Layla:

(Reporting the speech of Ka`b bin Umra) Allah's Apostle saw him (i.e. Ka`b) while the lice were falling on his face. He asked (him), "Have your lice troubled you?" He replied in the affirmative. So, he ordered him to get his head shaved while he was at Al-Hudaibiya. At that time they were not permitted to finish their Ihram, and were still hoping to enter Mecca. So, Allah revealed the verses of Al-Fidya. Allah's Apostle ordered him to feed six poor persons with one Faraq of food or to slaughter one sheep (as a sacrifice) or to fast for three days.

3.45:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever performs Hajj to this House (Ka`ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child. (Just delivered by his mother).

3.46:

Narrated Abu Huraira:

The Prophet said, "Whoever performs Hajj to this Ka`ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother).

3.47:

Narrated `Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet was informed that an enemy wanted to attack him, so the Prophet proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet so I went in search of the Prophet and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I

followed the trace and joined the Prophet and said, 'O Allah's Apostle! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Apostle! I hunted an onager and some of its meat is with me. The Prophet told the people to eat it though all of them were in the state of Ihram.'

3.48:

Narrated `Abdullah bin Abu Qatada:

That his father said "We proceeded with the Prophet in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaïqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allah's Apostle lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Apostle . The man replied that he had left the Prophet at a place called Ta'hun and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Apostle till I reached him and said, "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Apostle! We have hunted an onager and have some of it (i.e. its meat) left over." Allah's Apostle told his companions to eat the meat although all of them were in a state of Ihram."

3.49:

Narrated Abu Qatada:

We were in the company of the Prophet at a place called Al-Qaha (which is at a distance of three stages of journey from Medina). Abu Qatada narrated through another group of narrators: We were in the company of the Prophet at a place called Al-Qaha and some of us had assumed Ihram while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." So, I went to the Prophet who was ahead of us and asked him about it, He replied, "Eat it as it is Halal (i.e. it is legal to eat it).

3.50:

Narrated `Abdullah bin Abu Qatada:

That his father had told him that Allah's Apostle set out for Hajj and so did his companions. He sent a batch of his companions by another route and Abu Qatada was one of them. The Prophet said to them, "Proceed along the seashore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu Qatada. While they were proceeding on, his companions saw a group of onagers. Abu Qatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?" So, we (they) carried the rest of the she-onager's meat, and when they met Allah's Apostle they asked, saying, "O Allah's Apostle! We assumed Ihram with the exception of Abu Qatada and we saw (a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of Ihram?' So, we carried the rest of its meat. The Prophet asked, "Did anyone of you order Abu Qatada to attack it or point at it?" They replied in the negative. He said, "Then eat what is left of its meat."

3.51:

Narrated `Abdullah bin `Abbas:

From As-Sa'b bin Jath-thama Al-Laithi that the latter presented an onager to Allah's Apostle while he was at Al-Abwa' or at Waddan, and he refused it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sab's) face, the Prophet said to him, "I have only returned it because I am Muhrim."

3.52:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "It is not sinful of a Muhrim to kill five kinds of animals."

3.53:

One of the wives of the Prophet narrated:

The Prophet said, "A Muhrim can kill (five kinds of animals.)"

3.54:

Narrated Hafsa:

Allah's Apostle said, "It is not sinful (of a Muhrim) to kill five kinds of animals, namely: the crow, the kite, the mouse, the scorpion and the rabid dog."

3.55:

Narrated Aisha:

Allah's Apostle said, "Five kinds of animals are harmful and could be killed in the Haram (Sanctuary). These are: the crow, the kite, the scorpion, the mouse and the rabid dog."

3.56:

Narrated `Abdullah:

While we were in the company of the Prophet in a cave at Mina, when Surat-wal-Mursalat were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited its revelation. Suddenly a snake sprang at us and the Prophet said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet said, "It has escaped your evil and you too have escaped its evil."

3.57:

Narrated `Aisha the wife of the Prophet:

Allah's Apostle called the salamander a bad animal, but I did not hear him ordering it to be killed."

3.58:

Narrated Sa`id bin Abu Sa`id Al-Maqburi:

Abu Shuraih, Al-`Adawi said that he had said to `Amr bin Sa`id when he was sending the troops to Mecca (to fight `Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Apostle said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Apostle did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.' "Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did `Amr reply?" He said, (`Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief."

3.59:

Narrated Ibn `Abbas:

"The Prophet said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-`Abbas said, 'O Allah's Apostle! Except Al-Idhkhir (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet then said, 'Except Al-Idhkhir.' " `Ikrima said, 'Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

3.60:

Narrated Ibn `Abbas:

On the day of the conquest of Mecca, the Prophet said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-`Abbas said, "O Allah's Apostle! Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet said, "Except Al-Idhkhir."

3.61:

Narrated Ibn `Abbas:

Allah's Apostle was cupped while he was in a state of Ihram.

3.62:

Narrated Ibn Buhaina:

The Prophet, while in the state of Ihram, was cupped at the middle of his head at Liha-Jamal.

3.63:

Narrated Ibn `Abbas:

The Prophet married Maimuna while he was in the state of Ihram, (only the ceremonies of marriage were held).

3.64:

Narrated `Abdullah bin `Umar:

A person stood up and asked, "O Allah's: Apostle! What clothes may be worn in the state of Ihram?" The Prophet replied, "Do not wear a shirt or trousers, or any headgear (e.g. a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings provided they are cut short off the ankles, and also, do not wear anything perfumed with Wars or saffron, and the Muhrima (a woman in the state of Ihram) should not cover her face, or wear gloves."

3.65:

Narrated Ibn `Abbas:

A man was crushed to death by his she-camel and was brought to Allah's Apostle who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting Talbiya."

3.66:

Narrated `Abdullah bin Hunain:

`Abdullah bin Al-Abbas and Al-Miswar bin Makhrama differed at Al-Abwa'; Ibn `Abbas said that a Muhrim could wash his head; while Al-Miswar maintained that he should not do so. `Abdullah bin `Abbas sent me to Abu Aiyub Al-Ansari and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am `Abdullah bin Hunain and I have been sent to you by Ibn `Abbas to ask you how Allah's Apostle used to wash his head while in the state of Ihram." Abu Aiyub Al-Ansari caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abu Aiyub) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet doing like this."

3.67:

Narrated Ibn `Abbas:

I heard the Prophet delivering a sermon at `Arafat saying, "If a Muhrim does not find slippers, he could wear Khuffs (socks made from thick fabric or leather, but he has to cut short the Khuffs below the ankles), and if he does not find an Izar (a waist sheet for wrapping the lower half of the body) he could wear trousers."

3.68:

Narrated `Abdullah:

Allah's Apostle was asked what sort of clothes a Muhrim should wear. He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or Wars; and if slippers are not available he can wear Khuffs (socks made from thick fabric or leather) but he should cut them so that they reach below the ankles.

3.69:

Narrated Ibn `Abbas:

The Prophet delivered a sermon at `Arafat and said, "Whoever does not get an Izar can wear trousers, and whoever cannot get a pair of shoes can wear Khuffs (socks made from thick fabric or leather)."

3.70:

Narrated Al-Bara:

The Prophet assumed Ihram for Umra in the month of Dhul-Qa'da but the (pagan) people of Mecca refused to admit him into Mecca till he agreed on the condition that he would not bring into Mecca any arms but sheathed.

3.71:

Narrated Ibn `Abbas:

The Prophet fixed Dhul-Hulaifa as the Miqat (the place for assuming Ihram) for the people of Medina, and Qaran-al-Manazil for the people of Najd, and Yalamlam for the people of Yemen. These Mawaqit are for those people and also for those who come through these Mawaqit (from places other than the above-mentioned) with the intention of (performing) Hajj and Umra. And those living inside these Mawaqit can assume Ihram from the place where they start; even the people of Mecca can assume Ihram from Mecca.

3.72:

Narrated Anas bin Malik:

Allah's Apostle entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet said, "Kill him."

3.73:

Narrated Ya'li:

While I was with Allah's Apostle there came to him a man wearing a cloak having a trace of yellowish perfume or a similar thing on it. `Umar used to say to me, "Would you like to see the Prophet at the time when he is inspired divinely?" So, it happened that he was inspired (then) and when the inspiration was over the Prophet said (to that man), "Do in your `Umra the same as you do in your Hajj." A man bit the hand of another man but in that process the latter broke one incisor tooth of the former, and the Prophet forgave the latter.

3.74:

Narrated Ibn `Abbas:

While a man was standing with the Prophet at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

3.75:

Narrated Ibn `Abbas:

While a man was standing with the Prophet at `Arafat, he fell from his Mount and his neck was crushed by it. The Prophet said, "Wash the deceased with water and Sidr and shroud him in two pieces of cloth, and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be reciting Talbiya."

3.76:

Narrated Ibn `Abbas:

A man was in the company of the Prophet and his she-camel crushed his neck while he was in a state of Ihram and he died Allah's Apostle said, "Wash him with water and Sidr and shroud him in his two garments; neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection, reciting Talbiya."

3.77:

Narrated Ibn `Abbas:

A woman from the tribe of Juhaina came to the Prophet and said, "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother's behalf?" The Prophet replied, "Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt as He has more right to be paid."

3.78:

Narrated Ibn `Abbas:

A woman from the tribe of Khath'am came in the year (of ,Hajjat-al-Wada` of the Prophet) and said, "O Allah's Apostle! My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Will the obligation be fulfilled if I perform Hajj on his behalf?" The Prophet replied in the affirmative.

3.79:

Narrated `Abdullah bin `Abbas:

Al-Fadl was riding behind the Prophet and a woman from the tribe of Khath'am came up. Al-Fadl started looking at her and she looked at him. The Prophet turned Al-Fadl's face to the other side. She said, "My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his Mount. Shall I perform Hajj on his behalf? The Prophet replied in the affirmative. That happened during Hajjat-al-Wada` of the Prophet .

3.80:

Narrated Ibn `Abbas:

The Prophet sent me (to Mina) with the luggage from Jam' (i.e. Al-Muzdalifa) at night.

3.81:

Narrated `Abdullah bin `Abbas:

I came riding on my she-ass and had (just) then attained the age of puberty. Allah's Apostle was praying at Mina. I passed in front of a part of the first row and then dismounted from it, and the animal started grazing. I aligned with the people behind Allah's Apostle (The sub-narrator added that happened in Mina during the Prophet's Hajjat-al-Wada`.)

3.82:

Narrated As-Sa'ib bin Yazid:

(While in the company of my parents) I was made to perform Hajj with Allah's Apostle and I was a seven-year-old boy then. (Fath-ul-Bari, p.443, Vol.4)

3.83:

Narrated Al-Ju'aid bin `Abdur-Rahman:

I heard `Umar bin `Abdul `Aziz telling about As-Sa'ib bin Yazid that he had performed Hajj (while carried) with the belongings of the Prophet.

3.84:

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." `Aisha added: Ever since I heard that from Allah's Apostle I have determined not to miss Hajj.

3.85:

Narrated Ibn `Abbas:

The Prophet said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him), "Go along with her (to Hajj).

3.86:

Narrated Ibn `Abbas:

When the Prophet returned after performing his Hajj, he asked Um Sinan Al-Ansari, "What did forbid you to perform Hajj?" She replied, "Father of so-and-so (i.e. her husband) had two camels and he

performed Hajj on one of them, and the second is used for the irrigation of our land." The Prophet said (to her), "Perform `Umra in the month of Ramadan, (as it is equivalent to Hajj or Hajj with me (in reward)).

3.87:

Narrated Qaza'a, the slave of Ziyad:

Abu Sa`id who participated in twelve Ghazawat with the Prophet said, "I heard four things from Allah's Apostle (or I narrate them from the Prophet) which won my admiration and appreciation.

They are:

- 1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey.
- 2. No fasting is permissible on two days of `Id-ul-Fitr, and `Id-al-Adha.
- 3. No prayer (may be offered) after two prayers: after the `Asr prayer till the sun set and after the morning prayer till the sun rises.
- 4. Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem).

3.88:

Narrated Anas:

The Prophet saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka`ba). He said, "Allah is not in need of this old man's torturing himself," and ordered him to ride.

3.89:

Narrated `Uqba bin 'Amir:

My sister vowed to go on foot to the Ka`ba, and she asked me to take the verdict of the Prophet about it. So, I did and the Prophet said, "She should walk and also should ride."

3.90:

Narrated Abul-Khair from `Uqba as above.

3.91:

Narrated Anas:

The Prophet said, "Medina is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people." (See Hadith No. 409, Vol 9).

3.92:

Narrated Anas:

The Prophet came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They said, "We do not want its price except from Allah" (i.e. they wished for a reward from Allah for giving up their land freely). So, the Prophet ordered the graves of the pagans to be dug out and the land to be leveled, and the date-palm trees to be cut down. The cut date-palms were fixed in the direction of the Qibla of the mosque.

3.93:

Narrated Abu Huraira:

The Prophet said, "I have made Medina a sanctuary between its two (Harrat) mountains." The Prophet went to the tribe of Bani Haritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary."

3.94:

Narrated `Ali:

We have nothing except the Book of Allah and this written paper from the Prophet (wherein is written:) Medina is a sanctuary from the 'Air Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator in it will incur the curse of Allah, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship

will be accepted, and whoever (freed slave) befriends (take as masters) other than his manumitters without their permission incurs the curse of Allah, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted.

3.95:

Narrated Abu Huraira:

Allah's Apostle said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Medina, and it turns out (bad) persons as a furnace removes the impurities of iron.

3.96:

Narrated Abu Humaid:

We came with the Prophet from Tabuk, and when we reached near Medina, the Prophet said, "This is Tabah."

3.97:

Narrated Abu Huraira:

If I saw deers grazing in Medina, I would not chase them, for Allah's Apostle said, "(Medina) is a sanctuary between its two mountains."

3.98:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada`, they will fall down on their faces dead."

3.99:

Narrated Abu Zuhair:

I heard Allah's Apostle saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. 'Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

3.100:

Narrated Abu Huraira:

Allah's Apostle said, "Verily, Belief returns and goes back to Medina as a snake returns and goes back to its hole (when in danger).

3.101:

Narrated Sa`d:

I heard the Prophet saying, "None plots against the people of Medina but that he will be dissolved (destroyed) like the salt is dissolved in water."

3.102:

Narrated Usama:

Once the Prophet stood at the top of a (looked out from upon one) castle amongst the castles (or the high buildings) of Medina and said, "Do you see what I see? (No doubt) I see the spots where afflictions will take place among your houses (and these afflictions will be) as numerous as the spots where raindrops fall."

3.103:

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."

3.104:

Narrated Abu Huraira:

Allah's Apostle said, "There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it."

3.105:

Narrated Anas bin Malik:

The Prophet said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the non-believers and the hypocrites from it."

3.106:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Apostle.' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "

3.107:

Narrated Jabir:

A bedouin came to the Prophet and gave a pledge of allegiance for embracing Islam. The next day he came with fever and said (to the Prophet), "Please cancel my pledge (of embracing Islam and of emigrating to Medina)." The Prophet refused (that request) three times and said, "Medina is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

3.108:

Narrated Zaid bin Thabit:

When the Prophet went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet said, "Medina expels the bad persons from it, as fire expels the impurities of iron."

3.109:

Narrated Anas:

The Prophet said, "O Allah! Bestow on Medina twice the blessings You bestowed on Mecca."

3.110:

Narrated Anas:

Whenever the Prophet returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Medina.

3.111:

Narrated Anas:

(The people of) Bani Salama intended to shift near the mosque (of the Prophet) but Allah's Apostle disliked to see Medina vacated and said, "O the people of Bani Salama! Don't you think that you will be rewarded for your footsteps which you take towards the mosque?" So, they stayed at their old places.

3.112:

Narrated Abu Huraira:

The Prophet said, "There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kauthar).

3.113:

Narrated `Aisha:

When Allah's Apostle reached Medina, Abu Bakr and Bilal became ill. When Abu Bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "Would that I could stay overnight in A valley wherein I would be Surrounded by Idhkhir and Jalil (kinds of good-smelling grass). Would that one day I could Drink the water of the Majanna, and Would that (The two mountains) Shama and Tafil would appear to me!" The Prophet said, "O Allah! Curse Shaiba bin Rabi`a and `Utba bin Rabi`a and Umaiya bin Khalaf as they turned us out of our land to the land of epidemics." Allah's Apostle then said, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Aljuhfa." Aisha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Bathan (the valley of Medina) used to flow with impure colored water.

3.114:

Narrated Zaid bin Aslam from his father:

`Umar said, O Allah! Grant me martyrdom in Your cause, and let my death be in the city of Your Apostle."

3.115:

Narrated Talha bin 'Ubaidullah:

A bedouin with unkempt hair came to Allah's Apostle and said, "O Allah's Apostle! Inform me what Allah has made compulsory for me as regards the prayers." He replied: "You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawafil." The bedouin further asked, "Inform me what Allah has made compulsory for me as regards fasting." He replied, "You have to fast during the whole month of Ramadan, unless you want to fast more as Nawafil." The bedouin further asked, "Tell me how much Zakat Allah has enjoined on me." Thus, Allah's Apostle informed him about all the rules (i.e. fundamentals) of Islam. The bedouin then said, "By Him Who has honored you, I will neither perform any Nawafil nor will I decrease what Allah has enjoined on me. Allah's Apostle said, "If he is saying the truth, he will succeed (or he will be granted Paradise).

3.116:

Narrated Ibn `Umar:

The Prophet observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. `Abdullah did not use to fast on that day unless it coincided with his routine fasting by chance.

3.117:

Narrated `Aisha:

(The tribe of) Quraish used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Apostle ordered (Muslims) to fast on it till the fasting in the month of Ramadan was prescribed; whereupon the Prophet said, "He who wants to fast (on 'Ashura') may fast, and he who does not want to fast may not fast."

3.118:

Narrated Abu Huraira:

Allah's Apostle said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'" The Prophet added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

3.119:

Narrated Abu Wail from Hudhaifa:

`Umar asked the people, "Who remembers the narration of the Prophet about the affliction?" Hudhaifa said, "I heard the Prophet saying, 'The affliction of a person in his property, family and neighbors is expiated by his prayers, fasting, and giving in charity.'" `Umar said, "I do not ask about that, but I ask about those afflictions which will spread like the waves of the sea." Hudhaifa replied, "There is a closed gate in front of those afflictions." `Umar asked, "Will that gate be opened or broken?" He replied, "It will be broken." `Umar said, "Then the gate will not be closed again till the Day of Resurrection." We said to Masruq, "Would you ask Hudhaifa whether `Umar knew what that gate symbolized?" He asked him and he replied "He (`Umar) knew it as one knows that there will be night before tomorrow, morning."

3.120:

Narrated Sahl:

The Prophet said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

3.121:

'Narrated Abu Huraira:

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them."

3.122:

Narrated Abu Huraira:

Allah's Apostle said, "When Ramadan begins, the gates of Paradise are opened."

3.123:

Narrated Abu Huraira:

Allah's Apostle said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

3.124:

Narrated Ibn `Umar:

I heard Allah's Apostle saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

3.125:

Narrated Abu Huraira:

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

3.126:

Narrated Ibn `Abbas:

The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

3.127:

Narrated Abu Huraira:

The Prophet said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.)"

3.128:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarreling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is' The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

3.129:

Narrated 'Alqama:

While I was walking with `Abdullah he said, "We were in the company of the Prophet and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power."

3.130:

Narrated `Abdullah bin `Umar:

Allah's Apostle mentioned Ramadan and said, "Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).

3.131:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete Sha'ban as thirty days."

3.132:

Narrated Ibn `Umar:

The Prophet said, "The month is like this and this," (at the same time he showed the fingers of both his hands thrice) and left out one thumb on the third time.

3.133:

Narrated Abu Huraira:

The Prophet or Abul-Qasim said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

3.134:

Narrated Um Salama:

The Prophet vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you would not go to your wives for one month." He replied, "The month is of 29 days."

3.135:

Narrated Anas:

Allah's Apostle vowed to keep aloof from his wives for one month, and he had dislocation of his leg. So, he stayed in a Mashruba for 29 nights and then came down. Some people said, "O Allah's Apostle! You vowed to stay aloof for one month," He replied, "The month is of 29 days."

3.136:

Narrated Abu Bakra:

The Prophet said, "The two months of `Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority).

3.137:

Narrated Ibn `Umar:

The Prophet said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days."

3.138:

Narrated Abu Huraira:

The Prophet said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day."

3.139:

Narrated Al-Bara:

It was the custom among the companions of Muhammad that if any of them was fasting and the food was presented (for breaking his fast), but he slept before eating, he would not eat that night and the following day till sunset.

Qais bin Sirma-al-Ansari was fasting and came to his wife at the time of Iftar (breaking one's fast) and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet was informed about the whole matter and the following verses were revealed: "You are permitted To go to your wives (for sexual relation) At the night of fasting." So, they were overjoyed by it. And then Allah also revealed: "And eat and drink Until the white thread Of dawn appears to you Distinct from the black thread (of the night)." (2.187)

3.140:

Narrated `Adi bin Hatim:

When the above verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair) strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allah's Apostle and told him the whole story. He explained to me, "That verse means the darkness of the night and the whiteness of the dawn."

3.141:

Narrated Sahl bin Saud:

When the following verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread' and of dawn was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, 'of dawn', and it became clear that meant night and day.

3.142:

Narrated `Aisha:

Bilal used to pronounce the Adhan at night, so Allah's Apostle? said, "Carry on taking your meals (eat and drink) till Ibn Um Maktum pronounces the Adhan, for he does not pronounce it till it is dawn.

3.143:

Narrated Sahl bin Sa`d:

I used to take my Suhur meals with my family and then hurry up for presenting myself for the (Fajr) prayer with Allah's Apostle.

3.144:

Narrated Anas:

Zaid bin Thabit said, "We took the Suhur with the Prophet . Then he stood for the prayer." I asked, "What was the interval between the Suhur and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an."

3.145:

Narrated `Abdullah:

The Prophet fasted for days continuously; the people also did the same but it was difficult for them. So, the Prophet forbade them (to fast continuously for more than one day). They slid, "But you fast without break (no food was taken in the evening or in the morning)." The Prophet replied, "I am not like you, for I am provided with food and drink (by Allah).

3.146:

Narrated Anas bin Malik:

The Prophet said, "Take Suhur as there is a blessing in it."

3.147:

Narrated Salama bin Al-Akwa`:

Once the Prophet ordered a person on 'Ashura' (the tenth of Muharram) to announce, "Whoever has eaten, should not eat any more, but fast, and who has not eaten should not eat, but complete his fast (till the end of the day).

3.148:

Narrated `Aisha and Um Salama:

At times Allah's Apostle used to get up in the morning in the state of Janaba after having sexual relations with his wives. He would then take a bath and fast.

3.149:

Narrated `Aisha:

The Prophet used to kiss and embrace (his wives) while he was fasting, and he had more power to control his desires than any of you. Said Jabir, "The person who gets discharge after casting a look (on his wife) should complete his fast."

3.150:

Narrated Hisham's father:

Aisha said, "Allah's Apostle used to kiss some of his wives while he was fasting," and then she smiled.

3.151:

Narrated Zainab:

(daughter of Um Salama) that her mother said, "While I was (lying) with Allah's Apostle underneath a woolen sheet, I got the menstruation, and then slipped away and put on the clothes (which I used to wear) in menses. He asked, "What is the matter? Did you get your menses?" I replied in the affirmative and then entered underneath that woolen sheet. I and Allah's Apostle used to take a bath from one water pot and he used to kiss me while he was fasting."

3.152:

Narrated `Aisha:

(At times) in Ramadan the Prophet used to take a bath in the morning not because of a wet dream and would continue his fast.

3.153:

Narrated Abu Bakr bin `Abdur-Rahman:

My father and I went to `Aisha and she said, "I testify that Allah's Apostle at times used to get up in the morning in a state of Janaba from sexual intercourse, not from a wet dream and then he would fast that day." Then he went to Um Salama and she also narrated a similar thing.

3.154:

Narrated Abu Huraira:

The Prophet said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah." Narrated 'Amir bin Rabi`a, "I saw the Prophet cleaning his teeth with Siwak while he was fasting so many times as I can't count." And narrated Abu Huraira, "The Prophet said, 'But for my fear that it would be hard for my followers, I would have ordered them to clean their teeth with Siwak on every performance of ablution.'" The same is narrated by Jabir and Zaid bin Khalid from the Prophet who did not differentiate between a fasting and a nonfasting person in this respect (using Siwak).

Aisha said, "The Prophet said, "It (i.e. Siwak) is a purification for the mouth and it is a way of seeking Allah's pleasures." Ata' and Qatada said, "There is no harm in swallowing the resultant saliva."

3.155:

Narrated Humran:

I saw `Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his

head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two rak`at in which he does not think of worldly things, all his previous sins will be forgiven.'"

3.156:

Narrated `Aisha:

A man came to the Prophet and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied, "I had sexual intercourse with my wife in Ramadan (while I was fasting)." Then a basket full of dates was brought to the Prophet and he asked, "Where is the burnt (ruined) man?" He replied, "I am present." The Prophet told him to give that basket in charity (as expiation).

3.157:

Narrated Abu Huraira:

While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allah's Apostle asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet . He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I." The Prophet smiled till his premolar teeth became visible and then said, 'Feed your family with it.'

3.158:

Narrated Abu Huraira:

A man came to the Prophet and said, "I had sexual intercourse with my wife on Ramadan (while fasting)." The Prophet asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet asked him, "Can you fast for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abu Huraira added): Then a basket full of dates was brought to the Prophet and he said (to that man), "Feed (poor people) with this by way of atonement." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Medina's) mountains." The Prophet said, "Then feed your family with it."

3.159:

Narrated Ibn `Abbas:

The Prophet was cupped while he was in the state of Ihram, and also while he was observing a fast.

3.160:

Narrated Ibn `Abbas:

The Prophet was cupped while he was fasting.

3.161:

Narrated Thabit Al-Bunani:

Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."

3.162:

Narrated Ibn Abi `Aufa:

We were in the company of Allah's Apostle on a journey. He said to a man, "Get down and mix Sawiq (powdered barley) with water for me." The man said, "The sun (has not set yet), O Allah's Apostle." The Prophet again said to him, "Get down and mix Sawiq with water for me." The man again said, "O Allah's Apostle! The sun!" The Prophet said to him (for the third time) "Get down and mix Sawiq with water for me." The man dismounted and mixed Sawiq with water for him. The Prophet drank it and then beckoned with his hand (towards the East) and said, "When you see the night falling from this side, then a fasting person should break his fast."

3.163:

Narrated `Aisha:

Hamza bin `Amr Al-Aslami said, "O Allah's Apostle! I fast continuously."

3.164:

Narrated `Aisha:

(the wife of the Prophet) Hamza bin `Amr Al-Aslami asked the Prophet, "Should I fast while traveling?" The Prophet replied, "You may fast if you wish, and you may not fast if you wish."

3.165:

Narrated Ibn `Abbas:

Allah's Apostle set out for Mecca in Ramadan and he fasted, and when he reached Al-Kadid, he broke his fast and the people (with him) broke their fast too. (Abu `Abdullah said, "Al-Kadid is a land covered with water between Usfan and Qudaid.")

3.166:

Narrated Abu Ad-Darda:

We set out with Allah's Apostle on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was fasting except the Prophet and Ibn Rawaha.

3.167:

Narrated Jabir bin `Abdullah:

Allah's Apostle was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet said, "It is not righteousness that you fast on a journey."

3.168:

Narrated Anas bin Malik:

We used to travel with the Prophet and neither did the fasting persons criticize those who were not fasting, nor did those who were not fasting criticize the fasting ones.

3.169:

Narrated Tawus:

Ibn `Abbas said, "Allah's Apostle set out from Medina to Mecca and he fasted till he reached 'Usfan, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Mecca, and that happened in Ramadan." Ibn `Abbas used to say, "Allah's Apostle (sometimes) fasted and (sometimes) did not fast during the journeys so whoever wished to fast could fast, and whoever wished not to fast, could do so."

3.170:

Narrated Nafi`:

Ibn `Umar recited the verse: "They had a choice either to fast or to feed a poor person for every day, and said that the order of this Verse was canceled.

3.171:

Narrated `Aisha:

Sometimes I missed some days of Ramadan, but could not fast in lieu of them except in the month of Sha'ban." Said Yahya, a sub-narrator, "She used to be busy serving the Prophet ."

3.172:

Narrated Abu Sa`id:

The Prophet said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

3.173:

Narrated `Aisha:

Allah's Apostle said, "Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."

3.174:

Narrated Ibn `Abbas:

A man came to the Prophet and said, "O Allah's Apostle! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?" The Prophet replied in the affirmative and said, "Allah's debts have more right to be paid." In another narration a woman is reported to have said, "My sister died..."

Narrated Ibn `Abbas: A woman said to the Prophet "My mother died and she had vowed to fast but she didn't fast." In another narration Ibn `Abbas is reported to have said, "A woman said to the Prophet, "My mother died while she ought to have fasted for fifteen days."

3.175:

Narrated `Umar bin Al-Khattab:

Allah's Apostle said, "When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his fast."

3.176:

Narrated `Abdullah bin Abi `Aufa:

We were in the company of the Prophet on a journey and he was fasting, and when the sun set, he addressed somebody, "O so-and-so, get up and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Apostle! (If you wait) till it is evening." The Prophet said again, "Get down and mix Sawiq with water for us." He replied, "It is still daytime." (1) The Prophet said again, "Get down and mix Sawiq with water for us." He got down and mixed Sawiq for them. The Prophet drank it and then said, "When you see night falling from this side, the fasting person should break his fast."

3.177:

Narrated `Abdullah bin Abi `Aufa:

We were traveling with Allah's Apostle and he was fasting, and when the sun set, he said to (someone), "Get down and mix Sawiq with water for us." He replied, "O Allah's Apostle! (Will you wait) till it is evening?" The Prophet again said, "Get down and mix Sawiq with water for us." He replied, "O Allah's Apostle! It is still daytime." The Prophet said again, "Get down and mix Sawiq with water for us." So, he got down and carried out that order. The Prophet then said, "When you see night falling from this side, the fasting person should break his fast," and he beckoned with his finger towards the east.

3.178:

Narrated Sahl bin Sa`d:

Allah's Apostle said, "The people will remain on the right path as long as they hasten the breaking of the fast."

3.179:

Narrated Ibn Abi `Aufa:

I was with the Prophet on a journey, and he observed the fast till evening. The Prophet said to a man, "Get down and mix Sawiq with water for me." He replied, "Will you wait till it is evening?" The Prophet said, "Get down and mix Sawiq with water for me; when you see night falling from this side, the fasting person should break his fast."

3.180:

Narrated Abu Usama from Hisham bin 'Ursa from Fatima:

Asma bint Abi Bakr said, "We broke our fast during the lifetime of the Prophet on a cloudy day and then the sun appeared." Hisham was asked, "Were they ordered to fast in lieu of that day?" He replied, "It had to be made up for." Ma`mar said, "I heard Hisham saying, "I don't know whether they fasted in lieu of that day or not."

3.181:

Narrated Ar-Rubi' bint Mu'awadh:

"The Prophet sent a messenger to the village of the Ansar in the morning of the day of 'Ashura' (10th of Muharram) to announce: 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.' "She further said, "Since then we used to fast on that

day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for, he was given those toys till it was the time of the breaking of the fast."

3.182:

Narrated Anas:

The Prophet said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet, "But you practice Al-Wisal?" The Prophet replied, "I am not like any of you, for I am given food and drink (by Allah) during the night."

3.183:

Narrated `Abdullah bin `Umar:

Allah's Apostle forbade Al-Wisal. The people said (to him), "But you practice it?" He said, "I am not like you, for I am given food and drink by Allah."

3.184:

'Narrated Abu Sa`id:

That he had heard the Prophet saying, "Do not fast continuously (practice Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." The people said to him, "But you practice (Al-Wisal), O Allah's Apostle!" He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink."

3.185:

Narrated Aisha:

Allah's Apostle forbade Al-Wisal out of mercy to them. They said to him, "But you practice Al-Wisal?" He said, "I am not similar to you, for my Lord gives me food and drink. "

3.186:

Narrated Abu Huraira:

Allah's Apostle forbade Al-Wisal in fasting. So, one of the Muslims said to him, "But you practice Al-Wisal. O Allah's Apostle!" The Prophet replied, "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop Al-Wisal (fasting continuously), the Prophet fasted day and night continuously along with them for a day and then another day and then they saw the crescent moon (of the month of Shawwal). The Prophet said to them (angrily), "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop (practicing Al-Wisal).

3.187:

Narrated Abu Huraira:

The Prophet said twice, "(O you people) Be cautious! Do not practice Al-Wisal." The people said to him, "But you practice Al-Wisal?" The Prophet replied, "My Lord gives me food and drink during my sleep. Do that much of deeds which is within your ability."

3.188:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle said, "Do not fast continuously day and night (practice Al-Wisal) and if anyone of you intends to fast continuously day and night, he should continue till the Suhur time." They said, "But you practice Al-Wisal, O Allah's Apostle!" The Prophet said, "I am not similar to you;, during my sleep I have One Who makes me eat and drink."

3.189:

Narrated Abu Juhaifa:

The Prophet made a bond of brotherhood between Salman and Abu Ad-Darda'. Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad-Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad-Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was

the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad-Darda' came to the Prophet and narrated the whole story. The Prophet said, "Salman has spoken the truth."

3.190:

Narrated `Aisha:

Allah's Apostle used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Apostle fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban.

3.191:

Narrated `Aisha:

The Prophet never fasted in any month more than in the month of Sha'ban. He used to say, "Do those deeds which you can do easily, as Allah will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." The most beloved prayer to the Prophet was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet offered a prayer he used to offer it regularly .

3.192:

Narrated Ibn `Abbas:

The Prophet never fasted a full month except the month of Ramadan, and he used to fast till one could say, "By Allah, he will never stop fasting," and he would abandon fasting till one would say, "By Allah, he will never fast."

3.193:

Narrated Anas:

Allah's Apostle used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought he would not stop fasting at all in that month. And if one wanted to see him praying at night, one could see him (in that condition), and if one wanted to see him sleeping at night, one could see him (in that condition) too.

3.194:

Narrated Humaid:

I asked Anas about the fasting of the Prophet. He said "Whenever I liked to see the Prophet fasting in any month, I could see that, and whenever I liked to see him not fasting, I could see that too, and if I liked to see him praying in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allah's Apostle and never smelled musk or perfumed smoke more pleasant than the smell of Allah's Apostle."

3.195:

Narrated `Abdullah bin `Amr bin Al-`As:

"Once Allah's Apostle came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet replied, "Half of the year," (i.e. he used to fast on every alternate day).

3.196:

Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Apostle said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Apostle!" The Prophet said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Apostle! I have power." The Prophet said, "Fast like the fasting of the Prophet David and do not fast more than that." I said, "How was the fasting of the Prophet of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day).

Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month).

3.197:

Narrated `Abdullah bin `Amr:

Allah's Apostle was informed that I had taken an oath to fast daily and to pray (every night) all the night throughout my life (so Allah's Apostle came to me and asked whether it was correct): I replied, "Let my parents be sacrificed for you! I said so." The Prophet said, "You can not do that. So, fast for few days and give it up for few days, r ray and sleep. Fast three days a month as the reward of good deeds is multiplied ten times and that will be equal to one year of fasting." I replied, "I can do better than that." The Prophet said to me, "Fast one day and give up fasting for a day and that is the fasting of Prophet David and that is the best fasting." I said, "I have the power to fast better (more) than that." The Prophet said, "There is no better fasting than that."

3.198:

Narrated `Abdullah bin `Amr:

The news of my daily fasting and praying every night throughout the night reached the Prophet. So he sent for me or I met him, and he said, "I have been informed that you fast everyday and pray every night (all the night). Fast (for some days) and give up fasting (for some days); pray and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you." I replied, "I have more power than that (fasting)." The Prophet said, "Then fast like the fasts of (the Prophet) David". I said, "How?" He replied, "He used to fast on alternate days, and he used not to flee on meeting the enemy." I said, "From where can I get that chance?" (^Ata' said, "I do not know how the expression of fasting daily throughout the life occurred.") So, the Prophet said, twice, "Whoever fasts daily throughout his life is just as the one who does not fast at all."

3.199:

Narrated Mujahid from `Abdullah bin `Amr:

The Prophet said (to `Abdullah), "Fast three days a month." `Abdullah said, (to the Prophet) "I am able to fast more than that." They kept on arguing on this matter till the Prophet said, "Fast on alternate days, and recite the whole Qur'an once a month." `Abdullah said, "I can recite more (in a month)," and the argument went on till the Prophet said, "Recite the Qur'an once each three days." (i.e. you must not recite the whole Qur'an in less than three days).

3.200:

Narrated `Abdullah bin `Amr bin Al-`As:

The Prophet said to me, "You fast daily all the year and pray every night all the night?" I replied in the affirmative. The Prophet said, "If you keep on doing this, your eyes will become weak and your body will get tired. He who fasts all the year is as he who did not fast at all. The fasting of three days (a month) will be equal to the tasting of the whole year." I replied, "I have the power for more than this." The Prophet said, "Then fast like the fasting of David who used to fast on alternate days and would never flee from the battle field, on meeting the enemy.

3.201:

Narrated `Abdullah bin `Amr:

Allah's Apostle was informed about my fasts, and he came to me and I spread for him a leather cushion stuffed with palm fires, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to fast three days a month?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Five?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Seven?" I replied, "O Allah's Apostle! (I can fast more)." He said, "Nine (days per month)?" I replied, "O Allah's Apostle! (I can fast more)" He said, "Eleven (days per month)?" And then the Prophet said, "There is no fast superior to that of the Prophet David it was for half of the year. So, fast on alternate days."

3.202:

Narrated Abu Huraira:

My friend (the Prophet) advised me to observe three things:

(1) to fast three days a month;

(2) to pray two rak`at of Duha prayer (forenoon prayer); and

(3) to pray witr before sleeping.

3.203:

Narrated Anas:

The Prophet paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, "O Allah's Apostle! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Apostle did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.

3.204:

Narrated Mutarrif from `Imran Ibn Husain:

That the Prophet asked him (Imran) or asked a man and `Imran was listening, "O Abu so-and-so! Have you fasted the last days of this month?" (The narrator thought that he said, "the month of Ramadan"). The man replied, "No, O Allah's Apostle!" The Prophet said to him, "When you finish your fasting (of Ramadan) fast two days (in Shawwal)." Through another series of narrators `Imran said, "The Prophet said, '(Have you fasted) the last days of Sha'ban?"

3.205:

Narrated Muhammad bin `Abbas:

I asked Jabir "Did the Prophet forbid fasting on Fridays?" He replied, "Yes." (Other narrators added, "If he intends to fast only that day.")

3.206:

Narrated Abu Huraira:

I heard the Prophet saying, "None of you should fast on Friday unless he fasts a day before or after it."

3.207:

Narrated Abu Aiyub from Juwairiya bint Al-Harith:

The Prophet visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast."

3.208:

Narrated Alqama:

I asked `Aisha "Did Allah's Apostle, use to choose some special days (for fasting)?" She replied, "No, but he used to be regular (constant) (in his service of worshipping). Who amongst you can endure what Allah's Apostle used to endure?"

3.209:

Narrated Um Al-Fadl bint Al-Harith:

"While the people were with me on the day of `Arafat they differed as to whether the Prophet was fasting or not; some said that he was fasting while others said that he was not fasting. So, I sent to him a bowl full of milk while he was riding over his camel and he drank it."

3.210:

Narrated Maimuna:

The people doubted whether the Prophet was fasting on the day of `Arafat or not, so I sent milk while he was standing at `Arafat, he drank it and the people were looking at him.

3.211:

Narrated Abu `Ubaid:

(the slave of Ibn Azhar) I witnessed the `Id with `Umar bin Al-Khattab who said, Allah's Apostle has forbidden people to fast on the day on which you break fasting (the fasts of Ramadan) and the day on which you eat the meat of your sacrifices (the first day of `Id ul Fitr and `Id ul-Adha).

3.212:

Narrated Abu Sa'id:

The Prophet forbade the fasting of `Id-ul-Fitr and `Id-ul-Adha (two feast days) and also the wearing of As-Samma' (a single garment covering the whole body), and sitting with one's leg drawn up while being wrapped in one garment. He also forbade the prayers after the Fajr (morning) and the `Asr (afternoon) prayers.

3.213:

Narrated Abu Huraira:

Two fasts and two kinds of sale are forbidden: fasting on the day of `Id ul Fitr and `Id-ul-Adha and the kinds of sale called Mulamasa and Munabadha. (These two kinds of sale used to be practiced in the days of Pre-Islamic period of ignorance; Mulamasa means when you touch something displayed for sale you have to buy it; Munabadha means when the seller throws something to you, you have to buy it.)

3.214:

Narrated Ziyad bin Jubair:

A man went to Ibn `Umar I. and said, "A man vowed to fast one day (the sub-narrator thinks that he said that the day was Monday), and that day happened to be `Id day." Ibn `Umar said, "Allah orders vows to be fulfilled and the Prophet forbade the fasting on this day (i.e. Id).

3.215:

Narrated Abu Sa'id Al-Khudri:

(who fought in twelve Ghazawat in the company of the Prophet). I heard four things from the Prophet and they won my admiration. He said;

- 1. "No lady should travel on a journey of two days except with her husband or a Dhi-Mahram;
- 2. "No fasting is permissible on the two days of Id-ul-Fitr and `Id-ul-Adha;
- 3. "No prayer (may be offered) after the morning compulsory prayer until the sun rises; and no prayer after the `Asr prayer till the sun sets;
- 4. "One should travel only for visiting three Masjid (Mosques): Masjid-al-Haram (Mecca), Masjid-al-Aqsa (Jerusalem), and this (my) Mosque (at Medina).

3.216:

Narrated `Aisha and Ibn `Umar:

Nobody was allowed to fast on the days of Tashriq except those who could not afford the Hadi (Sacrifice).

3.217:

Narrated Ibn `Umar:

Fasting for those who perform ,Hajj-at-Tamattu` (in lieu of the Hadi which they cannot afford) may be performed up to the day of `Arafat. And if one does not get a Hadi and has not fasted (before the `Id) then one should fast of the days of Mina. (11, 12 and 13th of Dhul Hajja).

3.218:

Narrated Salim's father:

The Prophet said, "Whoever wishes may fast on the day of 'Ashura'."

3.219:

Narrated `Aisha:

Allah's Apostle ordered (the Muslims) to fast on the day of 'Ashura', and when fasting in the month of Ramadan was prescribed, it became optional for one to fast on that day ('Ashura') or not.

3.220:

Narrated Aisha:

Quraish used to fast on the day of 'Ashura' in the Pre-Islamic period, and Allah's Apostle too, used to fast on that day. When he came to Medina, he fasted on that day and ordered others to fast, too. Later when the fasting of the month of Ramadan was prescribed, he gave up fasting on the day of 'Ashura' and it became optional for one to fast on it or not.

3.221:

Narrated Humaid bin `Abdur Rahman:

That he heard Muawiya bin Abi Sufyan on the day of 'Ashura' during the year he performed the Hajj, saying on the pulpit, "O the people of Medina! Where are your Religious Scholars? I heard Allah's Apostle saying, 'This is the day of 'Ashura'. Allah has not enjoined its fasting on you but I am fasting it. You have the choice either to fast or not to fast (on this day).'"

3.222:

Narrated Ibn `Abbas:

The Prophet came to Medina and saw the Jews fasting on the day of Ashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day).

3.223:

Narrated Abu Musa:

The day of 'Ashura' was considered as `Id day by the Jews. So the Prophet ordered, "I recommend you (Muslims) to fast on this day."

3.224:

Narrated Ibn `Abbas:

I never saw the Prophet seeking to fast on a day more (preferable to him) than this day, the day of 'Ashura', or this month, i.e. the month of Ramadan.

3.225:

Narrated Salama bin Al-Akwa`:

The Prophet ordered a man from the tribe of Bani Aslam to announce amongst the people that whoever had eaten should fast the rest of the day, and whoever had not eaten should continue his fast, as that day was the day of 'Ashura'.

3.226:

Narrated Abu Huraira:

I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven."

3.227:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that (i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of `Umar's Caliphate." `Abdur Rahman bin `Abdul Qari said, "I went out in the company of `Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, `Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka`b. Then on another night I went again in his company and the people were praying behind their reciter. On that, `Umar remarked, 'What an excellent Bid`a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

3.228:

Narrated `Aisha:

(the wife of the Prophet) Allah's Apostle used to pray (at night) in Ramadan.

3.229:

Narrated 'Ursa:

That he was informed by `Aisha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the

people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashah-hud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually). "

3.230:

Narrated Abu Salama bin `Abdur Rahman:

that he asked `Aisha "How was the prayer of Allah's Apostle in Ramadan?" She replied, "He did not pray more than eleven rak`at in Ramadan or in any other month. He used to pray four rak`at ---- let alone their beauty and length----and then he would pray four ----let alone their beauty and length ---- and then he would pray three rak`at (witr)." She added, "I asked, 'O Allah's Apostle! Do you sleep before praying the witr?' He replied, 'O `Aisha! My eyes sleep but my heart does not sleep."

3.231:

Narrated Abu Huraira:

The Prophet said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven, and whoever stood for the prayers in the night of Qadr out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven ."

3.232:

Narrated Ibn `Umar:

Some men amongst the companions of the Prophet were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Apostle said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan).

3.233:

Narrated Abu Salama:

I asked Abu Sa`id, and he was a friend of mine, (about the Night of Qadr) and he said, "We practiced I'tikaf (seclusion in the mosque) in the middle third of the month of Ramadan with the Prophet . In the morning of the 20th of Ramadan, the Prophet came and addressed us and said, 'I was informed of (the date of the Night of Qadr) but I was caused to forget it; so search for it in the odd nights of the last ten nights of the month of Ramadan. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in I'tikaf with me should return to it with me (for another 10-day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rainwater started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the prayer was established and I saw Allah's Apostle prostrating in mud and water and I saw the traces of mud on his forehead."

3.234:

Narrated `Aisha:

Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan."

3.235:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle used to practice I'tikaf (in the mosque) in the middle third of Ramadan and after passing the twenty nights he used to go back to his house on the 21st, and the people who were in I'tikaf with him also used to go back to their houses. Once in Ramadan, in which he practiced I'tikaf, he established the night prayers at the night in which he used to return home, and then he addressed the people and ordered them whatever Allah wished him to order and said, "I used to practice I'tikaf for these ten days (i.e. the middle third but now I intend to stay in I'tikaf for the last ten days (of the month); so whoever was in I'tikaf with me should stay at his place of seclusion. I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the

night of the 21st, the sky was covered with clouds and it rained, and the rainwater started leaking through the roof of the mosque at the praying place of the Prophet . I saw with my own eyes the Prophet at the completion of the morning prayer leaving with his face covered with mud and water.

3.236:

Narrated `Aisha:

The Prophet said, "Look for (the Night of Qadr).

3.237:

Narrated `Aisha:

Allah's Apostle used to practice I'tikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan."

3.238:

Narrated Ibn `Abbas:

The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan , ' on the night when nine or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively).

3.239:

Narrated Ibn `Abbas:

Allah's Apostle said, "The Night of Qadr is in the last ten nights of the month (Ramadan), either on the first nine or in the last (remaining) seven nights (of Ramadan)." Ibn `Abbas added, "Search for it on the twenty-fourth (of Ramadan).

3.240:

Narrated 'Ubada bin As-Samit:

The Prophet came out to inform us about the Night of Qadr but two Muslims were quarreling with each other. So, the Prophet said, "I came out to inform you about the Night of Qadr but such-and-such persons were quarreling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadan).

3.241:

Narrated Aisha:

With the start of the last ten days of Ramadan, the Prophet used to tighten his waist belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers.

3.242:

Narrated `Abdullah bin `Umar:

Allah's Apostle used to practice I'tikaf in the last ten days of the month of Ramadan.

3.243:

Narrated `Aisha:

(the wife of the Prophet) The Prophet used to practice I'tikaf in the last ten days of Ramadan till he died and then his wives used to practice I'tikaf after him.

3.244:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle used to practice I'tikaf in the middle ten days of Ramadan and once he stayed in I'tikaf till the night of the twenty-first and it was the night in the morning of which he used to come out of his I'tikaf. The Prophet said, "Whoever was in I'tikaf with me should stay in I'tikaf for the last ten days, for I was informed (of the date) of the Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (i.e. in the morning of the twenty-first).

3.245:

Narrated `Aisha:

The Prophet used to (put) bend his head (out) to me while he was in I'tikaf in the mosque during my monthly periods and I would comb and oil his hair.

3.246:

Narrated `Aisha:

(the wife of the Prophet) Allah's Apostle used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in Ṭtikaf he used not to enter the house except for a need.

3.247:

Narrated `Aisha:

The Prophet used to embrace me during my menses. He also used to put his head out of the mosque while he was in Ṭtikaf, and I would wash it during my menses.

3.248:

Narrated Ibn `Umar:

`Umar asked the Prophet "I vowed in the Pre-Islamic period of ignorance to stay in Ṭtikaf for one night in Al-Masjid al-Haram." The Prophet said to him, "Fulfill your vow."

3.249:

Narrated `Amra:

Aisha said, "the Prophet used to practice Ṭtikaf in the last ten days of Ramadan and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." Hafsa asked the permission of `Aisha to pitch a tent for her and she allowed her and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet noticed the tents. He said, "What is this?" He was told of the whole situation. Then the Prophet said, "Do you think that they intended to do righteousness by doing this?" He therefore abandoned the Ṭtikaf in that month and practiced Ṭtikaf for ten days in the month of Shawwal."

3.250:

Narrated `Aisha:

The Prophet intended to practice Ṭtikaf and when he reached the place where he intended to perform Ṭtikaf, he saw some tents, the tents of `Aisha, Hafsa and Zainab. So, he said, "Do you consider that they intended to do righteousness by doing this?" And then he went away and did not perform Ṭtikaf (in Ramadan) but performed it in the month of Shawwal for ten days.

3.251:

Narrated `Ali bin Al-Husain:

Safiya, the wife of the Prophet told me that she went to Allah's Apostle to visit him in the mosque while he was in Ṭtikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. The Prophet accompanied her. When they reached the gate of the mosque, opposite the door of Um-Salama, two Ansari men were passing by and they greeted Allah's Apostle. He told them: Do not run away! And said, "She is (my wife) Safiyya bint Huyai." Both of them said, "Subhan Allah, (How dare we think of any evil) O Allah's Apostle!" And they felt it. The Prophet said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."

3.252:

Narrated Abu Salama bin `Abdur-Rahman:

I asked Abu Sa`id Al-Khudri, "Did you hear Allah's Apostle talking about the Night of Qadr?" He replied in the affirmative and said, "Once we were in Ṭtikaf with Allah's Apostle in the middle ten days of (Ramadan) and we came out of it in the morning of the twentieth, and Allah's Apostle-delivered a sermon on the 20th (of Ramadan) and said, 'I was informed (of the date) of the Night of Qadr (in my dream) but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadan. I saw myself prostrating in mud and water on that night (as a sign of the Night of Qadr). So, whoever had been in Ṭtikaf with Allah's Apostle should return for it.' The people returned to the mosque (for Ṭtikaf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established (they stood for the prayer) and Allah's Apostle prostrated in mud and water and I saw mud over the forehead and the nose of the Prophet.

3.253:

Narrated `Aisha:

One of the wives of Allah's Apostle practiced Ḥikaf with him while she was bleeding in between her periods and she would see red (blood) or yellowish traces, and sometimes we put a tray beneath her when she offered the prayer.

3.254:

Narrated `Ali bin Al-Husain (from Safiya, the Prophet's wife):

The wives of the Prophet were with him in the mosque (while he was in Ḥikaf) and then they departed and the Prophet said to Safiya bint Huyai, "Don't hurry up, for I shall accompany you," (and her dwelling was in the house of Usama). The Prophet went out and in the meantime two Ansari men met him and they looked at the Prophet and passed by. The Prophet said to them, "Come here. She is (my wife) Safiya bint Huyai." They replied, "Subhan Allah, (How dare we think of evil) O Allah's Apostle! (we never expect anything bad from you)." The Prophet replied, "Satan circulates in the human being as blood circulates in the body, and I was afraid lest Satan might insert an evil thought in your minds."

3.255:

Narrated `Ali bin Al-Husain from Safiya:

Safiya went to the Prophet while he was in Ḥikaf. When she returned, the Prophet accompanied her walking. An Ansari man saw him. When the Prophet noticed him, he called him and said, "Come here. She is Safiya. (Sufyan a sub-narrator perhaps said that the Prophet had said, "This is Safiya"). And Satan circulates in the body of Adam's offspring as his blood circulates in it."

(A sub-narrator asked Sufyan, "Did Safiya visit him at night?" He said, "Of course, at night.")

3.256:

Narrated Abu Sa`id:

We practiced Ḥikaf with Allah's Apostle in the middle ten days (of Ramadan). In the morning of the twentieth (of Ramadan) we shifted our baggage, but Allah's Apostle came to us and said, "Whoever was in Ḥikaf should return to his place of Ḥikaf, for I saw (i.e. was informed about the date of) this Night (of Qadr) and saw myself prostrating in mud and water." When I returned to my place the sky was overcast with clouds and it rained. By Him Who sent Muhammad with the Truth, the sky was covered with clouds from the end of that day, and the mosque which was roofed with leafstalks of date palm trees (leaked with rain) and I saw the trace of mud and water over the nose of the Prophet and its tip.

3.257:

Narrated `Amra bint `Abdur-Rahman from `Aisha:

Allah's Apostle used to practice Ḥikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his Ḥikaf. `Aisha asked his permission to let her practice Ḥikaf and he allowed her, and so she pitched a tent in the mosque. When Hafsa heard of that, she also pitched a tent (for herself), and when Zainab heard of that, she too pitched another tent. When, in the morning, Allah's Apostle had finished the morning prayer, he saw four tents and asked, "What is this?" He was informed about it. He then said, "What made them do this? Is it righteousness? Remove the tents, for I do not want to see them." So, the tents were removed. The Prophet did not perform Ḥikaf that year in the month of Ramadan, but did it in the last ten days of Shawwal.

3.258:

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab said, "O Allah's Apostle! I vowed in the Pre-Islamic period to perform Ḥikaf in Al-Masjid-al-Haram for one night." The Prophet said, "Fulfill your vow." So, he performed Ḥikaf for one night.

3.259:

Narrated Ibn `Umar:

that `Umar had vowed in the Pre-Islamic period to perform Ḥikaf in Al-Masjid-al-Haram. (A sub-narrator thinks that `Umar vowed to perform Ḥikaf for one night.) Allah's Apostle said to `Umar, "Fulfill your vow."

3.260:

Narrated Abu Huraira:

The Prophet used to perform Ṭikaf every year in the month of Ramadan for ten days, and when it was the year of his death, he stayed in Ṭikaf for twenty days.

3.261:

Narrated `Amra bint `Abdur-Rahman from `Aisha:

Allah's Apostle mentioned that he would practice Ṭikaf in the last ten days of Ramadan. `Aisha asked his permission to perform Ṭikaf and he permitted her. Hafsa asked `Aisha to take his permission for her, and she did so. When Zainab bint Jahsh saw that, she ordered a tent to be pitched for her and it was pitched for her. Allah's Apostle used to proceed to his tent after the prayer. So, he saw the tents and asked, "What is this?" He was told that those were the tents of Aisha, Hafsa, and Zainab. Allah's Apostle said, "Is it righteousness which they intended by doing so? I am not going to perform Ṭikaf." So he returned home. When the fasting month was over, he performed Itikaf for ten days in the month of Shawwal.

3.262:

Narrated `Urwa:

Aisha during her menses used to comb and oil the hair of the Prophet while he used to be in Ṭikaf in the mosque. He would stretch out his head towards her while she was in her chamber.

3.263:

Narrated Abu Huraira:

You people say that Abu Huraira tells many narrations from Allah's Apostle and you also wonder why the emigrants and Ansar do not narrate from Allah's Apostle as Abu Huraira does. My emigrant brothers were busy in the market while I used to stick to Allah's Apostle content with what fills my stomach; so I used to be present when they were absent and I used to remember when they used to forget, and my Ansari brothers used to be busy with their properties and I was one of the poor men of Suffa. I used to remember the narrations when they used to forget. No doubt, Allah's Apostle once said, "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread my colored garment which I was wearing till Allah's Apostle had finished his saying, and then I gathered it to my chest. So, I did not forget any of that narrations.

3.264:

Narrated Ibrahim bin Sa`d from his father from his grandfather:

`Abdur Rahman bin `Auf said, "When we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sa`d bin Ar-Rabi`. Sa`d bin Ar-Rabi` said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' `Abdur-Rahman replied, "I am not in need of all that. Is there any marketplace where trade is practiced?" He replied, "The market of Qainuqa." `Abdur-Rahman went to that market the following day and brought some dried buttermilk (yogurt) and butter, and then he continued going there regularly. Few days later, `Abdur-Rahman came having traces of yellow (scent) on his body. Allah's Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)! The Prophet said, 'Give a Walima (wedding banquet) even if with one sheep.' "

3.265:

Narrated Anas:

When `Abdur-Rahman bin `Auf came to Medina, the Prophet established a bond of brotherhood between him and Sa`d bin Ar-Rabi al-Ansari. Sa`d was a rich man, so he said to `Abdur-Rahman, "I will give you half of my property and will help you marry." `Abdur-Rahman said (to him), "May Allah bless you in your family and property. Show me the market." So `Abdur-Rahman did not return from the market till he gained some dried buttermilk (yogurt) and butter (through trading). He brought that to his house-hold. We stayed for sometime (or as long as Allah wished), and then `Abdur-Rahman came, scented with yellowish perfume. The Prophet said (to him) "What is this?" He

replied, "I got married to an Ansari woman." The Prophet asked, "What did you pay her?" He replied, "A gold stone or gold equal to the weight of a date stone." The Prophet said (to him), "Give a wedding banquet even if with one sheep."

3.266:

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were marketplaces in the Pre-Islamic period of ignorance. When Islam came, Muslims felt that marketing there might be a sin. So, the Divine Inspiration came: "There is no harm for you to seek the bounty of your Lord (in the seasons of Hajj)." (2.198) Ibn `Abbas recited the Verse in this way.

3.267:

Narrated An-Nu`man bin Bashir:

The Prophet said "Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."

3.268:

Narrated `Abdullah bin Abu Mulaika:

`Uqba bin Al-Harith said that a black woman came and claimed that she had suckled both of them (i.e. `Uqba and his wife). So, he mentioned that to the Prophet who turned his face from him and smiled and said, "How (can you keep your wife), and it was said (that both of you were suckled by the same woman)?" His wife was the daughter of Abu Ihab-al-Tamimi.

3.269:

Narrated Aisha:

`Utba bin Abu Waqqas took a firm promise from his brother Sa`d bin Abu Waqqas to take the son of the slave-girl of Zam`a into his custody as he was his (i.e. `Utba's) son. In the year of the Conquest (of Mecca) Sa`d bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam`a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet Sa`d said, "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam`a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle said, "The boy is for you. O 'Abu bin Zam`a." Then the Prophet said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet told his wife Sauda bint Zam`a to screen herself from that boy as he noticed a similarity between the boy and `Utba. So, the boy did not see her till he died.

3.270:

Narrated `Adi bin Hatim:

I asked Allah's Apostle about Al Mirad (i.e. a sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allah's Apostle! I release my dog by the name of Allah and find with it at the game, another dog on which I have not mentioned the name of Allah, and I do not know which one of them caught the game." Allah's Apostle said (to him), 'Don't eat it as you have mentioned the name of Allah on your dog and not on the other dog."

3.271:

Narrated Anas:

The Prophet passed by a fallen date and said, "Were it not for my doubt that this might have been given in charity, I would have eaten it." And narrated Abu Huraira the Prophet said, "I found a date-fruit fallen on my bed."

3.272:

Narrated `Abbas bin Tamim:

that his uncle said: "The Prophet was asked: If a person feels something during his prayer; should one interrupt his prayer?" The Prophet said: No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abi Hafsah: Az-Zuhri said, "There is no need of repeating ablution unless you detect a smell or hear a sound."

3.273:

Narrated `Aisha:

Some people said, "O Allah's Apostle! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Apostle said (to them), "Mention the name of Allah and eat it."

3.274:

Narrated Jabir:

While we were offering the prayer with the Prophet a caravan carrying food came from Sham. The people looked towards the caravan (and went to it) and only twelve persons remained with the Prophet. So, the Divine Inspiration came; "But when they see some bargain or some amusement, they disperse headlong to it." (62.11)

3.275:

Narrated Abu Huraira:

The Prophet said, "A time will come when one will not care how one gains one's money, legally or illegally."

3.276:

Narrated Abu Al-Minhal:

I used to practice money exchange, and I asked Zaid bin 'Arqam about it, and he narrated what the Prophet said in the following: Abu Al-Minhal said, "I asked Al-Bara' bin `Azib and Zaid bin Arqam about practicing money exchange. They replied, 'We were traders in the time of Allah's Apostle and I asked Allah's Apostle about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible.'"

3.277:

Narrated 'Ubai bin `Umar:

Abu Musa asked `Umar to admit him but he was not admitted as `Umar was busy, so Abu Musa went back. When `Umar finished his job he said, "Didn't I hear the voice of `Abdullah bin Qais? Let him come in." `Umar was told that he had left. So, he sent for him and on his arrival, he (Abu Musa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). `Umar told him, "Bring witness in proof of your statement." Abu Musa went to the Ansar's meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abu Sa'id Al-Khudri. Abu Musa then took Abu Sa'id Al-Khudri (to `Umar) and `Umar said, surprisingly, "Has this order of Allah's Apostle been hidden from me?" (Then he added), "I used to be busy trading in markets."

3.278:

Narrated Jabir:

A caravan arrived (at Medina) while we were offering the Jumua prayer with the Prophet. The people left out for the caravan, with the exception of twelve persons. Then this Verse was revealed: 'But when they see some bargain or some amusement, they disperse headlong to it and leave you standing.' (62.11)

3.279:

Narrated `Aisha:

The Prophet said, "If a woman gives in charity from her house meals without wasting (i.e. being extravagant), she will get the reward for her giving, and her husband will also get the reward for his earning and the storekeeper will also get a similar reward. The acquisition of the reward of none of them will reduce the reward of the others."

3.280:

Narrated Abu Huraira:

The Prophet said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward."

3.281:

Narrated Anas bin Malik:

I heard Allah's Apostle saying, "whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin."

3.282:

Narrated `Aisha:

The Prophet purchased food grains from a Jew on credit and mortgaged his iron armor to him.

3.283:

Narrated Qatada:

Anas went to the Prophet with barley bread having some dissolved fat on it. The Prophet had mortgaged his armor to a Jew in Medina and took from him some barley for his family. Anas heard him saying, "The household of Muhammad did not possess even a single Sa of wheat or food grains for the evening meal, although he has nine wives to look after." (See Hadith No. 685)

3.284:

Narrated `Aisha:

When Abu Bakr As-Siddiq was chosen Caliph, he said, "My people know that my profession was not incapable of providing substance to my family. And as I will be busy serving the Muslim nation, my family will eat from the National Treasury of Muslims, and I will practice the profession of serving the Muslims."

3.285:

Narrated Aisha:

The companions of Allah's Apostle used to practice manual labor, so their sweat used to smell, and they were advised to take a bath.

3.286:

Narrated Al-Miqdam:

The Prophet said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor."

3.287:

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet David used not to eat except from the earnings of his manual labor."

3.288:

Narrated Abu Huraira:

Allah's Apostle said, "One would rather cut and carry a bundle of wood on his back than ask somebody who may or may not live him."

3.289:

Narrated Az-Zubair bin Al-Awwam:

The Prophet said, "One would rather take a rope and cut wood and carry it than ask others).

3.290:

Narrated Jabir bin `Abdullah:

Allah's Apostle said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money."

3.291:

Narrated Hudhaifa:

The Prophet said, "Before your time the angels received the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience.' So Allah said to the angels; "Excuse him." Rabi said that (the dead man said), 'I used to be easy to the rich and grant time to the poor.' Or, in another narration, 'grant time to the well-off and forgive the needy,' or, 'accept from the well-off and forgive the needy.'

3.292:

Narrated Abu Huraira:

The Prophet said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."

3.293:

Narrated Hakim bin Hizam:

Allah's Apostle said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost."

3.294:

Narrated Abu Sa'id:

We used to be given mixed dates (from the booty) and used to sell (barter) two Sas of those dates) for one Sa (of good dates). The Prophet said (to us), "No (bartering of) two Sas for one Sa nor two Dirhams for one Dirham is permissible", (as that is a kind of usury). (See Hadith No. 405).

3.295:

Narrated Abu Mas'ud:

An Ansari man, called Abu Shu'aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet along with four other persons as I saw signs of hunger on his face." Abu Shu'aib invited them and another person came along with them. The Prophet said (to Abu Shu'aib), This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back." Abu Shu'aib said, "No, I have allowed him (i.e. he, too, is welcomed to the meal).

3.296:

Narrated Hakim bin Hizam:

The Prophet said, "The buyer and the seller have the option to cancel or to confirm the deal, as long as they have not parted or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

3.297:

Narrated Aisha:

When the last Verses of Surat al- Baqara were revealed, the Prophet recited them in the mosque and proclaimed the trade of alcohol as illegal.

3.298:

Narrated Samura bin Jundab:

The Prophet said, "This night I dreamt that two men came and took me to a Holy land whence we proceeded on till we reached a river of blood, where a man was standing, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a Riba-eater.'"

3.299:

Narrated `Aun bin Abu Juhaifa:

My father bought a slave who practiced the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed and receiving or giving Riba, (usury), and cursed the picture-makers."

3.300:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allah's blessing."

3.301:

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and swore by Allah that he had been offered so much for that, that which was not offered, and he said so, so as to cheat a Muslim. On that occasion the following Verse was revealed: "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 ..etc.)' (3.77)

3.302:

Narrated `Ali:

I got an old she-camel as my share from the booty, and the Prophet had given me another from Al-Khumus. And when I intended to marry Fatima (daughter of the Prophet), I arranged that a goldsmith from the tribe of Bani Qainuqa' would accompany me in order to bring Idhkhir and then sell it to the goldsmiths and use its price for my marriage banquet.

3.303:

Narrated Ibn `Abbas:

Allah's Apostle said, "Allah made Mecca a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its Luqata (fallen things) except by a person who would announce it publicly." `Abbas bin `Abdul-Muttalib requested the Prophet, "Except Al-Idhkhir, for our goldsmiths and for the roofs of our houses." The Prophet said, "Except Al-Idhkhir." `Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and sit in its place." Khalid said, "(^Abbas said: Al-Idhkhir) for our goldsmiths and our graves."

3.304:

Narrated Khabbab:

I was a blacksmith in the Pre-Islamic period, and 'Asi bin Wail owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad." I said, "I will not disbelieve till Allah kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet:

'Have you seen him who disbelieved in Our signs and says: Surely I will be given wealth and children? Has he known the unseen, or has he taken a covenant from the Beneficent (Allah)? (19.77-78)

3.305:

Narrated 'Is-haq bin `Abdullah bin Abu Talha:

I heard Anas bin Malik saying, "A tailor invited Allah's Apostle to a meal which he had prepared. " Anas bin Malik said, "I accompanied Allah's Apostle to that meal. He served the Prophet with bread and soup made with gourd and dried meat. I saw the Prophet taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

3.306:

Narrated Abu Hazim:

I heard Sahl bin Sa`d saying, "A woman brought a Burda (i.e. a square piece of cloth having edging). I asked, 'Do you know what a Burda is?' They replied in the affirmative and said, "It is a cloth sheet with woven margins." Sahl went on, "She addressed the Prophet and said, 'I have woven it with my hands for you to wear.' The Prophet took it as he was in need of it, and came to us wearing it as a waist sheet. One of us said, 'O Allah's Apostle! Give it to me to wear.' The Prophet agreed to give it to him. The Prophet sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You haven't done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allah, I have not asked him for it except to use it as my shroud when I die.'" Sahl added; "Later it (i.e. that sheet) was his shroud."

3.307:

Narrated Abu Hazim:

Some men came to Sahl bin Sa`d to ask him about the pulpit. He replied, "Allah's Apostle sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to make pieces of wood (i.e. a pulpit) for me so that I may sit on it while addressing the people.' So, she ordered him to make it from

the tamarisk of the forest. He brought it to her and she sent it to Allah's Apostle . Allah's Apostle ordered it to be placed in the mosque: so, it was put and he sat on it.

3.308:

Narrated Jabir bin `Abdullah:

An Ansari woman said to Allah's Apostle, "O Allah's Apostle! Shall I make something for you to sit on, as I have a slave who is a carpenter?" He replied, "If you wish." So, she got a pulpit made for him. When it was Friday the Prophet sat on that pulpit. The date-palm stem near which the Prophet used to deliver his sermons cried so much so that it was about to burst. The Prophet came down from the pulpit to the stem and embraced it and it started groaning like a child being persuaded to stop crying and then it stopped crying. The Prophet said, "It has cried because of (missing) what it use to hear of the religions knowledge."

3.309:

Narrated `Aisha:

Allah's Apostle bought food grains from a Jew on credit and mortgaged his armor to him.

3.310:

Narrated Jabir bin `Abdullah:

I was with the Prophet in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet came up to me and said, "O Jabir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allah's Apostle . He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet purchased it for one Uqiya of gold. Allah's Apostle reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two rak`at." I entered and offered the prayer. He told Bilal to weigh and give me one Uqiya of gold. So Bilal weighed for me fairly and I went away. The Prophet sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet said to me, "Take your camel as well as its price."

3.311:

Narrated Ibn `Abbas:

`Ukaz, Majanna and Dhul-Majaz were markets in the Pre-Islamic period. When the people embraced Islam they considered it a sin to trade there. So, the following Holy Verse came:-- "There is no harm for you if you seek of the bounty of your Lord (Allah) in the Hajj season." (2.198) Ibn `Abbas recited it like this.

3.312:

Narrated `Amr:

Here (i.e. in Mecca) there was a man called Nawwas and he had camels suffering from the disease of excessive and unquenchable thirst. Ibn `Umar went to the partner of Nawwas and bought those camels. The man returned to Nawwas and told him that he had sold those camels. Nawwas asked him, "To whom have you sold them?" He replied, "To such and such Sheikh." Nawwas said, "Woe to you; By Allah, that Sheikh was Ibn `Umar." Nawwas then went to Ibn `Umar and said to him, "My partner sold you camels suffering from the disease of excessive thirst and he had not known you." Ibn `Umar told him to take them back. When Nawwas went to take them, Ibn `Umar said to him, "Leave them there as I am happy with the decision of Allah's Apostle that there is no oppression . "

3.313:

Narrated Abu Qatada:

We set out with Allah's Apostle in the year of Hunain, (the Prophet gave me an armor). I sold that armor and bought a garden in the region of the tribe of Bani Salama and that was the first property I got after embracing Islam.

3.314:

Narrated Abu Musa:

Allah's Apostle said, "The example of a good companion (who sits with you) in comparison with a bad one, is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."

3.315:

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Apostle so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

3.316:

Narrated Ibn `Abbas:

Once the Prophet got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet would not have paid him.

3.317:

Narrated `Abdullah bin `Umar:

Once the Prophet sent to `Umar a silken two-piece garment, and when he saw `Umar wearing it, he said to him, "I have not sent it to you to wear. It is worn by him who has no share in the Hereafter, and I have sent it to you so that you could benefit by it (i.e. sell it).

3.318:

Narrated Aisha:

(mother of the faithful believers) I bought a cushion with pictures on it. When Allah's Apostle saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allah's Apostle! I repent to Allah and His Apostle. (Please let me know) what sin I have done." Allah's Apostle said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allah's Apostle said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet added, "The angels do not enter a house where there are pictures."

3.319:

Narrated Anas:

The Prophet said, "O Bani Najjar! Suggest a price for your garden." Part of it was a ruin and it contained some date palms.

3.320:

Narrated Ibn `Umar:

The Prophet said, "The buyer and the seller have the option to cancel or confirm the bargain before they separate from each other or if the sale is optional." Nafi` said, "Ibn `Umar used to separate quickly from the seller if he had bought a thing which he liked."

3.321:

Narrated Hakim bin Hizam"

The Prophet said, "The buyer and the seller have the option of canceling or confirming the deal unless they separate."

3.322:

Narrated Ibn `Umar:

Allah's Apostle said, "The seller and the buyer have the option of canceling or confirming the deal unless they separate, or one of them says to the other, 'Choose (i.e. decide to cancel or confirm the bargain now).' Perhaps he said, 'Or if it is an optional sale.' " Ibn `Umar, Shuraih, Ash-Shu`bi, Tawus, Ata, and Ibn Abu Mulaika agree upon this judgment.

3.323:

Narrated Hakim bin Hizam:

The Prophet said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

3.324:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "Both the buyer and the seller have the option of canceling or confirming a bargain unless they separate, or the sale is optional." (See Hadith No.320).

3.325:

Narrated Ibn `Umar:

Allah's Apostle said, "Both the buyer and the seller have the option of canceling or confirming the bargain, as long as they are still together, and unless they separate or one of them gives the other the option of keeping or re

3.326:

Narrated Ibn `Umar:

The Prophet said, "No deal is settled and finalized unless the buyer and the seller separate, except if the deal is optional (whereby the validity of the bargain depends on the stipulations agreed upon).

3.327:

Narrated Hakim bin Hizam:

The Prophet said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings."

3.328:

Narrated `Abdullah bin `Umar:

A person came to the Prophet and told him that he was always betrayed in purchasing. The Prophet told him to say at the time of buying, "No cheating."

3.329:

Narrated `Aisha:

Allah's Apostle said, "An army will invade the Ka`ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army." I said, "O Allah's Apostle! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet replied, "all of those people will sink but they will be resurrected and judged according to their intentions."

3.330:

Narrated Abu Huraira:

Allah's Apostle said, "The congregational prayer of anyone amongst you is more than twenty (five or twenty seven) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer, then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet further said, "One is regarded in prayer so long as one is waiting for the prayer."

3.331:

Narrated Anas bin Malik:

While the Prophet was in the market, somebody, called, "O Abul-Qasim." The Prophet turned to him. The man said, "I have called to this (i.e. another man)." The Prophet said, "Name yourselves by my

name but not by my Kunya (name)." (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qasim.)

(See Hadith No. 737, Vol. 4)

3.332:

Narrated Anas:

A man at Al-Baqi' called, "O Abul-Qasim!" The Prophet turned to him and the man said (to the Prophet), "I did not intend to call you." The prophet said, "Name yourselves by my name but not by my Kunya (name).

3.333:

Narrated Abu Huraira Ad-Dausi:

Once the Prophet went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqa and then he sat in the compound of Fatima's house and asked about the small boy (his grandson Al-Hasan) but Fatima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet embraced and kissed him and then said, 'O Allah! Love him, and love whoever loves him.'

3.334:

Narrated Nafi`:

Ibn `Umar told us that the people used to buy food from the caravans in the lifetime of the Prophet. The Prophet used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn `Umar said, 'The Prophet also forbade the reselling of foodstuff by somebody who had bought it unless he had received it with exact full measure.'

3.335:

Narrated Ata bin Yasar:

I met `Abdullah bin `Amr bin Al-`As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows:

"O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

3.336:

Narrated `Abdullah ibn `Umar:

Allah's Apostle said, "He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it.

3.337:

Narrated Jabir:

`Abdullah bin `Amr bin Haram died and was in debt to others. I asked the Prophet to intercede with his creditors for some reduction in the debts. The Prophet requested them (to reduce the debts) but they refused. The Prophet said to me, "Go and put your dates (In heaps) according to their different kinds. The Ajwa on one side, the cluster of Ibn Zaid on another side, etc.. Then call me." I did that and called the Prophet He came and sat at the head or in the middle of the heaps and ordered me. Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as it nothing had been taken from them. In other narrations, Jabir said; The Prophet said, "He (i.e. `Abdullah) continued measuring for them till he paid all the debts." The Prophet said (to `Abdullah), "Cut (clusters) for him (i.e. one of the creditors) and measure for him fully."

3.338:

Narrated Al-Miqdam bin Ma'diyakrib:

The Prophet said, "Measure your foodstuff and you will be blessed."

3.339:

Narrated `Abdullah bin Zaid:

The Prophet said, "The Prophet Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's Blessing in its measures the Mudd and the Sa as Abraham did for Mecca.

3.340:

Narrated Anas bin Malik:

Allah's Apostle said, "O Allah bestow your blessings on their measures, bless their Mudd and Sa." The Prophet meant the people of Medina.

3.341:

Narrated Salim:

that his father said. "I saw those, who used to buy foodstuff without measuring or weighing in the life time of the Prophet being punished if they sold it before carrying it to their own houses."

3.342:

Narrated Tawus:

Ibn `Abbas said, "Allah's Apostle forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn `Abbas, "How is that?" Ibn `Abbas replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller."

3.343:

Narrated Ibn `Umar:

The Prophet said, "He who buys foodstuff should not sell it till he has received it."

3.344:

Narrated Az-Zuhri from Malik bin Aus:

that the latter said, "Who has change?" Talha said, "I (will have change) when our storekeeper comes from the forest."

Narrated `Umar bin Al-Khattab: Allah's Apostle said, "The bartering of gold for silver is Riba, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount, and barley for barley is usury except if it is from hand to hand and equal in amount." (See Riba-Fadl in the glossary).

3.345:

Narrated Ibn `Abbas:

The Prophet forbade the selling of foodstuff before receiving it. I consider that all types of sellings should be done similarly.

3.346:

Narrated Ibn `Umar:

The Prophet said, "The buyer of foodstuff should not sell it before it has been measured for him." Isma`il narrated instead, "He should not sell it before receiving it."

3.347:

Narrated Ibn `Umar:

I saw the people buy foodstuff randomly (i.e. blindly without measuring it) in the lifetime of Allah's Apostle and they were punished (by beating), if they tried to sell it before carrying it to their own houses.

3.348:

Narrated Aisha:

Rarely did the Prophet fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet has come for some urgent matter." The Prophet said to Abu Bakr, when the latter entered "Let nobody stay in your home." Abu

Bakr said, "O Allah's Apostle! There are only my two daughters (namely `Aisha and Asma') present." The Prophet said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Apostle!" The Prophet said, "You will accompany me." Abu Bakr then said "O Allah's Apostle! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet said, "I have accepted it on the condition that I will pay its price."

3.349:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "Do not urge somebody to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods."

3.350:

Narrated Abu Huraira:

Allah's Apostle forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly Najsh was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place.

3.351:

Narrated Jabir bin `Abdullah:

A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet took the slave and said, "Who will buy this slave from me?" Nu'aim bin `Abdullah bought him for such and such price and the Prophet gave him the slave.

3.352:

Narrated Ibn `Umar:

Allah's Apostle forbade Najsh.

3.353:

Narrated `Abdullah bin `Umar:

Allah's Apostle forbade the sale called 'Habal-al-Habala which was a kind of sale practiced in the Pre-Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet would be born by the immediate offspring of an extant she-camel.

3.354:

Narrated Abu Sa`id:

Allah's Apostle forbade the selling by Munabadha, i.e. to sell one's garment by casting it to the buyer not allowing him to examine or see it. Similarly he forbade the selling by Mulamasa. Mulamasa is to buy a garment, for example, by merely touching it, not looking at it.

3.355:

Narrated Abu Huraira:

The Prophet forbade two kinds of dressing; (one of them) is to sit with one's legs drawn up while wrapped in one garment. (The other) is to lift that garment on one's shoulders. And also forbade two kinds of sale: Al-Limais and An-Nibadh.

3.356:

Narrated Abu Huraira :

Allah's Apostle forbade selling by Mulamasa and Munabadha.

3.357:

Narrated Abu Sa`id:

The Prophet forbade two kinds of dresses and two kinds of sale, i.e., Mulamasa and Munabadha.

3.358:

Narrated Abu Huraira:

The Prophet said, "Don't keep camels and sheep un milked for a long time, for whoever buys such an animal has the option to milk it and then either to keep it or return it to the owner along with one Sa of dates." Some narrated from Ibn Seereen (that the Prophet had said), "One Sa of wheat, and he has the

option for three days." And some narrated from Ibn Seereen, " ... a Sa of dates," not mentioning the option for three days. But a Sa of dates is mentioned in most narrations.

3.359:

Narrated `Abdullah bin Mas`ud:

Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one Sa of dates; and the Prophet forbade going to meet the seller on the way (as he has no knowledge of the market price and he may sell his goods at a low price).

3.360:

Narrated Abu Huraira:

Allah's Apostle said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice Najsh. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Sa of dates or keeping it. It has been kept unmilked for a long period by the seller (to deceive others).

3.361:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one Sa of dates for the milk."

3.362:

Narrated Abu Huraira:

The Prophet said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

3.363:

Narrated Abu Huraira and Zaid bin Khalid:

Allah's Apostle was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense."

3.364:

Narrated `Aisha:

Allah's Apostle came to me and I told him about the slave-girl (Buraira) Allah's Apostle said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

3.365:

Narrated `Abdullah bin `Umar:

Aisha wanted to buy Buraira and he (the Prophet) went out for the prayer. When he returned, she told him that they (her masters) refused to sell her except on the condition that her Wala' would go to them. The Prophet replied, 'The Wala' would go to him who manumits.' " Hammam asked Nafi` whether her (Buraira's) husband was a free man or a slave. He replied that he did not know.

3.366:

Narrated Jarir:

I have given a pledge of allegiance to Allah's Apostle for to testify that None has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim.

3.367:

Narrated Tawus:

Ibn `Abbas said, "Allah's Apostle said, 'Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.' I asked Ibn `Abbas, 'What does he mean by not selling the goods of a desert dweller by a town dweller?' He said, 'He should not become his broker.' "

3.368:

Narrated `Abdullah bin `Umar:

Allah's Apostle forbade the selling of the goods of a desert dweller by a town person.

3.369:

Narrated Abu Huraira:

Allah's Apostle said, "A buyer should not urge a seller to restore a purchase so as to buy it himself, and do not practice Najsh; and a town dweller should not sell goods of a desert dweller."

3.370:

Narrated Anas bin Malik:

We were forbidden that a town dweller should sell goods of a desert dweller.

3.371:

Narrated Abu Huraira:

The Prophet forbade the meeting (of caravans) on the way and the selling of goods by an inhabitant of the town on behalf of a desert dweller.

3.372:

Narrated Tawus:

I asked Ibn `Abbas, "What is the meaning of, 'No town dweller should sell (or buy) for a desert dweller?'" Ibn `Abbas said, "It means he should not become his broker."

3.373:

Narrated `Abdullah:

Whoever buys an animal which has been kept un milked for a long time, could return it, but has to pay a Sa of dates along with it. And the Prophet forbade meeting the owners of goods on the way away from the market.

3.374:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market."

3.375:

Narrated `Abdullah:

We used to go ahead to meet the caravan and used to buy foodstuff from them. The Prophet forbade us to sell it till it was carried to the market.

3.376:

Narrated `Abdullah:

Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allah's Apostle forbade them to sell it till they brought it to (their) places.

3.377:

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'I have agreed with my masters to pay them nine Uqiyas (of gold) (in installments) one Uqiya per year; please help me.' I said, 'I am ready to pay the whole amount now provided your masters agree that your Wala will be for me.' So, Buraira went to her masters and told them about that offer but they refused to accept it. She returned, and at that time, Allah's Apostle was sitting (present). Buraira said, 'I told them of the offer but they did not accept it and insisted on having the Wala.' The Prophet heard that." `Aisha narrated the whole story to the Prophet . He said to her, "Buy her and stipulate that her Wala' would be yours as the Wala' is for the manumitted." `Aisha did so. Then Allah's Apostle stood up in front of the people, and after glorifying Allah he said, "Amma Badu (i.e. then after)! What about the people who impose conditions which are

not in Allah's Book (Laws)? Any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitted."

3.378:

Narrated `Abdullah bin `Umar:

Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. `Aisha told Allah's Apostle of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted."

3.379:

Narrated Ibn `Umar:

The Prophet said, "The selling of wheat for wheat is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly the selling of barley for barley, is Riba except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount. (See Riba-Fadl in the glossary).

3.380:

Narrated Ibn `Umar:

Allah's Apostle forbade Muzabana; and Muzabana is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure.

3.381:

Narrated Ibn `Umar:

The Prophet forbade Muzabana; and Muzabana is the selling of fresh fruit (without measuring it) for something by measure on the basis that if that thing turns to be more than the fruit, the increase would be for the seller of the fruit, and if it turns to be less, that would be of his lot.

Narrated Ibn `Umar from Zaid bin Thabit that the Prophet allowed the selling of the fruits on the trees after estimation (when they are ripe).

3.382:

Narrated Ibn Shihab:

that Malik bin Aus said, "I was in need of change for one-hundred Dinars. Talha bin 'Ubaidullah called me and we discussed the matter, and he agreed to change (my Dinars). He took the gold pieces in his hands and fidgeted with them, and then said, "Wait till my storekeeper comes from the forest." `Umar was listening to that and said, "By Allah! You should not separate from Talha till you get the money from him, for Allah's Apostle said, 'The selling of gold for gold is Riba (usury) except if the exchange is from hand to hand and equal in amount, and similarly, the selling of wheat for wheat is Riba (usury) unless it is from hand to hand and equal in amount, and the selling of barley for barley is usury unless it is from hand to hand and equal in amount, and dates for dates, is usury unless it is from hand to hand and equal in amount'"

3.383:

Narrated Abu Bakra:

Allah's Apostle said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

3.384:

Narrated Abu Sa`id:

(Concerning exchange) that he heard Allah's Apostle saying, "Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight."

3.385:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle said, "Do not sell gold for gold unless equivalent in weight, and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight, and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present.

3.386:

Narrated Abu Salih Az-Zaiyat:

I heard Abu Sa'id Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn `Abbas does not say the same." Abu Sa'id replied, "I asked Ibn `Abbas whether he had heard it from the Prophet s or seen it in the Holy Book. Ibn `Abbas replied, "I do not claim that, and you know Allah's Apostle better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).'"

3.387:

Narrated Abu Al-Minhal:

I asked Al-Bara' bin `Azib and Zaid bin Arqam about money exchanges. Each of them said, "This is better than I," and both of them said, "Allah's Apostle forbade the selling of silver for gold on credit."

3.388:

Narrated `Abdur-Rahman bin Abu Bakra:

that his father said, "The Prophet forbade the selling of gold for gold and silver for silver except if they are equivalent in weight, and allowed us to sell gold for silver and vice versa as we wished."

3.389:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "Do not sell fruits of dates until they become free from all the dangers of being spoiled or blighted; and do not sell fresh dates for dry dates."

Narrated Salim and `Abdullah from Zaid bin Habit' "Later on Allah's Apostle permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'-al-'Araya, and did not allow it for any other kind of sale."

3.390:

Narrated `Abdullah bin `Umar:

Allah's Apostle forbade Muzabana; and Muzabana means the selling of fresh dates (on the trees) for dried dates by measure and also the selling of fresh grapes for dried grapes by measure.

3.391:

Narrated Abu Sa'id Al-Khudri:

Allah's Apostle forbade Muzabana and Muhaqala; and Muzabana means the selling of ripe dates for dates still on the trees.

3.392:

Narrated Ibn `Abbas:

The Prophet forbade Muzabana and Muhaqala.

3.393:

Narrated Zaid bin Thabit:

Allah's Apostle allowed the owner of 'Araya to sell the fruits on the trees by means of estimation.

3.394:

Narrated Jabir:

The Prophet forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinar or Dirham (i.e. money), except the 'Araya trees (the dates of which could be sold for dates).

3.395:

Narrated Abu Huraira:

The Prophet allowed the sale of the dates of 'Araya provided they were about five Awsuq (singular: Wasuq which means sixty Sa's) or less (in amount).

3.396:

Narrated Sahl bin Abu Hathma:

Allah's Apostle forbade the selling of fruits (fresh dates) for dried dates but allowed the sale of fruits on the 'Araya by estimation and their new owners might eat their dates fresh. Sufyan (in another narration) said, "I told Yahya (a sub-narrator) when I was a mere boy, 'Meccans say that the Prophet allowed them the sale of the fruits on 'Araya by estimation.' Yahya asked, 'How do the Meccans know about it?' I replied, 'They narrated it (from the Prophet) through Jabir.' On that, Yahya kept quiet." Sufyan said, "I meant that Jabir belonged to Medina." Sufyan was asked whether in Jabir's narration

there was any prohibition of selling fruits before their benefit is evident (i.e. no dangers of being spoilt or blighted). He replied that there was none.

3.397:

Narrated Ibn `Umar from Zaid bin Thabit:

Allah's Apostle allowed the sale of 'Araya by estimating the dates on them for measured amounts of dried dates. Musa bin `Uqba said, "Al- 'Araya were distinguished date palms; one could come and buy them (i.e. their fruits).

3.398:

Narrated Zaid:

Same as above (Hadith 397).

3.399:

Narrated `Abdullah bin `Umar:

Allah's Apostle forbade the sale of fruits till their benefit is evident. He forbade both the seller and the buyer (such sale).

3.400:

Narrated Anas:

Allah's Apostle forbade the sale of date fruits till they were ripe. Abu `Abdullah (Al-Bukhari) said, "That means till they were red (can be eaten).

3.401:

Narrated Jabir bin `Abdullah:

The Prophet forbade the sale of (date) fruits till they were red or yellow and fit for eating.

3.402:

Narrated Anas bin Malik:

The Prophet forbade the sale of fruits till their benefit is evident; and the sale of date palms till the dates are almost ripe. He was asked what 'are almost ripe' meant. He replied, "Got red and yellow."

3.403:

Narrated Anas bin Malik:

Allah's Apostle forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Apostle further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?"

Narrated Ibn Shihab: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Salim bin `Abdullah from Ibn `Umar: Allah's Apostle said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates."

3.404:

Narrated `Aisha:

The Prophet bought some foodstuff from a Jew on credit and mortgaged his armor to him.

3.405:

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Apostle appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet asked, "Are all the dates of Khaibar like this?" He replied, "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle said, "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, and then buy good dates with that money."

3.406:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "If somebody sells pollinated date palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees).

3.407:

Narrated Ibn `Umar:

Allah's Apostle forbade Al-Muzabana, i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains.

3.408:

Narrated Ibn `Umar:

The Prophet said, "Whoever pollinates date palms and then sells them, the fruits will belong to him unless the buyer stipulates that the fruits should belong to him (and the seller agrees).

3.409:

Narrated Anas bin Malik:

Allah's Apostle forbade Muhaqala, Mukhadara, Mulamasa, Munabadha and Muzabana. (See glossary and previous Hadiths for the meanings of these terms.)

3.410:

Narrated Humaid:

Anas said, "The Prophet forbade the selling of dates till they were almost ripe." We asked Anas, "What does 'almost ripe' mean?" He replied, "They get red and yellow. The Prophet added, 'If Allah destroyed the fruits present on the trees, what right would the seller have to take the money of his brother (somebody else)?' "

3.411:

Narrated Ibn `Umar:

I was with the Prophet while he was eating fresh dates. He said, "From the trees there is a tree which resembles a faithful believer." I wanted to say that it was the date palm, but I was the youngest among them (so I kept quiet). He added, "It is the date palm." Shuraih told the weavers, "You are permitted to follow your own conventions to solve your problems (it is legal for you to stick to your traditions in bargain) . "

Narrated `Abdul Wahab: Aiyub said: Muhammad said, "There is no harm in selling for eleven what you buy for ten, and you are allowed to take a profit for expenses . "

The Prophet told Hind, "Take what is reasonable and sufficient for you and your sons." Allah says: Whoever is poor, can eat (from the orphan's property) reasonably (according to his labors).

Al-Hasan hired a donkey from `Abdullah bin Mirdas and asked him about the hire. The latter replied that it was for two Daniqs (a Daniq equals 116th Dirham). So Al-Hasan rode away. Another time, Al-Hasan came to `Abdullah bin Mirdas and asked him to hire the donkey to him and rode away without asking him about the hire, but he sent him half a Dirham.

3.412:

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Apostle and so Allah's Apostle ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.

3.413:

Narrated `Aisha:

Hind, the mother of Mu'awiya said to Allah's Apostle, "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet said to her, "You and your sons may take what is sufficient reasonably and fairly."

3.414:

Narrated Hisham bin `Urwa from his father:

who heard Aisha saying, "The Holy Verse; 'Whoever amongst the guardians is rich, he should take no wages (from the property of the orphans) but If he is poor, let him have for himself what is just and reasonable (according to his labors)' (4.6) was revealed concerning the guardian of the orphans who looks after them and manages favorably their financial affairs; If the guardian Is poor, he could have from It what Is just and reasonable, (according to his labors).

3.415:

Narrated Jabir:

Allah's Apostle gave preemption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption.

3.416:

Narrated Jabir bin `Abdullah:

Allah's Apostle decided the validity of preemption in every joint undivided property, but if the boundaries were well marked or the ways and streets were fixed, then there was no pre-emption.

3.417:

Narrated Mussaddad from `Abdul Wahid:

the same as above but said, "... in every joint undivided thing..." Narrated Hisham from Ma`mar the same as above but said, " ... in every property... "

3.418:

Narrated Ibn `Umar:

The Prophet said, "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued till it was dawn. O Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit.

The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did it for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."

3.419:

Narrated `Abdur-Rahman bin Abu Bakr:

We were with the Prophet when a tall pagan with long matted unkempt hair came driving his sheep. The Prophet asked him, "Are those sheep for sale or for gifts?" The pagan replied, "They are for sale." The Prophet bought one sheep from him.

3.420:

Narrated Abu Huraira:

The Prophet said, "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I

have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slave-girl for service.'

3.421:

Narrated `Aisha:

Sa`d bin Abi Waqqas and 'Abu bin Zam`a quarreled over a boy. Sa`d said, "O Allah's Apostle! This boy is the son of my brother (`Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam`a said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to `Utba and then said, "The boy is for you, O 'Abu bin Zam`a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

3.422:

Narrated Sa`d that his father said:

`Abdur-Rahman bin `Auf said to Suhaib, 'Fear Allah and do not ascribe yourself to somebody other than your father.' Suhaib replied, 'I would not like to say it even if I were given large amounts of money, but I say I was kidnapped in my childhood.' "

3.423:

Narrated `Urwa bin Az-Zubair:

Hakim bin Hizam said, "O Allah's Apostle! I used to do good deeds in the Pre-Islamic period of Ignorance, e.g., keeping good relations with my Kith and kin, manumitting slaves and giving alms. Shall I receive a reward for all that?" Allah's Apostle replied, "You embraced Islam with all the good deeds which you did in the past."

3.424:

Narrated `Abdullah bin `Abbas:

Once Allah's Apostle passed by a dead sheep and said to the people, "Wouldn't you benefit by its skin?" The people replied that it was dead. The Prophet said, "But its eating only is illegal."

3.425:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.

3.426:

Narrated Ibn `Abbas:

Once `Umar was informed that a certain man sold alcohol. `Umar said, "May Allah curse him! Doesn't he know that Allah's Apostle said, 'May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it.'"

3.427:

Narrated Abu Huraira:

Allah's Apostle said, "May Allah curse the Jews, because Allah made fat illegal for them but they sold it and ate its price. "

3.428:

Narrated Sa`id bin Abu Al-Hasan:

While I was with Ibn `Abbas a man came and said, "O father of `Abbas! My sustenance is from my manual profession and I make these pictures." Ibn `Abbas said, "I will tell you only what I heard from Allah's Apostle . I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts

life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn `Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects."

3.429:

Narrated `Aisha:

When the last verses of Surat-al-Baqara were revealed, the Prophet went out (of his house to the Mosque) and said, "The trade of alcohol has become illegal."

3.430:

Narrated Abu Huraira:

The Prophet said, "Allah says, 'I will be against three persons on the Day of Resurrection:

-1. One who makes a covenant in My Name, but he proves treacherous.

-2. One who sells a free person (as a slave) and eats the price,

-3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.' "

3.431:

Narrated Anas:

Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.

3.432:

Narrated Abu Sa`id Al-Khudri:

that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

3.433:

Narrated Jabir:

The Prophet sold a Mudabbar (on behalf of his master who was still living and in need of money).

3.434:

Narrated Jabir bin `Abdullah:

Allah's Apostle sold a Mudabbar.

3.435:

Narrated Zaid bin Khalid and Abu Huraira:

that Allah's Apostle was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

3.436:

Narrated Abu Huraira:

I heard the Prophet saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope."

3.437:

Narrated Anas bin Malik:

The Prophet came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Apostle selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her. Then Hais (a kind of meal) was prepared and served on a small leather sheet (used for serving meals). Allah's Apostle then said to me, "Inform those who are around you (about the wedding banquet)." So that was the marriage banquet given by Allah's Apostle for (his marriage with) Safiya. After that we proceeded to Medina and I saw that Allah's Apostle was covering her with a cloak while she was

behind him. Then he would sit beside his camel and let Safiya put her feet on his knees to ride (the camel).

3.438:

Narrated Jabir bin `Abdullah:

I heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Apostle! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Apostle further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

3.439:

Narrated Abu Mas`ud Al-Ansari:

Allah's Apostle forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer.

3.440:

Narrated `Aun bin Abu Juhaifa:

I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures."

3.441:

Narrated Ibn `Abbas:

Allah's Apostle came to Medina and the people used to pay in advance the price of fruits to be delivered within one or two years. (The sub-narrator is in doubt whether it was one to two years or two to three years.) The Prophet said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates).

3.442:

Narrated Ibn Abi Najih:

as above, mentioning only specific measure.

3.443:

Narrated Ibn `Abbas:

The Prophet came to Medina and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), "Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period."

3.444:

Narrated Ibn Abi Najih:

as above, saying, "He should pay the price in advance for a specified measure and for a specified period."

3.445:

Narrated Ibn `Abbas:

The Prophet came (to Medina) and he told the people (regarding the payment of money in advance that they should pay it) for a known specified measure and a known specified weight and a known specified period.

3.446:

Narrated Shu`ba:

Muhammad or `Abdullah bin Abu Al-Mujalid said, "Abdullah bin Shaddad and Abu Burda differed regarding As-Salam, so they sent me to Ibn Abi `Aufa and I asked him about it. He replied, 'In the lifetime of Allah's Apostle, Abu Bakr and `Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to be delivered later. I also asked Ibn Abza and he, too, replied as above.' "

3.447:

Narrated Muhammad bin Al-Mujalid:

`Abdullah bin Shaddad and Abu Burda sent me to `Abdullah bin Abi `Aufa and told me to ask `Abdullah whether the people in the lifetime of the Prophet used to pay in advance for wheat (to be delivered later). `Abdullah replied, "We used to pay in advance to the peasants of Sham for wheat, barley and olive oil of a known specified measure to be delivered in a specified period." I asked (him), "Was the price paid (in advance) to those who had the things to be delivered later?" `Abdullah bin `Aufa replied, "We did not use to ask them about that." Then they sent me to `Abdur Rahman bin Abza and I asked him. He replied, "The companions of the Prophet used to practice Salam in the lifetime of the Prophet; and we did not use to ask them whether they had standing crops or not."

3.448:

Narrated Muhammad bin Abi Al-Mujalid:

as above (446) and said, "We used to pay them in advance for wheat and barley (to be delivered later).

Narrated Ash-Shaibani--"And also for oil."

3.449:

Narrated Ash-Shaibani:

who said "We used to pay in advance for wheat barley and dried grapes."

3.450:

Narrated Abu Bakhtari at-Tai:

I asked Ibn `Abbas about Salam for (the fruits of) date-palms. He replied "The Prophet forbade the sale a dates on the trees till they became fit for eating and could be weighed." A man asked what to be weighed (as the dates were still on the trees). Another man sitting beside Ibn `Abbas replied, "Till they are cut and stored." Narrated Abu Al-Bakhtari: I heard Ibn `Abbas (saying) that the Prophet forbade ... etc. as above.

3.451:

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam (the fruits of) date-palms. He replied, "The Prophet forbade the sale of dates till their benefit becomes evident and fit for eating and also the sale of silver (for gold) on credit." I asked Ibn `Abbas about Salam for dates and he replied, "The Prophet forbade the sale of dates till they were fit for eating and could be estimated."

3.452:

Narrated Abu Al-Bakhtari:

I asked Ibn `Umar about Salam for dates. Ibn `Umar replied, "The Prophet forbade the sale (the fruits) of date-palms until they were fit for eating and also forbade the sale of silver for gold on credit." I also asked Ibn `Abbas about it. Ibn `Abbas replied, "The Prophet forbade the sale of dates till they were fit for eating, and could be weighed." I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn `Abbas said, "It means till they are cut and stored."

3.453:

Narrated `Aisha:

Allah's Apostle bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armor to him (the armor stands for a guarantor).

3.454:

Narrated Al-A`mash:

We argued at Ibrahim's dwelling place about mortgaging in Salam. He said, "Aisha said, 'The Prophet bought some foodstuff from a Jew on credit and the payment was to be made by a definite period, and he mortgaged his iron armor to him.'"

3.455:

Narrated Ibn `Abbas:

The Prophet came to Medina and the people used to pay in advance the prices of fruits to be delivered within two to three years. The Prophet said (to them), "Buy fruits by paying their prices in advance on condition that the fruits are to be delivered to you according to a fixed specified measure within a fixed specified period." Ibn Najih said, "... by specified measure and specified weight."

3.456:

Narrated Muhammad bin Abi Al-Mujalid:

Abu Burda and `Abdullah bin Shaddad sent me to `Abdur Rahman bin Abza and `Abdullah bin Abi `Aufa to ask them about the Salaf (Salam). They said, "We used to get war booty while we were with Allah's Apostle and when the peasants of Sham came to us we used to pay them in advance for wheat, barley, and oil to be delivered within a fixed period." I asked them, "Did the peasants own standing crops or not?" They replied, "We never asked them about it."

3.457:

Narrated `Abdullah:

The people used to sell camels on the basis of Habal-al-Habala. The Prophet forbade such sale. Nafi` explained Habal-al-Habala by saying. "The camel is to be delivered to the buyer after the she-camel gives birth."

3.458:

Narrated Jabir bin `Abdullah:

Allah's Apostle gave a verdict regarding Shuf'a in every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption.

3.459:

Narrated `Amr bin Ash-Sharid:

While I was standing with Sa`d bin Abi Waqqas, Al-Miswar bin Makhrama came and put his hand on my shoulder. Meanwhile Abu Rafi`, the freed slave of the Prophet came and asked Sa`d to buy from him the (two) dwellings which were in his house. Sa`d said, "By Allah I will not buy them." Al-Miswar said, "By Allah, you shall buy them." Sa`d replied, "By Allah, I will not pay more than four thousand (Dirhams) by installments." Abu Rafi` said, "I have been offered five hundred Dinars (for it) and had I not heard the Prophet saying, "The neighbor has more right than anyone else because of his nearness, I would not give them to you for four-thousand (Dirhams) while I am offered five-hundred Dinars (one Dinar equals ten Dirhams) for them." So, he sold it to Sa`d.

3.460:

Narrated Aisha:

I said, "O Allah's Apostle! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you."

3.461:

Narrated Abu Musa Al-Ash`ari:

The Prophet said, "The honest treasurer who gives willingly what he is ordered to give, is one of the two charitable persons, (the second being the owner).

3.462:

Narrated Abu Musa:

I went to the Prophet with two men from Ash`ari tribe. I said (to the Prophet), "I do not know that they want employment." The Prophet said, "No, we do not appoint for our jobs anybody who demands it earnestly."

3.463:

Narrated Abu Huraira:

The Prophet said, "Allah did not send any prophet but shepherded sheep." His companions asked him, "Did you do the same?" The Prophet replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats."

3.464:

Narrated `Aisha:

The Prophet and Abu Bakr employed a (pagan) man from the tribe of Bani Ad-Dail and the tribe of Bani 'Abu bin `Adi as a guide. He was an expert guide and he broke the oath contract which he had to abide by with the tribe of Al-`Asi bin Wail and he was on the religion of Quraish pagans. The Prophet and Abu Bakr had confidence in him and gave him their riding camels and told him to bring them to the Cave of Thaur after three days. So, he brought them their two riding camels after three days and both of them (The Prophet and Abu Bakr) set out accompanied by 'Amir bin Fuhaira and the Dili guide who guided them below Mecca along the road leading to the sea-shore.

3.465:

Narrated Aisha:

(the wife of the Prophet) Allah's Apostle and Abu Bakr hired a man from the tribe of Bani-Ad-Dil as an expert guide who was a pagan (follower of the religion of the pagans of Quraish). The Prophet and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the Cave of Thaur.

3.466:

Narrated Ya`la bin Umaiya:

I fought in Jaish-al-Usra (Ghazwa of Tabuk) along with the Prophet and in my opinion that was the best of my deeds. Then I had an employee, who quarrel led with someone and one of the them bit and cut the other's finger and caused his own tooth to fall out. He then went to the Prophet (with a complaint) but the Prophet canceled the suit and said to the complainant, "Did you expect him to let his finger in your mouth so that you might snap and cut it (as does a stallion camel)?"

Narrated Ibn Juraij from `Abdullah bin Abu Mulaika from his grandfather a similar story: A man bit the hand of another man and caused his own tooth to fall out, but Abu Bakr judged that he had no right for compensation (for the broken tooth).

3.467:

Narrated Ubai bin Ka`b:

Allah's Apostle said, "Both of them (Moses and Al-Khadir) proceeded on till they reached a wall which was about to fall." Sa`d said [?? or Sa`id], "(Al-Khadir pointed) with his hands (towards the wall) and then raised his hands and the wall became straightened up." Ya`la said, "I think Sa`id [?? or Sa`d] said, 'He (Khadir) passed his hand over it and it was straightened up.' (Moses said to him), 'if you had wanted, you could have taken wages for it.' Sa`id [?? or Sa`d] said, 'Wages with which to buy food .'"

3.468:

Narrated Ibn `Umar:

The Prophet said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the `Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the `Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'

3.469:

Narrated `Abdullah bin `Umar bin Al-Khattab:

Allah's Apostle said, "Your example and the example of Jews and Christians is like the example of a man who employed some laborers to whom he said, 'Who will work for me up to midday for one Qirat each?' The Jews carried out the work for one Qirat each; and then the Christians carried out the work up to the `Asr prayer for one Qirat each; and now you Muslims are working from the `Asr prayer up to sunset for two Qirats each. The Jews and Christians got angry and said, 'We work more and are paid less.' The employer (Allah) asked them, 'Have I usurped some of your right?' They replied in the negative. He said, 'That is My Blessing, I bestow upon whomever I wish.'

3.470:

Narrated Abu Huraira:

The Prophet said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection:

- 1. One who makes a covenant in My Name, but proves treacherous;
- 2. One who sells a free person and eats his price; and
- 3. One who employs a laborer and takes full work from him but does not pay him for his lab our.' "

3.471:

Narrated Abu Musa:

The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.

3.472:

Narrated `Abdullah bin `Umar:

I heard Allah's Apostle saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you Tom this rock but to invoke Allah by giving referenda to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out."

The Prophet added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there."

The Prophet added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking.

3.473:

Narrated Abu May' id Al-Ansari:

Whenever Allah's Apostle ordered us to give in charity we would go to the market and work as porters to earn a Mudd (two handfuls) (of foodstuff) but now some of us have one-hundred thousand Dirhams or Dinars. (The sub-narrator) Shaqiq said, "I think Abu Mas`ud meant himself by saying (some of us) .

3.474:

Narrated Tawus:

Ibn `Abbas said, "The Prophet forbade the meeting of caravans (on the way) and ordained that no townsman is permitted to sell things on behalf of a bedouin." I asked Ibn `Abbas, "What is the meaning of his saying, 'No townsman is permitted to sell things on behalf of a bedouin.' " He replied, "He should not work as a broker for him."

3.475:

Narrated Khabbab:

I was a blacksmith and did some work for Al-`As bin Wail. When he owed me some money for my work, I went to him to ask for that amount. He said, "I will not pay you unless you disbelieve in Muhammad." I said, "By Allah! I will never do that till you die and be resurrected." He said, "Will I be dead and then resurrected after my death?" I said, "Yes." He said, "There I will have property and offspring and then I will pay you your due." Then Allah revealed. 'Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?' (19.77)

3.476:

Narrated Abu Sa`id:

Some of the companions of the Prophet went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness.

They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle and narrated the story. Allah's Apostle asked, "How did you come to know that Surat-ul-Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet smiled thereupon.

3.477:

Narrated Anas bin Malik:

When Abu Taiba cupped the Prophet and the Prophet ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes.

3.478:

Narrated Ibn `Abbas:

When the Prophet was cupped, he paid the man who cupped him his wages.

3.479:

Narrated Ibn `Abbas:

When the Prophet was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

3.480:

Narrated Anas:

The Prophet used to get cupped and would never withhold the wages of any person .

3.481:

Narrated Anas bin Malik:

The Prophet sent for a slave who had the profession of cupping, and he cupped him. The Prophet ordered that he be paid one or two Sas, or one or two Mudds of foodstuff, and appealed to his masters to reduce his taxes:

3.482:

Narrated Abu Mas`ud Al-Ansari:

Allah's Apostle regarded illegal the price of a dog, the earnings of a prostitute, and the charges taken by a soothsayer.

3.483:

Narrated Abu Huraira:

The Prophet prohibited the earnings of slave girls (through prostitution).

3.484:

Narrated Ibn `Umar:

The Prophet forbade taking a price for animal copulation.

3.485:

Narrated `Abdullah bin `Umar:

"Allah's Apostle gave the land of Khaibar to the Jews to work on and cultivate and take half of its yield. Ibn `Umar added, "The land used to be rented for a certain portion (of its yield)." Nafi` mentioned the amount of the portion but I forgot it. Rafi` bin Khadij said, "The Prophet forbade renting farms." Narrated 'Ubaidullah Nafi` said: Ibn `Umar said: (The contract of Khaibar continued) till `Umar evacuated the Jews (from Khaibar).

3.486:

Narrated Abu Huraira:

The Prophet said, "Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

3.487:

Narrated Abu Huraira:

The Prophet said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

3.488.1:

Narrated Salama bin Al-Akwa`:

Once, while we were sitting in the company of Prophet, a dead man was brought. The Prophet was requested to lead the funeral prayer for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead man was brought and the people said, "O Allah's Apostle! Lead his funeral prayer." The Prophet said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinars." So, he led the prayer. Then a third dead man was brought and the people said (to the Prophet), "Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, ("Yes! He has to pay) three Dinars.", He (refused to pray and) said, "Then pray for your (dead) companion." Abu Qatada said, "O Allah's Apostle! Lead his funeral prayer, and I will pay his debt." So, he led the prayer.

3.488.2:

Narrated Abu Huraira:

The Prophet said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a

boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

3.489:

Narrated Sa`id bin Jubair:

Ibn `Abbas said, "In the verse: To every one We have appointed ' (Muwaliya Muwaliya means one's) heirs (4.33).' (And regarding the verse) 'And those with whom your right hands have made a pledge.' Ibn `Abbas said, "When the emigrants came to the Prophet in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: 'And to everyone We have appointed heirs' (4.33) was revealed, it canceled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: To those also to whom your right hands have pledged, remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheriting before.

3.490:

Narrated Anas:

`Abdur-Rahman bin `Auf came to us and Allah's Apostle established a bond of brotherhood between him and Sa`d bin Rabi`a.

3.491:

Narrated `Asim:

I heard Anas bin Malik, "Have you ever heard that the Prophet said, 'There is no alliance in Islam?' " He replied, "The Prophet made alliance between Quraish and the Ansar in my house."

3.492:

Narrated Salama bin Al-Akwa`:

A dead person was brought to the Prophet so that he might lead the funeral prayer for him. He asked, "Is he in debt?" When the people replied in the negative, he led the funeral prayer. Another dead person was brought and he asked, "Is he in debt?" They said, "Yes." He (refused to lead the prayer and) said, "Lead the prayer of your friend." Abu Qatada said, "O Allah's Apostle! I undertake to pay his debt." Allah's Apostle then led his funeral prayer.

3.493:

Narrated Jabir bin `Abdullah:

Once the Prophet said (to me), "If the money of Bahrain comes, I will give you a certain amount of it." The Prophet had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abu Bakr announced, "Whoever was promised by the Prophet should come to us." I went to Abu Bakr and said, "The Prophet promised me so and so." Abu Bakr gave me a handful of coins and when I counted them, they were five-hundred in number. Abu Bakr then said, "Take twice the amount you have taken (besides).

3.494:

Narrated Aisha:

(wife of the Prophet) Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Apostle visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimad, he met Ibn Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, "Where are you going?" Abu Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad-Daghna said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home." Ibn Ad-Daghna went along with Abu Bakr and took him to the

chiefs of Quraish saying to them, "A man like Abu Bakr will not go out, nor will he be turned out. Do you turn out a man who helps the poor earn their living, keeps good relations with Kith and kin, helps the disabled, provides guests with food and shelter, and helps the people during their troubles?"

So, Quraish allowed Ibn Ad-Daghna's guarantee of protection and told Abu- Bakr that he was secure, and said to Ibn Ad-Daghna, "Advise Abu Bakr to worship his Lord in his house and to pray and read what he liked and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him." Ibn Ad-Daghna told Abu Bakr of all that, so Abu- Bakr continued worshipping his Lord in his house and did not pray or recite Qur'an aloud except in his house. Later on Abu Bakr had an idea of building a mosque in the court yard of his house. He fulfilled that idea and started praying and reciting Qur'an there publicly. The women and the offspring of the pagans started gathering around him and looking at him astonishingly. Abu Bakr was a softhearted person and could not help weeping while reciting Qur'an. This horrified the pagan chiefs of Quraish. They sent for Ibn Ad-Daghna and when he came, they said, "We have given Abu Bakr protection on condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the court yard of his house and offered his prayer and recited Qur'an in public. We are afraid lest he mislead our women and offspring. So, go to him and tell him that if he wishes he can worship his Lord in his house only, and if not, then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate Abu Bakr's public declaration of Islam (his worshipping).

`Aisha added: Ibn Ad-Daghna came to Abu Bakr and said, "You know the conditions on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the 'Arabs saying that Ibn Ad-Daghna gave the pledge of protection to a person and his people did not respect it." Abu Bakr said, "I revoke your pledge of protection and am satisfied with Allah's protection." At that time Allah's Apostle was still in Mecca and he said to his companions, "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two ,Harras." So, when the Prophet told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu Bakr prepared for emigration, Allah's Apostle said to him, "Wait, for I expect to be permitted to emigrate." Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Apostle replied in the affirmative. So, Abu Bakr postponed his departure in order to accompany Allah's Apostle and fed two camels which he had, with the leaves of Samor trees for four months.

3.495:

Narrated Abu Huraira:

Whenever a dead man in debt was brought to Allah's Apostle he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allah made the Prophet wealthy through conquests, he said, "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

3.496:

Narrated `Ali:

Allah's Apostle ordered me to distribute the saddles and skins of the Budn which I had slaughtered.

3.497:

Narrated `Uqba bin Amir:

that the Prophet had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet of it, he said (to him), "Offer it as a sacrifice on your behalf."

3.498:

Narrated `Abdur-Rahman bin `Auf:

I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar-

Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name ' `Abdu `Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal(1) saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us (`Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us. Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " `Abdur-Rahman used to show us the trace of the wound on the back of his foot.")

3.499:

Narrated Abu Sa`id Al-Khudri and Abu Huraira:

Allah's Apostle employed someone as a governor at Khaibar. When the man came to Medina, he brought with him dates called Janib. The Prophet asked him, "Are all the dates of Khaibar of this kind?" The man replied, "(No), we exchange two Sa's of bad dates for one Sa of this kind of dates (i.e. Janib), or exchange three Sa's for two." On that, the Prophet said, "Don't do so, as it is a kind of usury (Riba) but sell the dates of inferior quality for money, and then buy Janib with the money". The Prophet said the same thing about dates sold by weight. (See Hadith No. 506).

3.500:

Narrated Ibn Ka`b bin Malik from his father:

We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet permitted him to eat it. 'Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep . "

3.501:

Narrated Abu Huraira:

The Prophet owed somebody a camel of a certain age. When he came to demand it back, the Prophet said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older. The Prophet said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allah give you in full." The Prophet said, "The best amongst you is the one who pays the rights of others generously."

3.502:

Narrated Abu Huraira:

A man came to the Prophet demanding his debts and behaved rudely. The companions of the Prophet intended to harm him, but Allah's Apostle said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allah's Apostle then said, "Give him a camel of the same age as that of his." The people said, "O Allah's Apostle! There is only a camel that is older than his." Allah's Apostle said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely."

3.503:

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Apostle, he got up. They appealed to him to return their properties and their captives. Allah's Apostle said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Apostle had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he

can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Apostle said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Apostle to tell him that they (i.e. the people) had given up their shares gladly and willingly.

3.504:

Narrated Jabir bin `Abdullah:

I was accompanying the Prophet on a journey and was riding a slow camel that was lagging behind the others. The Prophet passed by me and asked, "Who is this?" I replied, "Jabir bin `Abdullah." He asked, "What is the matter, (why are you late)?" I replied, "I am riding a slow camel." He asked, "Do you have a stick?" I replied in the affirmative. He said, "Give it to me." When I gave it to him, he beat the camel and rebuked it. Then that camel surpassed the others thenceforth. The Prophet said, "Sell it to me." I replied, "It is (a gift) for you, O Allah's Apostle." He said, "Sell it to me. I have bought it for four Dinars (gold pieces) and you can keep on riding it till Medina." When we approached Medina, I started going (towards my house). The Prophet said, "Where are you going?" I Sa`d, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" I said, "My father died and left daughters, so I decided to marry a widow (an experienced woman) (to look after them)." He said, "Well done." When we reached Medina, Allah's Apostle said, "O Bilal, pay him (the price of the camel) and give him extra money." Bilal gave me four Dinars and one Qirat extra. (A sub-narrator said): Jabir added, "The extra Qirat of Allah's Apostle never parted from me." The Qirat was always in Jabir bin `Abdullah's purse.

3.505.1:

Narrated Sahl bin Sa`d:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I want to give up myself to you." A man said, "Marry her to me." The Prophet said, "We agree to marry her to you with what you know of the Qur'an by heart."

3.505.1:

Narrated Abu Huraira:

Allah's Apostle deputized me to keep Sadaqa (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Apostle ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me, "What did your prisoner do yesterday?" I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.

In the morning Allah's Apostle asked me, "What did your prisoner do." I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-

Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

3.506:

Narrated Abu Sa`id al-Khudri:

Once Bilal brought Barni (i.e. a kind of dates) to the Prophet and the Prophet asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money."

3.507:

Narrated `Amr:

Concerning the Waqf of `Umar: It was not sinful of the trustee (of the Waqf) to eat or provide his friends from it, provided the trustee had no intention of collecting fortune (for himself). Ibn `Umar was the manager of the trust of `Umar and he used to give presents from it to those with whom he used to stay at Mecca.

3.508:

Narrated Zaid bin Khalid and Abu Huraira:

The Prophet said, "O Unais! Go to the wife of this (man) and if she confesses (that she has committed illegal sexual intercourse), then stone her to death."

3.509:

Narrated `Uqba bin Al-Harith:

When An-Nuaman or his son was brought in a state of drunkenness, Allah's Apostle ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

3.510:

Narrated `Aisha:

I twisted the garlands of the Hadis (i.e. animals for sacrifice) of Allah's Apostle with my own hands. Then Allah's Apostle put them around their necks with his own hands, and sent them with my father (to Mecca). Nothing legal was regarded illegal for Allah's Apostle till the animals were slaughtered.

3.511:

Narrated Anas bin Malik:

Abu Talha was the richest man in Medina amongst the Ansar and Beeruha' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet.). Allah's Apostle used to enter it and drink from its sweet water. When the following Divine Verse were revealed: 'you will not attain righteousness till you spend in charity of the things you love' (3.93), Abu Talha got up in front of Allah's Apostle and said, "O Allah's Apostle! Allah says in His Book, 'You will not attain righteousness unless you spend (in charity) that which you love,' and verily, the most beloved to me of my property is Beeruha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." Allah's Apostle appreciated that and said, "That is perishable wealth, that is perishable wealth. I have heard what you have said; I suggest you to distribute it among your relatives." Abu Talha said, "I will do so, O Allah's Apostle." So, Abu Talha distributed it among his relatives and cousins. The sub-narrator (Malik) said: The Prophet said: "That is a profitable wealth," instead of "perishable wealth".

3.512:

Narrated Abu Musa:

The Prophet said, "An honest treasurer who gives what he is ordered to give fully, perfectly and willingly to the person to whom he is ordered to give, is regarded as one of the two charitable persons."

3.513:

Narrated Anas bin Malik:

Allah's Apostle said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."

3.514:

Narrated Abu Umama al-Bahili:

I saw some agricultural equipment and said: "I heard the Prophet saying: "There is no house in which these equipment enters except that Allah will cause humiliation to enter it."

3.515:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet said, "A dog for guarding cattle or for hunting."

3.516:

Narrated As-Sa'ib bin Yazid:

Abu Sufyan bin Abu Zuhair, a man from Azd Shanu'a and one of the companions of the Prophet said, "I heard Allah's Apostle saying, 'If one keeps a dog which is meant for guarding neither a farm nor cattle, one Qirat of the reward of his good deeds is deducted daily.'" I said, "Did you hear this from Allah's Apostle?" He said, "Yes, by the Lord of this Mosque."

3.517:

Narrated Abu Huraira:

The Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing.'" The Prophet added, "I, Abu Bakr and `Umar believe in the story." The Prophet went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet said, "I, Abu Bakr and `Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and `Umar were not present then." (It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in Fath-ul-Bari:

Narrated Unais bin `Amr: Ahban bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?' " Ahban added, "I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, "There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e. Islam).' "Unais bin `Amr further said, "Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.)" palm trees or other trees and share the fruits with me."

3.518:

Narrated Abu Huraira:

The Ansar said to the Prophet "Distribute the date palm trees between us and our emigrant brothers." He replied, "No." The Ansar said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

3.519:

Narrated `Abdullah:

The Prophet got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called Al-Buwaira . Hassan bin Thabit said in a poetic verse: "The chiefs of Bani Lu'ai found it easy to watch fire spreading at Al-Buwaira."

3.520:

Narrated Rafi` bin Khadij:

We worked on farms more than anybody else in Medina. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion

was affected by blights etc., while the rest remained safe and vice versa, so the Prophet forbade this practice. At that time gold or silver were not used (for renting the land). If they provided the seeds, they would get so-and-so much. Al-Hasan said, "There is no harm if the land belongs to one but both spend on it and the yield is divided between them." Az-Zuhri had the same opinion. Al-Hasan said, "There is no harm if cotton is picked on the condition of having half the yield." Ibrahim, Ibn Siain, `Ata', Al-Hakam, Az-Zuhri and Qatada said, "There is no harm in giving the yarn to the weaver to weave into cloth on the basis that one-third or one-fourth (or any other portion) of the cloth is given to the weaver for his labor." Ma'am said, "There is no harm in hiring animals for a definite (fixed) period on the basis that one-third or one-fourth of the products carried by the animals is given to the owner of the animals."

3.521:

Narrated `Abdullah bin `Umar:

The Prophet concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet used to give his wives one hundred Wasqs each, eighty Wasqs of dates and twenty Wasqs of barley. (When `Umar became the Caliph) he gave the wives of the Prophet the option of either having the land and water as their shares, or carrying on the previous practice. Some of them chose the land and some chose the Wasqs, and `Aisha chose the land.

3.522:

Narrated Ibn `Umar:

The Prophet made a deal with the people of Khaibar that they would have half the fruits and vegetation of the land they cultivated.

3.523:

Narrated `Amr:

I said to Tawus, "I wish you would give up Mukhabara (Sharecropping), for the people say that the Prophet forbade it." On that Tawus replied, "O `Amr! I give the land to sharecroppers and help them. No doubt; the most learned man, namely Ibn `Abbas told me that the Prophet had not forbidden it but said, 'It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental.'"

3.524:

Narrated Ibn `Umar:

Allah's Apostle gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.

3.525:

Narrated Rafi`:

We worked on farms more than anybody else in Medina. We used to rent the land and say to the owner, "The yield of this portion is for us and the yield of that portion is for you (as the rent)." One of those portions might yield something and the other might not. So, the Prophet forbade us to do so.

3.526:

Narrated `Abdullah bin `Umar:

The Prophet said, "While three men were walking, It started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you."

One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky.

The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred Dinars. So, I struggled to collect that amount. And when I sat between her legs, she said, 'O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage).' So, I got up. O Allah! If I did it for Your sake only, please remove the rock.' The rock shifted a little more.

Then the third man said, 'O Allah! I employed a laborer for a Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many time till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me, 'Fear Allah (and give me my right).' I said, 'Go and take those cows and the shepherd.' He said, 'Be afraid of Allah! Don't mock at me.' I said, 'I am not mocking at you. Take (all that).' So, he took all that. O Allah! If I did that for Your sake only, please remove the rest of the rock.' So, Allah removed the rock."

3.527:

Narrated Zaid bin Aslam from his father:

`Umar said, "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet distributed the land of Khaibar."

3.528:

Narrated `Aisha:

The Prophet said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "`Umar gave the same verdict in his Caliphate."

3.529:

Narrated `Abdullah bin `Umar:

While the Prophet was passing the night at his place of rest in Dhul-Hulaifa in the bottom of the valley (of Aqiq), he saw a dream and it was said to him, "You are in a blessed valley." Musa said, "Salim let our camels kneel at the place where `Abdullah used to make his camel kneel, seeking the place where Allah's Apostle used to take a rest, which is situated below the mosque which is in the bottom of the valley; it is midway between the mosque and the road."

3.530:

Narrated `Umar:

While the Prophet was in Al-`Aqiq he said, "Someone (meaning Gabriel) came to me from my Lord tonight (in my dream) and said, 'Offer the prayer in this blessed valley and say (I intend to perform) `Umra along with Hajj (together).' "

3.531:

Narrated Ibn `Umar:

`Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Apostle told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until `Umar forced them to go towards Taima' and Ariha'.

3.532:

Narrated Rafi` bin Khadij:

My uncle Zuhair said, "Allah's Apostle forbade us to do a thing which was a source of help to us." I said, "Whatever Allah's Apostle said was right." He said, "Allah's Apostle sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some Wasqs of barley and dates.' Allah's Apostle said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.' I said, 'We hear and obey.'

3.533:

Narrated Jabir:

The people used to rent their land for cultivation for one-third, one-fourth or half its yield. The Prophet said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise keep it uncultivated."

Narrated Abu Huraira: Allah's Apostle said, "Whoever has land should cultivate it himself or give it to his (Muslim) brother gratis; otherwise he should keep it uncultivated."

3.534:

Narrated `Amr:

When I mentioned it (i.e. the narration of Rafi` bin Khadij: no. 532) to Tawus, he said, "It is permissible to rent the land for cultivation, for Ibn `Abbas said, 'The Prophet did not forbid that, but said: One had better give the land to one's brother gratis rather than charge a certain amount for it.' "

3.535:

Narrated Nafi`:

Ibn `Umar used to rent his farms in the time of Abu Bakr, `Umar, `Uthman, and in the early days of Muawiya. Then he was told the narration of Rafi` bin Khadij that the Prophet had forbidden the renting of farms. Ibn `Umar went to Rafi` and I accompanied him. He asked Rafi` who replied that the Prophet had forbidden the renting of farms. Ibn `Umar said, "You know that we used to rent our farms in the lifetime of Allah's Apostle for the yield of the banks of the water streams (rivers) and for certain amount of figs.

3.536:

Narrated Salim:

`Abdullah bin `Umar said, "I knew that the land was rented for cultivation in the lifetime of Allah's Apostle ." Later on Ibn `Umar was afraid that the Prophet had forbidden it, and he had no knowledge of it, so he gave up renting his land.

3.537:

Narrated Hanzla bin Qais:

Rafi` bin Khadij said, "My two uncles told me that they (i.e. the companions of the Prophet) used to rent the land in the lifetime of the Prophet for the yield on the banks of water streams (rivers) or for a portion of the yield stipulated by the owner of the land. The Prophet forbade it." I said to Rafi`, "What about renting the land for Dinars and Dirhams?" He replied, "There is no harm in renting for Dinars-Dirhams. Al-Laith said, "If those who have discernment for distinguishing what is legal from what is illegal looked into what has been forbidden concerning this matter they would not permit it, for it is surrounded with dangers."

3.538:

Narrated Abu Huraira:

Once the Prophet was narrating (a story), while a bedouin was sitting with him. "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.' " On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet smiled (at this).

3.539:

Narrated Sahl bin Sa`d:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumua prayer (i.e. Friday prayer).

3.540:

Narrated Abu Huraira:

The people say that Abu Huraira narrates too many narrations. In fact Allah knows whether I say the truth or not. They also ask, "Why do the emigrants and the Ansar not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping the company of Allah's Apostle and was satisfied with what filled my stomach. So, I used to be present while they (i.e. the emigrants and the Ansar) were absent, and I used to remember while they forgot (the Hadith). One day the Prophet said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet finished his statement and then I gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from the Prophet). (These two verses are): "Verily! Those who conceal the clear signs and the guidance which we have sent down(up to) the Merciful." (2.159-160)

3.541:

Narrated Sahl bin Sa`d:

A tumbler (full of milk or water) was brought to the Prophet who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allah's Apostle! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet gave it to him.

3.542:

Narrated Az-Zuhri:

Anas bin Malik said, that once a domestic sheep was milked for Allah's Apostle while he was in the house of Anas bin Malik. The milk was mixed with water drawn from the well in Anas's house. A tumbler of it was presented to Allah's Apostle who drank from it. Then Abu Bakr was sitting on his left side and a bedouin on his right side. When the Prophet removed the tumbler from his mouth, `Umar was afraid that the Prophet might give it to the bedouin, so he said, "O Allah's Apostle! Give it to Abu Bakr who is sitting by your side." But the Prophet gave it to the bedouin, who was to his right and said, "You should start with the one on your right side."

3.543:

Narrated Abu Huraira:

Allah's Apostle said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."

3.544:

Narrated Abu Huraira:

that Allah's Apostle said, "Do not withhold the superfluous water in order to withhold the superfluous grass."

3.545:

Narrated Abu Huraira:

Allah's Apostle said, "No bloodmoney will be charged if somebody dies in a mine or in a well or is killed by an animal; and if somebody finds a treasure in his land he has to give one-fifth of it to the Government."

3.546:

Narrated `Abdullah (bin Mas`ud):

The Prophet said, "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." Allah revealed: 'Verily those who purchase a little gain at the cost of Allah's covenant, and their oaths.'(3.77)

Al-Ashath came (to the place where `Abdullah was narrating) and said, "What has Abu `Abdur-Rahman (i.e. `Abdullah) been telling you? This verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allah's Apostle! He will

take a (false) oath immediately.' Then the Prophet mentioned the above narration and Allah revealed the verse to confirm what he had said." (See Hadith No. 692)

3.547:

Narrated Abu Huraira:

Allah's Apostle said, "There are three persons whom Allah will not look at on the Day of Resurrection, nor will he purify them and theirs shall be a severe punishment. They are:

-1. A man possessed superfluous water, on a way and he withheld it from travelers.

-2. A man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.

-3. And man displayed his goods for sale after the `Asr prayer and he said, 'By Allah, except Whom None has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them).

The Prophet then recited: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths." (3.77)

3.548:

Narrated `Abdullah bin Az-Zubair:

An Ansari man quarreled with Az-Zubair in the presence of the Prophet about the Harra Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair, "Let the water pass' but Az-Zubair refused to do so. So, the case was brought before the Prophet who said to Az-Zubair, "O Zubair! Irrigate (your land) and then let the water pass to your neighbor." On that the Ansari got angry and said to the Prophet, "Is it because he (i.e. Zubair) is your aunt's son?" On that the color of the face of Allah's Apostle changed (because of anger) and he said, "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said, "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

3.549:

Narrated `Urwa:

When a man from the Ansar quarreled with Az-Zubair, the Prophet said, "O Zubair! Irrigate (your land) first and then let the water flow (to the land of the others)." "On that the Ansari said, (to the Prophet), "It is because he is your aunt's son." On that the Prophet said, "O Zubair! Irrigate till the water reaches the walls between the pits around the trees and then stop (i.e. let the water go to the other's land)." I think the following verse was revealed concerning this event: "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

3.550:

Narrated `Urwa bin Az-Zubair:

An Ansari man quarreled with Az-Zubair about a canal in the Harra which was used for irrigating date-palms. Allah's Apostle, ordering Zubair to be moderate, said, "O Zubair! Irrigate (your land) first and then leave the water for your neighbor." The Ansari said, "Is it because he is your aunt's son?" On that the color of the face of Allah's Apostle changed and he said, "O Zubair! Irrigate (your land) and withhold the water till it reaches the walls that are between the pits around the trees." So, Allah's Apostle gave Zubair his full right. Zubair said, "By Allah, the following verse was revealed in that connection": "But no, by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

(The sub-narrator,) Ibn Shihab said to Juraij (another sub-narrator), "The Ansar and the other people interpreted the saying of the Prophet, 'Irrigate (your land) and withhold the water till it reaches the walls between the pits around the trees,' as meaning up to the ankles."

3.551:

Narrated Abu Huraira:

Allah's Apostle said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well),

filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate."

3.552:

Narrated Asma' bint Abi Bakr:

The Prophet prayed the eclipse prayer, and then said, "Hell was displayed so close that I said, 'O my Lord ! Am I going to be one of its inhabitants?'" Suddenly he saw a woman. I think he said, who was being scratched by a cat. He said, "What is wrong with her?" He was told, "She had imprisoned it (i.e. the cat) till it died of hunger."

3.553:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Apostle further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the insects of the earth.'

3.554:

Narrated Sahl bin Sa`d:

Once a tumbler (full of milk or water) was brought to Allah's Apostle who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present, and on his left side there were old men. The Prophet asked, "O boy ! Do you allow me to give (the drink) to the elder people (first)?" The boy said, "I will not prefer anybody to have my share from you, O Allah's Apostle!" So, he gave it to the boy.

3.555:

Narrated Abu Huraira:

The Prophet said, "By Him in Whose Hands my soul is, I will drive some people out from my (sacred) Fount on the Day of Resurrection as strange camels are expelled from a private trough."

3.556:

Narrated Ibn `Abbas:

The Prophet said, "May Allah be merciful to the mother of Ishmael! If she had left the water of Zamzam (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

3.557:

Narrated Abu Huraira:

The Prophet said, "There are three types of people whom Allah will neither talk to, nor look at, on the Day of Resurrection. (They are):

-1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,

-2. a man who takes a false oath after the `Asr prayer in order to grab a Muslim's property, and

-3. a man who withholds his superfluous water. Allah will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created."

3.558:

Narrated As-Sab bin Jath-thama:

Allah's Apostle said, No Hima except for Allah and His Apostle. We have been told that Allah's Apostle made a place called An-Naqi' as Hima, and `Umar made Ash-Sharaf and Ar-Rabadha Hima (for grazing the animals of Zakat).

3.559:

Narrated Abu Huraira:

Allah's Apostle said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope

in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. rak`at) (from the wealth he earns through using them in trading etc.,) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Apostle was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except the general unique verse which is applicable to everything: "Whoever does goodness equal to the weight of an atom (or small ant) shall see it (its reward) on the Day of Resurrection."

3.560:

Narrated Zaid bin Khalid:

A man came to Allah's Apostle and asked about Al-Luqata (a fallen thing). The Prophet said, "Recognize its container and its tying material and then make a public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet said, "It is for you, your brother or the wolf." The man said "What about a lost camel?" The Prophet said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"

3.561:

Narrated Az-Zubair bin Al 'Awwam:

The Prophet said, "No doubt, one had better take a rope (and cut) and tie a bundle of wood and sell it whereby Allah will keep his face away (from Hell-fire) rather than ask others who may give him or not."

3.562:

Narrated Abu Huraira:

Allah's Apostle said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your living thereby) rather than ask somebody who may give you or not."

3.563:

Narrated Husain bin `Ali:

`Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Apostle gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bani Qainqa' was with me. Hamza bin `Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests).

So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") `Ali further said, "When I saw that dreadful sight, I went to the Prophet and told him the news. The Prophet came out in the company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet retreated and went out. This incident happened before the prohibition of drinking."

3.564:

Narrated Anas:

The Prophet decided to grant a portion of (the uncultivated land of) Bahrain to the Ansar. The Ansar said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O Ansar!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection).

3.565:

Narrated Abu Huraira:

The Prophet said, "One of the rights of a she camel is that it should be milked at a place of water."

3.566:

Narrated Zaid bin Thabit:

The Prophet permitted selling the dates of the 'Araya for ready dates by estimating the amount of the former (as they are still on the trees).

3.567:

Narrated Jabir bin `Abdullah:

The Prophet forbade the sales called Al-Mukhabara, Al-Muhaqala and Al-Muzabana and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Araya.

3.568:

Narrated Abu Huraira:

The Prophet allowed the sale of the dates of the 'Araya for ready dates by estimating the former which should be estimated as less than five Awsuq or five Awsuq. (Dawud, the sub-narrator is not sure as to the right amount.)

3.569:

Narrated Rafi` bin Khadij and Sahl bin Al Hathma:

Allah's Apostle forbade the sale of Muzabana, i.e. selling of fruits for fruits, except in the case of 'Araya; he allowed the owners of 'Araya such kind of sale.

3.570:

Narrated Jabir bin `Abdullah:

While I was in the company of the Prophet in one of his Ghazawat, he asked, "What is wrong with your camel? Will you sell it?" I replied in the affirmative and sold it to him. When he reached Medina, I took the camel to him in the morning and he paid me its price.

3.571:

Narrated Al-A`mash:

When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that `Aisha had said, "The Prophet bought some foodstuff on credit from a Jew and mortgaged an iron armor to him."

3.572:

Narrated Abu Huraira:

The Prophet said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

3.573:

Narrated Abu Dhar:

Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allah's Apostle! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Gabriel came and said to me, 'Whoever amongst your followers dies, worshipping none along with Allah, will enter Paradise.' " I said, "Even if he did such-and-such things (i.e. even if he stole or committed illegal sexual intercourse)" He said, "Yes."

3.574:

Narrated Abu Huraira:

Allah's Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts."

3.575:

Narrated Abu Huraira:

A man demanded his debts from Allah's Apostle in such a rude manner that the companions of the Prophet intended to harm him, but the Prophet said, "Leave him, no doubt, for he (the creditor) has the right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older than the camel he demands." The Prophet said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely."

3.576:

Narrated Hudhaifa:

I heard the Prophet saying, "Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven (his sins)." Abu Mas`ud said, "I heard the same (Hadith) from the Prophet."

3.577:

Narrated Abu Huraira:

A man came to the Prophet and demanded a camel (the Prophet owed him). Allah's Apostle told his companions to give him (a camel). They said, "We do not find except an older camel (than what he demands). (The Prophet ordered them to give him that camel). The man said, "You have paid me in full and may Allah also pay you in full." Allah's Apostle said, "Give him, for the best amongst the people is he who repays his debts in the most handsome manner."

3.578:

Narrated Abu Huraira:

The Prophet owed a camel of a certain age to a man who came to demand it back. The Prophet ordered his companions to give him. They looked for a camel of the same age but found nothing but a camel one year older. The Prophet told them to give it to him. The man said, "You have paid me in full, and may Allah pay you in full." The Prophet said, "The best amongst you is he who pays his debts in the most handsome manner."

3.579:

Narrated Jabir bin `Abdullah:

I went to the Prophet while he was in the Mosque. (Mas`ar thinks, that Jabir went in the forenoon.) After the Prophet told me to pray two rak`at, he repaid me the debt he owed me and gave me an extra amount.

3.580:

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud, and he was in debt. His creditors demanded their rights persistently. I went to the Prophet (and informed him about it). He told them to take the fruits of my garden and exempt my father from the debts but they refused to do so. So, the Prophet did not give them my garden and told me that he would come to me the next morning. He came to us early in the morning and wandered among the date-palms and invoked Allah to bless their fruits. I then plucked the dates and paid the creditors, and there remained some of the dates for us.

3.581:

Narrated Jabir bin `Abdullah:

When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested Allah's Apostle to intercede with the Jew. Allah's Apostle went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Allah's Apostle entered the garden of the date-palms, wandering among the trees and ordered me (saying), "Pluck (the fruits) and give him his due." So, I plucked the fruits for him after the departure of Allah's Apostle and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself. Jabir said: I went to Allah's Apostle to inform of what had happened, but found him praying the `Asr prayer. After the prayer I told him about the extra fruits which remained. Allah's Apostle told me to inform (`Umar) Ibn Al-Khattab about it. When I went to `Umar and told him about it, `Umar said, "When Allah's Apostle walked in your garden, I was sure that Allah would definitely bless it."

3.582:

Narrated `Aisha:

Allah's Apostle used to invoke Allah in the prayer saying, "O Allah, I seek refuge with you from all sins, and from being in debt." Someone said, O Allah's Apostle! (I see you) very often you seek refuge with Allah from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

3.583:

Narrated Abu Huraira:

The Prophet said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

3.584:

Narrated Abu Huraira:

The Prophet said, "I am closer to the believers than their selves in this world and in the Hereafter, and if you like, you can read Allah's Statement: "The Prophet is closer to the believers than their own selves." (33.6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased."

3.585:

Narrated Abu Huraira:

Allah's Apostle said, "Procrastination (delay) in repaying debts by a wealthy person is injustice."

3.586:

Narrated Abu Huraira:

A man came to the Prophet and demanded his debts and used harsh words. The companions of the Prophet wanted to harm him, but the Prophet said, "Leave him, as the creditor (owner of the right) has the right to speak."

3.587:

Narrated Abu Huraira:

Allah's Apostle said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

3.588:

Narrated Jabir bin `Abdullah:

A man pledged that his slave would be manumitted after his death. The Prophet asked, "Who will buy the slave from me?" Nu'aim bin `Abdullah bought the slave and the Prophet took its price and gave it to the owner.

3.589:

Narrated Jabir:

When `Abdullah (my father) died, he left behind children and debts. I asked the lenders to put down some of his debt, but they refused, so I went to the Prophet to intercede with them, yet they refused. The Prophet said (to me), "Classify your dates into their different kinds: 'Adha bin Zaid, Lean and 'Ajwa, each kind alone and call all the creditors and wait till I come to you." I did so and the Prophet came and sat beside the dates and started measuring to each his due till he paid them fully, and the amount of dates remained as it was before, as if he had not touched them.

(On another occasion) I took part in one of Ghazawat among with the Prophet and I was riding one of our camels. The camel got tired and was lagging behind the others. The Prophet hit it on its back. He said, "Sell it to me, and you have the right to ride it till Medina." When we approached Medina, I took the permission from the Prophet to go to my house, saying, "O Allah's Apostle! I have newly married." The Prophet asked, "Have you married a virgin or a matron (a widow or divorcee)?" I said, "I have married a matron, as `Abdullah (my father) died and left behind daughters small in their ages, so I married a matron who may teach them and bring them up with good manners." The Prophet then said (to me), "Go to your family." When I went there and told my maternal uncle about the selling of the camel, he admonished me for it. On that I told him about its slowness and exhaustion and about what the Prophet had done to the camel and his hitting it. When the Prophet arrived, I went to him

with the camel in the morning and he gave me its price, the camel itself, and my share from the war booty as he gave the other people.

3.590:

Narrated Ibn `Umar:

A man came to the Prophet and said, "I am often betrayed in bargaining." The Prophet advised him, "When you buy something, say (to the seller), 'No deception.'" The man used to say so afterwards.

3.591:

Narrated Al-Mughira bin Shu`ba:

The Prophet said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).

3.592:

Narrated `Abdullah bin `Umar:

I heard Allah's Apostle saying, "Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Apostle and I think that the Prophet also said, "A man is a guardian of his father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."

3.593:

Narrated `Abdullah:

I heard a man reciting a verse (of the Holy Qur'an) but I had heard the Prophet reciting it differently. So, I caught hold of the man by the hand and took him to Allah's Apostle who said, "Both of you are right." Shu`ba, the sub-narrator said, "I think he said to them, 'Don't differ, for the nations before you differed and perished (because of their differences).'"

3.594:

Narrated Abu Huraira:

Two persons, a Muslim and a Jew, quarreled. The Muslim said, "By Him Who gave Muhammad superiority over all the people! The Jew said, "By Him Who gave Moses superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet and informed him of what had happened between him and the Muslim. The Prophet sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet said, "Do not give me superiority over Moses, for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke."

3.595:

Narrated Abu Sa`id Al-Khudri:

While Allah's Apostle was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet asked who that was. He replied that he was one of the Ansar. The Prophet sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face.'" The Prophet said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him."

3.596:

Narrated Anas:

A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet ordered that his head be crushed between two stones.

3.597:

Narrated Ibn `Umar:

A man was often cheated in buying. The Prophet said to him, "When you buy something, say (to the seller), No cheating." The man used to say so thenceforward .

3.598:

Narrated Jabir:

A man manumitted a slave and he had no other property than that, so the Prophet canceled the manumission (and sold the slave for him). Nu'aim bin Al-Nahham bought the slave from him.

3.599:

Narrated `Abdullah bin Mas`ud:

Allah's Apostle said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths." (3.77)

3.600:

Narrated `Abdullah bin Ka`b bin Malik:

Ka`b demanded his debt back from Ibn Abi Hadrad in the Mosque and their voices grew louder till Allah's Apostle heard them while he was in his house. He came out to them raising the curtain of his room and addressed Ka`b, "O Ka`b!" Ka`b replied, "Labaik, O Allah's Apostle." (He said to him), "Reduce your debt to one half," gesturing with his hand. Ka`b said, "I have done so, O Allah's Apostle!" On that the Prophet said to Ibn Abi Hadrad, "Get up and repay the debt, to him."

3.601:

Narrated `Umar bin Al-Khattab:

I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Apostle had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Apostle and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet ordered me to release him and asked Hisham to recite it. When he recited it, Allah's Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

3.602:

Narrated Abu Huraira:

The Prophet said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

3.603:

Narrated Aisha:

Abu bin Zam`a and Sa`d bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam`a before the Prophet. Sa`d said, "O Allah's Apostle! My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam`a and take him into my custody as he was his son." 'Abu bin Zam`a said, 'he is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet noticed a

resemblance between `Utba and the boy but he said, "O 'Abu bin Zam`a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

3.604:

Narrated Abu Huraira:

Allah's Apostle sent horsemen to Najd and they arrested and brought a man called Thumama bin Uthal, the chief of Yamama, and they fastened him to one of the pillars of the Mosque. When Allah's Apostle came up to him; he asked, "What have you to say, O Thumama?" He replied, "I have good news, O Muhammad!" Abu Huraira narrated the whole narration which ended with the order of the Prophet "Release him!"

3.605:

Narrated Abu Huraira:

The Prophet sent some horsemen to Najd and they arrested and brought a man called Thumama bin Uthal from the tribe of Bani Hanifa, and they fastened him to one of the pillars of the Mosque.

3.606:

Narrated `Abdullah bin Ka`b bin Malik Al-Ansari from Ka`b bin Malik:

That `Abdullah bin Abi Hadrad Al-Aslami owed him some debt. Ka`b met him and caught hold of him and they started talking and their voices grew loudest. The Prophet passed by them and addressed Ka`b, pointing out to him to reduce the debt to one half. So, Ka`b got one half of the debt and exempted the debtor from the other half.

3.607:

Narrated Khabbab:

I was a blacksmith In the Pre-Islamic period of ignorance, and 'Asi bin Wail owed me some money. I went to him to demand it, but he said to me, "I will not pay you unless you reject faith in Muhammad." I replied, "By Allah, I will never disbelieve Muhammad till Allah let you die and then resurrect you." He said, "Then wait till I die and come to life again, for then I will be given property and offspring and will pay your right." So, thus revelation came: "Have you seen him who disbelieved in Our signs and yet says, 'I will be given property and offspring?' " (19.77)

3.608:

Narrated Ubai bin Ka`b:

I found a purse containing one hundred Dinars. So I went to the Prophet (and informed him about it), he said, "Make public announcement about it for one year" I did so, but nobody turned up to claim it, so I again went to the Prophet who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it."

The sub-narrator Salama said, "I met him (Suwaid, another sub-narrator) in Mecca and he said, 'I don't know whether Ubai made the announcement for three years or just one year.' "

3.609:

Narrated Zaid bin Khalid Al-Juhani:

A bedouin went to the Prophet and asked him about picking up a lost thing. The Prophet said, "Make public announcement about it for one year. Remember the description of its container and the string with which it is tied; and if somebody comes and claims it and describes it correctly, (give it to him); otherwise, utilize it." He said, "O Allah's Apostle! What about a lost sheep?" The Prophet said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" On that the face of the Prophet became red (with anger) and said, "You have nothing to do with it, as it has its feet, its water reserve and can reach places of water and drink, and eat trees."

3.610:

Narrated Sulaiman bin Bilal from Yahya:

Yazid Maula Al-Munba'ith heard Zaid bin Khalid al-Juhani saying, "The Prophet was asked about Luqata. He said, 'Remember the description of its container and the string it is tied with, and announce it publicly for one year.' " Yazid added, "If nobody claims then the person who has found it can spend it, and it is regarded as a trust entrusted to him." Yahya said, "I do not know whether the last sentences

were said by the Prophet or by Yazid." Zaid further said, "The Prophet was asked, 'What about a lost sheep?' The Prophet said, 'Take it, for it is for you or for your brother (i.e. its owner) or for the wolf.'" Yazid added that it should also be announced publicly. The man then asked the Prophet about a lost camel. The Prophet said, "Leave it, as it has its feet, water container (reservoir), and it will reach a place of water and eat trees till its owner finds it."

3.611:

Narrated Zaid bin Khalid:

A man came and asked Allah's Apostle about picking a lost thing. The Prophet said, "Remember the description of its container and the string it is tied with, and make public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it." He then asked, "What about a lost sheep?" The Prophet said, "It is for you, for your brother (i.e. its owner), or for the wolf." He further asked, "What about a lost camel?" The Prophet said, "It is none of your concern. It has its water-container (reservoir) and its feet, and it will reach water and drink it and eat the trees till its owner finds it."

3.612:

Narrated Anas:

The Prophet passed a date fallen on the way and said, "Were I not afraid that it may be from a Sadaqa (charitable gifts), I would have eaten it."

Narrated Abu Huraira: The Prophet said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a Sadaqa, so I throw it."

3.613:

Narrated Abu Huraira:

When Allah gave victory to His Apostle over the people of Mecca, Allah's Apostle stood up among the people and after glorifying Allah, said, "Allah has prohibited fighting in Mecca and has given authority to His Apostle and the believers over it, so fighting was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement for it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-`Abbas said, "Except Al-Idhkhair, for we use it in our graves and houses." Allah's Apostle said, "Except Al-Idhkhair." Abu Shah, a Yemenite, stood up and said, "O Allah's Apostle! Get it written for me." Allah's Apostle said, "Write it for Abu Shah." (The sub-narrator asked Al-Auza'i): What did he mean by saying, "Get it written, O Allah's Apostle?" He replied, "The speech which he had heard from Allah's Apostle ."

3.614:

Narrated Ibn `Umar:

Allah's Apostle said, "An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so nobody should milk the animals of somebody else, without the permission of its owner."

3.615:

Narrated Zaid bin Khalid Al-Juhani:

A man asked Allah's Apostle about the Luqata. He said, "Make public announcement of it for one year, then remember the description of its container and the string it is tied with, utilize the money, and if its owner comes back after that, give it to him." The people asked, "O Allah's Apostle! What about a lost sheep?" Allah's Apostle said, "Take it, for it is for you, for your brother, or for the wolf." The man asked, "O Allah's Apostle! What about a lost camel?" Allah's Apostle got angry and his cheeks or face became red, and said, "You have no concern with it as it has its feet, and its water-container, till its owner finds it."

3.616:

Narrated Suwaid bin Ghafala:

While I as in the company of Salman bin Rabi`a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I

found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka`b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet and took it to the Prophet who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, "Announce for an other year." So I announced for still another year. I went to the Prophet for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it.' "

3.617:

Narrated Salama:

the above narration (Hadith 616) from Ubai bin Ka`b: adding, "I met the sub-narrator at Mecca later on, but he did not remember whether Ka`b had announced what he had found one year or three years."

3.618:

Narrated Zaid bin Khalid:

A bedouin asked the Prophet about the Luqata. The Prophet said, "Make public announcement about it for one year and if then somebody comes and describes the container of the Luqata and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet about a lost camel. The face of the Prophet become red and he said, "You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet about a lost sheep. The Prophet said, "It is for you, for your brother, or for the wolf."

3.619:

Narrated Abu Bakr:

While I was on my way, all of a sudden I saw a shepherd driving his sheep, I asked him whose servant he was. He replied that he was the servant of a man from Quraish, and then he mentioned his name and I recognized him. I asked, "Do your sheep have some milk?" He replied in the affirmative. I said, "Are you going to milk for me?" He replied in the affirmative. I ordered him and he tied the legs of one of the sheep. Then I told him to clean the udder (teats) of dust and to remove dust off his hands. He removed the dust off his hands by clapping his hands. He then milked a little milk. I put the milk for Allah's Apostle in a pot and closed its mouth with a piece of cloth and poured water over it till it became cold. I took it to the Prophet and said, "Drink, O Allah's Apostle!" He drank it till I was pleased.

3.620:

Narrated Abu Sa`id Al-Khudri:

Allah's Apostle said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

3.621:

Narrated Safwan bin Muhriz Al-Mazini:

While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, "What have you heard from Allah's Apostle about An-Najwa?" Ibn `Umar said, "I heard Allah's Apostle saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers.'" (11.18)

3.622:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill

his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection . "

3.623:

Narrated Anas bin Malik:

Allah's Apostle said, "Help your brother, whether he is an oppressor or he is an oppressed one."

3.624:

Narrated Anas:

Allah's Apostle said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."

3.625:

Narrated Muawiya bin Suwaid:

I heard Al-Bara' bin `Azib saying, "The Prophet orders us to do seven things and prohibited us from doing seven other things." Then Al-Bara' mentioned the following:--

- (1) To pay a visit to the sick (inquiring about his health),
- (2) to follow funeral processions,
- (3) to say to a sneezer, "May Allah be merciful to you" (if he says, "Praise be to Allah!"),
- (4) to return greetings,
- (5) to help the oppressed,
- (6) to accept invitations,
- (7) to help others to fulfill their oaths. (See Hadith No. 753, Vol. 7)

3.626:

Narrated Abu Musa:

The Prophet said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced (while saying that).

3.627:

Narrated Ibn `Umar:

The Prophet said, "Oppression will be a darkness on the Day of Resurrection."

3.628:

Narrated Ibn `Abbas:

The Prophet sent Mu`adh to Yemen and said, "Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah."

3.629:

Narrated Abu Huraira:

Allah's Apostle said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

3.630:

Narrated Aisha:

Regarding the explanation of the following verse:-- "If a wife fears Cruelty or desertion On her husband's part." (4.128) A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case.

3.631:

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

A drink (milk mixed with water) was brought to Allah's Apostle who drank some of it. A boy was sitting to his right, and some old men to his left. Allah's Apostle said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allah's Apostle! I will not give preference to anyone over me to drink the rest of it from which you have drunk." Allah's Apostle then handed the bowl (of drink) to the boy. (See Hadith No. 541).

3.632:

Narrated Sa`id bin Zaid:

Allah's Apostle said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection). "

3.633:

Narrated Abu Salama:

That there was a dispute between him and some people (about a piece of land). When he told `Aisha about it, she said, "O Abu Salama! Avoid taking the land unjustly, for the Prophet said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths.'"

3.634:

Narrated Salim's father (i.e. `Abdullah):

The Prophet said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

3.635:

Narrated Jabala:

"We were in Medina with some of the Iraqi people, and we were struck with famine and Ibn Az-Zubair used to give us dates. Ibn `Umar used to pass by and say, "The Prophet forbade us to eat two dates at a time, unless one takes the permission of one's companions."

3.636:

Narrated Abu Mas`ud:

There was an Ansari man called Abu Shu'aib who had a slave butcher. Abu Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet besides other four persons." Abu Shu'aib had seen the signs of hunger on the face of the Prophet and so he invited him. Another man who was not invited, followed the Prophet. The Prophet said to Abu Shu'aib, "This man has followed us. Do you allow him to share the meal?" Abu Shu'aib said, "Yes."

3.637:

Narrated `Aisha:

The Prophet said, "The most hated person in the sight of Allah is the most quarrelsome person."

3.638:

Narrated Um Salama:

(the wife of the Prophet) Allah's Apostle heard some people quarreling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favor. So, If I give the right of a Muslim to another by mistake, then it is really a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).

3.639:

Narrated `Abdullah bin `Amr:

The Prophet said, "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (See Hadith No. 33 Vol. 1)

3.640:

Narrated Aisha:

Hind bint `Utba (Abu Sufyan's wife) came and said, "O Allah's Apostle! Abu Sufyan is a miser. Is there any harm if I spend something from his property for our children?" He said, there is no harm for you if you feed them from it justly and reasonably (with no extravagance).

3.641:

Narrated `Uqba bin 'Amir:

We staid to the Prophet, "You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it? He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but If they don't do, take the right of the guest from them."

3.642:

Narrated `Umar:

When Allah took away the soul of His Prophet at his death, the Ansar assembled In the shed of Bani Sa`ida. I said to Abu Bakr, "Let us go." So, we come to them (i.e. to Ansar) at the shed of Bani Sa`ida. (See Hadith No. 19, Vol. 5 for details)

3.643:

Narrated Al-Araj:

Abu Huraira said, "Allah's Apostle said, 'No one should prevent his neighbor from fixing a wooden peg in his wall.'" Abu Huraira said (to his companions), "Why do I find you averse to it? By Allah, I certainly will narrate it to you."

3.644:

Narrated Anas:

I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Apostle ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came:-- "On those who believe And do good deeds There is no blame For what they ate (in the past)." (5.93)

3.645:

Narrated Abu Sa`id Al-Khudri:

The Prophet said, "Beware! Avoid sitting on he roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil."

3.646:

Narrated Abu Huraira:

The Prophet said, "A man felt very thirsty while he was on the way, there he came across a well. He went down the well, quenched his thirst and came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. He said to himself, "This dog is suffering from thirst as I did." So, he went down the well again and filled his shoe with water and watered it. Allah thanked him for that deed and forgave him. The people said, "O Allah's Apostle! Is there a reward for us in serving the animals?" He replied: "Yes, there is a reward for serving any animate (living being)." (See Hadith No. 551)

3.647:

Narrated Usama bin Zaid:

Once the Prophet stood at the top of one of the castles (or higher buildings) of Medina and said, "Do you see what I see? No doubt I am seeing the spots of afflictions amongst your houses as numerous as the spots where raindrops fall (during a heavy rain). (See Hadith No. 102)

3.648:

Narrated `Abdullah bin `Abbas:

I had been eager to ask `Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with `Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he

performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet to whom Allah said:

'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn `Abbas. They were Aisha and Hafsa."

Then `Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in `Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. `Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle.

In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping.

Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for `Umar (to enter)? The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for `Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative.

And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..."

`Umar told the whole story (about his wife). "On that the Prophet smiled." `Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion (`Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do

not worship Allah?' The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me.

The Prophet did not go to his wives because of the secret which Hafsa had disclosed to `Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. `Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you need not hurry to give the reply till you can consult your parents.'" `Aisha knew that her parents would not advise her to part with the Prophet .

The Prophet said that Allah had said: 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) `Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as `Aisha did."

3.649:

Narrated Anas:

Allah's Apostle took an oath that he would not go to his wives for one month as his foot had been sprained. He stayed in an upper room when `Umar went to him and said, "Have you divorced your wives?" He said, "No, but I have taken an oath that I would not go to them for one month." The Prophet stayed there for twenty-nine days, and then came down and went to his wives.

3.650:

Narrated Jabir:

The Prophet entered the Mosque, and I too went there after tying the camel at the pavement of the Mosque. I said (to the Prophet), "This is your camel." He came out and started examining the camel and said, "Both the camel and its price are for you."

3.651:

Narrated Hudhaifa:

I saw Allah's Apostle coming (or the Prophet came) to the dumps of some people and urinated there while standing .

3.652:

Narrated Abu Huraira:

Allah's Apostle said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him."

3.653:

Narrated Abu Huraira:

The Prophet judged that seven cubits should be left as a public way when there was a dispute about the land.

3.654:

Narrated `Abdullah bin Yazid Al-Ansari:

The Prophet forbade robbery (taking away what belongs to others without their permission), and also forbade mutilation (or maiming) of bodies.

3.655:

Narrated Abu Huraira:

The Prophet said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time, he is doing it, and when a drinker of an alcoholic liquor drinks it, then he is not a believer at the time of drinking it, and when a thief steals, then he is not a believer at the time of stealing, and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery.

3.656:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts).

3.657:

Narrated Salama bin Al-Akwa`:

On the day of Khaibar the Prophet saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than break them)?" He said, "Wash them."

3.658:

Narrated `Abdullah bin Mas`ud:

The Prophet entered Mecca and (at that time) there were three hundred-and-sixty idols around the Ka`ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

3.659:

Narrated Al-Qasim:

Aisha said that she hung a curtain decorated with pictures (of animals) on a cupboard. The Prophet tore that curtain and she turned it into two cushions which remained in the house for the Prophet to sit on.

3.660:

Narrated `Abdullah bin `Amr bin Al-`As:

I heard the Prophet saying, "Whoever is killed while protecting his property then he is a martyr."

3.661:

Narrated Anas:

While the Prophet was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet collected the shattered pieces and put the food back in it and said, "Eat." He kept the servant and the bowl till he had eaten the food. Then the Prophet gave another unbroken bowl to the servant and kept the broken one.

3.662:

Narrated Abu Huraira:

Allah's Apostle said, "There was an Israeli man called Juraij, while he was praying, his mother came and called him, but he did not respond to her call. He said (to himself) whether he should continue the prayer or reply to his mother. She came to him the second time and called him and said, "O Allah! Do not let him die until he sees the faces of prostitutes." Juraij used to live in a hermitage. A woman said that she would entice Juraij, so she went to him and presented herself (for an evil act) but he refused. She then went to a shepherd and allowed him to commit an illegal sexual intercourse with her and later she gave birth to a boy. She alleged that the baby was from Juraij. The people went to Juraij and broke down his hermitage, pulled him out of it and abused him. He performed ablution and offered the prayer, then he went to the male (baby) and asked him; "O boy! Who is your father?" The baby replied that his father was the shepherd. The people said that they would build for him a hermitage of gold but Juraij asked them to make it of mud only."

3.663:

Narrated Jabir bin `Abdullah:

"Allah's Apostle sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too

finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (forming an arch) without touching them."

3.664:

Narrated Salama:

Once the journey food diminished and the people were reduced to poverty. They went to the Prophet and asked his permission to slaughter their camels, and he agreed. `Umar met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet and said, "O Allah's Apostle! How would they survive after slaughtering their camels?" Allah's Apostle ordered `Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the journey food was collected and heaped over it. Allah's Apostle stood up and invoked Allah to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allah's Apostle then said, "I testify that None has the right to be worshipped but Allah, and I am His Apostle. "

3.665:

Narrated Rafi` bin Khadij:

We used to offer the `Asr prayer with the Prophet and slaughter a camel, the meat of which would be divided in ten parts. We would eat the cooked meat before sunset.

3.666:

Narrated Abu Musa:

The Prophet said, "When the people of Ash`ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

3.667:

Narrated Anas:

that Abu Bakr As-Siddiq wrote to him the law of Zakat which was made obligatory by Allah's Apostle. He wrote: 'Partners possessing joint property (sheep) have to pay its Zakat equally.

3.668:

Narrated 'Abaya bin Rifa'a bin Raft' bin Khadij:

My grandfather said, "We were in the company of the Prophet at Dhul-Hulaifa. The people felt hungry and captured some camels and sheep (as booty). The Prophet was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet came) he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allah stopped the camel with it. The Prophet said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." Before distributing them among the soldiers my grandfather said, "We may meet the enemies in the future and have no knives; can we slaughter the animals with reeds?" The Prophet said, "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).

3.669:

Narrated Ibn `Umar:

The Prophet decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

3.670:

Narrated Jabala:

"While at Medina we were struck with famine. Ibn Az-Zubair used to provide us with dates as our food. Ibn `Umar used to pass by us and say, "Don't eat two dates together at a time as the Prophet has forbidden eating two dates together at a time (in a gathering) unless one takes the permission of one's companion brother."

3.671:

Narrated Nafi`:

Ibn `Umar said, "Allah's Apostle said, 'If one manumits his share of a jointly possessed slave, and can afford the price of the other shares according to the adequate price of the slave, the slave will be completely manumitted; otherwise he will be partially manumitted.' " (Aiyub, a sub-narrator is not sure whether the saying " ... otherwise he will be partially manumitted" was said by Nafi` or the Prophet.)

3.672:

Narrated Abu Huraira:

The Prophet said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him)".

3.673:

Narrated An-Nu`man bin Bashir:

The Prophet said, "The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe."

3.674:

Narrated `Urwa bin Az-Zubair:

That he had asked `Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." `Aisha further said, "After that verse the people again asked the Prophet (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry...' (4.127)

What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) `Aisha said, "Allah's saying in the other verse:-- 'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).

3.675:

Narrated Jabir bin `Abdullah:

The Prophet established the right of Shu'fa (i.e. Preemption) in joint properties; but when the land is divided and the ways are demarcated, then there is no pre-emption.

3.676:

Narrated Jabir bin `Abdullah:

The Prophet said, "The right of preemption is valid in every joint property, but when the land is divided and the way is demarcated, then there is no right of pre-emption."

3.677:

Narrated Sulaiman bin Abu Muslim:

I asked Abu Minhal about money exchange from hand to hand. He said, "I and a partner of mine bought something partly in cash and partly on credit." Al-Bara' bin `Azib passed by us and we asked about it. He replied, "I and my partner Zaid bin Al-Arqam did the same and then went to the Prophet and asked him about it. He said, 'Take what was from hand to hand and leave what was on credit.' "

3.678:

Narrated `Abdullah:

Allah's Apostle rented the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and take half of its yield.

3.679:

Narrated `Uqba bin 'Amir:

that Allah's Apostle gave him some sheep to distribute among his companions in order to sacrifice them and a kid was left. He told the Prophet about it and the Prophet said to him, "Sacrifice it on your behalf."

3.680:

Narrated `Abdullah bin Hisham:

that his mother Zainab bint Humaid took him to the Prophet and said, "O Allah's Apostle! Take the pledge of allegiance from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. `Abdullah's) head and invoked for Allah's blessing for him. Zuhra bin Ma`bad stated that he used to go with his grandfather, `Abdullah bin Hisham, to the market to buy foodstuff. Ibn `Umar and Ibn Az-Zubair would meet him and say to him, "Be our partner, as the Prophet invoked Allah to bless you." So, he would be their partner, and very often he would win a camel's load and send it home.

3.681:

Narrated Ibn `Umar:

The Prophet said, "Whoever manumits his share of a jointly possessed slave, it is imperative on him to manumit the slave completely if he has sufficient money to pay the rest of its price which is to be estimated justly. He should pay his partners their shares and release him (the freed one).

3.682:

Narrated Abu Huraira:

The Prophet said, "Whoever manumits his share of a jointly possessed slave, it is essential for him to manumit the slave completely if he has sufficient money. Otherwise he should look for some work for the slave (to earn what would enable him to emancipate himself), without overburdening him with work."

3.683:

Narrated Ibn `Abbas:

The Prophet (along with his companions) reached Mecca in the morning of the fourth of Dhul-Hijja assuming Ihram for Hajj only. So when we arrived at Mecca, the Prophet ordered us to change our intentions of the Ihram for `Umra and that we could finish our Ihram after performing the `Umra and could go to our wives (for sexual intercourse). The people began talking about that. Jabir said surprisingly, "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet he delivered a sermon and said, "I have been informed that some peoples were saying so and so; By Allah I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hadi (sacrifice) with me and had the Hadi not been with me, I would have finished the Ihram." At that Suraqa bin Malik stood up and asked "O Allah's Apostle! Is this permission for us only or is it forever?" The Prophet replied, "It is forever." In the meantime `Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet has intended. (According to another man, `Ali was

saying Labbaik for Hajj similar to Allah's Apostle's). The Prophet told him to keep on the Ihram and let him share the Hadi with him.

3.684:

Narrated Abaya bin Rifaa:

My grandfather, Rafi` bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Apostle came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Apostle said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Apostle! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith 668)

3.685:

Narrated Anas:

No doubt, the Prophet mortgaged his armor for barley grams. Once I took barley bread with some dissolved fat on it to the Prophet and I heard him saying, "The household of Muhammad did not possess except a Sa (of food grain, barley, etc.) for both the morning and the evening meals although they were nine houses."

3.686:

Narrated `Aisha:

The Prophet bought some foodstuff on credit for a limited period and mortgaged his armor for it.

3.687:

Narrated Jabir bin `Abdullah:

Allah's Apostle said, "Who would kill Ka`b bin Al-Ashraf as he has harmed Allah and His Apostle?" Muhammad bin Maslama (got up and) said, "I will kill him." So, Muhammad bin Maslama went to Ka`b and said, "I want a loan of one or two Wasqs of food grains." Ka`b said, "Mortgage your women to me." Muhammad bin Maslama said, "How can we mortgage our women, and you are the most handsome among the Arabs?" He said, "Then mortgage your sons to me." Muhammad said, "How can we mortgage our sons, as the people will abuse them for being mortgaged for one or two Wasqs of food grains? It is shameful for us. But we will mortgage our arms to you." So, Muhammad bin Maslama promised him that he would come to him next time. They (Muhammad bin Maslama and his companions came to him as promised and murdered him. Then they went to the Prophet and told him about it.

3.688:

Narrated Abu Huraira:

The Prophet said, "One can ride the mortgaged animal because of what one spends on it, and one can drink the milk of a milch animal as long as it is mortgaged. "

3.689:

Narrated Abu Huraira:

Allah's Apostle said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures."

3.690:

Narrated `Aisha:

Allah's Apostle bought some foodstuff from a Jew and mortgaged his armor to him.

3.691:

Narrated Ibn Abu Mulaika:

I wrote a letter to Ibn `Abbas and he wrote to me that the Prophet had given the verdict that the defendant had to take an oath.

3.692:

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "Whoever took a false oath in order to grab somebody's property will meet Allah while Allah will be angry with him." Allah revealed the following verse to confirm that:-- "Verily! Those who purchase a small gain at the cost of Allah's covenant And their oaths...a painful torment." (3.77)

Al-Ash'ath bin Qais came to us and asked as to what Abu `Abdur-Rahman (i.e. Ibn Mas`ud) was telling you." We related the story to him. On that he said, "He has told the truth. This verse was revealed about me. I had some dispute with another man regarding a well and we took the case before Allah's Apostle. Allah's Apostle said (to me), "Produce two witnesses (to support your claim); otherwise the defendant has the right to take an oath (to refute your claim)." I said, "The defendant would not mind to take a false oath." Allah's Apostle then said, 'Whoever took a false oath in order to grab someone else's property will meet Allah, Allah will be angry with him.' Allah then revealed what Confirmed it." Al-Ash'ath then recited the following Verse:--"Verily! Those who purchase a small gain at the cost of Allah's covenant, And their oaths . . . (to) . . . they shall have a painful torment!" (3.77) (See Hadith No. 546)

3.693:

Narrated Abu Huraira:

The Prophet said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Sa`id bin Marjana said that he narrated that Hadith to `Ali bin Al-Husain and he freed his slave for whom `Abdullah bin Ja`far had offered him ten thousand Dirhams or one-thousand Dinars.

3.694:

Narrated Abu Dhar:

I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

3.695:

Narrated Asma' bint Abu Bakr:

The Prophet ordered us to free slaves at the time of solar eclipses.

3.696:

Narrated Asma' bint Abu Bakr:

We were ordered to free slaves at the time of lunar eclipses.

3.697:

Narrated Ibn `Umar:

The Prophet said, "Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated."

3.698:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "Whoever frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially."

3.699:

Narrated Ibn `Umar:

Allah's Apostle said, "Whoever manumits his share of a slave, then it is essential for him to get that slave manumitted' completely as long as he has the money to do so. If he has not sufficient money to

pay the price of the other shares (after the price of the slave is evaluated justly), the manumitted manumits the slave partially in proportion to his share.

3.700:

Narrated 'Ubaidullah:

as above BRIEFLY.

3.701:

Narrated Ibn `Umar:

The Prophet said, "He who manumits his share of a slave and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)." Nafi` added, "Otherwise the slave is partially free." Aiyub is not sure whether the last statement was said by Nafi` or it was a part of the Hadith.

3.702:

Narrated Ibn `Umar:

That he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn `Umar used to say in such a case, "The manumitted should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares and the slave is freed (released from slavery)." Ibn `Umar narrated this verdict from the Prophet.

3.703:

Narrated Abu Huraira:

That the Prophet said, "Whoever frees his portion of a (common) slave."

3.704:

Narrated Abu Huraira:

The Prophet said, "Whoever frees his portion of a common slave should free the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."

3.705:

Narrated Abu Huraira:

The Prophet said, "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See Hadith No. 657 Vol. 8)

3.706:

Narrated `Umar bin Al-Khattab:

The Prophet said, "The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for." (See Hadith No. 1, Vol. 1)

3.707:

Narrated Qais:

When Abu Huraira accompanied by his slave set out intending to embrace Islam they lost each other on the way. The slave then came while Abu Huraira was sitting with the Prophet. The Prophet said, "O Abu Huraira! Your slave has come back." Abu Huraira said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abu Huraira recited (the following poetic verse):-- 'What a long tedious tiresome night! Nevertheless, it has delivered us From the land of Kufr (disbelief).

3.708:

Narrated Abu Huraira:

On my way to the Prophet I was reciting:-- 'What a long tedious tiresome night! Nevertheless, it has saved us From the land of Kufr (disbelief).' I had a slave who ran away from me on the way. When I went to the Prophet and gave the pledge of allegiance for embracing Islam, the slave showed up while

I was still with the Prophet who remarked, "O Abu Huraira! Here is your slave!" I said, "I manumit him for Allah's Sake," and so I freed him.

3.709:

Narrated Qais:

When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause."

3.710:

Narrated `Aisha:

`Utba bin Abi Waqqas authorized his brother Sa`d bin Abi Waqqas to take the son of the slave-girl of Zam`a into his custody, telling him that the boy was his own (illegal) son. When Allah's Apostle went (to Mecca) at the time of the Conquest, Sa`d took the son of the slave-girl of Zam`a to Allah's Apostle and also brought 'Abu bin Zam`a with him and said, "O Allah's Apostle! This is the son of my brother `Utba who authorized me to take him into my custody." 'Abu bin Zam`a said, "O Allah's Apostle! He is my brother, the son of Zam`a's slave-girl and he was born on his bed." Allah's Apostle looked at the son of the slave-girl of Zam`a and noticed much resemblance (to `Utba). Allah's Apostle said, "It is for you, O 'Abu bin Zam`a as he was born on the bed of your father." Allah's Apostle then told Sauda bint Zam`a to observe veil in the presence of the boy as he noticed the boy's resemblance to `Utba and Sauda was the wife of the Prophet .

3.711:

Narrated Jabir bin `Abdullah:

A man amongst us declared that his slave would be freed after his death. The Prophet called for that slave and sold him. The slave died the same year.

3.712:

Narrated Ibn `Umar:

Allah's Apostle forbade the selling or donating the Wala' of a freed slave.

3.713:

Narrated `Aisha:

I bought Buraira but her masters put the condition that her Wala' would be for them. I told the Prophet about it. He said (to me), "Manumit her as her Wala' will be for the one who pays the price." So, I manumitted her. The Prophet called Buraira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

3.714:

Narrated Anas:

Some men of the Ansar asked for the permission of Allah's Apostle and said, "Allow us to give up the ransom from our nephew Al-`Abbas. The Prophet said (to them), "Do not leave (even) a Dirham (of his ransom).

3.715:

Narrated Hisham:

My father told me that Hakim bin Hizam manumitted one-hundred slaves in the Pre-Islamic period of ignorance and slaughtered one-hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one-hundred camels and manumitted one-hundred slaves. Hakim said, "I asked Allah's Apostle, 'O Allah's Apostle! What do you think about some good deeds I used to practice in the Pre-Islamic period of ignorance regarding them as deeds of righteousness?' Allah's Apostle said, "You have embraced Islam along with all those good deeds you did."

3.716:

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet and they requested him to return their properties and captives. The Prophet stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet had waited for them for

more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that `Abbas said to the Prophet, "I paid for my ransom and `Aqil's ransom."

3.717:

Narrated Ibn `Aun:

I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army.

3.718:

Narrated Ibn Muhairiz:

I saw Abu Sa`id and asked him about coitus interruptus. Abu Sa`id said, "We went with Allah's Apostle, in the Ghazwa of Bani Al-Mustaliq and we captured some of the 'Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Apostle (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."

3.719:

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are the Sadaqat (i.e. charitable gifts) of our folk." `Aisha had a slave-girl from that tribe, and the Prophet said to `Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet).

3.720:

Narrated Abu Musa:

Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

3.721:

Narrated Al-Ma'rur bin Suwaid:

I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet . The Prophet asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).

3.722:

Narrated Ibn `Umar:

Allah's Apostle said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward."

3.723:

Narrated Abu Musa Al-Ash`ari:

The Prophet said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

3.724:

Narrated Abu Huraira:

Allah's Apostle said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

3.725:

Narrated Abu Huraira:

The Prophet said, "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely."

3.726:

Narrated `Abdullah:

The Prophet said, "If a slave serves his Saiyid (i.e. master) sincerely and worships his Lord (Allah) perfectly, he will get a double reward."

3.727:

Narrated Abu Musa:

The Prophet said, "The Mamluk (slave) who worships his Lord in a perfect manner, and is dutiful, sincere and obedient to his Saiyid (master), will get a double reward."

3.728:

Narrated Abu Huraira:

The Prophet said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami).

3.729:

Narrated Ibn `Umar:

The Prophet said, "If one manumits his share of a common slave (Abd), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly. "

3.730:

Narrated `Abdullah:

Allah's Apostle said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

3.731:

Narrated Abu Huraira and Zaid bin Khalid:

The Prophet said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offense, the Prophet said, "Sell her even for a hair rope."

3.732:

Narrated Abu Huraira:

The Prophet said, "When your servant brings your meals to you then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

3.733:

Narrated `Abdullah bin `Umar:

That he heard Allah's Apostle saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet and think that the Prophet also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

3.734:

Narrated Abu Huraira:

The Prophet said, "If somebody fights (or beats somebody) then he should avoid the face."

3.735:

Narrated `Urwa:

That `Aisha told him that Buraira came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid anything of it. `Aisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your Wala', I will do so." Buraira informed her masters of that but they refused and said, "If she (i.e. `Aisha) is seeking Allah's reward, then she can do so, but your Wala' will be for us." `Aisha mentioned that to Allah's Apostle who said to her, "Buy and manumit her, as the Wala' is for the liberator." Allah's Apostle then got up and said, "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions which are not present in Allah's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are the truth and are more solid."

3.736:

Narrated `Abdullah bin `Umar:

Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Apostle said (to `Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator."

3.737:

Narrated Aisha:

Buraira came (to `Aisha) and said, "I have made a contract of emancipation with my masters for nine Uqiyas (of gold) to be paid in yearly installments. Therefore, I seek your help." `Aisha said, "If your masters agree, I will pay them the sum at once and free you on condition that your Wala' will be for me." Buraira went to her masters but they refused that offer. She (came back) and said, "I presented to them the offer but they refused, unless the Wala' was for them." Allah's Apostle heard of that and asked me about it, and I told him about it. On that he said, "Buy and manumit her and stipulate that the Wala' should be for you, as Wala' is for the liberator." `Aisha added, "Allah's Apostle then got up amongst the people, Glorified and Praised Allah, and said, 'Then after: What about some people who impose conditions which are not present in Allah's Laws? So, any condition which is not present in Allah's Laws is invalid even if they were one-hundred conditions. Allah's ordinance is the truth, and Allah's condition is stronger and more solid. Why do some men from you say, O so-and-so! manumit the slave but the Wala will be for me? Verily, the Wala is for the liberator.'"

3.738:

Narrated `Amra bint `Abdur-Rahman:

Buraira went to Aisha, the mother of the faithful believers to seek her help in her emancipation Aisha said to her, "If your masters agree, I will pay them your price in a lump sum and manumit you." Buraira mentioned that offer to her masters but they refused to sell her unless the Wala' was for them. `Aisha told Allah's Apostle about it. He said, "Buy and manumit her as the Wala' is for the liberator."

3.739:

Narrated `Abdul Wahid bin Aiman:

I went to `Aisha and said, "I was the slave of `Utba bin Abu Lahab. "Utba died and his sons became my masters who sold me to Ibn Abu `Amr who manumitted me. The sons of `Utba stipulated that my Wala' should be for them." `Aisha said, "Buraira came to me and she was given the writing of

emancipation by her masters and she asked me to buy and manumit her. I agreed to it, but Buraira told me that her masters would not sell her unless her Wala' was for them." `Aisha said, "I am not in need of that." When the Prophet heard that, or he was told about it, he asked `Aisha about it. `Aisha mentioned what Buraira had told her. The Prophet said, "Buy and manumit her and let them stipulate whatever they like." So, `Aisha bought and manumitted her and her masters stipulated that her Wala' should be for them." The Prophet, said, "The Wala' will be for the liberator even if they stipulated a hundred conditions."

3.740:

Narrated Abu Huraira:

The Prophet said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbor even if it were the trotters of the sheep (fleshless part of legs).

3.741:

Narrated `Urwa:

Aisha said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Apostle. I said, "O my aunt! Then what use to sustain you?" `Aisha said, "The two black things: dates and water, our neighbors from Ansar had some Manarh and they used to present Allah's Apostle some of their milk and he used to make us drink."

3.742:

Narrated Abu Huraira:

The Prophet said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep."

3.743:

Narrated Sahl:

The Prophet sent for a woman from the emigrants and she had a slave who was a carpenter. The Prophet said to her "Order your slave to prepare the wood (pieces) for the pulpit." So, she ordered her slave who went and cut the wood from the tamarisk and prepared the pulpit, for the Prophet. When he finished the pulpit, the woman informed the Prophet that it had been finished. The Prophet asked her to send that pulpit to him, so they brought it. The Prophet lifted it and placed it at the place in which you see now."

3.744:

Narrated `Abdullah bin Abu Qatada Al-Aslami:

That his father said, "One day I was sitting with some of the Prophet's companions on the way to Mecca. Allah's Apostle was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw an onager while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allah, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. I attacked the onager and slaughtered it, and brought it (after it had been dead). They took it (cooked some of it) and started eating it, but they doubted whether it was allowed for them to eat it or not, as they were in the state of Ihram. So, we proceeded and I hid with me one of its fore-legs. When we met Allah's Apostle and asked him about the case, he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy foreleg which he ate completely while he was in the state of Ihram .

3.745:

Narrated Anas:

Once Allah's Apostle visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abu Bakr was sitting on his left side and `Umar in front of him and a bedouin on his right side. When Allah's Apostle finished, `Umar said to Allah's Apostle "Here is Abu Bakr." But Allah's Apostle gave the remaining

milk to the bedouin and said twice, "The (persons on the) right side! So, start from the right side." Anas added, "It is a Sunna (the Prophet's traditions)" and repeated it thrice.

3.746:

Narrated Anas:

We chased a rabbit at Mar-al-Zahran and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle. (The narrator confirms that he sent two thighs). The Prophet accepted that. (The sub-narrator asked Anas, "Did the Prophet; eat from it?" Anas replied, "He ate from it.")

3.747:

Narrated As-Sa'b bin Jath-thama:

An onager was presented to Allah's Apostle at the place called Al-Abwa' or Waddan, but Allah's Apostle rejected it. When the Prophet noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of Ihram." (i.e. if we were not in a state of Ihram we would have accepted your gift, Fath-ul-Bari page 130, Vol. 6)

3.748:

Narrated Aisha:

The people used to look forward for the days of my (Aisha's) turn to send gifts to Allah's Apostle in order to please him.

3.749:

Narrated Sa'id bin Jubair:

Ibn `Abbas said: Um Hufaid, Ibn `Abbas's aunt sent some dried yogurt (butter free), ghee (butter) and a mastigar to the Prophet as a gift. The Prophet ate the dried yogurt and butter but left the mastigar because he disliked it. Ibn `Abbas said, "The mastigar was eaten at the table of Allah's Apostle and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle."

3.750:

Narrated Abu Huraira:

Whenever a meal was brought to Allah's Apostle, he would ask whether it was a gift or Sadaqa (something given in charity). If he was told that it was Sadaqa, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them.

3.751:

Narrated Anas bin Malik:

Some meat was brought to the Prophet and it was said that the meat had been given in charity to Buraira. He said, "It was Sadaqa for Buraira but a gift for us."

3.752:

Narrated Aisha:

I intended to buy Buraira but her masters stipulated that her Wala should be for them. When the Prophet was told about it, he said to me, "Buy and manumit her, as the Wala' is for the liberator." Once Buraira was given some meat, and the Prophet asked, "What is this?" I said, "It has been given to Buraira in charity." He said, "It is sadaqa for her but a gift for us." Buraira was given the option (to stay with her husband or to part with him). `Abdur-Rahman (a sub-narrator) wondered, "Was her husband a slave or a free man?" Shu`ba (another sub-narrator) said, "I asked `Abdur-Rahman whether her husband was a slave or a free man. He replied that he did not know whether he was a slave or a free man."

3.753:

Narrated Um 'Atiyya:

Once the Prophet went to Aisha and asked her whether she had something (to eat). She said that she had nothing except the mutton which Um 'Atiyya had sent to (Buraira) in charity. The Prophet said that it had reached its destination (i.e. it is no longer an object of charity.)

3.754:

Narrated Aisha:

The people used to send gifts to the Prophet on the day of my turn. Um Salama said: "My companions (the wives of the Prophet Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

3.755:

Narrated `Urwa from `Aisha:

The wives of Allah's Apostle were in two groups. One group consisted of `Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved `Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to `Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply.

Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms."

Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused `Aisha to her face so much so that Allah's Apostle looked at `Aisha to see whether she would retort. `Aisha started replying to Zainab till she silenced her. The Prophet then looked at `Aisha and said, "She is really the daughter of Abu Bakr."

3.756:

Narrated 'Azra bin Thabit Al-Ansari:

When I went to Thumama bin `Abdullah, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet used not to reject the gifts of perfume.

3.757:

Narrated Al-Miswar bin Makhrama and Marwan:

When the delegates of the tribe of Hawazin came to the Prophet he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake."

3.758:

Narrated `Aisha:

Allah's Apostle used to accept gifts and used to give something in return.

3.759:

Narrated An-Nu`man bin Bashir:

that his father took him to Allah's Apostle and said, "I have given this son of mine a slave." The Prophet asked, "Have you given all your sons the like?" He replied in the negative. The Prophet said, "Take back your gift then."

3.760:

Narrated 'Amir:

I heard An-Nu`man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Apostle as a witness to it. So,

my father went to Allah's Apostle and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Apostle!' Allah's Apostle asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Apostle said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."

3.761:

Narrated Az-Zuhari:

Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-`Abbas and another man." 'Ubaidullah said, "When I informed Ibn `Abbas of what `Aisha had said, he asked me whether I knew who was the second man whom `Aisha had not named. I replied in the negative. He said, 'He was `Ali bin Abi Talib.'"

3.762:

Narrated Ibn `Abbas:

The Prophet said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit."

3.763:

Narrated Asma:

Once I said, "O Allah's Apostle! I have no property except what has been given to me by Az-Zubair (i.e. her husband). May I give in charity?" The Prophet said, "Give in charity and do not withhold it; otherwise Allah will withhold it back from you . "

3.764:

Narrated Asma:

Allah's Apostle said, "Give (in charity) and do not give reluctantly lest Allah should give you in a limited amount; and do not withhold your money lest Allah should withhold it from you."

3.765:

Narrated Kuraib:

the freed slave of Ibn `Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Apostle, that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

3.766:

Narrated Aisha:

Whenever Allah's Apostle wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sauda bint Zam`a gave up her (turn) day and night to `Aisha, the wife of the Prophet in order to seek the pleasure of Allah's Apostle (by that action).

3.767:

Narrated Aisha:

I said, "O Allah's Apostle! I have two neighbors; which of them should I give a gift to?" The Prophet said, "(Give) to the one whose door is nearer to you."

3.768:

Narrated `Abdullah bin `Abbas:

That he heard As-Sa'b bin Jath-thama Al-Laithi, who was one of the companions of the Prophet, saying that he gave the meat of an onager to Allah's Apostle while he was at a place called Al-Abwa' or Waddan, and was in a state of Ihram. The Prophet did not accept it. When the Prophet saw the signs of sorrow on As-Sa'b's face because of not accepting his present, he said (to him), "We are not returning your present, but we are in the state of Ihram." (See Hadith No. 747)

3.769:

Narrated Abu Humaid Al-Sa`idi:

The Prophet appointed a man from the tribe of Al-Azd, called Ibn 'Utbiyya for collecting the Zakat. When he returned he said, "This (i.e. the Zakat) is for you and this has been given to me as a present." The Prophet said, "Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, "O Allah! Haven't I conveyed Your Message (to them)?"

3.770:

Narrated Jabir:

The Prophet said to me, "I will give you so much (the Prophet pointed thrice with his hands) when funds of Bahrain will come to me." But the Prophet died before the money reached him. (When it came) Abu Bakr ordered an announcer to announce that whoever had a money claim on the Prophet or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet had promised to give me so much. On that Abu Bakr gave me three handfuls (of money).

3.771:

Narrated Al-Miswar bin Makhrama:

Allah's Apostle distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! accompany me to Allah's Apostle." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet said), "Is Makhrama pleased?"

3.772:

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "I am ruined." The Prophet asked, "What do you mean?" He said, "I had a sexual intercourse with my wife during Ramadan (while fasting)." The Prophet asked him, "Can you manumit a slave?" He replied in the negative. He then asked him, "Can you fast for two successive months continuously?" He replied in the negative. The Prophet then asked him, "Can you feed sixty poor persons?" He replied in the negative. In the meantime an Ansari came with a basket full of dates. The Prophet said to the man, "Take it and give it in charity (as an expiation of your sin)." The man said "Should I give it to some people who are poorer than we O Allah's Apostle? By Him Who has sent you with the Truth, there is no family between Medina's two mountains poorer than we." Allah's Apostle told him to take it and provide his family with it.

3.773:

Narrated Jabir bin `Abdullah:

My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Apostle and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Apostle did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Apostle, who was sitting, and informed him about what happened. Allah's Apostle told `Umar, who was sitting there, to listen to the story. `Umar said, "Don't we know that you are Allah's Apostle? By Allah! you are Allah's Apostle!"

3.774:

Narrated Sahl bin Sa`d:

A drink (milk mixed with water) was brought to the Prophet who drank some of it while a boy was sitting on his right and old men on his left. The Prophet said to the boy, "If you permit me, I'll give (the rest of the drink to) these old men first." The boy said, "I will not give preference to any one over me as regards my share from you, O Allah's Apostle!" The Prophet then put that container in the boy's hand. (See Hadith No. 541).

3.775:

Narrated Jabir bin `Abdullah:

I sold a camel to the Prophet on one of the journeys. When we reached Medina, he ordered me to go to the Mosque and offer two rak`at. Then he weighed for me (the price of the camel in gold) and gave an extra amount over it. A part of it remained with me till it was taken by the army of Sham on the day of Harra."

3.776:

Narrated Shal bin Sa`d:

A drink (of milk and water) was brought to Allah's Apostle while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allah, I will not allow anyone to take my right from you." Then the Prophet put the bowl in the boy's hand.

3.777:

Narrated Abu Huraira:

Allah's Apostle owed a man some debt (and that man demanded it very harshly). The companions of the Prophet wanted to harm him, but the Prophet said to them, "Leave him, as the creditor has the right to speak harshly." He then added, "Buy (a camel) of the same age and give it to him." They said, "We cannot get except a camel of an older age than that of his." He said, "Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way.'

3.778:

Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you."

When the Prophet had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Apostle!" The Prophet said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhn, the sub-narrator said, "This is what we know about the captives, of Hawazin.")

3.779:

Narrated Ibn `Abbas:

That the people sitting with that person will be his co-owners. But this report is not confirmed by an authentic narration. (Refer to Hadith 778)

3.780:

Narrated Abu Huraira:

The Prophet took a camel of special age from somebody on credit. Its owner came and demanded it back (harshly). The Prophet said, "No doubt, he who has a right, can demand it." Then the Prophet gave him an older camel than his camel and said, "The best amongst you is he who repays his debts in the most handsome way."

3.781:

Narrated Ibn `Umar:

That he was in the company of the Prophet on a journey, riding a troublesome camel belonging to `Umar. The camel used to go ahead of the Prophet, so Ibn `Umar's father would say, "O `Abdullah! No one should go ahead of the Prophet." The Prophet said to him, "Sell it to me." `Umar said to the

Prophet "It is for you." So, he bought it and said, "O `Abdullah! It is for you, and you can do with it what you like."

3.782:

Narrated `Abdullah bin `Umar:

`Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Apostle! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Apostle said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Apostle sent one of them to `Umar. `Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utarid?" Allah's Apostle said, "I have not given it to you to wear." So, `Umar gave it to a pagan brother of his in Mecca.

3.783:

Narrated Ibn `Umar:

Once the Prophet went to the house of Fatima but did not enter it. `Ali came and she told him about that. When 'All asked the Prophet about it, he said, "I saw a (multicolored) decorated curtain on her door. I am not interested in worldly things." `Ali went to Fatima and told her about it. Fatima said, "I am ready to dispense with it in the way he suggests." The Prophet ordered her to send it to such-and-such needy people. "

3.784:

Narrated `Ali:

The Prophet gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives."

3.785:

Narrated Anas:

A Jubba (i.e. cloak) made of thick silken cloth was presented to the Prophet. The Prophet used to forbid people to wear silk. So, the people were pleased to see it. The Prophet said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa`d bin Mu`adh in Paradise are better than this." Anas added, "The present was sent to the Prophet by Ukaidir (a Christian) from Dauma."

3.786:

Narrated Anas bin Malik:

A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle .

3.787:

Narrated `Abdur-Rahman bin Abu Bakr:

We were one-hundred and thirty persons accompanying the Prophet who asked us whether anyone of us had food. There was a man who had about a Sa of wheat which was mixed with water then. A very tall pagan came driving sheep. The Prophet asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet bought a sheep and it was slaughtered. The Prophet ordered that its liver and other Abdominal organs be roasted. By Allah, the Prophet gave every person of the one-hundred-and-thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it).

3.788:

Narrated Ibn `Umar:

`Umar saw a silken cloak over a man for sale and requested the Prophet to buy it in order to wear it on Fridays and while meeting delegates. The Prophet said, "This is worn by the one who will have no share in the Hereafter." Later on Allah's Apostle got some silken cloaks similar to that one, and he sent one to `Umar. `Umar said to the Prophet "How can I wear it, while you said about it what you said?" The Prophet said, "I have not given it to you to wear, but to sell or to give to someone else." So, `Umar sent it to his brother at Mecca before he embraced Islam.

3.789:

Narrated Asma' bint Abu Bakr:

My mother came to me during the lifetime of Allah's Apostle and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet said, "Yes, keep good relation with her. "

3.790:

Narrated Ibn `Abbas:

The Prophet said, "He who takes back his present is like him who swallows his vomit."

3.791:

Narrated Ibn `Abbas:

The Prophet said, "The bad example is not for us. He who takes back his present is like a dog that swallows back its vomit."

3.792:

Narrated `Umar bin Al-Khattab:

I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

3.793:

Narrated Jabir:

The Prophet gave the verdict that `Umra is for the one to whom it is presented.

3.794:

Narrated Abu Huraira:

The Prophet said, "Umra is permissible." Ata said, "Jabir narrated the same to me from the Prophet."

3.795:

Narrated Anas:

Once the people of Medina were frightened, so the Prophet borrowed a horse from Abu Talha called Al-Mandub, and rode it. When he came back he said, "We have not seen anything (to be afraid of), but the horse was very fast (having an energy as inexhaustible as the water of the sea).

3.796:

Narrated Aiman:

I went to `Aisha and she was wearing a coarse dress costing five Dirhams. `Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Apostle I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

3.797:

Narrated Abu Huraira:

Allah's Apostle said, "What a good Maniha (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good Maniha) (the sheep which gives profuse milk, a bowl in the morning and another in the evening) is!"

3.798:

Narrated Malik:

Maniha is a good deed of charity.

3.799:

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also

returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

3.800:

Narrated `Abdullah bin `Amr:

That Allah's Apostle said, "There are forty virtuous deeds and the best of them is the Maniha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah's reward with firm confidence that he will get it, then Allah will make him enter Paradise because of Hassan (a sub-narrator) said, "We tried to count those good deeds below the Maniha; we mentioned replying to the sneezer, removing harmful things from the road, etc., but we failed to count even fifteen."

3.801:

Narrated Jabir:

Some men had superfluous land and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one half of its yield. The Prophet said, "Whoever has land should cultivate it himself or give it to his brother or keep it uncultivated."

Narrated Abu Sa`id: A bedouin came to the Prophet and asked him about emigration. The Prophet said to him, "May Allah be merciful to you. The matter of emigration is difficult. Have you got some camels?" He replied in the affirmative. The Prophet asked him, "Do you pay their Zakat?" He replied in the affirmative. He asked, "Do you lend them so that their milk may be utilized by others?" The bedouin said, "Yes." The Prophet asked, "Do you milk them on the day off watering them?" He replied, "Yes." The Prophet said, "Do good deeds beyond the merchants (or the sea) and Allah will never disregard any of your deeds." (See Hadith No. 260, Vol. 5)

3.802:

Narrated Tawus:

That he was told by the most learned one amongst them (i.e. Ibn `Abbas) that the Prophet went towards some land which was flourishing with vegetation and asked to whom it belonged. He was told that such and such a person took it on rent. The Prophet said, "It would have been better (for the owner) if he had given it to him gratis rather than charging him a fixed rent."

3.803:

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

3.804:

Narrated `Umar bin Al-Khattab:

Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Apostle (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

3.805:

Narrated `Urwa bin Al-Musaiyab, Alqama bin Waqqas and Ubaidullah bin `Abdullah:

About the story of `Aisha and their narrations were similar attesting each other, when the liars said what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Apostle sent for `Ali and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we know nothing about her except good." Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." Allah's Apostle said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family-anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good."

3.806:

Narrated `Abdullah bin `Umar:

Allah's Apostle and Ubai bin Ka`b Al-Ansari went to the garden where Ibn Saiyad used to live. When Allah's Apostle entered (the garden), he (i.e. Allah's Apostle) started hiding himself behind the date-

palms as he wanted to hear secretly the talk of Ibn Saiyad before the latter saw him. Ibn Saiyad wrapped with a soft decorated sheet was lying on his bed murmuring. Ibn Saiyad's mother saw the Prophet hiding behind the stems of the date-palms. She addressed Ibn Saiyad saying, "O Saf, this is Muhammad." Hearing that Ibn Saiyad stopped murmuring (or got cautious), the Prophet said, "If she had left him undisturbed, he would have revealed his reality." (See Hadith No. 290, Vol 4 for details)
3.807:

Narrated Aisha:

The wife of Rifa`a Al-Qurazi came to the Prophet and said, "I was Rifa`a's wife, but he divorced me and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is impotent." The Prophet asked her 'Do you want to remarry Rifa`a? You cannot unless you had a complete sexual relation with your present husband." Abu Bakr was sitting with Allah's Apostle and Khalid bin Sa`id bin Al-`As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet?"

3.808:

Narrated `Abdullah bin Abu Mulaika from `Uqba bin Al-Harith:

`Uqba married the daughter of Abu Ihab bin `Aziz, and then a woman came and said, "I suckled `Uqba and his wife." `Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to inquire about that but they did not know that she had suckled their daughter. Then `Uqba went to the Prophet in Medina and asked him about it. The Prophet said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband).

3.809:

Narrated `Umar bin Al-Khattab:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah's Apostle but now there is no longer any more (new revelation). Now we judge you by the deeds you practice publicly, so we will trust and favor the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good.

3.810:

Narrated Anas:

A funeral procession passed in front of the Prophet and the people praised the deceased. The Prophet said, "It has been affirmed (Paradise)." Then another funeral procession passed by and the people talked badly of the deceased. The Prophet said, "It has been affirmed (Hell)." Allah's Apostle was asked, "O Allah's Apostle! You said it has been affirmed for both?" The Prophet said, "The testimony of the people (is accepted), (for) the believer are Allah's witnesses on the earth."

3.811:

Narrated Abu Al-Aswad:

Once I went to Medina where there was an outbreak of disease and the people were dying rapidly. I was sitting with `Umar and a funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed" (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed." (Paradise). Then another funeral procession passed by. The people praised the deceased. `Umar said, "It has been affirmed (Paradise)." Then a third funeral procession passed by and the people talked badly of the deceased. `Umar said, "It has been affirmed (Hell)." I asked `Umar, "O chief of the believers! What has been affirmed?" He said, "I have said what the Prophet said. He said, 'Allah will admit into paradise any Muslim whose good character is attested by four persons.' We asked the Prophet, 'If there were three witnesses only?' He said, 'Even three.' We asked, 'If there were two only?' He said, 'Even two.' But we did not ask him about one witness."

3.812:

Narrated Aisha:

Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" `Aisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allah's Apostle about it, and he said, "Allah is right, so permit him to visit you."

3.813:

Narrated Ibn `Abbas:

The Prophet said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

3.814:

Narrated `Amra bint `Abdur-Rahman:

That `Aisha the wife of the Prophet told her uncle that once, while the Prophet was in her house, she heard a man asking Hafsa's permission to enter her house. `Aisha said, "I said, 'O Allah's Apostle! I think the man is Hafsa's foster uncle.'" `Aisha added, "O Allah's Apostle! There is a man asking the permission to enter your house." Allah's Apostle replied, "I think the man is Hafsa's foster uncle." `Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs)."

3.815:

Narrated Aisha:

Once the Prophet came to me while a man was in my house. He said, "O `Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O `Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age)."

3.816:

Narrated `Urwa bin Az-Zubair:

A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. `Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Apostle."

3.817:

Narrated Zaid bin Khalid:

Allah's Apostle ordered that an unmarried man who committed illegal sexual intercourse be scourged one hundred lashes and sent into exile for one year.

3.818:

Narrated An-Nu`man bin Bashir:

My mother asked my father to present me a gift from his property; and he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet . He said to the Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet said, "Do you have other sons besides him?" He said, "Yes." The Prophet said, "Do not make me a witness for injustice." Narrated Ash-Shu`bi that the Prophet said, "I will not become a witness for injustice."

3.819:

Narrated Zahdam bin Mudrab:

I heard `Imran bin Husain saying, "The Prophet said, 'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation).'" `Imran said "I do not know whether the Prophet mentioned two or three generations after your present generation. The Prophet added, 'There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and fatness will appear among them.'"

3.820:

Narrated `Abdullah:

The Prophet said, "The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "We used to

be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of Allah.'

3.821:

Narrated Anas:

The Prophet was asked about the great sins He said, "They are:--

(1) To join others in worship with Allah,

(2) To be undutiful to one's parents.

(3) To kill a person (which Allah has forbidden to kill) (i.e. to commit the crime of murdering).

(4) And to give a false witness."

3.822:

Narrated Abu Bakra:

The Prophet said thrice, "Should I inform you out the greatest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join others in worship with Allah and to be undutiful to one's parents."

The Prophet then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (See Hadith No. 7, Vol. 8)

3.823:

Narrated `Aisha:

The Prophet heard a man (reciting Qur'an) in the Mosque, and he said, "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and such Verses of such-and-such Sura which I dropped (from my memory).

Narrated Aisha: The Prophet performed the Tahajjud prayer in my house, and then he heard the voice of `Abbas who was praying in the Mosque, and said, "O `Aisha! Is this `Abbad's voice?" I said, "Yes." He said, "O Allah! Be merciful to `Abbas!"

3.824:

Narrated `Abdullah bin `Umar:

The Prophet said, "Bilal pronounces the Adhan when it is still night (before dawn), so eat and drink till the next Adhan is pronounced (or till you hear Ibn Um Maktum's Adhan)." Ibn Um Maktum was a blind man who would not pronounce the Adhan till he was told that it was dawn.

3.825:

Narrated Al-Miswar bin Makhrama:

Some outer garments were received the Prophet and my father (Makhrama) said to me, "Let us go to the Prophet so that he may give us something from the garments." So, my father stood at the door and spoke. The Prophet recognized his voice and came out carrying a garment and telling Makhrama the good qualities of that garment, adding, "I have kept this for you, I have sent this for you."

3.826:

Narrated Abu Sa`id Al-Khudri:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

3.827:

Narrated `Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said. "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet who turned his face aside." `Uqba further said, "I went to the other side and told the Prophet about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet ordered him to divorce her.

3.828:

Narrated `Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her.

3.829:

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was `Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So, I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called `Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. `Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' `Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the

pulpit and requested that somebody support him in punishing `Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person (`Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.'

Sa`d bin Mu`adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa`d bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sa`d bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O `Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.'

I was a young girl and did not have much knowledge of the Qur'an. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, `Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: --

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu

Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.' Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

3.830:

Narrated Abu Bakra:

A man praised another man in front of the Prophet . The Prophet said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so,' if he really knows what he says about him."

3.831:

Narrated Abu Musa Al-Ash`ari:

The Prophet heard someone praising another and exaggerating in his praise. The Prophet said, "You have ruined or cut the man's back (by praising him so much).

3.832:

Narrated Ibn `Umar:

Allah's Apostle called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.

3.833:

Narrated Abu Sa`id Al-Khudri:

The Prophet said, "Bath on Friday is compulsory for those who have attained the age of puberty."

3.834:

Narrated `Abdullah:

Allah's Apostle said, "If somebody takes a false oath in order to get the property of a Muslim (unjustly) by that oath, then Allah will be angry with him when he will meet Him." Al-Ash'ath informed me, "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to the Prophet. Allah's Apostle asked me, 'Do you have an evidence?' I replied in the negative. He said to the Jew, 'Take an oath.' I said, 'O Allah's Apostle! He will surely take an oath and take my property unjustly.'" So, Allah revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . ."

(3.77)

3.835:

Narrated Ibn Abu Mulaika:

Ibn `Abbas wrote that the Prophet gave his verdict on the basis of the defendant's oath.

3.836:

Narrated Abu Wail:

`Abdullah (bin Mas`ud) said, "Whoever takes a (false) oath in order to grab some property (unjustly), Allah will be angry with him when he will meet Him. Allah confirmed that through His Divine Revelation: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . they will have a painful punishment." (3.77)

Al-Ash'ath bin Qais came to us and asked, 'What is Abu `Abdur-Rahman (i.e. `Abdullah) telling you?' We told him what he was narrating to us. He said, 'He was telling the truth; this Divine Verse was revealed in connection with me. There was a dispute between me and another man about something and the case was filed before Allah's Apostle who said, 'Produce your two witnesses or else the

defendant is to take an oath.' I said, The defendant will surely take a (false) oath caring for nothing.' The Prophet said, 'Whoever takes a false oath in order to grab (other's) property, then Allah will be angry with him when he will meet Him.' Then Allah revealed its confirmation. Al-Ashath then recited the above Divine Verse." (3.77)

3.837:

Narrated Ibn `Abbas:

Hilal bin Umaiya accused his wife before the Prophet of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur: 24)

3.838:

Narrated Abu Huraira:

Allah's Apostle said, "There are three persons whom Allah will neither talk to nor look at, nor purify from (the sins), and they will have a painful punishment. (They are):

(1) A man possessed superfluous water on a way and he withheld it from the travelers.

(2) a man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to It, otherwise he does not abide by it, and

(3) a man bargains with another man after the `Asr prayer and the latter takes a false oath in the Name of Allah) claiming that he has been offered so much for the thing and the former (believes him and) buys it."

3.839:

Narrated Ibn Mas`ud:

The Prophet said, "Whoever takes a (false) oath in order to grab (others) property, then Allah will be angry with him when he will meet Him."

3.840:

Narrated Abu Huraira:

The Prophet asked some people to take an oath, and they hurried for it. The Prophet ordered that lots should be drawn amongst them as to who would take an oath first.

3.841:

Narrated `Abdullah bin Abu `Aufa:

A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount Then the following Divine Verse was revealed:-- "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful punishment." (3.77) Ibn Abu `Aufa added, "Such person as described above is a treacherous Riba-eater (i.e. eater of usury).

3.842:

Narrated Abu Wail from `Abdullah:

The Prophet said, "Whoever takes a false oath in order to grab another man's (or his brother's) property, then Allah will be angry with him when he will meet him." Then Allah confirmed this by revealing the Divine Verse: "Verily! Those who purchase a little gain at the cost of Allah's Covenant and their oaths . . . Will get painful punishment." (3.77) Al-Ash'ath met me and asked, "What did `Abdullah tell you today?" I said, "So and so." He said, "The Verse was revealed regarding my case."

3.843:

Narrated Talha bin 'Ubaidullah:

A man came to Allah's Apostle asking him about Islam, Allah's Apostle said, "You have to offer five compulsory prayers in a day and a night (24 hours)." The man asked, "Is there any more compulsory prayers for me?" Allah's Apostle said, "No, unless you like to offer Nawafil (i.e. optional prayers)." Allah's Apostle then added, "You have to observe fasts during the month of Ramadan." The man said, "Am I to fast any other days?" Allah's Apostle said, "No, unless you wish to observe the optional fast voluntarily." Then Allah's Apostle told him about the compulsory Zakat. The man asked, "Do I have

to give anything besides?" Allah's Apostle said, "No, unless you wish to give in charity voluntarily." So, the man departed saying, "By Allah I will neither do more nor less than that." Allah's Apostle said, "If he has said the truth he will be successful."

3.844:

Narrated `Abdullah:

The Prophet said, "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.)

3.845:

Narrated Um Salama:

Once Allah's Apostle said, "You people present your cases to me and some of you may be more eloquent and persuasive in presenting their argument. So, if I give some one's right to another (wrongly) because of the latter's (tricky) presentation of the case, I am really giving him a piece of fire; so he should not take it."

3.846:

Narrated `Abdullah bin `Abbas:

Abu Sufyan told me that Heraclius said to him, "When I inquired you what he (i.e. Muhammad) ordered you, you replied that he ordered you to establish the prayer, to speak the truth, to be chaste, to keep promises and to pay back trusts." Then Heraclius added, "These are really the qualities of a prophet."

3.847:

Narrated Abu Huraira:

Allah's Apostle said, "The signs of a hypocrite are three:

- (1) whenever he speaks, he tells a lie,
- (2) whenever he is entrusted, he proves to be dishonest,
- (3) whenever he promises, he breaks his promise.

3.848:

Narrated Muhammad bin `Ali:

Jabir bin `Abdullah said, "When the Prophet died, Abu Bakr received some property from Al-`Ala bin Al-Hadrami. Abu Bakr said to the people, "Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right)." Jabir added, "I said (to Abu Bakr), Allah's Apostle promised me that he would give me this much, and this much, and this much (spreading his hands three times)." Jabir added, "Abu Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred."

3.849:

Narrated Sa`id bin Jubair:

A Jew from Hira asked me which one of the two periods Musa (i.e. Prophet Moses) completed. I said, "I don't know, (but wait) till I see the most learned 'Arab and inquire him about it." So, I went to Ibn `Abbas and asked him. He replied, "Moses completed the longer and better period." Ibn `Abbas added, "No doubt, an apostle of Allah always does what he says."

3.850:

Narrated Ubaidullah bin `Abdullah bin `Utba:

Ibn `Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e. the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you recite it, the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (as regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby." Ibn `Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

3.851:

Narrated An-Nu`man bin Bashir:

The Prophet said, "The example of the person abiding by Allah's orders and limits (or the one who abides by the limits and regulations prescribed by Allah) in comparison to the one who do wrong and

violate Allah's limits and orders is like the example of people drawing lots for seats in a boat. Some of them got seats in the upper part while the others in the lower part ; those in the, lower part have to pass by those in the upper one to get water, and that troubled the latter. One of them (i.e. the people in the lower part) took an ax and started making a hole in the bottom of the boat. The people of the upper part came and asked him, (saying), 'What is wrong with you?' He replied, "You have been troubled much by my (coming up to you), and I have to get water.' Now if they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves."

3.852:

Narrated Um Al-Ala:

That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of `Uthman bin Mazun came out (to be in their lot). Um Al-Ala further said, "Uthman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and Allah's Apostle came to our house and I said, (addressing the dead `Uthman), 'O Abu As-Sa'ib! May Allah be merciful to you. I testify that Allah has blessed you.' The Prophet said to me, "How do you know that Allah has blessed him?" I replied, 'I do not know O Allah's Apostle! May my parents be sacrificed for you.' Allah's Apostle said, 'As regards `Uthman, by Allah he has died and I really wish him every good, yet, by Allah, although I am Allah's Apostle, I do not know what will be done to him.' Um Al-Ala added, 'By Allah I shall never attest the piety of anybody after him. And what Allah's Apostles said made me sad." Um Al-Ala further said, "Once I slept and saw in a dream, a flowing stream for `Uthman. So I went to Allah's Apostle and told him about it, he said, "That is (the symbol of) his deeds."

3.853:

Narrated Aisha:

Whenever Allah's Apostle intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam`a gave her day and night to `Aisha, the wife of the Prophet intending thereby to please Allah's Apostle.

3.854:

Narrated Abu Huraira:

Allah's Apostle said, "If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and `Isha prayers, they would present themselves for the prayer even if they had to crawl to reach there.

3.855:

Narrated Sahl bin Sa`d:

There was a dispute amongst the people of the tribe of Bani `Amr bin `Auf. The Prophet went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but the Prophet did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet is detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet standing behind him. The Prophet beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet went ahead and lead the people in the prayer. When the Prophet finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you

from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet.

3.856:

Narrated Anas:

It was said to the Prophet "Would that you see `Abdullah bin Ubai." So, the Prophet went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet reached `Abdullah bin Ubai, the latter said, "Keep away from me! By Allah, the bad smell of your donkey has harmed me." On that an Ansari man said (to `Abdullah), "By Allah! The smell of the donkey of Allah's Apostle is better than your smell." On that a man from `Abdullah's tribe got angry for `Abdullah's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):-- "And if two groups of Believers fall to fighting then, make peace between them." (49.9)

3.857:

Narrated Um Kulthum bint `Uqba:

That she heard Allah's Apostle saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."

3.858:

Narrated Sahl bin Sa`d:

Once the people of Quba fought with each other till they threw stones on each other. When Allah's Apostle was informed about it, he said, "Let us go to bring about a reconciliation between them."

3.859:

Narrated Aisha:

The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis."

3.860:

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 Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death.

3.861:

Narrated Aisha:

Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

3.862:

Narrated Al-Bara bin `Azib:

When Allah's Apostle concluded a peace treaty with the people of Hudaibiya, `Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle ." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked `Ali to rub it out, but `Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

3.863:

Narrated Al-Bara:

When the Prophet intended to perform `Umra in the month of Dhul-Qada, the people of Mecca did not let him enter Mecca till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Apostle agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Apostle we would not prevent you, but you are Muhammad bin `Abdullah." The Prophet said, "I am Allah's Apostle and also Muhammad bin `Abdullah." Then he said to `Ali, "Rub off (the words) 'Allah's Apostle' ", but `Ali said, "No, by Allah, I will never rub off your name." So, Allah's Apostle took the document and wrote, "This is what Muhammad bin `Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet) even if he wished to follow him and he (the Prophet) will not prevent any of his companions from staying in Mecca if the latter wants to stay.' When the Prophet entered Mecca and the time limit passed, the Meccans went to `Ali and said, "Tell your Friend (i.e. the Prophet) to go out, as the period (agreed to) has passed." So, the Prophet went out of Mecca. The daughter of Hamza ran after them (i.e. the Prophet and his companions), calling, "O Uncle! O Uncle!" `Ali received her and led her by the hand and said to Fatima, "Take your uncle's daughter." Zaid and Ja`far quarreled about her. `Ali said, "I have more right to her as she is my uncle's daughter." Ja`far said, "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'All, "You are from me and I am from you", and said to Ja`far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."

3.864:

Narrated Ibn `Umar:

Allah's Apostle set out for the `Umra but the pagans of Quraish prevented him from reaching the Ka`ba. So, he slaughtered his sacrifice and got his head shaved at Al-Hudaibiya, and agreed with them that he would perform `Umra the following year and would not carry weapons except swords and would not stay in Mecca except for the period they allowed. So, the Prophet performed the `Umra in the following year and entered Mecca according to the treaty, and when he stayed for three days, the pagans ordered him to depart, and he departed.

3.865:

Narrated Sahl bin Abu Hathma:

`Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

3.866:

Narrated Anas:

Ar-Rabi, the daughter of An-Nadr broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to accept the Irsh (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet who ordered them to bring about retaliation. Anas bin An-Nadr asked, "O Allah"; Apostle! Will the tooth of Ar-Rabi` be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet said, "O Anas! Allah"; law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah i.e. their oath is fulfilled). Anas added, "The people agreed and accepted the Irsh."

3.867:

Narrated Al-Hasan Al-Basri:

By Allah, Al-Hasan bin `Ali led large battalions like mountains against Muawiya. `Amr bin Al-As said (to Muawiya), "I surely see battalions which will not turn back before killing their opponents." Muawiya who was really the best of the two men said to him, "O `Amr! If these killed those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?" Then Muawiya sent two Quraishi men from the tribe of `Abd-i-Shams called `Abdur Rahman bin Sumura and `Abdullah bin 'Amir bin Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and

appeal to him." So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of `Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Muawiya offers you so and so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, whatever Al-Hasan asked they said, "We will be responsible for it for you." So, Al-Hasan concluded a peace treaty with Muawiya. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, "I saw Allah's Apostle on the pulpit and Al-Hasan bin `Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan bin `Ali saying, "This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him."

3.868:

Narrated Aisha:

Once Allah's Apostle heard the loud voices of some opponents quarreling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, "By Allah I will not do so." Allah's Apostle went out to them and said, "Who is the one who was swearing by Allah that he would not do a favor?" That man said, "I am that person, O Allah's Apostle! I will give my opponent whatever he wishes."

3.869:

Narrated `Abdullah bin Ka`b bin Malik from Ka`b bin Malik:

`Abdullah bin Abu Hadrat Al-Aslami owed Ka`b bin Malik some money. One day the latter met the former and demanded his right, and their voices grew very loud. The Prophet passed by them and said, "O Ka`b," beckoning with his hand as if intending to say, "Deduct half the debts." So, Ka`b took half what the other owed him and remitted the other half.

3.870:

Narrated Abu Huraira:

Allah's Apostle said, "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people."

3.871:

Narrated `Urwa bin Az-Zubair:

Az-Zubair told me that he quarreled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Apostle about a water stream which both of them used for irrigation. Allah's Apostle said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Apostle! Is it because he is your cousin?" On that the complexion of Allah's Apostle changed (because of anger) and said (to Az-Zubair), "I irrigate (your garden) and then withhold the water till it reaches the walls (surrounding the palms)." So, Allah's Apostle gave Az-Zubair his full right. Before that Allah's Apostle had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansari irritated Allah's Apostle he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

3.872:

Narrated Jabir bin `Abdullah:

My father died and was in debt. I suggested that his creditors take the fruits (i.e. dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. So, I went to the Prophet and told him about it. He said (to me), "When you pluck the dates and collect them in the Mirbad (i.e. a place where dates are dried), call me (Allah's Apostle)." Finally he came accompanied by Abu Bakr and `Umar and sat on the dates and invoked Allah to bless them. Then he said, "Call your creditors and give them their full rights." So, I paid all my father's creditors in full and yet thirteen extra Wasqs of dates remained, seven of which were 'Ajwa and six were Laun or six of which were Ajwa and seven were Laun. I met Allah's Apostle at sunset and informed him

about it. On that he smiled and said, "Go to Abu Bakr and `Umar and tell them about it." They said, "We perceived that was going to happen, as Allah's Apostle did what he did."

3.873:

Narrated `Abdullah bin Ka`b:

That Ka`b bin Malik told him that in the lifetime of Allah's Apostle he demanded his debt from Ibn Abu Hadrad in the Mosque. Their voices grew louder till Allah's Apostle heard them while he was in his house. So he lifted the curtain of his room and called Ka`b bin Malik saying, "O Ka`b!" He replied, "Labbaik! O Allah's Apostle!" He beckoned to him with his hand suggesting that he deduct half the debt. Ka`b said, "I agree, O Allah's Apostle!" Allah's Apostle then said (to Ibn Abu Hadrad), "Get up and pay him the rest."

3.874:

Narrated Marwan and al-Miswar bin Makhrama:

(from the companions of Allah's Apostle) When Suhail bin `Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet agreed to that condition and returned Abu Jandal to his father Suhail bin `Amr. Thenceforward the Prophet returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kulthum bint `Uqba bin Abu Muait who came to Allah's Apostle and she was a young lady then. Her relative came to the Prophet and asked him to return her, but the Prophet did not return her to them for Allah had revealed the following Verse regarding women:

"O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them (60.10)

Narrated `Urwa: Aisha told me, "Allah's Apostle used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft-Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only).

3.875:

Narrated Jarir:

When I gave the pledge of allegiance to Allah's Apostle and he stipulated that I should give good advice to every Muslim.

3.876:

Narrated Jabir bin `Abdullah:

I gave the pledge of allegiance to Allah's Apostle for offering the prayers perfectly paying the Zakat and giving good advice to every Muslim.

3.877:

Narrated `Abdullah bin `Umar:

Allah's Apostle said, "If someone sells pollinated date-palms, their fruits will be for the seller, unless the buyer stipulates the contrary."

3.878:

Narrated `Urwa:

Aisha told me that Buraira came to seek her help in writing for emancipation and at that time she had not paid any part of her price. `Aisha said to her, "Go to your masters and if they agree that I will pay your price (and free you) on condition that your Wala' will be for me, I will pay the money." Buraira told her masters about that, but they refused, and said, "If `Aisha wants to do a favor she could, but your Wala will be for us." Aisha informed Allah's Apostle of that and he said to her, "Buy and manumit Buraira as the Wala' will go to the manumitted."

3.879:

Narrated Jabir:

While I was riding a (slow) and tired camel, the Prophet passed by and beat it and prayed for Allah's Blessings for it. The camel became so fast as it had never been before. The Prophet then said, "Sell it to me for one Uqiyya (of gold)." I said, "No." He again said, "Sell it to me for one Uqiyya (of gold)." I sold it and stipulated that I should ride it to my house. When we reached (Medina) I took that camel to the Prophet and he gave me its price. I returned home but he sent for me (and when I went to him) he said, "I will not take your camel. Take your camel as a gift for you." (Various narrations are mentioned here with slight variations in expressions relating the condition that Jabir had the right to ride the sold camel up to Medina).

3.880:

Narrated Abu Huraira:

The Ansar said to the Prophet, "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey."

3.881:

Narrated `Abdullah bin `Umar:

Allah's Apostle gave the land of Khaibar to the Jews on the condition that they would work on it and cultivate it and they would get half of its yield.

3.882:

Narrated `Uqba bin Amir:

Allah's Apostle said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled."

3.883:

Narrated Rafi` bin Khadij:

We used to work on the fields more than the other Ansar, and we used to rent the land (for the yield of a specific portion of it). But sometimes that portion or the rest of the land did not give any yield, so we were forbidden (by the Prophet) to follow such a system, but we were allowed to rent the land for money.

3.884:

Narrated Abu Huraira:

The Prophet said, "No town-dweller should sell for a bedouin. Do not practice Najsh (i.e. Do not offer a high price for a thing which you do not want to buy, in order to deceive the people). No Muslim should offer more for a thing already bought by his Muslim brother, nor should he demand the hand of a girl already engaged to another Muslim. A Muslim woman shall not try to bring about The divorce of her sister (i.e. another Muslim woman) in order to take her place herself."

3.885:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Apostle and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle said, "Speak." He (i .e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Apostle ordered that she be stoned to death.

3.886:

Narrated Aiman Al-Makki:

When I visited Aisha she said, "Buraira who had a written contract for her emancipation for a certain amount came to me and said, "O mother of the believers! Buy me and manumit me, as my masters will sell me." Aisha agreed to it. Buraira said, 'My masters will sell me on the condition that my Wala will go to them.' Aisha said to her, 'Then I am not in need of you.' The Prophet heard of that or was told about it and so he asked Aisha, 'What is the problem of Buraira?' He said, 'Buy her and manumit her, no matter what they stipulate.' Aisha added, 'I bought and manumitted her, though her masters had stipulated that her Wala would be for them.' The Prophet said, 'The Wala is for the liberator, even if the other stipulated a hundred conditions.'

3.887:

Narrated Abu Huraira:

Allah's Apostle forbade (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person buys for a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh (see Hadith 824) and that one withholds the milk in the udder of the animal so that he may deceive people on selling it.

3.888:

Narrated Ubai bin Ka`b:

Allah's Apostle said, "Moses the Apostle of Allah," and then he narrated the whole story about him. Al-Khadir said to Moses, "Did not I tell you that you can have no patience with me." (18.72). Moses then violated the agreement for the first time because of forgetfulness, then Moses promised that if he asked Al-Khadir about anything, the latter would have the right to desert him. Moses abided by that condition and on the third occasion he intentionally asked Al-Khadir and caused that condition to be applied. The three occasions referred to above are referred to by the following Verses:

"Call me not to account for forgetting And be not hard upon me." (18.73)

"Then they met a boy and Khadir killed him." (18.74)

"Then they proceeded and found a wall which was on the verge of falling and Khadir set it up straight." (18.77)

3.889:

Narrated `Urwa:

Aisha said, "Buraira came to me and said, 'My people (masters) have written the contract for my emancipation for nine Awaq () of gold) to be paid in yearly installments, one Uqiyya per year; so help me.' Aisha said (to her), 'If your masters agree, I will pay them the whole sum provided the Wala will be for me.' Buraira went to her masters and told them about it, but they refused the offer and she returned from them while Allah's Apostles was sitting. She said, 'I presented the offer to them, but they refused unless the Wala' would be for them.' When the Prophet heard that and `Aisha told him about It, he said to her, 'Buy Buraira and let them stipulate that her Wala' will be for them, as the Wala' is for the manumitted.'" `Aisha did so. After that Allah's Apostle got up amidst the people, Glorified and Praised Allah and said, "What is wrong with some people who stipulate things which are not in Allah's Laws? Any condition which is not in Allah's Laws is invalid even if there were a hundred such conditions. Allah's Rules are the most valid and Allah's Conditions are the most solid. The Wala is for the manumitted."

3.890:

Narrated Ibn `Umar:

When the people of Khaibar dislocated `Abdullah bin `Umar's hands and feet, `Umar got up delivering a sermon saying, "No doubt, Allah's Apostle made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now `Abdullah bin `Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When `Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed `Umar, "O chief of the believers, will you

exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" `Umar said, "Do you think that I have forgotten the statement of Allah's Apostle, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abul-Qasim." `Umar said, "O the enemy of Allah! You are telling a lie." `Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

3.891:

Narrated Al-Miswar bin Makhrama and Marwan:

(whose narrations attest each other) Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle; of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Ka'b bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka`ba."

Allah's Apostle said, "We have not come to fight anyone, but to perform the `Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

`Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then `Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs

extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" `Urwa said, "Who is that man?" They said, "He is Abu Bakr." `Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." `Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu`ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to `Urwa), "Remove your hand from the beard of Allah's Apostle." `Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu`ba." `Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). `Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions.

By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." `Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice).

So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka`ba." When he returned to his people, he said, "I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka`ba." Another person called Mikraz bin Hafis got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin `Amr came.

When Suhail bin `Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Ka`ba, and would not fight with you. So, write: "Muhammad bin `Abdullah." The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin `Abdullah."

(Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform `Umra.)" The Prophet said to Suhail, "On the condition that you allow us to visit

the House (i.e. Ka`ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin `Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"

(continued...)

(continuing... 1): -3.891:... ..

Abu Jandal had been tortured severely for the Cause of Allah. `Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka`ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " `Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Ka`ba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka`ba this year?' I said, 'No.' He said, "You will go to Ka`ba and perform Tawaf around it." (Az-Zuhri said, " `Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ")

When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine Verses:--

"O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10)

`Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaiyah married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but

Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses:

"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. . . . the unbelievers had pride and haughtiness, in their hearts . . . the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka`ba.

Narrated Az-Zuhri: `Urwa said, "Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, `Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza`i. Later on Mu`awiya married Qariba and Abu Jahm married the other."

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11)

So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir.

3.892:

Narrated Abu Huraira:

Allah's Apostle mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period.

3.893:

Narrated `Amra:

Aisha said that Buraira came to seek her help in the writing of her emancipation. `Aisha said to her, "If you wish, I will pay your masters (your price) and the wala' will be for me." When Allah's Apostle came, she told him about it. The Prophet said to her, "Buy her (i.e. Buraira) and manumit her, for the Wala is for the one who manumits." Then Allah's Apostle ascended the pulpit and said, "What about those people who stipulate conditions which are not in Allah's Laws? Whoever stipulates such conditions as are not in Allah's Laws, then those conditions are invalid even if he stipulated a hundred such conditions."

3.894:

Narrated Abu Huraira:

Allah's Apostle said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol. 8)

3.895:

Narrated Ibn `Umar:

`Umar bin Khattab got some land in Khaibar and he went to the Prophet to consult him about it saying, "O Allah's Apostle I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet said, "If you like you can give the land as endowment and give its fruits in charity." So `Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."