

Bukhari Vol 7

Exported from Holy-Writings.com on 2026-06-18 — 1 clipping

Translation of Sahih Bukhari, Book 62:

Wedlock, Marriage
(Nikaah)

Volume 7, Book 62, Number 1:

Narrated Anas bin Malik:

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."

Volume 7, Book 62, Number 2:

Narrated 'Ursa:

that he asked 'Aisha about 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; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) 'Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such

guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

Volume 7, Book 62, Number 3:

Narrated 'Alqama:

While I was with Abdullah, 'Uthman met him at Mina and said, "O Abu 'Abdur-Rahman ! I have something to say to you." So both of them went aside and 'Uthman said, "O Abu 'Abdur-Rahman! Shall we marry you to a virgin who will make you remember your past days?" When 'Abdullah felt that he was not in need of that, he beckoned me (to join him) saying, "O 'Alqama!" Then I heard him saying (in reply to 'Uthman), "As you have said that, (I tell you that) the Prophet once said to us, 'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power.

Volume 7, Book 62, Number 4:

Narrated 'Abdullah:

We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

Volume 7, Book 62, Number 5:

Narrated 'Ata:

We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, "This is the wife of the Prophet so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn."

Volume 7, Book 62, Number 6:

Narrated Anas:

The Prophet I used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

Volume 7, Book 62, Number 7:

Narrated Said bin Jubair:

Ibn 'Abbas asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."

Volume 7, Book 62, Number 8:

Narrated 'Umar bin Al-Khattab:

The Prophet said, "The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allah's and His Apostle's sake, his emigration was for Allah and His Apostle; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for." (1)

Volume 7, Book 62, Number 9:

Narrated Ibn Masud:

We used to fight in the holy battles in the company of the Prophet and we had no wives with us. So we said, "O Allah's Apostle! Shall we get castrated?" The Prophet forbade us to do so.

Volume 7, Book 62, Number 10:

Narrated Anas bin Malik:

'Abdur-Rahman bin 'Auf came (from Mecca to Medina) and the Prophet made a bond of brotherhood between him and Sad bin Ar-Rabi' Al-Ansari. Al-Ansari had two wives, so he suggested that 'Abdur-Rahman take half, his wives and property. 'Abdur-Rahman replied, "May Allah bless you with your wives and property. Kindly show me the market." So 'Abdur-Rahman went to the market and gained

(in bargains) some dried yoghurt and some butter. After a few days the Prophet saw Abdur-Rahman with some yellow stains on his clothes and asked him, "What is that, O 'Abdur-Rahman?" He replied, "I had married an Ansari woman." The Prophet asked, "How much Mahr did you give her?" He replied, "The weight of one (date) stone of gold." The Prophet said, "Offer a banquet, even with one sheep."

Volume 7, Book 62, Number 11:

Narrated Sad bin Abi Waqqas:

Allah's Apostle forbade 'Uthman bin Maz'un to abstain from marrying (and other pleasures) and if he had allowed him, we would have gotten ourselves castrated.(1)

Volume 7, Book 62, Number 12:

Narrated Sad bin Abi Waqqas:

The Prophet prevented 'Uthman bin Mazun from that (not marrying), and had he allowed him, we would have got ourselves castrated.(1)

Volume 7, Book 62, Number 13o:

Narrated 'Abdullah:

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Volume 7, Book 62, Number 13h:

Narrated Abu Huraira:

I said, "O Allah's Apostle! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet said, "O Abu Huraira! The pen has

dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."

Volume 7, Book 62, Number 14:

Narrated 'Aisha :

I said, "O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (The sub-narrator added: 'Aisha meant that Allah's Apostle had not married a virgin besides herself .)

Volume 7, Book 62, Number 15:

Narrated 'Aisha:

Allah's Apostle said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.' "

Volume 7, Book 62, Number 16:

Narrated Jabir bin Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region."

Volume 7, Book 62, Number 17:

Narrated Jabir bin 'Abdullah:

When I got married, Allah's Apostle said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Apostle said, "Why didn't you marry a young girl so that you might play with her and she with you?"

Volume 7, Book 62, Number 18:

Narrated 'Ursa:

The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

Volume 7, Book 62, Number 19:

Narrated Abu Huraira:

The Prophet said, "The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

Volume 7, Book 62, Number 20:

Narrated Abu Burda's father:

Allah's Apostle said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

Volume 7, Book 62, Number 21:

Narrated Abu Huraira:

The Prophet said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was

accompanying him (Abu Huraira then mentioned the whole narration and said:) (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added:) That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

Volume 7, Book 62, Number 22:

Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

Volume 7, Book 62, Number 23:

Narrated Anas bin Malik:

Allah's Apostle manumitted Safiyya and regarded her manumission as her Mahr.

Volume 7, Book 62, Number 24:

Narrated Sahl bin Sad As-Sa'idi:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to give you myself in marriage (without Mahr)." Allah's Apostle looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything

to offer?" The man said, "No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Apostle said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Apostle saw him going, he ordered that he be called back. When he came, the Prophet said, "How much of the Quran do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet said, "Do you know them by heart?" He replied, "Yes." The Prophet said, "Go, I marry her to you for that much of the Quran which you have."

Volume 7, Book 62, Number 25:

Narrated 'Aisha:

Abu Hudhaifa bin 'Utba bin Rabi'a bin Abdi Shams who had witnessed the battle of Badr along with the Prophet adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin 'Utba bin Rabi'a; and Salim was the freed slave of an Ansar woman, just as the Prophet had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: 'Call them by (the names of) their fathers . . . your freed-slaves,' (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Quraishi Al-'Amiri--and she was the wife of Abu- Hudhaifa bin 'Utba--came to the Prophet and said, "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now

Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

Volume 7, Book 62, Number 26:

Narrated 'Aisha:

Allah's Apostle entered upon Dubaa bint Az-Zubair and said to her, "Do you have a desire to perform the Hajj?" She replied, "By Allah, I feel sick." He said to her, "Intend to perform Hajj and stipulate something by saying, 'O Allah, I will finish my Ihram at any place where You stop me (i.e. I am unable to go further).'" She was the wife of Al-Miqdad bin Al-Aswad.

Volume 7, Book 62, Number 27:

Narrated Abu Huraira:

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

Volume 7, Book 62, Number 28:

Narrated Sahl:

A man passed by Allah's Apostle and Allah's Apostle asked (his companions) "What do you say about this (man)?" They replied "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercessor should be accepted; and if he speaks, he should be listened to." Allah's Apostle kept silent, and then a man from among the poor Muslims passed by, an Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Apostle said, "This poor man is better than so many of the first as filling the earth."

Volume 7, Book 62, Number 29:

Narrated 'Ursa:

that he asked 'Aisha regarding the Verse: 'If you

fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Apostle after that, so Allah revealed: 'They ask your instruction concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr. Allah's Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house.' a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)' (64.14)

Volume 7, Book 62, Number 30:

Narrated Abdullah bin 'Umar:

Allah's Apostle said, "Evil omen is in the women, the house and the horse.'

Volume 7, Book 62, Number 31:

Narrated Ibn 'Umar:

Evil omen was mentioned before the Prophet: The Prophet said, "If there is evil omen in anything, it is in the house, the woman and the horse."

Volume 7, Book 62, Number 32:

Narrated Sahl bin Sad:

Allah's Apostle said, "If at all there is bad omen,

it is in the horse, the woman, and the house."

Volume 7, Book 62, Number 33:

Narrated Usama bin Zaid:

The Prophet said, "After me I have not left any affliction more harmful to men than women."

Volume 7, Book 62, Number 34:

Narrated 'Aisha :

Three principles were established because of Barira: (i) When Barira was manumitted she was given the option (to remain with her slave husband or not). (ii) Allah's Apostle said "The Wala of the slave) is for the one who manumits (the slave). (iii) When Allah's Apostle entered (the house), he saw a cooking pot on the fire but he was given bread and meat soup from the soup of the home. The Prophet said, "Didn't I see the cooking pot (on the fire)?" It was said, "That is the meat given in charity to Barira, and you do not eat the (things given in) charity." The Prophet said, "It is an object of charity for Barira, and it is a present for us."

Volume 7, Book 62, Number 35:

Narrated Aisha"

(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...'
(4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).'

(4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

Volume 7, Book 62, Number 36:

Narrated 'Aisha:

(the wife of the Prophet) that while Allah's Apostle was with her, she heard a voice of a man

asking permission to enter the house of Hafsa. 'Aisha added: I said, "O Allah's Apostle! This man is asking permission to enter your house." The Prophet said, "I think he is so-and-so," naming the foster-uncle of Hafsa. 'Aisha said, "If so-and-so," naming her foster uncle, "were living, could he enter upon me?" The Prophet said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

Volume 7, Book 62, Number 37:

Narrated Ibn 'Abbas:

It was said to the Prophet, "Won't you marry the daughter of Hamza?" He said, "She is my foster niece (brother's daughter). "

Volume 7, Book 62, Number 38:

Narrated Um Habiba:

(daughter of Abu Sufyan) I said, "O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet said, "But that is not lawful for me." I said, We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

Volume 7, Book 62, Number 39:

Narrated 'Aisha:

that the Prophet entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster) brother." He said, "Be sure as to who is your foster brother, for foster suckling relationship is established only when milk is the only food of the child."

Volume 7, Book 62, Number 40:

Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. 'Aisha added: I did not allow him to enter, but when Allah's Apostle came, I told him what I had done, and he ordered me to give him permission.

Volume 7, Book 62, Number 41:

Narrated 'Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

Volume 7, Book 62, Number 42:

Narrated Um Habiba:

I said, "O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said,

"Yes." He said, "Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me."

Volume 7, Book 62, Number 43:

Narrated Um Habiba:

I said, "O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan." He said, "Do you like that?" I said, "Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister." The Prophet said, "But that is not lawful for me (i.e., to be married to two sisters at a time.)" I said, "O Allah's Apostle! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me."

Volume 7, Book 62, Number 44:

Narrated Jabir:

Allah's Apostle forbade that a woman should be married to man along with her paternal or maternal aunt.

Volume 7, Book 62, Number 45:

Narrated Abu Huraira:

Allah's Apostle said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Volume 7, Book 62, Number 46:

Narrated Abu Huraira:

The Prophet forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of

one's wife, for 'Ursa told me that 'Aisha said,
"What is unlawful because of blood relations, is
also unlawful because of the corresponding foster
suckling relations."

Volume 7, Book 62, Number 47:

Narrated Ibn 'Umar :

Allah's Apostle forbade Ash-Shighar, which
means that somebody marries his daughter to
somebody else, and the latter marries his
daughter to the former without paying Mahr.

Volume 7, Book 62, Number 48:

Narrated Hisham's father:

Khaula bint Hakim was one of those ladies who
presented themselves to the Prophet for
marriage. 'Aisha said, "Doesn't a lady feel
ashamed for presenting herself to a man?" But
when the Verse: "(O Muhammad) You may
postpone (the turn of) any of them (your wives)
that you please," (33.51) was revealed, " 'Aisha
said, 'O Allah's Apostle! I do not see, but, that
your Lord hurries in pleasing you.' "

Volume 7, Book 62, Number 49:

Narrated Ibn 'Abbas:

The Prophet got married while he was in the
state of Ihram.

Volume 7, Book 62, Number 50:

Narrated 'Ali:

I said to Ibn 'Abbas, "During the battle of
Khaibar the Prophet forbade (Nikah) Al-Mut'a
and the eating of donkey's meat."

Volume 7, Book 62, Number 51:

Narrated Abu Jamra:

I heard Ibn Abbas (giving a verdict) when he
was asked about the Mut'a with the women, and
he permitted it (Nikah-al-Mut'a). On that a freed
slave of his said to him, "That is only when it is
very badly needed and women are scarce." On
that, Ibn 'Abbas said, "Yes."

Volume 7, Book 62, Number 52:

Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa':

While we were in an army, Allah's Apostle came to us and said, "You have been allowed to do the Mut'a (marriage), so do it." Salama bin Al-Akwa' said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)."

Volume 7, Book 62, Number 53:

Narrated Thabit Al-Banani:

I was with Anas while his daughter was present with him. Anas said, "A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Apostle, have you any need for me (i.e. would you like to marry me)?' "Thereupon Anas's daughter said, "What a shameless lady she was ! Shame! Shame!" Anas said, "She was better than you; she had a liking for the Prophet so she presented herself for marriage to him."

Volume 7, Book 62, Number 54:

Narrated Sahl bin Sad:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet said, "What have you got?" The man said, "I have nothing." The Prophet said (to him), "Go and search for something even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he

called him back, or the man was called (for him), and he said to the man, "How much of the Quran do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet said, "I have married her to you for what you know of the Quran "

Volume 7, Book 62, Number 55:

Narrated 'Abdullah bin 'Umar :

'Umar bin Al-Khattab said, "When Hafsa bint 'Umar became a widow after the death of (her husband) Khunais bin Hudhafa As-Sahmi who had been one of the companions of the Prophet, and he died at Medina. I went to 'Uthman bin 'Affan and presented Hafsa (for marriage) to him. He said, "I will think it over.' I waited for a few days, then he met me and said, 'It seems that it is not possible for me to marry at present.' " 'Umar further said, "I met Abu Bakr As-Siddique and said to him, 'If you wish, I will marry my daughter Hafsa to you." Abu Bakr kept quiet and did not say anything to me in reply. I became more angry with him than with 'Uthman. I waited for a few days and then Allah's Apostle asked for her hand, and I gave her in marriage to him. Afterwards I met Abu Bakr who said, 'Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?' I said, 'Yes.' Abu Bakr said, 'Nothing stopped me to respond to your offer except that I knew that Allah's Apostle had mentioned her, and I never wanted to let out the secret of Allah's Apostle. And if Allah's Apostle had refused her, I would have accepted her.' "

Volume 7, Book 62, Number 56:

Narrated Zainab bint Salama:

Um Habiba said to Allah's Apostle "We have heard that you want to marry Durra bint Abu-Salama." Allah's Apostle said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother." 'And there is no blame on you if you make hint of betrothal or

conceal it in your hearts. Allah is Oft-Forgiving, Most Forbearing.' (2.235) Ibn 'Abbas said, "Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.' " Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

Volume 7, Book 62, Number 57:

Narrated 'Aisha:

Allah's Apostle said (to me), "You were shown to me in a dream. An angel brought you to me, wrapped in a piece of silken cloth, and said to me, 'This is your wife.' I removed the piece of cloth from your face, and there you were. I said to myself. 'If it is from Allah, then it will surely be.' "

Volume 7, Book 62, Number 58:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your

family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Apostle said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Apostle saw him leaving, he ordered that he e called back. When he came, the Prophet asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet said, "Can you recite it by heart?" He said, 'Yes." The Prophet said, "Go I let you marry her for what you know of the Quran (as her Mahr).

Volume 7, Book 62, Number 59:

Narrated 'Aisha:

(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

Volume 7, Book 62, Number 60:

Narrated 'Abdullah bin 'Umar:

When Hafsa, 'Umar's daughter became a widow because of the death of her (husband) Ibn Hudhafa As-Sahmi who was one of the companion of the Prophet and the one of the Badr warriors and died at Medina, 'Umar said, "I

met 'Uthman bin 'Affan and gave him an offer, saying, 'If you wish, I will marry Hafsa to you.' He said. 'I will think it over' I waited for a few days, then he met me and said, 'I have made up my mind not to marry at present' "Umar added, "Then I met Abu Bakr and said to him, 'If you wish, I will marry Hafsa to you.' "

Volume 7, Book 62, Number 61:

Narrated Al-Hasan:

concerning the Verse: 'Do not prevent them' (2.232) Ma'qil bin Yasar told me that it was revealed in his connection. He said, "I married my sister to a man and he divorced her, and when her days of 'Idda (three menstrual periods) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favored you with her, but you divorced her. Now you come to ask for her hand again? No, by Allah, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allah revealed this Verse: 'Do not prevent them.' (2.232) So I said, 'Now I will do it (let her go back to him), O Allah's Apostle.'"So he married her to him again.

Volume 7, Book 62, Number 62:

Narrated 'Aisha:

(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying).

Volume 7, Book 62, Number 63:

Narrated Sahl bin Sad:

While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked

at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Apostle!" The Prophet asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Quran (by heart)?" He said, "Yes." The Prophet said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)." 'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse).

Volume 7, Book 62, Number 64:

Narrated 'Aisha:

that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Volume 7, Book 62, Number 65:

Narrated 'Aisha:

that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death)." what you know of the Quran (by heart)'

Volume 7, Book 62, Number 66:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He

said, "I could not find anything." The Prophet said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet said (to him). "Do you memorize something of the Qur'an?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet said, "We have married her to you for what you know of the Quran (by heart)."

Volume 7, Book 62, Number 67:

Narrated Abu Huraira:

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)."

Volume 7, Book 62, Number 68:

Narrated 'Aisha:

I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence."

Volume 7, Book 62, Number 69:

Narrated Khansa bint Khidam Al-Ansariya:

that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Apostle and he declared that marriage invalid.

Volume 7, Book 62, Number 70:

Narrated Abdur-Rahman bin Yazid and Majammi bin Yazid.

the same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. '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) And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then

the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet

Volume 7, Book 62, Number 71:

Narrated 'Ursa bin Az-Zubair:

that he asked 'Aisha, saying to her, "O Mother! (In what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?' (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." Aisha added, "(Later) the people asked Allah's Apostle, for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

Volume 7, Book 62, Number 72:

Narrated Sahl:

A woman came to the Prophet, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "What have you got?" He said, "I have got nothing." The Prophet said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet asked (him), "How much of the Quran do you know (by

heart)?" He said, "So much and so much." The Prophet said, "I have married her to you for what you know of the Quran."

Volume 7, Book 62, Number 73:

Narrated Ibn 'Umar:

The Prophet decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

Volume 7, Book 62, Number 74:

Narrated Abu Huraira:

The Prophet said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

Volume 7, Book 62, Number 75:

Narrated Abdullah bin Umar:

"When Hafsa became a widow," Umar said, "I met Abu Bakr and said to him, 'If you wish I will marry Hafsa bint 'Umar to you.' I waited for a few days then Allah's Apostle asked for her hand. Later Abu Bakr met me and said, 'Nothing stopped me from returning to you concerning your offer except that I knew that Allah's Apostle had mentioned (his wish to marry) her, and I could never let out the secret of Allah's Apostle . If he had left her, I would have accepted her.' "

Volume 7, Book 62, Number 76:

Narrated Ibn 'Umar:

Two men came from the east and delivered speeches, and the Prophet said, "Some eloquent speech has the in fluency of magic (e.g., some people refuse to do something and then a good

eloquent speaker addresses them and then they agree to do that very thing after his speech). "

Volume 7, Book 62, Number 77:

Narrated Ar-Rabi':

(the daughter of Muawwidh bin Afra) After the consummation of my marriage, the Prophet came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and reciting elegiac verses mourning my father who had been killed in the battle of Badr. One of them said, "Among us is a Prophet who knows what will happen tomorrow." On that the Prophet said, "Leave this (saying) and keep on saying the verses which you had been saying before."

Volume 7, Book 62, Number 78:

Narrated Anas:

Abdur Rahman bin 'Auf married a woman and gave her gold equal to the weight of a date stone (as Mahr). When the Prophet noticed the signs of cheerfulness of the marriage (on his face) and asked him about it, he said, "I have married a woman and gave (her) gold equal to a date stone in weight (as Mahr)."

Volume 7, Book 62, Number 79:

Narrated Sahl bin Sad As-Sa'idi:

While I was (sitting) among the people in the company of Allah's Apostle a woman stood up and said, "O Allah's Apostle! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Apostle! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet said, "Go and search for something, even if it were an iron ring." The man

went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet said, "Do you know something of the Quran (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet said, "Go! I have married her to you for what you know of the Quran (by heart)."

Volume 7, Book 62, Number 80:

Narrated Sahl bin Sad:

The Prophet said to a man, "Marry, even with (a Mahr equal to) an iron ring."

Volume 7, Book 62, Number 81:

Narrated 'Uqba:

The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

Volume 7, Book 62, Number 82:

Narrated Abu Huraira:

The Prophet said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

Volume 7, Book 62, Number 83:

Narrated Anas bin Malik:

'Abdur-Rahman bin 'Auf came to Allah's Apostle and he had marks of Sufra (yellow perfume). Allah's Apostle asked him (about those marks). 'AbdurRahman bin Auf told him that he had married a woman from the Ansar. The Prophet asked, "How much Mahr did you pay her?" He said, "I paid gold equal to the weight of a date stone." Allah's Apostle said to him, "Give a wedding banquet, even if with one sheep."

Volume 7, Book 62, Number 84:

Narrated Anas:

The Prophet offered a wedding banquet on the occasion of his marriage to Zainab, and provided a good meal for the Muslims. Then he went out as was his custom on marrying, he came to the dwelling places of the mothers of the Believers (i.e. his wives) invoking good (on them), and they were invoking good (on him). Then he departed (and came back) and saw two men (still sitting there). So he left again. I do not remember whether I informed him or he was informed (by somebody else) of their departure."

Volume 7, Book 62, Number 85:

Narrated Anas:

The Prophet saw the traces of Sufra (yellow perfume) on Abdur-Rahman bin 'Auf and said, "What is this?" 'Abdur-Rahman, said, "I have married a woman and have paid gold equal to the weight of a datestone (as her Mahr). The Prophet said to him, "May Allah bless you: Offer a wedding banquet even with one sheep."

Volume 7, Book 62, Number 86:

Narrated 'Aisha:

When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

Volume 7, Book 62, Number 87:

Narrated Abu Huraira:

The Prophet said, "A prophet among the prophets went for a military expedition and said to his people: "A man who has married a lady and wants to consummate his marriage with her and he has not done so yet, should not accompany me.' "

Volume 7, Book 62, Number 88:

Narrated 'Ursa:

The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for

nine years (i.e. till his death).

Volume 7, Book 62, Number 89:

Narrated Anas:

The Prophet stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

Volume 7, Book 62, Number 90:

Narrated Aisha:

When the Prophet married me, my mother came to me and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon.

Volume 7, Book 62, Number 91:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Did you get Anmat?" I said, 'O Allah's Apostle! From where can we have Anmat?' The Prophet said, "Soon you will have them Anmat)

Volume 7, Book 62, Number 92p:

Narrated 'Aisha:

that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

Volume 7, Book 62, Number 92m:

Narrated Anas bin Malik:

"Whenever the Prophet passed by (my mother Um-Sulaim) he used to enter her and greet her. Anas further said: Once the Prophet was a bridegroom during his marriage with Zainab, Um Sulaim said to me, "Let us give a gift to Allah's Apostle ." I said to her, "Do it." So she prepared Haisa (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet keeping his hand over the Haisa and saying over it whatever Allah wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allah, and each man should eat of the dish the nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, over which I felt unhappy. Then the Prophet went out towards the dwelling places (of his wives) and I too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses:-- 'O you who believe! Enter not the Prophet's house until leave is given you for a meal, (and then) not (as early as) to what for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily such (behavior) annoys the Prophet; and he would be shy of (asking) you (to go), but Allah is not shy of (telling you) the Truth.' (33-53) Abu Uthman said: Anas said, "I served the Prophet for ten years."

Volume 7, Book 62, Number 93:

Narrated 'Aisha:

that she borrowed a necklace from Asma' and then it got lost. So Allah's Apostle sent some people from his companions in search

of it. In the meantime the stated time for the prayer became due and they offered their prayer without ablution. When they came to the Prophet, they complained about it to him, so the Verse regarding Tayammum was revealed .

Usaid bin Hudair said, "(O 'Aisha!) may Allah bless you with a good reward, for by Allah, never did a difficulty happen in connection with you, but Allah made an escape from it for you, and brought Allah's Blessings for the Muslims."

Volume 7, Book 62, Number 94:

Narrated Ibn Abbas:

The Prophet said, "If anyone of you, when having sexual intercourse with his wife, says: Bismillah, Allahumma jannibni-Sh-Shaitan wa jannib-ish-Shaitan ma razaqtana, and if it is destined that they should have a child, then Satan will never be able to harm him."

Volume 7, Book 62, Number 95:

Narrated Anas bin Malik:

I was ten years old when Allah's Apostle arrived at Medina. My mother and aunts used to urge me to serve the Prophet regularly, and I served him for ten years. When the Prophet died I was twenty years old, and I knew about the order of Al-Hijab (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allah's Apostle had consummated his marriage with Zainab bint Jahsh. When the day dawned, the Prophet was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with the Prophet for a long time. The Prophet got up and went out, and I too went out with him so that those people might leave too. The Prophet proceeded and so did I, till he came to the threshold of 'Aisha's dwelling place. Then thinking that these people have left by then, he returned and so did I along with him till he entered upon Zainab and behold, they were still sitting and had not gone. So the Prophet again went away and I went away along with him. When we reached the threshold of

'Aisha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. Then the Prophet drew a curtain between me and him, and the Verses of Al-Hijab were revealed.

Volume 7, Book 62, Number 96:

Narrated Anas:

When 'Abdur-Rahman bin 'Auf married an Ansari woman, the Prophet asked him, "How much Mahr did you give her?" 'Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. 'Abdur-Rahman bin 'Auf stayed at Sad bin Ar-Rabi's house. Sad said to 'Abdur-Rahman, "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Rahman went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet said to him, "Give a banquet, even if with one sheep."

Volume 7, Book 62, Number 97:

Narrated Anas:

The Prophet did not give a better wedding banquet on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and that banquet was with (consisted of) one sheep.

Volume 7, Book 62, Number 98:

Narrated Anas:

Allah's Apostle manumitted Safiyya and then married her, and her Mahr was her manumission, and he gave a wedding banquet with Hais (a sort of sweet dish made from butter, cheese and dates).

Volume 7, Book 62, Number 99:

Narrated Anas:

The Prophet consummated his marriage with a woman (Zainab), so he sent me to invite men to the meals.

Volume 7, Book 62, Number 100:

Narrated Thabit:

The marriage of Zainab bint Jahash was mentioned in the presence of Anas and he said, "I did not see the Prophet giving a better banquet on marrying any of his wives than the one he gave on marrying Zainab. He then gave a banquet with one sheep."

Volume 7, Book 62, Number 101:

Narrated Safiyya bint Shaiba:

The Prophet gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram) .

Volume 7, Book 62, Number 102:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "If anyone of you is invited to a wedding banquet, he must go for it (accept the invitation) ."

Volume 7, Book 62, Number 103:

Narrated Abu Musa:

The Prophet said, "Set the captives free, accept the invitation (to a wedding banquet), and visit the patients."

Volume 7, Book 62, Number 104:

Narrated Al-Bara' bin 'Azib:

The Prophet ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamdulillah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Mayathir (cushions of silk stuffed

with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and 753).

Volume 7, Book 62, Number 105:

Narrated Sahl bin Sad:

Abu Usaid As-Sa'di invited Allah's Apostle to his wedding party and his wife who was the bride, served them on that day. Do you know what drink she gave Allah's Apostle? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates).

Volume 7, Book 62, Number 106:

Narrated Abu Huraira:

The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle .

Volume 7, Book 62, Number 107:

Narrated Abu Huraira:

The Prophet said, "If I am invited to a meal of trotters I will accept it; and if I am given a trotter as a present I will accept it."

Volume 7, Book 62, Number 108:

Narrated Nafi':

Abdullah bin 'Umar said, "Allah's Apostle said, 'Accept the marriage invitation if you are invited to it.' " Ibn 'Umar used to accept the invitation whether to a wedding banquet or to any other party, even when he was fasting.

Volume 7, Book 62, Number 109:

Narrated Anas bin Malik:

Once the Prophet saw some women and children coming from a wedding party. He got up energetically and happily and said, "By Allah! You (i.e., the Ansar) are the most beloved of all people to me."

Volume 7, Book 62, Number 110:

Narrated Aisha:

(the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Apostle saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Apostle! I repent to Allah and His Apostle. What sin have I committed?" Allah's Apostle said. "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).'" The Prophet added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

Volume 7, Book 62, Number 111:

Narrated Sahl:

When Abu Usaid As-Sa'idi got married, he invited the Prophet and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet had finished his food, she provided him with that drink (of soaked dates).

Volume 7, Book 62, Number 112:

Narrated Sahl bin Sad:

Abu Usaid As-Sa'idi invited the Prophet to his wedding party and his wife served him on that day, and she was the bride. She said (or Sahl said), "Do you know what she soaked for Allah's Apostle? She soaked some dates for him (in water) in a drinking bowl overnight."

Volume 7, Book 62, Number 113:

Narrated Abu Huraira:

Allah's Apostle said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

Volume 7, Book 62, Number 114:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

Volume 7, Book 62, Number 115:

Narrated Ibn 'Umar:

During the lifetime of the Prophet we used to avoid chatting leisurely and freely with our wives lest some Divine inspiration might be revealed concerning us. But when the Prophet had died, we started chatting leisurely and freely (with them).

Volume 7, Book 62, Number 116:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."

Volume 7, Book 62, Number 117:

Narrated 'Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits."

The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him." The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar and what is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain . Whatever I say, he does not rebuke or insult me.

When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Um Zar, and give provision to your relatives.'" She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." 'Aisha then said: Allah's Apostle said to me, "I am to you as Abu Zar was to his wife Um Zar."

Volume 7, Book 62, Number 118:

Narrated 'Ursa:

Aisha said, "While the Ethiopians were playing with their small spears, Allah's Apostle screened me behind him and I watched (that display) and kept on watching till I left on my own." So you may estimate of what age a little girl may listen to amusement.

Volume 7, Book 62, Number 119:

Narrated Ibn 'Abbas :

I had been eager to ask 'Umar bin Al-Khattab

about the two ladies from among the wives of the Prophet regarding whom Allah said '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 'Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when 'Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes)?" (66.4) He said, "I am astonished at your question, O Ibn Abbas. They were 'Aisha and Hafsa." Then 'Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in Awali-al-Medina, used to visit the Prophet in turn. 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 Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's

Apostle and thus you will be ruined? So do not ask more from the Prophet and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., 'Aisha) in her manners for she is more charming than you and more beloved to the Prophet ." Umar added,"At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Apostle; has divorced his wives. 'Umar added, "The Prophet kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet) for 'Umar (to enter)?' The slave went in, talked to the Prophet about it and then returned saying, 'I have spoken to the Prophet and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could

not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet has given you permission.' Then I entered upon Allah's Apostle and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' 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 power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet smiled and then I said to him, 'Will you heed what I say, O Allah's Apostle? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion ('Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Apostle! Ask Allah to forgive me.' Then the Prophet kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to 'Aisha. The Prophet had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet first

entered upon 'Aisha. 'Aisha said to him, 'O Allah's Apostle! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet said, 'The (present) month is of twenty nine days.' 'Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Quran: (66.4)

Volume 7, Book 62, Number 120:

Narrated Abu Huraira:

The Prophet said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)."

Volume 7, Book 62, Number 121:

Narrated Abu Huraira:

The Prophet said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning."

Volume 7, Book 62, Number 122:

Narrated Abu Huraira:

The Prophet said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

Volume 7, Book 62, Number 123:

Narrated Abu Huraira:

Allah's Apostle said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by

him, he will get half of the reward."

Volume 7, Book 62, Number 124:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

Volume 7, Book 62, Number 125:

Narrated 'Abdullah bin Abbas:

During the lifetime of Allah's Apostle, the sun eclipsed. Allah's Apostle offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my

hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, 'I have never seen any good from you.' "

Volume 7, Book 62, Number 126:

Narrated Imran:

The Prophet said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

Volume 7, Book 62, Number 127:

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

Allah's Apostle said, "O 'Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Apostle!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you."

Volume 7, Book 62, Number 128:

Narrated Ibn 'Umar:

The Prophet said, "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards."

Volume 7, Book 62, Number 129:

Narrated Anas:

Allah's Apostle took an oath that he would not visit his wives for one month, and he sat in an upper room belonging to him. Then, on the twenty ninth day he came down. It was said, "O Allah's Apostle! You had taken an oath not to visit your wives for one month." He said, "The (present) month is of twenty-nine days."

Volume 7, Book 62, Number 130:

Narrated Um Salama:

The Prophet took an oath that he would not enter upon some of his wives for one month. But when twenty nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allah's Prophet! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty nine days."

Volume 7, Book 62, Number 131:

Narrated Ibn 'Abbas:

One morning we saw the wives of the Prophet weeping, and everyone of them had her family with her, I went to the mosque and found that it was crowded with people. Then 'Umar bin Al-Khattab came and went up to the Prophet who was in his upper room. He greeted him but nobody answered. He greeted again, but nobody answered. Then the gatekeeper called him and he entered upon the Prophet, and asked, "Have you divorced your wives?" The Prophet, said, "No, but I have taken an oath not to go to them for one month." So the Prophet stayed away (from his wives) for twenty nine days and then entered upon them.

Volume 7, Book 62, Number 132:

Narrated 'Abdullah bin Zam'a:

The Prophet said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Volume 7, Book 62, Number 133:

Narrated 'Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

Volume 7, Book 62, Number 134:

Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...') (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: "There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better." (4.128)

Volume 7, Book 62, Number 135:

Narrated Jabir:

We used to practice coitus interrupt us during the lifetime of Allah's Apostle .

Volume 7, Book 62, Number 136:

Narrated Jabir:

We used to practice coitus interrupt us while the Quran was being revealed. Jabir added: We used to practice coitus interrupt us during the lifetime of Allah's Apostle while the Quran was being Revealed.

Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will come into existence, till the Day of Resurrection."

Volume 7, Book 62, Number 138:

Narrated al-Qasim:

Aisha said that whenever the Prophet intended to go on a journey, he drew lots among his wives (so as to take one of them along with him).

During one of his journeys the lot fell on 'Aisha and Hafsa. When night fell the Prophet would ride beside 'Aisha and talk with her. One night Hafsa said to 'Aisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Aisha said, "Yes, (I agree.)" So 'Aisha rode, and then the Prophet came towards 'Aisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they dismounted (on the way). 'Aisha missed him, and so, when they dismounted, she put her legs in the Idhkhair and said, "O Lord (Allah)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet).

Volume 7, Book 62, Number 139:

Narrated 'Aisha:

Sada bint Zam'a gave up her turn to me ('Aisha), and so the Prophet used to give me ('Aisha) both my day and the day of Sad;

Volume 7, Book 62, Number 140:

Narrated Anas:

The tradition, (of the Prophet) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days.

Volume 7, Book 62, Number 141:

Narrated Anas:

It is the Prophet's tradition that if someone marries a virgin and he has already a matron wife then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he has already a virgin wife then he should stay with her (the matron) for three days,

and then by turns.

Volume 7, Book 62, Number 142:

Narrated Anas bin Malik:

The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Volume 7, Book 62, Number 143:

Narrated 'Aisha:

Whenever Allah's Apostle finished his 'Asr prayer, he would enter upon his wives and stay with one of them. One day he went to Hafsa and stayed with her longer than usual.

Volume 7, Book 62, Number 144:

Narrated 'Aisha:

that during his fatal ailment, Allah's Apostle, used to ask his wives, "Where shall I stay tomorrow? Where shall I stay tomorrow?" He was looking forward to Aisha's turn. So all his wives allowed him to stay where he wished, and he stayed at 'Aisha's house till he died there. 'Aisha added: He died on the day of my usual turn at my house. Allah took him unto Him while his head was between my chest and my neck and his saliva was mixed with my saliva.

Volume 7, Book 62, Number 145:

Narrated Ibn 'Abbas:

that 'Umar entered upon Hafsa and said, "O my daughter! Do not be misled by the manners of her who is proud of her beauty because of the love of Allah's Apostle for her." By 'her' he meant 'Aisha. 'Umar added, "Then I told that to Allah's Apostle and he smiled (on hearing that)."

Volume 7, Book 62, Number 146:

Narrated Asma:

Some lady said, "O Allah's Apostle! My husband has another wife, so it is sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allah's Apostle said, The one who pretends that he has been given what he

has not been given, is just like the (false) one who wears two garments of falsehood."

Volume 7, Book 62, Number 147:

Narrated 'Abdullah bin Masud:

The Prophet, said, "There is none having a greater sense of Ghira than Allah. And for that He has forbidden the doing of evil actions (illegal sexual intercourse etc.) There is none who likes to be praised more than Allah does."

Volume 7, Book 62, Number 148:

Narrated 'Aisha:

Allah's Apostle said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"

Volume 7, Book 62, Number 149:

Narrated Asma':

I heard Allah's Apostle saying, "There is nothing (none) having a greater sense of Ghira (self-respect) than Allah." And narrated Abu Huraira that he heard the Prophet (saying the same).

Volume 7, Book 62, Number 150:

Narrated Abu Huraira:

The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited."

Volume 7, Book 62, Number 151:

Narrated Asma' bint Abu Bakr:

When Az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it,

and prepare the dough, but I did not know how to bake bread. So our Ansari neighbors used to bake bread for me, and they were honorable ladies. I used to carry the date stones on my head from Zubair's land given to him by Allah's Apostle and this land was two third Farsakh (about two miles) from my house. One day, while I was coming with the date stones on my head, I met Allah's Apostle along with some Ansari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of Ghira, as he was one of those people who had the greatest sense of Ghira. Allah's Apostle noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allah's Apostle while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of Ghira (See the glossary). On that Az-Zubair said, "By Allah, your carrying the date stones (and you being seen by the Prophet in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

Volume 7, Book 62, Number 152:

Narrated Anas:

While the Prophet was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken.

Volume 7, Book 62, Number 153:

Narrated Jabir:

The Prophet, said, "I entered Paradise and saw a palace and asked whose palace is this? They (the Angels) said, "This palace belongs to 'Umar bin Al-Khattab.' I intended to enter it, and nothing stopped me except my knowledge about your sense of Ghira (self-respect (O Umar))." 'Umar said, "O Allah's Apostle! Let my father and mother be sacrificed for you! O Allah's Prophet! How dare I think of my Ghira (self-respect) being offended by you?"

Volume 7, Book 62, Number 154:

Narrated Abu Huraira:

While we were sitting with Allah's Apostle, (he) Allah's Apostle said, "While I was sleeping, I saw a woman performing ablution beside a palace. I asked, "Whose palace is this?' It was said, 'This palace belongs to 'Umar.' Then I remembered his sense of Ghira and returned." On that 'Umar started weeping in that gathering and said, "O Allah's Apostle! How dare I think of my self-respect being offended by you?"

Volume 7, Book 62, Number 155:

Narrated Aisha:

That Allah's Apostle said to her, "I you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muhammad,' but when you are angry with me, then you say, 'No, by the Lord of Abraham.' " Thereupon I said, "Yes (you are right), but by Allah, O Allah's Apostle, I leave nothing but your name."

Volume 7, Book 62, Number 156:

Narrated 'Aisha:

I never felt so jealous of any wife of Allah's Apostle as I did of Khadija because Allah's Apostle used to remember and praise her too often and because it was revealed to Allah's Apostle that he should give her (Khadija) the

glad tidings of her having a palace of Qasab in Paradise .

Volume 7, Book 62, Number 157:

Narrated Al-Miswar bin Makhrama:

I heard Allah's Apostle who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to Ali bin Abu Talib, but I don't give permission, and will not give permission unless 'Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

Volume 7, Book 62, Number 158:

Narrated Anas:

I will narrate to you a Habith I heard from Allah's Apostle and none other than I will tell you of it. I heard Allah's Apostle saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man."

Volume 7, Book 62, Number 159:

Narrated 'Uqba bin 'Amir:

Allah's Apostle said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet replied: The in-laws of the wife are death itself.

Volume 7, Book 62, Number 160:

Narrated Ibn 'Abbas :

The Prophet said, "No man should stay with a lady in seclusion except in the presence of a Dhu-Muhram." A man stood up and said, "O Allah's Apostle! My wife has gone out intending to perform the Hajj and I have been enrolled (in

the army) for such-and-such campaign." The Prophet said, "Return and perform the Hajj with your wife."

Volume 7, Book 62, Number 161:

Narrated Anas bin Malik:

An Ansari woman came to the Prophet and he took her aside and said (to her). "By Allah, you (Ansar) are the most beloved people to me."

Volume 7, Book 62, Number 162:

Narrated Um Salama:

that while the Prophet was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, 'Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back."

Thereupon the Prophet said (to us), "This (effeminate man) should not enter upon you (anymore)."

Volume 7, Book 62, Number 163:

Narrated 'Aisha:

The Prophet was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Volume 7, Book 62, Number 164:

Narrated 'Aisha:

Once Sada bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allah, O Sada! You cannot hide yourself from us." So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand.

Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet) was saying: "O women! You have been allowed by Allah to go out for your needs."

Volume 7, Book 62, Number 165:

Narrated Salim's father:

The Prophet said, "If the wife of anyone of you asks permission to go to the mosque, he should not forbid her."

Volume 7, Book 62, Number 166:

Narrated 'Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Apostle! I have been suckled by a woman and not by a man." Allah's Apostle said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

Volume 7, Book 62, Number 167:

Narrated 'Abdullah bin Mas'ud:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Volume 7, Book 62, Number 168:

Narrated 'Abdullah:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Volume 7, Book 62, Number 169:

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have

sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

Volume 7, Book 62, Number 170:

Narrated Jabir bin Abdullah:

The Prophet disliked that one should go to one's family at night (on returning from a journey).

Volume 7, Book 62, Number 171:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "When anyone of you is away from his house for a long time, he should not return to his family at night."

Volume 7, Book 62, Number 172:

Narrated Jabir:

I was with Allah's Apostle in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allah's Apostle . He said (to me), "What makes you in such a hurry?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He said, "Why didn't you marry a young girl with whom you could play and who could play with you?" Then when we approached (Medina) and were going to enter (it), the Prophet said, "Wait till you enter (your homes) at night (in the first part of the night) so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The sub-narrator, Hashim said: A reliable narrator told me that the Prophet added in this Hadith: "(Seek to beget) children! Children, O Jabir!")

Volume 7, Book 62, Number 173:

Narrated Jabir bin 'Abdullah:

The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Apostle further said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

Volume 7, Book 62, Number 174:

Narrated Jabir bin 'Abdullah:

We were with the Prophet in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started running as fast as any other fast camel you may see. I looked back, and behold, the rider was Allah's Apostle . I said, "O Allah's Apostle! I am newly married " He asked, "Have you got married?" I replied, "Yes." He said, "A virgin or a matron?" I replied, "(Not a virgin) but a matron" He said, "Why didn't you marry a young girl so that you could play with her and she with you?" When we reached (near Medina) and were going to enter it, the Prophet said, "Wait till you enter your home early in the night so that the lady whose hair is unkempt may comb her hair and that the lady whose husband has been away may shave her pubic hair."

Volume 7, Book 62, Number 175:

Narrated Abu Hazim:

The people differed about the type of treatment which had been given to Allah's Apostle on the day (of the battle) of Uhud. So they asked Sahl bin Sad As-Sa'id who was the only surviving Companion (of the Prophet) at Medina. He replied, "Nobody is left at Medina who knows it better than I. Fatima was washing the blood off his face and 'Ali was bringing water in his shield, and then a mat of date-palm leaves was burnt and (the ash) was inserted into the wound."

Volume 7, Book 62, Number 176:

Narrated 'Abdur-Rahman bin 'Abis:

I heard Ibn 'Abbas answering a man who asked him, "Did you attend the prayer of 'Id al Adha or 'Id-al-Fitr with Allah's Apostle?" Ibn 'Abbas replied, "Yes, and had it not been for my close relationship with him, I could not have offered it." (That was because of his young age). Ibn 'Abbas further said, Allah's Apostle went out and offered the Id prayer and then delivered the sermon." Ibn 'Abbas did not mention anything about the Adhan (the call for prayer) or the Iqama. He added, "Then the Prophet went to the women and instructed them and gave them religious advice and ordered them to give alms and I saw them reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.) and throwing (it) towards Bilal. Then the Prophet returned with Bilal to his house . "

Volume 7, Book 62, Number 177:

Narrated 'Aisha:

Abu Bakr admonished me and poked me with his hands in the flank, and nothing stopped me from moving at that time except the position of Allah's Apostle whose head was on my thigh.

Translation of Sahih Bukhari, Book 63:

Divorce

Volume 7, Book 63, Number 178:

Narrated 'Abdullah bin 'Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle . 'Umar bin Al-Khattab asked Allah's Apostle about that. Allah's Apostle said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

Volume 7, Book 63, Number 179:

Narrated Anas bin Sirin:

Ibn 'Umar said: "I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet . The Prophet said, (to my father), "Let your son take her back." I asked (Ibn 'Umar), "Is such a divorce counted (i.e. as one legal divorce)?" Ibn 'Umar said, "Of course." Narrated Yunus bin Jubair: Ibn 'Umar said, "The Prophet said to 'Umar, 'Order him (Ibn 'Umar) to take her back.' " I asked, "Is such a divorce counted (as one legal divorce)?" Ibn 'Umar said, "What do you think if someone becomes helpless and foolish?"

Volume 7, Book 63, Number 180:

Narrated Ibn 'Umar:

(Divorcing my wife during her menses) was counted as one legal divorce.

Volume 7, Book 63, Number 181:

Narrated Al-Awza:

I asked Az-Zuhri, "Which of the wives of the Prophet sought refuge with Allah from him?" He said "I was told by 'Ursa that 'Aisha said, 'When the daughter of Al-Jaun was brought to Allah's Apostle (as his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family."

Volume 7, Book 63, Number 182:

Narrated Abu Usaid:

We went out with the Prophet to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An-Nu'man bin Sharahil, and her wet nurse was with her. When the Prophet entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary

man?" The Prophet raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet came out to us and said, "O Abu Usaid! Give her two white linen dresses to wear and let her go back to her family." Narrated Sahl and Abu Usaid: The Prophet married Umayma bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet ordered Abu Usaid to prepare her and to provide her with two white linen dresses. (See Hadith No. 541).

Volume 7, Book 63, Number 183:

Narrated Sahl bin Sad:

similarly as above (182).

Volume 7, Book 63, Number 184:

Narrated Abi Ghallab Yunus bin Jubair:

I asked Ibn 'Umar, "(What is said regarding) a man divorces his wife during her period?" He said, "Do you know Ibn 'Umar? Ibn 'Umar divorced his wife while she was menstruating. 'Umar then went to the Prophet and mentioned that to him. The Prophet ordered him to take her back and when she became clean, he could divorce her if he wanted." I asked (Ibn 'Umar), "Was that divorce counted as one legal divorce?" He said, "If one becomes helpless and foolish (will he be excused? Of course not). "

Volume 7, Book 63, Number 185:

Narrated Sahl bin Sad As-Sa'idi:

Uwaimir Al-'Ajlanî came to 'Asim bin Adi Al-Ansari and asked, "O 'Asim! Tell me, if a man sees his wife with another man, should he kill him, whereupon you would kill him in Qisas, or what should he do? O 'Asim! Please ask Allah's Apostle about that." 'Asim asked Allah's Apostle about that. Allah's Apostle disliked that question and considered it disgraceful. What 'Asim heard from Allah's Apostle was hard on him. When he returned to his family, 'Uwaimir came to him and

said "O 'Asim! What did Allah's Apostle say to you?" 'Asim said, "You never bring me any good. Allah's Apostle disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allah, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allah's Apostle who was in the midst of the people and said, "O Allah's Apostle! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in Qisas): or otherwise, what should he do?" Allah's Apostle said, "Allah has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of Lian, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allah's Apostle! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice before Allah's Apostle ordered him to do so. (Ibn Shihab said, "That was the tradition for all those who are involved in a case of Lian."

Volume 7, Book 63, Number 186:

Narrated 'Aisha:

The wife of Rifa'a Al-Qurazi came to Allah's Apostle and said, "O Allah's Apostle! Rifa'a divorced me irrevocably. After him I married 'Abdur-Rahman bin Az-Zubair Al-Qurazi who proved to be impotent." Allah's Apostle said to her, "Perhaps you want to return to Rifa'a? Nay (you cannot return to Rifa'a) until you and 'Abdur-Rahman consummate your marriage."

Volume 7, Book 63, Number 187:

Narrated 'Aisha:

A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet was asked if she could legally marry the first husband (or not). The Prophet replied, "No, she cannot marry the first husband unless the second husband consummates his marriage with her, just as the first husband had done."

Volume 7, Book 63, Number 188:

Narrated 'Aisha:

Allah's Apostle gave us the option (to remain with him or to be divorced) and we selected Allah and His Apostle . So, giving us that option was not regarded as divorce.

Volume 7, Book 63, Number 189:

Narrated Musruq:

I asked 'Aisha about the option: She said, "The Prophet gave us the option. Do you think that option was considered as a divorce?" I said, "It matters little to me if I give my wife the option once or a hundred times after she has chosen me."

Volume 7, Book 63, Number 190:

Narrated 'Aisha:

A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O Allah's Apostle! My first husband divorced me and then I married another man who entered upon me to consummate his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" Allah's Apostle said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you."

Volume 7, Book 63, Number 191:

Narrated Said bin Jubair:

that he heard Ibn 'Abbas saying, "If a man makes his wife unlawful for him, it does not mean that she is divorced." He added, "Indeed in the Apostle of Allah , you have a good example to follow."

Volume 7, Book 63, Number 192:

Narrated 'Ubaid bin 'Umar:

I heard 'Aisha saying, "The Prophet used to stay for a long while with Zanab bint Jahsh and drink

honey at her house. So Hafsa and I decided that if the Prophet came to anyone of us, she should say him, "I detect the smell of Maghafir (a nasty smelling gum) in you. Have you eaten Maghafir?" So the Prophet visited one of them and she said to him similarly. The Prophet said, "Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore." So there was revealed: 'O Prophet ! Why do you ban (for you) that which Allah has made lawful for you . . . If you two (wives of Prophet) turn in repentance to Allah,' (66.1-4) addressing Aisha and Hafsa. 'When the Prophet disclosed a matter in confidence to some of his wives.' (66.3) namely his saying: But I have taken some honey."

Volume 7, Book 63, Number 193:

Narrated 'Aisha:

Allah's Apostle was fond of honey and sweet edible things and (it was his habit) that after finishing the 'Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet to drink (and that was the reason for the delay). I said, "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sada bint Zam'a "The Prophet will approach you, and when he comes near you, say: 'Have you taken Maghafir (a bad-smelling gum)?' He will say, 'No.' Then say to him: 'Then what is this bad smell which i smell from you?' He will say to you, 'Hafsa made me drink honey syrup.' Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al-'Urfut.' I shall also say the same. O you, Safiyya, say the same." Later Sada said, "By Allah, as soon as he (the Prophet) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet came near Sada, she said to him, "O Allah's Apostle! Have you taken Maghafir?" He said, "No." She said. "Then what is this bad smell

which I detect on you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of Al-'Urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet again went to Hafsa, she said, 'O Allah's Apostle! Shall I give you more of that drink?" He said, "I am not in need of it." Sada said, "By Allah, we deprived him (of it)." I said to her, "Keep quiet." '

Volume 7, Book 63, Number 194:

Narrated Abu Huraira:

The Prophet said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." And Qatada said, "If someone divorces his wife just in his mind, such an unuttered divorce has no effect.:

Volume 7, Book 63, Number 195:

Narrated Jabir:

A man from the tribe of Bani Aslam came to the Prophet while he was in the mosque and said, "I have committed illegal sexual intercourse." The Prophet turned his face to the other side. The man turned towards the side towards which the Prophet had turned his face, and gave four witnesses against himself. On that the Prophet called him and said, "Are you insane?" (He added), "Are you married?" The man said, 'Yes." On that the Prophet ordered him to be stoned to the death in the Musalla (a praying place). When the stones hit him with their sharp edges and he fled, but he was caught at Al-Harra and then killed

Volume 7, Book 63, Number 196:

Narrated Abu Huraira:

A man from Bani Aslam came to Allah's Apostle while he was in the mosque and called (the Prophet) saying, "O Allah's Apostle! I have committed illegal sexual intercourse." On that the Prophet turned his face from him to the other side, whereupon the man moved to the side

towards which the Prophet had turned his face, and said, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet turned his face (from him) to the other side whereupon the man moved to the side towards which the Prophet had turned his face, and repeated his statement. The Prophet turned his face (from him) to the other side again. The man moved again (and repeated his statement) for the fourth time. So when the man had given witness four times against himself, the Prophet called him and said, "Are you insane?" He replied, "No." The Prophet then said (to his companions), "Go and stone him to death." The man was a married one. Jabir bin 'Abdullah Al-Ansari said: I was one of those who stoned him. We stoned him at the Musalla ('Id praying place) in Medina. When the stones hit him with their sharp edges, he fled, but we caught him at Al-Harra and stoned him till he died.

Volume 7, Book 63, Number 197:

Narrated Ibn 'Abbas:

The wife of Thabit bin Qais came to the Prophet and said, "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Apostle said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet said to Thabit, "O Thabit! Accept your garden, and divorce her once."

Volume 7, Book 63, Number 198:

Narrated 'Ikrima:

The sister of 'Abdullah bin Ubai narrated (the above narration, 197) with the addition that the Prophet said to Thabit's wife, "Will you return his garden?" She said, "Yes," and returned it, and (then) the Prophet ordered Thabit to divorce her.

Narrated Ibn 'Abbas: The wife of Thabit bin Qais came to Allah's Apostle and said, "O Allah's Apostle! I do not blame Thabit for any defects in his character or his religion, but I cannot endure to live with him." On that Allah's

Apostle said, "Will you return his garden to him?"
She said, "Yes."

Volume 7, Book 63, Number 199:

Narrated Ibn 'Abbas:

The wife of Thabit bin Qais bin Shammas came to the Prophet and said, "O Allah's Apostle! I do not blame Thabit for any defects in his character or his religion, but I am afraid that I (being a Muslim) may become unthankful for Allah's Blessings." On that, Allah's Apostle said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet told him to divorce her.

Volume 7, Book 63, Number 200:

Narrated 'Ikrima:

that Jamila... Then he related the whole ,Hadith, (i.e. 199).

Volume 7, Book 63, Number 201:

Narrated Al-Miswar bin Makhrama Az-Zuhri:

I heard the Prophet saying, "Banu Al-Mughira have asked my leave to let 'Ali marry their daughter, but I give no leave to this effect."

Volume 7, Book 63, Number 202:

Narrated 'Aisha:

(the wife of the Prophet) Three traditions were established concerning situations in which Barra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allah's Apostle said, "The wala is for the one who manumits, Once Allah's Apostle entered the house while some meat was being cooked in a pot, but only bread and some soup of the house were placed before, him. He said, "Don't I see the pot containing meat?" They said, "Yes, but that meat was given to Barira in charity (by someone), and you do not eat what it given in charity."The Prophet said "That meat is alms for her, but for us it is a present."

Volume 7, Book 63, Number 203:

Narrated Ibn 'Abbas:

I saw him as a slave, (namely, Barira's husband).

Volume 7, Book 63, Number 204:

Narrated Ibn 'Abbas:

That was Mughith, the slave of Bani so-and-so, i.e., Barira's husband as if I am now looking at him following her (Barira) along the streets of Medina.

Volume 7, Book 63, Number 205:

Narrated Ibn 'Abbas:

Barira's husband was a black slave called Mughith, the slave of Bani so-and-so-- as if I am seeing him now, walking behind her along the streets of Medina.

Volume 7, Book 63, Number 206:

Narrated Ibn 'Abbas:

Barira's husband was a slave called Mughith, as if I am seeing him now, going behind Barira and weeping with his tears flowing down his beard. The Prophet said to 'Abbas, "O 'Abbas ! are you not astonished at the love of Mughith for Barira and the hatred of Barira for Mughith?" The Prophet then said to Barira, "Why don't you return to him?" She said, "O Allah's Apostle! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him."

Volume 7, Book 63, Number 207:

Narrated Al-Aswad:

Aisha intended to buy Barira, but her masters stipulated that her wala would be for them. Aisha mentioned that to the Prophet who said (to 'Aisha), "Buy and manumit her, for the wala is for the one who manumits." Once some me; was brought to the Prophet and was said, "This meat was given in charity to Barira. " The Prophet said, "It an object of charity for Barira and present for us."

Volume 7, Book 63, Number 208:

Narrated Adam:

Shu'ba relate the same Hadith and added: Barira was given the option regarding her husband

Volume 7, Book 63, Number 209:

Narrated Nafi':

Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

Volume 7, Book 63, Number 210:

Narrated Ibn 'Abbas:

The pagans were of two kinds as regards their relationship to the Prophet and the Believers. Some of them were those with whom the Prophet was at war and used to fight against, and they used to fight him; the others were those with whom the Prophet made a treaty, and neither did the Prophet fight them, nor did they fight him. If a lady from the first group of pagans emigrated towards the Muslims, her hand would not be asked in marriage unless she got the menses and then became clean. When she became clean, it would be lawful for her to get married, and if her husband emigrated too before she got married, then she would be returned to him. If any slave or female slave emigrated from them to the Muslims, then they would be considered free persons (not slaves) and they would have the same rights as given to other emigrants. The narrator then mentioned about the pagans involved with the Muslims in a treaty, the same as occurs in Mujahid's narration. If a male slave or a female slave emigrated from such pagans as had made a treaty with the Muslims, they would not be returned, but their prices would be paid (to the pagans). Narrated Ibn 'Abbas: Qariba, the daughter of Abi Umaiyya, was the wife of 'Umar bin Al-Khattab. 'Umar divorced her and then Mu'awiyya bin Abi Sufyan married her. Similarly, Um Al-Hakam, the daughter of Abi Sufyan was the wife of 'Iyad bin Ghanm Al-Fihri. He

divorced her and then 'Abdullah bin 'Uthman Al-Thaqafi married her.

Volume 7, Book 63, Number 211:

Narrated 'Aisha:

(the wife of the Prophet) When believing women came to the Prophet as emigrants, he used to test them in accordance with the order of Allah. 'O you who believe! When believing women come to you as emigrants, examine them . . .' (60.10) So if anyone of those believing women accepted the above mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, Allah's Apostle would say to them, "Go, I have accepted your oath of allegiance (for Islam). By Allah, and hand of Allah's Apostle never touched the hand of any woman, but he only used to take their pledge of allegiance orally. By Allah, Allah's Apostle did not take the pledge of allegiance of the women except in accordance with what Allah had ordered him. When he accepted their pledge of allegiance he would say to them, "I have accepted your oath of allegiance."

Volume 7, Book 63, Number 212:

Narrated Anas bin Malik:

Allah's Apostle took an oath that he would abstain from his wives, and at that time his leg had been sprained (dislocated). So he stayed in the Mashruba (an attic room) of his for 29 days. Then he came down, and they (the people) said, "O Allah's Apostle! You took an oath to abstain from your wives for one month." He said, "The month is of twenty nine days."

Volume 7, Book 63, Number 213:

Narrated Nafi:

Ibn 'Umar used to say about the Ila (which Allah defined (in the Holy Book), "If the period of Ila expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allah has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband

should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthman, 'Ali, Abu Ad-Darda, 'Aisha and twelve other companions of the Prophet ."

Volume 7, Book 63, Number 214:

Narrated Yazid:

(the Maula of Munba'ith) The Prophet was asked regarding the case of a lost sheep. He said, "You should take it, because it is for you, or for your brother, or for the wolf." Then he was asked about a lost camel. He got angry and his face became red and he said (to the questioner), "You have nothing to do with it; it has its feet and its water container with it; it can go on drinking water and eating trees till its owner meets it." And then the Prophet was asked about a Luqata (money found by somebody). He said, "Remember and recognize its tying material and its container, and make public announcement about it for one year. If somebody comes and identifies it (then give it to him), otherwise add it to your property."

Volume 7, Book 63, Number 215:

Narrated Ibn Abbas:

Allah's Apostle performed the Tawaf (around the Ka'ba while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar." (Zainab said: The Prophet said, "An opening has been made in the wall of Gog and Magog like this and this," forming the number 90 (with his thumb and index finger).

Volume 7, Book 63, Number 216:

Narrated Abu Huraira:

Abul Qasim (the Prophet) said, "There is an hour (or a moment) of particular significance on Friday. If it happens that a Muslim is offering a prayer and invoking Allah for some good at that very moment, Allah will grant him his request." (The sub-narrator placed the top of his finger on

the palm of the other hand between the middle finger and the little one.)

Volume 7, Book 63, Number 216h:

Narrated Anas bin Malik:

During the lifetime of Allah's Apostle a Jew attacked a girl and took some silver ornaments she was wearing and crushed her head. Her relative brought her to the Prophet while she was in her last breaths, and she was unable to speak. Allah's Apostle asked her, "Who has hit you? So-and so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?", mentioning the name of her killer. She nodded, agreeing. Then Allah's Apostle; ordered that the head of that Jew be crushed between two stones.

Volume 7, Book 63, Number 217:

Narrated Ibn 'Umar:

I heard the Prophet saying, "Afflictions will emerge from here," pointing towards the East.

Volume 7, Book 63, Number 218:

Narrated 'Abdullah bin Abi A'ufa:

We were with Allah's Apostle on a journey, and when the sun set, he said to a man, "Get down and prepare a drink of Sawiq for me." The man said, "O Allah's Apostle! Will you wait till it is evening?" Allah's Apostle again said, "Get down and prepare a drink of Sawiq." The man said, "O Allah's Apostle! Will you wait till it is evening, for it is still daytime. " The Prophet again said, "Get down and prepare a drink of Sawiq." So the third time the man got down and prepared a drink of sawiq for him. Allah's Apostle drank thereof and pointed with his hand towards the East, saying, "When you see the night falling from this side, then a fasting person should break his fast."

Volume 7, Book 63, Number 219a:

Narrated 'Abdullah bin Mas'ud:

The Prophet said, "The call (or the Adhan) of Bila should not stop you from taking the Suhur-meals for Bilal calls (or pronounces the Adhan) so that the one who is offering the night prayer should take a rest, and he does not indicate the daybreak or dawn." The narrator, Yazid, described (how dawn breaks) by stretching out his hands and then separating them wide apart.

Volume 7, Book 63, Number 219i:

Narrated Abu Huraira:

Allah's Apostle said, The example of a miser and a generous person is like that of two persons wearing iron cloaks from the breast upto the neck When the generous person spends, the iron cloak enlarges and spread over his skin so much so that it covers his fingertips and obliterates his tracks. As for the miser, as soon as he thinks of spending every ring of the iron cloak sticks to its place (against his body) and he tries to expand it, but it does not expand. The Prophet pointed with his hand towards his throat.

Volume 7, Book 63, Number 220:

Narrated Anas bin Malik:

Allah's Apostle said, "Shall I tell you of the best families among the Ansar?" They (the people) said, "Yes, O Allah's Apostle!" The Prophet said, "The best are Banu- An-Najjar, and after them are Banu 'Abdil Ash-hal, and after them are Banu Al-Harith bin Al-Khazraj, and after them are Banu Sa'ida." The Prophet then moved his hand by closing his fingers and then opening them like one throwing something, and then said, "Anyhow, there is good in all the families of the Ansar. "

Volume 7, Book 63, Number 221:

Narrated Sahl bin Sad As-Sa'idi:

(a companion of Allah's Apostle) Allah's Apostle, holding out his middle and index fingers, said, "My advent and the Hour's are like this (or like these)," namely, the period between his era

and the Hour is like the distance between those two fingers, i.e., very short.

Volume 7, Book 63, Number 222:

Narrated Ibn 'Umar:

The Prophet (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he said, "It may be thus and thus and thus," namely twenty nine days. He meant once thirty days and once twenty nine days.

Volume 7, Book 63, Number 223:

Narrated Abu Masud:

The Prophet pointed with his hand towards Yemen and said twice, "Faith is there," and then pointed towards the East, and said, "Verily, sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to their religion, where the two sides of the head of Satan will appear," namely, the tribes of Rabl'a and Muqar.

Volume 7, Book 63, Number 224:

Narrated Sahl:

Allah's Apostle said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

Volume 7, Book 63, Number 225:

Narrated Abu Huraira:

A man came to the Prophet and said, "O Allah's Apostle! A black child has been born for me." The Prophet asked him, "Have you got camels?" The man said, "Yes." The Prophet asked him, "What color are they?" The man replied, "Red." The Prophet said, "Is there a grey one among them?" The man replied, "Yes." The Prophet said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet said, "May be your latest son has this color because of heredity."

Volume 7, Book 63, Number 226:

Narrated 'Abdullah:

An Ansari man accused his wife (of committing illegal sexual intercourse). The Prophet made both of them take the oath of Lian, and separated them from each other (by divorce).

Volume 7, Book 63, Number 227:

Narrated Ibn 'Abbas:

Hilal bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet to bear witness (against her), (taking the oath of Lian). The Prophet was saying, "Allah knows that either of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness.

Volume 7, Book 63, Number 228:

Narrated Sahl bin Sad As-Sa'idi:

'Uwaimir Al-Ajlani came to 'Asim bin Ad Al-Ansari and said to him, "O 'Asim! Suppose a man saw another man with his wife, would he kill him whereupon you would kill him; or what should he do? Please, O 'Asim, ask about this on my behalf." 'Asim asked Allah's Apostle about it. Allah's Apostle, disliked that question and considered it disgraceful. What 'Asim heard from Allah's Apostle was hard on him. When 'Asim returned to his family, 'Uwaimir came to him and said, "O 'Asim! What did Allah's Apostle say to you?" 'Asim said to 'Uwaimir, "You never bring me any good. Allah's Apostle disliked the problem which I asked him about." 'Uwaimir said, "By Allah, I will not give up this matter until I ask the Prophet about it." So 'Uwaimir proceeded till he came to Allah's Apostle in the midst of people, and said, "O Allah's Apostle! If a man sees another man with his wife, would he kill him, whereupon you would kill him, or what should he do?" Allah's Apostle said, "Allah has revealed some decree as regards you and your wives case. Go and bring her." So they carried out the process of Lian while I was present among the people with Allah's Apostle. When they had finished their Lian, 'Uwaimir said, "O

Allah's Apostle! If I should now keep her with me as a wife, then I have told a lie." So he divorced her thrice before Allah's Apostle ordered him. (Ibn Shihab said: So divorce was the tradition for all those who were involved in a case of Lian.)

Volume 7, Book 63, Number 229:

Narrated Ibn Juraij:

Ibn Shihab informed me of Lian and the tradition related to it, referring to the narration of Sahl bin Sad, the brother of Bani Sa'idi He said, "An Ansari man came to Allah's Apostle and said, 'O Allah's Apostle! If a man saw another man with his wife, should he kill him, or what should he do?' So Allah revealed concerning his affair what is mentioned in the Holy Quran about the affair of those involved in a case of Lian. The Prophet said, 'Allah has given His verdict regarding you and your wife.' So they carried out Lian in the mosque while I was present there. When they had finished, the man said, 'O Allah's Apostle! If I should now keep her with me as a wife then I have told a lie about her. Then he divorced her thrice before Allah's Apostle ordered him, when they had finished the Lian process. So he divorced her in front of the Prophet ." Ibn Shihab added, "After their case, it became a tradition that a couple involved in a case of Lian should be separated by divorce. That lady was pregnant then, and later on her son was called by his mother's name. The tradition concerning their inheritance was that she would be his heir and he would inherit of her property the share Allah had prescribed for him." Ibn Shihab said that Sahl bin Sad As'Saidi said that the Prophet said (in the above narration), "If that lady delivers a small red child like a lizard, then the lady has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth." Then she delivered it in the shape one would dislike (as it proved her guilty).

Volume 7, Book 63, Number 230:

Narrated Al-Qasim bin Muhammad:

Ibn 'Abbas; said, "Once Lian was mentioned before the Prophet whereupon 'Asim bin Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Asim said, 'I have not been put to task except for my statement (about Lian).' 'Asim took the man to the Prophet and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet invoked, saying, 'O Allah! Reveal the truth.' So that lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet then made them carry out Lian." Then a man from that gathering asked Ibn 'Abbas, "Was she the same lady regarding which the Prophet had said, 'If I were to stone to death someone without witness, I would have stoned this lady?'" Ibn 'Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehavior. "

Volume 7, Book 63, Number 231:

Narrated Said bin Jubair:

I asked Ibn 'Umar, "(What is the verdict if) a man accuses his wife of illegal sexual intercourse?" Ibn 'Umar said, "The Prophet separated (by divorce) the couple of Bani Al-Ajlan, and said, (to them), 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. He again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But both of them refused. So he separated them by divorce." (Aiyub, a sub-narrator said: 'Amr bin Dinar said to me, "There is something else in this Hadith which you have not mentioned. It goes thus: The man said, 'What about my money (i.e. the Mahr that I have given to my wife)?' It was said, 'You have no right to restore any money, for if you have spoken the truth (as regards the accusation), you have also consummated your marriage with her; and if you have told a lie, you are less rightful to have your money back.' ")

Volume 7, Book 63, Number 232:

Narrated Sa'id bin Jubair:

I asked Ibn 'Umar about those who were involved in a case of Lian. He said, "The Prophet said to those who were involved in a case of Lian, 'Your accounts are with Allah. One of you two is a liar, and you (the husband) have no right over her (she is divorced).'" The man said, 'What about my property (Mahr) ?' The Prophet said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.' " Sufyan, a sub-narrator said: I learned the Hadith from 'Amr. Narrated Aiyub: I heard Sa'id bin Jubair saying, "I asked Ibn 'Umar, 'If a man (accuses his wife for an illegal sexual intercourse and) carries out the process of Lian (what will happen)?' Ibn 'Umar set two of his fingers apart. (Sufyan set his index finger and middle finger apart.) Ibn 'Umar said, 'The Prophet separated the couple of Bani Al-Ajlan by divorce and said thrice, "Allah knows that one of you two is a liar; so will one of you repent (to Allah)?' "

Volume 7, Book 63, Number 233:

Narrated Ibn 'Umar:

Allah's Apostle separated (divorced) the wife from her husband who accused her for an illegal sexual intercourse, and made them take the oath of Lian .

Volume 7, Book 63, Number 234:

Narrated Ibn 'Umar:

The Prophet made an Ansari man and his wife carry out Lian, and then separated them by divorce.

Volume 7, Book 63, Number 235:

Narrated Ibn 'Umar: The Prophet made a man and his wife carry out Lian, and the husband repudiated her child. So the Prophet got them separated (by divorce) and decided that the child belonged to the mother only.

Volume 7, Book 63, Number 236:

Narrated Ibn 'Abbas:

Those involved in a case of Lian were mentioned before Allah's Apostle Asim bin Adi said something about that and then left. Later on a man from his tribe came to him and told him that he had found another man with his wife. On that 'Asim said, "I have not been put to task except for what I have said (about Lian)." 'Asim took the man to Allah's Apostle and he told him of the state in which he found his wife. The man was pale, thin and lank-haired, while the other man whom he had found with his wife was brown, fat with thick calves and curly hair. Allah's Apostle said, "O Allah! Reveal the truth." Then the lady delivered a child resembling the man whom her husband had mentioned he had found with her. So Allah's Apostle ordered them to carry out Lien. A man from that gathering said to Ibn 'Abbas, "Was she the same lady regarding whom Allah's Apostle said, 'If I were to stone to death someone without witnesses, I would have stoned this lady'?" Ibn 'Abbas said, "No, that was another lady who, though being a Muslim, used to arouse suspicion because of her outright misbehavior."

Volume 7, Book 63, Number 237:

Narrated 'Aisha:

The Prophet said . . . (as in 240).

Volume 7, Book 63, Number 238:

Narrated 'Aisha:

Rifa'a Al-Qurazi married a lady and then divorced her whereupon she married another man. She came to the Prophet and said that her new husband did not approach her, and that he was completely impotent. The Prophet said (to her), "No (you cannot remarry your first husband) till you taste the second husband and he tastes you (i.e. till he consummates his marriage with you)."

Volume 7, Book 63, Number 239:

Narrated Um Salama:

(the wife of the Prophet) A lady from Bani Aslam, called Subai'a, become a widow while she was pregnant. Abu As-Sanabil bin Ba'kak demanded her hand in marriage, but she refused to marry him and said, "By Allah, I cannot marry him unless I have completed one of the two prescribed periods." About ten days later (after having delivered her child), she went to the Prophet and he said (to her), "You can marry now."

Volume 7, Book 63, Number 240:

Narrated 'Abdullah bin 'Abdullah:

that his father had written to Ibn Al-Arqam a letter asking him to ask Subai'a Al-Aslamiya how the Prophet had given her the verdict. She said, "The Prophet, gave me his verdict that after I gave birth, I could marry."

Volume 7, Book 63, Number 241:

Narrated Al-Miswer bin Makhrama:

Subai'a Al-Aslamiya gave birth to a child a few days after the death of her husband. She came to the Prophet and asked permission to remarry, and the Prophet gave her permission, and she got married.

Volume 7, Book 63, Number 242:

Narrated Qasim bin Muhammad and Sulaiman bin Yasar:

that Yahya bin Said bin Al-'As divorced the daughter of 'Abdur-Rahman bin Al-Hakam. 'Abdur-Rahman took her to his house. On that 'Aisha sent a message to Marwan bin Al-Hakam who was the ruler of Medina, saying, "Fear Allah, and urge your brother) to return her to her house." Marwan (in Sulaiman's version) said, "Abdur-Rahman bin Al-Hakam did not obey me (or had a convincing argument)." (In Al-Qasim's versions Marwan said, "Have you not heard of the case of Fatima bint Qais?" Aisha said, "The case of Fatima bint Qais is not in your favor.' Marwan bin Al-Hakam said to 'Aisha, "The reason that made Fatima bint Qais go to her father's house is just applicable to the daughter of

'Abdur-Rahman."

Volume 7, Book 63, Number 243:

Narrated Al-Qasim:

Aisha said, "What is wrong with Fatima? Why doesn't she fear Allah?" by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband)

Volume 7, Book 63, Number 244:

Narrated Qasim:

Ursa said to Aisha, "Do you know so-and-so, the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband's house)." 'Aisha said, "What a bad thing she has done!" 'Ursa said (to 'Aisha), "Haven't you heard the statement of Fatima?" 'Aisha replied, "It is not in her favor to mention." 'Ursa added, 'Aisha reproached (Fatima) severely and said, "Fatima was in a lonely place, and she was prone to danger, so the Prophet allowed her (to go out of her husband's house)."

Volume 7, Book 63, Number 245:

Narrated 'Ursa:

Aisha disapproved of what Fatima used to say.'

Volume 7, Book 63, Number 246:

Narrated 'Aisha:

When Allah's Apostle decided to leave Mecca after the Hajj, he saw Safiyya, sad and standing at the entrance of her tent. He said to her, "Aqr (or) Halq! You will detain us. Did you perform Tawaf-al-Ifada on the day of Nahr? She said, "Yes." He said, "Then you can depart."

Volume 7, Book 63, Number 247:

Narrated Al-Hasan:

Ma'qil gave his sister in marriage and later her husband divorced her once.

Volume 7, Book 63, Number 248:

Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

Volume 7, Book 63, Number 249:

Narrated Nafi:

Ibn 'Umar bin Al-Khattab divorced his wife during her menses. Allah's Apostle ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever 'Abdullah (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, 'Would that you (people) only give one or two divorces, because the Prophet has ordered me so.'

Volume 7, Book 63, Number 250:

Narrated Yunus Ibn Jubair:

Ibn 'Umar divorced his wife while she was having her menses. 'Umar asked the Prophet who said, "Order him (your son) to take her back, and then divorced her before her period of the 'Iddah has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody behaves foolishly (will his foolishness be an excuse for his misbehavior)?"

Volume 7, Book 63, Number 251:

Narrated Humaid bin Nafi':

Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet when her father, Abu-Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.' " Zainab further said: I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.' " Zainab further said, "I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, "O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Apostle replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Apostle added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed." I said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room,

whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

Volume 7, Book 63, Number 252:

Narrated Um Salama:

A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Apostle, and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed."

Narrated Um Habiba: The Prophet said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

Volume 7, Book 63, Number 253:

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days except for a husband.

Volume 7, Book 63, Number 254:

Narrated Um 'Atiyya:

We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn for four months and ten days (while in the mourning period) we were not allowed to put kohl in our eyes, nor perfume our-selves, nor wear dyed clothes, except a garment of 'Asb (special clothes made in Yemen). But it was permissible for us that when one of us became clean from her menses and took a bath, she could use a piece of a certain kind of incense. And it was forbidden for us to follow funeral processions.

Volume 7, Book 63, Number 255:

Narrated Um 'Atiyya:

The Prophet said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb"
Um 'Atiyya added: The Prophet said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense).

Volume 7, Book 63, Number 256:

Narrated Mujahid:

(regarding the Verse): 'If any of you dies and leaves wives behind,' That was the period of the 'Iddah which the widow was obliged to spend in the house of the late husband. Then Allah revealed: And those of you who die and leave wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they leave, there is no blame on you for what they do of themselves, provided it is honorable (i.e. lawful marriage) (2.240) Mujahid said: Allah has ordered that a widow has the right to stay for seven months and twenty days with her husband's relatives through her husband's will and testament so that she will complete the period of one year (of 'Iddah). But the widow has the right to stay that extra period or go out of her husband's house as is indicated by the statement of Allah: 'But if they leave there is no blame on you,... ' (2.240) Ibn 'Abbas said: The above Verse has cancelled the order of spending the period of the 'Iddah at her late husband's house, and so she could spend her period of the 'Iddah wherever she likes. And Allah says: 'Without turning them out.' 'Ata said: If she would, she could spend her period of the 'Iddah at her husband's house, and live there according to her (husband's) will and testament, and if she would, she could go out (of her husband's house) as Allah says: 'There is no blame on you for what they do of themselves.' (2.240) 'Ata added: Then the Verses of inheritance were revealed and the order of residence (for the widow) was

cancelled, and she could spend her period of the 'Iddah wherever she would like, and she was no longer entitled to be accommodated by her husband's family.

Volume 7, Book 63, Number 257:

Narrated Zainab bint Um Salama:

When Um Habiba bint Abi Sufyan was informed of her father's death, she asked for perfume and rubbed it over her arms and said, "I am not in need of perfume, but I have heard the Prophet saying, "It is not lawful for a lady who believes in Allah and the Last Day to mourn for more than three days except for her husband for whom the (mourning) period is four months and ten days."

Volume 7, Book 63, Number 258:

Narrated Abu Mas'ud:

The Prophet prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution.

Volume 7, Book 63, Number 259:

Narrated Abu Juhaifa:

The Prophet cursed the lady who practices tattooing and the one who gets herself tattooed, and one who eats (takes) Riba' (usury) and the one who gives it. And he prohibited taking the price of a dog, and the money earned by prostitution, and cursed the makers of pictures.

Volume 7, Book 63, Number 260:

Narrated Abu Huraira:

The Prophet forbade taking the earnings of a slave girl by prostitution.

Volume 7, Book 63, Number 261:

Narrated Said bin Jubair:

I said to Ibn 'Umar, "If a man accuses his wife of illegal sexual intercourse (what is the judgment)?" He said, "Allah's Prophet separated the couple of Bani 'Ajlal (when the husband accused his wife for an illegal sexual intercourse). The Prophet said, 'Allah knows that one of you two IS a liar;

so will one of you repent?' But they refused. He then again said, 'Allah knows that one of you two is a liar; so will one of you repent?' But they refused, whereupon he separated them by divorce." Aiyub (a sub-narrator) said: 'Amr bin Dinar said to me, "In the narration there is something which I do not see you mentioning, i.e. the husband said, "What about my money (Mahr)?' The Prophet said, "You are not entitled to take back money, for if you told the truth you have already entered upon her (and consummated your marriage with her) and if you are a liar then you are less entitled to take it back.

Volume 7, Book 63, Number 262:

Narrated Ibn 'Umar:

The Prophet said to those who were involved in a case of Lian, "Your accounts are with Allah. One of you two is a liar. You (husband) have right on her (wife)." The husband said, "My money, O Allah's Apostle!" The Prophet said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."

Translation of Sahih Bukhari, Book 64:

Supporting the Family

Volume 7, Book 64, Number 263:

Narrated Abu Mas'ud Al-Ansari:

The Prophet said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him."

Volume 7, Book 64, Number 264:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'O son of Adam! Spend, and I shall spend on you.'"

Volume 7, Book 64, Number 265:

Narrated Abu Huraira:

The Prophet said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."

Volume 7, Book 64, Number 266:

Narrated Sad:

The Prophet visited me at Mecca while I was ill. I said (to him), "I have property; May I bequeath all my property in Allah's Cause?" He said, "No." I said, "Half of it?" He said, "No." I said, "One third of it?" He said, "One-third (is alright), yet it is still too much, for you'd better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered a Sadaqa for you, even the mouthful of food you put in the mouth of your wife. Anyhow Allah may let you recover, so that some people may benefit by you and others be harmed by you."

Volume 7, Book 64, Number 267:

Narrated Al-'Amash:

Volume 7, Book 64, Number 268:

Narrated Abu Huraira:

"The Prophet said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.'" A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Apostle?" He said, "No, it is from my own self."

Volume 7, Book 64, Number 269:

Narrated Abu Huraira:

Allah's Apostle said, "The best alms is that which you give when you are rich, and you should start first to support your dependants."

Volume 7, Book 64, Number 270:

Narrated 'Umar:

The Prophet used to sell the dates of the garden of Bani An-Nadir and store for his family so much food as would cover their needs for a whole year.

Volume 7, Book 64, Number 271:

Narrated Malik bin Aus bin Al-Hadathan:

Once I set out to visit 'Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and said, "Uthman AbdurRahman (bin 'Auf), Az-Zubair and Sad (bin Abi Waqqas) are seeking permission (to meet you)." 'Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to 'Umar 'Shall I admit 'Ali and 'Abbas?" 'Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. 'Abbas said, "O Chief of the Believers! Judge between me and this ('Ali)." The group, 'Uthman and his companions Sad, 'O Chief of the Believers! Judge between them and relieve one from the other." 'Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast ! Do you know that Allah's Apostle said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Apostles meant himself?" The group said, "He did say so." 'Umar then turned towards 'All and 'Abbas and said. "I beseech you both by Allah, do you know that Allah's Apostle said that?" They said, 'Yes "'Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:-- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Apostle. But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out

of it. And out of this property Allah's Apostle used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Apostle kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then 'Umar said to 'Ali and 'Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." 'Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Apostle. So he took charge of that property and did with it the same what Allah's Apostle used to do, and both of you knew all about it then.'" Then 'Umar turned towards 'Ali and Abbas and said, "You both claim that Abu- Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and I said, 'I am the successor of Allah's Apostle and Abu Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allah's Apostle and Abu Bakr used to do. Later both of you ('Ali and 'Abbas) came to me with the same claim and the same problem. (O 'Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he ('Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Apostle and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." 'Umar then faced 'Ali and 'Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." 'Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast,

I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf . "

Volume 7, Book 64, Number 272:

Narrated 'Aisha:

Hind bint 'Utba came and said, "O Allah's Apostle! Abu Sufyan is a miser so is it sinful of me to feed our children from his property?" Allah's Apostle said, "No except if you take for your needs what is just and reasonable. "

Volume 7, Book 64, Number 273:

Narrated Abu Huraira:

The Prophet said, "If the wife gives of her husband's property (something in charity) without his permission, he will get half the reward."

Volume 7, Book 64, Number 274:

Narrated Ali:

Fatima went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Aisha. When the Prophet came, 'Aisha informed him about that. 'Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.'" Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Alhamdulillah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant."

Volume 7, Book 64, Number 275:

Narrated 'Ali bin Abi Talib:

Fatima came to the Prophet asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite "Subhan Allah' thirty three times, 'Alhamdulillah' thirty

three times, and 'Allahu Akbar' thirty four times. 'All added, 'I have never failed to recite it ever since.' Somebody asked, "Even on the night of the battle of Siffin?" He said, "No, even on the night of the battle of Siffin."

Volume 7, Book 64, Number 276:

Narrated Al-Aswad bin Yazid:

I asked 'Aisha "What did the Prophet use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."

Volume 7, Book 64, Number 277:

Narrated 'Aisha:

Hind bint 'Utba said, "O Allah's Apostle! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet said, "Take what is sufficient for you and your children, and the amount should be just and reasonable.

Volume 7, Book 64, Number 278:

Narrated Abu Huraira:

Allah's Apostle said, "The best women among the camel riders, are the women of Quraish." (Another narrator said) The Prophet said, "The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property . "

Volume 7, Book 64, Number 279:

Narrated 'Ali:

The Prophet gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk.

Volume 7, Book 64, Number 280:

Narrated Jabir bin 'Abdullah:

My father died and left seven or nine girls and I married a matron. Allah's Apostle said to me, "O Jabir! Have you married?" I said, "Yes." He said, "A virgin or a matron?" I replied, "A matron." he

said, "Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you." I said, " 'Abdullah (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them." On that he said, "May Allah bless you," or "That is good."

Volume 7, Book 64, Number 281:

Narrated Abu Huraira:

A man came to the Prophet and said, "I am ruined!" The Prophet said, "Why?" He said, "I had sexual intercourse with my wife while fasting (in the month of Ramadan)." The Prophet said to him, "Manumit a slave (as expiation)." He replied, "I cannot afford that." The Prophet said, "Then fast for two successive months." He said, "I cannot." The Prophet said, "Then feed sixty poor persons." He said, "I have nothing to do that." In the meantime a basket full of dates was brought to the Prophet . He said, "Where is the questioner." The man said, "I am here." The Prophet said (to him), "Give this (basket of dates) in charity (as expiation)." He said, "O Allah's Apostle! Shall I give it to poorer people than us? By Him Who sent you with the Truth, there is no family between Medina's two mountains poorer than us." The Prophet smiled till his pre-molar teeth became visible. He then said, "Then take it."

Volume 7, Book 64, Number 282:

Narrated Um Salama:

I said, "O Allah's Apostle! Shall I get a reward (in the Hereafter) if I spend on the children of Abu Salama and do not leave them like this and like this (i.e., poor) but treat them like my children?" The Prophet said, "Yes, you will be rewarded for that which you will spend on them."

Volume 7, Book 64, Number 283:

Narrated 'Aisha :

Hind (bint 'Utba) said, "O Allah's Apostle! Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my

children's needs?" The Prophet said, "Take (according to your needs) in a reasonable manner."

Volume 7, Book 64, Number 284:

Narrated Abu Huraira:

A dead man in debt used to be brought to Allah's Apostle who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts the Prophet would offer the funeral prayer for him; otherwise he would say to the Muslims present there), "Offer the funeral prayer for your friend:"but when Allah helped the Prophet to gain victory (on his expeditions), he said, "I am closer to the Believers than themselves, so. if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs.

Volume 7, Book 64, Number 285:

Narrated Um Habiba:

(the wife of the Prophet) I said, "O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters."

Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated.

Translation of Sahih Bukhari, Book 65:

Food, Meals

Volume 7, Book 65, Number 286:

Narrated Abu Musa Al-Ash'ari:

The Prophet said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in

captivity (by paying his ransom)."

Volume 7, Book 65, Number 287:

Narrated Abu Huraira:

The family of Muhammad did not eat their fill for three successive days till he died.

Volume 7, Book 65, Number 287i:

Narrated Abu Huraira:

Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Apostle, and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hurr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels.

Volume 7, Book 65, Number 288:

Narrated 'Umar bin Abi Salama:

I was a boy under the care of Allah's Apostle and my hand used to go around the dish while I was eating. So Allah's Apostle said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' Since then I have applied those instructions when eating.

Volume 7, Book 65, Number 289:

Narrated 'Umar bin Al Salama:

Who was the son of Um Salama, the wife of the Prophet:

Once I ate a meal with Allah's Apostle and I was eating from all sides of the dish. So Allah's Apostle said to me, "Eat of the dish what is nearer to you."

Volume 7, Book 65, Number 290:

Narrated Wahb bin Kaisan Abi Nu'aim:

A meal was brought to Allah's Apostle while his step-son, 'Umar bin Abi Salama was with him. Allah's Apostle said to him, "Mention the Name of Allah and eat of the dish what is nearer to you."

Volume 7, Book 65, Number 291:

Narrated Anas bin Malik:

A tailor invited Allah's Apostle to a meal which he had prepared. I went along with Allah's Apostle and saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked to eat gourd. 'Umar bin Abi Salama said: The Prophet, said to me, "Eat with your right hand."

Volume 7, Book 65, Number 292:

Narrated 'Aisha:

The Prophet used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet used to do so in all his affairs.)

Volume 7, Book 65, Number 293:

Narrated Anas bin Malik:

Abu Talha said to Um Sulaim, "I have heard the voice of Allah's Apostle which was feeble, and I think that he is hungry. Have you got something (to eat)?" She took out some loaves of barley bread, then took her face-covering sheet and wrapped the bread in part of it, and pushed it under my garment and turned the rest of it around my body and sent me to Allah's Apostle .

I went with that, and found Allah's Apostle in the mosque with some people. I stood up near them, and Allah's Apostle asked me, "Have you been sent by Abu Talha?" I said, "Yes." He asked, "With some food (for us)?" I said, "Yes." Then Allah's Apostle said to all those who were with him, "Get up!" He set out (and all the people accompanied him) and I proceeded ahead of them till I came to Abu Talha. Abu Talha then said, "O Um Sulaim! Allah's Apostle has arrived along with the people, and we do not have food enough to feed them all." She said, "Allah and His Apostle know better." So Abu Talha went out till he met Allah's Apostle. Then Abu Talha and Allah's Apostle came and entered the house. Allah's Apostle said, "Um Sulaim ! Bring whatever you have." She brought that very bread. The Prophet ordered that it be crushed into small pieces, and Um Sulaim pressed a skin of butter on it. Then Allah's Apostle said whatever Allah wished him to say (to bless the food) and then added, "Admit ten (men)." So they were admitted, ate their fill and went out. The Prophet then said, "Admit ten (more)." They were admitted, ate their full, and went out. He then again said, "Admit ten more!" They were admitted, ate their fill, and went out. He admitted ten more, and so all those people ate their fill, and they were eighty men.

Volume 7, Book 65, Number 294:

Narrated 'Abdur-Rahman bin Abu Bakr:

We were one hundred and thirty men sitting with the Prophet. The Prophet said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it " So the Prophet bought from him a sheep which was slaughtered, and then the Prophet ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet gave

to those who were present, and also kept a share for those who were absent He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel.

Volume 7, Book 65, Number 295:

Narrated 'Aisha :

The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water.

Volume 7, Book 65, Number 296:

Narrated Suwaid bin An-Nu'man:

We went out with Allah's Apostle to Khaibar, and when we were at As-Sahba', (Yahya, a sub-narrator said, "As-Sahba' is a place at a distance of one day's journey to Khaibar)."
Allah's Apostle asked the people to bring their food, but there was nothing with the people except Sawiq. So we all chewed and ate of it. Then the Prophet asked for some water and he rinsed his mouth, and we too, rinsed our mouths. Then he led us in the Maghrib prayer without performing ablution (again).

Volume 7, Book 65, Number 297:

Narrated Qatada:

We were in the company of Anas whose baker was with him. Anas said, The Prophet did not eat thin bread, or a roasted sheep till he met Allah (died).

Volume 7, Book 65, Number 298:

Narrated Anas:

To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.

Volume 7, Book 65, Number 299:

Narrated Anas:

The Prophet halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding

banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet consummated his marriage with Safiyya (during a journey) whereupon Hais (sweet dish) was served on a leather dining sheet.

Volume 7, Book 65, Number 300:

Narrated Wahb bin Kaisan:

The People of Sham taunted 'Abdullah bin Az-Zubair by calling him "The son of Dhatin-Nataqain" (the woman who has two waist-belts). (His mother) (Asma, said to him, "O my son! They taunt you with "Nataqain". Do you know what the Nataqain were? That was my waist-belt which I divided in two parts. I tied the water skin of Allah's Apostle with one part, and with the other part I tied his food container."

Volume 7, Book 65, Number 301:

Narrated Ibn 'Abbas:

that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet butter, dried yoghurt and mastigures. The Prophet invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet did not eat of it, as if he disliked it. Nevertheless. if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet nor would he have ordered that they be eaten.

Volume 7, Book 65, Number 302:

Narrated Suwaid bin An-Nu'man:

that while they were with the Prophet at As-Sahba' which was at a distance of one day's journey from Khaibar the prayer became due, and the Prophet asked the people for food but there was nothing with the people except Sawiq. He ate of it and we ate along with him, and then he asked for water and rinsed his mouth (with it), and then offered the (Maghrib) prayer and we too offered the prayer but the Prophet did not perform ablution (again after eating the Sawiq.).

Volume 7, Book 65, Number 303:

Narrated Khalid bin Al-Walid:

That he went with Allah's Apostle to the house of Maimuna, who was his and Ibn 'Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Apostle who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Apostle stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Apostle of what you have presented to him. O Allah's Apostle! It is the meat of a mastigure." (On learning that) Allah's Apostle withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Apostle! Is this unlawful to eat?" Allah's Apostle replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Apostle was looking at me.

Volume 7, Book 65, Number 304:

Narrated Abu Huraira:

Allah's Apostle said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons."

Volume 7, Book 65, Number 305:

Narrated Nafi':

Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nafi'! Don't let this man enter my house, for I heard the Prophet saying, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food)."

Volume 7, Book 65, Number 306:

Narrated Ibn 'Umar:

Allah's Apostle said, "A believer eats in one intestine (is satisfied with a little food), and a kafir

(unbeliever) or a hypocrite eats in seven intestines (eats too much)."

Volume 7, Book 65, Number 307:

Narrated 'Amr:

Abu Nahik was avaricious eater. Ibn 'Umar said to him, "Allah's Apostle said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle ."

Volume 7, Book 65, Number 308:

Narrated Abu Huraira:

Allah's Apostle said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much)."

Volume 7, Book 65, Number 309:

Narrated Abu Huraira:

A man used to eat much, but when he embraced Islam, he started eating less. That was mentioned to the Prophet who then said, "A believer eats in one intestine (is satisfied with a little food) and a Kafir eats in seven intestines (eats much)."

Volume 7, Book 65, Number 310:

Narrated Abu Juhafa:

Allah's Apostle said, "I do not take my meals while leaning (against something).

Volume 7, Book 65, Number 311:

Narrated Abu Juhafa:

While I was with the Prophet he said to a man who was with him, "I do not take my meals while leaning."

Volume 7, Book 65, Number 312:

Narrated Khalid bin Al-Walid:

"A roasted mastigure was brought to the Prophet who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found

in the land of my people and that is why I do not like eating it." So Khalid started eating (it) while Allah's Apostle was looking at him. An-Nadr said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk.

Volume 7, Book 65, Number 313:

Narrated 'Urban bin Malik:

who attended the Badr battle and was from the Ansar, that he came to the Prophet and said, "O Allah's Apostle! I have lost my eyesight and I lead my people in the prayer (as an Imam). When it rains, the valley which is between me and my people, flows with water, and then I cannot go to their mosque to lead them in the prayer. O Allah's Apostle! I wish that you could come and pray in my house so that I may take it as a praying place. The Prophet said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Apostle came with Abu Bakr. The Prophet asked for the permission to enter and I admitted him. The Prophet had not sat till he had entered the house and said to me, "Where do you like me to pray in your house?" I pointed at a place in my house whereupon he stood and said, "Allahu Akbar." We lined behind him and he prayed two Rakat and finished it with Taslim. We then requested him to stay for a special meal of Khazira which we had prepared. A large number of men from the adjoining area gathered in the house. One of them said, "Where is Malik bin Ad-Dukhshun?" Another man said, "He is a hypocrite and does not love Allah and His Apostle." The Prophet said, "Do not say so. Do you not think that he has said: "None has the right to be worshipped but Allah," seeking Allah's pleasure? The man said, "Allah and His Apostle know better, but we have always seen him mixing with hypocrites and giving them advice." The Prophet said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure. "

Volume 7, Book 65, Number 314:

Narrated Ibn 'Abbas:

My aunt presented (roasted) mastigures, Iqt and milk to the Prophet . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet drank the milk and ate the Iqt only.

Volume 7, Book 65, Number 315:

Narrated Sahl bin Sad:

We used to be happy on Fridays, for there was an old lady who used to pull out the roots of Silq and put it in a cooking pot with some barley. When we had finished the prayer, we would visit her and she would present that dish before us. So we used to be happy on Fridays because of that, and we never used to take our meals or have a mid-day nap except after the Friday prayer. By Allah, that meal contained no fat.

Volume 7, Book 65, Number 316:

Narrated Ibn 'Abbas:

The Prophet ate of the meat of a shoulder (by cutting the meat with his teeth), and then got up and offered the prayer without performing the ablution anew. Narrated Ibn 'Abbas: The Prophet took out a bone with meat on it from a cooking pot and ate of it, and then offered the prayer without performing ablution anew.

Volume 7, Book 65, Number 317:

Narrated Abu Qatada:

We went out towards Mecca with the Prophet.

Volume 7, Book 65, Number 318:

Narrated Abu Qatada:

Once, while I was sitting with the companions of the Prophet at a station on the road to Mecca and Allah's Apostle was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my

companions), "Give me the lash and the spear."
But they said, "No, by Allah we will not help you in any way to hunt it ' I got angry, dismounted, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram.

Volume 7, Book 65, Number 319:

Narrated 'Amr bin Umaiyya

that he saw the Prophet holding a shoulder piece of mutton in his hand and cutting part of it with a knife. Then he was called for the prayer whereupon he put down the shoulder piece and the knife with which he was cutting it, and then stood for prayer without performing ablution again.

Volume 7, Book 65, Number 320:

Narrated Abu Huraira:

The Prophet never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked

Volume 7, Book 65, Number 321:

Narrated Abu Hazim:

that he asked Sahl, "Did you use white flour during the lifetime of the Prophet ?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)."

Volume 7, Book 65, Number 322:

Narrated Abu Huraira:

Once the Prophet distributed dates among his companions and gave each one seven dates. He gave me seven dates too, one of which was dry

and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

Volume 7, Book 65, Number 323:

Narrated Sad:

I was one of (the first) seven (who had embraced Islam) with Allah's Apostle and we had nothing to eat then, except the leaves of the Habala or Hubula tree, so that our stool used to be similar to that of sheep. Now the tribe of Bani Asad wants to teach me Islam; I would be a loser and all my efforts would be in vain (if I learn Islam anew from them).

Volume 7, Book 65, Number 324:

Narrated Abu Hazim:

I asked Sahl bin Sad, "Did Allah's Apostle ever eat white flour?" Sahl said, "Allah's Apostle never saw white flour since Allah sent him as an Apostle till He took him unto Him." I asked, "Did the people have (use) sieves during the lifetime of Allah's Apostle?" Sahl said, "Allah's Apostle never saw (used) a sieve since Allah sent him as an Apostle until He took him unto Him," I said, "How could you eat barley unsifted?" he said, "We used to grind it and then blow off its husk, and after the husk flew away, we used to prepare the dough (bake) and eat it."

Volume 7, Book 65, Number 325:

Narrated Abu Huraira:

that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allah's Apostle left this world without satisfying his hunger even with barley bread."

Volume 7, Book 65, Number 326:

Narrated Anas bin Malik:

The Prophet never took his meals at a dining table, nor in small plates, and he never ate thin well-baked bread. (The sub-narrator asked Qatada, "Over what did they use to take their meals?" Qatada said, "On leather dining sheets.")

Volume 7, Book 65, Number 327:

Narrated 'Aisha:

The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Medina till he died.

Volume 7, Book 65, Number 328:

Narrated 'Aisha:

(the wife of the Prophet) that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of Talbina be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. 'Aisha would say (to the women), "Eat of it, for I heard Allah's Apostle saying, 'The Talbina soothes the heart of the patient and relieves him from some of his sadness.' "

Volume 7, Book 65, Number 329:

Narrated Abu Musa Al-Ash'ari:

The Prophet said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of ' Imran, and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food.

Volume 7, Book 65, Number 330:

Narrated Anas:

The Prophet said, "The superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food . "

Volume 7, Book 65, Number 331:

Narrated Anas:

I went along with the Prophet to the house of a young tailor of his. The tailor presented a dish of Tharid to the Prophet and resumed his work. The Prophet started picking the pieces of gourd and I too, started picking them and putting it before him. Since then I have always loved (to eat) gourd.

Volume 7, Book 65, Number 332:

Narrated Qatada:

We used to visit Anas bin Malik while his baker was standing (and baking). Anas would say, "Eat! I do not know that the Prophet had ever seen well-baked bread till he met Allah, nor had he ever seen a roasted sheep with his own eyes."

Volume 7, Book 65, Number 333:

Narrated 'Amr bin Umair Ad-Damri:

I saw Allah's Apostle cutting part of the shoulder of mutton with a knife. He ate of it and then was called for prayer whereupon he got up and put down the knife and offered the prayer without performing new ablution.

Volume 7, Book 65, Number 334:

Narrated 'A'isha:

I asked 'A'isha "Did the Prophet forbid eating the meat of sacrifices offered on 'Id-ul-Adha for more than three days" She said, "The Prophet did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later." She was asked, "What compelled you to do so?" She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allah."

Volume 7, Book 65, Number 335:

Narrated Jabir:

We used to carry the meat of the Hadis (sacrificed animals) to Medina during the life-time of the Prophet .

Volume 7, Book 65, Number 336:

Narrated Anas bin Malik:

Allah's Apostle said to Abu Talha, "Seek one of your boys to serve me." Abu Talha mounted me behind him (on his riding animal) and took me (to the Prophet). So I used to serve Allah's Apostle whenever he dismounted (to stay somewhere). I used to hear him saying very often, "O Allah! I

seek refuge with You from, having worries sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt and from being overpowered by other persons unjustly." I kept on serving till we -returned from the battle of Khaibar. The Prophet then brought Safiyya bint Huyai whom he had won from the war booty. I saw him folding up a gown or a garment for her to sit on behind him (on his she-camel). When he reached As-Sahba', he prepared Hais and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet proceeded, and when he saw (noticed) the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Medina, he said, "O Allah! I make the area between its two mountains a sanctuary as Abraham has made Mecca a sanctuary. O Allah! Bless their Mudd and Sa (special kinds of measure)."

Volume 7, Book 65, Number 337:

Narrated 'Abdur-Rahman bin Abi Laila:

We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, "Had I not forbidden him to do so more than once or twice?" He wanted to say, "I would not have done so," adding, "but I heard the Prophet saying, "Do not wear silk or Dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter."

Volume 7, Book 65, Number 338:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "The example of a Believer who recites the Quran, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Quran, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Quran, is that of an aromatic plant which smells good but tastes bitter; and the example of a

hypocrite who does not recite the Quran, is that of a colocynth plant which has no smell and is bitter in taste."

Volume 7, Book 65, Number 339:

Narrated Anas:

The Prophet said, "The superiority of 'Aisha to other ladies is like the superiority of Tharid to other kinds of food."

Volume 7, Book 65, Number 340:

Narrated Abu Huraira:

The Prophet said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

Volume 7, Book 65, Number 341:

Narrated Qasim bin Muhammad:

Three traditions have been established because of Barira: 'Aisha intended to buy her and set her free, but Barira's masters said, "Her wala' will be for us." 'Aisha mentioned that to Allah's Apostle who said, "You could accept their condition if you wished, for the wala is for the one who manumits the slave." Barira was manumitted, then she was given the choice either to stay with her husband or leave him; One day Allah's Apostle entered 'Aisha's house while there was a cooking pot of food boiling on the fire. The Prophet asked for lunch, and he was presented with bread and some extra food from the home-made Udm (e.g. soup). He asked, "Don't I see meat (being cooked)?" They said, "Yes, O Allah's Apostle! But it is the meat that has been given to Barira in charity and she has given it to us as a present." He said, "For Barira it is alms, but for us it is a present."

Volume 7, Book 65, Number 342:

Narrated 'Aisha:

Allah's Apostle used to love sweet edible things and honey.

Volume 7, Book 65, Number 343:

Narrated Abu Huraira:

I used to accompany Allah's Apostle to fill my stomach; and that was when I did not eat baked bread, nor wear silk. Neither a male nor a female slave used to serve me, and I used to bind stones over my belly and ask somebody to recite a Quranic Verse for me though I knew it, so that he might take me to his house and feed me. Ja'far bin Abi Talib was very kind to the poor, and he used to take us and feed us with what ever was available in his house, (and if nothing was available), he used to give us the empty (honey or butter) skin which we would tear and lick whatever was in it.

Volume 7, Book 65, Number 344:

Narrated Anas:

Allah's Apostle went to (the house of) his slave tailor, and he was offered (a dish of) gourd of which he started eating. I have loved to eat gourd since I saw Allah's Apostle eating it.

Volume 7, Book 65, Number 345:

Narrated Abu Mas'ud Al-Ansari:

There was a man called Abu Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allah's Apostle along with four other men." So he invited Allah's Apostle and four other men, but another man followed them whereupon the Prophet said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma'il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

Volume 7, Book 65, Number 346:

Narrated Anas:

I was a young boy when I once was walking with Allah's Apostle . Allah's Apostle entered the

house of his slave tailor and the latter brought a dish filled with food covered with pieces of gourd. Allah's Apostle started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the slave returned to his work. Anas added: I have kept on loving gourd since I saw Allah's Apostle doing what he was doing.

Volume 7, Book 65, Number 347:

Narrated Anas bin Malik:

A tailor invited the Prophet to a meal which he had prepared, and I went along with the Prophet . The tailor presented barley bread and soup containing gourd and cured meat. I saw the Prophet picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

Volume 7, Book 65, Number 348:

Narrated Anas:

I saw the Prophet being served with soup and containing gourd and cured meat, and I saw him picking and eating the pieces of gourd.

Volume 7, Book 65, Number 349:

Narrated 'Aisha:

The Prophet did not do that (i.e., forbade the storage of the meat of sacrifices for three days) except (he did so) so that the rich would feed the poor. But later we used to keep even trotters to cook, fifteen days later. The family of Muhammad did not eat wheat bread with meat or soup to their satisfaction for three successive days.

Volume 7, Book 65, Number 350:

Narrated Anas bin Malik:

A tailor invited Allah's Apostle to a meal which he had prepared. I went with Allah's Apostle to that meal, and the tailor served the Prophet with barley bread and soup of gourd and cured meat. I saw Allah's Apostle picking the pieces of gourd from around the dish, and since then I have kept on liking gourd.

Volume 7, Book 65, Number 351:

Narrated 'Abdullah bin Ja'far bin Abi Talib:

I saw Allah's Apostle eating fresh dates with snake cucumber.

Volume 7, Book 65, Number 352:

Narrated Abu 'Uthman:

I was a guest of Abu Huraira for seven days.

Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Apostle distributed dates among his companions and my share was seven dates, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

Volume 7, Book 65, Number 353:

Narrated Abu Huraira:

The Prophet distributed dates among us, and my share was five dates, four of which were good, and one was a ,Hashafa, and I found the Hashafa the hardest for my teeth.

Volume 7, Book 65, Number 354:

Narrated Jabir bin 'Abdullah:

There was a Jew in Medina who used to lend me money up to the season of plucking dates. (Jabir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year.

The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet whereupon he said to his companions, "Let us go and ask the Jew for respite for Jabir." All of them came to me in my garden, and the Prophet started speaking to the Jew, but he Jew said, "O Abu Qasim! I will not grant him respite." When the Prophet saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in

front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jabir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet and informed him of the good news, whereupon he said, "I testify that I am Allah's Apostle."

Volume 7, Book 65, Number 355:

Narrated 'Abdullah bin Umar:

While we were sitting with the Prophet a spadix of palm tree was brought to him. The Prophet said, "There is a tree among the trees which is as blessed as a Muslim" I thought that it was the date palm tree and intended to say, "It is the date-palm tree, O Allah's Apostle!" but I looked behind to see that I was the tenth and youngest of ten men present there, so I kept quiet! Then the Prophet said, "It is the datepalm tree."

Volume 7, Book 65, Number 356:

Narrated Sad:

Allah's Apostle said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

Volume 7, Book 65, Number 357:

Narrated Jabala bin Suhaim.

At the time of Ibn Az-Zubair, we were struck with famine, and he provided us with dates for our food. 'Abdullah bin 'Umar used to pass by us while we were eating, and say, "Do not eat two dates together at a time, for the Prophet forbade the taking of two dates together at a time (in a gathering)." Ibn 'Umar used to add, "Unless one

takes the permission of one's companions."

Volume 7, Book 65, Number 358:

Narrated 'Abdullah bin Ja'far:

I saw the Prophet eating fresh dates with snake cucumbers.

Volume 7, Book 65, Number 359:

Narrated Ibn 'Umar:

The Prophet said, "There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree."

Volume 7, Book 65, Number 360:

Narrated 'Abdullah bin Ja'far:

I saw Allah's Apostle eating fresh dates with snake cucumbers.

Volume 7, Book 65, Number 361:

Narrated Anas:

My mother, Um Sulaim, took a Mudd of barley grain, ground it and made porridge from it, and pressed (over it), a butter skin she had with her. Then she sent me to the Prophet, and I reached him while he was sitting with his companions. I invited him, whereupon he said, "And those who are with me?" I returned and said, "He says, 'And those who are with me?'" Abu Talha went out to him and said, "O Allah's Apostle! It is just a meal prepared by Um Sulaim." The Prophet entered and the food was brought to him. He said, "Let ten persons enter upon me." Those ten entered and ate their fill. Again he said, 'Let ten (more) enter upon me.' Those ten entered and ate their fill. Then he said, "Let ten (more) enter upon me." He called forty persons in all Then Allah's Apostle ate and got up. I started looking (at the food) to see if it decreased or not.

Volume 7, Book 65, Number 362:

Narrated 'Abdul 'Aziz:

It was said to Anas "What did you hear the Prophet saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach

our mosque."

Volume 7, Book 65, Number 363:

Narrated Jabir bin 'Abdullah:

The Prophet said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)."

Volume 7, Book 65, Number 364:

Narrated Jabir bin 'Abdullah:

We were with Allah's Apostle collecting Al-Kabath at Mar-Az-Zahran. The Prophet said, "Collect the black ones, for they are better." Somebody said, (O Allah's Apostle!) Have you ever shepherded sheep?" He said, "There has been no prophet but has shepherded them. "

Volume 7, Book 65, Number 365:

Narrated Suwaid bin An Nu'man:

We went out with Allah's Apostle to Khaibar, and when we reached As-Sahba', the Prophet asked for food, and he was offered nothing but Sawiq. We ate, and then Allah's Apostle stood up for the prayer. He rinsed his mouth with water, and we too, rinsed our mouths. Narrated Suwaid; We went out with Allah's Apostle to Khaibar. and when we reached As-Sahba', which (Yahya says) is one day' journey from Khaibar, the Prophet asked for food, and he was offered nothing but Sawiq which we chewed and ate. Then the Prophet asked for water and rinsed his mouth, and we too, rinsed our mouths along with him. He then led us in the Maghrib prayer without performing ablution again

Volume 7, Book 65, Number 366:

Narrated Ibn 'Abbas:

The Prophet said, 'When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.'

Volume 7, Book 65, Number 367:

Narrated Said bin Al-Harith:

that he asked Jabir bin 'Abdullah about

performing ablution after taking a cooked meal. He replied, "It is not essential," and added, "We never used to get such kind of food during the lifetime of the Prophet except rarely; and if at all we got such a dish, we did not have any handkerchiefs to wipe our hands with except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter with-out performing new ablution."

Volume 7, Book 65, Number 368:

Narrated Abu Umama:

Whenever the dining sheet of the Prophet was taken away (i.e., whenever he finished his meal), he used to say: "Al-hamdu lillah kathiran taiyiban mubarakan fihi ghaira makfiy wala muwada' wala mustaghna'anhu Rabbuna."

Volume 7, Book 65, Number 369:

Narrated Abu Umama:

Whenever the Prophet finished his meals (or when his dining sheet was taken away), he used to say. "Praise be to Allah Who has satisfied our needs and quenched our thirst. Your favor cannot be compensated or denied." Once he said, upraise be to You, O our Lord! Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord!"

Volume 7, Book 65, Number 370:

Narrated .Abu Huraira:

The Prophet said, "When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."

Volume 7, Book 65, Number 371:

Narrated Abu Mas'ud Al-Ansari:

There was an Ansari man nicknamed, Abu Shu'aib, who had a slave who was a butcher. He came to the Prophet while he was sitting with his companions and noticed the signs of hunger on the face of the Prophet . So he went to his butcher slave and said, "Prepare for me a meal

sufficient for five persons so that I may invite the Prophet along with four other men." He had the meal prepared for him and invited him. A (sixth) man followed them. The Prophet said, "O Abu Shu'aib! Another man has followed us. If you wish, you may invite him; and if you wish, you may refuse him." Abu Shu'aib said, "No, I will admit him."

Volume 7, Book 65, Number 372:

Narrated 'Amr bin Umaiyya:

that he saw Allah's Apostle cutting a piece of mutton from its shoulder part he was carrying in his hand. When he was called for prayer, he put it down and the knife with which he was cutting it. Then he stood up and offered the prayer without performing new ablution

Volume 7, Book 65, Number 373r:

Narrated Anas bin Malik:

The Prophet said, If supper is served and the Iqama for (Isha) prayer is proclaimed, start with you supper first."

Volume 7, Book 65, Number 373i:

Narrated Nafi:

Once Ibn Umar was taking his supper while he was listening to the recitation of (Quran by) the Imam (in the Isha prayer).

Volume 7, Book 65, Number 374:

Narrated Aisha:

The Prophet said, "If the Iqama for ('Isha') prayer is proclaimed and supper is served, take your supper first "

Volume 7, Book 65, Number 375:

Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal.

Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle got up and went away, and I too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

Translation of Sahih Bukhari, Book 66:

Sacrifice on Occasion of Birth (`Aqiqa)

Volume 7, Book 66, Number 376:

Narrated Abu Musa:

A son was born to me and I took him to the Prophet who named him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.)

Volume 7, Book 66, Number 377:

Narrated 'Aisha:

A boy was brought to the Prophet to do Tahnik for him, but the boy urinated on him, whereupon the Prophet had water poured on the place of urine.

Volume 7, Book 66, Number 378:

Narrated Asma' bint Abu Bakr:

I conceived 'Abdullah bin AzZubair at Mecca and went out (of Mecca) while I was about to give birth. I came to Medina and encamped at Quba', and gave birth at Quba'. Then I brought the child to Allah's Apostle and placed it (on his lap). He asked for a date, chewed it, and put his saliva in the mouth of the child. So the first thing to enter its stomach was the saliva of Allah's Apostle. Then he did its Tahnik with a date, and invoked Allah to bless him. It was the first child born in the Islamic era, therefore they (Muslims) were very happy with its birth, for it had been said to them that the Jews had bewitched them, and so they would not produce any

offspring.

Volume 7, Book 66, Number 379p:

Narrated Anas bin Malik:

Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Um Sulaim (his wife) replied, "He is quieter than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said (to him), "Bury the child (as he's dead)." Next morning Abu Talha came to Allah's Apostle and told him about that. The Prophet said (to him), "Did you sleep with your wife last night?" Abu Talha said, "Yes". The Prophet said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet and Um Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah.

Volume 7, Book 66, Number 379i:

Narrated Anas:

As above.

Volume 7, Book 66, Number 380:

Narrated Salman bin 'Amir Ad-Dabbi:

I heard Allah's Apostle saying, "Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." (Note: It has been quoted in Fateh-AL-Bari that the majority of the Religious Scholars agrees to the Hadith narrated in Sahih At-TIRMIZY that the Prophet was asked about Aqiqah and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "SUNNA".)

Volume 7, Book 66, Number 381:

Narrated Habib bin Ash-Shahid:

Ibn Sirin told me to ask Al-Hassan from whom he had heard the narration of

'Aqiqa. I asked him and he said, "From Samura bin Jundab."

Volume 7, Book 66, Number 382:

Narrated Abu Huraira:

The Prophet said, "Neither Fara' nor 'Atira (is permissible):" Al-Fara' nor 'Atira (is permissible):" Al-Fara' was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And Al-'Atira was (a sheep which was to be slaughtered) during the month of Rajab.

Volume 7, Book 66, Number 383:

Narrated Abu Huraira:

The Prophet said, "Neither Fara' nor 'Atira) is permissible)." Al-Fara' was the first offspring (they got of camels or sheep) which they (pagans) used to offer (as a sacrifice) to their idols. 'Atira was (a sheep which used to be slaughtered) during the month of Rajab.

Translation of Sahih Bukhari, Book 67:

Hunting, Slaughtering

Volume 7, Book 67, Number 384:

Narrated Adi bin Hatim:

I asked the Prophet about the game killed by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allah's name on (sending) your hound only, but you have not mentioned it on some other hound

Volume 7, Book 67, Number 385:

Narrated 'Adi bin Hatim:

I asked Allah's Apostle about the Mi'rad. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rad hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood. (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after game, and mention the name of Allah, then you can eat." I said, "If the hound eats of the game?" He said "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Some times I send my hound and then I find some other hound with it?" He said "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other."

Volume 7, Book 67, Number 386:

Narrated Adi bin Hatim:

I said, "O Allah's Apostle! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with the Mi'rad?" He said, "Eat of the animal which the Mi'rad kills by piercing its body, but do not eat of the animal which is killed by the broad side of the Mi'rad."

Volume 7, Book 67, Number 387:

Narrated Abu Tha'laba Al-Khushani:

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning

Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

Volume 7, Book 67, Number 388:

Narrated 'Abdullah bin Maghaffal:

that he saw a man throwing stones with two fingers (at something) and said to him,
"Do not throw stones, for Allah's Apostle has forbidden throwing stones, or e used to dislike it." 'Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Apostle has forbidden or disliked the throwing the stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

Volume 7, Book 67, Number 389:

Narrated Ibn 'Umar:

The Prophet said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds."

Volume 7, Book 67, Number 390:

Narrated 'Abdullah bin Umar:

I heard the Prophet saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

Volume 7, Book 67, Number 391:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day.'

Volume 7, Book 67, Number 392:

Narrated Adi bin Hatim:

I asked Allah's Apostle. "We hunt with the help of these hounds." He said, "If

you
let loose your trained hounds after a game, and mention the name of Allah, then
you can eat what the hounds catch for you, even if they killed the game. But
you
should not eat of it if the hound has eaten of it, for then it is likely that
the hound has
caught the game for itself. And if other hounds join your hound in hunting the
game,
then do not eat of it."

Volume 7, Book 67, Number 393:

Narrated Adi bin Hatim:

The Prophet said, "If you let loose your hound after a game and mention Allah's
Name on sending it, and the hound catches the game and kills it, then you can
eat
of it. But if the hound eats of it, then you should not eat thereof, for the
hound has
caught it for itself. And if along with your hound, join other hounds, and
Allah's
Name was not mentioned at the time of their sending, and they catch an animal
and
kill it, you should not eat of it, for you will not know which of them has
killed it.

And if you have thrown an arrow at the game and then find it (dead) two or
three
days later and, it bears no mark other than the wound inflicted by your arrow,
then
you can eat of it. But if the game is found (dead) in water, then do not eat of
it."

And it has also been narrated by 'Adi bin Hatim that he asked the Prophet "If a
hunter throws an arrow at the game and after tracing it for two or three days
he
finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet
replied,
"He can eat if he wishes."

Volume 7, Book 67, Number 394:

Narrated 'Adi bin Hatim:

I said, "O Allah's Apostle! I let loose my hound after a game and mention
Allah's
Name on sending it." The Prophet said, "If you let loose your hound after a
game
and you mention Allah's Name on sending it and the hound catches and kills the
game and eats of it, then you should not eat of it, for it has killed it for
itself." I said,
"Sometimes when I send my hound after a game, I find another hound along with

it

and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned, the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him

about the game hunted with a Mi'rad (i.e. a sharp edged piece of wood or a piece

of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad

side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a

pie

Volume 7, Book 67, Number 395:

Narrated Adi Bin Hatim:

I asked Allah's Apostle, "We hunt with these hounds." He said, "If you send your

trained hounds after a game and mention Allah's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of

it, for I am afraid that the hound caught it for itself, and if another hound joins your

hounds (during the hunt), you should not eat of the game."

Volume 7, Book 67, Number 396:

Narrated Abu Tha'laba Al-Khushani:

I came to Allah's Apostle and said, "O Allah's Apostle! We are living in the land of

the people of the Scripture and we take our meals in their utensils, and in the land

there is game and I hunt with my bow and trained or untrained hounds; please tell

me what is lawful for us of that." He said, "As for your saying that you are living in

the land of the people of the Scripture and that you eat in their utensils, if you can

get utensils other than theirs, do not eat in their utensils, but if you do not find (other

than theirs), then wash their utensils and eat in them. As for your saying that you

are in the land of game, if you hung something with your bow, and have mentioned

Allah's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah's Name on sending it

for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it."

Volume 7, Book 67, Number 397:

Narrated Anas bin Malik:

We provoked a rabbit at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them.

Volume 7, Book 67, Number 398:

Narrated Abu Qatada:

that once he was with Allah's Apostle (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of Ihram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Apostle ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah."

Volume 7, Book 67, Number 399:

Narrated Abu Qatada:

(the same Hadith above, but he added); The Prophet asked, "Is there any of its meat left with you?"

Volume 7, Book 67, Number 400:

Narrated Abu Qatada:

I was with the Prophet (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager." They said, "It is what you have seen." I had left my whip, so I said to them, "Hand

to me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet about it (on your behalf)." When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you."

Volume 7, Book 67, Number 401:

Narrated Jabir:

We went out in a campaign and the army was called The Army of the Khabt, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called Al-'Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

Volume 7, Book 67, Number 402:

Narrated Jabir:

The Prophet sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-'Anbar and we ate of

it for half a month and rubbed our bodies with its fat till our bodies became healthy.

Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.

Volume 7, Book 67, Number 403:

Narrated Ibn Abi Aufa:

We participated with the Prophet in six or seven Ghazawat, and we used to eat locusts with him.

Volume 7, Book 67, Number 404:

Narrated Abu Tha'laba Al-Khushani:

I came to the Prophet and said, "O Allah's Apostle! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it"

Volume 7, Book 67, Number 405:

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet said, "Yes, you can do either'

Volume 7, Book 67, Number 406:

Narrated Rafi bin Khadij:

We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if

Allah's

Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Volume 7, Book 67, Number 407:

Narrated 'Abdullah:

Allah's Apostle said that he met Zaid bin 'Amr Nufail at a place near Baldah and

this had happened before Allah's Apostle received the Divine Inspiration.

Allah's

Apostle presented a dish of meat (that had been offered to him by the pagans) to

Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not

eat of what you slaughter on your stonealtars (Ansabs) nor do I eat except that on

which Allah's Name has been mentioned on slaughtering."

Volume 7, Book 67, Number 408:

Narrated Jundub bin Sufyan Al-Bajali:

Once during the lifetime of Allah's Apostle we offered some animals as sacrifices.

Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet finished his prayer, he saw that they had slaughtered their sacrifices before

the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer,

should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name."

Volume 7, Book 67, Number 409:

Narrated Ka'b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near

Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it.

Ka'b said to his family, "Do not eat (of it) till I go to the Prophet and ask him, or,

till I send someone to ask him." So he went to the Prophet or sent someone to him

The Prophet permitted (them) to eat it.

Volume 7, Book 67, Number 410:

Narrated 'Abdullah

that Ka'b had a slave girl who used to graze his sheep on a small mountain, called "Sl'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

Volume 7, Book 67, Number 411:

Narrated Rafi bin Khadij:

that he said, "O Allah's Apostle! We have no knife." The Prophet said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

Volume 7, Book 67, Number 412:

Narrated Ka'b bin Malik:

A lady slaughtered a sheep with a stone and then the Prophet was asked about it and he permitted it to be eaten.

Volume 7, Book 67, Number 413:

Narrated Mu'adh bin Sad or Sad bin Mu'adh:

A slave girl belonging to Ka'b used to graze some sheep at Sl'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, "Eat it."

Volume 7, Book 67, Number 414:

Narrated Rafi bin Khadij:

The Prophet said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail.'

Volume 7, Book 67, Number 415:

Narrated 'Aisha:

A group of people said to the Prophet, "Some people bring us meat and we do not

know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently.

Volume 7, Book 67, Number 416:

Narrates 'Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat
and I went ahead to take it, but on looking behind, I saw the Prophet and I
felt shy
in his presence (and did not take it).

Volume 7, Book 67, Number 417:

Narrated Rafi bin Khadij:

I said, "O Allah's Apostle! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes
blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As
for the
tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then
we got
some camels and sheep as war booty, and one of those camels ran away,
whereupon a man shot it with an arrow and stopped it. Allah's Apostle said, "Of
these camels there are some which are as wild as wild beasts, so if one of them
(runs away and) makes you tired, treat it in this manner."

Volume 7, Book 67, Number 418:

Narrated Asma bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of the Prophet and ate it.

Volume 7, Book 67, Number 419:

Narrated Asma':

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Apostle while
we
were at Medina, and we ate it.

Volume 7, Book 67, Number 420:

Narrated Asma' bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of Allah's Apostle and ate
it.

Volume 7, Book 67, Number 421:

Narrated Hisham bin Zaid:

Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals."

Volume 7, Book 67, Number 422:

Narrated Ibn 'Umar:

that he entered upon Yahya bin Said while one of Yahya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet forbidding the killing of an animal or other living thing after tying them."

Volume 7, Book 67, Number 423:

Narrated Said bin Jubair:

While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it.

On that Ibn 'Umar said, "Who has done this? The Prophet cursed the one who did so."

Volume 7, Book 67, Number 424:

Narrated Ibn 'Umar:

The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

Volume 7, Book 67, Number 425:

Narrated 'Abdullah bin Yazid:

The Prophet forbade An-Nuhba and Al-Muthla.

Volume 7, Book 67, Number 426:

Narrated Abu Musa Al-Ash'ari:

I saw the Prophet eating chicken.

Volume 7, Book 67, Number 427:

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing

chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken)." He said, "I have seen it eating

something

(dirty) and since then I have disliked it, and have taken an oath that I shall not eat it

' Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Zakat. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps.

We stayed for a short while (after we had covered a little distance), and then I said

to my companions, "Allah's Apostle has forgotten his oath. By Allah, if we do not

remind Allah's Apostle of his oath, we will never be successful." So we returned to

the Prophet and said, "O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then

I do

what is better and expiate my oath.' "

Volume 7, Book 67, Number 428:

Narrated Asma':

We slaughtered a horse during the lifetime of Allah's Apostle and ate it.

Volume 7, Book 67, Number 429:

Narrated Jabir bin 'Abdullah:

On the Day of the battle of Khaibar, Allah's Apostle made donkey's meat unlawful and allowed the eating of horse flesh.

Volume 7, Book 67, Number 430:

Narrated Ibn 'Umar:

The Prophet made the meat of donkeys unlawful on the day of the battle of Khaibar.

Volume 7, Book 67, Number 431:

Narrated Ibn 'Umar:

The Prophet prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 432:

Narrated 'Ali:

Allah's Apostle prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle

Volume 7, Book 67, Number 433:

Narrated Jabir bin 'Abdullah:

The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

Volume 7, Book 67, Number 434:

Narrated Al-Bara' and Ibn Abi 'Aufa:

The Prophet prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 435:

Narrated Abu Tha'alba:

Allah's Apostle prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 435o:

Narrated Az-Zuhri:

The Prophet prohibited the eating of beasts having fangs.

Volume 7, Book 67, Number 436:

Narrated Anas bin Malik:

Someone came to Allah's Apostle and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

Volume 7, Book 67, Number 437:

Narrated 'Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Apostle forbade the eating of donkey's meat." He said, "Al-Hakam bin 'Amr Al-Ghifari used to say so when he was with us, but Ibn 'Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...' (6.145)

Volume 7, Book 67, Number 438:

Narrated Abu Tha'laba:

Allah's Apostle forbade the eating of the meat of beasts having fangs.

Volume 7, Book 67, Number 439:

Narrated 'Abdullah bin 'Abbas:

Once Allah's Apostle passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

Volume 7, Book 67, Number 440:

Narrated Ibn 'Abbas:

The Prophet passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

Volume 7, Book 67, Number 441:

Narrated Abu Huraira:

Allah's Apostle said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

Volume 7, Book 67, Number 442:

Narrated Abu Musa:

The Prophet said, 'The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.'

Volume 7, Book 67, Number 443:

Narrated Anas bin Malik:

Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet accepted the present.

Volume 7, Book 67, Number 444:

Narrated Ibn 'Umar:

The Prophet said, "I do not eat mastigure, but I do not prohibit its eating."

Volume 7, Book 67, Number 445:

Narrated Khalid bin Al-Walid:

Allah's Apostle and I entered the house of Maimuna. A roasted mastigure was served. Allah's Apostle stretched his hand out (to eat of it) but some woman said,

"Inform Allah's Apostle of what he is about to eat." So they said, "It is mastigure,

O Allah's Apostle!" He withdrew his hand, whereupon I said, "O Allah's Apostle! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I

dislike it." So I pulled the mastigure towards me and ate it while Allah's Apostle was looking at me.

Volume 7, Book 67, Number 446:

Narrated Maimuna:

A mouse fell into the butter-fat and died. The Prophet was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest

of the butter-fat (As-Samn).

Volume 7, Book 67, Number 447:

Narrated Az-Zhuri:

regarding an animal, e.g., a mouse or some other animal that had fallen into solid or

liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat

whereupon Allah's Apostle ordered that the butter-fat near it be thrown away and

the rest of the butter-fat can be eaten.

Volume 7, Book 67, Number 448:

Narrated Maimuna:

The Prophet was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

Volume 7, Book 67, Number 449:

Narrated Salim:

that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The

Prophet forbade beating (animals) on the face."

Volume 7, Book 67, Number 450:

Narrated Anas:

I brought a brother of mine to the Prophet to do Tahnik for him while the Prophet was in a sheep fold of his, and I saw him branding a sheep. (The sub-narrator said: I think Anas said, branding it on the ear.)

Volume 7, Book 67, Number 451:

Narrated Rait' bin Khadij:

I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)' He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet was behind the people. So they placed the cooking pots on the fire, but the Prophet ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow)."

Volume 7, Book 67, Number 452:

Narrated Rafi bin Khadij:

While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no

knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

Translation of Sahih Bukhari, Book 68:

Al-Adha Festival Sacrifice (Adaahi)

Volume 7, Book 68, Number 453:

Narrated Al-Bara:

The Prophet said (on the day of Idal-Adha), "The first thing we will do on this day of ours, is to offer the ('Id) prayer and then return to slaughter the sacrifice.

Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)."

(On

hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet said,

'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a

sacrifice after you). Al-Bara' added: The Prophet said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

Volume 7, Book 68, Number 454:

Narrated Anas bin Malik:

The Prophet said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

Volume 7, Book 68, Number 455:

Narrated 'Uqba bin 'Amir Al-Juhani:

that the Prophet distributed among his companions some animals for sacrifice (to

be slaughtered on 'Id-al-Adha). 'Uqba's share was a Jadha'a (a six month old goat). 'Uqba said, "O Allah's Apostle! I get in my share of Jadha'a (a six month old

ram)." The Prophet said, "Slaughter it as a sacrifice."

Volume 7, Book 68, Number 456:

Narrated 'Aisha:

that the Prophet entered upon her when she had her menses at Sarif before entering Mecca, and she was weeping (because she was afraid that she would not be able to perform the Hajj). The Prophet said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a matter Allah has decreed

for all the daughters of Adam, so perform all the ceremonies of Hajj like the others,

but do not perform the Tawaf around the Ka'ba." 'Aisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said,

"Allah's Apostle has slaughtered some cows as sacrifices on behalf of his wives."

Volume 7, Book 68, Number 457:

Narrated Anas bin Malik:

The Prophet said on the day of Nahr, "Whoever has slaughtered his sacrifice before the prayer, should repeat it (slaughter another sacrifice)." A man got up and

said, "O Allah's Apostle! This is a day on which meat is desired." He then mentioned his neighbors saying, "I have a six month old ram which is to me better

than the meat of two sheep." The Prophet allowed him to slaughter it as a sacrifice,

but I do not know whether this permission was valid for other than that man or not.

The Prophet then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

Volume 7, Book 68, Number 458:

Narrated Abu Bakra:

The Prophet said, "Time has come back to its original state which it had on the day

Allah created the Heavens and the Earth. The year is twelve months, four of which

are sacred, three of them are in succession, namely Dhul-Qa'da, Dhul Hijja and Muharram, (the fourth being) Rajab Mudar which is between Juma'da (ath-thamj and Sha'ban. The Prophet then asked, "Which month is this?" We said, "Allah and his Apostle know better." He kept silent so long that we thought that he would call

it by a name other than its real name. He said, "Isn't it the month of Dhul-Hijja?"

We said, "Yes." He said, "Which town is this?" We said, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it t,y a name

other than its real name. He said, "isn't it the town (of Mecca)?" We replied, "Yes."

He said, "What day is today?" We replied, "Allah and His Apostle know better." He kept silent so long that we thought that he would call it by a name other than its

real name. He said, "Isn't it the day of Nahr?" We replied, "Yes." He then said,

"Your blood, properties and honor are as sacred to one another as this day of yours in this town of yours in this month of yours. You will meet your Lord, and He

will ask you about your deeds. Beware! Do not go astray after me by cutting the necks of each other. It is incumbent upon those who are present to convey this message to those who are absent, for some of those to whom it is conveyed may comprehend it better than some of those who have heard it directly." (Muhammad, the sub-narrator, on mentioning this used to say: The Prophet then said, "No doubt! Haven't I delivered (Allah's) Message (to you)? Haven't I delivered Allah's message (to you)?"

Volume 7, Book 68, Number 459:

Narrated Nafi':

'Abdullah (bin 'Umar) used to slaughter his sacrifice at the slaughtering place (i.e the slaughtering place of the Prophet) . Ibn 'Umar said, "Allah's Apostle used to slaughter (camels and sheep, etc..) as sacrifices at the Musalla."

Volume 7, Book 68, Number 460:

Narrated Anas bin Malik:

The Prophet used to offer two rams as sacrifices, and I also used to offer two rams.

Volume 7, Book 68, Number 461:

Narrated Anas:

Allah's Apostle came towards two horned rams having black and white colors and slaughtered them with his own hands.

Volume 7, Book 68, Number 462:

Narrated 'Uqba bin 'Amir:

that the Prophet gave him some sheep to distribute among his companions to slaughter as sacrifices ('Id--al--Adha). A kid was left and he told the Prophet of

that whereupon he said to him, "Slaughter it as a sacrifice (on your behalf)."

Volume 7, Book 68, Number 463:

Narrated Al-Bara' bin 'Azib:

An uncle of mine called Abu Burda, slaughtered his sacrifice before the 'Id prayer.

So Allah's Apostle said to him, "Your (slaughtered) sheep was just mutton (not a

sacrifice)." Abu Burda said, "O Allah's Apostle! I have got a domestic kid."

The

Prophet said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody

other than you" The Prophet added, "Whoever slaughtered his sacrifice before the

(Id) prayer, he only slaughtered for himself, and whoever slaughtered it after the

prayer, he offered his sacrifice properly and followed the tradition of the Muslims."

Volume 7, Book 68, Number 464:

Narrated Al-Bara':

Abu Burda slaughtered (the sacrifice) before the (Id) prayer whereupon the Prophet said to him, "Slaughter another sacrifice instead of that." Abu Burda said,

"I have nothing except a Jadha'a." (Shu'ba said: Perhaps Abu Burda also said that

Jadha'a was better than an old sheep in his opinion.) The Prophet said, "(Never mind), slaughter it to make up for the other one, but it will not be sufficient for

anyone else after you."

Volume 7, Book 68, Number 465:

Narrated Anas:

The Prophet slaughtered two rams, black and white in color (as sacrifices), and I

saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands.

Volume 7, Book 68, Number 466:

Narrated 'Aisha:

Allah's Apostle entered upon me at Sarif while I was weeping (because I was afraid that I would not be able to perform the ,Hajj). He said, "What is wrong with

you? Have you got your period?" I replied, "Yes." He said, "This is a matter Allah

has decreed for all the daughters of Adam, so perform the ceremonies of the Hajj as the pilgrims do, but do not perform the Tawaf around the Ka'ba." Allah's Apostle slaughtered some cows as sacrifices on behalf of his wives.

Volume 7, Book 68, Number 467:

Narrated Al-Bara':

I heard the Prophet delivering a sermon, and he said (on the Day of 'Id-Allah. a),
"The first thing we will do on this day of ours is that we will offer the 'Id prayer, then we will return and slaughter our sacrifices; and whoever does so, then indeed he has followed our tradition, and whoever slaughtered his sacrifice (before the prayer), what he offered was just meat that he presented to his family, and that was not a sacrifice." Abu Burda got up and said, "O Allah's Apostle! I slaughtered the sacrifice before the prayer and I have got a Jadha'a which is better than an old sheep." The Prophet said, "Slaughter it to make up for that, but it will not be sufficient for anybody else after you."

Volume 7, Book 68, Number 468:

Narrated Anas:

The Prophet said, "Whoever slaughtered the sacrifice before the 'Id prayer, should repeat it (slaughter another one)." A man said "This is the day on which meat is desired." Then he mentioned the need of his neighbors (for meat) and the Prophet seemed to accept his excuse. The man said, "I have a Jadha'a which is to me better than two sheep." The Prophet allowed him (to slaughter it as a sacrifice). But I do not know whether this permission was general for all Muslims or not. The Prophet then went towards two rams and slaughtered them, and the people went towards their sheep and slaughtered them.

Volume 7, Book 68, Number 469:

Narrated Jundab bin Sufyan Al-Bajali:

I witnessed the Prophet on the Day of Nahr. He said, "Whoever slaughtered the sacrifice before offering the 'Id prayer, should slaughter another sacrifice in

its
place; and whoever has not slaughtered their sacrifice yet, should slaughter
now."

Volume 7, Book 68, Number 470:

Narrated Al-Bara':

One day Allah's Apostle offered the 'Id prayer and said, "Whoever offers our
prayer and faces our Qibla should not slaughter the sacrifice till he finishes
the 'Id

prayer." Abu Burda bin Niyar got up and said, "O Allah's Apostle! I have
already

done it. The Prophet said, "That is something you have done before its due
time."

Abu Burda said, "I have a Jadha'a which is better than two old sheep; shall I
slaughter it?" The Prophet said, "Yes, but it will not be sufficient for anyone
after
you."

Volume 7, Book 68, Number 471:

Narrated Anas:

The Prophet used to offer as sacrifices, two horned rams, black and white in
color,
and used to put his foot on their sides and slaughter them with his own hands.

Volume 7, Book 68, Number 472:

Narrated Anas:

The Prophet offered as sacrifices, two horned rams, black and white in color.
He

slaughtered them with his own hands and mentioned Allah's Name over them and
said Takbir and put his foot on their sides.

Volume 7, Book 68, Number 473:

Narrated Masruq:

that he came to 'Aisha and said to her, "O Mother of the Believers! There is a
man

who sends a Hadi to Ka'ba and stays in his city and requests that his Hadi
camel

be garlanded while he remains in a state of Ihram from that day till the people
finish

their Ihram (after completing all the ceremonies of Hajj)" (What do you say
about

it?) Masruq added, I heard the clapping of her hands behind the curtain. She
said,

"I used to twist the garlands for the Hadi of Allah's Apostle and he used to
send his

Hadi to Ka'ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj)."

Volume 7, Book 68, Number 474:

Narrated Jabir bin 'Abdullah:

During the lifetime of the Prophet we used to take with us the meat of the sacrifices (of Id al Adha) to Medina. (The narrator often said. The meat of the Hadi).

Volume 7, Book 68, Number 475:

Narrated Abu Sa'id Al-Khudri:

that once he was not present (at the time of 'Id-al-Adha) and when he came. some

meat was presented to him. and the people said (to him), 'This is the meat of our sacrifices" He said. "Take it away; I shall not taste it. (In his narration)

Abu Sa'id

added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to

him He said. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

Volume 7, Book 68, Number 476:

Narrated Salama bin Al-Aqua':

The Prophet said, "Whoever has slaughtered a sacrifice should not keep anything of Its meat after three days." When it was the next year the people said, "O Allah's

Apostle! Shall we do as we did last year?" He said, ' Eat of it and feed of it to

others and store of it for in that year the people were having a hard time and I

wanted you to help (the needy)."

Volume 7, Book 68, Number 477:

Narrated 'Aisha:

We used to salt some of the meat of sacrifice and present it to the Prophet at Medina. Once he said, "Do not eat (of that meat) for more than three days."

That

was not a final order, but (that year) he wanted us to feed of it to others,

Allah

knows better.

Volume 7, Book 68, Number 478:

Narrated Abu 'Ubaid:

the freed slave of Ibn Azhar that he witnessed the Day of 'Id-al-Adha with 'Umar bin Al-Khattab. 'Umar offered the 'Id prayer before the sermon and then delivered the sermon before the people, saying, "O people! Allah's Apostle has forbidden you to fast (on the first day of) each of these two 'Ida, for one of them is the Day of breaking your fast, and the other is the one, on which you eat the meat of your sacrifices."

Volume 7, Book 68, Number 479:

Narrated Abu 'Ubaid:

(in continuation of 478). Then I witnessed the 'Id with 'Uthman bin 'Affan, and that was on a Friday. He offered the prayer before the sermon, saying, "O people! Today you have two 'Its (festivals) together, so whoever of those who live at Al-'Awali (suburbs) would like to wait for the Jumua prayer, he may wait, and whoever would like to return (home) Is granted my permission to do so." Then I witnessed (the 'Its) with 'Ali bin Abi Talib, and he too offered the 'Id prayer before the sermon and then delivered the sermon before the people and said, "Allah's Apostle has forbidden you to eat the meat of your sacrifices for more than three days."

Volume 7, Book 68, Number 480:

Narrated Salim:

'Abdullah bin 'Umar said, "Allah's Apostle said, "Eat of the meat of sacrifices (of 'Id al Adha) for three days." When 'Abdullah departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of Hadi (which is regarded as unlawful after the three days of the 'Id).

Translation of Sahih Bukhari, Book 69:

Drinks

Volume 7, Book 69, Number 481:

Narrated Ibn 'Umar:

Allah's Apostle said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter."

Volume 7, Book 69, Number 482:

Narrated Abu Huraira:

On the night Allah's Apostle was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

Volume 7, Book 69, Number 483:

Narrated Anas:

I heard from Allah's Apostle a narration which none other than I will narrate to you. The Prophet, said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them."

Volume 7, Book 69, Number 484:

Narrated Abu Huraira:

The Prophet said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." Ibn Shihab said: 'Abdul Malik bin Abi Bakr bin 'Abdur-Rahman bin Al- Harith bin Hisham told me that Abu Bakr used to narrate that narration to him on the authority of Abu Huraira. He used to add that Abu Bakr used to mention, besides the above cases, "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking)"

Volume 7, Book 69, Number 485:

Narrated Ibn 'Umar:

"Alcoholic drinks were prohibited (by Allah) when there was nothing of it (special kind of wine) in Medina.

Volume 7, Book 69, Number 486:

Narrated Anas:

"Alcoholic drinks were prohibited at the time we could rarely find wine made from grapes in Medina, for most of our liquors were made from unripe and ripe dates.

Volume 7, Book 69, Number 487:

Narrated Ibn 'Umar:

'Umar stood up on the pulpit and said, "Now then, prohibition of alcoholic drinks have been revealed, and these drinks are prepared from five things, i.e.. grapes, dates, honey, wheat or barley And an alcoholic drink is that, that disturbs the mind.

Volume 7, Book 69, Number 488:

Narrated Anas bin Malik:

I was serving Abu 'Ubaida, Abu Talha and Ubai bin Ka'b with a drink prepared from ripe and unripe dates. Then somebody came to them and said, "Alcoholic drinks have been prohibited." (On hearing that) Abu Talha said, "Get up. O Anas, and pour (throw) it out! So I poured (threw) it out.

Volume 7, Book 69, Number 489:

Narrated Anas:

While I was waiting on my uncles and serving them with (wine prepared from) dates----and I was the youngest of them----it was said, "Alcoholic drinks have been prohibited." So they said (to me), "Throw it away." So I threw it away.

Volume 7, Book 69, Number 490:

Narrated Anas bin Malik:

Alcoholic drinks were prohibited. At that time these drinks used to be prepared from unripe and ripe dates.

Volume 7, Book 69, Number 491:

Narrated 'Aisha:

Allah's Apostle was asked about Al-Bit. He said, "All drinks that intoxicate are unlawful (to drink.)

Volume 7, Book 69, Number 492a:

Narrated 'Aisha:

Allah's Apostle was asked about Al-Bit a liquor prepared from honey which the Yemenites used to drink. Allah's Apostle said, "All drinks that intoxicate are

unlawful (to drink)."

Volume 7, Book 69, Number 492b:

Anas bin Malik said:

Allah's Apostle said, "Do not make drinks in Ad-Dubba' nor in Al-Muzaffat. Abu Huraira used to add to them Al-Hantam and An-Naqir.

Volume 7, Book 69, Number 493:

Narrated Ibn 'Umar:

'Umar delivered a sermon on the pulpit of Allah's Apostle, saying, "Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind." 'Umar added, "I wish Allah's Apostle had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of Al-Kalala (the deceased person among whose heirs there is no father or son), and various types of Riba(1) (usury) ."

Volume 7, Book 69, Number 494s:

Narrated 'Umar:

"Alcoholic drinks are prepared from five things, i.e., raisins, dates, wheat, barley and honey."

Volume 7, Book 69, Number 494v:

Narrated Abu 'Amir or Abu Malik Al-Ash'ari:

that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

Volume 7, Book 69, Number 495:

Narrated Sahl:

Abu Usaid As-Sa'idi came and invited Allah's Apostle on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allah's Apostle ? She had soaked some dates in water in a Tur overnight.

Volume 7, Book 69, Number 496:

Narrated Jabir:

Allah's Apostle forbade the use of (certain) containers, but the Ansar said, "We cannot dispense with them." The Prophet then said, "If so, then use them."

Volume 7, Book 69, Number 497:

Narrated 'Abdullah bin 'Amr:

When the Prophet forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet . "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

Volume 7, Book 69, Number 498:

Narrated 'Ali:

the Prophet forbade the use of Ad-Dubba' and Al Muzaffat.

Volume 7, Book 69, Number 499:

Narrated Al-A'mash:

(As above, 494).

Volume 7, Book 69, Number 500:

Narrated Ibrahim:

I asked Al-Aswad, "Did you ask 'Aisha, Mother of the Believers, about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes,

I said to her, 'O Mother of the Believers! What containers did the Prophet forbid

to use for preparing (non-alcoholic) drinks?" She said, "The Prophet forbade us,

(his family), to prepare (nonalcoholic) drinks in Ad-Dubba and Al-Muzaffat.' I asked, 'Didn't you mention Al Jar and Al Hantam?' She said, 'I tell what I have heard; shall I tell you what I have not heard?' "

Volume 7, Book 69, Number 501:

Narrated Ash-Shaibani:

I heard 'Abdullah bin Abi Aufa saying, "The Prophet forbade the use of green jars." I said, "Shall we drink out of white jars?" He said, "No."

Volume 7, Book 69, Number 502:

Narrated Sahl bin Sad

Abu Usaid As Sa'idi invited the Prophet to his wedding banquet. At that time his wife was serving them and she was the bride. She said, "Do you know what (kind of syrup) I soaked (made) for Allah's Apostle? I soaked some dates in water in a Tur (bowl) overnight. "

Volume 7, Book 69, Number 503:

Narrated Abu Al-Juwairiyya:

I asked Ibn 'Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before it was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said, 'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).

Volume 7, Book 69, Number 504:

Narrated 'Aisha:

The Prophet used to like sweet edible things and honey.

Volume 7, Book 69, Number 505:

Narrated Anas:

While I was serving Abu Talha, Abu Dujana and Abu Suhail bin Al-Baida' with a drink made from a mixture of unripe and ripe dates, alcoholic drinks, were made unlawful, whereupon I threw it away, and I was their butler and the youngest of them, and we used to consider that drink as an alcoholic drink in those days

Volume 7, Book 69, Number 506:

Narrated Jabir:

The Prophet forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates.

Volume 7, Book 69, Number 507:

Narrated Abu Qatada:

The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh)

Volume 7, Book 69, Number 508:

Narrated Abu Huraira:

Allah's Apostle was presented a bowl of milk and a bowl of wine on the night he was taken on a journey (Al-Mi'raj).

Volume 7, Book 69, Number 509:

Narrated Um Al-Fadl:

The people doubted whether Allah's Apostle was fasting on the Day of 'Arafat or not. So I sent a cup containing milk to him and he drank it.

Volume 7, Book 69, Number 510:

Narrated Jabir bin 'Abdullah:

Abu Humaid brought a cup of mix from a place called Al-Naqi. Allah's Apostle said to him, "Will you not cover it, even by placing a stick across its"

Volume 7, Book 69, Number 511:

Narrated Jabir:

Abu Humaid, an Ansari man, came from AnNaqi carrying a cup of milk to the Prophet. The Prophet said, "Will you not cover it even by placing a stick across it?"

Volume 7, Book 69, Number 512:

Narrated Al-Bara:

The Prophet came from Mecca with Abu Bakr. Abu Bakr said "We passed by a shepherd and at that time Allah's Apostle was thirsty. I milked a little milk in a bowl and Allah's Apostle drank till I was pleased. Suraqa bin Ju'shum came to us riding a horse (chasing us). The Prophet invoked evil upon him, whereupon Suraqa requested him not to invoke evil upon him, in which case he would go back. The Prophet agreed.

Volume 7, Book 69, Number 513:

Narrated Abu Huraira:

Allah's Apostle said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."

Volume 7, Book 69, Number 514:

Narrated Ibn 'Abbas: Allah's Apostle drank milk and then rinsed his mouth and

said, "It contains fat. The Prophet added: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

Volume 7, Book 69, Number 515:

Narrated Anas bin Malik:

Abu Talha had the largest number of datepalms from amongst the Ansars of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Apostle used to enter it and drink of its good fresh water. When the Holy Verse:-- 'By no means shall you attain righteousness unless you spend (in charity) of that which you love.' (3.92) was revealed, Abu Talha got up and said, "O Allah's Apostle! Allah says: By no means shall you attain righteousness unless you spend of that which you love,' and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Apostle, where-ever Allah instructs you. ' Allah s Apostle said, "Good! That is a perishable (or profitable) wealth" ('Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Apostle!" Abu Talha distributed that garden among his kith and kin and cousins.

Volume 7, Book 69, Number 516:

Narrated Anas bin Malik:

I saw Allah's Apostle drinking milk. He came to my house and I milked a sheep and then mixed the milk with water from the well for Allah's Apostle. He took the bowl and drank while on his left there was sitting Abu Bakr, and on his right there was a bedouin. He then gave the remaining milk to the bedouin and said, "The right! The right (first)."

Volume 7, Book 69, Number 517:

Narrated Jabir bin 'Abdullah:

Allah's Apostle and one of his companions entered upon an Ansari man and the Prophet said to him, "If you have water kept overnight in a water skin, (give us), otherwise we will drink water by putting our mouth in it." The man was watering his garden then. He said, "O Allah's Apostle! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allah's Apostle drank, and then the man who had come along with him, drank.

Volume 7, Book 69, Number 518:

Narrated 'Aisha:

The Prophet used to like sweet edible things (syrup, etc.) and honey.

Volume 7, Book 69, Number 519:

Narrated An-Nazzal:

All came to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet doing (drinking water) as you have seen me doing now."

Volume 7, Book 69, Number 520:

Narrated An-Nazzal bin Sabra:

'Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Mosque) of Kufa in order to deal with the affairs of the people till the 'Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing. and said, "Some people dislike to drink water while standing thought the Prophet did as I have just done."

Volume 7, Book 69, Number 521:

Narrated Ibn 'Abbas:

The Prophet drank Zam-Zam (water) while standing.

Volume 7, Book 69, Number 522:

Narrated Um Al-Fadl:

(daughter of Al-Harith) that she sent a bowl of milk to the Prophet while he was

standing (at 'Arafat) in the afternoon of the Day of 'Arafat. He took it in his hands and drank it. Narrated Abu Nadr: The Prophet was on the back of his camel.

Volume 7, Book 69, Number 523:

Narrated Anas bin Malik:

Milk mixed with water was brought to Allah's Apostle while a bedouin was on his right and Abu Bakr was on his left. He drank (of it) and then gave (it) to the bedouin and said, "The right" "The right (first)."

Volume 7, Book 69, Number 524:

Narrated Sahl bin Sad:

Allah's Apostle was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "May I give these (elderly) people first?" The boy said, "By Allah, O Allah's Apostle! I will not give up my share from you to somebody else." On that Allah's Apostle placed the cup in the hand of that boy.

Volume 7, Book 69, Number 525:

Narrated Jabir bin 'Abdullah:

The Prophet and one of his companions entered upon an Ansari man. The Prophet and his companion greeted (the man) and he replied, "O Allah's Apostle! Let my father and mother be sacrificed for you! It is hot," while he was watering his garden. The Prophet asked him, "If you have water kept overnight in a water skin, (give us), or else we will drink by putting our mouths in the basin." The man was watering the garden The man said, "O Allah's Apostle! I have water kept overnight in a water-skin. He went to the shade and poured some water into a bowl and milked some milk from a domestic goat in it. The Prophet drank and then gave the bowl to the man who had come along with him to drink.

Volume 7, Book 69, Number 526:

Narrated Anas:

I was waiting on my uncles, serving them with an alcoholic drink prepared from dates, and I was the youngest of them. (Suddenly) it was said that alcoholic drinks had been prohibited. So they said (to me), "Throw it away." And I threw it away The sub-narrator said: I asked Anas what their drink was (made from), He replied, "(From) ripe dates and unripe dates."

Volume 7, Book 69, Number 527:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps. "

Volume 7, Book 69, Number 528:

Narrated Jabir:

Allah's Apostle said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container."

Volume 7, Book 69, Number 529:

Narrated Abu Said Al-Khudri:

Allah's Apostle forbade the bending of the mouths of water skins for the sake of drinking from them

Volume 7, Book 69, Number 530:

Narrated Abu Said Al-Khudri:

I heard Allah's Apostle forbidding the drinking of water by bending the mouths of water skins, i.e., drinking from the mouths directly.

Volume 7, Book 69, Number 531:

Narrated Abu Huraira:

Allah's Apostle forbade drinking directly from the mouth of a water skin or other leather containers. and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.

Volume 7, Book 69, Number 532:

Narrated Abu Huraira:

The Prophet forbade the drinking of water directly from the mouth of a water skin .

Volume 7, Book 69, Number 533:

Narrated Ibn Abbas:

The Prophet forbade the drinking of water direct from the mouth of a water-skin.

Volume 7, Book 69, Number 534:

Narrated Abu Qatada:

Allah's Apostle said, "When you drink (water), do not breath in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand."

Volume 7, Book 69, Number 535:

Narrated Thumama bin Abdullah:

Anas used to breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet; used to take three breaths while drinking.

Volume 7, Book 69, Number 536:

Narrated Ibn Abi Laila:

While Hudhaita was at Mada'in, he asked for water. The chief of the village brought him a silver vessel. Hudhaifa threw it away and said, "I have thrown it away because I told him not to use it, but he has not stopped using it. The Prophet forbade us to wear clothes of silk or Dibaj, and to drink in gold or silver utensils, and said, 'These things are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.' "

Volume 7, Book 69, Number 537:

Narrated Hudhaifa:

The Prophet said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter."

Volume 7, Book 69, Number 538:

Narrated Um Salama:

(the wife of the Prophet) Allah's Apostle said, "He who drinks in silver utensils is only filling his abdomen with Hell Fire."

Volume 7, Book 69, Number 539:

Narrated Al-Bara' bin 'Azib:

Allah's Apostle ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).

Volume 7, Book 69, Number 540:

Narrated Um Al-Fadl:

that the people were in doubt whether the Prophet was fasting on the Day of 'Arafat or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.

Volume 7, Book 69, Number 541:

Narrated Sahl bin Sad:

An Arab lady was mentioned to the Prophet so he asked Abu Usaid As-Sa'idi to send for her, and he sent for her and she came and stayed in the castle of Bani Sa'ida. The Prophet came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet spoke to her, she said, "I seek refuge with Allah from you." He said, "I grant you refuge from me." They said to her, "Do you know who this is?" She said, "No." They said, "This is Allah's Apostle who has come to command your hand in marriage." She said, "I am very unlucky to lose this chance." Then the Prophet and his companions went towards the shed of Bani Sa'ida and sat there. Then he said, "Give us water, O Sahl!" So I took out this drinking bowl and gave them water in it. The sub-narrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on Umar bin 'Abdul 'Aziz requested Sahl to give it to him as a present, and he gave it to him as a present.

Volume 7, Book 69, Number 542:

Narrated 'Asim al-Ahwal:

I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide

and made of Nadar wood, Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period)." Ibn Sirin said: Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talha said to him, "Do not change a thing that Allah's Apostle has made." So Anas left it as it was.

Volume 7, Book 69, Number 543:

Narrated Jabir bin 'Abdullah:

I was with the Prophet and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

Translation of Sahih Bukhari, Book 70:

Patients

Volume 7, Book 70, Number 544:

Narrated 'Aisha:

(the wife of the Prophet) Allah's Apostle said, "No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."

Volume 7, Book 70, Number 545:

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

The Prophet said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

Volume 7, Book 70, Number 546:

Narrated Kab:

The Prophet said, "The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly.

Volume 7, Book 70, Number 547:

Narrated Abu Huraira:

Allah's Apostle said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." (See Hadith No. 558, Vol. 9.)

Volume 7, Book 70, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "If Allah wants to do good to somebody, He afflicts him with trials."

Volume 7, Book 70, Number 549:

Narrated Aisha:

I never saw anybody suffering so much from sickness as Allah's Apostle

Volume 7, Book 70, Number 550:

Narrated 'Abdullah:

I visited the Prophet during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

Volume 7, Book 70, Number 551:

Narrated 'Abdullah:

I visited Allah's Apostle while he was suffering from a high fever. I said, "O Allah's Apostle! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves."

Volume 7, Book 70, Number 552:

Narrated Abu Muisa Al-Ash'ari:

The Prophet said, "Feed the hungry, visit the sick, and set free the captives."

Volume 7, Book 70, Number 553:

Narrated Al-Bara bin Azib:

Allah's Apostle ordered us to do seven things and forbade us to do seven other things. He forbade us to wear gold rings, silk, Dibaj, Istabriq, Qissy, and Maithara; and ordered us to accompany funeral processions, visit the sick and greet everybody. (See Hadith No. 104)

Volume 7, Book 70, Number 554:

Narrated Jabir bin 'Abdullah:

Once I fell ill. The Prophet and Abu Bakr came walking to pay me a visit and found me unconscious. The Prophet performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet. I said, "O Allah's Apostle! What shall I do with my property? How shall I dispose of (distribute) my property?" He did not reply till the Verse of inheritance was revealed.

Volume 7, Book 70, Number 555:

Narrated 'Ata bin Abi Rabah:

Ibn 'Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."

Volume 7, Book 70, Number 556:

Narrated 'Ata:

That he had seen Um Zafar, the tall black lady, at (holding) the curtain of the Ka'ba.

Volume 7, Book 70, Number 557:

Narrated Anas bin Malik:

I heard Allah's Apostle saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'"

Volume 7, Book 70, Number 558:

Narrated 'Aisha:

When Allah's Apostle emigrated to Medina, Abu Bakr and Bilal got a fever. I entered upon them and asked, "O my father! How are you? O Bilal! How are you?" Whenever fever attacked Abu Bakr, he would recite the following poetic verses: 'Everybody is staying alive among his people, yet death is nearer to him than his shoe laces.' And whenever the fever deserted Bilal, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I would drink of the water of Majinna and would that Shama and Tafil (two mountains at Mecca) would appear to me.' Then I came and informed Allah's Apostle about that, whereupon he said, "O Allah! Make us love Medina as much or more than we love Mecca. O Allah! Make it healthy and bless its Mudd and Sa for us, and take away its fever and put it in Al'Juhfa."

Volume 7, Book 70, Number 559:

Narrated Abu 'Uthman:

Usama bin Zaid said that while he, Sad and Ubai bin Ka'b were with the Prophet a daughter of the Prophet sent a message to him, saying, 'My daughter is dying; please come to us.' The Prophet sent her his greetings and added "It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So the Prophet got up, and so did we (and went there). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet. Sad said to him, "What is this, O Allah's Apostle?" He said, "This Is Mercy which Allah has embedded in the

hearts of whomever He wished of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves. (See Hadith No. 373 Vol. 2)

Volume 7, Book 70, Number 560:

Narrated Ibn Abbas:

The Prophet went to visit a sick bedouin. Whenever the Prophet went to a patient, he used to say to him, "Don't worry, if Allah will, it will be expiation (for your sins):" The bedouin said, "You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will." The Prophet said, "Then, yes, it is so."

Volume 7, Book 70, Number 561:

Narrated Anas:

A Jewish boy used to serve the Prophet and became ill. The Prophet went to pay him a visit and said to him, "Embrace Islam," and he did embrace Islam. Al-Musaiyab said: When Abu Talib was on his deathbed, the Prophet visited him.

Volume 7, Book 70, Number 562:

Narrated 'Aisha:

During the ailment of the Prophet some people came to visits him. He led them in prayer while sitting. but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow. and when he raises his head, you should raise yours, and if he prays sitting. you should pray sitting." Abu Abdullah said Al-Humaidi said, (The order of) "This narration has been abrogated by the last action of the Prophet as he led the prayer sitting, while the people prayed standing behind him'

Volume 7, Book 70, Number 563:

Narrated Sad:

I became seriously ill at Mecca and the Prophet came to visit me. I said, "O Allah's Apostle! I shall leave behind me a good fortune, but my heir is my only daughter; shall I bequeath two third of my property to be spent in charity and leave one third

(for my heir)?" He said, "No." I said, "Shall I bequeath half and leave half?" He said, "No." I said, "Shall I bequeath one third and leave two thirds?" He said, "One third is alright, though even one third is too much." Then he placed his hand on his forehead and passed it over my face and abdomen and said, "O Allah! Cure Sad and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since.

Volume 7, Book 70, Number 564:

Narrated 'Abdullah bin Mas'ud:

I visited Allah's Apostle while he was suffering from a high fever. I touched him with my hand and said, "O Allah's Apostle! You have a high fever." Allah's Apostle said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allah's Apostle said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves."

Volume 7, Book 70, Number 565:

Narrated 'Abdullah:

I visited the Prophet during his illness and touched him while he was having a fever. I said to him, "You have a high fever; is it because you will get a double reward?" He said, "Yes. No Muslim is afflicted with any harm, but that his sins will be annulled as the leave of a tree fall down."

Volume 7, Book 70, Number 566:

Narrated Ibn 'Abbas:

Allah's Apostle entered upon sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet said, "Then yes, it is so."

Volume 7, Book 70, Number 567:

Narrated Usama bin Zaid:

The Prophet rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sad bin 'Ubada, and that had been before the battle of Badr. The Prophet proceeded till he passed by a gathering in which 'Abdullah bin Ubai bin Salul was present, and that had been before 'Abdullah embraced Islam. The gathering comprised of Muslims, polytheists, i.e., isolators and Jews. 'Abdullah bin Rawaha was also present in that gathering. When dust raised by the donkey covered the gathering, 'Abdullah bin Ubai covered his nose with his upper garment and said, "Do not trouble us with dust." The Prophet greeted them, stopped and dismounted. Then he invited them to Allah (i.e., to embrace Islam) and recited to them some verses of the Holy Qur'an. On that, 'Abdullah bin Ubai said, "O man ! There is nothing better than what you say if it is true. Do not trouble us with it in our gathering, but return to your house, and if somebody comes to you, teach him there." On that 'Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring your teachings to our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight. The Prophet kept on quietening them till they became calm. Thereupon the Prophet mounted his animal and proceeded till he entered upon Sad bin Ubada. He said to him "O Sad! Have you not heard what Abu Hubab (i.e., 'Abdullah bin Ubai) said?" Sad said, 'O Allah's Apostle! Excuse and forgive him, for Allah has given you what He has given you. The people of this town (Medina) decided unanimously to crown him and make him their chief by placing a turban on his head, but when that was prevented by the Truth which Allah had given you he ('Abdullah bin Ubai) was grieved out of jealousy, and that was the reason which caused him to behave in the way you have seen."

Volume 7, Book 70, Number 568:

Narrated Jabir:

The Prophet came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

Volume 7, Book 70, Number 569:

Narrated Ka'b bin 'Ujara:

The Prophet passed by me while I was kindling a fire under a (cooking) pot. He said, "Do the lice of your head trouble you?" I said, "Yes." So he called a

barber to
shave my head and ordered me to make expiation for that."

Volume 7, Book 70, Number 570:

Narrated Al-Qasim bin Muhammad:

'Aisha, (complaining of headache) said, "Oh, my head"! Allah's Apostle said, "I wish that had happened while I was still living, for then I would ask Allah's Forgiveness for you and invoke Allah for you." Aisha said, "Wa thuklayah! By Allah, I think you want me to die; and If this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet said, "Nay, I should say, 'Oh my head!' I felt like sending for Abu Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise'".

Volume 7, Book 70, Number 571:

Narrated Ibn Mas'ud:

I visited the Prophet while he was having a high fever. I touched him and said, "You have a very high fever" He said, "Yes, as much fever as two of you may have." I said, "you will have a double reward?" He said, "Yes No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allah will remove his sins as a tree sheds its leaves."

Volume 7, Book 70, Number 572:

Narrated Sad:

Allah's Apostle came to visit me during my ailment which had been aggravated during Hajjat-al-Wada'. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter May I give two thirds of my property in charity?"! He said, "No." I said, "Half of it?" He said, "No." I said "One third?" He said, "One third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allah's pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

Volume 7, Book 70, Number 573:

Narrated Ibn 'Abbas:

When Allah's Apostle was on his death-bed and in the house there were some people among whom was 'Umar bin Al-Khattab, the Prophet said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet is seriously ill and you have the Qur'an; so the Book of Allah is enough for

us." The people present in the house differed and quarrelled. Some said "Go near

so that the Prophet may write for you a statement after which you will not go astray," while the others said as Umar said. When they caused a hue and cry before the Prophet, Allah's Apostle said, "Go away!" Narrated 'Ubaidullah: Ibn 'Abbas used to say, "It was very unfortunate that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise."

Volume 7, Book 70, Number 574:

Narrated As-Sa'ib:

My aunt took me to Allah's Apostle and said, "O Allah's Apostle! My nephew is ill." The Prophet touched my head with his hand and invoked Allah to bless me. He

then performed ablution and I drank of the remaining water of his ablution and then

stood behind his back and saw "Khatam An-Nubuwwa" (The Seal of Prophethood) between his shoulders like a button of a tent.

Volume 7, Book 70, Number 575:

Narrated Anas bin Malik:

The Prophet said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me

alive as long as life is better for me, and let me die if death is better for me.' "

Volume 7, Book 70, Number 576:

Narrated Qais bin Abi Hazim:

We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet) left (this world) without having their rewards

reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings Had

the Prophet not forbidden us to wish for death, I would have wished for it.' We visited him for the second time while he was building a wall. He said, A Muslim is

rewarded (in the Hereafter) for whatever he spends except for something that he

spends on building."

Volume 7, Book 70, Number 577:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Apostle?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

Volume 7, Book 70, Number 578:

Narrated 'Aisha:

I heard the Prophet, who was resting against me, saying, "O Allah! Excuse me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an (4.69)

Volume 7, Book 70, Number 579:

Narrated 'Aisha:

Whenever Allah's Apostle paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

Volume 7, Book 70, Number 580:

Narrated Jabir bin Abdullah:

The Prophet came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him) " When I came to my senses I said, "O Allah's Apostle! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of inheritance was revealed.

Volume 7, Book 70, Number 581:

Narrated 'Aisha:

When Allah's Apostle emigrated to Medina, Abu Bakr and Bilal had a fever. I entered upon them and said, "O my father! How are you? O Bilal! How are you?" Whenever Abu Bakr got the fever he used to say, "Everybody is staying alive with

his people, yet death is nearer to him than his shoe laces." And when fever deserted Bilal, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by Idhkhir and Jalil (two kinds of good smelling grass). Would that one day I could drink of the water of Majinna, and would that Shama and Tafil (two mountains at Mecca) would appear to me!" I went to Allah's Apostle and informed him about that. He said, "O Allah! Make us love Medina as much or more than we love Mecca, and make it healthy, and bless its Sa and its Mudd, and take away its fever and put it in Al-Juhfa." (See Hadith No 558) .

Translation of Sahih Bukhari, Book 71:

Medicine

Volume 7, Book 71, Number 582:

Narrated Abu Huraira:

The Prophet said, "There is no disease that Allah has created, except that He also has created its treatment."

Volume 7, Book 71, Number 583:

Narrated Rubai bint Mu'adh bin Afra:

We used to go for Military expeditions along with Allah's Apostle and provide the people with water, serve them and bring the dead and the wounded back to Medina.

Volume 7, Book 71, Number 584:

Narrated Ibn 'Abbas:

(The Prophet said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

Volume 7, Book 71, Number 585:

Narrated Ibn 'Abbas:

The Prophet said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

Volume 7, Book 71, Number 586:

Narrated 'Aisha:

The Prophet used to like sweet edible things and honey.

Volume 7, Book 71, Number 587:

Narrated Jabir bin Abdullah:

I heard the Prophet saying, "If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire."

Volume 7, Book 71, Number 588:

Narrated Abu Said Al-Khudri:

A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

Volume 7, Book 71, Number 589:

Narrated Anas:

Some people were sick and they said, "O Allah's Apostle! Give us shelter and food. So when they became healthy they said, "The weather of Medina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet and drove away his camels. The Prophet sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died.

Volume 7, Book 71, Number 590:

Narrated Anas:

The climate of Medina did not suit some people, so the Prophet ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the

camels. When the news reached the Prophet he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

Volume 7, Book 71, Number 591:

Narrated Khalid bin Sad:

We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aisha has narrated to me that she heard the Prophet saying, 'This black cumin is healing for all diseases except As-Sam.' Aisha said, 'What is As-Sam?' He said, 'Death.'"

Volume 7, Book 71, Number 592:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "There is healing in black cumin for all diseases except death."

Volume 7, Book 71, Number 593:

Narrated 'Ursa:

Aisha used to recommend At-Talbina for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allah's Apostle saying, 'At-Talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.' "

Volume 7, Book 71, Number 594:

Narrated Hisham's father:

'Aisha used to recommend At-Talbina and used to say, "It is disliked (by the patient) although it is beneficial."

Volume 7, Book 71, Number 595:

Narrated Ibn 'Abbas:

The Prophet was cupped and he paid the wages to the one who had cupped him and then took Su'ut (Medicine sniffed by nose).

Volume 7, Book 71, Number 596:

Narrated Um Qais bint Mihsan:

I heard the Prophet saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." Once I went to Allah's Apostle with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine.

Volume 7, Book 71, Number 597:

Narrated Ibn 'Abbas:

The Prophet was cupped while he was fasting.

Volume 7, Book 71, Number 598:

Narrated Ibn 'Abbas:

The Prophet was cupped while he was in a state of Ihram.

Volume 7, Book 71, Number 599:

Narrated Anas:

that he was asked about the wages of the one who cups others. He said, 'Allah's Apostle was cupped by Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet s said, "The best medicines you may treat yourselves with are cupping and sea incense.' He added, "You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense."

Volume 7, Book 71, Number 600:

Narrated Jabir bin 'Abdullah:

that he paid Al-Muqanna a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allah's Apostle saying, "There is healing in cupping."

Volume 7, Book 71, Number 601:

Narrated 'Abdullah bin Buhaina:

Allah's Apostle was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn 'Abbas: Allah's Apostle was cupped on his head.

Volume 7, Book 71, Number 602:

Narrated Ibn 'Abbas:

The Prophet was cupped on his head for an ailment he was suffering from while he

was in a state of Ihram. at a water place called Lahl Jamal. Ibn 'Abbas further said:

Allah's Apostle was cupped on his head for unilateral headache while he was in a state of Ihram .

Volume 7, Book 71, Number 603:

Narrated Jabir bin 'Abdullah:

I heard the Prophet saying, "If there is any good in your medicines, then it is in a

gulp of honey, a cupping operation, or branding (cauterization), but I do not like to

be (cauterized) branded.

Volume 7, Book 71, Number 604:

Narrated Ka'b bin Ujrah:

The Prophet came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, "Do your lice hurt your?" I said, "Yes." He said, "Shave your head and fast for three

days or feed six poor persons or slaughter a sheep as a sacrifice:"

Volume 7, Book 71, Number 605:

Narrated Jabir:

The Prophet said, "If there is any healing in your medicines then it is a cupping

operation, or branding (cauterization), but I do not like to be (cauterized) branded."

Volume 7, Book 71, Number 606:

Narrated Ibn 'Abbas:

Allah's Apostle said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, Who are they Are they my followers?' It was said, 'No. It is Moses and his followers It

was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me,

'This is your nation out of whom seventy thousand shall enter Paradise without

reckoning.' "Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (Cauterized). but they put their trust (only) in their Lord " On that 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Apostle?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, 'Ukasha has anticipated you."

Volume 7, Book 71, Number 607:

Narrated Um Salama:

The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved by a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period Idda) for four months and ten days.'

Volume 7, Book 71, Number 608:

Narrated Abu Huraira:

Allah's Apostle said, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion "

Volume 7, Book 71, Number 609:

Narrated Said bin Zaid:

I heard the Prophet saying, "Truffles are like Manna (i.e. they grow naturally without man's care) and their water heals eye diseases."

Volume 7, Book 71, Number 610:

Narrated Ibn 'Abbas and 'Aisha:

Abu Bakr kissed (the forehead of) the Prophet when he was dead. 'Aisha added: We put medicine in one side of his mouth but he started waving us not to insert

the
medicine into his mouth. We said, "He dislikes the medicine as a patient
usually
does." But when he came to his senses he said, "Did I not forbid you to put
medicine (by force) in the side of my mouth?" We said, "We thought it was just
because a patient usually dislikes medicine." He said, "None of those who are
in
the house but will be forced to take medicine in the side of his mouth while I
am
watching, except Al-'Abbas, for he had not witnessed your deed."

Volume 7, Book 71, Number 611:

Narrated Um Qais:

I went to Allah's Apostle along with a son of mine whose palate and tonsils I
had
pressed with my finger as a treatment for a (throat and tonsil) disease. The
Prophet
said, "Why do you pain your children by pressing their throats! Use Ud Al-Hindi
(certain Indian incense) for it cures seven diseases, one of which is pleurisy.
It is
used as a snuff for treating throat and tonsil disease and it is inserted into
one side
of the mouth of one suffering from pleurisy."

Volume 7, Book 71, Number 612:

Narrated 'Aisha:

(the wife of the Prophet)

When the health of Allah's Apostle deteriorated and his condition became
serious,
he asked the permission of all his wives to allow him to be treated in my
house,
and they allowed him. He came out, supported by two men and his legs were
dragging on the ground between Abbas and another man. (The sub-narrator told
Ibn 'Abbas who said: Do you know who was the other man whom 'Aisha did not
mention? The sub-narrator said: No. Ibn Abbas said: It was 'Ali.) 'Aisha added:
When the Prophet entered my house and his disease became aggravated, he said,
"Pour on me seven water skins full of water (the tying ribbons of which had not
been untied) so that I may give some advice to the people." So we made him sit
in
a tub belonging to Hafsa, the wife of the Prophet and started pouring water on
him
from those water skins till he waved us to stop. Then he went out to the people
and led them in prayer and delivered a speech before them.

Volume 7, Book 71, Number 613:

Narrated Um Qais :

that she took to Allah's Apostle one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet said, "Why do you pain your children by getting the palate pressed like that? Use the Ud Al-Hindi (certain Indian incense) for it cures seven diseases one of which is pleurisy."

Volume 7, Book 71, Number 614:

Narrated Abu Said:

A man came to the prophet and said, 'My brother has got loose motions. The Prophet said, Let him drink honey.' The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet said, 'Allah has said the Truth, and the abdomen of your brother has told a lie.' (See Hadith No. 88)

Volume 7, Book 71, Number 615:

Narrated Abu Huraira:

Allah's Apostle said, 'There is no 'Adha (no disease is conveyed from the sick to the healthy without Allah's permission), nor Safar, nor Hama.' A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mangy." The Prophet said, "Then who conveyed the (mange) disease to the first one?"

Volume 7, Book 71, Number 616:

Narrated Um Oais:

that she took to Allah's Apostle one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet said, "Be afraid of Allah! Why do you pain your children by having their tonsils pressed like that? Use the Ud Al-Hindi (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

Volume 7, Book 71, Number 617:

Narrated Anas bin Malik:

Allah's Apostle allowed one of the Ansar families to treat persons who have taken poison and also who are suffering from ear ailment with Ruqya. Anas added: I got myself branded cauterized) for pleurisy, when Allah's Apostle was still alive. Abu

Talha, Anas bin An-Nadr and Zaid bin Thabit witnessed that, and it was Abu Talha who branded (cauterized) me.

Volume 7, Book 71, Number 618:

Narrated Sahl bin Saud As-Sa'idi:

When the helmet broke on the head of the Prophet and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

Volume 7, Book 71, Number 619:

Narrated Nazi':

Abdullah bin 'Umar said, "The Prophet said, 'Fever is from the heat of Hell, so put it out (cool it) with water.' " Nafi' added: 'Abdullah used to say, "O Allah! Relieve us from the punishment," (when he suffered from fever).

Volume 7, Book 71, Number 620:

Narrated Fatima bint Al-Mundhir:

Whenever a lady suffering from fever was brought to Asma' bint Abu Bakr, she used to invoke Allah for her and then sprinkle some water on her body, at the chest and say, "Allah's Apostle used to order us to abate fever with water."

Volume 7, Book 71, Number 621:

Narrated 'Aisha:

The Prophet said, "Fever is from the heat of Hell, so abate fever with water."

Volume 7, Book 71, Number 622:

Narrated Rafi bin Khadij:

I heard Allah's Apostle saying, "Fever is from the heat of Hell, so abate fever with water."

Volume 7, Book 71, Number 623:

Narrated Anas bin Malik:

Some people from the tribes of 'Ukl and 'Uraina came to Allah's Apostle and embraced Islam and said, "O Allah's Apostle! We are owners of livestock and have never been farmers," and they found the climate of Medina unsuitable for them. So Allah's Apostle ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So

they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet he sent in their pursuit (and they were caught and brought). The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state.

Volume 7, Book 71, Number 624:

Narrated Saud:

The Prophet said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

Volume 7, Book 71, Number 625:

Narrated 'Abdullah bin 'Abbas:

'Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you other people and the companions of Allah's Apostle so do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to 'Umar), "Are you running away from what Allah had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had

ordained

that?" At that time 'Abdur-Rahman bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's

Apostle saying, 'If you hear about it (an outbreak of plague) in a land, do not go to

it; but if plague breaks out in a country where you are staying, do not run away

from it.' " 'Umar thanked Allah and returned to Medina.

Volume 7, Book 71, Number 626:

Narrated 'Abdullah bin 'Amir

'Umar went to Sham and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Sham. 'Abdur-Rahman bin 'Auf told him that Allah's

Apostle said, "If you hear that it (plague) has broken out in a land, do not go to it;

but if it breaks out in a land where you are present, do not go out escaping from it."

Volume 7, Book 71, Number 627:

Narrated Abu Huraira:

Allah's Apostle said, "Neither Messiah (Ad-Dajjal) nor plague will enter Medina."

Volume 7, Book 71, Number 628:

Narrated Anas bin Malik:

Allah's Apostle said, "(Death from) plague is martyrdom for every Muslim."

Volume 7, Book 71, Number 629:

Narrated Abu Huraira:

The Prophet said, "He (a Muslim) who dies of an abdominal disease is a a martyr,
and he who dies of plague is a martyr."

Volume 7, Book 71, Number 630:

Narrated 'Aisha:

(the wife of the Prophet) that she asked Allah's Apostle about plague, and Allah's

Apostle informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but

that Allah will grant him a reward similar to that of a martyr."

Volume 7, Book 71, Number 631:

Narrated 'Aisha:

During the Prophet's fatal illness, he used to recite the Mu'auwidhat (Surat An-Nas and Surat Al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his own hand for its blessings." (Ma'mar asked Az-Zuhri: How did the Prophet use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.)

Volume 7, Book 71, Number 632:

Narrated Abu Said Al-Khudri:

Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet), "Have you got any medicine with you or anybody who can treat with Ruqya?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep. One of them (the Prophet's companions) started reciting Surat-al-Fatiha and gathering his saliva and spitting it (at the snake-bite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet (whether it is lawful)." When they asked him, he smiled and said, "How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me."

Volume 7, Book 71, Number 633:

Narrated Ibn 'Abbas:

Some of the companions of the Prophet passed by some people staying at a place where there was water, and one of those people had been stung by a scorpion. A man from those staying near the water, came and said to the companions of the Prophet, "Is there anyone among you who can do Ruqya as near the water there is a person who has been stung by a scorpion." So one of the Prophet's companions went to him and recited Surat-al-Fatiha for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said,

"You have taken wages for reciting Allah's Book." When they arrived at Medina, they said, ' O Allah's Apostle! (This person) has taken wages for reciting Allah's Book" On that Allah's Apostle said, "You are most entitled to take wages for doing a Ruqya with Allah's Book."

Volume 7, Book 71, Number 634:

Narrated 'Aisha:

The Prophet ordered me or somebody else to do Ruqya (if there was danger) from an evil eye.

Volume 7, Book 71, Number 635:

Narrated Um Salama:

that the Prophet saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya."

Volume 7, Book 71, Number 636:

Narrated Abu Huraira:

The Prophet said, "The effect of an evil eye is a fact." And he prohibited tattooing

Volume 7, Book 71, Number 637:

Narrated Al-Aswad:

I asked 'Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet allowed the treatment of poisonous sting with Ruqya."

Volume 7, Book 71, Number 638:

Narrated 'Abdul 'Aziz:

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Apostle?" Thabit said, "Yes," Anas recited, "O Allah! The Lord of the people, the Remover of trouble! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

Volume 7, Book 71, Number 639:

Narrated 'Aisha:

The Prophet used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

Volume 7, Book 71, Number 640:

Narrated 'Aisha:

Allah's Apostle used to treat with a Ruqya saying, "O the Lord of the people! Remove the trouble The cure is in Your Hands, and there is none except You who can remove it (the disease) . "

Volume 7, Book 71, Number 641:

Narrated 'Aisha:

The Prophet used to say to the patient, "In the Name of Allah The earth of our land and the saliva of some of us cure our patient."

Volume 7, Book 71, Number 642:

Narrated 'Aisha:

Allah's Apostle used to read in his Ruqya, "In the Name of Allah" The earth of our land and the saliva of some of us cure our patient with the permission of our Lord." with a slight shower of saliva) while treating with a Ruqya.

Volume 7, Book 71, Number 643:

Narrated Abu Qatada:

I heard the Prophet saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him."

Volume 7, Book 71, Number 644:

Narrated 'Aisha:

Whenever Allah's Apostle went to bed, he used to recite Surat-al-Ikhlās, Surat-al-Falaq and Surat-an-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

Volume 7, Book 71, Number 645:

Narrated Abu Saïd:

A group of the companions of Allah's Apostle proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the

chief of
that tribe was bitten by a snake (or stung by a scorpion) and he was given all
sorts
of treatment, but all in vain. Some of them said, "Will you go to the group
(those
travelers) who have dismounted near you and see if one of them has something
useful?" They came to them and said, "O the group! Our leader has been bitten
by
a snake (or stung by a scorpion) and we have treated him with everything but
nothing benefited him Has anyone of you anything useful?" One of them replied,
"Yes, by Allah, I know how to treat with a Ruqya. But. by Allah, we wanted you
to receive us as your guests but you refused. I will not treat your patient
with a
Ruqya till you fix for us something as wages." Consequently they agreed to give
those travellers a flock of sheep. The man went with them (the people of the
tribe)
and started spitting (on the bite) and reciting Surat-al-Fatiha till the
patient was
healed and started walking as if he had not been sick. When the tribe people
paid
them their wages they had agreed upon, some of them (the Prophet's companions)
said, "Distribute (the sheep)." But the one who treated with the Ruqya said,
"Do
not do that till we go to Allah's Apostle and mention to him what has happened,
and see what he will order us." So they came to Allah's Apostle and mentioned
the
story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You
have done the right thing. Divide (what you have got) and assign for me a share
with you."

Volume 7, Book 71, Number 646:

Narrated 'Aisha:

The Prophet used to treat some of his wives by passing his right hand over the
place of ailment and used to say, "O Lord of the people! Remove the difficulty
and
bring about healing as You are the Healer. There is no healing but Your
Healing, a
healing that will leave no ailment."

Volume 7, Book 71, Number 647:

Narrated 'Aisha:

The Prophet, during his fatal ailment used to blow (on his hands and pass them)
over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq).
When his disease got aggravated, I used to recite them for him and blow (on his
hands) and let him pass his hands over his body because of its blessing.
(Ma'mar

asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face.)

Volume 7, Book 71, Number 648:

Narrated Ibn 'Abbas:

The Prophet once came out to us and said, "Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw

a great crowd covering the horizon and I wished that they were my followers, but it

was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look" I

looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way.' So I saw a big crowd covering

the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet did not tell who those 70,000 were. So the companions of the Prophet started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then

we believed in Allah and His Apostle . We think however, that these (70,000) are

our offspring." That talk reached the Prophet who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their

Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Apostle! Am I one of those (70,000)?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, " 'Ukasha has anticipated you."

Volume 7, Book 71, Number 649:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "There is neither 'Adha (no contagious disease is conveyed to

others without Allah's permission) nor Tiyara, but an evil omen may be in three a

woman, a house or an animal."

Volume 7, Book 71, Number 650:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "There is no Tiyara, and the best omen is the Fal."

They asked, "What is the Fal?" He said, "A good word that one of you hears (and

takes as a good omen)."

Volume 7, Book 71, Number 651:

Narrated Abu Huraira:

The Prophet said, "There is no Tiyara and the best omen is the Fal," Somebody said, "What is the Fal, O Allah's Apostle?" He said, "A good word that one of you hears (and takes as a good omen)."

Volume 7, Book 71, Number 652:

Narrated Anas:

The Prophet said, "No 'Adha (no contagious disease is conveyed to others without Allah's permission), nor Tiyara, but I like the good Fal, i.e., the good word."

Volume 7, Book 71, Number 653:

Narrated Abu Huraira:

The Prophet said, "There is no 'Adha, nor Tiyara, nor Hama, nor Safar."

Volume 7, Book 71, Number 654:

Narrated Abu Huraira :

Allah's Apostle gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet and he judged that the blood money for what was in her womb. was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Apostle! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet said, "This is one of the brothers of soothsayers."

Volume 7, Book 71, Number 655:

Narrated Abu Huraira:

Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Said bin Al-Musayyab said, "Allah's Apostle judged that in case of child killed in the womb of its mother,

the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Apostle said

'He is one of the brothers of the foretellers

Volume 7, Book 71, Number 656:

Narrated Abu Mas'ud:

The Prophet forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller

Volume 7, Book 71, Number 657:

Narrated 'Aisha:

Some people asked Allah's Apostle about the fore-tellers He said. ' They are nothing" They said, 'O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." Allah's Apostle said, "A Jinn snatches that true word and pours it Into the ear of his friend (the fore-teller) (as one puts something into a bottle) The foreteller then mixes with that word one hundred lies."

Volume 7, Book 71, Number 658:

Narrated 'Aisha:

A man called Labid bin al-A'sam from the tribe of Bani Zaraq worked magic on Allah's Apostle till Allah's Apostle started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long period, and then said, "O 'Aisha! Do you know that Allah has instructed me concerning the matter I have asked him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other replied, "He is under the effect of magic.' The first one asked, 'Who has worked the magic on him?' The other replied, "Labid bin Al-A'sam.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hairs stuck to it and the skin of pollen of a male date palm.' The first one asked, 'Where is that?' The other replied, '(That is) in the well of Dharwan;' " So Allah's Apostle along with some of his companions went there and came back saying, "O 'Aisha, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are

like
the heads of the devils." I asked. "O Allah's Apostle? Why did you not show it
(to
the people)?" He said, "Since Allah cured me, I disliked to let evil spread
among
the people." Then he ordered that the well be filled up with earth.

Volume 7, Book 71, Number 659:

Narrated Abu Huraira:

Allah's Apostle said, "Avoid the Mubiqat, i.e., shirk and witchcraft."

Volume 7, Book 71, Number 660:

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual
relations with his wives while he actually had not (Sufyan said: That is the
hardest
kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you
know that Allah has instructed me concerning the matter I asked Him about? Two
men came to me and one of them sat near my head and the other sat near my feet.
The one near my head asked the other. What is wrong with this man?' The latter
replied the is under the effect of magic The first one asked, Who has worked
magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq
who was an ally of the Jews and was a hypocrite.' The first one asked, What
material did he use?'" The other replied, 'A comb and the hair stuck to it.'
The first
one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male
date
palm tree kept under a stone in the well of Dharwan' " So the Prophet went to
that
well and took out those things and said "That was the well which was shown to
me
(in a dream) Its water looked like the infusion of Henna leaves and its
date-palm
trees looked like the heads of devils." The Prophet added, "Then that thing was
taken out' I said (to the Prophet) "Why do you not treat yourself with
Nashra?"
He said, "Allah has cured me; I dislike to let evil spread among my people."

Volume 7, Book 71, Number 661:

Narrated 'Aisha:

Magic was worked on Allah's Apostle so that he began to imagine that he had
done something although he had not. One day while he was with me, he invoked
Allah and invoked for a long period and then said, "O 'Aisha! Do you know that
Allah has instructed me regarding the matter I asked Him about?" I asked, "What
is that, O Allah's Apostle?" He said, "Two men came to me; one of them sat near

my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.' The first one asked, 'Who has worked magic on him?' The other replied, 'Labid bin A'sam, a Jew from the tribe of Bani Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male datepalm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwan.' Then the Prophet went along with some of his companions to that well and looked at that and there were date palms near to it. Then he returned to me and said, 'By Allah the water of that well was (red) like the infusion of Henna leaves and its date-palms were like the heads of devils" I said, O Allah's Apostle! Did you take those materials out of the pollen skin?" He said, 'No! As for me Allah has healed me and cured me and I was afraid that (by Showing that to the people) I would spread evil among them when he ordered that the well be filled up with earth, and it was filled up with earth "

Volume 7, Book 71, Number 662:

Narrated Abdullah bin Umar:

Two men came from the East and addressed the people who wondered at their eloquent speeches On that Allah's Apostle said. Some eloquent speech is as effective as magic.'

Volume 7, Book 71, Number 663:

Narrated Saud:

The Prophet said, "If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night." (Another narrator said seven dates).

Volume 7, Book 71, Number 664:

Narrated Saud:

I heard Allah's Apostle saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

Volume 7, Book 71, Number 665o:

Narrated Abu Huraira:

The Prophet said, 'No 'Adha (i.e. no contagious disease is conveyed to others without Allah's permission); nor (any evil omen in the month of) Safar; nor Hama"

A bedouin said, "O Allah's Apostle! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get

infected with mange?" On that Allah's Apostle said, "Then who conveyed the (mange) disease to the first (mangy)

camel?"

Volume 7, Book 71, Number 665e:

Narrated Abu Huraira:

Allah's Apostle said: The cattle (sheep, cows, camels, etc.) suffering from a disease

should not be mixed up with healthy cattle, (or said: "Do not put a patient with a

healthy person). " (as a precaution).

Volume 7, Book 71, Number 666:

Narrated 'Abdullah bin Umar:

Allah's Apostle said, "there is neither 'Adha nor Tiyara, and an evil omen is only in

three: a horse, a woman and a house." (See the foot-note of Hadith No. 649)

Volume 7, Book 71, Number 667:

Narrated Abu Huraira:

Allah's Apostle said, "No 'Adha." Abu Huraira also said: The Prophet said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said

"Do not put a patient with a healthy person as a precaution.") Abu Huraira also said: Allah's Apostle said, "No 'Adha." A bedouin got up and said, "Don't you see

how camels on the sand look like deer but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet said, "Then who conveyed the (mange) disease to the first camel?"

Volume 7, Book 71, Number 668:

Narrated Anas bin Malik:

The Prophet said, "No 'Adha nor Tiyara; but I like Fal." They said, "What is the

Fal?" He said, "A good word."

Volume 7, Book 71, Number 669:

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Apostle said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Apostle said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Apostle then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

Volume 7, Book 71, Number 670:

Narrated Abu Huraira:

The Prophet said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

Volume 7, Book 71, Number 671:

Narrated Sad:

I heard Allah's Apostle saying, "Whoever takes seven 'Ajwa dates in the morning

will not be effected by magic or poison on that day."

Volume 7, Book 71, Number 672:

Narrated Abu Tha'laba Al-Khushani:

The Prophet forbade the eating of wild animals having fangs. (Az-Zuhri said: I did

not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?"

He

replied, "The Muslims used to treat themselves with that and did not see any harm

in it. As for the milk of she-asses, we have learnt that Allah's Apostle forbade the

eating of their meat, but we have not received any information whether drinking of

their milk is allowed or forbidden." As for the bile of wild animals, Ibn Shihab said,

"Abu Idris Al-Khawlani told me that Allah's Apostle forbade the eating of the flesh

of every wild beast having fangs . "

Volume 7, Book 71, Number 673:

Narrated Abu Huraira:

Allah's Apostle said, "If a fly falls in the vessel of any of you, let him dip all of it

(into the vessel) and then throw it away, for in one of its wings there is a disease

and in the other there is healing (antidote for it) i e. the treatment for that disease."

Translation of Sahih Bukhari, Book 72:

Dress

Volume 7, Book 72, Number 674:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, 'Allah will not look at the person who drags his garment (behind him) out of conceit."

Volume 7, Book 72, Number 675:

Narrated 'Abdullah bin 'Umar:

The Prophet said Allah will not look, on the Day of Resurrection at the person who

drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's

Apostle! One side of my Izar hangs low if I do not take care of it." The Prophet said, 'You are not one of those who do that out of conceit.'

Volume 7, Book 72, Number 676:

Narrated Abu Bakra:

The solar eclipse occurred while we were sitting with the Prophet He got up dragging his garment (on the ground) hurriedly till he reached the mosque The people turned (to the mosque) and he offered a two-Rak'at prayer whereupon the eclipse was over and he traced us and said, "The sun and the moon are two signs among the signs of Allah, so if you see a thing like this (eclipse) then offer the prayer and invoke Allah till He remove that state,"

Volume 7, Book 72, Number 677:

Narrated Abu Juhaifa:

I saw Bilal bringing an 'Anza (a small spear) and fixing it in the ground, and then he proclaimed the Iqarna of the prayer, and I saw Allah's Apostle coming out, wearing a cloak with its sleeves rolled up. He then offered a two-Rak'at prayer while facing the 'Anza, and I saw the people and animals passing in front of him beyond the 'Anza.

Volume 7, Book 72, Number 678:

Narrated Abu Huraira:

The Prophet said, "The part of an Izar which hangs below the ankles is in the Fire."

Volume 7, Book 72, Number 679:

Narrated Abu Huraira:

Allah's Apostle, "Allah will not look, on the Day of Resurrection, at a person who drags his Izar (behind him) out of pride and arrogance

Volume 7, Book 72, Number 680:

Narrated Abu Huraira:

The Prophet (or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection.

Volume 7, Book 72, Number 681:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "While a man was dragging his Izar on the ground (behind him), suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

Volume 7, Book 72, Number 682:

Narrated Abu Huraira:

that he heard the Prophet (narrating as above No. 680).

Volume 7, Book 72, Number 683:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allah will not look at him on the Day of Resurrection."

Volume 7, Book 72, Number 684:

Narrated 'Aisha:

(the wife of the Prophet)

The wife of Rifa'a Al-Qurazi came to Allah's Apostle while I was sitting, and Abu Bakr was also there. She said, 'O Allah's Apostle! I was the wife of Rifa'a and he divorced me irrevocably. Then I married AbdurRahman bin Az-Zubair who, by Allah, O Allah's Apostle, has only something like a fringe of a garment, Showing the fringe of her veil. Khalid bin Sa'id, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abu Bakr! Why do you not stop this lady from saying such things openly before Allah's Apostle?" No, by Allah, Allah's Apostle did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifa'a? That is impossible unless 'Abdur-Rahman consummates his marriage with you." That became the tradition after him.

Volume 7, Book 72, Number 685:

Narrated 'Ali:

The Prophet asked for his Rida, put it on and set out walking. Zaid bin Haritha and I followed him till he reached the house where Harnza (bin 'Abdul Muttalib) was present and asked for permission to enter, and they gave us permission.

Volume 7, Book 72, Number 686:

Narrated Ibn 'Umar:

A man asked, "O Allah's Apostle What kind of clothes should a Muhrim wear?"
The Prophet, said, "A Muhrim should not wear a shirt, trousers a hooded cloak,
or
Khuffs (leather socks covering the ankles) unless he cannot get sandals, in
which
case he should cut the part (of the Khuff) that covers the ankles."

Volume 7, Book 72, Number 687:

Narrated Jabir bin Abdullah:

The Prophet came to visit Abdullah bin Ubai (bin Salul) after he had been put
in his
grave. The Prophet ordered that 'Abdullah be taken out. He was taken out and
was placed on the knees on the knees of the Prophet, who blew his (blessed)
breath on him and dressed the body with his own shirt. And Allah knows better.

Volume 7, Book 72, Number 688:

Narrated Abdullah bin 'Umar:

When Abdullah bin Ubdi (bin Salul) died, his son came to Allah's Apostle and
said

' O Allah's Apostle, give me your shirt so that I may shroud my fathers body in
it.

And please offer a funeral prayer for him and invoke Allah for his
forgiveness." The

Prophet gave him his shirt and said to him 'Inform us when you finish (and the
funeral procession is ready) call us. When he had finished he told the Prophet
and

the Prophet proceeded to order his funeral prayers but Umar stopped him and
said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites
when He

said: "Whether you (O Muhammad) ask forgiveness for them or ask not
forgiveness for them: (and even) if you ask forgiveness for them seventy times.
Allah will not forgive them." (9.80) Then there was revealed: "And never (O
Muhammad) pray for any of them that dies, nor stand at his grave." (9.34)
Thenceforth the Prophet did not offer funeral prayers for the hypocrites.

Volume 7, Book 72, Number 689:

Narrated Abu Huraira:

Allah's Apostle has set forth an example for a miser and a charitable person by
comparing them to two men wearing two iron cloaks and their hands are raised to
their breasts and necks. Whenever the charitable man tries to give a charitable
gift,

his iron cloak expands till it becomes so wide that it will cover his
fingertips and

obliterate his tracks And, whenever the miser wants to give a charitable gift,
his

cloak becomes very tight over him and every ring gets stuck to its place Abu Huraira added; I saw Allah's Apostle putting his finger in the (chest) pocket of his shirt like that If you but saw him trying to widen (the opening of his shirt) but it did not widen

Volume 7, Book 72, Number 690:

Narrated Al-Mughira bin Shu'ba:

The Prophet went to answer the call of nature, and when he returned, I met him with water and he performed the ablution while he was wearing a Sham, cloak. He rinsed his mouth, put the water in his nose and blew it out, washed his face and tried to take his hands out of his sleeves, but they were too narrow, so he took out his hands from under his chest and washed them and then passed his wet hands over his head and Khuffs (leather socks) .

Volume 7, Book 72, Number 691:

Narrated Al-Mughira:

One night I was with the Prophet on a journey. He asked (me), "Have you got water with you?" I replied, "Yes" So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands while he was wearing a woollen cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his Khuffs, but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them

Volume 7, Book 72, Number 692:

Narrated Al-Miswar bin Makhrama:

Allah's Apostle distributed some Qaba's but he did not give anything to Makhrama. Makhrama said (to me), "O my son! Let us go to Allah's Apostle." So I proceeded with him and he said, "Go in and call him 'or me." So I called the Prophet for him The Prophet came out to him, wearing one of those Qaba's and said, (to Makhrama), "I have kept this for you " Makhrama looked at it and said, "Makhrama is satisfied now"

Volume 7, Book 72, Number 693:

Narrated 'Uqba bin 'Amir:

A silken Farruj was presented to Allah's Apostle and he put it on and offered the

prayer in it. When he finished the prayer, he took it off violently as if he disliked it and said, "This (garment) does not befit those who fear Allah!"

Volume 7, Book 72, Number 694:

Narrated Abdullah bin Umar:

A man said, "O Allah's Apostle. What type of clothes should a Muhrim wear Allah's Apostle replied, 'Do not wear shirts, turbans trousers hooded cloaks or Khuffs; but if someone cannot get sandals, then he can wear Khuffs after cutting them short below the ankles. Do not wear clothes touched by saffron or wars (two kinds of perfumes) "

Volume 7, Book 72, Number 695:

Narrated Ibn 'Abbas:

The Prophet said, "Whoever cannot get an Izar, can wear trousers, and whoever cannot wear sandals can wear Khuffs."

Volume 7, Book 72, Number 696:

Narrated Abdullah:

A man got up and said, O Allah's Apostle! What do you order us to wear when we assume the state of Ihram?" The Prophet replied, "Do not wear shirts, trousers, turbans, hooded cloaks or Khuffs, but if a man has no sandals, he can wear Khuffs after cutting them short below the ankles; and do not wear clothes touched with (perfumes) of saffron or wars."

Volume 7, Book 72, Number 697:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs except if one has no sandals in which case he should cut short the Khuffs below the ankles."

Volume 7, Book 72, Number 698:

Narrated 'Aisha:

Some Muslim men emigrated to Ethiopia whereupon Abu Bakr also prepared himself for the emigration, but the Prophet said (to him), "Wait, for I hope that Allah will allow me also to emigrate." Abu Bakr said, "Let my father and mother be sacrificed for you. Do you hope that (emigration)?" The Prophet said, 'Yes.' So

Abu Bakr waited to accompany the Prophet and fed two she-camels he had on the leaves of As-Samur tree regularly for four months One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Apostle, coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet came and asked the permission to enter, and he was allowed. The Prophet entered and said to Abu Bakr, "Let those who are with you, go out." Abu Bakr replied, "(There is no stranger); they are your family. Let my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been allowed to leave (Mecca)." Abu Bakr said, " I shall accompany you, O Allah's Apostles, Let my father be sacrificed for you!" The Prophet said, "Yes," Abu Bakr said, 'O Allah's Apostles! Let my father be sacrificed for you. Take one of these two she-camels of mine" The Prophet said. I will take it only after paying its price." So we prepared their baggage and put their journey food In a leather bag. And Asma' bint Abu Bakr cut a piece of her girdle and tied the mouth of the leather bag with it. That is why she was called Dhat-an-Nitaqaln. Then the Prophet and Abu Bakr went to a cave in a mountain called Thour and remained there for three nights. 'Abdullah bin Abu Bakr. who was a young intelligent man. used to stay with them at night and leave before dawn so that in the morning, he would he with the Quraish at Mecca as if he had spent the night among them. If he heard of any plot contrived by the Quraish against the Prophet and Abu Bakr, he would understand it and (return to) inform them of it when it became dark. 'Amir bin Fuhaira, the freed slave of Abu Bakr used to graze a flock of milch sheep for them and he used to take those sheep to them when an hour had passed after the 'Isha prayer. They would sleep soundly till 'Amir bin Fuhaira awakened them when it was still dark. He used to do that in each of those three nights.

Volume 7, Book 72, Number 699:

Narrated Anas bin Malik:

In the year of the conquest of Mecca the Prophet entered Mecca, wearing a helmet on his head.

Volume 7, Book 72, Number 700:

Narrated Anas bin Malik:

Once I was walking with Allah's Apostle and he was wearing a Najram Burd with thick margin. A bedouin followed him and pulled his Burd so violently that I noticed the side of the shoulder of Allah's Apostle affected by the margin of the Burd because of that violent pull. The Bedouin said, "O Muhammad! Give me some of Allah's wealth which is with you." Allah's Apostle turned and looked at him, and smiling, he ordered that he be given something.

Volume 7, Book 72, Number 701:

Narrated Abu Hazim:

Shahl bin Sad said, "A lady came with a Burda. Sahl then asked (the people), "Do you know what Burda is?" Somebody said, "Yes. it is a Shamla with a woven border." Sahl added, "The lady said, 'O Allah's Apostle! I have knitted this (Burda) with my own hands for you to wear it.'" Allah's Apostle took it and he was in need of it. Allah's Apostle came out to us and he was wearing it as an Izar. A man from the people felt it and said, 'O Allah's Apostle! Give it to me to wear.' The Prophet s said, 'Yes.' Then he sat there for some time (and when he went to his house), he folded it and sent it to him. The people said to that man, 'You have not done a right thing. You asked him for it, though you know that he does not put down anybody's request.' The man said, 'By Allah! I have only asked him so that it may be my shroud when I die.'" Sahl added, "Late it was his shroud."

Volume 7, Book 72, Number 702:

Narrated Abu Huraira:

I heard Allah's Apostle saying "From among my followers, a group (o 70,000) will enter Paradise without being asked for their accounts, Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Apostle Invoke Allah for me that He may include me with them." The Prophet said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Apostle! Invoke Allah for me that He may include me with them." On that Allah's Apostle said, "'Ukasha has anticipated you."

Volume 7, Book 72, Number 703:

Narrated Qatada:

I asked Anas, "What kind of clothes was most beloved to the Prophet?" He replied, "The Hibra (a kind of Yemenese cloth)."

Volume 7, Book 72, Number 704:

Narrated Anas bin Malik:

The most beloved garment to the Prophet to wear was the Hibra (a kind of Yemenese cloth).

Volume 7, Book 72, Number 705:

Narrated 'Aisha:

(the wife of the Prophet) When Allah's Apostle died, he was covered with a Hibra Burd (green square decorated garment).

Volume 7, Book 72, Number 706:

Narrated 'Aisha and 'Abdullah bin 'Abbas:

When the disease of Allah's Apostle got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews Christians because they took the graves of their prophets as places of worship." By that he warned his follower of imitating them, by doing that which they did.

Volume 7, Book 72, Number 707:

Narrated Abu Burda:

Aisha brought out to us a Kisa and an Izar and said, "The Prophet died while wearing these two." (Kisa, a square black piece of woolen cloth. Izar, a sheet garment covering the lower half of the body).

Volume 7, Book 72, Number 708:

Narrated Aisha:

Allah's Apostle offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks and when he finished prayer, he said, "Take this Khamisa of mine to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm bin Hudhaifa bin Ghanim who belonged to Bani Adi bin Ka'b."

Volume 7, Book 72, Number 709:

Narrated Abu Huraira:

The Prophet had forbidden: (A) the Mulamasa and Munabadha (bargains), (B) the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the others, after the 'Asr prayer till the sun sets (C) He also forbade that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimal-as-Samma'.

Volume 7, Book 72, Number 710:

Narrated Abu Sa'id Al-Khudri

Allah's Apostle forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the Mulamasa and the Munabadha. In the Mulamasa transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the Munabadha, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them (B) The two ways of wearing clothes were Ishtimal-as-Samma, i e., to cover one's shoulder with one's garment and leave the other bare: and the other way was to wrap oneself with a garment while one was sitting In such a way that nothing of that garment would cover one's private part

Volume 7, Book 72, Number 711:

Narrated Abu Huraira:

Allah's Apostle forbade two types of dresses: (A) To sit in an Ihtiba' posture in one garment nothing of which covers his private parts. (B) to cover one side of his body with one garment and leave the other side bare The Prophet also forbade the Mulamasa and Munabadha.

Volume 7, Book 72, Number 712:

Narrated Abu Said Al-Khudri:

The Prophet forbade Ishtimal-as-Samma' and that a man should sit in an Ihtiba' posture in one garment, nothing of which covers his private parts.

Volume 7, Book 72, Number 713:

Narrated Um Khalid bint Khalid:

The Prophet was given some clothes including a black Khamisa. The Prophet said, "To whom shall we give this to wear?" The people kept silent whereupon the Prophet said, "Fetch Um Khalid for me." I (Um Khalid) was brought carried (as I was small girl at that time). The Prophet took the Khamisa in his hands and

made

me wear it and said, "May you live so long that your dress will wear out and you

will mend it many times." On the Khamisa there were some green or pale designs (The Prophet saw these designs) and said, "O Um Khalid! This is Sanah." (Sanah in a Ethiopian word meaning beautiful).

Volume 7, Book 72, Number 714:

Narrated Anas:

When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to

the Prophet tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a Huraihiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca.

Volume 7, Book 72, Number 715:

Narrated 'Ikrima:

Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained

to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle

came, 'Aisha said, "I have not seen any woman suffering as much as the believing

women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as

useless to me as this," holding and showing the fringe of her garment,

'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a."

Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful

for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble

him as a crow resembles a crow,"

Volume 7, Book 72, Number 716:

Narrated Sad:

On the day of the battle of Uhud, on the right and on the left of the Prophet were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

Volume 7, Book 72, Number 717:

Narrated Abu Dharr:

I came to the Prophet while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says:

'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise.' I said, "Even If he had committed illegal sexual intercourse and theft." I said. "Even if he had committed

illegal sexual intercourse and theft? He said. 'Even If he had committed illegal

sexual intercourse and theft," I said, 'Even it he had committed illegal sexual intercourse and thefts.' He said, "Even If he had committed Illegal sexual intercourse and theft, inspite of the Abu Dharrs dislikeness. Abu 'Abdullah said,

"This is at the time of death or before it if one repents and regrets and says "None

has the right to be worshipped but Allah. He will be forgiven his sins."

Volume 7, Book 72, Number 718:

Narrated Aba 'Uthman An-Nahdi:

While we were with 'Utba bin Farqad at Adharbijan, there came 'Umar's letter indicating that Allah's Apostle had forbidden the use of silk except this much, then

he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery.

Volume 7, Book 72, Number 719:

Narrated Abu 'Uthman:

While we were at Adharbijan, 'Umar wrote to us: 'Allah's Apostle forbade wearing

silk except this much. Then the Prophet approximated his two fingers (index and middle fingers) (to illustrate that) to us.' Zuhair (the sub-narrator) raised up his middle and index fingers.

Volume 7, Book 72, Number 720:

Narrated Abu 'Uthman:

While we were with 'Utba. 'Umar wrote to us: The Prophet said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter."

' Abu 'Uthman pointed out with his middle and index fingers.

Volume 7, Book 72, Number 721:

Narrated Abu Uthman:

(as above, 719)

Volume 7, Book 72, Number 722:

Narrated Ibn Abi Laila:

While Hudhaifa was at Al-Madain, he asked for water whereupon the chief of the village brought him water in a silver cup. Hudhaifa threw it at him and said, "I have thrown it only because I have forbidden him to use it, but he does not stop using it.

Allah's Apostle said, 'Gold, silver, silk and Dibaj (a kind of silk) are for them

(unbelievers) in this world and for you (Muslims) in the hereafter.'

Volume 7, Book 72, Number 723:

Narrated Anas bin Malik:

The Prophet said, Whoever wears silk in this world shall not wear it in the Hereafter."

Volume 7, Book 72, Number 724:

Narrated Thabit:

I heard Ibn Az-Zubair delivering a sermon, saying, "Muhammad said, 'Whoever wears silk in this world, shall not wear it in the Hereafter.'"

Volume 7, Book 72, Number 725:

Narrated Ibn Az-Zubair:

I heard 'Umar saying, "The Prophet said, 'Whoever wears silk in this world, shall not wear it in the Hereafter.'"

Volume 7, Book 72, Number 726:

Narrated 'Umar bin Al-Khattab:

Allah's Apostle said, "None wears silk in this world, but he who will have no share in the Hereafter."

Volume 7, Book 72, Number 727:

Narrated Al-Bara:

The Prophet was given a silk garment as a gift and we started touching it with our hands and admiring it. On that the Prophet said, "Do you wonder at this?" We said, "Yes." He said, "The handkerchiefs of Sad bin Mu'adh in Paradise are better than this "

Volume 7, Book 72, Number 728:

Narrated Hudhaifa:

The Prophet forbade us to drink out of gold and silver vessels, or eat in it, Ann also forbade the wearing of silk and Dibaj or sitting on it.

Volume 7, Book 72, Number 729:

Narrated Ibn Azib:

The Prophet forbade us to use the red Mayathir and to use Al-Qassiy

Volume 7, Book 72, Number 730:

Narrated Anas:

The Prophet allowed Az-Zubair and 'Abdur-Rahman to wear silk because they were suffering from an itch

Volume 7, Book 72, Number 731:

Narrated Ali bin Abi Talib:

The Prophet gave me a silk suit. I went out wearing it, but seeing the signs of anger on his face, I tore it and distributed it among my wives.

Volume 7, Book 72, Number 732:

Narrated Abdullah bin Umar:

'Umar saw a silk suit being sold, so he said, "O Allah's Apostle! Why don't you buy it so that you may wear it when delegates come to you, and also on Fridays?"

The Prophet said, "This is worn only by him who has no share in the Hereafter." Afterwards the Prophet sent to 'Umar a silk suit suitable for wearing. 'Umar said to

the Prophet, "You have given it to me to wear, yet I have heard you saying about it what you said?" The Prophet said, "I sent it to you so that you might either sell it or give it to somebody else to wear."

Volume 7, Book 72, Number 733:

Narrated Anas bin Malik:

that he had seen Um Kulthum, the daughter of Allah's Apostle , wearing a red silk garment.

Volume 7, Book 72, Number 734:

Narrated Ibn 'Abbas:

For one year I wanted to ask 'Umar about the two women who helped each other against the Prophet but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he

returned, I asked him and he said, "(They were) 'Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic

period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once

there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do

you say this to me while your daughter troubles Allah's Apostle?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first

went to Hafsa and then to Um Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Apostle and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Apostle and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had happened as regards news from Allah's Apostle .

During that time all the rulers of the nearby lands had surrendered to Allah's Apostle except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!'

I asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Apostle has divorced his wives! I went to them and found all of them

weeping in their dwellings, and the Prophet had ascended to an upper room of his.

At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet lying

on a mat that had left its imprint on his side. Under his head there was a leather

pillow stuffed with palm fires. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Apostle smiled and stayed there

for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)

Volume 7, Book 72, Number 735:

Narrated Um Salama:

One night the Prophet woke up, saying, "None has the right to be worshipped but Allah! How many afflictions have been sent down tonight, and how many treasures have been sent down (disclosed)! Who will go and wake up (for prayers) the lady dwellers of these rooms? Many well dressed soul (people) in this world, will be naked on the Day of Resurrection."

Volume 7, Book 72, Number 736:

Narrated Um Khalid bint Khalid:

Some clothes were presented to Allah's Apostle as a gift and there was a black Khamisa with it. The Prophet asked (his companions), "To whom do you suggest we give this Khamisa?" The people kept quiet. Then he said, "Bring me Um Khalid," So I was brought to him and he dressed me with it with his own hands and said twice, "May you live so long that you will wear out many garments." He then started looking at the embroidery of that Khamisa and said, "O Um Khalid! This is Sana!" (Sana in Ethiopian language means beautiful.) Ishaq, a sub-narrator, said: A woman of my family had told me that she had seen the Khamisa worn by Um Khalid.

Volume 7, Book 72, Number 737:

Narrated Anas:

The Prophet forbade men to use saffron.

Volume 7, Book 72, Number 738:

Narrated Ibn 'Umar:

The Prophet forbade Muhrim to wear clothes dyed with Wars or saffron.

Volume 7, Book 72, Number 739:

Narrated Al-Bara:

The Prophet was of a modest height. I saw him wearing a red suit, and I did not see anything better than him.

Volume 7, Book 72, Number 740:

Narrated Al-Bara:

The Prophet ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allah bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allah!'; He forbade us to wear silk, Dibaj, Qassiy and Istibarq

(various kinds of silken clothes); or to use red Mayathir (silk-cushions). (See Hadith No. 253 A, Vol. 8).

Volume 7, Book 72, Number 741:

Narrated Said Abu Maslama:

I asked Anas (bin Malik), "Did the Prophet use to offer the prayers with his shoes on?" He said, "Yes."

Volume 7, Book 72, Number 742:

Narrated Said Al-Maqburi:

'Ubai bin Juraij said to 'Abdullah Ben 'Umar, "I see you doing four things which are not done by your friends." Ibn 'Umar said, "What are they, O Ibn Juraij?" He said, "I see that you do not touch except the two Yemenite corners of the Ka'ba (while performing the Tawaf): and I see you wearing the Sabtiyya shoes; and I see you dyeing (your hair) with Sufra; and I see that when you are in Mecca, the people assume the state of Ihram on seeing the crescent (on the first day of Dhul-Hijja) while you do not assume the state of Ihram till the Day of Tarwiya (8th Dhul Hijja)." 'Abdullah bin 'Umar said to him, "As for the corners of the Ka'ba, I have not seen Allah's Apostle touching except the two Yemenite corners, As for the Sabtiyya shoes, I saw Allah's Apostle wearing leather shoes that had no hair, and he used to perform the ablution while wearing them. Therefore, I like to wear such shoes. As regards dyeing with Sufra, I saw Allah's Apostle dyeing his hair with it, so I like to dye (my hair) with it. As regards the crescent (of Dhul-Hijja), I have not seen Allah's Apostle assuming the state of Ihram till his she-camel set out (on the 8th of Dhul-Hijja)."

Volume 7, Book 72, Number 743:

Narrated Ibn 'Umar:

Allah's Apostle forbade that a Muhrim should wear clothes dyed with Saffron or Wars, and said, "Whoever has no shoes can put on Khuffs after cutting it below the ankles."

Volume 7, Book 72, Number 744:

Narrated Ibn Abbas:

The Prophet said, "Whoever has no Izar (waist sheet), can wear trousers; and whoever has no sandals, can wear Khuffs." (but cut them short below the ankles),

Volume 7, Book 72, Number 745:

Narrated 'Aisha:

The Prophet used to like starting from the right in performing ablution, combing his hair and putting on his shoes.

Volume 7, Book 72, Number 746:

Narrated Abu Huraira:

Allah's Apostle said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."

Volume 7, Book 72, Number 747:

Narrated Abu Huraira:

Allah's Apostle said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

Volume 7, Book 72, Number 748:

Narrated Anas:

The sandal of the Prophet had two straps.

Volume 7, Book 72, Number 749:

Narrated Isaa bin Tahman:

Anas bin Malik brought out for us, two sandals having two straps. Thabit Al-Banani said, "These were the sandals of the Prophet ."

Volume 7, Book 72, Number 750:

Narrated Abu Juhaifa:

I came to the Prophet while he was inside a red leather tent, and I saw Bilal taking the remaining water of the ablution of the Prophet, and the people were taking of that water and rubbing it on their faces; and whoever could not get anything of it, would share the moisture of the hand of his companion (and then rub it on his face).

Volume 7, Book 72, Number 751:

Narrated Anas bin Malik:

The Prophet called for the Ansar and gathered them in a leather tent.

Volume 7, Book 72, Number 752:

Narrated 'Aisha:

The Prophet used to construct a loom with a Hasir at night in order to pray therein, and during the day he used to spread it out and sit on it. The people started coming to the Prophet at night to offer the prayer behind him. When their number increased, the Prophet faced them and said. O people! Do only those good deeds which you can do, for Allah does not get tired (of giving reward) till you get tired, and the best deeds to Allah are the incessant ones though they were few.

Volume 7, Book 72, Number 753:

Narrated Al-Bara' bin 'Azib:

The Prophet forbade us to use seven things: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do seven other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allah be merciful to you" to a sneezer if he says "Praise be to Allah"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones.

Volume 7, Book 72, Number 754:

Narrated Abu Huraira:

The Prophet forbade the wearing of a gold ring.

Volume 7, Book 72, Number 755:

Narrated 'Abdullah:

Allah's Apostle wore a gold or silver ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw away that golden ring and then wore a silver ring.

Volume 7, Book 72, Number 756:

Narrated Ibn. 'Umar:

Allah's Apostle wore a gold ring or a silver ring and placed its stone towards

the palm of his hand and had the name 'Muhammad, the Apostle of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw away his own ring and said. "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn Umar added: After the Prophet Abu Bakr wore the ring, and then Umar and then 'Uthman wore it till it fell in the Aris well from 'Uthman. bin 'Umar : Allah's Apostle wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

Volume 7, Book 72, Number 757:

Narrated Anas bin Malik:

that he saw a silver ring on the hand of Allah's Apostle for one day only. Then the people had silver rings made for themselves and wore it. On that, Allah's Apostle threw away their rings as well. (For the details of this Hadith, see Fateh-Al-Bari, Vol. 12, page 438).

Volume 7, Book 72, Number 758:

Narrated Humaid:

Anas was asked, "Did the Prophet wear a ring?" Anas said, "Once he delayed the: 'Isha' prayer till midnight. Then he came, facing us as if I am now Looking at the glitter of his ring and said, "The people have offered their prayers and slept but you have been in prayer as you have been waiting for it."

Volume 7, Book 72, Number 759:

Narrated Anas:

The ring of the Prophet was of silver, and its stone was of silver too.

Volume 7, Book 72, Number 760:

Narrated Sahl:

A woman came to the Prophet and said, "I have come to present myself to you (for marriage)." She kept standing for a long period during which period the Prophet looked at her carefully. When she stayed for a Long period, a man said to the Prophet "If you are not in need of her, then marry her to me." The Prophet

said, "Have you got anything to give her (as Mahr)?" The man said, "No." The Prophet said, "Go (to your house) and search for something." The man went and came back to say, "By Allah, I could not find anything." The Prophet said, "Go again and search for something, even if it be an iron ring." He went again and came

back saying, "No, by Allah, I could not get even an iron ring." The man had only an

Izar and had no Rida' (upper garment). He said, "I will give her my Izar as Mahr."

On that the Prophet said, "Your Izar? If she wears it, nothing of it will remain on

you, and if you wear it nothing of it will be on her" The man went aside and sat

down When the Prophet saw him leaving (after a while), he called back and asked.

"How much Qur'an do you know (by heart)? He said, 'I know such and such Suras,' naming some Suras. The Prophet said, "I marry her to you for the amount of Qur'an you know (by heart)."

Volume 7, Book 72, Number 761:

Narrated Anas bin Malik:

Allah's Apostle wanted to write a letter to a group of people or some non-Arabs.

It was said to him, "They do not accept any letter unless it is stamped." So the

Prophet had a silver ring made for himself, and on it was engraved: 'Muhammad, the Apostle of Allah'. .. as if I am now looking at the glitter of the ring on the finger

(or in the palm) of the Prophet .

Volume 7, Book 72, Number 762:

Narrated Ibn 'Umar:

Allah's Apostle had a silver ring made for himself and it was worn by him on his

hand. Afterwards it was worn by Abu Bakr, and then by 'Umar, and then by 'Uthman till it fell in the Aris well. (On that ring) was engraved: 'Muhammad, the

Apostle of Allah."

Volume 7, Book 72, Number 763:

Narrated Anas:

The Prophet got a ring made for himself and said, "I have got a ring made (for myself) and engraved a certain engraving on it so none of you should get such an

engraving on his ring." I saw the glitter of the ring on his little finger.

Volume 7, Book 72, Number 764:

Narrated Anas bin Malik:

When the Prophet intended to write to the Byzantines, it was said to him, "Those people do not read your letter unless it is stamped." So the Prophet took a silver ring and got 'Muhammad, the Apostle of Allah' engraved on it as if I am now looking at its glitter in his hand.

Volume 7, Book 72, Number 765:

Narrated Abdullah:

The Prophet had a golden ring made for himself, and when he wore it. he used to turn its stone toward the palm of his! hand. So the people too had gold made for themselves. The Prophet then ascended the pulpit, and after glorifying and praising Allah, he said, "I had it made for me, but now I will never wear it again." He threw it away, and then the people threw away their rings too. (Juwairiya, a sub-narrator, said: I think Anas said that the Prophet was wearing the ring in his right hand.)

Volume 7, Book 72, Number 766:

Narrated Anas bin Malik :

Allah's Apostle took a silver ring and had 'Muhammad, the Apostle' of Allah' engraved on it. The Prophet then said (to us), 'I have a silver ring with 'Muhammad, the Apostle of Allah engraved on it, so none of you should have the same engraving on his ring.'

Volume 7, Book 72, Number 767:

Narrated Anas:

that when Abu Bakr became the Caliph, he wrote a letter to him (and stamped it with the Prophet's ring) and the engraving of the ring was in three lines: Muhammad in one line, 'Apostle' in another line, and 'Allah' in a third line. Anas added: 'the ring of the Prophet was in his hand, and after him, in Abu Bakr's hand, and then in 'Umar's hand after Abu Bakr. When Uthman was the Caliph, once he was sitting at the well of Aris. He removed the ring from his hand and while he was trifling with it, dropped into the well. We kept on going to the well with Uthman for three days looking for the ring, and finally the well was drained, but the ring was not

found.

Volume 7, Book 72, Number 768:

Narrated Ibn 'Abbas:

I offered the 'Id prayer with the Prophet and he offered prayer before the Khutba (sermon). Ibn 'Abbas added: After the prayer the Prophet came towards (the rows of) the women and ordered them to give alms, and the women started putting their big and small rings in the garment of Bilal.

Volume 7, Book 72, Number 769:

Narrated Ibn 'Abbas:

The Prophet came out on the day of 'Id and offered a two-Rak'at prayer, and he did not pray any Rak'a before it, nor after it. Then he went towards the women and ordered them to give alms. The women started donating their earring and necklaces.

Volume 7, Book 72, Number 770:

Narrated 'Aisha:

A necklace belonging to Asma' was lost, and the Prophet sent men in its search. The time for the prayer became due and they were without ablution and they could not find water; therefore they prayed without ablution. They mentioned that to the Prophet. Then Allah revealed the Verse of Tayammum. ('Aisha added: that she had borrowed (the necklace) from Asma').

Volume 7, Book 72, Number 771:

Narrated Ibn 'Abbas

"The Prophet offered a two-Rak'at prayer on 'Id day and he did not offer any (Nawafil prayer) before or after it. He then went towards the women, and Bilal was accompanying him, and ordered them to give alms. And so the women started giving their earrings (etc.)."

Volume 7, Book 72, Number 772:

Narrated Abu Huraira:

I was with Allah's Apostle in one of the Markets of Medina. He left (the market) and so did I. Then he asked thrice, "Where is the small (child)?" Then he said, "Call Al-Hasan bin 'Ali." So Al-Hasan bin 'Ali got up and started walking with a necklace (of beads) around his neck. The Prophet stretched his hand out like this,

and Al-Hasan did the same. The Prophet embraced him and said, "O Allah! I love him, so please love him and love those who love him." Since Allah's Apostle said that, nothing has been dearer to me than Al-Hasan.

Volume 7, Book 72, Number 773:

Narrated Ibn 'Abbas:

Allah's Apostle cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

Volume 7, Book 72, Number 774:

Narrated Ibn 'Abbas:

The Prophet cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses ." The Prophet turned out such-and-such man, and 'Umar turned out such-and-such woman.

Volume 7, Book 72, Number 775:

Narrated Um Salama:

that once the Prophet was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullah, (Um Salama's brother) "O 'Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back."

So the Prophet said (to his wives) "These effeminate (men) should not enter upon you (your houses).

Volume 7, Book 72, Number 776:

Narrated Ibn Umar:

The Prophet said, "To get the moustaches cut 'short is characteristic of the Fitra."

Volume 7, Book 72, Number 777:

Narrated Abu Huraira:

Allah's Apostle said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

Volume 7, Book 72, Number 778:

Narrated Ibn 'Umar:

Allah's Apostle said, "To shave the pubic hair. to clip the nails and to cut the
the
moustaches short, are characteristics of the Fitra."

Volume 7, Book 72, Number 779:

Narrated Abu Huraira :

I heard the Prophet saying. "Five practices are characteristics of the Fitra:
circumcision, shaving the pubic hair, cutting the moustaches short, clipping
the nails,
and depilating the hair of the armpits."

Volume 7, Book 72, Number 780:

Narrated Nafi':

Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep
the beards and cut the moustaches short.' Whenever Ibn 'Umar performed the Hajj
or 'Umra, he used to hold his beard with his hand and cut whatever moustaches.
Ibn Umar used to cut his moustache so short that the whiteness of his skin
(above
the upper lip) was visible, and he used to cut (the hair) between his
moustaches
and his beard.

Volume 7, Book 72, Number 781:

Narrated Ibn 'Umar:

Allah's Apostle said, "Cut the moustaches short and leave the beard (as it
is)."

Volume 7, Book 72, Number 782:

Narrated Muhammad bin Sirin:

I asked Anas, "Did the Prophet dye his hair?" Anas replied, "The Prophet did
not
have except a few grey hairs."

Volume 7, Book 72, Number 783:

Narrated Thabit:

Anas was asked whether the Prophet used a hair dye or not. Anas replied, "The
Prophet had not enough grey hair to dye. I could even count the white grey
hairs
oil his beard ill would."

Volume 7, Book 72, Number 784:

Narrated Israil:

Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water
to Um Salama." Isra'il approximated three fingers ('indicating the small size

of the container in which there was some hair of the Prophet. 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it,"

Volume 7, Book 72, Number 785:

Narrated Uthman bin 'Abdullah bin Mauhab:

I went to Um Salama and she brought out for us some of the dyed hair of the Prophet. ibn Mauhab also said that Um Salama had shown him the red hair of the

Volume 7, Book 72, Number 786:

Narrated Abu Huraira :

The Prophet said, "Jews and Christians do not dye their hair so you should do the opposite of what they do.

Volume 7, Book 72, Number 787:

Narrated Anas bin Malik:

The Prophet was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

Volume 7, Book 72, Number 788:

Narrated Al-Bara':

I did not see anybody in a red cloak looking more handsome than the Prophet
Narrated Malik: The hair of the Prophet used to hang near his shoulders.

Narrated

Shu'ba: The hair of the Prophet used to hang down to the earlobes.

Volume 7, Book 72, Number 789:

Narrated Abdullah bin Umar:

Allah's Apostle said, "Today I saw myself in a dream near the Ka'ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see.

He had combed it and it was dripping water; and he was performing the Tawaf around the Kaba leaning on two men or on the shoulders of two men. I asked,

"Who is this?" It was said. "Messiah, the son of Mary." Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I

asked, "Who is this?" It was said, "He is Masiah Ad-Dajjal."

Volume 7, Book 72, Number 790a:

Narrated Anas :

The hair of the Prophet used to hang down up to his shoulders.

Volume 7, Book 72, Number 790b:

Narrated Anas:

The head-hair of the Prophet used to hang down to his shoulders.

Volume 7, Book 72, Number 791:

Narrated Qatada:

I asked Anas bin Malik about the hair of Allah's Apostle. He said, "The hair of Allah's Apostle was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes.

Volume 7, Book 72, Number 792:

Narrated Anas:

The Prophet had big hands, and I have never seen anybody like him after him.

The

hair of the Prophet was wavy, neither curly nor straight.

Volume 7, Book 72, Number 793:

Narrated Anas :

The Prophet had big hands and feet, and I have not seen anybody like him,

neither

before nor after him, and his palms were soft.

Volume 7, Book 72, Number 794:

Narrated Abu Huraira :

The Prophet had big feet and a good-looking face and I have not seen anybody like him after him. Narrated Anas: The Prophet had big feet and hands. Narrated Anas or Jabir bin 'Abdullah The Prophet had big hands and feet and I have not seen anybody like him after him.

Volume 7, Book 72, Number 795:

Narrated Mujahid:

We were with Ibn 'Abbas and the people mentioned Ad-Dajjal. Someone said, "The word 'Kafir' (unbeliever) is written in between his (Ad-Dajjal's) eyes."

Ibn

'Abbas said, "I have not heard the Prophet saying this, but he said, 'As regards

Abraham, he looks like your companion (i.e. the Prophet, Muhammad), and as regards Moses, he is a brown curly haired man riding a camel and reigned with a strong jute rope, as if I am now looking at him getting down in the valley and saying,
"Labbaik"."

Volume 7, Book 72, Number 796:

Narrated 'Abdullah bin 'Umar :

I heard 'Umar saying, "Whoever braids his hair should shave it (on finishing Ihram).

You'd better not do, something like Talbid." Ibn Umar used to say: "I saw Allah's Apostle with his hair stuck together with gum."

Volume 7, Book 72, Number 797:

Narrated Ibn 'Umar:

I heard Allah's Apostle, while he was in the state of Ihram and his hair was stuck together with gum, saying, "Labbaik, Allahumma Labbaik, Labbaik La Shanka laka Labbaik. Inn-al-Hamda Wan-Ni'mata Laka wal-Mulk, La Shanka Lak." He did not add anything to those words. (See Hadith No. 621, Vol. 2)

Volume 7, Book 72, Number 798:

Narrated Hafsa:

(the wife of the Prophet) I said, "O Allah's Apostle! Why have the people finished their Ihram after performing the 'Umra while you have not finished your Ihram after your 'Umra?" He said, "I have done Talbid (of my hair) and have decorated my Hadi with garlands, so I shall not finish my Ihram till I have slaughtered my Hadi (animal for sacrifice)."

Volume 7, Book 72, Number 799:

Narrated Ibn 'Abbas:

The Prophet used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it.

Volume 7, Book 72, Number 800:

Narrated 'Aisha :

As if I am now looking at the shine of the hair parting of the Prophet while he was in the state of Ihram.

Volume 7, Book 72, Number 801:

Narrated Ibn 'Abbas :

Once I stayed overnight in the house of my aunt Maimuna bint Al-Harith and Allah's Apostle was with her as it was her turn. Allah's Apostle got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right.

Volume 7, Book 72, Number 802:

Narrated Abu Bishr

(the above Hadith) but he quoted: Ibn 'Abbas said, (took hold of) my two braids on my head."

Volume 7, Book 72, Number 803:

Narrated Ubaidullah bin Hafs:

that 'Umar bin Nafi' told him that Nafi', Maula 'Abdullah had heard 'Umar saying, "I heard Allah's Apostle forbidding Al-Qaza'." 'Ubaidullah added: I said, "What is Al-Qaza'?" 'Ubaidullah pointed (towards his head) to show us and added, "Nafi' said, 'It is when a boy has his head shaved leaving a tuft of hair here and a tuft of hair there.'" Ubaidullah pointed towards his forehead and the sides of his head. 'Ubaidullah was asked, "Does this apply to both girls and boys?" He said, "I don't know, but Nafi' said, 'The boy.'" 'Ubaidullah added, "I asked Nafi' again, and he said, 'As for leaving hair on the temples and the back part of the boy's head, there is no harm, but Al-Qaza' is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on either side of his head.'"

Volume 7, Book 72, Number 804:

Narrated (Abdullah) bin 'Umar :

Allah's Apostle forbade Al-Qaza' (leaving a tuft of hair here and there after shaving one's head.)

Volume 7, Book 72, Number 805:

Narrated 'Aisha :

I applied perfume to the Prophet with my own hands when he wanted to assume the state of Ihram, and I also perfumed him at Mina before he departed from there
(to perform Tawaf-al-Ifada).

Volume 7, Book 72, Number 806:

Narrated 'Aisha :

I used to perfume Allah's Apostle with the best scent available till I saw the shine of the scent on his head and shine beard.

Volume 7, Book 72, Number 807:

Narrated Sa'd:

A man peeped into the house of the Prophet through a hole while the Prophet was scratching his head with a Midrai (a certain kind of comb). On that the Prophet said (to him), "If I had known you had been looking, then I would have pierced your eye with that instrument, because the asking of permission has been ordained so that one would not see things unlawfully."

Volume 7, Book 72, Number 808:

Narrated 'Aisha :

I used to comb the hair of Allah's Apostle during my periods.

Volume 7, Book 72, Number 809:

Narrated 'Aisha

(As above, (808).

Volume 7, Book 72, Number 810:

'Narrated 'Aisha:

The Prophet used to like to start from the right side as far as possible in combing and in performing ablution.

Volume 7, Book 72, Number 811:

Narrated Abu Huraira :

The Prophet said, "(Allah said), 'Every good deed of Adam's son is for him except fasting; it is for Me. and I shall reward (the fasting person) for it.' Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

Volume 7, Book 72, Number 812:

Narrated 'Aisha :

used to perfume the Prophet before his assuming the state of with the best scent available.

Volume 7, Book 72, Number 813:

Narrated Thumama bin 'Abdullah;

Anas never used to refuse (a gift of) scent and used to say that the Prophet never used to refuse (a gift of) scent.

Volume 7, Book 72, Number 814:

Narrated 'Aisha :

During Hajjat-al-Wada', I perfumed Allah's Apostle with Dharira with my own hands, both on his assuming Ihram and on finishing it.

Volume 7, Book 72, Number 815:

Narrated 'Abdullah:

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

Volume 7, Book 72, Number 816:

Narrated Humaid bin 'Abdur-Rahman bin 'Auf

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

Volume 7, Book 72, Number 817:

Narrated 'Aisha :

An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

Volume 7, Book 72, Number 818:

Narrated Asma:

(the daughter of Abu' Bakr) A woman came to Allah's Apostle and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

Volume 7, Book 72, Number 819:

Narrated Asma'

(the daughter of Abu Bakr) Allah's Apostle has cursed such a lady as artificially lengthening (her or someone else's) hair or gets her hair lengthened.

Volume 7, Book 72, Number 820:

Narrated Ibn Umar

Allah's Apostle said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tattooed.

Volume 7, Book 72, Number 821:

Narrated Sa'id bin Al-Musaiyab:

Mu'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said, "I thought that none used to do this (i.e. use false hair) except Jews. The Prophet labelled such practice, (i.e. the use of false hair), as cheating.

Volume 7, Book 72, Number 822:

Narrated 'Alqama:

'Abdullah cursed those women who practiced tattooing and those who removed

hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" 'Abdullah said, "Why should I not curse those who were cursed by Allah's Apostle and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. 'Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).' (59.7)

Volume 7, Book 72, Number 823:

Narrated Ibn 'Umar :

The Prophet has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed.

Volume 7, Book 72, Number 824:

Narrated Asma':

A woman asked the Prophet saying, "O Allah's Apostle! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

Volume 7, Book 72, Number 825:

Narrated Ibn 'Umar :

I heard the Prophet saying, (or the Prophet said), "Allah has cursed the lady who practices tattooing and that who gets it done for herself, and also the lady who lengthens hair artificially and that who gets her hair lengthened artificially." The Prophet has cursed such ladies.

Volume 7, Book 72, Number 826:

Narrated Ibn Mas'ud:

Allah has cursed those women who practise tattooing or get it done for

themselves,

and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by

Allah. Why then shall I not curse those whom Allah's Apostle has cursed and who are cursed in Allah's Book too?

Volume 7, Book 72, Number 827:

Narrated Abu Huraira :

Allah's Apostle said, "The evil eye is a fact," and he forbade tattooing.

Volume 7, Book 72, Number 828:

Narrated 'Abdullah:

(As above 827).

Volume 7, Book 72, Number 829:

Narrated Abu Juhafa:

The Prophet forbade the use of the price of blood and the price of a dog, the one

who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

Volume 7, Book 72, Number 830:

Narrated Abu Huraira :

A woman who used to practise tattooing was brought to 'Umar. 'Umar got up and said, "I beseech you by Allah, which of you heard the Prophet saying something about tattooing?" I got up and said, "O chief of the Believers! I heard something."

He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies),

saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

Volume 7, Book 72, Number 831:

Narrated Ibn 'Umar :

The Prophet has cursed the lady who lengthens hair artificially and that who gets

her hair lengthened in such away, and the lady who practises tattooing and that who gets it done for herself.

Volume 7, Book 72, Number 832:

Narrated 'Abdullah :

Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as

alter

the features created by Allah. Why should I not then curse those whom Allah's Apostle has cursed and that is in Allah's Book?

Volume 7, Book 72, Number 833:

Narrated Abu Talha :

The Prophet said, "Angels do not enter a house in which there is a dog or there are pictures."

Volume 7, Book 72, Number 834:

Narrated Muslim:

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard 'Abdullah saying that he heard the Prophet saying,

"The people who will receive the severest punishment from Allah will be the picture makers.""

Volume 7, Book 72, Number 835:

Narrated 'Abdullah bin 'Umar :

Allah's Apostle said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them. 'Make alive what you have created.'"

Volume 7, Book 72, Number 836:

Narrated 'Aisha:

I never used to leave in the Prophet house anything carrying images or crosses but he obliterated it.

Volume 7, Book 72, Number 837:

Narrated Abu Zur'a:

I entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Apostle saying that Allah

said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' "Abu Huraira then asked for a water container and washed his arms up to his armpits. I said, "O Abu i

Huraira! Is this something you have heard I from Allah's Apostle?" He said, "The

limit for ablution is up to the place where the ornaments will reach on the Day

of
Resurrection.'

Volume 7, Book 72, Number 838:

Narrated 'Aisha:

Allah's Apostle returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Apostle saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

Volume 7, Book 72, Number 839:

Narrated Aisha:

The Prophet returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it. Aisha added: The Prophet and I used to take a bath from one container (of water).

Volume 7, Book 72, Number 840:

Narrated 'Aisha :

I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

Volume 7, Book 72, Number 841:

Narrated Abu Talha:

Allah's Apostle said, "Angels (of mercy) do not enter a house where there are pictures." The sub-narrator Busr added: "Then Zaid fell ill and we paid him a visit.

Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullah Al-Khawlani, the step son of Maimuna, the wife of the Prophet , "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullah said, "Didn't you hear him saying: 'except a design in a garment'?"

Volume 7, Book 72, Number 842:

Narrated Anas:

Aisha had a thick curtain (having pictures on it) and she screened the side of her i house with it. The Prophet said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers."

Volume 7, Book 72, Number 843:

Narrated Salim's father:

Once Gabriel promised to visit the Prophet but he delayed and the Prophet got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

Volume 7, Book 72, Number 844:

Narrated 'Aisha:

(the wife of the Prophet)

I bought a cushion having pictures on it. When Allah's Apostle saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Apostle! I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, 'I bought it for you to sit on and recline on.'" Allah's Apostle said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.'" He added, "Angels do not enter a house in which there are pictures."

Volume 7, Book 72, Number 845:

Narrated Abu Juhaifa:

that he had bought a slave whose profession was cupping. The Prophet forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

Volume 7, Book 72, Number 846:

Narrated Ibn 'Abbas:

I heard Muhammad saying, "Whoever makes a picture in this world will be asked

to put life into it on the Day of Resurrection, but he will not be able to do so."

Volume 7, Book 72, Number 847:

Narrated Usama bin Zaid:

Allah's Apostle rode a donkey saddled with a saddle covered with a Fadakiyya velvet sheet, and he made me ride behind him.

Volume 7, Book 72, Number 848:

Narrated Ibn 'Abbas:

When the Prophet arrived at Mecca, the children of Bani 'Abdul Muttalib received him. He then mounted one of them in front of him and the other behind him.

Volume 7, Book 72, Number 849:

Narrated Aiyub:

The worst of three (persons riding one, animal) was mentioned in 'Ikrima's presence 'Ikrima said, "Ibn 'Abbas said, '(In the year of the conquest of Mecca) the Prophet came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?"

Volume 7, Book 72, Number 850:

Narrated Mu'adh bin Jabal

While I was riding behind the Prophet and between me and him and between me and him there was only the back of the saddle, he said, "O Mu'adh!" I replied, "Labbaik, O Allah's Apostle, and Sa'daik!" he said, "Do you know what is Allah's right upon his slave?" I said, "Allah and His Apostle know best" He said "Allah's right upon his slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Muadh bin Jabal!" I replied, "Labbaik, O Allah's Apostle:, Sa'daik!" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Apostle know best." He said, "The right of the slaves upon Allah is that He will not punish them (if they do that)."

Volume 7, Book 72, Number 851:

Narrated Anas bin Malik :

We were coming from Khaibar along with Allah's Apostle while I was riding

behind Abu Talha and he was proceeding. While one of the wives of Allah's Apostle was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." Sol resaddled the she-camel and Allah's Apostle mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun."

Volume 7, Book 72, Number 852:

Narrated 'Abbad bin Tamim's uncle:

I saw the Prophet lying-down in the mosque and placing one leg on the other.

— Bukhari Vol 7