

# Translation of Sahih Bukhari, Book 57:

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

Translation of Sahih Bukhari, Book 57:

Companions of the Prophet

Volume 5, Book 57, Number 1:

Narrated Abu Said Al-Khudri:

"Allah's Apostle said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Apostle?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you a none who has accompanied the companions of Allah's Apostle?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, "Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Apostle ?' They will say, 'Yes.' And victory will be bestowed on them."

Volume 5, Book 57, Number 2:

Narrated Imran bin Husain:

"Allah's Apostle said, "The best of my followers are those living in my generation (i.e. my contemporaries). and then those who will follow the latter" 'Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet added, "There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and fatness will appear among them."

Volume 5, Book 57, Number 3:

Narrated Abdullah:

The Prophet said, "The best people are those living in my generation, and then those who will

follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children.")

Volume 5, Book 57, Number 4:

Narrated Al-Bara:

Abu Bakr bought a (camel) saddle from 'Azib for thirteen Dirhams. Abu Bakr said to 'Azib, "Tell Al-Bara' to carry the saddle for me." 'Azib said, "No, unless you relate to me what happened to you and Allah 's Apostle when you left Mecca while the pagans were in search of you." Abu Bakr said, "We left Mecca and we travel led continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet in the shade and said to him, 'Lie down, O Allah's Apostle.' So the Prophet lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, 'To whom do you belong, O boy?' He said, 'I belong to a man from Quraish.' He named the man and I recognized him. I asked him, 'Is there any milk with your sheep?' He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Apostle a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet whom I found awake. I said to him, 'Drink, O Allah's Apostle.' So he drank till I became pleased. Then I said, 'It is time for us to

move, O Allah's Apostle!' He said, 'Yes.' So we set out while the people (i.e. Quraish pagans) were searching for us, but none found us except Suraiqa bin Malik bin Jushum who was riding his horse. I said, 'These are our pursuers who have found us. O Allah's Apostle!' He said, 'Do not grieve, for Allah is with us.'

Volume 5, Book 57, Number 5:

Narrated Abu Bakr:

I said to the Prophet while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

Volume 5, Book 57, Number 6:

Narrated Abu Said Al-Khudri:

Allah's Apostle addressed the people saying, "Allah has given option to a slave to choose this world or what is with Him. The slave has chosen what is with Allah." Abu Bakr wept, and we were astonished at his weeping caused by what the Prophet mentioned as to a Slave ( of Allah) who had been offered a choice, (we learned later on) that Allah's Apostle himself was the person who was given the choice, and that Abu Bakr knew best of all of us. Allah's Apostle added, "The person who has favored me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."

Volume 5, Book 57, Number 7:

Narrated Ibn 'Umar:

We used to compare the people as to who was better during the lifetime of Allah's Apostle . We used to regard Abu Bakr as the best, then 'Umar, and then 'Uthman .

Volume 5, Book 57, Number 8:

Narrated Ibn 'Abbas:

The Prophet said, "If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam)."

Volume 5, Book 57, Number 9:

Narrated Aiyub:

The Prophet said, "If I were to take a Khalil, I would have taken him (i.e. Abu Bakr) as a Khalil, but the Islamic brotherhood is better."

Volume 5, Book 57, Number 10:

Narrated 'Abdullah bin Abi Mulaika:

The people of Kufa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead) and added, "Allah's Apostle said, ' If I were to take a Khalil from this nation, I would have taken him (i.e. Abu Bakr)."

Volume 5, Book 57, Number 11:

Narrated Jubair bin Mutim:

A woman came to the Prophet who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet said, "If you should not find me, go to Abu Bakr."

Volume 5, Book 57, Number 12:

Narrated 'Ammar:

I saw Allah's Apostle and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then).

Volume 5, Book 57, Number 13:

Narrated Abu Ad-Darda:

While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet ) and said, "O Allah's Apostle! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him

harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, 'Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet and greeted him, but signs of displeasure appeared on the face of the Prophet till Abu Bakr pitied ('Umar), so he knelt and said twice, "O Allah's Apostle! By Allah! I was more unjust to him (than he to me)." The Prophet said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.

Volume 5, Book 57, Number 14:

Narrated 'Amr bin Al-As:

The Prophet deputed me to read the Army of Dhat-as-Salasil. I came to him and said, "Who is the most beloved person to you?" He said, " 'Aisha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khattab." He then named other men.

Volume 5, Book 57, Number 15:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.'" The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so does Abu Bakr and 'Umar."

Volume 5, Book 57, Number 16:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abi Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

Volume 5, Book 57, Number 17:

Narrated Abdullah bin Umar:

That Allah's Apostle said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle said, "But you do not do that with a pride."

Volume 5, Book 57, Number 18:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "Anybody who spends a pair of something in Allah's Cause will be called from all the gates of Paradise, "O Allah's slave! This is good.' He who is amongst those who pray will be called from the gate of the prayer (in Paradise) and he who is from the people of Jihad will be called from the gate of Jihad, and he who is from those' who give in charity (i.e. Zakat) will be called from the gate of charity, and he who is amongst those who observe fast will be called from the gate of fasting, the gate of Raiyan." Abu Bakr said, "He who is called from all those gates will need nothing," He added, "Will anyone be called from all those gates, O Allah's Apostle?" He said, "Yes, and I hope you will be among those, O Abu Bakr."

Narrated 'Aisha:

(the wife of the Prophet) Allah's Apostle died while Abu Bakr was at a place called As-Sunah (Al-'Aliya) 'Umar stood up and said, "By Allah! Allah's Apostle is not dead!" 'Umar (later on) said, "By Allah! Nothing occurred to my mind except that." He said, "Verily! Allah will resurrect him and he will cut the hands and legs of some men." Then Abu Bakr came and uncovered the face of Allah's Apostle, kissed him and said, "Let my mother and father be sacrificed for you, (O Allah's Apostle), you are good in life and in death. By Allah in Whose Hands my life is, Allah will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abu Bakr spoke, 'Umar sat down. Abu Bakr praised and glorified Allah and said, No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." Then he recited Allah's Statement:-- "(O Muhammad) Verily you will die, and they also will die." (39.30) He also recited:--

"Muhammad is no more than an Apostle; and indeed many Apostles have passed away, before him, If he dies Or is killed, will you then Turn back on your heels? And he who turns back On his heels, not the least Harm will he do to Allah And Allah will give reward to those Who are grateful." (3.144)

The people wept loudly, and the Ansar were assembled with Sad bin 'Ubada in the shed of Bani Saida. They said (to the emigrants). "There should be one 'Amir from us and one from you." Then Abu Bakr, Umar bin Al-Khattab and Abu 'baida bin Al-Jarrah went to them. 'Umar wanted to speak but Abu Bakr stopped him. 'Umar later on used to say, "By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Then Abu Bakr spoke and his speech was very eloquent. He said in his statement, "We are the rulers and you (Ansars) are the ministers (i.e. advisers)," Hubab bin Al-Mundhir said, "No, by

Allah we won't accept this. But there must be a ruler from us and a ruler from you." Abu Bakr said, "No, we will be the rulers and you will be the ministers, for they (i.e. Quarish) are the best family amongst the 'Arabs and of best origin. So you should elect either 'Umar or Abu 'Ubaida bin Al-Jarrah as your ruler." 'Umar said (to Abu Bakr), "No but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to Allah's Apostle." So 'Umar took Abu Bakr's hand and gave the pledge of allegiance and the people too gave the pledge of allegiance to Abu Bakr. Someone said, "You have killed Sad bin Ubada." 'Umar said, "Allah has killed him." 'Aisha said (in another narration), ("When the Prophet was on his death-bed) he looked up and said thrice, (Amongst) the Highest Companion (See Qur'an 4.69)' Aisha said, Allah benefited the people by their two speeches. 'Umar frightened the people some of whom were hypocrites whom Allah caused to abandon Islam because of 'Umar's speech. Then Abu Bakr led the people to True Guidance and acquainted them with the right path they were to follow so that they went out reciting:-- "Muhammad is no more than an Apostle and indeed many Apostles have passed away before him.." (3.144)

Volume 5, Book 57, Number 20:

Narrated Muhammad bin Al-Hanafiya:

I asked my father ('Ali bin Abi Talib), "Who are the best people after Allah's Apostle?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then 'Umar." I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person.

Volume 5, Book 57, Number 21:

Narrated 'Aisha:

We went out with Allah's Apostle on one of his journeys till we reached Al-Baida or Dhatul-Jaish where my necklace got broken (and lost). Allah's Apostle stopped to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So they went to Abu Bakr and said, "Don't you see what

'Aisha has done? She has made Allah's Apostle and the people stop where there is no water and they have no water with them. Abu Bakr came while Allah's Apostle was sleeping with his head on my thigh and said, "You detained Allah Apostle and the people where there is no water and they have no water." He then admonished me and said what Allah wished and pinched me at my flanks with his hands, but I did not move because the head of Allah's Apostle was on my thigh .

Allah's Apostle kept on sleeping till he got up in the morning and found no water. Then Allah revealed the Divine Verse of Tayammum, and the people performed Tayammum. Usaid bin AlHudair said. "O family of Abu Bakr! This is not the first blessings of yours." We urged the camel on which I was sitting to get up from its place and the necklace was found under it.

Volume 5, Book 57, Number 22:

Narrated Abu Said:

The Prophet said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."

Volume 5, Book 57, Number 23:

Narrated Abu Musa Al-Ashari:

I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Apostle and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said,

"Abu Bakr." I told him to wait, went in and said, "O Allah's Apostle! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Apostle gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Apostle on the built edge of the well and hung his legs in the well as the Prophet did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattab." I asked him to wait, went to Allah's Apostle, greeted him and said, 'Umar bin Al-Khattab asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to Umar and said "Come in, and Allah's Apostle, gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Apostle on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin Affan." I asked him to wait and went to the Prophet and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, I asked him to wait and went to the Prophet and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you. "Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side. Said bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

Volume 5, Book 57, Number 24:

Narrated Anas bin Malik:

The Prophet once climbed the mountain of Uhud with Abu Bakr, 'Umar and 'Uthman. The mountain shook with them. The Prophet said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a Siddiq and two martyrs.

Volume 5, Book 57, Number 25:

Narrated Abdullah bin Umar: Allah's Apostle said. "While (in a dream), I was standing by a well, drawing water from it. Abu Bakr and 'Umar came to me. Abu Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness

Volume 5, Book 57, Number 26:

Narrated Ibn 'Abbas:

While I was standing amongst the people who were invoking Allah for Umar bin Al-Khattab who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allah bestow His Mercy on you. I always hoped that Allah will keep you with your two companions, for I often heard Allah's Apostle saying, "I, Abu Bakr and 'Umar were (somewhere). I, Abu Bakr and 'Umar did (something). I, Abu Bakr and 'Umar set out.' So I hoped that Allah will keep you with both of them." I turned back to see that the speaker was Ali bin Abi Talib.

Volume 5, Book 57, Number 27:

Narrated 'Urwa bin Az-Zubair:

I asked 'Abdullah bin 'Amr, "What was the worst thing the pagans did to Allah's Apostle?" He said, "I saw 'Uqba bin Abi Mu'ait coming to the Prophet while he was praying.' Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abu Bakr came and pulled 'Uqba away from the Prophet and said, "Do you intend to kill a man just because he says: 'My Lord is Allah, and he has brought forth to you the Evident Signs from your Lord?"

Volume 5, Book 57, Number 28:

Narrated Jabir bin Abdullah:

The Prophet said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa', Abu Talha's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilal ' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) Ghira (and gave up the attempt)." 'Umar said, "Let my parents be sacrificed for you, O Allah's Apostle! How dare I think of my Ghira (self-respect) being offended by you?"

Volume 5, Book 57, Number 29:

Narrated Abu Huraira:

While we were with Allah's Apostle he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's Ghira (self-respect) and went away quickly." Umar wept and Said, O Allah's Apostle! How dare I think of my ghira (self-respect) being offended by you?"

Volume 5, Book 57, Number 30:

Narrated Hamza's father:

Allah's Apostle said, "While I was sleeping, I saw myself drinking (i.e. milk), and I was so contented that I saw the milk flowing through my nails. Then I gave (the milk) to 'Umar." They (i.e. the companions of the Prophet) asked, "What do you interpret it?" He said, "Knowledge."

Volume 5, Book 57, Number 31:

Narrated 'Abdullah bin 'Umar:

The Prophet said, "In a dream I saw myself drawing water from a well with a bucket. Abu Bakr came and drew a bucket or two weakly. May Allah forgive him. Then 'Umar bin Al-Khattab came and the bucket turned into a very large one in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there."

Volume 5, Book 57, Number 32:

Narrated Sad bin Abi Waqqas:

Umar bin Al-Khattab asked the permission of Allah's Apostle to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Apostle.

When 'Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and 'Umar came in while Allah's Apostle was smiling, 'Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Apostle?" They said, "Yes, for you are harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

Volume 5, Book 57, Number 33:

Narrated Abdullah:

We have been powerful since 'Umar embraced Islam.

Volume 5, Book 57, Number 34:

Narrated Ibn Abbas:

When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allah) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Ali bin Abi Talib. 'Ali invoked Allah's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with

your two companions, for very often I used to hear the Prophet saying, 'I, Abu Bakr and 'Umar went (somewhere); I, Abu Bakr and 'Umar entered (somewhere); and I, Abu Bakr and 'Umar went out.'"

Volume 5, Book 57, Number 35:

Narrated Anas bin Malik:

The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, 'Umar and 'Uthman. The mountain shook beneath them. The Prophet hit it with his foot and said, "O Uhud ! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs).

Volume 5, Book 57, Number 36:

Narrated Aslam:

Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allah's Apostle died. I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khattab (till the end of his life."

Volume 5, Book 57, Number 37:

Narrated Anas:

A man asked the Prophet about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

Volume 5, Book 57, Number 38:

Narrated Abu Huraira:

Allah's Apostle said, "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar."

Narrated Abu Huraira: The Prophet said,  
"Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

Volume 5, Book 57, Number 39:

Narrated Abu Huraira:

Allah's Apostle said, "Whilst a shepherd was amongst his sheep, a wolf attacked them and took away a sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, 'Who will guard the sheep on the day of wild animals when it will have no shepherd except myself?' The people said, "Glorified be Allah." The Prophet said, "But I believe in it and so do Abu Bakr and 'Umar although Abu Bakr and 'Umar were not present there (at the place of the event).

Volume 5, Book 57, Number 40:

Narrated Abu Said Al-Khudri:

I heard Allah's Apostle saying, "While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chest). and some were a bit longer. 'Umar was presented before me and his shirt was so long that he was dragging it." They asked, "How have you interpreted it, O Allah's Apostle?" He said, "Religion."

Volume 5, Book 57, Number 41:

Narrated Al-Miswar bin Makhrama:

When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbas, as if intending to encourage 'Umar, said to him, "O Chief of the believers! Never mind what has happened to you, for you have been in the company of Allah's Apostle and you kept good relations with him and you parted with him while he was pleased with you. Then you were in the company of Abu Bakr and kept good relations with him and you parted with him (i.e. he died) while he was pleased with you. Then you were in the company of the Muslims,

and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbas), "As for what you have said about the company of Allah's Apostle and his being pleased with me, it is a favor, Allah did to me; and as for what you have said about the company of Abu Bakr and his being pleased with me, it is a favor Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I meet Him."

Volume 5, Book 57, Number 42:

Narrated Abu Musa:

While I was with the Prophet in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet said to me "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet said to me. "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him. " Behold ! It was 'Uthman, I informed him of what Allah's Apostle had said. He praised Allah and said, "I seek Allah's Aid."

Volume 5, Book 57, Number 43:

Narrated 'Abdullah bin Hisham:

We were with the Prophet while he was holding 'Umar bin Al-Khattab by the hand.

Volume 5, Book 57, Number 44:

Narrated Abu Musa:

The Prophet entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abu Bakr. Another man came and asked the permission to enter. The Prophet said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking the permission to enter. The Prophet kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthman bin 'Affan. 'Asim, in another narration, said that the Prophet was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthman entered, he covered them (or it).

Volume 5, Book 57, Number 45:

Narrated 'Ubaid-ullah bin 'Adi bin Al-Khiyar:

Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth said (to me), "What forbids you to talk to 'Uthman about his brother Al-Walid because people have talked much about him?" So I went to 'Uthman and when he went out for prayer I said (to him), "I have something to say to you and it is a piece of advice for you " 'Uthman said, "O man, from you." (Umar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of Uthman came and I went to him (i.e. 'Uthman), 'Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Quran) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Apostle and saw his way. No doubt, the people are talking much about Al-Walid." 'Uthman said, "Did you receive your knowledge directly from Allah's Apostle?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthman said, "And then Allah sent Muhammad

with the Truth and I was amongst those who followed Allah and His Apostle and I believed in what ever he (i.e. the Prophet) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Apostle and gave the pledge of allegiance him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then 'Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, Allah willing, I shall deal with him according to what is right." Then he called 'Ali and ordered him to flog him, and 'Ali flogged him (i.e. Al-Walid) eighty lashes.

Volume 5, Book 57, Number 46:

Narrated Anas:

Allah's Apostle ascended the (mountain) of Uhud with Abu Bakr and 'Uthman and it shook. Allah's Apostle said, "Be calm, O Uhud!" I think he stroked it with his foot and added, "There is none on you but a Prophet, a Siddiq and two martyrs." (The two martyrs were Umar and Uthman) (See Hadith No. 24)

Volume 5, Book 57, Number 47:

Narrated Ibn 'Umar:

During the lifetime of the Prophet we considered Abu Bakr as peerless and then 'Umar and then 'Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet

Volume 5, Book 57, Number 48:

Narrated 'Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Kaba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullah bin 'Umar." He said, "O Ibn Umar! I

want to ask you about something; please tell me about it. Do you know that 'Uthman fled away on the day (of the battle) of Uhud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn 'Umar said, "Yes." The man said, "Allahu Akbar!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative). Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after 'Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is 'Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of 'Uthman.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.'

Volume 5, Book 57, Number 49:

Narrated Anas:

The Prophet ascended the mountain of Uhud and Abu Bakr, 'Umar and 'Uthman were accompanying him. The mountain gave a shake (i.e. trembled underneath them) . The Prophet said, "O Uhud ! Be calm." I think that the Prophet hit it with his foot, adding, "For upon you there are none but a Prophet, a Siddiq and two martyrs."

Volume 5, Book 57, Number 50:

Narrated 'Amr bin Maimun:

I saw 'Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and 'Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad i.e. 'Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. Umar) except Abdullah bin 'Abbas. Whenever Umar passed between the two rows, he would say, "Stand in straight lines."

When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first Rak'a so that the people may have the time to Join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself, 'Umar held the hand of 'Abdur-Rahman bin Auf and let him lead the prayer.

Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the Mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." 'Abdur-Rahman bin Auf led the people a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbas! Find out who attacked me." Ibn 'Abbas kept on looking

here and there for a short time and came to say. "The slave of Al Mughira." On that 'Umar said, "The craftsman?" Ibn 'Abbas said, "Yes." 'Umar said, "May Allah curse him. I did not treat him unjustly. All the Praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn 'Abbas said to 'Umar. "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours."

Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be Alright soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the Punishment of your Lord." 'Umar further said, "O 'Abdullah bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said,

"If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf."

'Umar then said (to 'Abdullah), "Go to 'Aisha (the mother of the believers) and say: "Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." Abdullah greeted 'Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "'Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer Umar to myself." When he returned it was said (to 'Umar), "'Abdullah bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet 'Aisha and say: "Umar bin Al-Khattab asks the permission (to be buried with the Prophet ), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims."

Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle had been pleased with before he died." Then 'Umar mentioned 'Ali, 'Uthman, AzZubair,

Talha, Sad and 'Abdur-Rahman (bin Auf) and said, "Abdullah bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sad becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things.

I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullah bin 'Umar greeted ('Aisha) and said, "'Umar bin Al-Khattab asks for the permission." 'Aisha said, "Bring him in." He was brought in and buried beside his two companions.

When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to Ali." Talha said, "I give up my right to 'Uthman," Sad, 'I give up my right to 'Abdur-Rahman bin 'Auf." 'Abdur-Rahman then said (to 'Uthman and 'Ali), "Now which of you is

willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahman took the hand of one of them (i.e. 'Ali) and said, "You are related to Allah's Apostle and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. 'Uthman) aside and said the same to him. When 'Abdur-Rahman secured (their agreement to) this covenant, he said, "O 'Uthman! Raise your hand." So he (i.e. 'Abdur-Rahman) gave him (i.e. 'Uthman) the solemn pledge, and then 'Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

Volume 5, Book 57, Number 51:

Narrated Sahl bin Sad:

Allah's Apostle said, "Tomorrow I will give the flag to a man with whose leadership Allah will grant (the Muslim) victory." So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah's Apostle and every one of them hoped that he would be given the flag. The Prophet said, "Where is Ali bin Abi Talib?" The people replied, "He is suffering from eye trouble, O Allah's Apostle." He said, "Send for him and bring him to me." So when 'Ali came, the Prophet spat in his eyes and invoked good on him, and he became alright as if he had no ailment. The Prophet then gave him the flag. 'Ali said, "O Allah's Apostle! Shall I fight them (i.e. enemy) till they become like us?" The Prophet said, "Proceed to them steadily till you approach near to them and then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided on the right path (i.e. converted to

Islam) through you, it would be better for you than (a great number of) red camels."

Volume 5, Book 57, Number 52:

Narrated Salama:

Ali happened to stay behind the Prophet and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Apostle?" So 'Ali set out following the Prophet, When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Apostle said, "I will give the flag (to a man), or tomorrow a man whom Allah and His Apostle love will take the flag," or said, "A man who loves Allah and His Apostle; and Allah will grant victory under his leadership." Suddenly came 'Ali whom we did not expect. The people said, "This is 'Ali." Allah's Apostle gave him the flag and Allah granted victory under his leadership.

Volume 5, Book 57, Number 53:

Narrated Abu Hazim:

A man came to Sahl bin Sad and said, "This is so-and-so," meaning the Governor of Medina, "He is calling 'Ali bad names near the pulpit." Sahl asked, "What is he saying?" He (i.e. the man) replied, "He calls him (i.e. 'Ali) Abu Turab." Sahl laughed and said, "By Allah, none but the Prophet called him by this name and no name was dearer to 'Ali than this." So I asked Sahl to tell me more, saying, "O Abu 'Abbas! How (was this name given to 'Ali)?" Sahl said, "'Ali went to Fatima and then came out and slept in the Mosque. The Prophet asked Fatima, "Where is your cousin?" She said, "In the Mosque." The Prophet went to him and found that his (i.e. 'Ali's) covering sheet had slipped off his back and dust had soiled his back. The Prophet started wiping the dust off his back and said twice, "Get up! O Abu Turab (i.e. O. man with the dust)."

Volume 5, Book 57, Number 54:

Narrated Sad bin 'Ubaida:

A man came to Ibn 'Umar and asked about

'Uthman and Ibn 'Umar mentioned his good deeds and said to the questioner. "Perhaps these facts annoy you?" The other said, "Yes." Ibn 'Umar said, "May Allah stick your nose in the dust (i.e. degrade you)!" Then the man asked him about 'Ali. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allah stick your nose in the dust (i.e. degrade you or make you do things which you hate) ! Go away and do whatever you can against me."

Volume 5, Book 57, Number 55:

Narrated 'Ali:

Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, she came to him but did not find him at home 'Aisha was present there to whom she told (of her desire for a servant). When the Prophet came, Aisha informed him about Fatima's visit. Ali added "So the Prophet came to us, while we had gone to our bed I wanted to get up but the Prophet said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Alhamdu-lillah thirty-three times for that is better for you both than a servant."

Volume 5, Book 57, Number 56:

Narrated Ubaida:

Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best ) till the people unite as one group, or I die as my companions have died." And narrated Sad that the Prophet said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

Volume 5, Book 57, Number 57:

Narrated Abu Huraira:

The people used to say, "Abu Huraira narrates too many narrations." In fact I used to keep close to Allah's Apostle and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Quranic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

Volume 5, Book 57, Number 58:

Narrated Ash-Sha'bi:

Whenever Ibn 'Umar greeted Ibn Jafar, he used to say: "As-salamu-'Alaika (i.e. Peace be on you) O son of Dhu-l-Janahain (son of the two-winged person)."

Volume 5, Book 57, Number 59:

Narrated Anas:

Whenever there was drought, 'Umar bin Al-Khattab used to ask Allah for rain through Al'Abbas bin 'Abdul Muttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain."

Volume 5, Book 57, Number 60:

Narrated 'Aisha:

Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Apostle said, 'We (Prophets), our property is not

inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Apostle used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives" Abu Bakr added: Look at Muhammad through his family (i.e. if you are no good to his family you are not good to him).

Volume 5, Book 57, Number 61:

Narrated Al-Miswar bin Makhrama:

Allah's Apostle said, "Fatima is a part of me, and he who makes her angry, makes me angry."

Volume 5, Book 57, Number 62:

Narrated 'Aisha:

The Prophet called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

Volume 5, Book 57, Number 63:

Narrated Marwan bin Al-Hakam:

'Uthman bin 'Affan was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from

performing Hajj, and (because of it) he made his will. A man from Quraish came to him and said, "Appoint your successor." 'Uthman asked, "Did the people name him? (i.e. the successor) the man said, "Yes." 'Uthman asked, "Who is that?" The man remained silent. Another man came to 'Uthman and I think it was Al-Harith. He also said, "Appoint your successor." 'Uthman asked, "Did the people name him?" The man replied "Yes." 'Uthman said, "Who is that?" The man remained silent. 'Uthman said, "Perhaps they have mentioned Az-Zubair?" The man said, "Yes." 'Uthman said, "By Him in Whose Hands my life is, he is the best of them as I know, and the dearest of them to Allah's Apostle ."

Volume 5, Book 57, Number 64:

Narrated Marwan bin Al-Hakam:

While I was with 'Uthman, a man came to him and said, "Appoint your successor." 'Uthman said, "Has such successor been named?" He replied, "Yes, Az-Zubair." 'Uthman said, thrice, "By Allah! Indeed you know that he is the best of you."

Volume 5, Book 57, Number 65:

Narrated Jabir:

The Prophet said, "Every prophet used to have a Hawari (i.e. disciple), and my Hawari is Az-Zubair bin Al-'Awwam."

Volume 5, Book 57, Number 66:

Narrated 'Abdullah bin Az-Zubair:

During the battle of Al-Ahzab, I and 'Umar bin Abi-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Bani Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Bani Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allah's Apostle said, 'Who will go to Bani Quraiza and bring me their news?' So I went, and when I came back, Allah's Apostle mentioned for me both his parents saying, "Let my father and

mother be sacrificed for you."

Volume 5, Book 57, Number 67:

Narrated 'Urwa:

On the day of the battle of Al-Yarmuk, the companions of the Prophet said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

Volume 5, Book 57, Number 68:

Narrated 'Umar:

"Before the Prophet died, he was pleased with him (Talha bin 'Ubaidullah)."

Volume 5, Book 57, Number 69:

Narrated Abu 'Uthman:

During one of the Ghazawat in which Allah's Apostle was fighting, none remained with the Prophet but Talha and Sad.

Volume 5, Book 57, Number 70:

Narrated Qais bin Abi Hazim:

I saw Talha's paralyzed hand with which he had protected the Prophet (from an arrow) .

Volume 5, Book 57, Number 71:

Narrated Sad: On the day of the battle of Uhud the Prophet mentioned for me both hi

Volume 5, Book 57, Number 72:

Narrated Sad:

No doubt, (for some time) I stood for one-third of the Muslims.

Volume 5, Book 57, Number 73:

Narrated Sad bin Abi Waqqas:

No man embraced Islam before the day on which I embraced Islam, and no doubt, I

remained for seven days as one third of the then extant Muslims.

Volume 5, Book 57, Number 74:

Narrated Qais:

I heard Sad saying, "I was the first amongst the 'Arabs who shot an arrow for Allah's Cause. We used to fight along with the Prophets, while we had nothing to eat except the leaves of trees so that one's excrete would look like the excrete balls of camel or a sheep, containing nothing to mix them together. Today Banu Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sad to 'Umar, claiming that he did not offer his prayers perfectly.

Volume 5, Book 57, Number 75:

Narrated about the sons-in-law of the Prophet and one of them is Abu Al-'As bin Ar-Rabi'.

Volume 5, Book 57, Number 76:

Narrated Al-Miswar bin Makhrama:

'Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Apostle saying, "Your people think that you do not become angry for the sake of your daughters as 'Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Apostle got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-'As bin Al-Rabi' (the husband of Zainab, the daughter of the Prophet ) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Apostle and the daughter of Allah's Enemy cannot be the wives of one man." So 'Ali gave up that engagement.

'Al-Miswar further said: I heard the Prophet talking and he mentioned a son-in-law of his belonging to the tribe of Bani 'Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he

fulfilled his promise."

Volume 5, Book 57, Number 77:

Narrated 'Abdullah bin 'Umar:

The Prophet sent an army under the command of Usama bin Zaid. When some people criticized his leadership, the Prophet said, "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usama) is one of the dearest to me after him (i.e. Zaid)."

Volume 5, Book 57, Number 78:

Narrated Urwa:

Aisha said, "A Qaif (i.e. one skilled in recognizing the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet was present, and Usama bin Zaid and Zaid bin Haritha were Lying asleep. The Qa'if said. These feet (of Usama and his father) are of persons belonging to the same lineage.' " The Prophet was pleased with that saying which won his admiration, and he told 'Aisha of it.

Volume 5, Book 57, Number 79:

Narrated 'Aisha:

The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet ) except Usama bin Zaid as he is the most beloved to Allah's Apostle." Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft."

Volume 5, Book 57, Number 80:

Narrated 'Abdullah bin Dinar:

One day Ibn 'Umar, while in the Mosque, looked at a man who was dragging his clothes while walking in one of the corners of the Mosque He said, "See who is that. I wish he was near to me." Somebody then said (to Ibn 'Umar), "Don't you know him, O Abu 'Abdur-Rahman? He is Muhammad bin Usama." On that Ibn 'Umar bowed his head and dug the earth with his hands and then, said, "If Allah's Apostle saw him, he would have loved him."

Volume 5, Book 57, Number 81:

Narrated Usama bin Zaid:

That the Prophet used to take him (i.e. Usama) and Al-Hassan (in his lap) and say: "O Allah! Love them, as I love them." The freed slave of Usama bin Zaid said, "Al-Hajjaj bin Aiman bin Um Aiman and Aiman Ibn Um Aiman was Usama's brother from the maternal side, and he was one of the Ansar. He was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So Ibn 'Umar told him to repeat his prayer. Harmala, the freed slave of Usama bin Zaid said that while he was in the company of 'Abdullah bin 'Umar, Al-Hajjaj bin Aiman came in and (while praying) he did not perform his bowing and prostrations properly. So Ibn 'Umar told him to repeat his prayer. When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Hajjaj bin Um Aiman." Ibn 'Umar said, "If Allah's Apostle saw him, he would have loved him." Then Ibn 'Umar mentioned the love of the Prophet for the children of Um Aimn. Sulaiman said that Um Aiman was one of the nurses of the Prophet.

Volume 5, Book 57, Number 82:

The merits of 'Abdullah bin Umar bin Al-Khattab.

Volume 5, Book 57, Number 83:

Narrated Ibn 'Umar:

If a man saw a dream during the lifetime of the

Prophet he would narrate it to the Prophet. Once I wished to see a dream and narrate it to the Prophet I was young, unmarried, and used to sleep in the Mosque during the lifetime of the Prophet. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two side-walls like those of a well. There I saw some people in it whom I knew. I started saying, "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me, "Do not be afraid." I narrated my dream to Hafsa who, in her turn, narrated it to the Prophet. He said, "What an excellent man Abdullah is if he only observes the night prayer." (Salem, a sub-narrator said, "Abdullah used not to sleep at night but very little hence forward.")

Volume 5, Book 57, Number 84:

Narrated Ibn 'Umar from Hafsa his sister:

That the Prophet had said to her, "'Abdullah is a pious man."

Volume 5, Book 57, Number 85:

Narrated 'Alqama:

I went to Sham and offered a two-Rak'at prayer and then said, "O Allah! Bless me with a good pious companion." So I went to some people and sat with them. An old man came and sat by my side. I asked, "Who is he?" They replied, "(He is) Abu-Ad-Darda.' I said (to him), "I prayed to Allah to bless me with a pious companion and He sent you to me." He asked me, "From where are you?" I replied, "From the people of Al-Kufa." He said, "Isn't there amongst you Ibn Um 'Abd, the one who used to carry the shoes, the cushion(or pillow) and the water for ablution? Is there amongst you the one whom Allah gave Refuge from Satan through the request of His Prophet. Is there amongst you the one who keeps the secrets of the Prophet which nobody knows except him?" Abu Darda further asked, "How does 'Abdullah (bin Mas'ud) recite the Sura starting with, 'By the Night as it

conceals (the light)." (92.1) Then I recited before him:

'By the Night as it envelops: And by the Day as it appears in brightness; And by male and female.'  
(91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet made me recite the Sura in this way while I was listening to him (reciting it)."

Volume 5, Book 57, Number 86:

Narrated Ibrahim: 'Alqama went to Sham and when he entered the mosque, he said, "O Allah ! Bless me with a pious companion." So he sat with Abu Ad-Darda. Abu Ad-Darda' asked him, "Where are you from?" 'Alqama replied, "From the people of Kufa." Abu Ad

Volume 5, Book 57, Number 87:

Narrated Anas bin Malik:

Allah's Apostle said, " Every nation has an extremely trustworthy man, and the trustworthy man of this (i.e. Muslim) nation is Abu 'Ubaida bin Al-Jarrah."

Volume 5, Book 57, Number 88:

Narrated Hudhaifa:

The Prophet said to the people of Nijran, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet was looking forward (to be that person). He then sent Abu 'Ubaida.

Volume 5, Book 57, Number 89:

Narrated Abu Bakra:

I heard the Prophet talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet ) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

Volume 5, Book 57, Number 90:

Narrated Usama bin Zaid:

That the Prophet used to take him and Al-Hasan,

and used to say, "O Allah! I love them, so please love them," or said something similar.

Volume 5, Book 57, Number 91:

Narrated Muhammad:

Anas bin Malik said, "The head of Al-Husain was brought to 'Ubaidullah bin Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet more than the others did." Anas added, "His (i.e. Al-Husain's) hair was dyed with Wasma (i.e. a kind of plant used as a dye)."

Volume 5, Book 57, Number 92:

Narrated Al-Bara:

I saw the Prophet carrying Al-Hasan on his shoulder and saying, "O Allah! I love him, so please love him."

Volume 5, Book 57, Number 93:

Narrated 'Uqba bin Al-Harith:

I saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet and not 'Ali," while 'Ali was laughing at this.

Volume 5, Book 57, Number 94:

Narrated Ibn 'Umar:

Abu Bakr used to say, "Please Muhammad (i.e. the Prophet) by doing good to his family."

Volume 5, Book 57, Number 95:

Narrated Anas:

None resembled the Prophet more than Al-Hasan bin 'Ali did.

Volume 5, Book 57, Number 96:

Narrated Ibn Abi Nu'm:

A person asked 'Abdullah bin 'Umar whether a Muslim could kill flies. I heard him saying (in reply). "The people of Iraq are asking about the

killing of flies while they themselves murdered the son of the daughter of Allah's Apostle . The Prophet said, They (i.e. Hasan and Husain) are my two sweet basils in this world."

Volume 5, Book 57, Number 97:

Narrated the merits of Bilal bin Rabah the freed slave of Abu Bakr. The Prophet said (to Bilal), "I heard the sound of your shoes in Paradise just in front of me."

Volume 5, Book 57, Number 98:

Narrated Jabir bin 'Abdullah:

Umar used to say, "Abu Bakr is our chief, and he manumitted our chief," meaning Bilal.

Volume 5, Book 57, Number 99:

Narrated Qais:

Bilal said to Abu Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allah's Sake, then leave me for Allah's Work."

Volume 5, Book 57, Number 100:

Narrated Ibn Abbas:

Once the Prophet embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an)."

Volume 5, Book 57, Number 101r:

Narrated 'Abdul Warith:

The same but said, "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)."

Volume 5, Book 57, Number 101a:

Narrated Khalid:

As above.

Volume 5, Book 57, Number 102:

Narrated Anas:

The Prophet had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the

news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

Volume 5, Book 57, Number 103:

Narrated Masruq:

'Abdullah (bin Mas'ud) was mentioned before 'Abdullah bin 'Amr. The latter said, "That is a man I continue to love because I heard Allah's Apostle saying, ' Learn the recitation of the Qur'an from (any of these) four persons: 'Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai bin Kab, and Muadh bin Jabal." I do not remember whether he mentioned Ubai first or Muadh.

Volume 5, Book 57, Number 104:

Narrated 'Abdullah bin 'Amr:

Allah's Apostle neither talked in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me amongst you is the one who has the best character and manners." He added, " Learn the Qur'an from (any of these) four persons. 'Abdullah bin Mas'ud, Salim the freed slave of Abu Hudhaifa, Ubai bin Ka'b, and Mu'adh bin Jabal."

Volume 5, Book 57, Number 105:

Narrated Alqama:

I went to Sham and was offering a two-Rak'at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak and the ablution water container? Weren't there amongst you the man

who was given Allah's Refuge from the Satan?  
And weren't there amongst you the man who  
used to keep the (Prophet's) secrets which  
nobody else knew? How did Ibn Um 'Abd (i.e.  
'Abdullah bin Mas'ud) use to recite Surat-al-lail  
(the Night:92)?" I recited:--

"By the Night as it envelops By the Day as it  
appears in brightness. And by male and female."  
(92.1-3) On that, Abu Darda said, "By Allah, the  
Prophet made me read the Verse in this way  
after listening to him, but these people (of Sham)  
tried their best to let me say something different."

Volume 5, Book 57, Number 106:

Narrated 'Abdur-Rahman bin Yazid:

We asked Hudhaifa to tell us of a person  
resembling (to some extent) the Prophet in good  
appearance and straight forward behavior so that  
we may learn from him (good manners and  
acceptable conduct). Hudhaifa replied, "I do not  
know anybody resembling the Prophet (to some  
extent) in appearance and conduct more than Ibn  
Um 'Abd.

Volume 5, Book 57, Number 107:

Narrated Abu Musa Al-Ashari:

My brother and I came from Yemen, and for  
some time we continued to consider 'Abdullah  
bin Mas'ud as one of the members of the family  
of the Prophet because we used to see him and  
his mother going in the house of the Prophet very  
often.

Volume 5, Book 57, Number 108:

Narrated Ibn Abu Mulaika:

Muawiya offered one Rak'a Witr prayer after the  
'Isha prayer, and at that time a freed slave of Ibn  
'Abbas was present. He (i.e. the slave) went to  
Ibn 'Abbas (and told him that Muawiya offered  
one Rak'a Witr prayer). Ibn Abbas said, "Leave  
him, for he was in the company of Allah's  
Apostle."

Volume 5, Book 57, Number 109:

Narrated Ibn Abi Mulaika:

Somebody said to Ibn 'Abbas, "Can you speak to the chief of the believers Muwaiya, as he does not pray except one Rak'a as Witr?" Ibn 'Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts) ."

Volume 5, Book 57, Number 110:

Narrated Humran bin Abbas:

Muawiya said (to the people), "You offer a prayer which we, who were the companions of the Prophet never saw the Prophet offering, and he forbade its offering," i.e. the two Rakat after the compulsory 'Asr prayer.

Volume 5, Book 57, Number 111:

Narrated Al-Miswar bin Makhrama:

Allah's Apostle said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

Volume 5, Book 57, Number 112:

Narrated Abu Salama:

'Aisha said, "Once Allah's Apostle said (to me), 'O Aish ('Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle.

Volume 5, Book 57, Number 113:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of Imran and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

Volume 5, Book 57, Number 114:

Narrated Anas bin Malik:

Allah's Apostle said, "The superiority of 'Aisha over other women is like the superiority of Tharid to other meals."

Volume 5, Book 57, Number 115:

Narrated Al-Qasim bin Muhammad:

Once 'Aisha became sick and Ibn 'Abbas went to see her and said, "O mother of the believers! You are leaving for truthful fore-runners i.e. for Allah's Apostle and Abu Bakr.

Volume 5, Book 57, Number 116:

Narrated Abu Wail:

When 'Ali sent 'Ammar and Al-Hasan to (the people of) Kufa to urge them to fight, 'Ammar addressed them saying, "I know that she (i.e. 'Aisha) is the wife of the Prophet in this world and in the Hereafter (world to come), but Allah has put you to test, whether you will follow Him (i.e. Allah) or her."

Volume 5, Book 57, Number 117:

Narrated 'Aisha:

That she borrowed a necklace from Asma' and it was lost. Allah's Apostle sent some of his companions to look for it. During their journey the time of prayer was due and they prayed without ablution. When they returned to the Prophet they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Hudair said (to 'Aisha), "May Allah reward you handsomely. By Allah, whenever you have a difficulty, Allah took you out of it and brought with it, a Blessing for the Muslims."

Volume 5, Book 57, Number 118:

Narrated Hisham's father:

When Allah's Apostle was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Aisha's home. 'Aisha said, "So when it was my day, the Prophet became silent (no longer asked the question)."

Volume 5, Book 57, Number 119:

Narrated Hisham's father:

The people used to send presents to the Prophet on the day of 'Aisha's turn. 'Aisha said, "My companions (i.e. the other wives of the Prophet)

gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of 'Aisha's turn and we too, love the good (i.e. presents etc.) as 'Aisha does. You should tell Allah's Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, "O Um Salama! Don't trouble me by harming 'Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

Translation of Sahih Bukhari, Book 58:

Merits of the Helpers in  
Madinah (Ansaar)

Volume 5, Book 58, Number 120:

Narrated Ghailan bin Jarir:

I asked Anas, "Tell me about the name 'Al-Ansar.; Did you call yourselves by it or did Allah call you by it?" He said, "Allah called us by it." We used to visit Anas (at Basra) and he used to narrate to us the virtues and deeds of the Ansar, and he used to address me or a person from the tribe of Al-Azd and say, "Your tribe did so-and-so on such-and-such a day."

Volume 5, Book 58, Number 121:

Narrated 'Aisha:

The day of Bu'ath (i.e. Day of fighting between the two tribes of the Ansar, the Aus and Khazraj) was brought about by Allah for the good of His Apostle so that when Allah's Apostle reached (Medina), the tribes of Medina had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of His Apostle in order that they (i.e. the Ansar) might embrace Islam.

Volume 5, Book 58, Number 122:

Narrated Anas:

On the day of the Conquest of Mecca, when the Prophet had given (from the booty) the Quraish, the Ansar said, "By Allah, this is indeed very strange: While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet he called the Ansar and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allah's Apostle to your homes? If the Ansar took their way through a valley or a mountain pass, I would take the Ansar's valley or a mountain pass."

Volume 5, Book 58, Number 123:

Narrated Abu Huraira:

The Prophet or Abul-Qasim said, "If the Ansar took their way through a valley or a mountain pass, I would take Ansar's valley. And but for the migration, I would have been one of the Ansar." Abu Huraira used to say, "The Prophet is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him," or said a similar sentence.

Volume 5, Book 58, Number 124:

Narrated Sa'd's father:

When the emigrants reached Medina. Allah's Apostle established the bond of fraternity between 'Abdur-Rahman and Sad bin Ar-Rabi. Sad said to 'Abdur-Rahman, "I am the richest of all the Ansar, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e. 'Idda) of divorce, then marry her." Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?" So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter. He continued going (to the market) till one day he

came, bearing the traces of yellow scent. The Prophet asked, "What is this (scent)?" He replied, "I got married." The Prophet asked, "How much Mahr did you give her?" He replied, "I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrahim, is in doubt as to which is correct.)

Volume 5, Book 58, Number 125:

Narrated Anas:

When 'Abdur-Rahman bin 'Auf came to us, Allah's Apostle made a bond of fraternity between him and Sad bin Ar-Rabi' who was a rich man, Sad said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. 'Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But 'Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Apostle bearing the traces of yellow scent over his clothes. Allah's Apostle asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet said, "Arrange a marriage banquet even with a sheep."

Volume 5, Book 58, Number 126:

Narrated Abu Huraira:

The Ansar said (to the Prophet ), "Please divide the date-palm trees between us and them (i.e. emigrants)." The Prophet said, "No." The Ansar said, "Let them (i.e. the emigrants) do the labor for us in the gardens and share the date-fruits with us." The emigrants said, "We accepted this."

Volume 5, Book 58, Number 127:

Narrated Al-Bara:

I heard the Prophet saying (or the Prophet said), "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them."

Volume 5, Book 58, Number 128:

Narrated Anas bin Malik:

The Prophet said, "The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."

Volume 5, Book 58, Number 129:

Narrated Anas:

The Prophet saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, "They were returning from a wedding party.") The Prophet stood up and said thrice, "By Allah! You are from the most beloved people to me."

Volume 5, Book 58, Number 130:

Narrated Anas bin Malik:

Once an Ansari woman, accompanied by a son of hers, came to Allah's Apostle. Allah's Apostle spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me."

Volume 5, Book 58, Number 131:

Narrated Zaid bin Al-Arqam:

The Annwar said, "O Allah's Apostle! Every prophet has his own followers and we have followed you. So will you invoke Allah to let our followers be considered from us (as Ansar too)?" So he invoked Allah accordingly.

Volume 5, Book 58, Number 132:

Narrated Abu Hamza:

(A man from the Ansar) The Ansar said, "Every nation has followers and (O Prophet) we have followed you, so invoke Allah to let our followers be considered from us (as Ansar like ourselves)."

So the Prophet said, "O Allah! Let their followers be considered as Ansar like themselves."

Volume 5, Book 58, Number 133:

Narrated Abu Usaid:

The Prophet said, "The best of the Ansar's families (homes) are those of Banu An-Najjar and then (those of) Banu 'Abdul Ash-hal, then (those of) Banu Al-Harith bin Al-Khazraj and then (those of) Banu Sa'ida; nevertheless, there is good in all the families (houses) of the Ansar." On this, Sad (bin Ubada) said, "I see that the Prophet has preferred some people to us." Somebody said (to him), "No, but he has given you superiority to many."

Volume 5, Book 58, Number 134:

Narrated Abu Usaid:

That he heard the Prophet saying, "The best of the Ansar, or the best of the Ansar families (homes) are Banu An-Najjar, Bani 'Abdul Ash-hal, Banu Al-Harith and Banu Sai'da."

Volume 5, Book 58, Number 135:

Narrated Abu Humaid:

The Prophet said, "The best of the Ansar families (homes) are the families (homes) of Banu An-Najjar, and then that of Banu 'Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saida; and there is good in all the families (homes) of the Ansar." Sad bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet compared the Ansar and made us the last of them in superiority?"

Then Sad met the Prophet and said, "O Allah's Apostle! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Apostle replied, "Isn't it sufficient that you are regarded amongst the best?"

Volume 5, Book 58, Number 136:

Narrated Usaid bin Hudair:

A man from the Ansar said, "O Allah's Apostle! Will you appoint me as you have appointed so-and-so?" The Prophet said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kauthar). (on the Day of Resurrection)."

Volume 5, Book 58, Number 137:

Narrated Anas bin Malik:

The Prophet said to the Ansar, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kauthar)."

Volume 5, Book 58, Number 138:

Narrated Yahya bin Said:

That he heard Anas bin Malik when he went with him to Al-Walid, saying, "Once the Prophet called the Ansar in order to give them the territory of Bahrain they said, 'No, unless you give to our emigrant brethren a similar share.' On that he said 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

Volume 5, Book 58, Number 139:

Narrated Anas bin Malik:

Allah's Apostle said, "There is no life except the life of the Hereafter; so, O Allah! Improve the state of the Ansar and the Muhajirun." And Anas added that the Prophet also said, "O Allah! Forgive the Ansar."

Volume 5, Book 58, Number 140:

Narrated Anas bin Malik:

On the day of the battle of the Trench (i.e. Ghazwat-ul-Khandaq) the Ansar used to say, "We are those who have given the pledge of allegiance to Muhammad for Jihad (i.e. holy fighting) as long as we live." The Prophet , replied to them, "O Allah! There is no life except the life of the Hereafter; so please honor the Ansar and the Emigrants."

Volume 5, Book 58, Number 141:

Narrated Sahl:

Allah's Apostle came to us while we were digging the trench and carrying out the earth on our backs. Allah's Apostle then said, "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

Volume 5, Book 58, Number 142:

Narrated Abu Huraira:

A man came to the Prophet. The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Apostle said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Apostle " She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Apostle who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed:

"But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (59.9)

Volume 5, Book 58, Number 143:

Narrated Anas bin Malik:

Abu Bakr and Al-'Abbas passed by one of the gatherings of the Ansar who were weeping then. He (i.e. Abu Bakr or Al-'Abbas) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet with us." So Abu Bakr went to the Prophet and told him of that. The Prophet came out, tying his head with a piece of the hem of a

sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allah and then said, "I request you to take care of the Ansar as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them."

Volume 5, Book 58, Number 144:

Narrated Ibn 'Abbas:

Allah's Apostle (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, "Then-after, O people! The people will go on increasing, but the Ansar will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good of the good-doers amongst them and excuse the wrong-doers amongst them."

Volume 5, Book 58, Number 145:

Narrated Anas bin Malik:

The Prophet said, "The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them. "

Volume 5, Book 58, Number 146:

Narrated Al-Bara:

A silken cloth was given as a present to the Prophet . His companions started touching it and admiring its softness. The Prophet said, "Are you admiring its softness? The handkerchiefs of Sad bin Muadh (in Paradise) are better and softer than it."

Volume 5, Book 58, Number 147:

Narrated Jabir:

I heard the Prophet saying, "The Throne (of Allah) shook at the death of Sad bin Muadh."

Through another group of narrators, Jabir added, "I heard the Prophet : saying, 'The Throne of the Beneficent shook because of the death of Sad bin Muadh.'"

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

Volume 5, Book 58, Number 149:

Narrated Anas:

Two men left the Prophet on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated along with them.

Volume 5, Book 58, Number 150:

Narrated 'Abdullah bin 'Amr:

I heard the Prophet saying, "Learn the recitation of Qur'an from four persons: Ibn Mas'ud, Salim, the freed slave of Abu Hudhaifa, Ubai and Muadh bin Jabal."

Volume 5, Book 58, Number 151:

Narrated the virtue of Sad bin Ubada:

Aisha said, "Before that, he (i.e. Sad) was a pious man."

Volume 5, Book 58, Number 152:

Narrated Abu Usaid:

Allah's Apostle said, "The best of the Ansar's houses are those of Bani An-Najjar, then those of Bani 'Abdul Ash-hal, then those of Bani Al-Harith bin Al-Khazraj, then those of Bani Saida; but there is goodness in all the houses of the Ansar." Sad bin Ubada who was one of those who embraced Islam early, said, "I see that Allah's Apostle is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

Volume 5, Book 58, Number 153:

Narrated Masruq:

'Abdullah bin Masud was mentioned before Abdullah bin 'Amr who said, "That is a man I still love, as I heard the Prophet saying 'Learn the recitation of Quran from four from 'Abdullah bin Mas'ud --he started with him--Salim, the freed slave of Abu Hudaifa, Mu'adh bin Jabal and Ubai bin Ka'b."

Volume 5, Book 58, Number 154:

Narrated Anas bin Malik:

The Prophet said to Ubai, "Allah has ordered me to recite to you: 'Those who disbelieve (Surat-al-Bayina 98).'" Ubai said, "Has He mentioned my name?" The Prophet said, "Yes." On hearing this, Ubai started weeping.

Volume 5, Book 58, Number 155:

Narrated Qatada:

Anas said, "The Quran was collected in the lifetime of the Prophet by four (men), all of whom were from the Ansar: Ubai, Muadh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

Volume 5, Book 58, Number 156:

Narrated Anas:

On the day of the battle of Uhud, the people ran away, leaving the Prophet, but Abu- Talha was shielding the Prophet with his shield in front of

him. Abu Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet would say to him, "Empty it in front of Abu Talha." When the Prophet stated looking at the enemy by raising his head, Abu Talha said, "O Allah's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Aisha, the daughter of Abu Bakr and Um Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water skins of their arms to pour the water into the mouths of the thirsty people and then go back and fill them and come to pour the water into the mouths of the people again. (On that day) Abu Talha's sword fell from his hand twice or thrice.

Volume 5, Book 58, Number 157:

Narrated Sad bin Abi Waqqas:

I have never heard the Prophet saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true" (46.10)

Volume 5, Book 58, Number 158:

Narrated Qais bin Ubad:

While I was sitting in the Mosque of Medina, there entered a man (Abdullah bin Salam) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He prayed two light Rakat and then left. I followed him and said, "When you entered the Mosque, the people said, 'He is one of the people of Paradise.' " He said, "By Allah, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: In its center there was an iron pillar whose lower

end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, "I can't." "Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated al I that to the Prophet who said, "The garden is Islam, and the hand-hold is the Most Truth-worthy Hand-Hold. So you will remain as a Muslim till you die." The narrator added: "The man was 'Abdullah bin Salam."

Volume 5, Book 58, Number 159:

Narrated Abu Burda:

When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?" Then he added, "You are In a country where the practice of Riba (i.e. usury) is prevalent; so if somebody owe you something and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it, as it is Riba."

Volume 5, Book 58, Number 160:

Narrated Jarir bin 'Abdullah:

Allah's Apostle has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile. (In another narration) Jarir bin 'Abdullah narrated: There was a house called Dhul-Khalasa in the Pre-Islamic Period and it was also called Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. Allah's Apostle said to me, "Will you relieve me from Dhul-Khalasa?" So I left for it with 150 cavalymen from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

Volume 5, Book 58, Number 161:

Narrated 'Aisha:

On the day of the battle of Uhud the pagans were defeated completely. Then Satan shouted loudly, "O Allah's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allah's slaves! My father! My father!" By Allah, they did not stop till they killed him (i.e. Hudaifa's father). Hudhaifa said, "May Allah forgive you!" The sub-narrator said, "By Allah, because of what Hudhaifa said, he remained in a good state till he met Allah (i.e. died)."

Volume 5, Book 58, Number 162:

Narrated 'Ali:

I heard Allah's Apostle saying (as below).

Volume 5, Book 58, Number 163:

Narrated 'Ali:

The Prophet said, "The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadija (at her lifetime)."

Volume 5, Book 58, Number 164:

Narrated

'Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

Volume 5, Book 58, Number 165:

Narrated 'Aisha:

I did not feel jealous of any woman as much as I did of Khadija because Allah's Apostle used to mention her very often. He married me after three years of her death, and his Lord (or Gabriel) ordered him to give her the good news of having a palace of Qasab in Paradise.

Volume 5, Book 58, Number 166:

Narrated 'Aisha:

I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

Volume 5, Book 58, Number 167:

Narrated Ismail:

I asked 'Abdullah bin Abi Aufa, "Did the Prophet give glad tidings to Khadija?" He said, "Yes, of a palace of Qasab (in Paradise) where there will be neither any noise nor any fatigue."

Volume 5, Book 58, Number 168:

Narrated Abu Huraira:

Gabriel came to the Prophet and said, "O Allah's Apostle! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble) . "

Narrated 'Aisha: Once Hala bint Khuwailid, Khadija's sister, asked the permission of the Prophet to enter. On that, the Prophet remembered the way Khadija used to ask permission, and that upset him. He said, "O Allah! Hala!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish an old woman (with a toothless mouth) of red gums who died long ago, and in whose place Allah has given you somebody better than her?"

Volume 5, Book 58, Number 169:

Narrated 'Abdullah bin 'Umar:

The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar: Zaid bin 'Amr bin Nufail went to Sham, inquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me some thing about it." The Jew said, "You will not embrace our religion unless you receive your share of Allah's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the Hanif." Zaid enquired, "What is Hanif?" He said, "Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian, and he used to worship None but Allah (Alone)" Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allah's Curse." Zaid replied, "I do not run except from Allah's Curse, and I will never bear any of Allah's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanif." Zaid enquired, "What is Hanif?" He replied, Hanif is the religion of (the prophet) Abraham who was neither a Jew nor a Christian and he used to worship None but Allah (Alone)" When Zaid

heard their Statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham."

Narrated Asma bint Abi Bakr: I saw Zaid bin Amr bin Nufail standing with his back against the Ka'ba and saying, "O people of Quraish! By Allah, none amongst you is on the religion of Abraham except me." He used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you want her, I will give her to you, and if you wish, I will feed her on your behalf."

Volume 5, Book 58, Number 170:

Narrated Jabir bin 'Abdullah:

When the Ka'ba was rebuilt, the Prophet and 'Abbas went to carry stones. 'Abbas said to the Prophet "(Take off and) put your waist sheet over your neck so that the stones may not hurt you." (But as soon as he took off his waist sheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waist sheet! My waist sheet!" Then he tied his waist sheet (round his waist).

Volume 5, Book 58, Number 171:

Narrated 'Amr bin Dinar and 'Ubaidullah bin Abi Yazid:

In the lifetime of the Prophet there was no wall around the Ka'ba and the people used to pray around the Ka'ba till 'Umar became the Caliph and he built the wall around it. 'Ubaidullah further said, "Its wall was low, so Ibn Az-Zubair built it."

Volume 5, Book 58, Number 172:

Narrated 'Aisha:

'Ashura' (i.e. the tenth of Muharram) was a day on which the tribe of Quraish used to fast in the pre-Islamic period of ignorance. The Prophet

also used to fast on this day. So when he migrated to Medina, he fasted on it and ordered (the Muslims) to fast on it. When the fasting of Ramadan was enjoined, it became optional for the people to fast or not to fast on the day of Ashura.

Volume 5, Book 58, Number 173:

Narrated Ibn 'Abbas:

The people used to consider the performance of 'Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muharram as Safar and used to say, "When (the wounds over) the backs (of the camels) have healed and the foot-marks (of the camels) have vanished (after coming from Hajj), then 'Umra becomes legal for the one who wants to perform 'Umra." Allah's Apostle and his companions reached Mecca assuming Ihram for Hajj on the fourth of Dhul-Hijja. The Prophet ordered his companions to perform 'Umra (with that Ihram instead of Hajj). They asked, "O Allah's Apostle! What kind of finishing of Ihram?" The Prophet said, "Finish the Ihram completely.'

Volume 5, Book 58, Number 174:

Narrated Sa'id bin Al-Musaiyab's grand-father:

In the pre-Islamic period of ignorance a flood of rain came and filled the valley in between the two mountains (around the Ka'ba).....

Volume 5, Book 58, Number 175:

Narrated Qais bin Abi Hazim:

Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak." The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-islamic period of ignorance. So she spoke and said, "Who are you?" He said, "A man from the Emigrants." She asked, "Which Emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abu

Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?" He said, "You will enjoy it as long as your Imams keep on abiding by its rules and regulations." She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imams) are those whom I meant."

Volume 5, Book 58, Number 176:

Narrated 'Aisha:

A black lady slave of some of the 'Arabs embraced Islam and she had a hut in the mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's wonders: Verily! He has delivered me from the land of Kufr." When she said the above verse many times, I (i.e. 'Aisha) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e. my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in my great distress, suddenly the kite came over our heads and threw the scarf, and they took it. I said to them "This is what you accused me of stealing, though I was innocent."

Volume 5, Book 58, Number 177:

Narrated 'Umar:

The Prophet said, "If anybody has to take an oath, he should swear only by Allah." The people of Quraish used to swear by their fathers, but the Prophet said, "Do not swear by your fathers. "

Volume 5, Book 58, Number 178:

Narrated 'Abdur-Rahman bin Al-Qasim:

Al-Qasim used to walk in front of the funeral

procession. He used not to get up for the funeral procession (in case it passed by him). And he narrated from 'Aisha that she said, "The people of the pre-Islamic period of ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?'"

Volume 5, Book 58, Number 179:

Narrated 'Umar:

The pagans used not to leave Jam' (i.e. Muzdalifa) till the sun had risen on Thabir mountain. The Prophet contradicted them by leaving (Muzdalifa) before the sun rose.

Volume 5, Book 58, Number 180:

Narrated Husain:

That Ikrima said, "Kasan Dihaqa means glass full (of something) followed successively with other full glasses." Ibn 'Abbas said, "In the pre-Islamic period of ignorance I heard my father saying, "Provide us with Kasan Dihaqa."

Volume 5, Book 58, Number 181:

Narrated Abu Huraira:

The Prophet said, "The most true words said by a poet was the words of Labid." He said, Verily, Everything except Allah is perishable and Umaiya bin As-Salt was about to be a Muslim (but he did not embrace Islam).

Volume 5, Book 58, Number 182:

Narrated 'Aisha:

Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, "Do you know what this is?" Abu Bakr then enquired, "What is it?" The slave said, "Once, in the pre-Islamic period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I, cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abu Bakr put his hand in his mouth and vomited

whatever was present in his stomach.

Volume 5, Book 58, Number 183:

Narrated Ibn 'Umar:

In the pre-Islamic period of ignorance the people used to bargain with the meat of camels on the principle of Habal-al-Habala which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet forbade them such a transaction.

Volume 5, Book 58, Number 184:

Narrated Ghailan bin Jarir:

We used to visit Anas bin Malik and he used to talk to us about the Ansar, and used to say to me: "Your people did so-and-so on such-and-such a day, and your people did so-and-so on such-and-such a day."

Volume 5, Book 58, Number 185:

Narrated Ibn 'Abbas:

The first event of Qasama in the pre-Islamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was employed by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer, "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishi asked, "Where is its fetter?" and hit the laborer with a stick that caused his death (later on Just before his death) a man from Yemen passed by him. The laborer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said, "Will you please

convey a message for me once in your life?" The other man said, "yes." The laborer wrote: "When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fether." Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abu Talib said, "The deceased deserved this from you." After some time, the messenger whom the laborer has asked to convey the message, reached during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banu Hashim!" Again the people replied, "This is Banu Hashim." He asked, "Who is Abu Talib?" The people replied, "This is Abu Talib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a fether (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him, "Choose one of three alternatives: (i) If you wish, give us one-hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in Qisas." The killer went to his people and they said, "We will take an oath." Then a woman from Banu Hashim who was married to one of them (i.e.the Quraishis) and had given birth to a child from him, came to Abu Talib and said, "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said, "O Abu Talib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the

oaths are taken. Abu Talib accepted them from him. Then 48 men came and took the oath. Ibn 'Abbas further said:) By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive.

Volume 5, Book 58, Number 186:

Narrated 'Aisha:

Allah caused the day of Buath to take place before Allah's Apostle was sent (as an Apostle) so that when Allah's Apostle reached Medina, those people had already divided (in different groups) and their chiefs had been killed or wounded. So Allah made that day precede Allah's Apostle so that they (i.e. the Ansar) might embrace Islam.

Narrated Ibn 'Abbas: To run along the valley between two green pillars of Safa and Marwa (mountains) was not Sunna, but the people in the pre-islamic period of ignorance used to run along it, and used to say: "We do not cross this rain stream except running strongly. "

Volume 5, Book 58, Number 187:

Narrated Abu As-Safar:

I heard Ibn 'Abbas saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbas said so-and-so, Ibn 'Abbas said so-and-so, Ibn 'Abbas said so-and-so.' He who wants to perform the Tawaf around the Ka'ba should go behind Al-Hijr (i.e. a portion of the Ka'ba left out unroofed) and do not call it Al-Hatim, for in the pre-Islamic period of ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.

Volume 5, Book 58, Number 188:

Narrated 'Amr bin Maimun:

During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

Volume 5, Book 58, Number 189:

Narrated Sufyan:

'Ubaidullah said: "I heard Ibn 'Abbas saying, "Following are some traits of the people of the pre-Islamic period of ignorance (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said, "They say it (i.e. the third trait) was to believe that rain was caused by the influence of stars (i.e. if a special star appears it will rain)."

Volume 5, Book 58, Number 190:

Narrated Ibn 'Abbas:

Allah's Apostle was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

Volume 5, Book 58, Number 191:

Narrated Khabbaba:

I came to the Prophet while he was leaning against his sheet cloak in the shade of the Ka'ba. We were suffering greatly from the pagans in those days. I said (to him). "Will you invoke Allah (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e. Islam) so that a traveler from Sana to Hadra-maut will not be afraid of anybody except Allah." (The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep.")

Volume 5, Book 58, Number 192:

Narrated 'Abdullah:

The Prophet recited Surat An-Najam and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a

handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt I saw him killed as a disbeliever afterwards.

Volume 5, Book 58, Number 193:

Narrated 'Abdullah:

While the Prophet was prostrating, surrounded by some of Quraish, 'Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet. The Prophet did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, 'Utba bin Rabi'al, Shaba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

Volume 5, Book 58, Number 194:

Narrated Said bin Jubair:

'AbdurRahman bin Abza said, "Ask Ibn 'Abbas about these two Qur'anic Verses: 'Nor kill such life as Allah has made sacred, Except for just cause.' (25.168) "And whoever kills a believer intentionally, his recompense is Hell. (4.93)

So I asked Ibn 'Abbas who said, "When the Verse that is in Sura-al-Furqan was revealed, the pagans of Mecca said, 'But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed fornication.' So Allah revealed:-- 'Except those who repent, believe, and do good-- (25.70)

So this Verse was concerned with those people. As for the Verse in Surat-an-Nisa (4-93), it means that if a man, after understanding Islam and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujahid who said, "Except the one who regrets (one's crime) .

"

Volume 5, Book 58, Number 195:

Narrated 'Urwa bin Az-Zubair:

I asked Ibn Amr bin Al-As, "Tell me of the worst thing which the pagans did to the Prophet." He said, "While the Prophet was praying in the Hijr of the Ka'ba; 'Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet and said, "Do you want to kill a man just because he says, 'My Lord is Allah?' "

Volume 5, Book 58, Number 196:

Narrated 'Urwa:

As above (Hadith 195).

Volume 5, Book 58, Number 197:

Narrated 'Ammar bin Yasir:

I saw Allah's Apostle , and the only converts (to Islam) with him, were five slaves, two women and Abu Bakr.

Volume 5, Book 58, Number 198:

Narrated Abu Ishaq Saud bin Abi Waqqas:

None embraced Islam, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islam).

Volume 5, Book 58, Number 199:

Narrated 'Abdur-Rahman:

"I asked Masruq, 'Who informed the Prophet about the Jinns at the night when they heard the Qur'an?' He said, 'Your father 'Abdullah informed me that a tree informed the Prophet about them.' "

Volume 5, Book 58, Number 200:

Narrated Abu Huraira:

That once he was in the, company of the Prophet carrying a water pot for his ablution and for cleaning his private parts. While he was following

him carrying it(i.e. the pot), the Prophet said, "Who is this?" He said, "I am Abu Huraira." The Prophet said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

Volume 5, Book 58, Number 201:

Narrated Ibn 'Abbas:

When Abu Dhar received the news of the Advent of the Prophet he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Ali saw him and knew that he was a stranger. So when Abu Dhar saw 'Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. 'Ali passed by him and said, "Has the man not known his dwelling place yet?"

So 'Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. 'Ali did the same and Abu Dhar stayed with him. Then 'Ali said "Will you tell me what has brought you here?" Abu Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is the Apostle of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed 'Ali till he entered the place of the Prophet, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muhammad is the Apostle of Allah." The People got up and beat him painfully. Then Al-Abbas came and knelt over him ((to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again Al-Abbas knelt over him (to protect him).

Volume 5, Book 58, Number 202:

Narrated Qais:

I heard Said bin Zaid bin 'Amr bin Nufail saying in the mosque of Al-Kufa. "By Allah, I have seen myself tied and forced by 'Umar to leave Islam before 'Umar himself embraced Islam. And if the mountain of Uhud could move from its place for the evil which you people have done to 'Uthman, then it would have the right to move from its place."

Volume 5, Book 58, Number 203:

Narrated 'Abdullah bin Mus'ud:

We have been powerful since 'Umar embraced Islam.

Volume 5, Book 58, Number 204:

Narrated 'Abdullah bin Umar:

While 'Umar was at home in a state of fear, there came Al-'As bin Wail As-Sahmi Abu 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahn who were our allies during the pre-Islamic period of ignorance. Al-'As said to 'Umar "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'As said, "Nobody will harm you after I have given protection to you." So Al-'As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khattab who has embraced Islam." Al-'As said, "There is no way for anybody to touch him." So the people retreated.

Volume 5, Book 58, Number 205:

Narrated 'Abdullah bin 'Umar:

When 'Umar embraced Islam, all The (disbelieving) people gathered around his home and said, "'Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dibaj (i.e. a kind of silk), and said, "Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar and asked who the man was, and they said, "Al-'As bin Wail."

Volume 5, Book 58, Number 206:

Narrated 'Abdullah bin 'Umar:

I never heard 'Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while 'Umar was sitting, a handsome man passed by him, 'Umar said, "If I am not wrong, this person is still on his religion of the pre-Islamic period of ignorance or he was

their foreteller. Call the man to me." When the man was called to him, he told him of his thought. The man said, "I have never seen such a day on which a Muslim is faced with such an accusation." 'Umar said, "I am determined that you should tell me the truth." He said, "I was a foreteller in the pre-Islamic period of ignorance." Then 'Umar said, "Tell me the most astonishing thing your female Jinn has told you of." He said, "One-day while I was in the market, she came to me scared and said, 'Haven't you seen the Jinns and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e. 'Arabs)?" 'Umar said, "He is right." and added, "One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except you (O Allah).' On that the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O you bold evil-doer! A matter of success! An eloquent man is saying: None has the right to be worshipped except Allah.' I then went away and a few days later it was said, "A prophet has appeared."

Volume 5, Book 58, Number 207:

Narrated Qais:

I heard Said bin Zaid saying to the people, "If you but saw me and 'Umar's sister tied and forced by 'Umar to leave Islam while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to Uthman, it would have the right to do that."

Volume 5, Book 58, Number 208:

Narrated Anas bin Malik:

The people of Mecca asked Allah's Apostle to show them a miracle. So he showed them the moon split in two halves between which they saw

the Hiram' mountain.

Volume 5, Book 58, Number 209:

Narrated 'Abdullah:

The moon was split ( into two pieces ) while we were with the Prophet in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.

Volume 5, Book 58, Number 210:

Narrated 'Abdullah bin 'Abbas:

During the lifetime of Allah's Apostle the moon was split (into two places).

Volume 5, Book 58, Number 211:

Narrated 'Abdullah:

The moon was split (into two pieces).

Volume 5, Book 58, Number 212:

Narrated 'Ubaidullah bin 'Adi bin Al-Khiyar:

That Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth had said to him, "What prevents you from speaking to your uncle 'Uthman regarding his brother Al-Walid bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullah said, "So I kept waiting for 'Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' 'Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abu Yaghuth and talked to both of them of what I had said to 'Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them. 'Uthman's Messenger came to me. They said, 'Allah has put you to trial." I set out and when I reached 'Uthman, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud and added, 'Allah has sent Muhammad and has revealed the Holy Book (i.e. Quran) to him. You (O Uthman!) were amongst those who responded to the call of Allah and His Apostle and had faith in him. And you took part in the

first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allah's Apostle and learned his traditions and advice. Now the people are talking much about Al-Walid bin 'Uqba and so it is your duty to impose on him the legal punishment.' 'Uthman then said to me, 'O my nephew! Did you ever meet Allah's Apostle?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' 'Uthman then recited Tashahhud and said, 'No doubt, Allah has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Quran) and I was amongst those who responded to the call of Allah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and I enjoyed the company of Allah's Apostle and gave the pledge of allegiance to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then 'Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthman further said, 'The what are these talks which are reaching me from you? As for what you ha mentioned about Al-Walid bin 'Uqb; Allah willing, I shall give him the leg; punishment justly. Then Uthman ordered that Al-Walid be flogged fort lashes. He ordered 'Ali to flog him an he himself flogged him as well."

Volume 5, Book 58, Number 213:

Narrated 'Aisha:

Um Habiba and Um Salama mentioned a church they had seen in Ethiopia and in the church there were pictures. When they told the Prophet of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be Allah's worst creatures on the Day of Resurrection . "

Volume 5, Book 58, Number 214:

Narrated Um Khalid bint Khalid:

When I came from Ethiopia (to Medina), I was a young girl. Allah's Apostle made me wear a sheet having marks on it. Allah's Apostle was rubbing those marks with his hands saying, "Sanah! Sanah!" (i.e. good, good).

Volume 5, Book 58, Number 215:

Narrated 'Abdullah:

We used to greet the Prophet while he used to be in prayers, and he used to reply to our greetings. But when we came back from Najashi (the King of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, "O Allah's Apostle! We used to greet you in the past and you used to reply to us." He said, "Verily The Mind is occupied and busy with more important matter during the prayer." (So one cannot return One's greetings.)

Volume 5, Book 58, Number 216:

Narrated Abu Musa:

We received the news of the departure of the Prophet (to Medina) while we were in Yemen. So we went on board a ship but our ship took us away to An-Najashi (the Negus) in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him till we came (to Medina) by the time when the Prophet had conquered Khaibar. The Prophet said, "O you people of the ship! You will have (the reward of) two migrations."

Volume 5, Book 58, Number 217:

Narrated Jabir:

When Negus died, the Prophet said, "Today a pious man has died. So get up and offer the funeral prayer for your brother Ashama

Volume 5, Book 58, Number 218:

Narrated Jabir bin 'Abdullah Al-Ansari:

Allah's Apostle led the funeral prayer for the Negus and made us stand in rows behind him and I was in the second or third row.

Volume 5, Book 58, Number 219:

Narrated Jabir bin 'Abdullah:

The Prophet offered the funeral prayer for Ashama, the Negus, with four Takbir.

Volume 5, Book 58, Number 220:

Narrated Abu Huraira:

that Allah's Apostle informed them (i.e. his companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allah's Forgiveness for your brother" Abu Huraira further said, "Allah's Apostle made them (i.e. the Muslims) stand in rows at the Musalla (i.e. praying place) and led the funeral prayer for the Negus and said four Takbir."

Volume 5, Book 58, Number 221:

Narrated Abu Huraira:

Allah's Apostle, while going out for the battle of Hunain, said, "Tomorrow Allah willing, we will encamp at Khaif Bani Kinana where the pagans(of Quraish) took the oath of Kufr (against the Prophet i.e. to be loyal to heathenism, by boycotting Banu Hashim, the Prophet's folk, See Hadith No. 659 Vol. 2) .

Volume 5, Book 58, Number 222:

Narrated Al-Abbas bin 'Abdul Muttalib:

That he said to the Prophet "You have not been of any avail to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "He is in a shallow fire, and had It not been for me, he would have been in the bottom of the (Hell) Fire."

Volume 5, Book 58, Number 223:

Narrated Al-Musaiyab:

When Abu Talib was in his death bed, the Prophet went to him while Abu Jahl was sitting beside him. The Prophet said, "O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and 'Abdullah bin Umaya

said, "O Abu Talib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:--

"It is not fitting for the Prophet and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113)

The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will ....." (28.56)

Volume 5, Book 58, Number 224:

Narrated Abu Said Al-Khudri:

That he heard the Prophet when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it."

Volume 5, Book 58, Number 225:

Narrated Yazid:

(as above, Hadith 224) using the words: "will make his brain boil."

Volume 5, Book 58, Number 226:

Narrated Jabir bin 'Abdullah:

That he heard Allah's Apostle saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it."

Volume 5, Book 58, Number 227:

Narrated Abbas bin Malik:

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying,

"While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are

welcomed, O pious brother and pious Prophet.'  
Then Gabriel ascended with me to the third  
heaven and asked for its gate to be opened. It  
was asked, 'Who is it?' Gabriel replied, 'Gabriel.'  
It was asked, 'Who is accompanying you?'  
Gabriel replied, 'Muhammad.' It was asked, 'Has  
he been called?' Gabriel replied in the affirmative.  
Then it was said, 'He is welcomed, what an  
excellent visit his is!' The gate was opened, and  
when I went over the third heaven there I saw  
Joseph. Gabriel said (to me), 'This is Joseph; pay  
him your greetings.' So I greeted him and he  
returned the greeting to me and said, 'You are  
welcomed, O pious brother and pious Prophet.'  
Then Gabriel ascended with me to the fourth  
heaven and asked for its gate to be opened. It  
was asked, 'Who is it?' Gabriel replied, 'Gabriel'  
It was asked, 'Who is accompanying you?'  
Gabriel replied, 'Muhammad.' It was asked, 'Has  
he been called?' Gabriel replied in the affirmative.  
Then it was said, 'He is welcomed, what an excel  
lent visit his is!'

The gate was opened, and when I went over the  
fourth heaven, there I saw Idris. Gabriel said (to  
me), 'This is Idris; pay him your greetings.' So I  
greeted him and he returned the greeting to me  
and said, 'You are welcomed, O pious brother  
and pious Prophet.' Then Gabriel ascended with  
me to the fifth heaven and asked for its gate to be  
opened. It was asked, 'Who is it?' Gabriel  
replied, 'Gabriel.' It was asked, 'Who is  
accompanying you?' Gabriel replied,  
'Muhammad.' It was asked, 'Has he been  
called?' Gabriel replied in the affirmative. Then it  
was said He is welcomed, what an excellent visit  
his is! So when I went over the fifth heaven, there  
I saw Harun (i.e. Aaron), Gabriel said, (to me).  
'This is Aaron; pay him your greetings.' I greeted  
him and he returned the greeting to me and said,  
'You are welcomed, O pious brother and pious  
Prophet.' Then Gabriel ascended with me to the  
sixth heaven and asked for its gate to be opened.  
It was asked, 'Who is it?' Gabriel replied,  
'Gabriel.' It was asked, 'Who is accompanying  
you?' Gabriel replied, 'Muhammad.' It was  
asked, 'Has he been called?' Gabriel replied in

the affirmative. It was said, 'He is welcomed.  
What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!'

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty

prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.'

Volume 5, Book 58, Number 228:

Narrated Ibn 'Abbas:

Regarding the Statement of Allah"

"And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60)

Ibn Abbas added: The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ulMaqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed

Tree (mentioned) in the Quran is the tree of Zaqqum (itself) .

Volume 5, Book 58, Number 229:

Narrated 'Abdullah bin Ka'b:

Who was Kab's guide when Ka'b turned blind: I heard Ka'b bin Malik narrating: When he remained behind (i.e. did not Join) the Prophet in the Ghazwa of Tabuk. Ibn Bukair, in his narration stated that Ka'b said, " I witnessed the Al-'Aqaba pledge of allegiance at night with the Prophet when we jointly agreed to support Islam with all our efforts I would not like to have attended the Badr battle instead of that 'Aqaba pledge although Badr is more well-known than it, amongst the people."

Volume 5, Book 58, Number 230:

Narrated Jabir bin 'Abdullah:

I was present with my two maternal uncles at Al-'Aqaba (where the pledge of allegiance was given). (Ibn 'Uyaina said, "One of the two was Al-Bara' bin Marur.")

Volume 5, Book 58, Number 231:

Narrated Jabir:

My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge.

Volume 5, Book 58, Number 232:

Narrated 'Ubada bin As-Samit:

Who had taken part in the battle of Badr with Allah's Apostle and had been amongst his companions on the night of Al-'Aqaba Pledge: Allah's Apostle, surrounded by a group of his companions said, "Come along and give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these

sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allah screens his sin, then his matter, will rest with Allah: If He will, He will punish him and if He will,. He will excuse him." So I gave the pledge of allegiance to him for these conditions.

Volume 5, Book 58, Number 233:

Narrated 'Ubada bin As Samit:

I was one of the Naqibs who gave the ('Aqaba) Pledge of Allegiance to Allah's Apostle . We gave the pledge of allegiance to him that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person whose killing Allah has made illegal except rightfully, would not rob each other, and we would not be promised Paradise jf we did the above sins, then if we committed one of the above sins, Allah will give His Judgment concerning it.

Volume 5, Book 58, Number 234:

Narrated Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Volume 5, Book 58, Number 235:

Narrated 'Aisha:

That the Prophet said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and some-one said (to me). 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done.'"

Volume 5, Book 58, Number 236:

Narrated Hisham's father:

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Volume 5, Book 58, Number 237:

Narrated Abu Wail:

We visited Khabbaba who said, "We migrated with the Prophet for Allah's Sake, so our reward became due and sure with Allah. Some of us passed away without taking anything of their rewards (in this world) and one of them was Mus'ab bin 'Umar who was martyred on the day (of the battle) of Uhud leaving a striped woolen cloak. When we covered his head with it, his feet became naked, and when covered his feet, his head became naked.

So Allah's Apostle ordered us to cover his head and put some Idhkhir (i.e. a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

Volume 5, Book 58, Number 238:

Narrated 'Umar:

I heard the Prophet saying, "The reward of deeds depends on the intentions, so whoever emigrated for the worldly benefits or to marry a woman, his emigration was for that for which he emigrated, but whoever emigrated for the Sake of Allah and His Apostle, his emigration is for Allah and His Apostle."

Volume 5, Book 58, Number 239:

Narrated Mujahid bin Jabir Al-Makki:

Abdullah bin 'Umar used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca."

Volume 5, Book 58, Number 240:

Narrated 'Ata bin Abi Rabah:

'Ubaid bin 'Umar Al-Laithi and I visited Aisha and asked her about the Hijra (i.e. migration), and she said, "Today there is no (Hijrah) emigration. A believer used to run away with his religion to Allah and His Apostle lest he should be put to trial because of his religion. Today Allah has made Islam triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are Jihad and good intentions." (See Hadith No. 42 Vol. 4).

Volume 5, Book 58, Number 241:

Narrated Aisha:

Sad said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Apostle and drove him out (of his city). O Allah! I think that You have ended the fight between us and them."

Volume 5, Book 58, Number 242:

Narrated Ibn Abbas:

Allah's Apostle started receiving the Divine Inspiration at the age of forty. Then he stayed in Mecca for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).

Volume 5, Book 58, Number 243:

Narrated Ibn Abbas:

Allah's Apostle stayed in Mecca for thirteen years (after receiving the first Divine Inspiration) and died at the age of sixty-three.

Volume 5, Book 58, Number 244:

Narrated Abu Said Al-Khudri:

Allah's Apostle sat on the pulpit and said, "Allah has given one of His Slaves the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah. So he has chosen that good which is with Allah." On that Abu Bakr wept and said, "Our fathers and mothers be sacrificed for you." We became astonished at this. The people said, "Look at this old man! Allah's Apostle talks about a Slave of Allah to whom He has given the option to choose either the splendor of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrifice(i for you." But it was Allah's Apostle who had been given option, and Abu Bakr knew it better than we. Allah's Apostle added, "No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is sufficient. Let no door (i.e. Khoukha) of the Mosque remain open, except the door of Abu Bakr."

Volume 5, Book 58, Number 245:

Narrated 'Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your Kith and kin, help the weak

and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him,

for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu- Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."

At that time the Prophet was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Apostle said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Apostle with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle said, "Yes."

Abu Bakr said, "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) every night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had

assigned for the persons who would kill or arrest Allah's Apostle and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me.

Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Apostle who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for

your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Apostle proceeded on his way.

Narrated 'Urwa bin Az-Zubair: Allah's Apostle met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Apostle and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle from Mecca (towards Medina), they started going to the Harra every morning . They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansar who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when the sunshine fell on Allah's Apostle and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on,

accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Apostle said, "This place, Allah willing, will be our abiding place." Allah's Apostle then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle then built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.

(Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")

Volume 5, Book 58, Number 246:

Narrated Asma:

I prepared the journey food for the Prophet and Abu Bakr when they wanted (to migrate to) Medina. I said to my father (Abu Bakr), "I do not have anything to tie the container of the journey food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named 'Dhat-un-Nitaqain' (i.e. the owner of two belts). (Ibn 'Abbas said, "Asma', Dhat-un-Nitaq.")

Volume 5, Book 58, Number 247:

Narrated Al-Bara:

When the Prophet migrated to Medina, Suraqa

bin Malik bin Ju'sham pursued him. The Prophet invoked evil on him, therefore the forelegs of his horse sank into the ground. Suraqa said (to the Prophet), "Invoke Allah to rescue me, and I will not harm you." The Prophet invoked Allah for him. Then Allah's Apostle felt thirsty and he passed by a shepherd. Abu Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet and he drank till I was pleased."

Volume 5, Book 58, Number 248:

Narrated Asma:

That she conceived 'Abdullah bin Az-Zubair. She added, "I migrated to Medina while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allah's Apostle. Then the Prophet rubbed the child's palate with a date and invoked for Allah's Blessings on him, and he was the first child born amongst the Emigrants in the Islamic Land (i.e. Medina).

Volume 5, Book 58, Number 249:

Narrated Aisha:

The first child who was born in the Islamic Land (i.e. Medina) amongst the Emigrants, was 'Abdullah bin Az-Zubair. They brought him to the Prophet. The Prophet took a date, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet

Volume 5, Book 58, Number 250:

Narrated Anas bin Malik:

Allah's Apostle arrived at Medina with Abu Bakr, riding behind him on the same camel. Abu Bakr was an elderly man known to the people, while Allah's Apostle was a youth that was unknown. Thus, if a man met Abu Bakr, he would say, "O Abu Bakr! Who is this man in front of you?" Abu Bakr would say, "This man

shows me the Way," One would think that Abu Bakr meant the road, while in fact, Abu Bakr meant the way of virtue and good. Then Abu Bakr looked behind and saw a horse-rider persuing them. He said, "O Allah's Apostle! This is a horse-rider persuing us." The Prophet looked behind and said, "O Allah! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Suraqa said, "O Allah's Prophet! Order me whatever you want." The Prophet said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Suraqa was an enemy of Allah's Prophet and in the last part of it, he was a protector. Then Allah's Apostle alighted by the side of the Al-Harra and sent a message to the Ansar, and they came to Allah's Prophet and Abu Bakr, and having greeted them, they said, "Ride (your she-camels) safe and obeyed." Allah's Apostle and Abu Bakr rode and the Ansar, carrying their arms, surrounded them. The news that Allah's Prophet had come circulated in Medina. The people came out and were eagerly looking and saying "Allah's Prophet has come! Allah's Prophet has come! So the Prophet went on till he alighted near the house of Abu Aiyub. While the Prophet was speaking with the family members of Abu Aiyub, 'Abdullah bin Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet and then went home.

Then Allah's Prophet said, "Which is the nearest of the houses of our Kith and kin?" Abu Aiyub replied, "Mine, O Allah's Prophet! This is my house and this is my gate." The Prophet said, "Go and prepare a place for our midday rest." Abu Aiyub said, "Get up (both of you) with Allah's Blessings." So when Allah's Prophet went into the house, 'Abdullah bin Salaim came and said "I testify that you (i.e. Muhammad) are Apostle of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned

amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct." So Allah's Apostle sent for them, and they came and entered. Allah's Apostle said to them, "O (the group of) Jews! Woe to you: be afraid of Allah. By Allah except Whom none has the right to be worshipped, you people know for certain, that I am Apostle of Allah and that I have come to you with the Truth, so embrace Islam." The Jews replied, "We do not know this." So they said this to the Prophet and he repeated it thrice. Then he said, "What sort of a man is 'Abdullah bin Salam amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "What would you think if he should embrace Islam?" They said, "Allah forbid! He can not embrace Islam." He said, "O Ibn Salaim! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allah except Whom none has the right to be worshipped. You know for certain that he is Apostle of Allah and that he has brought a True Religion!" They said, "You tell a lie." On that Allah's Apostle turned them out.

Volume 5, Book 58, Number 251:

Narrated Ibn Umar:

Umar bin Al-Khattab fixed a grant of 4000 (Dirhams) for every Early Emigrant (i.e. Muhajir) and fixed a grant of 3500 (Dirhams) only for Ibn 'Umar. Somebody said to 'Umar, "Ibn 'Umar is also one of the Early Emigrants; why do you give him less than four-thousand?" 'Umar replied, "His parents took him with them when they migrated, so he was not like the one who had migrated by himself.

Volume 5, Book 58, Number 252:

Narrated Khabbab:

We migrated with Allah's Apostle (See Hadith No. 253 below).

Volume 5, Book 58, Number 253:

Narrated Khabbab:

We migrated with Allah's Apostle seeking Allah's Countenance, so our rewards became due and sure with Allah. Some of us passed away without eating anything of their rewards in this world. One of these was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So Allah's Apostle ordered us to cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e. they have received their rewards in this world).

Volume 5, Book 58, Number 254:

Narrated Abu Burda Bin Abi Musa Al-Ashari:

'Abdullah bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Apostle and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad after Allah's Apostle, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. 'Umar) said, 'As for myself, By Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable while whatsoever we did after the death of the Prophet be enough to save us

from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn 'Umar), "By Allah, your father was better than my father!"

Volume 5, Book 58, Number 255:

Narrated Abu 'Uthman:

I heard that Ibn 'Umar used to become angry if someone mentioned that he had migrated before his father ('Umar), and he used to say, " 'Umar and I came to Allah's Apostle and found him having his midday rest, so we returned home. Then 'Umar sent me again (to the Prophet ) and said, 'Go and see whether he is awake.' I went to him and entered his place and gave him the pledge of allegiance. Then I went back to 'Umar and informed him that the Prophet was awake. So we both went, running slowly, and when 'Umar entered his place, he gave him the pledge of allegiance and thereafter I too gave him the pledge of allegiance,"

Volume 5, Book 58, Number 256:

Narrated Al-Bara:

Abu Bakr bought a (camel's) saddle from 'Azib, and I carried it for him. 'Azib (i.e. my father) asked Abu Bakr regarding the journey of the migration of Allah's Apostle. Abu Bakr said, "Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allah's Apostle and then the Prophet layed on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same, the shade of the rock as we did, I asked him, 'O boy, to whom do you belong?' He replied, 'I belong to so-and-so.' I asked him, 'Is there some milk in your sheep?' He replied in the affirmative. I asked him, 'Will you milk?' He replied in the affirmative. Then he got hold of one of his sheep. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece

of cloth. I had prepared the water-skin for Allah's Apostle . So I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, 'Drink, O Allah's Apostle.' Allah's Apostle drank till I became pleased. Then we departed and the pursuers were following us." Al-Bara added: I then went with Abu Bakr into his home (carrying that saddle) and there I saw his daughter 'Aisha Lying in a bed because of heavy fever and I saw her father Abu Bakr kissing her cheek and saying, "How are you, little daughter?"

Volume 5, Book 58, Number 257:

Narrated Anas:

(the servant of the Prophet) When the Prophet arrived (at Medina), there was not a single companion of the Prophet who had grey and black hair except Abu Bakr, and he dyed his hair with Henna' and Katam (i.e. plants used for dying hair). Through another group of narrators, Anas bin Malik said,. "When the Prophet arrived at Medina, the eldest amongst his companions was Abu Bakr. He dyed his hair with Hinna and Katam till it became of dark red color.

Volume 5, Book 58, Number 258:

Narrate Aisha:

Abu Bakr married a woman from the tribe of Bani Kalb, called Um Bakr. When Abu Bakr migrated to Medina, he divorced her and she was married by her cousin, the poet who said the following poem lamenting the infidels of Quraish:

"What is there kept in the well, The well of Badr, (The owners of) the trays of Roasted camel humps? What is there kept in the well, The well of Badr, (The owners of) lady singers And friends of the honorable companions; who used to drink (wine) together, Um Bakr greets us With the greeting of peace, But can I find peace After my people have gone? The Apostle tells us that We shall live again, But what sort of life will owls and skulls live?:

Volume 5, Book 58, Number 259:

Narrated Abu Bakr:

I was with the Prophet in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allah's Apostle! If some of them should look down, they will see us." The Prophet said, "O Abu Bakr, be quiet! (For we are) two and Allah is the Third of us."

Volume 5, Book 58, Number 260:

Narrated Abu Said:

Once a bedouin came to the Prophet and asked him about the migration. The Prophet said, "Mercy of Allah be on you! The migration is a quite difficult matter. Have you got some camels?" He replied in the affirmative. Then the Prophet said, "Do you give their Zakat?" He replied in the affirmative. The Prophet said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet, said, "Go on doing like this from beyond the seas, and there is no doubt that Allah will not overlook any of your good deeds."

Volume 5, Book 58, Number 261:

Narrated Al-Bara:

The first people who came to us (in Medina) were Mus'ab bin 'Umar and Ibn Um Maktum. Then came to us 'Ammar bin Yasir and Bilal.

Volume 5, Book 58, Number 262:

Narrated Al-Bara bin Azib:

The first people who came to us (in Medina) were Mus'ab bin 'Umar and Ibn Um Maktum who were teaching Qur'an to the people. Then their came Bilal. Sad and 'Ammar bin Yasir. After that 'Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Apostle has arrived!" And before his arrival I had read

the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufassal.

Volume 5, Book 58, Number 263:

Narrated 'Aisha:

When Allah's Apostle came to Medina, Abu Bakr and Bilal got fever, and I went to both of them and said, "O my father, how do you feel? O Bilal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say, "Every man will meet his death once in one morning while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)." And whenever fever deserted Bilal, he would say aloud, "Would that I know whether I shall spend a night in the valley (of Mecca) with Idhkhir and Jalil (i.e. kinds of grass) around me, and whether I shall drink one day the water of Mijannah, and whether I shall see once again the hills of Shamah and Tafil?" Then I went to Allah's Apostle and told him of that. He said, "O Allah, make us love Medina as much as or more than we used to love Mecca, O Allah, make it healthy and bless its Sa' and Mud (i.e. measures), and take away its fever to Al-Juhfa."

Volume 5, Book 58, Number 264:

Narrated 'Ubaidullah bin Ad bin Khiyair:

I went to Uthman. After reciting Tashah-hud, he said,. "Then after no doubt, Allah sent Muhammad with the Truth, and I was amongst those who responded to the Call of Allah and His Prophet and believed in the message of Muhammad. Then took part in the two migrations. I became the son-in-law of Allah's Apostle and gave the pledge of allegiance to him By Allah, I never disobeyed him, nor did I deceive him till Allah took him unto Him."

Volume 5, Book 58, Number 265:

Narrated Ibn Abbas:

During the last Hajj led by 'Umar, 'Abdur-Rahman bin 'Auf returned to his family at Mina and met me there. 'AbdurRahman said (to

'Umar), "O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Medina, for it is the place of Migration and Sunna (i.e. the Prophet's tradition), and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions." 'Umar said, "I will speak of it in Medina on my very first sermon I will deliver there."

Volume 5, Book 58, Number 266:

Narrated 'Um al-'Ala:

An Ansari woman who gave the pledge of allegiance to the Prophet that the Ansar drew lots concerning the dwelling of the Emigrants.

'Uthman bin Maz'un was decided to dwell with them (i.e. Um al-'Ala's family), 'Uthman fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet came to us and I (addressing the dead body) said, "O Abu As-Sa'ib, may Allah's Mercy be on you! I bear witness that Allah has honored you." On that the Prophet said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allah's Apostle! But who else is worthy of it (if not 'Uthman)?" He said, "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me," By Allah, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthman bin Maz'un. I went to Allah's Apostle and told him of it. He remarked, "That symbolizes his (good) deeds."

Volume 5, Book 58, Number 267:

Narrated 'Aisha:

The day of Bu'ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah's Apostle came to Medina, they (the tribes) had divided (into hostile groups) and their nobles had

been killed; and all that facilitated their conversion to Islam.

Volume 5, Book 58, Number 268:

Narrated Aisha:

That once Abu Bakr came to her on the day of 'Id-ul-Fitr or 'Id ul Adha while the Prophet was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet said, "Leave them Abu Bakr, for every nation has an 'Id (i.e. festival) and this day is our 'Id."

Volume 5, Book 58, Number 269:

Narrated Anas bin Malik:

When Allah's Apostle arrived at Medina, he alighted at the upper part of Medina among the people called Bani 'Amr bin 'Auf and he stayed with them for fourteen nights. Then he sent for the chiefs of Bani An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Apostle on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An-Najjar around him till he dismounted in the courtyard of Abu Aiyub's home. The Prophet used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah." In that garden there were the (following) things that I will tell you: Graves of pagans, unlevelled land with holes and pits etc., and date-palm trees. Allah's Apostle ordered that the graves of the pagans be dug up and, the unlevelled land be levelled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qibla. The Stone pillars were built at the sides of its gate. The companions of the Prophet were carrying the stones and reciting some lyrics, and Allah's Apostle . . . was with them and they were saying,

"O Allah! There is no good Excel the good of the Hereafter, so bestow victory on the Ansar and the Emigrants. "

Volume 5, Book 58, Number 270:

Narrated 'Abdur-Rahman bin Humaid Az-Zuhri:

I heard 'Umar bin 'Abdul-Aziz asking As-Sa'ib, the nephew of An-Nimr. "What have you heard about residing in Mecca?" The other said, "I heard Al-Ala bin Al-Hadrami saying, Allah's Apostle said: An Emigrant is allowed to stay in Mecca for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)"

Volume 5, Book 58, Number 271:

Narrated Sahl bin Sad:

The Prophet's companions did not take as a starting date for the Muslim calendar, the day, the Prophet had been sent as an Apostle or the day of his death, but the day of his arrival at Medina.

Volume 5, Book 58, Number 272:

Narrated 'Aisha:

Originally, two Rakat were prescribed in every prayer. When the Prophet migrated (to Medina) four Rakat were enjoined, while the journey prayer remained unchanged(i.e. two Rakat).

Volume 5, Book 58, Number 273:

Narrated Sad bin Malik:

In the year of Hajjat-ul-Wada' the Prophet visited me when I fell ill and was about to die because of that illness. I said, "O Allah's Apostle! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give 2/3 of my property in charity?" He said, "No." I said, "Shall I then give one half of it in charity?" He said, "O Sad! Give 1/3 (in charity) and even 1/3 is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah's Pleasure even if it were a mouthful of food you put into your wives

mouth." I said, "O Allah's Apostle! Am I to be left behind (in Mecca) after my companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sad bin Khaulah." Allah's Apostle lamented his death in Mecca.

Volume 5, Book 58, Number 274:

Narrated Anas:

When 'Abdur-Rahman bin Auf came to Medina and the Prophet established the bond of brotherhood between him and Sad bin Ar-Rabi-al-Ansari, Saud suggested that 'Abdur-Rahman should accept half of his property and family. 'Abdur Rahman said, "May Allah bless you in your family and property; guide me to the market." So 'Abdur-Rahman (while doing business in the market) made some profit of some condensed dry yoghurt and butter. After a few days the Prophet saw him wearing clothes stained with yellow perfume. The Prophet asked, "What is this, O 'Abdur-Rahman?" He said, "O Allah's Apostle! I have married an Ansar' woman." The Prophet asked, "What have you given her as Mahr?" He (i.e. 'Abdur-Rahman) said, "A piece of gold, about the weight of a date stone." Then the Prophet said, Give a banquet, even though of a sheep."

Volume 5, Book 58, Number 275:

Narrated Anas:

When the news of the arrival of the Prophet at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet replied, "Gabriel has just

now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman."

On this, 'Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Apostle of Allah." and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam . " The Jews came, and the Prophet said, "What kind of man is 'Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. "The Prophet said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Apostle of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Apostle.

Volume 5, Book 58, Number 276:

Narrated Abu Al-Minhal 'AbdurRahman bin Mut'im:

A partner of mine sold some Dirhams on credit in the market. I said, "Glorified be Allah! Is this legal?" He replied, "Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it." Then I asked Al-Bara' bin 'Azib (about it) he said, "We used to make such a transaction

when the Prophet came to Medina. So he said, 'There is no harm in it if it is done from hand to hand, but it is not allowed on credit.' Go to Zaid bin Al- Arqam and ask him about it for he was the greatest trader of all of us." So I asked Zaid bin Al-Arqam., and he said the same (as Al-Bara) did."

Volume 5, Book 58, Number 277:

Narrated Abu Huraira:

The Prophet said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

Volume 5, Book 58, Number 278:

Narrated Abu Musa:

When the Prophet arrived at Medina, he noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it.

Volume 5, Book 58, Number 279:

Narrated Ibn 'Abbas:

When the Prophet arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Apostle said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

Volume 5, Book 58, Number 280:

Narrated 'Abdullah bin Abbas:

The Prophet used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet started parting his hair.

Volume 5, Book 58, Number 281:

Narrated Ibn Abbas:

They, the people of the Scriptures, divided this Scripture into parts, believing in some portions of it and disbelieving the others. (See 15:91)

Volume 5, Book 58, Number 282:

Narrated Salman Al-Farisi:

That he was sold (as a slave) by one master to another for more than ten times (i.e between 13 and 19).

Volume 5, Book 58, Number 283:

Narrated Salman:

I am from Ram-Hurmuz (i.e. a Persian town).

Volume 5, Book 58, Number 284:

Narrated Salman:

The interval between Jesus and Muhammad was six hundred years.

Translation of Sahih Bukhari, Book 59:

Military Expeditions led by  
the Prophet (pbuh)  
(Al-Maghaazi)

Volume 5, Book 59, Number 285:

Narrated Abu Ishaq:

Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-'Ashira or Al-'Ashiru."

Volume 5, Book 59, Number 286:

Narrated 'Abdullah bin Mas'ud:

From Sad bin Mu'adh: Sad bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sad, and whenever Sad went to Mecca, he used to stay with Umaiya. When

Allah's Apostle arrived at Medina, Sa'd went to perform 'Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sad." Abu Jahl addressed Sad saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sad, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sad do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sad said, "O Umaiya, stop that! By Allah, I have heard Allah's Apostle predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sad said, "I do not know." Umaiya was greatly scared by that news.

When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sad told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in

Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Volume 5, Book 59, Number 287:

Narrated Kab bin Malik:

I never failed to join Allah's Apostle in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Apostle had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention) .

Volume 5, Book 59, Number 288:

Narrated Ibn Masud:

I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

Volume 5, Book 59, Number 289:

Narrated Ibn Abbas:

On the day of the battle of Badr, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude

will be put to flight and they will show their backs." (54.45)

Volume 5, Book 59, Number 290:

Narrated Ibn Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

Volume 5, Book 59, Number 291:

Narrated Al-Bara:

I and Ibn 'Umar were considered too young to take part in the battle of Badr.

Volume 5, Book 59, Number 292:

Narrated Al-Bara:

I and Ibn 'Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over 249.

Volume 5, Book 59, Number 293:

Narrated Al-Bara:

The companions of (the Prophet) Muhammad who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (See Qur'an 2:249)

Volume 5, Book 59, Number 294:

Narrated Al-Bara:

We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and the were over three-hundred-and-ten men.

Volume 5, Book 59, Number 295:

Narrated Al-Bara:

As below (Hadith 295).

Volume 5, Book 59, Number 296:

Narrated Al-Bara:

We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the Companions of Saul who crossed the river with him; and none crossed the river with him but a believer.

Volume 5, Book 59, Number 297:

Narrated 'Abdullah bin Mas'ud:

The Prophet faced the Ka'ba and invoked evil on some people of Quraish, on Shaiba bin Rabi'a, 'Utba bin Rabi'a, Al-Walid bin 'Utba and Abu Jahl bin Hisham. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day.

Volume 5, Book 59, Number 298:

Narrated Abdullah: That he came across Abu Jahl while he was on the point of death on the day of Badr. Abu Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

Volume 5, Book 59, Number 299:

Narrated Anas:

As below (Hadith 300).

Volume 5, Book 59, Number 300:

Narrated Anas:

The Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally (and he was in his last breaths). 'Abdullah bin Mas'ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

Volume 5, Book 59, Number 301:

Narrated Anas:

On the day of Badr, the Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of

'Afra had struck him fatally. 'Abdullah bin Mas'ud got hold of his beard and said, "'Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

Volume 5, Book 59, Number 302:

Narrated Anas bin Malik:

(as above Hadith 301).

Volume 5, Book 59, Number 303:

Narrated 'Abdur-Rahman bin 'Auf:

(the grandfather of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afra'.

Volume 5, Book 59, Number 304:

Narrated Abu Mijlaz:

From Qais bin Ubad: 'Ali bin Abi Talib said, "I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor)." Qais bin Ubad also said, "The following Verse was revealed in their connection:--

"These two opponents (believers and disbelievers) Dispute with each other About their Lord." (22.19) Qais said that they were those who fought on the day of Badr, namely, Hamza, 'Ali, 'Ubaida or Abu 'Ubaida bin Al-Harith, Shaiba bin Rabi'a, 'Utba and Al-Wahd bin Utba.

Volume 5, Book 59, Number 305:

Narrated Abu Dhar:

The following Holy Verse:--

"These two opponents (believers & disbelievers) dispute with each other about their Lord," (22.19) was revealed concerning six men from Quraish, namely, 'Ali, Hamza, 'Ubaida bin Al-Harith; Shaiba bin Rabi'a, 'Utba bin Rabi'a and Al-Walid bin 'Utba.

Volume 5, Book 59, Number 306:

Narrated 'Ali:

The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord." (22.19) was revealed concerning us.

Volume 5, Book 59, Number 307:

Narrated Qais bin Ubad:

I heard Abu Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr.

Volume 5, Book 59, Number 308:

Narrated Qais:

I heard Abu Dhar swearing that the following Holy verse:-- "These two opponents (believers and disbelievers) disputing with each other about their Lord," (22.19) was revealed concerning those men who fought on the day of Badr, namely, Hamza, 'Ali, Ubaida bin Al-Harith, Utba and Shaiba----the two sons of Rabi'a-- and Al-Walid bin 'Utba.

Volume 5, Book 59, Number 309:

Narrated Abu Ishaq:

A man asked Al-Bara' and I was listening, "Did 'Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other),"

Volume 5, Book 59, Number 310:

Narrated 'Abdur-Rahman bin 'Auf:

"I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." 'Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr, and Bilal said, "Woe to me if Umaiya remains safe (i.e. alive) . "

Volume 5, Book 59, Number 311:

Narrated 'Abdullah:

The Prophet recited Surat-an-Najm and then prostrated himself, and all who were with him

prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

Narrated 'Urwa (the son of Az- Zubair):

Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When 'Abdullah bin Zubair was killed, 'Abdul-Malik bin Marwan said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." 'Abdul- Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then 'Abdul-Malik returned that sword to me (i.e. Urwa). (Hisham, 'Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it.")

Volume 5, Book 59, Number 312:

Narrated Hisham:

That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of 'Urwa was (also) decorated with silver."  
"

Volume 5, Book 59, Number 313:

Narrated 'Urwa:

On the day of (the battle) of Al-Yarmuk, the companions of Allah's Apostle said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder.

Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) "Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

Volume 5, Book 59, Number 314:

Narrated Abu Talha:

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Volume 5, Book 59, Number 315:

Narrated Ibn 'Abbas:

regarding the Statement of Allah:--"Those who have changed Allah's Blessings for disbelief..." (14.28) The people meant here by Allah, are the infidels of Quraish. ('Amr, a sub-narrator said, "Those are (the infidels of) Quraish and

Muhammad is Allah's Blessing. Regarding Allah's Statement: "...and have led their people Into the house of destruction? (14.29) Ibn 'Abbas said, "It means the Fire they will suffer from (after their death) on the day of Badr."

Volume 5, Book 59, Number 316:

Narrated Hisham's father:

It was mentioned before 'Aisha that Ibn 'Umar attributed the following statement to the Prophet "The dead person is punished in the grave because of the crying and lamentation Of his family." On that, 'Aisha said, "But Allah's Apostle said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Apostle when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." 'Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Volume 5, Book 59, Number 317:

Narrated Ibn Umar:

The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Aisha and she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ...till the end of Verse)." (30.52)

Volume 5, Book 59, Number 318:

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Allah's

Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."

Volume 5, Book 59, Number 319:

Narrated 'Ali:

Allah's Apostle sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta' a to the pagans of Mecca." So we found her riding her camel at the place which Allah's Apostle had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Apostle had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Apostle. Then 'Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet said, "He has spoken the truth; do no say to him but good." 'Umar said, "He as betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I

have forgiven you." On this, tears came out of Umar's eyes, and he said, "Allah and His Apostle know better."

Volume 5, Book 59, Number 320:

Narrated Usaid:

On the day of Badr, Allah's Apostle said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

Volume 5, Book 59, Number 321:

Narrated Abu Usaid:

On the day of (the battle of) Badr, Allah's Apostle said to us, "When your enemy comes near to you (i.e. overcome you by sheer number), shoot at them but use your arrows sparingly."

Volume 5, Book 59, Number 322:

Narrated Al-Bara' bin 'Azib:

On the day of Uhud the Prophet appointed 'Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided ."

Volume 5, Book 59, Number 323:

Narrated Abu Musa:

That the Prophet said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr."

Volume 5, Book 59, Number 324:

Narrated 'Abdur-Rahman bin 'Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one

of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).

Volume 5, Book 59, Number 325:

Narrated Abu Huraira:

Allah's Apostle sent out ten spies under the command of 'Asim bin Thabit Al-Ansari, the grand-father of 'Asim bin 'Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When 'Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred 'Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I

follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle.

The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Harith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his public hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allah had provided Khubaib with."

When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-Rak'at prayer." They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet told his companions of what had

happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of 'Asim, and they shielded him from the messengers who could not cut anything from his body.

Volume 5, Book 59, Number 326:

Narrated Nafi:

Ibn 'Umar was once told that Said bin Zaid bin 'Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer.

Narrated Subaia bint Al-Harith: That she was married to Sad bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Badr battle. He died while she was pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of deliver (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me. I put on my dress in the evening and went to Allah's Apostle and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

Volume 5, Book 59, Number 327:

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look

upon the warriors of Badr among yourselves?"  
The Prophet said, "As the best of the Muslims."  
or said a similar statement. On that, Gabriel said,  
"And so are the Angels who participated in the  
Badr (battle)."

Volume 5, Book 59, Number 328:

Narrated Mu'adh bin Rifa'a bin Rafi:

Rifa'a was one of the warriors of Badr while (his  
father) Rafi' was one of the people of Al-'Aqaba  
(i.e. those who gave the pledge of allegiance at  
Al-'Aqaba). Rafi' used to say to his son, "I would  
not have been happier if I had taken part in the  
Badr battle instead of taking part in the 'Aqaba  
pledge."

Volume 5, Book 59, Number 329:

Narrated Mu'adh:

The one who asked (the Prophet) was Gabriel.

Volume 5, Book 59, Number 330:

Narrated Ibn 'Abbas:

The Prophet said on the day (of the battle) of  
Badr, "This is Gabriel holding the head of his  
horse and equipped with arms for the battle.

Volume 5, Book 59, Number 331:

Narrated Anas:

Abu Zaid died and did not leave any offspring,  
and he was one of the Badr warriors.

Volume 5, Book 59, Number 332:

Narrated Ibn Abbas:

Abu Said bin Malik Al-Khudri returned from a  
journey and his family offered him some meat of  
sacrifices offered at 'Id ul Adha. On that he said,  
"I will not eat it before asking (whether it is  
allowed)." He went to his maternal brother,  
Qatada bin Ni'man, who was one of the Badr  
warriors, and asked him about it. Qatada said,  
"After your departure, an order was issued by  
the Prophet cancelling the prohibition of eating  
sacrifices after three days."

Volume 5, Book 59, Number 333:

Narrated 'Urwa:

Az-Zubair said, "I met Ubaida bin Said bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." 'Urwa said, "Later on Allah's Apostle asked Az-Zubair for the spear and he gave it to him. When Allah's Apostle died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthman demanded it from him and he gave it to him. When 'Uthman was martyred, the spear remained with Ali's offspring. Then 'Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred.

Volume 5, Book 59, Number 334:

Narrated 'Ubada bin As-Samit:

(who was one of the Badr warriors) Allah's Apostle said, "Give me the pledge of allegiance."

Volume 5, Book 59, Number 335:

Narrated 'Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin 'Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Apostle also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

Volume 5, Book 59, Number 336:

Narrated Ar-Rubai bint Muauwidh:

The Prophet came to me after consuming his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet said (to her), "Do not say this, but go on saying what you have spoken before."

Volume 5, Book 59, Number 337:

Narrated Ibn 'Abbas:

As below (Hadith 338).

Volume 5, Book 59, Number 338:

Narrated Ibn Abbas:

Abu Talha, a companion of Allah's Apostle and one of those who fought at Badr together with Allah's Apostle told me that Allah's Apostle said. "Angels do not enter a house in which there is a dog or a picture" He meant the images of creatures that have souls.

Volume 5, Book 59, Number 339:

Narrated 'Ali:

as below (Hadith 340).

Volume 5, Book 59, Number 340:

Narrated 'Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling

down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin 'Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Volume 5, Book 59, Number 341:

Narrated Ibn Maqal:

'Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

Volume 5, Book 59, Number 342:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab said, "When (my daughter) Hafsa bint 'Umar lost her husband Khunais bin Hudhaifa As-Sahrni who was one of the

companions of Allah's Apostle and had fought in the battle of Badr and had died in Medina, I met 'Uthman bin 'Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint 'Umar to you," on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with Uthman . Some days later, Allah's Apostle demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?" I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle , but had he (i.e. the Prophet) given her up I would surely have accepted her."

Volume 5, Book 59, Number 343:

Narrated Abu Masud Al-Badri:

The Prophet said, "A man's spending on his family is a deed of charity."

Volume 5, Book 59, Number 344:

Narrated Az-Zuhri:

I heard 'Urwa bin Az-Zubair talking to 'Umar bin 'Abdul 'Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shu'ba delayed the 'Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas'ud. 'Uqba bin 'Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer and Allah's Apostle prayed five prescribed prayers, and Gabriel said (to the Prophet ), "I have been ordered to do so (i.e. offer these five prayers at these fixed stated hours of the day)."

Volume 5, Book 59, Number 345:

Narrated Abu Masud Al-Badri:

Allah's Apostle said, "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night."

Volume 5, Book 59, Number 346:

Narrated Mahmud bin Ar-Rabi:

That 'Itban bin Malik who was one of the companions of the Prophet and one of the warriors of Badr, came to Allah's Apostle.

Volume 5, Book 59, Number 347:

Narrated Ibn Shihab:

I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Mahmud bin Ar-Rabi 'from 'Itban bin Malik, and he confirmed it.

Volume 5, Book 59, Number 348:

Narrated 'Abdullah bin 'Amr bin Rabi'a:

who was one of the leaders of Bani 'Adi and his father participated in the battle of Badr in the company of the Prophet. 'Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of Abdullah bin 'Umar and Hafsa.

Volume 5, Book 59, Number 349:

Narrated Az-Zuhri:

Salim bin 'Abdullah told me that Rafi' bin Khadij told 'Abdullah bin 'Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Apostle forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi' is mistaken."

Volume 5, Book 59, Number 350:

Narrated 'Abdullah bin Shaddad bin Al-Had Al-Laithi:

I saw Rifa'a bin Rafi Al-Ansari who was a Badr warrior.

Volume 5, Book 59, Number 351:

Narrated Al-Miswar bin Makhrama:

That 'Amr bin Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet, said, "Allah's Apostle sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Apostle had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Apostle smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

Volume 5, Book 59, Number 352:

Narrated Nafi: Ibn 'Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet had forbidden the killing of harmless snakes living in houses and called Jinan. So Ibn 'Umar gave up killing them.

Volume 5, Book 59, Number 353:

Narrated Anas bin Malik:

Some men of the Ansar requested Allah's Apostle to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbas." The Prophet said, "By Allah, you will not leave a single Dirham of it!"

Volume 5, Book 59, Number 354:

Narrated 'Ubaidullah bin 'Adi bin Al-Khiyar:

That Al-Miqdad bin 'Amr Al-Kindi, who was an

ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Apostle told him that he said to Allah's Apostle, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle said, "You should not kill him." Al-Miqdad said, "O Allah's Apostle! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Apostle replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

Volume 5, Book 59, Number 355:

Narrated Anas:

Allah's Apostle said on the day of Badr, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and saw him struck by the two sons of 'Afra and was on the point of death. Ibn Mas'ud said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or as Sulaiman said, or his own folk have killed.)?" Abu Jahl added, "Would that I had been killed by other than a mere farmer. "

Volume 5, Book 59, Number 356:

Narrated Ibn Abbas:

'Umar said, "When the Prophet died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa'ida and Manbin Adi."

Volume 5, Book 59, Number 357:

Narrated Qais:

The Badr warriors were given five thousand (Dirhams) each, yearly. 'Umar said, "I will surely

give them more than what I will give to others."

Volume 5, Book 59, Number 358:

Narrated Jubair bin Mut'im:

I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Volume 5, Book 59, Number 359:

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the Prophet. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'" Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha).

Volume 5, Book 59, Number 360:

Narrated Ibn Shihab:

These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, "O Allah's Apostle!

You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Volume 5, Book 59, Number 361:

Narrated Az-Zubair:

On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

Volume 5, Book 59, Number 362:

Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet again) . He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Volume 5, Book 59, Number 363:

Narrated Said bin Jubair:

I mentioned to Ibn 'Abbas Surat-Hashr. He said, "Call it Surat-an-Nadir."

Volume 5, Book 59, Number 364:

Narrated Anas bin Malik:

Some people used to allot some date palm trees to the Prophet as gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date palms to them.

Volume 5, Book 59, Number 365:

Narrated Ibn Umar:

Allah's Apostle had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al-Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5)

Volume 5, Book 59, Number 366:

Narrated Ibn Umar:

The Prophet burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:-- "the terrible burning of Al-Buwaira Has been received indifferently By the nobles of Bani Luai (The masters and nobles of Quraish)." Abu Sufyan bin Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-- "May Allah bless that burning And set all its (i.e. Medina's) Parts on burning fire. You will see who is far from it (i.e. Al-Buwaira) And which of our lands will be Harmed by it (i.e. the burning of Al-Buwaira)."

Volume 5, Book 59, Number 367:

Narrated Malik bin Aus Al-Hadathan An-Nasri:

That once 'Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit 'Uthman, 'Abdur-Rahman bin Auf, AzZubair and Sad (bin Abi Waqqas) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit 'Ali and 'Abbas who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), 'Ali and 'Abbas started reproaching each other. The (present) people (i.e. 'Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each 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 (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthman and his company) said, "He did say it. "'Umar then turned towards 'Ali and 'Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Apostle said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:--

"And what Allah gave to His Apostle ("Fai" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6)

So this property was especially granted to Allah's Apostle . But by Allah, the Prophet neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Apostle used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Apostle kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Apostle.' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Apostle used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Ali and 'Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. 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 (i.e. Caliphate and I used to dispose of it in the same wa as Allah's Apostle and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly

guided an the follower of the right (in this matte  
Later on both of you (i.e. 'Ali and Abbas) came  
to me, and the claim of you both was one and the  
same, O 'Abbas! You also came to me. So I told  
you both that Allah's Apostle said, "Our property  
is not inherited, but whatever we leave is to be  
given in charity.' Then when I thought that I  
should better hand over this property to you both  
or the condition that you will promise and pledge  
before Allah that you will dispose it off in the  
same way as Allah's Apostle and Abu Bakr did  
and as I have done since the beginning of my  
caliphate or else you should not speak to me  
(about it).' So, both of you said to me, 'Hand it  
over to us on this condition.' And on this  
condition I handed it over to you. Do you want  
me now to give a decision other than that  
(decision)? By Allah, with Whose Permission  
both the sky and the earth stand fast, I will never  
give any decision other than that (decision) till the  
Last Hour is established. But if you are unable to  
manage it (i.e. that property), then return it to me,  
and I will manage on your behalf." The  
sub-narrator said, "I told 'Urwa bin Az-Zubair of  
this Hadith and he said, 'Malik bin Aus has told  
the truth" I heard 'Aisha, the wife of the Prophet  
saying, 'The wives of the Prophet sent 'Uthman  
to Abu Bakr demanding from him their 1/8 of the  
Fai which Allah had granted to his Apostle. But I  
used to oppose them and say to them: Will you  
not fear Allah? Don't you know that the Prophet  
used to say: Our property is not inherited, but  
whatever we leave is to be given in charity? The  
Prophet mentioned that regarding himself. He  
added: 'The family of Muhammad can take their  
sustenance from this property. So the wives of  
the Prophet stopped demanding it when I told  
them of that.' So, this property (of Sadaqa) was  
in the hands of Ali who withheld it from 'Abbas  
and overpowered him. Then it came in the hands  
of Hasan bin 'Ali, then in the hands of Husain bin  
'Ali, and then in the hands of Ali bin Husain and  
Hasan bin Hasan, and each of the last two used  
to manage it in turn, then it came in the hands of  
Zaid bin Hasan, and it was truly the Sadaqa of  
Allah's Apostle ."

Volume 5, Book 59, Number 368:

Narrated 'Aisha:

Fatima and Al'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

Volume 5, Book 59, Number 369:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab). "The Prophet said, "You may say it." Then Muhammad bin Maslama went to Kab and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great

disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Kab that Muhammad would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him," Ka'b said. "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. "I have never smelt a better scent than this. Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

Volume 5, Book 59, Number 370:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of persons to Abu Rafi. Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Volume 5, Book 59, Number 371:

Narrated Al-Bara bin Azib:

Allah's Apostle sent some men from the Ansar to ((kill) Abu Rafi, the Jew, and appointed 'Abdullah bin Atik as their leader. Abu Rafi used to hurt Allah's Apostle and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." 'Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi!' Abu Rafi said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have

killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi,' So I (along with my companions proceeded and) went to the Prophet and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

Volume 5, Book 59, Number 372:

Narrated Al-Bara:

Allah's Apostle sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utba with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside,

and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, 'What is wrong with you, O Abu Rafi?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news."

Volume 5, Book 59, Number 373:

Narrated Ibn Abbas:

On the day of Uhud. the Prophet said, "This is Gabriel holding the head of his horse and equipped with war material.'

Volume 5, Book 59, Number 374:

Narrated Uqba bin Amir:

Allah's Apostle offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be

Al-Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Apostle.

Volume 5, Book 59, Number 375:

Narrated Al-Bara:

We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet said, "Do not answer him." Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet said (to his companions),

"Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

Volume 5, Book 59, Number 376:

Narrated Sad bin Ibrahim:

A meal was brought to 'Abdur-Rahman bin 'Auf while he was fasting. He said, "Musab bin 'Umar was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahman added, "Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Rahman then started weeping so much that he left the food.

Volume 5, Book 59, Number 377:

Narrated Jabir bin 'Abdullah:

On the day of the battle of Uhud, a man came to the Prophet and said, "Can you tell me where I will be if I should get martyred?" The Prophet replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred .

Volume 5, Book 59, Number 378:

Narrated Khabbab bin Al-Art:

We migrated in the company of Allah's Apostle, seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a

Namira (i.e. a sheet in which he was shrouded).  
If we covered his head with it, his feet became  
naked, and if we covered his feet with it, his head  
became naked. So the Prophet said to us,  
"Cover his head with it and put some Idhkhair (i.e.  
a kind of grass) over his feet or throw Idhkhair  
over his feet." But some amongst us have got the  
fruits of their labor ripened, and they are  
collecting them.

Narrated Anas: His uncle (Anas bin An-Nadr)  
was absent from the battle of Badr and he said,  
"I was absent from the first battle of the Prophet  
(i.e. Badr battle), and if Allah should let me  
participate in (a battle) with the Prophet, Allah  
will see how strongly I will fight." So he  
encountered the day of Uhud battle. The  
Muslims fled and he said, "O Allah ! I appeal to  
You to excuse me for what these people (i.e. the  
Muslims) have done, and I am clear from what  
the pagans have done." Then he went forward  
with his sword and met Sad bin Mu'adh (fleeing),  
and asked him, "Where are you going, O Sad? I  
detect a smell of Paradise before Uhud." Then he  
proceeded on and was martyred. No-body was  
able to recognize him till his sister recognized him  
by a mole on his body or by the tips of his  
fingers. He had over 80 wounds caused by  
stabbing, striking or shooting with arrows.

Volume 5, Book 59, Number 379:

Narrated Zaid bin Thabit:

When we wrote the Holy Quran, I missed one of  
the Verses of Surat-al-Ahzab which I used to  
hear Allah's Apostle reciting. Then we searched  
for it and found it with Khuzaima bin Thabit  
Al-Ansari. The Verse was:--

'Among the Believers are men Who have been  
true to Their Covenant with Allah, Of them,  
some have fulfilled Their obligations to Allah (i.e.  
they have been Killed in Allah's Cause), And  
some of them are (still) waiting" (33.23) So we  
wrote this in its place in the Quran.

Volume 5, Book 59, Number 380:

Narrated Zaid bin Thabit:

When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided. Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

Volume 5, Book 59, Number 381:

Narrated Jabir:

This Verse: "When two of your parties almost Decided to fall away..." was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that, if it was not revealed, for Allah said:-- But Allah was their Protector.....(3.122)

Volume 5, Book 59, Number 382:

Narrated Jabir:

"Allah's Apostle said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Apostle! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet said, "You have done the right thing."

Volume 5, Book 59, Number 383:

Narrated Jabir bin Abdullah:

That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to

Allah's Apostle and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet ). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir, call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet had been sitting, it seemed as if a single date had not been taken away thereof."

Volume 5, Book 59, Number 384:

Narrated Sad bin Abi Waqqas:

I saw Allah's Apostle on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

Volume 5, Book 59, Number 385:

Narrated Sad bin Abi Waqqas:

The Prophet took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you."

Volume 5, Book 59, Number 386:

Narrated Sad:

Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud.

Volume 5, Book 59, Number 387:

Narrated Ibn Al Musaiyab:

Sad bin Abi Waqqas said, "Allah's Apostle

mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet said (to Sad) while the latter was fighting. "Let my father and mother be sacrificed for you!"

Volume 5, Book 59, Number 388:

Narrated 'Ali: I have never heard the Prophet mentioning both his father and mother for anybody other than Sad.

Volume 5, Book 59, Number 389:

Narrated 'Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sad bin Malik. I heard him saying on the day of Uhud, "O Sad throw (arrows)! Let my father and mother be sacrificed for you !"

Volume 5, Book 59, Number 390:

Narrated Mu'tamir's father:

'Uthman said that on the day of the battle of Uhud, none remained with the Prophet but Talha and Sad.

Volume 5, Book 59, Number 391:

Narrated As-Saib bin Yazid:

I have been in the company of 'AbdurRahman bin 'Auf, Talha bin 'Ubaidullah, Al-Miqdad and Sad, and I heard none of them narrating anything from the Prophet excepting the fact that I heard Talha narrating about the day of Uhud (battle) .

Volume 5, Book 59, Number 392:

Narrated Qais:

I saw Talha's paralyzed hand with which he had protected the Prophet on the day of Uhud.

Volume 5, Book 59, Number 393:

Narrated Anas:

When it was the day of Uhud, the people left the Prophet while Abu Talha was in front of the Prophet shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows

passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

Volume 5, Book 59, Number 394:

Narrated 'Aisha:

When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, 'Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died).")

Volume 5, Book 59, Number 395:

Narrated 'Uthman bin Mauhab:

A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthman bin 'Affan fled on the day of Uhud?" Ibn 'Umar said,

"Yes." He said, "Do you know that he (i.e. 'Uthman) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Apostle and she was ill, so the Prophet said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than 'Uthman bin 'Affan, the Prophet would surely have sent that man instead of 'Uthman. So the Prophet sent him (i.e. 'Uthman to Mecca) and the Ridwan Pledge of allegiance took place after 'Uthman had gone to Mecca. The Prophet raised his right hand saying. 'This is the hand of 'Uthman,' and clapped it over his other hand and said, "This is for 'Uthman.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

Volume 5, Book 59, Number 396:

Narrated Al-Bara' bin 'Azib:

The Prophet appointed Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allah's Statement:-- "And the Apostle (Muhammad) in your rear was calling you." (3.153)

Volume 5, Book 59, Number 397:

Narrated Salim's father:

That he heard Allah's Apostle, when raising his head from bowing of the first Rak'a of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him.

Our Lord, all the Praises are for you!" So Allah revealed:-- "Not for you (O Muhammad!).....(till the end of Verse) they are indeed wrong-doers." (3.128) Salim bin 'Abdullah said 'Allah's Apostle used to invoke evil upon Safwan bin Umaiya, Suhail bin 'Amr and Al-Harith bin Hisham. So the Verse was revealed:-- "Not for you (O Muhammad!).....(till the end of Verse) For they are indeed wrong-doers." (3.128)

Volume 5, Book 59, Number 398:

Narrated Tha'laba bin Abi Malik:

'Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Apostle who is with you," and by that, they meant Um Kulthum, the daughter of 'Ali. Umar said, "Um Salit has got more right than she." Um Saht was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle . 'Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud."

Volume 5, Book 59, Number 399:

Narrated Jafar bin 'Amr bin Umaiya:

I went out with 'Ubaidullah bin 'Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin 'Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that 'Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse

for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin 'Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud) in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Apostle, I was told that the Prophet did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Apostle died, and Musailamah Al-Kadhhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him,

driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. 'Abdullah bin 'Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave."

Volume 5, Book 59, Number 400:

Narrated Abu Huraira:

Allah's Apostle (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

Volume 5, Book 59, Number 401:

Narrated Ibn 'Abbas

Allah's Wrath became severe on him whom the Prophet had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

Volume 5, Book 59, Number 402:

Narrated Abu Hazim:

That he heard Sahl bin Sad being asked about the wounds of Allah's Apostle saying, "By Allah, I know who washed the wounds of Allah's Apostle and who poured water (for washing them), and with what he was treated." Sahl added, "Fatima, the daughter of Allah's Apostle used to wash the wounds, and 'Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head."

Volume 5, Book 59, Number 403:

Narrated Ibn Abbas:

Allah's Wrath gets severe on a person killed by a prophet, and Allah's Wrath became severe on

him who had caused the face of Allah's Apostle to bleed

Volume 5, Book 59, Number 404:

Narrated 'Aisha:

Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172)

She said to 'Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Apostle, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az-Zubair were amongst them.")

Volume 5, Book 59, Number 405:

Narrated Qatada:

We do not know of any tribe amongst the 'Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Apostle and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhhab was killed."

Volume 5, Book 59, Number 406:

Narrated Jabir bin 'Abdullah

Allah's Apostle used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Quran more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness for them on the

Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

Volume 5, Book 59, Number 407:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

Volume 5, Book 59, Number 408:

Narrated Khabbab:

We migrated with the Prophet for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin 'Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

Volume 5, Book 59, Number 409:

Narrated Anas:

The Prophet said, "This is a mountain that loves us and is loved by us."

Volume 5, Book 59, Number 410:

Narrated Anas bin Malik:

When the mountain of Uhud appeared before Allah's Apostle he said, "This IS a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."

Volume 5, Book 59, Number 411:

Narrated Uqba:

One day the Prophet went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

Volume 5, Book 59, Number 412:

Narrated Abu Huraira:

The Prophet sent a Sariya of spies and appointed 'Asim bin Thabit, the grandfather of 'Asim bin 'Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyan. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. 'Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina.

The archers said, "These are the dates of Medina," and followed their traces till they took them over. When 'Asim and his companions

were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed 'Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin 'Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al-Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh.

When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-Rak'at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have prayed for a

longer time." So it was Khubaib who first set the tradition of praying two Rakat before being executed. He then said, "O Allah! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Asim in order to bring a part of his body so that his death might be known for certain, for 'Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

Volume 5, Book 59, Number 413:

Narrated Jabir:

The person who killed Khubaib was Abu Sarua (i.e. 'Uqba bin Al-Harith).

Volume 5, Book 59, Number 414:

Narrated 'Abdul Aziz:

Anas said, "The Prophet sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

Volume 5, Book 59, Number 415:

Narrated Anas:

Allah's Apostle said Al-Qunut for one month after the posture of Bowing, invoking evil upon

some 'Arab tribes.

Volume 5, Book 59, Number 416:

Narrated Anas bin Malik:

(The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Apostle to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet, he said Al-Qunut for one month. In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Volume 5, Book 59, Number 417:

Narrated Anas:

That the Prophet sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin At-Tufail proposed three suggestions (to the Prophet) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of

Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Apostle ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle

Volume 5, Book 59, Number 418:

Narrated Anas bin Malik:

That when Haram bin Milhan, his uncle was stabbed on the day of Bir Ma'una he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'ba.'

Volume 5, Book 59, Number 419:

Narrated 'Aisha:

Abu Bakr asked the Prophet to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet said to him, "Wait." Abu Bakr said, O Allah's Apostle! Do you hope that you will be allowed (to migrate)?" Allah's Apostle replied, "I hope so." So Abu Bakr waited for him till one day Allah's Apostle came at noon time and addressed him saying "Let whoever is present with you, now leave you."

Abu Bakr said, "None is present but my two daughters." The Prophet said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet said, "You will accompany me." Abu Bakr said, "O Allah's Apostle! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet and it was Al-Jad'a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of 'Abdullah bin Al-Tufail bin Sakhbara 'Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abu Bakr) went away (from the Cave), he (i.e. 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bir Ma'una.

Narrated 'Urwa: When those (Muslims) at Bir Ma'una were martyred and 'Amr bin Umaiya Ad-Damri was taken prisoner, 'Amir bin At-Tufail, pointing at a killed person, asked Amr, "Who is this?" 'Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, "Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us." So Allah informed them (i.e. the Prophet and his companions) about them (i.e. martyrs of Bir Mauna).

On that day, 'Urwa bin Asma bin As-Salt who

was one of them, was killed, and Urwa (bin Az-Zubair) was named after 'Urwa bin Asma and Mundhir (bin AzZubair) was named after Mundhir bin 'Amr (who had also been martyred on that day).

Volume 5, Book 59, Number 420:

Narrated Anas:

The Prophet said Al-Qunut after Bowing (i.e. Ar-Ruku') for one month, invoking evil upon (the tribes of) Ril and Dhakwan. He used to say, "Usaiya disobeyed Allah and His Apostle."

Volume 5, Book 59, Number 421:

Narrated Anas bin Malik :

The Prophet invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Quranic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

Volume 5, Book 59, Number 422:

Narrated Asim Al-Ahwal:

I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Apostle said Al-Qunut after Bowing for one month. The Prophet had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Apostle . But those who had concluded the treaty with Allah's Apostle violated the treaty (and martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one

month, invoking evil upon them.

Volume 5, Book 59, Number 423:

Narrated Ibn Umar:

That the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet allowed him to take Part in the battle.

Volume 5, Book 59, Number 424:

Narrated Sahl bin Sad:

We were with Allah's Apostle in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Apostle said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar.'

Volume 5, Book 59, Number 425:

Narrated Anas:

Allah's Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants.' They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live."

Volume 5, Book 59, Number 426:

Narrated Anas:

Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing

to the Ansar and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

Volume 5, Book 59, Number 427:

Narrated Jabir:

We were digging (the trench) on the day of (Al-Khandaq ( i.e. Trench )) and we came across a big solid rock. We went to the Prophet and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Apostle! Allow me to go home." (When the Prophet allowed me) I said to my wife, "I saw the Prophet in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Apostle, you and one or two men along with you (for the food)." The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirn (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them." She said, "Did the Prophet ask you (how much food you had)?" I replied, "Yes." Then the Prophet said, "Enter and

do not thronq." The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), "Eat and present to others as the people are struck with hunger."

Volume 5, Book 59, Number 428:

Narrated Jabir bin 'Abdullah:

When the Trench was dug, I saw the Prophet in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Apostle in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Apostle . My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench ! Jabir has prepared a meal so let us go." Allah's Apostle said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Apostle too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet of what you said." Then she brought out to him (i.e. the Prophet the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it

and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

Volume 5, Book 59, Number 429:

Narrated 'Aisha:

As regards the following Quranic Verse:--

"When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats....." (33.10) That happened on the day of Al-Khandaq (i.e. Trench).

Volume 5, Book 59, Number 430:

Narrated Al-Bara:

The Prophet was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)."

Volume 5, Book 59, Number 431:

Narrated Ibn Abbas:

The Prophet said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind)."

Volume 5, Book 59, Number 432:

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Apostle dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet would then prolong his voice at the last words.

Volume 5, Book 59, Number 433:

Narrated Ibn Umar:

The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

Volume 5, Book 59, Number 434:

Narrated Ikrima bin Khalid:

Ibn 'Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn 'Umar till we went to them. When the people differed. Muawiya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Habib bin Masalama said (to Ibn 'Umar), "Why don't you reply to him (i.e. Muawiya)?" 'Abdullah bin 'Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a

Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)."

Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so)."

Volume 5, Book 59, Number 435:

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet said, (After this battle) we will go to attack them(i.e. the infidels) and they will not come to attack us."

Volume 5, Book 59, Number 436:

Narrated Sulaiman bin Surd:

When the clans were driven away, I heard the Prophet saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them."

Volume 5, Book 59, Number 437:

Narrated 'Ali:

On the day of Al-Khandaq (i.e. Trench), the Prophet said '(Let) Allah fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. 'Asr prayer) till the sun had set."

Volume 5, Book 59, Number 438:

Narrated Jabir bin 'Abdullah:

Umar bin Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Apostle! I was unable to offer the ('Asr) prayer till the sun was about to set." The Prophet said, "By Allah, I have not offered this (i.e. 'Asr) prayer." So we came down along with the Prophet to Buthan where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the 'Asr prayer after the sun had set, and after it he offered the

Maghrib prayer.

Volume 5, Book 59, Number 439:

Narrated Jabir:

On the day of Al-Ahzab (i.e. clans), Allah's Apostle said, 'Who will bring us the news of the people (i.e. the clans of Quraish infidels)?' Az-Zubair said, "I." The Prophet again said, "Who will bring us the news of the people?" AzZubair said, "I." The Prophet again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet then said, "Every prophet has his Hawari (i.e. disciple-special helper); my disciple is Az-Zubair.

Volume 5, Book 59, Number 440:

Narrated Abu Huraira:

Allah's Apostle used to say, "None has the right to be worshipped except Allah Alone (Who) honored His Warriors and made His Slave victorious, and He (Alone) defeated the (infidel) clans; so there is nothing after Him.

Volume 5, Book 59, Number 441:

Narrated 'Abdullah bin Abi 'Aufa:

Allah's Apostle invoked evil upon the clans saying, "Allah, the Revealer of the Holy Book (i.e. the Quran), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

Volume 5, Book 59, Number 442:

Narrated 'Abdullah:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or 'Umra, he used to start (saying), "Allahu-Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels) ."

Volume 5, Book 59, Number 443:

Narrated 'Aisha:

When the Prophet returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel came and said (to the Prophet), "You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraiza. So the Prophet went out towards them.

Volume 5, Book 59, Number 444:

Narrated Anas:

As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Apostle set out to Banu Quraiza (to attack them).

Volume 5, Book 59, Number 445:

Narrated Ibn Umar:

On the day of Al-Ahzab (i.e. Clans) the Prophet said, "None of you Muslims should offer the 'Asr prayer but at Banu Quraiza's place." The 'Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet did not mean that for us." Later on it was mentioned to the Prophet and he did not berate any of the two groups.

Volume 5, Book 59, Number 446:

Narrated Anas:

Some (of the Ansar) used to present date palm trees to the Prophet till Banu Quraiza and Banu An-Nadir were conquered (then he returned to the people their date palms). My people ordered me to ask the Prophet to return some or all the date palms they had given to him, but the Prophet had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except

Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet ) has given them to me." The Prophet go said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date palms.

Volume 5, Book 59, Number 447:

Narrated Abu Said Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Sad bin Mu'adh. So the Prophet sent for Sad, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet said (to Sad)." These (i.e. Banu Quraiza) have agreed to accept your verdict." Sad said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."

Volume 5, Book 59, Number 448:

Narrated 'Aisha:

Sad was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-'Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Amir bin Lu'ai who shot an arrow at Sad's medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Sad) in the Mosque so that he might be near to the Prophet to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Apostle went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sad to give his verdict

concerning them. Sad said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

Narrated Hisham: My father informed me that 'Aisha said, "Sad said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them . They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sad's wound. Sad then died because of that."

Volume 5, Book 59, Number 449:

Narrated Al-Bara:

The Prophet said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Apostle said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).' "

Volume 5, Book 59, Number 450:

Narrated Abu Burda:

Abu Musa said, "We went out in the company of the Prophet for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqa as we wrapped our

feet with rags." When Abu- Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his.

Volume 5, Book 59, Number 451:

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqah in the company of Allah's Apostle; One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet led the batch that was with him in one Rak'a, and he stayed in the standing posture while that batch completed their (two Rakat) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet) offered his remaining Rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

Narrated Ibn Az-Zubair: Jabir said, "We were with the Prophet at Nakhlah," and then he mentioned the Fear prayer.

Narrated Al-Qasim bin Muhammad: The Prophet offered the Fear prayer in the Ghazwa of Banu Anmar.

Volume 5, Book 59, Number 452:

Narrated Sahl bin Abi Hathma:

(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second Rak'a with them. So he completes his two-Rak'at and then the second batch bows and prostrates two prostrations (i.e. complete their second Rak'a and thus all complete their prayer)

Volume 5, Book 59, Number 453:

Narrated Salih bin Hathma:

The Prophet said as above (Hadith 452).

Volume 5, Book 59, Number 454:

Narrated Salih bin Khawwat:

Sahl said as above (Hadith 452).

Volume 5, Book 59, Number 455:

Narrated Ibn 'Umar:

I took part in a Ghazwa towards Najd along with Allah's Apostle and we clashed with the enemy, and we lined up for them.

Volume 5, Book 59, Number 456:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second Rak'a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one Rak'a.

Volume 5, Book 59, Number 457:

Narrated Sinan and Abu Salama:

Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Apostle .

Volume 5, Book 59, Number 458:

Narrated Jabir bin 'Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Apostle and when Allah's Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle took shelter under a Samura tree and hung his sword on it. We slept

for a while when Allah's Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Apostle said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, 'Allah.' Now here he is sitting." Allah's Apostle did not punish him (for that).

Through another group of narrators, Jabir said, "We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ), 'Are you afraid of me?' The Prophet said, 'No.' He said, 'Who can save you from me?' The Prophet said, 'Allah.' The companions of the Prophet threatened him, then the Iqama for the prayer was announced and the Prophet offered a two Rakat Fear prayer with one of the two batches, and that batch went aside and he offered two Rak'a-t with the other batch. So the Prophet offered four Rakat but the people offered two Rakat only." (The sub-narrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa." Jabir added, "We were with the Prophet at Nakhil and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet during the day of Khaibar.

Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when

we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'

Volume 5, Book 59, Number 460:

Narrated Jabir bin 'Abdullah:

We took part in the Ghazwa of Najd along with Allah's Apostle and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Apostle called us and we came and found a bedouin sitting in front of him. The Prophet said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Apostle did not punish him.

Volume 5, Book 59, Number 461:

Narrated Jabir bin Abdullah Al-Ansari:

I saw the Prophet offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar.

Volume 5, Book 59, Number 462:

Narrated 'Aisha:

Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went

on till Allah's Apostle had finished from that Ghazwa of his and returned.

When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna lillahi wa inna lillahi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the

camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the Ifk (i.e. slander) more, was 'Abdullah bin Ubai Ibn Salul."

(Urwa said, "The people propagated the slander and talked about it in his (i.e. 'Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was 'Abdullah bin Ubai bin Salul." Urwa added, "'Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you.'").

'Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of

Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin 'Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed.

Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Apostle!) She is your wife and we do not know anything except good about her.' 'Ali bin Abi Talib said, 'O Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Apostle called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would

conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Apostle got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.'

Sad bin Mu'adh the brother of Banu 'Abd Al-Ashhal got up and said, 'O Allah's Apostle! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sad bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sad (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid bin Hudair who was the cousin of Sad (bin Mu'adh) got up and said to Sad bin 'Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Apostle was standing on the pulpit. Allah's Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started

weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Amma Badu, O 'Aisha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'

When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle .' Then I said to my mother, 'Reply to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Quran, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle left his seat and

before any of the household left, the Divine inspiration came to Allah's Apostle.

So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle was over, he got up smiling, and the first word he said was, 'O 'Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Apostle). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:-- "Verily! They who spread the slander Are a gang, among you....." (24.11-20)

Allah revealed those Quranic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:--

"And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'

Aisha further said:." Allah's Apostle also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about 'Aisha).' From amongst the wives of the Prophet Zainab was my peer (in beauty and

in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

Volume 5, Book 59, Number 463:

Narrated Az-Zuhri:

Al-Walid bin 'Abdul Malik said to me, "Have you heard that 'Ali' was one of those who slandered 'Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin 'Abdur-Rahman and Abu Bakr bin Abdur-Rahman bin Al-Harith have informed me that Aisha told them that 'Ali remained silent about her case."

Volume 5, Book 59, Number 464:

Narrated Masruq bin Al-Aida:

Um Ruman, the mother of 'Aisha said that while 'Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Aisha said, "Did Allah's Apostle hear about that?" She replies, "yes." 'Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, 'Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Apostle! She (i.e. 'Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example

is like that of Jacob and his sons (as Jacob said ):  
'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Ruman said, "The Prophet then went out saying nothing. Then Allah declared her innocence. On that, 'Aisha said (to the Prophet), "I thank Allah only; thank neither anybody else nor you."

Volume 5, Book 59, Number 465:

Narrated Ibn Abi Malaika:

'Aisha used to recite this Verse:-- 'Ida taliqunahu bi-alsinatikum' (24.15) "(As you tell lie with your tongues.)" and used to say "Al-Walaq" means "telling of a lie. "She knew this Verse more than anybody else as it was revealed about her.

Volume 5, Book 59, Number 466:

Narrated Hisham's father:

I started abusing Hassan in front of 'Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). 'Aisha added, "Once Hassan took the permission from the Prophet to say poetic verses against the infidels. On that the Prophet said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough." Hisham's father added, "I abused Hassan as he was one of those who spoke against 'Aisha."

Volume 5, Book 59, Number 467:

Narrated Masruq:

We went to 'Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." 'Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:-- "and as for him among them, who had the greater share therein, his will be a severe torment." (24.11)

On that, 'Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used

to defend or say poetry on behalf of Allah's Apostle (against the infidels)."

Volume 5, Book 59, Number 468:

Narrated Zaid bin Khalid:

We went out with Allah's Apostle in the year of Al-Hudaibiya. One night it rained and Allah's Apostle led us in the Fajr prayer and (after finishing it), turned to us and said, " Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said:-- "(Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, Then he is a believer in Me, and is a Disbeliever in the star. And whoever said: We have been given rain because of such-and-such star, Then he is a believer in the star, and is a disbeliever in Me."

Volume 5, Book 59, Number 469:

Narrated Anas:

Allah's Apostle performed four 'Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one 'Umra from Al-Hudaibiya in Dhul-Qa'da, another 'Umra in the following year in Dhul-Qa'da a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul-Qa'da, and the fourth 'Umra he performed was with his Hajj.

Volume 5, Book 59, Number 470:

Narrated Abu Qatada:

We set out with the Prophet in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not.

Volume 5, Book 59, Number 471:

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was

the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet). On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet. Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

Volume 5, Book 59, Number 472:

Narrated Al-Bara bin Azib:

That they were in the company of Allah's Apostle on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

Volume 5, Book 59, Number 473:

Narrated Salim:

Jabir said "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Apostle had a utensil containing water. He performed ablution from it and then the people came towards him. Allah's Apostle said, 'What is wrong with you?' The people said, 'O Allah's Apostle! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500."

Volume 5, Book 59, Number 474:

Narrated Qatada:

I said to Sa'id bin Al-Musaiyab, "I have been informed that Jabir bin 'Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa'id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet on the day of Al-Hudaibiya.'

Volume 5, Book 59, Number 475:

Narrated Jabir bin 'Abdullah:

On the day of Al-Hudaibiya, Allah's Apostle said to us' "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Pledge of allegiance was given by us)," Salim said, "Our number was 1400." 'Abdullah bin Abi Aufa said, "The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Bani Aslam was 1/8 of the Emigrants."

Volume 5, Book 59, Number 476:

Narrated Mirdas Al-Aslami:

Who was among those (who had given the Pledge of allegiance) under the Tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them.

Volume 5, Book 59, Number 477:

Narrated Marwan and Al-Miswar bin Makhrama:

The Prophet went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

Volume 5, Book 59, Number 478:

Narrated Kab bin Ujra:

That Allah's Apostle saw him with the lice falling

(from his head) on his face. Allah's Apostle said, "Are your lice troubling you? Ka'b said, "Yes." Allah's Apostle thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that they would enter Mecca. Then the order of Al-Fidya was revealed, so Allah's Apostle ordered Kab to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days.

Volume 5, Book 59, Number 479:

Narrated Aslam:

Once I went with 'Umar bin Al-Khattab to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet.' Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

Volume 5, Book 59, Number 480:

Narrated Said bin Al-Musaiyab:

That his father said, "I saw the Tree (of the Ar-Ridwan Pledge of allegiance and when I returned to it later, I was not able to recognize it. (The sub--narrator MahmiJd said, Al-Musaiyab

said, "Then; forgot it (i.e., the Tree).")

Volume 5, Book 59, Number 481:

Narrated Tariq bin 'Abdur-Rahman:

When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Apostle took the Ar-Ridwan Pledge of allegiance. Then I went to Sa'id bin Musaiyab and informed him about it. Said said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Apostle beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognize it. "Then Said said (perhaps ironically) "The companions of the Prophet could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

Volume 5, Book 59, Number 482:

Narrated Said bin Al-Musaiyab:

That his father was amongst those who had given the Pledge of allegiance (to the Prophet ) beneath the Tree, and the next year when they went towards the Tree, they were not able to recognize it.

Volume 5, Book 59, Number 483:

Narrated Tariq:

(The tree where the Ridwan Pledge of allegiance was taken by the Prophet) was mentioned before Said bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge) ."

Volume 5, Book 59, Number 484:

Narrated Abdullah bin Abi Aufa:

(Who was one of those who had given the Pledge of allegiance to the Prophet beneath the Tree) When the people brought Sadaqa (i.e. Rakat) to the Prophet he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him whereupon he (i.e. the Prophet) said. "O Allah! Bless the family of

Abu Aufa."

Volume 5, Book 59, Number 485:

Narrated 'Abbas bin Tamim:

When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Apostle ." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet.

Volume 5, Book 59, Number 486:

Narrated Iyas bin Salama bin Al-Akwa:

My father who was amongst those who had given the Pledge of allegiance to the Prophet beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet and then depart at a time when the walls had no shade for us to take shelter in."

Volume 5, Book 59, Number 487:

Narrated Yazid bin Abi Ubaid:

I said to Salama bin Al-Akwa, "For what did you give the Pledge of allegiance to Allah's Apostle on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam.)."

Volume 5, Book 59, Number 488:

Narrated Al-Musaiyab:

I met Al-Bara bin 'Azib and said (to him). "May you live prosperously! You enjoyed the company of the Prophet and gave him the Pledge of allegiance (of Al-Hudaibiya) under the Tree." On that, Al-Bara' said, "O my nephew! You do not know what we have done after him (i.e. his death)."

Volume 5, Book 59, Number 489:

Narrated Abu Qilaba:

that Thabit bin Ad-Dahhak had informed him that

he was one of those who had given the Pledge of allegiance (of Al-Hudaibiya) beneath the Tree.

Volume 5, Book 59, Number 490:

Narrated Anas bin Malik:

regarding Allah's Statement: "Verily! We have granted you (O, Muhammad) Manifest victory." (48.1) It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed:-- "That He may admit the believing men and women to gardens beneath which rivers flow." (48.5)

Volume 5, Book 59, Number 491:

Narrated Zahir Al-Aslami:

(who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Apostle announced, "Allah's Apostle forbids you to eat donkey's meat."

The same narration was told by Majzaa from a man called Uhban bin Aus who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree., and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

Volume 5, Book 59, Number 492:

Narrated Suwaid bin An-Numan:

who was one of those who witnessed (the Pledge of allegiance beneath) the Tree: Allah's Apostle and his companions were given Sawiq and they chewed it.

Volume 5, Book 59, Number 493:

Narrated Abu Jamra:

I asked Aidh bin Amr, who was one of the companions of the Prophet one of those (who gave the allegiance to the Prophet the Tree: "Can the Witr prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the

night, you should not repeat it in the last part 'of the night.'" (See Fateh-al-Bari page 458 Vol 8th).

Volume 5, Book 59, Number 494:

Narrated Zaid bin Aslam:

My father said, "Allah's Apostle was proceeding at night on one of his journeys and 'Umar bin Al-Khattab was going along with him. 'Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allah's Apostle thrice, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allah's Apostle and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have granted you (O Muhammad) A manifest victory.'" (48.1)

Volume 5, Book 59, Number 495:

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

(one of them said more than his friend): The Prophet set out in the company of more than one-thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for 'Umra from that place and sent a spy of his from Khuzi'a (tribe). The Prophet proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and

will stop you from entering the Ka'ba and prevent you." The Prophet said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet said, "Proceed on, in the Name of Allah !"

Volume 5, Book 59, Number 496:

Narrated Urwa bin Az-Zubair:

That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Apostle in the 'Umra of Al-Hudaibiya. They said, "When Allah's Apostle concluded the truce with Suhail bin 'Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Apostle except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Apostle except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Apostle then returned Abu Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of 'Uqba bin Abi Mu'ait was one of those who came to Allah's Apostle and she was an adult at that time. Her relatives came, asking Allah's Apostle to return her to them, and in this connection, Allah revealed the Verses dealing with the believing

(women). Aisha said, "Allah's Apostle used to test all the believing women who migrated to him, with the following Verse:-- "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." (60.12)

'Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration.

Volume 5, Book 59, Number 497:

Narrated Nafi:

Abdullah bin Umar set out for Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Kaba, I will do what we did when we were with Allah's Apostle." He assumed Ihram for 'Umra in the year of Al-Hudaibiya.

Volume 5, Book 59, Number 498:

Narrated Nafi:

Ibn 'Umar assumed Ihram and said, "If something should intervene between me and the Ka'ba, then I will do what the Prophet did when the Quraish infidels intervened between him and (the Ka'ba). Then Ibn 'Umar recited: "You have indeed in Allah's Apostle A good example to follow." (33.21)

Volume 5, Book 59, Number 499:

Narrated Nafi:

One of 'Abdullah's sons said to 'Abdullah (bin Umar) "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Kaba." On that he (i.e. 'Abdullah bin Umar) said, "We went out with the Prophet (for 'Umra), and when the Quraish infidel intervened between us and the Ka'ba, the Prophet slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then 'Abdullah bin Umar said, "I make you witness that I have intended to perform 'Umra and if I am allowed to reach the Kaba, I will

perform the Tawaf, and if something (i.e. obstacles) intervene between me and the Kaba, then I will do what Allah's Apostle did." Then after going for a while, he said, "I consider the ceremonies (of both 'Umra and Hajj as one and the same, so I would like you to witness that I have intended to perform Hajj along with my 'Umra." So he performed only one Tawaf and one Sai (between Safa and Marwa) and finished the Ihram of both Umra and Hajj).

Volume 5, Book 59, Number 500:

Narrated Nafi:

The people used to say that Ibn 'Umar had embraced Islam before 'Umar. This is not true. What happened is that 'Umar sent 'Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Apostle near the Tree, and 'Umar was not aware of that. So 'Abdullah (bin Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armor to get ready for fighting, 'Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So 'Umar set out and 'Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Apostle, and it was this event that made people say that Ibn 'Umar had embraced Islam before 'Umar. 'Abdullah bin 'Umar added, "The people were along with the Prophet on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him." 'Umar said, "O 'Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." 'Abdullah bin Umar then saw the people giving the Pledge of allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to 'Umar who went out in his turn and gave the Pledge of allegiance to the Prophet.'

Volume 5, Book 59, Number 501:

Narrated 'Abdullah bin Abi Aufa:

We were in the company of the Prophet when he performed the 'Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

Volume 5, Book 59, Number 502:

Narrated Abu Wail:

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

Volume 5, Book 59, Number 503:

Narrated Kab bin Ujra:

The Prophet came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

Volume 5, Book 59, Number 504:

Narrated Ka'b bin Ujra:

We were in the company of Allah's Apostle at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet passed by me and said,

"Are the lice of your head troubling you?" I replied, Yes." (The sub-narrator added, "Then the following Divine Verse was revealed:-- "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fida) of either fasting or feeding the poor, Or offering a sacrifice." (2.196)

Volume 5, Book 59, Number 505:

Narrated Anas:

Some people of the tribe of 'Ukl and 'Uraina arrived at Medina to meet the Prophet and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Apostle ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ). The Prophet gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (See Hadith 234 Vol 1)

Volume 5, Book 59, Number 506:

Narrated Abu Raja:

The freed slave of Abu Qilaba, who was with Abu Qilaba in Sham: 'Umar bin 'Abdul 'Aziz consulted the people saying, "What do you think of Qasama." They said, "'It is a right (judgment) which Allah's Apostle and the Caliphs before you acted on." Abu Qilaba was behind 'Umar's bed. 'Anbasa bin Said said, But what about the narration concerning the people of Uraina?" Abu Qilaba said, "Anas bin Malik narrated it to me," and then narrated the whole story.

Volume 5, Book 59, Number 507:

Narrated Salama bin Al-Akwa:

Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Apostle used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the way) and said, "The she-camels of Allah's Apostle had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa'! You have over-powered them, so forgive them." Then we all came back and Allah's Apostle seated me behind him on his she-camel till we entered Medina.

Volume 5, Book 59, Number 508:

Narrated Suwaid bin An-Numan:

I went out in the company of the Prophet in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet offered the Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his abulution.

Volume 5, Book 59, Number 509:

Narrated Salama bin Al-Akwa:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'."

Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die.

When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Volume 5, Book 59, Number 510:

Narrated Anas:

Allah's Apostle reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him(i.e. the Prophet ), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Narrated Anas bin Malik: We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

Volume 5, Book 59, Number 511:

Narrated Anas bin Malik:

Someone came to Allah's Apostles and said, "The donkeys have been eaten (by the

Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

Volume 5, Book 59, Number 512:

Narrated Anas:

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet . The Prophet made her manumission as her 'Mahr'.

Volume 5, Book 59, Number 513:

Narrated 'Abdul 'Aziz bin Suhaib:

Anas bin Malik said, "The Prophet took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her."

Volume 5, Book 59, Number 514:

Narrated Sahl bin Sad As Saidi:

Allah's Apostle (and his army) encountered the pagans and the two armies.,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that

Allah's Apostle said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Apostle and said, "I testify that you are the Apostle of Allah." The Prophet said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Apostle then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 515:

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with

which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide. "The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man.

Volume 5, Book 59, Number 516:

Narrated Abu Musa Al-Ashari:

When Allah's Apostle fought the battle of Khaibar, or when Allah's Apostle went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O Abdullah bin Qais!" I said, "Labbaik. O Allah's Apostle!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

Volume 5, Book 59, Number 517:

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

Volume 5, Book 59, Number 518:

Narrated Sahl:

During one of his Ghazawat, the Prophet encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim). "The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet and said, "I testify that you are Apostle of Allah." The Prophet said, "What is this?" The man told him the whole story. The Prophet said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 519:

Narrated Abu Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

Volume 5, Book 59, Number 520:

Narrated Salama:

Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet," and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow,

or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is 'Ali" and the Prophet gave him the flag and Khaibar was conquered through him (with Allah's Help).

Volume 5, Book 59, Number 521:

Narrated Sahl bin Sad:

On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." 'Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So 'Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. 'Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

Volume 5, Book 59, Number 522:

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the

Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Volume 5, Book 59, Number 523:

Narrated Anas bin Malik:

The Prophet stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

Volume 5, Book 59, Number 524:

Narrated Anas:

The Prophet stayed for three nights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.

Volume 5, Book 59, Number 525:

Narrated 'Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet was there. So I felt shy (to take it then).

Volume 5, Book 59, Number 526:

Narrated Ibn Umar:

On the day of Khaiber, Allah's Apostle forbade the eating of garlic and the meat of donkeys.

Volume 5, Book 59, Number 527:

Narrated 'Ali bin Abi Talib:

On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Volume 5, Book 59, Number 528:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat.

Volume 5, Book 59, Number 529:

Narrated Ibn Umar:

Allah's Apostle forbade the eating of donkey-meat.

Volume 5, Book 59, Number 530:

Narrated Jabir bin Abdullah:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat and allowed the eating of horse meat.

Volume 5, Book 59, Number 531:

Narrated Ibn Abi Aufa:

We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

Volume 5, Book 59, Number 532:

Narrated Al-Bara and 'Abdullah bin Abl Aufa:

That when they were in the company of the

Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet said, "Turn the cooking pots upside down (i.e. throw out the meat)."

Volume 5, Book 59, Number 533:

Narrated Al-Bara' and Ibn Abi Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet said, "Turn the cooking pots upside down."

Volume 5, Book 59, Number 534:

Narrated Al-Bara:

We took part in a Ghazwa with the Prophet (same as Hadith No. 533).

Volume 5, Book 59, Number 535:

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

Volume 5, Book 59, Number 536:

Narrated Ibn Abbas:

I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Volume 5, Book 59, Number 537:

Narrated Ibn 'Umar:

On the day of Khaibar, Allah's Apostle divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

Volume 5, Book 59, Number 538:

Narrated Jubair bin Mutim:

Uthman bin 'Affan and I went to the Prophet and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet did not give anything to Banu Abd Shams and Banu Nawfal.

Volume 5, Book 59, Number 539:

Narrated Abu Musa:

The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet . She had migrated along with those other Muslims who migrated to Negus. 'Umar came to Hafsa while Asma' bint 'Umais was with her. 'Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint 'Umais," 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Apostle who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Apostle . By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and

will not tell a lie or curtail your saying or add something to it." So when the Prophet came, she said, "O Allah's Prophet 'Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet had said about them."

Narrated Abu Burda: Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Narrated Abu Burda: Abu Musa said, "The Prophet said, "I recognize the voice of the group of Al-Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

Volume 5, Book 59, Number 540:

Narrated Abu Musa:

We came upon the Prophet after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

Volume 5, Book 59, Number 541:

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and

at that time Allah's Apostle had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Apostle an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Apostle said, "This is a strap, or these are two straps of Fire."

Volume 5, Book 59, Number 542:

Narrated 'Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

Volume 5, Book 59, Number 543:

Narrated 'Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet divided (the land of) Khaibar.

Volume 5, Book 59, Number 544:

Narrated 'Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin Al-'As said to him, "O Allah's Apostle! Do not give him." Abu Huraira then said (to the Prophet) "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

Narrated Abu Huraira: Allah's Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Apostle! Do not give them a share of the booty." on that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)!" On that the Prophet said, "O Aban, sit down !" and did not give them any share.

Volume 5, Book 59, Number 545:

Narrated Said:

Aban bin Said came to the Prophet and greeted him. Abu Huraira said, "O Allah's Apostle! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.'

Volume 5, Book 59, Number 546:

Narrated 'Aisha:

Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Apostle said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle and will leave it as it was during the lifetime of Allah's Apostle, and will dispose of it as Allah's Apostle used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died.

She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. 'Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come, 'Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then 'Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Apostle ."

Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Apostle is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle following, in disposing of it, but I will follow." On that 'Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then 'Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said,

that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

Volume 5, Book 59, Number 547:

Narrated 'Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Volume 5, Book 59, Number 548:

Narrated Ibn Umar:

We did not eat our fill except after we had conquered Khaibar.

Volume 5, Book 59, Number 549:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Apostle said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Apostle! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Apostle said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib." Abu Said and Abu Huraira said, "The Prophet made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

Volume 5, Book 59, Number 550:

Narrated 'Abdullah:

The Prophet gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

Volume 5, Book 59, Number 551:

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle

Volume 5, Book 59, Number 552:

Narrated Ibn Umar:

Allah's Apostle appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him.

Volume 5, Book 59, Number 553:

Narrated Al-Bara:

When the Prophet went out for the 'Umra in the month of Dhal-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, Apostle of Allah has concluded."

The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Muhammad, the son of 'Abdullah." Then he said to 'Ali, "Erase (the name of) 'Apostle of Allah'." 'Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Apostle took the writing sheet...and he did not know a better writing..and he wrote or got it the following written! "This is the peace treaty which Muhammad, the son of 'Abdullah, has concluded: "Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the

people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him."

(In the next year) when the Prophet entered Mecca and the allowed period of stay elapsed, the infidels came to Ali and said "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) 'Ali, Zaid and Ja'far quarreled about her. 'Ali said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Ali, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Ali said to the Prophet 'Won't you marry the daughter of Hamza?" The Prophet said, "She is the daughter of my foster brother."

Volume 5, Book 59, Number 554:

Narrated Ibn 'Umar:

Allah's Apostle set out with the intention of performing 'Umra, but the infidels of Quraish intervened between him and the Ka'ba, so the Prophet slaughtered his Hadi (i.e. sacrificing animals and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the 'Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would allow. So the Prophet performed the 'Umra in the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

Volume 5, Book 59, Number 555:

Narrated Mujahid:

'Urwa and I entered the Mosque and found 'Abdullah bin 'Umar sitting beside the dwelling place of 'Aisha. 'Urwa asked (Ibn 'Umar), "How many 'Umras did the Prophet perform?" Ibn 'Umar replied, "Four, one of which was in Rajab." Then we heard 'Aisha brushing her teeth whereupon 'Urwa said, "O mother of the believers! Don't you hear what Abu 'Abdur-Rahman is saying? He is saying that the Prophet performed four 'Umra, one of which was in Rajab." 'Aisha said, "The Prophet did not perform any 'Umra but he (i.e. Ibn 'Umar) witnessed it. And he (the Prophet ) never did any 'Umra in (the month of) Rajab."

Volume 5, Book 59, Number 556:

Narrated Ibn Abi Aufa:

When Allah's Apostle performed the 'Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Apostle from the infidels and their boys lest they should harm him.

Volume 5, Book 59, Number 557:

Narrated Ibn Abbas:

When Allah's Apostle and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka'ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Volume 5, Book 59, Number 558:

Narrated Ibn Abbas:

The Prophet hastened in going around the Ka'ba and between the Safa and Marwa in order to

show the pagans his strength. Ibn 'Abbas added, "When the Prophet arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans and the pagans were watching (the Muslims) from (the hill of) Quaiqan.

Volume 5, Book 59, Number 559:

Narrated Ibn Abbas:

The Prophet married Maimuna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimuna died at Saraf (i.e. a place near Mecca). Ibn 'Abbas added, The Prophet married Maimuna during the 'Umrat-al-Qada' (i.e. the 'Umra performed in lieu of the 'Umra which the Prophet could not perform because the pagans, prevented him to perform that 'Umra)

Volume 5, Book 59, Number 560:

Narrated Nafi:

Ibn 'Umar informed me that on the day (of Mu'tah) he stood beside Ja'far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

'Abdullah bin 'Umar said, "Allah's Apostle appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullah bin Rawaha should take over his position.' "

'Abdulla-h bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

Volume 5, Book 59, Number 561:

Narrated Anas:

The Prophet had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha

before the news of their death reached. The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."

Volume 5, Book 59, Number 562:

Narrated 'Amra:

I heard 'Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja'far bin Abi Talib and 'Abdullah bin Rawaka reached, Allah's Apostle sat with sorrow explicit on his face." 'Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Apostle! The women of Ja'far are crying.' Thereupon the Prophet told him to forbid them to do so. So the man went away and returned saying, "I forbade them but they did not listen to me." The Prophet ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e. did not listen to me)." 'Aisha said that Allah's Apostle said (to him), "Go and throw dust into their mouths." Aisha added, "I said, May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Apostle from trouble."

Volume 5, Book 59, Number 563:

Narrated 'Amir:

Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "Assalam 'Alaika (i.e. peace be on you) O the son of two-winged person."

Volume 5, Book 59, Number 564:

Narrated Khalid bin Al-Walid:

On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

Volume 5, Book 59, Number 565:

Narrated Khalid bin Al-Walid:

On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

Volume 5, Book 59, Number 566:

Narrated An-Nu'man bin Bashir:

Abdullah bin Rawaha fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabala! Oh so-and-so! Oh so-and-so! and went on calling him by his (good ) qualities one by one). When he came to his senses, he said (to his sister), "When-ever you said something, I was asked, 'Are you really so (i.e. as she says)?"

Volume 5, Book 59, Number 567:

Narrated Ash Shabi:

An Nu'man bin Bashir said, "Abdullah bin Rawaha fell down unconscious.." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him."

Volume 5, Book 59, Number 568:

Narrated Usama bin Zaid:

Allah's Apostle sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.

Volume 5, Book 59, Number 569:

Narrated Salama bin Al-Akwa:

I fought in seven Ghazwat (i.e. battles) along with the Prophet and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu

Bakr was our commander and at another time, Usama was our commander.

Narrated Salama in another narration: I fought seven Ghazwat (i.e. battles) along with the Prophet and also fought in nine battles, fought by armies sent by the Prophet . Once Abu Bakr was our commander and another time, Usama was (our commander).

Volume 5, Book 59, Number 570:

Narrated Salama bin Al-Akwa:

I fought in nine Ghazwa-t along with the Prophet, I also fought along with Ibn Haritha when the Prophet made him our commander.

Volume 5, Book 59, Number 571:

Narrated Yazid bin Abi Ubaid:

Salama bin Al-Akwa' said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qurad. I forgot the names of the other Ghazwat.

Volume 5, Book 59, Number 572:

Narrated 'Ali:

Allah's Apostle sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Apostle . The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in

Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Apostle said to his companions." As regards him, he (i.e. Hatib) has told you the truth." 'Umar said, "O Allah's Apostle! Allow me to chop off the head of this hypocrite!" The Prophet said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:--

"O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Quran) which has come to you ....(to the end of Verse)...(And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path." (60.1

Volume 5, Book 59, Number 573:

Narrated Ubaidullah bin Abdullah bin 'Utba:

Ibn Abbas said, Allah's Apostle fought the Ghazwa (i.e. battles of Al-Fath during Ramadan."

Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn Abbas added, "The Prophet fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

Volume 5, Book 59, Number 574:

Narrated Ibn Abbas :

The Prophet left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they

were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Apostle and leave his early action (while taking a verdict.")

Volume 5, Book 59, Number 575:

Narrated Ibn Abbas:

Allah's Apostle set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting, and when the Prophet mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet had done so). Ibn Abbas added, "The Prophet went (to Hunain) in the year of the Conquest (of Mecca)."

Volume 5, Book 59, Number 576:

Narrated Tawus:

Ibn Abbas said, "Allah's Apostle travelled in the month of Ramadan and he fasted till he reached (a place called) 'Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)"

Volume 5, Book 59, Number 577:

Narrated Hisham's father:

When Allah's Apostle set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about Allah's Apostle, They proceeded on their way till they reached a place called Marr-az-Zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of Arafat. Abu Sufyan said, "What is this? It looked like the fires of

Arafat." Budail bin Warqa' said, "Banu 'Amr are less in number than that." Some of the guards of Allah's Apostle saw them and took them over, caught them and brought them to Allah's Apostle. Abu Sufyan embraced Islam.

When the Prophet proceeded, he said to Al-Abbas, "Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbas kept him standing (at that place) and the tribes with the Prophet started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O 'Abbas Who are these?" 'Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, I have got nothing to do with Ghifar." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sad bin Huzaim passed by and he said similarly as above. then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" Abbas said, "They are the Ansar headed by Sad bin Ubada, the one holding the flag." Sad bin Ubada said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abu Sufyan said., "O 'Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Apostle and his companions and the flag of the Prophet was carried by Az-Zubair bin Al Awwam. When Allah's Apostle passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sad bin 'Ubada said?" The Prophet said, "What did he say?" Abu Sufyan said, "He said so-and-so." The Prophet said, "Sad told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allah's Apostle ordered that his flag be fixed at Al-Hajun.

Narrated 'Urwa: Nafi bin Jubair bin Mut'im said, "I heard Al-Abbas saying to Az-Zubair bin Al-'Awwam, 'O Abu 'Abdullah ! Did Allah's Apostle order you to fix the flag here?' " Allah's Apostle ordered Khalid bin Al-Walid to enter

Mecca from its upper part from Ka'da while the Prophet himself entered from Kuda. Two men from the cavalry of Khalid bin Al-Wahd named Hubaish bin Al-Ash'ar and Kurz bin Jabir Al-Fihri were martyred on that day.

Volume 5, Book 59, Number 578:

Narrated 'Abdullah bin Mughaffal:

I saw Allah's Apostle on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e. 'Abdullah bin Mughaffal) did, imitating Allah's Apostle.")

Volume 5, Book 59, Number 579:

Narrated 'Amr bin 'Uthman:

Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Apostle! Where will we encamp tomorrow?" The Prophet said, "But has 'Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Ail and Talib inherited him."

Volume 5, Book 59, Number 580:

Narrated Abu Huraira:

Allah's Apostle said, "If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet's folk)."

Volume 5, Book 59, Number 581:

Narrated Abu Huraira:

When Allah's Apostle intended to carry on the Ghazwa of Hunain, he said, "Tomorrow, if Allah wished, our encamping place will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism."

Volume 5, Book 59, Number 582:

Narrated Anas bin Malik:

On the day of the Conquest, the Prophet entered Mecca, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka'ba." The Prophet said, "Kill him." (Malik a sub-narrator said, "On that day the Prophet was not in a state of Ihram as it appeared to us, and Allah knows better.")

Volume 5, Book 59, Number 583:

Narrated Abdullah:

When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.

Volume 5, Book 59, Number 584:

Narrated Ibn Abbas:

When Allah's Apostle arrived in Mecca, he refused to enter the Ka'ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet entered the Ka'ba and said. "Allahu Akbar" in all its directions and came out and not offer any prayer therein.

Volume 5, Book 59, Number 585:

Narrated 'Aisha:

During the year of the Conquest (of Mecca), the Prophet entered Mecca through Kada which was at the upper part of Mecca.

Volume 5, Book 59, Number 586:

Narrated Hisham's father:

During the year of the Conquest (of Mecca), the Prophet entered Mecca through its upper part

through Kada.

Volume 5, Book 59, Number 587:

Narrated Ibn Laila:

None informed us that he saw the Prophet offering the Duha (i.e. forenoon) prayer, except Um Ham who mentioned that the Prophet took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight Rakat prayer. She added, "I never saw the Prophet offering a lighter prayer than that prayer, but he was performing perfect bowing and prostrations."

Volume 5, Book 59, Number 588:

Narrated Ibn Abbas :

'Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to 'Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" 'Umar said, "You know what person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). 'Umar asked them, "What do you say about (the Sura): "When comes the help of Allah and the Conquest (of Mecca) And you see mankind entering the Religion of Allah (i.e. Islam) in crowds. 'So celebrate the Praises Of your Lord and ask for His forgiveness, Truly, He is the One Who accepts repentance and forgives." (110.1-3)

Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say similarly?" I said, "No." 'Umar said "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Apostle of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your Prophet's) approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, 'Umar said, "I do not know

about it anything other than what you know."

Volume 5, Book 59, Number 589:

Narrated Abu Shuraih:

Al-Adawi that he said to 'Amr bin Said while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Apostle said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Mecca because Allah's Apostle was allowed to fight in it, say to him; Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the day, and today its (Mecca's sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith)." Then Abu Shuraih, was asked, "What did 'Amr say to you? Abu Shuraih said, "He said, "I knew that better than you, O Abu Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction."

Volume 5, Book 59, Number 590:

Narrated Jabir bin 'Abdullah:

That he heard Allah's Apostle saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful."

Volume 5, Book 59, Number 591:

Narrated Anas:

We stayed (in Mecca) for ten days along with the Prophet and used to offer shortened prayers (i.e. journey prayers).

Volume 5, Book 59, Number 592:

Narrated Ibn Abbas:

The Prophet stayed in Mecca for 19 days during which he prayed 2 Rakat in each prayer.

Volume 5, Book 59, Number 593:

Narrated 'Ikrima:

Ibn 'Abbas said, "We stayed for 19 days with Prophet on a journey during which we used to offer shortened prayers." Ibn 'Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travelers, But if we stay longer, we offer complete prayers

Volume 5, Book 59, Number 594:

Narrated Az-Zuhri:

While we were in the company of the Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith), Abu Jamila said that he lived during the lifetime of the Prophet and that he had accompanied him ( to Mecca) during the year of the Conquest (of Mecca).

Volume 5, Book 59, Number 595:

Narrated 'Amr bin Salama:

We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?. They would say, "That man claims that Allah has sent him (as an Apostle), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e. mind) And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say." "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, "By Allah, I have come to you from the Prophet for sure!" The Prophet afterwards said to them, 'Offer such-and-such

prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most should, lead the prayer." So they looked for such a person and found none who knew more Qur'an than I because of the Quranic material which I used to learn from the caravans. They therefore made me their Imam ((to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

Volume 5, Book 59, Number 596:

Narrated 'Aisha:

Utba bin Abi Waqqas authorized his brother Sad to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him). "He is my son." When Allah's Apostle arrived in Mecca during the Conquest (of Mecca), Sad bin Abi Waqqas took the son of the slave-girl of Zam'a and took him to the Prophet 'Abd bin Zam'a too came along with him. Sad said. "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allah's Apostle! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e. Zam'as) bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abi Waqqas. Allah's Apostle then said (to 'Abd), " He is yours; he is your brother, O 'Abd bin Zam'a, he was born on the bed (of your father)." (At the same time) Allah's Apostle said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," because of the resemblance he noticed between him and Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the

adulterer." (Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly.")

Volume 5, Book 59, Number 597:

Narrated 'Urwa bin Az-Zubair:

A lady committed theft during the lifetime of Allah's Apostle in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Apostle, the color of the face of Allah's Apostle changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Apostle! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du ! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Apostle gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Apostle

Volume 5, Book 59, Number 598:

Narrated Majashi:

I took my brother to the Prophet after the Conquest (of Mecca) and said, "O Allah's Apostle! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's

Cause)"

Volume 5, Book 59, Number 599:

Narrated Mujashi bin Masud:

I took Abu Mabad to the Prophet in order that he might give him the pledge of allegiance for migration. The Prophet said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad."

Volume 5, Book 59, Number 600:

Narrated Mujahid:

I said to Ibn 'Umar, "I want to migrate to Sham." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad (stay there) otherwise, come back." (In an other narration) Ibn 'Umar said, "There is no migration today or after Allah's Apostle." (and completed his statement as above.)

Volume 5, Book 59, Number 601:

Narrated Mujahid bin Jabr:

'Abdullah bin 'Umar used to say, "There is no migration after the Conquest (of Mecca)."

Volume 5, Book 59, Number 602:

Narrated 'Ata' bin Abi Rabah:

'Ubaid bin 'Umar and I visited 'Aisha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, in the 4th Vol. for its Explanation)

Volume 5, Book 59, Number 603:

Narrated Mujahid:

Allah's Apostle got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the

Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me!, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its Luqata (i.e. Most things) picked up except by one who makes a public announcement about it."

Al-Abbas bin 'Abdul Muttalib said, "Except the Idhkhir, O Allah's Apostle, as it is indispensable for blacksmiths and houses." On that, the Prophet kept quiet and then said, "Except the Idhkhir as it is lawful to cut."

Volume 5, Book 59, Number 604:

Narrated Ismail:

I saw (a healed scar of) blow over the hand of Ibn Abi Aufa who said, "I received that blow in the battle of Hunain in the company of the Prophet." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it."

Volume 5, Book 59, Number 605:

Narrated Abu Ishaq:

I heard Al-Bara' narrating when a man came and said to him, "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I testify that the Prophet did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan bin Al-Harith was holding the white mule of the Prophet by the head, and the Prophet was saying, "I am the Prophet undoubtedly: I am the son of 'Abdul-Muttalib."

Volume 5, Book 59, Number 606:

Narrated Abu Ishaq:

Al-Bara' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee).

The enemy were good archers and the Prophet was saying, "I am the Prophet undoubtedly; I am the son of 'Abdul Muttalib."

Volume 5, Book 59, Number 607:

Narrated Abu Ishaq:

That he heard Al-Bara narrating when a man from Qais (tribe) asked him "Did you flee leaving Allah's Apostle on the day (of the battle) of Hunain?" Al-Bara' replied, "But Allah's Apostle did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet riding his white mule while Abu Sufyan was holding its reins, and the Prophet was saying "I am the Prophet undoubtedly." (Israil and Zuhair said, "The Prophet dismounted from his Mule.")

Volume 5, Book 59, Number 608:

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegate of Hawazin came to Allah's Apostle declaring their conversion to Islam and asked him to return their properties and captives, Allah's Apostle got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Apostle had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Apostle was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Apostle got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said,

"We do that (i.e. return the captives) willingly as a favor, 'O Allah's Apostle!" Allah's Apostle said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chief's spoke to them, and they (i.e. the chiefs) returned to Allah's Apostle and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe.")

Volume 5, Book 59, Number 609:

Narrated Ibn 'Umar:

When we returned from (the battle of) Hunain, 'Umar asked the Prophet about a vow which he had made during the Pre-Islamic period of Ignorance that he would perform Itikaf. The Prophet ordered him to fulfill his vow.

Volume 5, Book 59, Number 610:

Narrated Abu Qatada:

We set out along with the Prophet during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e.g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet repeated his question. Then the Prophet said the same (for the third time). I got up and

said, "Who will be my witness?" and then sat down. The Prophet asked his former question again. So I got up. The Prophet said, "What is the matter, O Abu Qatada?" So I narrated the whole story; A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet will leave a Lion of Allah who fights for the Sake of Allah and His Apostle and give his spoils to you." The Prophet said, "Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So he gave it to me and I bought a garden in (the land of) Banu Salama with it (i.e. the spoils) and that was the first property I got after embracing Islam.

Volume 5, Book 59, Number 611:

Narrated Abu Qatada:

When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet and some of his companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khattab amongst the people and I asked him, "What is wrong with the people?" He said, "It is the order of Allah" Then the people returned to Allah's Apostle (after defeating the enemy). Allah's Apostle said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Apostle. A man from the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased

one whom he ( i.e. Abu Qatada) has mentioned, are with me, so please compensate him for it (i.e. the spoils)," Abu Bakr said, "No, Allah's Apostle will not give it (i.e. the spoils) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Apostle then got up and gave that (spoils) to me, and I bought with it, a garden which was the first property I got after embracing Islam.

Volume 5, Book 59, Number 612:

Narrated Abu Musa:

When the Prophet had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas He (i.e. Abu Amir) met Duraid bin As Summa and Duraid was killed and Allah defeated his companions. The Prophet sent me with Abu 'Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu 'Amir. "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet asked for water, performed ablution and

then raised hands, saying, "O Allah's Forgive 'Uбайд, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet said, "O Allah, forgive the sins of 'Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu 'Amir and the other was for Abu Musa (i.e. 'Abdullah bin Qais)."

Volume 5, Book 59, Number 613:

Narrated Um Salama:

The Prophet came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullah bin Abi Umaiyah, "O 'Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit."

Volume 5, Book 59, Number 614:

Narrated Hisham:

The above narration and added extra, that at that time, the Prophet, was besieging Taif.

Volume 5, Book 59, Number 615:

Narrated 'Abdullah bin Amr:

When Allah's Apostle besieged Taif and could not conquer its people, he said, "We will return (to Medina) If Allah wills." That distressed the Companions (of the Prophet and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet said, "We will

return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

Volume 5, Book 59, Number 616:

Narrated Abu Uthman:

I heard from Sad, the first man who has thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet. They both said, "We heard the Prophet saying, "If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise).'" "

Narrated Ma'mar from 'Asim from Abu Al'Aliya or Abu Uthman An-Nahdi who said. "I heard Sad and Abu Bakra narrating from the Prophet." 'Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet in a group of thirty-three persons from Ta'if.'"

Volume 5, Book 59, Number 617:

Narrated Abu Burda:

Abu Musa said, "I was with the Prophet when he was encamping at Al-Jarana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet and said, "Won't you fulfill what you have promised me?" The Prophet said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a

screen, "Keep something (of the water for your mother." So they left some of it for her.

Volume 5, Book 59, Number 618:

Narrated Safwan bin Ya'la bin Umaiya:

Ya'la used to say, "I wish I could see Allah's Apostle at the time when he is being inspired divinely." Ya'la added "While the Prophet was at Al-Ja'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Apostle ! What is your opinion regarding a man who assumes the state of Ihram for 'Umra wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet red-faced and when that state (of the Prophet ) was over, he said, "Where is he who as already asked me about the 'Umra?" The man was looked for and brought to the Prophet The Prophet said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your 'Umra the rites you do in your Hajj."

Volume 5, Book 59, Number 619:

Narrated 'Abdullah bin Zaid bin Asim: When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they

Volume 5, Book 59, Number 620:

Narrated Anas Bin Malik:

hen." Anas added: But they did not remain patient.

Volume 5, Book 59, Number 621:

Narrated Anas:

When it was the day of the Conquest (of Mecca) Allah's Apostle distributed the war booty

amongst the people of Quraish which caused the Ansar to become angry. So the Prophet said, "Won't you be pleased that the people take the worldly things and you take Allah's Apostle with you?" They said, "Yes." The Prophet said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

Volume 5, Book 59, Number 622:

Narrated Anas:

When it was the day of (the battle of) Hunain, the Prophet confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet said, "O the group of Ansari" They replied, "Labbaik, O Allah's Apostle and Sadaik! We are under your command." Then the Prophet got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allah's Apostle along with you?" The Prophet added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar"

Volume 5, Book 59, Number 623:

Narrated Anas:

The Prophet gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allah's Apostle with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet

said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

Volume 5, Book 59, Number 624:

Narrated 'Abdullah:

When the Prophet distribute the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

Volume 5, Book 59, Number 625:

Narrated 'Abdullah:

When it was the day of Hunain, Prophet favored some people over some others (in the distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet said, "May Allah bestow Mercy on Moses, for he was troubled more this but he remained patient."

Volume 5, Book 59, Number 626:

Narrated Anas Bin Malik:

When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet The Prophet had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are

with you!" The Prophet at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added, "O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that? " He replied, "And how could I be absent from him?"

Volume 5, Book 59, Number 627:

Narrated Ibn 'Umar:

The Prophet sent a Sariya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

Volume 5, Book 59, Number 628:

Narrated Salim's father:

The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my

companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Volume 5, Book 59, Number 629:

Narrated 'Ali:

The Prophet sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

Volume 5, Book 59, Number 630:

Narrated Abu Burda:

Allah's Apostle sent Abu Musa and Muadh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu'adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with

his hands behind his neck. Mu'adh said to Abu Musa, "O 'Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu'adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O Abdullah (bin Qais)! How do you recite the Qur'an?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)."

Volume 5, Book 59, Number 631:

Narrated Abi Burda:

That Abu Musa Al-Ash'ari said that the Prophet had sent him to Yemen and he asked the Prophet about certain (alcoholic) drink which used to be prepared there The Prophet said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet said, "All intoxicants are prohibited."

Volume 5, Book 59, Number 632:

Narrated Abu Burda:

That the Prophet sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu'adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit" The Prophet said, "All intoxicants are prohibited." Then both of them proceeded and

Mu'adh asked Abu Musa, "How do you recite the Quran?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Muadh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Muadh) pitched a tent and they started visiting each other. Once Muadh paid a visit to Abu Musa and saw a chained man. Muadh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Muadh said, "I will surely chop off his neck!"

Volume 5, Book 59, Number 633:

Narrated Abu Musa Al-Ashari:

Allah's Apostle sent me (as a governor) to the land of my people, and I came while Allah's Apostle was encamping at a place called Al-Abtah. The Prophet said, "Have you made the intention to perform the Hajj, O Abdullah bin Qais?" I replied, "Yes, O Allah's Apostle!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka'ba and then the Sai, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued follow in that tradition till the caliphate of Umar.

Volume 5, Book 59, Number 634:

Narrated Ibn Abbas:

Allah's Apostle said to Muadh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zakat)

to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

Volume 5, Book 59, Number 635:

Narrated Amr bin Maimuin:

When Mu'adh arrived at Yemen, he led them (i.e. the people of Yemen) in the Fajr prayer wherein he recited: 'Allah took Abraham as a Khalil.' A man amongst the people said, "(How) glad the mother of Abraham is!" (In another narration) 'Amr said, "The Prophet sent Mu'adh to Yemen and he (led the people) in the Fajr prayer and recited: 'Allah took Abraham as a Khalil. A man behind him said, "(How) glad the mother of Abraham is!"

Volume 5, Book 59, Number 636:

Narrated Al-Bara:

Allah's Apostle sent us to Yemen along with Khalid bin Al-Walid. Later on he sent Ali bin Abi Talib in his place. The Prophet said to 'Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i.e. Ali) and got several Awaq (of gold from the war booty.

Volume 5, Book 59, Number 637:

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumulus."

Volume 5, Book 59, Number 638:

Narrated Abu Said Al-Khudri:

'Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle . Allah's Apostle distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either Alqama or Amir bin At Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet , he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Apostle! Be afraid of Allah." The Prophet said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Wahd said, "O Allah's Apostle! Shall I chop his neck off?" The Prophet said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Apostle said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed."

Volume 5, Book 59, Number 639:

Narrated 'Ata:

Jabir said, "The Prophet ordered 'Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet said to him, 'With what intention have you assumed the state of Ihram?'

'Ali said, "I have assumed Ihram with an intention as that of the Prophet." Then the Prophet said (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' 'Ali slaughtered a Hadi on his behalf."

Volume 5, Book 59, Number 640:

Narrated Ibn Umar:

The Prophet assumed the state of Ihram for Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at Mecca, the Prophet said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet had a Hadi with him. 'Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" 'Ali said, "I assumed the Ihram with the same intention as that of the Prophet." The Prophet said, "Keep on the state of Ihram, as we have got the Hadi."

Volume 5, Book 59, Number 641:

Narrated Jarir:

In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet said to me, "Won't you relieve me from Dhu-l-Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet and informed him, and he invoked good upon us and Al-Ahmas (tribe).

Volume 5, Book 59, Number 642:

Narrated Qais:

Jarir said to me, The Prophet said to me, "Won't you relieve me from Dhu-l-Khalasa?" And that was a house (in Yemem belonging to the tribe of) Khatham called Al-Kaba Al Yamaniya. I proceeded with one-hundred and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah!

Make him (i.e. Jarir) firm and one who guides others and is guided on the right path." So Jarir proceeded to it dismantled and burnt it, and then sent a messenger to Allah's Apostle. The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet blessed the horses of Ahmas and their men five times.

Volume 5, Book 59, Number 643:

Narrated Qais:

Jarir said "Allah's Apostle said to me, "Won't you relieve me from Dhul-Khalasa?" I replied, "Yes, (I will relieve you)." So I proceeded along with one-hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said, O Allah! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse.

Dhul-l--Khulasa was a house in Yemen belonging to the tribe of Khatham and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka'ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Apostle is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abu Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhu-l-Khalasa). So when the messenger reached the Prophet, he said, "O Allah's Apostle! By Him Who sent you with the Truth, I did not leave it till

it was like a scabby camel." Then the Prophet blessed the horses of Ahmas and their men five times.

Volume 5, Book 59, Number 644:

Narrated Abu Uthman:

Allah's Apostle sent 'Amr bin Al As as the commander of the troops of Dhat-us-Salasil. 'Amr bin Al-'As said, "(On my return) I came to the Prophet and said, 'Which people do you love most?' He replied, 'Aisha.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

Volume 5, Book 59, Number 645:

Narrated Jarir:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu Amr, and I started telling them about Allah's Apostle. Dhu Amr said to me, "If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders coming from Medina. We asked them and they said, "Allah's Apostle has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.' Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhu Amr, and he said to me, "O Jarir! You have done a favor to me and I am going to tell you something, i.e. you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

Volume 5, Book 59, Number 646:

Narrated Wahab bin Kaisan:

Jabir bin Abdullah said, "Allah's Apostle sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

Volume 5, Book 59, Number 647:

Narrated Jabir bin 'Abdullah:

Allah's Apostle sent us who were three-hundred riders under the command of Abu Ubaida bin Al-Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out, an animal (i.e. a fish) called Al-'Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from

underneath it (without touching it). " Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abu 'Ubaida forbade him to do so.

Narrated Abu Salih: Qais bin Sad said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again. He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu 'Ubaida this time)."

Volume 5, Book 59, Number 648:

Narrated Jabir:

We set out in the army of Al-Khabt and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-'Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

Volume 5, Book 59, Number 649:

Narrated Abu Huraira:

That during the Hajj in which the Prophet had made Abu Bakr As Siddiq as chief of the, Hajj before the Hajj-ul-Wida,' on the day of Nahr, Abu Bakr sent him along with a group of persons to announce to the people. "No pagan is

permitted to perform Hajj after this year, and nobody is permitted to perform the Tawaf of the Ka'ba naked."

Volume 5, Book 59, Number 650:

Narrated Al-Bara:

The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of Sura-an-Nisa':-- "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs." (4.177)

Volume 5, Book 59, Number 651:

Narrated 'Imran bin Hussein:

A delegation from Banu Tamim came to the Prophet . The Prophet said, "Accept the good tidings, O Banu Tamim!" They said, "O Allah's Apostle! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them), "Accept the good tidings, for Banu Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Apostle!"

Volume 5, Book 59, Number 652:

Narrated Abu Huraira:

I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Apostle (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; 'Aisha had a slave-girl from them, and the Prophet told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakat was brought, the Prophet said, "This is the Zakat of my people."

Volume 5, Book 59, Number 653:

Narrated Ibn Abi Mulaika:

'Abdullah bin Az-Zubair said that a group of riders belonging to Banu Tamim came to the Prophet, Abu Bakr said (to the Prophet ), "Appoint Al-Qa'qa bin Mabad bin Zurara as

(their) ruler." 'Umar said (to the Prophet). "No! But appoint Al-Aqra bin Habis." Thereupon Abu Bakr said (to 'Umar). "You just wanted to oppose me." 'Umar replied. "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:-- "O you who believe ! Do not be forward in the presence of Allah and His Apostle..." (till the end of Verse)...(49.1)

Volume 5, Book 59, Number 654:

Narrated Abu Jamra:

I said to Ibn 'Abbas, "I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbas said, "A delegation of Abdul Qais came to Allah's Apostle and he said, "Welcome, O people! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! There are the Mudar pagans between you and us, so we cannot come to you except in the sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet said, "I order you to do four things and forbid you from four things (I order you): To believe in Allah...Do you know what is to believe in Allah? That is to testify that None has the right to be worshipped except Allah: (I order you also to offer prayers perfectly to pay Zakat; and to fast the month of Ramadan and to give the Khumus (i.e. one-fifth of the booty) (for Allah's Sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba, An-Naquir, Az-Hantam and Al-Muzaffat. (See Hadith No. 50 Vol. 1)

Volume 5, Book 59, Number 655:

Narrated Ibn 'Abbas:

The delegation of 'Abdul Qais came to the Prophet and said, "O Allah's Apostle We belong to the tribe of Rabia. The infidels of Mudar tribe

intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on. The Prophet said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to testify that None has the right to be worshipped except Allah." The Prophet pointed with finger indicating one and added, "To offer prayers perfectly: to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naquir, Al-Hantam and Al-Muzaffat, (Utensils used for preparing alcoholic liquors and drinks)

Volume 5, Book 59, Number 656:

Narrated Bukair:

That Kuraib, the freed slave of Ibn Abbas told him that Ibn Abbas, 'Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to 'Aisha saying, "Pay her our greetings and ask her about our offering of the two-Rak'at after 'Asr Prayer, and tell her that we have been informed that you offer these two Rakat while we have heard that the Prophet had forbidden their offering." Ibn 'Abbas said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, 'Ask Um Salama.' So, I informed them (of 'Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to 'Aisha. Um Salama replied, 'I heard the Prophet forbidding the offering of these two Rakat. Once the Prophet offered the 'Asr prayer, and then came to me. And at that time some Ansari women from the Tribe of Banu Haram were with me. Then (the Prophet ) offered those two Rakat, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Apostle! Didn't I hear you forbidding the offering of these two Rakat (after the Asr prayer yet I see you offering them?'' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet beckoned her with his hand, and she

stayed behind, and when the Prophet finished his prayer, he said, 'O the daughter of Abu Umaiya (i.e. Um Salama), You were asking me about these two Rakat after the 'Asr prayer. In fact, some people from the tribe of 'Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two Rakat which were offered after Zuhr compulsory prayer, and these two Rakat (you have seen me offering) make up for those."

Volume 5, Book 59, Number 657:

Narrated Ibn Abbas:

The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at the mosque of Abdul Qais situated at Jawathi, that is a village at Al Bahrain .

Volume 5, Book 59, Number 658:

Narrated Abu Huraira:

The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied, "I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no

face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" The Prophet gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Jamaica unless the Prophet gives his permission."

Volume 5, Book 59, Number 659:

Narrated Ibn Abbas:

Musailima Al-Kadhhab came during the lifetime of the Prophet and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina with a great number of the people of his tribe. Allah's Apostle went to him in the company of Thabit bin Qais bin Shammas, and at that time, Allah's Apostle had a stick of a date-palm tree in his hand. When he (i.e. the Prophet ) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf." Then the Prophet went away from him. I asked about the statement of Allah's Apostle : "You seem to be the same person who was shown to me in my dream," and Abu Huraira informed me that Allah's Apostle said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in

the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al Ansi and the other, Musailima."

Volume 5, Book 59, Number 660:

Narrated Abu Huraira:

Allah's Apostle said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamaha."

Volume 5, Book 59, Number 661:

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhhab.

Volume 5, Book 59, Number 662:

Narrated Ubaidullah bin Abdullah bin Utba:

We were informed that Musailima Al-Kadhhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of 'Abdullah bin 'Amir. There came to him Allah's Apostle accompanied by Thabit bin

Qais bin Shammās who was called the orator of Allah's Apostle. Allah's Apostle had a stick in his hand then. The Prophet stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you..." The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet then went away. I asked Ibn Abbas about the dream Allah's Apostle had mentioned. Ibn Abbas said, "Someone told me that the Prophet said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear.' One of them was Al-'Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhbab."

Volume 5, Book 59, Number 663:

Narrated Hudhaifa:

Al-'Aqib and Saiyid, the rulers of Najran, came to Allah's Apostle with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet said, "I will send an honest man who is really trustworthy." Then every one of the companions of Allah's Apostle wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Apostle said, "This is the Trustworthy man of this (Muslim) nation."

Volume 5, Book 59, Number 664:

Narrated Hudhaifa:

The people of Najran came to the Prophet and

said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet then sent Abu Ubaida bin Al-Jarrah.

Volume 5, Book 59, Number 665:

Narrated Anas:

The Prophet said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abu 'Ubaida bin Al-Jarrah."

Volume 5, Book 59, Number 666:

Narrated Jabir bin Abdullah:

Allah's Apostle said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Apostle had died. When the revenue came during the rule of Abu Bakr. Abu Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet, should present himself to me (i.e. Abu Bakr). I came to Abu Bakr and informed him that the Prophet had said (to me), "If the revenue of Al-Bahrain should come, I will give you so-much and so much," repeating "so much" thrice. So Abu Bakr gave me (in another narration Jaibir said,). I met Abu Bakr after that and asked him (to give me what the Prophet had promised me) but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me; On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miserly to me, on that, Abu Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than miserliness." Abu Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin 'Abdullah said, "I went to Abu Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abu Bakr said (to me),

"Take the same amount twice."

Volume 5, Book 59, Number 667:

Narrated Abu Musa:

My brother and I came from Yemen (to Medina) and remained for some time, thinking that Ibn Masud and his mother belonged to the family of the Prophet because of their frequent entrance (upon the Prophet) and their being attached to him.

Volume 5, Book 59, Number 668:

Narrated Zahdam:

When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens (eating something (dirty) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet eating it (i.e. chicken)." The man said "I have taken an oath that I will not eat (chicken)" Abu Musa said. "Come on! I will tell you about your oath. We, a group of Al-Ash'ariyin people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels we said, "We have made the Prophet forget his oath, and we will not be successful after that." So I went to the Prophet and said, "O Allah' Apostle ! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths"

Volume 5, Book 59, Number 669:

Narrated Imran bin Husain:

The people of Banu Tamim came to Allah's

Apostle, and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah's Apostle changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah's Apostle!"

Volume 5, Book 59, Number 670:

Narrated Abu Masud: The Prophet beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards

Volume 5, Book 59, Number 671:

Narrated Abu Huraira:

The Prophet said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

Volume 5, Book 59, Number 672:

Narrated Abu Huraira:

The Prophet said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear."

Volume 5, Book 59, Number 673:

Narrated Abu Huraira:

The Prophet said, "The people of Yemen have come to you, and they are more soft hearted and gentle hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite."

Volume 5, Book 59, Number 674:

Narrated Alqama:

We were sitting with Ibn Masud when Khabbab

came and said, "O Abu Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas'ud said, "If you wish I can order one of them to recite (Qur'an) for you ." Khabbab replied, "Yes. "Ibn Mas'ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas'ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ud said, "If you like, I would tell you what the Prophet said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. 'Abdullah (bin Mas'ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited well." 'Abdullah said, "Whatever I recite, 'Alqama recites." Then 'Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he throw it away.

Volume 5, Book 59, Number 675:

Narrated Abu Huraira:

Tufail bin 'Amr came to the Prophet and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)!"

Volume 5, Book 59, Number 676:

Narrated Abu Huraira:

When I came to the Prophet said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of Heathenism." A slave of mine ran away on the way. When I reached the Prophet I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet said to me. "O Abu Huraira! Here is your slave," I said, "He (i.e. the slave) is (free) for Allah's Sake," and manumitted him.

Volume 5, Book 59, Number 677:

Narrated 'Adi bin Hatim:

We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him. "Don't you know me, O chief of the Believers?" He said, "Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it." On that, 'Adi said, "I therefore don't care."

Volume 5, Book 59, Number 678:

Narrated 'Aisha:

We went out with Allah's Apostle during Hajjat-ul-Wada' and we assumed the Ihram for 'Umra. Then Allah's Apostle said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and 'Umra and should not finish his Ihram till he has performed both ('Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet ) while I was menstruating, so I did not perform the Tawaf around the Ka'ba or between Safa and Marwa. I informed Allah's Apostle about that and he said, "Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the 'Umra." I did so, and when we performed and finished the Hajj, Allah's Apostles sent me to At-Tanim along with (my brother) 'Abdur-Rahman bin Abu Bakr As-Siddiq, to perform the 'Umra. The Prophet said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the Ihram for 'Umra, performed the Tawaf around the Ka'ba and between Safa and Marwa, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka'ba and between Safa and Marwa), but those who combined their Hajj and 'Umra, performed only one Tawaf (between Safa and Marwa) (for both).

Volume 5, Book 59, Number 679:

Narrated Ibn Juraij:

'Ata' said, "Ibn 'Abbas said, 'If he (i.e. the one intending to perform 'Umra) has performed the Tawaf around the Ka'ba, his Ihram is considered to have finished.' said, 'What proof does Ibn 'Abbas has as to this saying?'" 'Ata' said, "(The proof is taken) from the Statement of Allah:-- "And afterwards they are brought For sacrifice unto Ancient House (Ka'ba at Mecca)" (22.33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada." I said (to 'Ata'), "That (i.e. finishing the Ihram) was after coming from 'Arafat." 'Ata' said, "Ibn 'Abbas used to allow it before going to 'Arafat (after finishing the 'Umra) and after coming from it (i.e. after performing the Hajj)."

Volume 5, Book 59, Number 680:

Narrated Abu Musa Al-Ashari:

I came to the Prophet at a place called Al-Batha'. The Prophet said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)?" I said, "Labbaik (i.e. I am ready) to assume the Ihram with the same intention as that of Allah's Apostle." The Prophet said, "Perform the Tawaf around the Ka'ba and between Safa and Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka'ba and between Safa and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head.

Volume 5, Book 59, Number 681:

Narrated Hafsa:

(the wife of the Prophet) The Prophet ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada. On that, I asked the Prophet "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi."

Volume 5, Book 59, Number 682:

Narrated Ibn Abbas:

A woman from the tribe of Khath'am asked for the verdict of Allah's Apostle (regarding something) during Hajjat-ul-Wada' while Al-Fadl bin 'Abbas was the companion-rider behind Allah's Apostle. She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes."

Volume 5, Book 59, Number 683:

Narrated (Abdullah) bin 'Umar:

The Prophet arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel). Al-Qaswa.' Bilal and 'Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka'ba, he said to 'Uthman, "Get us the key (of the Ka'ba). He brought the key to him and opened the gate (of the Ka'ba), for him. The Prophet, Usama, Bilal and 'Uthman (bin Talha) entered the Ka'ba and then closed the gate behind them (from inside). The Prophet stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet pray?" He said, "He prayed between those two front pillars." The Ka'ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka'ba at his back and facing (in prayer) the wall which faces one when one enters the Ka'ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of Rakat the Prophet had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

Volume 5, Book 59, Number 684:

Narrated 'Aisha:

(the wife of the Prophet) Safiya bin Huyai, the wife of the Prophet menstruated during Hajjat-ul-Wada' The Prophet said, "Is she going

to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-ifada) around the Ka'ba, O Allah's Apostle." The Prophet said, " Let her then proceed on (to Medina)."

Volume 5, Book 59, Number 685:

Narrated Ibn Umar:

We were talking about Hajjat-ul-Wada, while the Prophet was amongst us. We did not know what Hajjat-ul-Wada' signified. The Prophet praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt,! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet said thrice, "O Allah! Be witness for it." The Prophet added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another."

Volume 5, Book 59, Number 686:

Narrated Zaid bin Arqam:

The Prophet fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada,' Abu Ishaq said, "He performed when he was in Mecca."

Volume 5, Book 59, Number 687:

Narrated Jarir:

The Prophet ordered me during Hajjatul-Wada'.  
"Ask the people to listen." He then said, "Do not  
become infidels after me by cutting the necks  
(throats) of one another. "

Volume 5, Book 59, Number 688:

Narrated Abu Bakra:

The Prophet said, "Time has taken its original  
shape which it had when Allah created the  
Heavens and the Earth. The year is of twelve  
months, four of which are sacred, and out of  
these (four) three are in succession, i.e.  
Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and  
the fourth is Rajab which is named after the  
Mudar tribe, between (the month of) Jumaida  
(ath-thania) and Sha'ban." Then the Prophet  
asked, "Which is this month?" We said, "Allah  
and His Apostle know better." On that the  
Prophet kept quiet so long that we thought that  
he might name it with another name. Then the  
Prophet said, "Isn't it the month of Dhul-Hijja?"  
We replied, "Yes." Then he said, "Which town is  
this?" "We replied, "Allah and His Apostle know  
better." On that he kept quiet so long that we  
thought that he might name it with another name.  
Then he said, "Isn't it the town of Mecca?" We  
replied, "Yes, " Then he said, "Which day is  
today?" We replied, "Allah and His Apostle  
know better." He kept quiet so long that we  
thought that he might name it with another name.  
Then he said, "Isn't it the day of An-Nahr (i.e.  
sacrifice)?" We replied, "Yes." He said, "So your  
blood, your properties, (The sub-narrator  
Muhammad said, 'I think the Prophet also said:  
And your honor..) are sacred to one another like  
the sanctity of this day of yours, in this city of  
yours, in this month of yours; and surely, you will  
meet your Lord, and He will ask you about your  
deeds. Beware! Do not become infidels after me,  
cutting the throats of one another. It is incumbent  
on those who are present to convey this message  
(of mine) to those who are absent. May be that  
some of those to whom it will be conveyed will  
understand it better than those who have actually  
heard it." (The sub-narrator, Muhammad, on  
remembering that narration, used to say,

"Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

Volume 5, Book 59, Number 689:

Narrated Tariq bin Shibab:

Some Jews said, "Had this Verse been revealed to us, we would have taken that day as 'Id (festival)." 'Umar said, "What Verse?" They said:-- "This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (5.3) 'Umar said, "I know the place where it was revealed; It was revealed while Allah's Apostle was staying at 'Arafat."

Volume 5, Book 59, Number 690:

Narrated 'Aisha:

We set out with Allah's Apostle, and some of us assumed the Ihram for 'Umra, some assumed it for Hajj, and some assumed it for both Hajj and 'Umra. Allah's Apostle assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and 'Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices).

Volume 5, Book 59, Number 691:

Narrated Malik:

The same as above (Hadith 690), saying, "(We set out) with Allah's Apostle in Hajjat-ul-Wada'...)"

Volume 5, Book 59, Number 692:

Narrated Malik:

The same as above (Hadith 690).

Volume 5, Book 59, Number 693:

Narrated Sad:

The Prophet visited me during Hajjat ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Apostle! My ailment has reached such a (bad) state as you see, and I have much wealth,

but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it? " He replied, " 1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wives mouth." I said, "O Allah's Apostle! Should I remain (in Mecca) behind my companions (who are going with you to Medina)?" The Prophet said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sad bin Khaula (not the above mentioned Sad) (died in Mecca) ." Allah's Apostle pitied Sad for he died in Mecca.

Volume 5, Book 59, Number 694:

Narrated Ibn 'Umar:

The Prophet got his head shaved during Hajjat-ul-Wada.'

Volume 5, Book 59, Number 695:

Narrated Ibn Umar:

During Hajjat-ul-Wada', the Prophet and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

Volume 5, Book 59, Number 696:

Narrated 'Abdullah bin 'Abbas:

That he came riding a donkey when Allah 's Apostle was standing at Mina during Hajjat-ul-Wada', leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he

dismounted from it and took his position in the row with the people.

Volume 5, Book 59, Number 697:

Narrated Hisham's father:

In my presence, Usama was asked about the speed of the Prophet during his Hajj. He replied, "It was Al-'Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

Volume 5, Book 59, Number 698:

Narrated 'Abdullah bin Yazid Al-Khatmi:

That Abu Aiyub informed him that he offered the Maghrib and 'Isha' prayers together with the Prophet during Hajjat-ul-Wada.

Volume 5, Book 59, Number 699:

Narrated Abu Musa:

My Companions sent me to Allah's Apostle to ask him for some animals to ride on as they were accompanying him in the army of Al-Uhra, and that was the Ghazwa (Battle) of Tabuk, I said, "O Allah's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal the Prophet and for the fear that the Prophet might have become 'angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilal calling, "O 'Abdullah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Apostle who is calling you." When I went to him (i.e. the Prophet), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had brought them from Sad at that time. The Prophet added, "Take them to your companions and say, 'Allah (or Allah's Apostle ) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet allows you to ride on

these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle. Do not think that I narrate to you a thing which Allah's Apostle has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abu Musa proceeded along with some of them till they came to those who have heard the statement of Allah's Apostle wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Musa had told them.

Volume 5, Book 59, Number 700:

Narrated Sad:

Allah's Apostle set out for Tabuk. appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

Volume 5, Book 59, Number 701:

Narrated Safwan bin Yala bin Umaiya:

that his father said, "I participated in Al-Usra (i.e. Tabuk) along with the Prophet." Yala added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya'la said, "I had a laborer who quarrelled with somebody, and one of the two bit the hand of the other ('Ata', the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

Volume 5, Book 59, Number 702:

Narrated Abdullah bin Kab bin Malik:

Who, from among Kab's sons, was the guide of Kab when he became blind: I heard Kab bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Kab said, "I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet in that Ghazwa.

By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Apostle fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the

Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but good.' Allah's Apostle kept silent." Ka'b bin Malik added, "When I heard that he (i.e. the Prophet ) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Apostle, had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle arrived in the morning, and whenever he returned from a journey., he used to visit the Mosque first of all and offer a two-Rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before

him. They were something over eighty men; Allah's Apostle accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind

when they mentioned them to me. Allah's Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Kab bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (i.e. the Prophet ) has treated you harshly.

Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Apostle and said, 'Allah's Apostle orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter." Kab added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Apostle to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Apostle regarding her, for I do not know What Allah's Apostle would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Apostle prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Quran) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Kab bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before

Allah, realizing that relief has come. Allah's Apostle had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Kab further said, "When I entered the Mosque. I saw Allah's Apostle sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Kab added, "When I greeted Allah's Apostle he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Kab added, "I said to the Prophet 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the

truth more than me. Since I have mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:--

"Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:-- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people--" (9.95-96) Kab added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle left our case pending till Allah gave His Judgment about it. As for that Allah said):-- And to the three (He did for give also) who remained behind." (9.118)

What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

Volume 5, Book 59, Number 703:

Narrated Ibn Umar:

When the Prophet passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

Volume 5, Book 59, Number 704:

Narrated Ibn Umar:

Allah's Apostle said to his companions who were at Al-Hijr, "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you..."

Volume 5, Book 59, Number 705:

Narrated Urwa bin Al-Mughira:

Al-Mughira bin Shu'ba, said, "The Prophet went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabuk. Al-Mughira added. "The Prophet washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs."

Volume 5, Book 59, Number 706:

Narrated Abu Humaid: We returned in the company of the Prophet from the Ghazwa of Tabuk, and when we looked upon Medina, the Prophet said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us."

Volume 5, Book 59, Number 707:

Narrated Anas bin Malik:

Allah's Apostle returned from the Ghazwa of Tabuk, and when he approached Medina, he said, "There are some people in Medina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you they (i.e. the people) said, "O Allah's Apostle! Even though they were at Medina?" He said, "Yes, because they were stopped by a genuine excuse."

Volume 5, Book 59, Number 708:

Narrated Ibn Abbas:

Allah's Apostle sent a letter to Khosrau with Abdullah bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the latter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allah 's Apostle invoked (Allah) to tear them all totally Khosrau and his companions) into pieces.

Volume 5, Book 59, Number 709:

Narrated Abu Bakra:

During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When Allah's Apostle was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful."

Volume 5, Book 59, Number 710:

Narrated As-Sa'ib bin Yazid:

I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada to receive Allah's Apostle .

Volume 5, Book 59, Number 711:

Narrated As-Saib:

I remember I went out with the boys to Thaniyat-ul-Wada' to receive the Prophet when he returned from the Ghazwa of Tabuk.

Volume 5, Book 59, Number 712:

Narrated Um Al-Fadl bint Al-Harith:

I heard the Prophet reciting Surat-al-Mursalat 'Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

Volume 5, Book 59, Number 713:

Narrated Ibn Abbas:

'Umar bin Al-Khattab used to let Ibn Abbas sit

beside him, so 'AbdurRahman bin 'Auf said to 'Umar, "We have sons similar to him." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbas about the meaning of this Holy Verse:-- "When comes the help of Allah and the conquest of Mecca . . ." (110.1)

Ibn 'Abbas replied, "That indicated the death of Allah's Apostle which Allah informed him of." 'Umar said, "I do not understand of it except what you understand."

Narrated 'Aisha: The Prophet in his ailment in which he died, used to say, "O 'Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

Volume 5, Book 59, Number 714:

Narrated 'Aisha:

Whenever Allah's Apostle became ill, he used to recite Al-Muawidhatan (i.e. the last two Suras of the Qur'an) and then blow his breath and passed his hand over himself. When he had his fatal illness, I started reciting Al-Muawidhatan and blowing my breath over him as he used to do, and then I rubbed the hand of the Prophet over his body.

Volume 5, Book 59, Number 715:

Narrated 'Aisha:

I heard the Prophet and listened to him before his death while he was Lying supported on his back, and he was saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)." See the Qur'an (4.69) and See Hadith No. 719.

Volume 5, Book 59, Number 716:

Narrated Ibn Abbas:

Thursday! And how great that Thursday was! The ailment of Allah's Apostle became worse (on Thursday) and he said, fetch me something so that I may write to you something after which you will never go astray." The people (present there)

differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him ? (Do you think ) he is delirious (seriously ill)? Ask him ( to understand his state )." So they went to the Prophet and asked him again. The Prophet said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Said bin Jubair, the sub-narrator said that Ibn Abbas kept quiet as rewards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol. 1)

Volume 5, Book 59, Number 717:

Narrated Ubaidullah bin 'Abdullah:

Ibn Abbas said, "When Allah's Apostle was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them ( i.e. his companions) said, 'Allah's Apostle is seriously ill and you have the (Holy) Quran. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." Ibn Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's Apostle was prevented from writing for them that writing because of their differences and noise."

Volume 5, Book 59, Number 718:

Narrated 'Aisha:

The Prophet called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet first told me secretly that he would expire in that disease in which he died, so I wept; then he told

me secretly that I would be the first of his family to follow him, so I laughed ( at that time)."

Volume 5, Book 59, Number 719:

Narrated 'Aisha:

Used to hear (from the Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom is the grace of Allah ..( to the end of the Verse )." (4.69) Thereupon I thought that the Prophet had been given the option.

Volume 5, Book 59, Number 720:

Narrated 'Aisha:

When the Prophet fell ill in his fatal illness, he started saying, "With the highest companion."

Volume 5, Book 59, Number 721:

Narrated Aisha:

When Allah 's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise ( before his death ), and then he is made alive or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companion." Thereupon I said, "Hence he is not going to stay with us? " Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

Volume 5, Book 59, Number 722:

Narrated Aisha:

'Abdur-Rahman bin Abu Bakr entered upon the Prophet while I was supporting the Prophet on my chest. 'AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Apostle looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet

who cleaned his teeth with it. I had never seen Allah's Apostle cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. 'Aisha used to say, "He died while his head was resting between my chest and chin."

Volume 5, Book 59, Number 723:

Narrated Aisha:

Whenever Allah's Apostle became ill, he used to recite the Muawidhatan and blow his breath over himself (after their recitation ) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to blow and made the hand of the Prophet pass over his body.

Volume 5, Book 59, Number 724:

Narrated 'Aisha:

I heard the Prophet and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the companions."

Volume 5, Book 59, Number 725:

Narrated Urwa bin Az-Zubair:

'Aisha said, "The Prophet said during his fatal illness, "Allah cursed the Jews for they took the graves of their prophets as places for worship." 'Aisha added, "Had it not been for that (statement of the Prophet ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

Volume 5, Book 59, Number 726:

Narrated 'Aisha:

The Prophet died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

Volume 5, Book 59, Number 727:

Narrated Aisha:

(the wife of the Prophet) "When the ailment of Allah's Apostle became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbas bin 'Abdul--Muttalib and another man" 'Ubaidullah said, "I told 'Abdullah of what 'Aisha had said, 'Abdullah bin 'Abbas said to me, 'Do you know who is the other man whom 'Aisha did not name?' I said, 'No.' Ibn 'Abbas said, 'It was 'Ali bin Abu Talib.'" 'Aisha, the wife of the Prophet used to narrate saying, "When Allah's Apostle entered my house and his disease became aggravated, he said, " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafsa, the wife of the Prophet and then started to pour water on him from these water skins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Aisha added, "Then he went out to the people and led them in prayer and preached to them." 'Aisha and 'Abdullah bin 'Abbas said, "When Allah's Apostle became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's (curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims ) of what they had done.'" 'Aisha added, "I argued with Allah's Apostle repeatedly about that matter (i.e. his order that Abu Bakr should lead the people in prayer in his place when he was ill), and what made me argue so much, was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Apostle to give up the idea of choosing Abu Bakr (to lead the people in prayer)."

Volume 5, Book 59, Number 728:

Narrated 'Abdullah bin Abbas:

Ali bin Abu Talib came out of the house of Allah's Apostle during his fatal illness. The people asked, "O Abu Hasan (i.e. Ali)! How is the health of Allah's Apostle this morning?" 'Ali replied, "He has recovered with the Grace of Allah." 'Abbas bin 'Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else ), And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of 'Abdul Muttalib look at the time of their death. So let us go to Allah's Apostle and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Ali said, "By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah's Apostle for it."

Volume 5, Book 59, Number 729:

Narrated Anas bin Malik:

While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Apostle lifted the curtain of 'Aisha's dwelling and looked at them while they were in the rows of the prayers and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing Allah's Apostle. But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

Volume 5, Book 59, Number 730:

Narrated Aisha:

It was one of the favors of Allah towards me that Allah's Apostle expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. 'Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle (against my chest ). I

saw the Prophet looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said ( to him ), "Shall I take it for you ? " He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you ?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.

Volume 5, Book 59, Number 731:

Narrated Urwa:

'Aisha said, "Allah's Apostle in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?', seeking 'Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Aisha's house till he expired while he was with her." 'Aisha added, "The Prophet expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." 'Aisha added, "Abdur-Rahman bin Abu Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Apostle looked at it and I said to him, 'O 'AbdurRahman! Give me this Siwak.' So he gave it to me and I cut it, chewed it (it's end) and gave it to Allah's Apostle who cleaned his teeth with it while he was resting against my chest."

Volume 5, Book 59, Number 732:

Narrated 'Aisha:

The Prophet expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives ) used to recite a prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer ). He raised his head towards the sky and said, "With

the highest companions, with the highest companions." 'Abdur-Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet looked at it and I thought that the Prophet was in need of it (for cleaning his teeth ). So I took it (from 'Abdur Rahman) and chewed its head and shook it and gave it to the Prophet who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

Volume 5, Book 59, Number 733:

Narrated 'Aisha:

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon 'Aisha and went straight to Allah's Apostle who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you."

Narrated Ibn 'Abbas: Abu Bakr went out while Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So the people came to Abu Bakr and left Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad , then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse ).....Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

Narrated Az-Zuhri: Said bin Al-Musaiyab told me that 'Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet had died."

Volume 5, Book 59, Number 734:

Narrated Aisha and Ibn Abbas:

Abu Bakr kissed the Prophet after his death.

Volume 5, Book 59, Number 735:

Narrated 'Aisha:

We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "( We thought it was because of) the dislike, patients have for medicines. He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except 'Abbas as he has not witnessed you (doing the same to me)."

Volume 5, Book 59, Number 736:

Narrated Al-Aswad:

It was mentioned in the presence of 'Aisha that the Prophet had appointed 'Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Ali as his successor?"

Volume 5, Book 59, Number 737:

Narrated Talha:

I asked 'Abdullah bin Abu 'Aufa "Did the Prophet make a will? ' He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it? " He said, "The Prophet

made a will concerning Allah's Book."

Volume 5, Book 59, Number 738:

Narrated 'Amir bin Al-Harith:

Allah's Apostle did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.

Volume 5, Book 59, Number 739:

Narrated Anas:

When the ailment of the Prophet got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Apostle?"

Volume 5, Book 59, Number 740:

Narrated 'Aisha:

When the Prophet was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion."

Volume 5, Book 59, Number 741:

Narrated Aisha and Ibn 'Abbas:

The Prophet stayed for ten years in Mecca with

the Qur'an being revealed to him and he stayed in Medina for ten years.'

Volume 5, Book 59, Number 742:

Narrated 'Aisha:

Allah 's Apostle died when he was sixty-three years of age.

Volume 5, Book 59, Number 743:

Narrated 'Aisha:

The Prophet died while his armor was mortgaged to a Jew for thirty Sa's of barley.

Volume 5, Book 59, Number 744:

Narrated Salim's father:

The Prophet appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably ). The Prophet said, " I have been informed that you spoke about Usama. (Let it be known that ) he is the most beloved of all people to me."

Volume 5, Book 59, Number 745:

Narrated Abdullah bin 'Umar:

Allah's Apostle sent troops appointed Usama bin Zaid as their commander. The people criticized his leadership. Allah's Apostle got up and said, "If you (people) are criticizing his (i.e. Usama's) leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usama) is one of the most beloved persons to me after him."

Volume 5, Book 59, Number 746:

Narrated Ibn Abu Habib:

Abu Al-Khair said, "As-Sanabih, I asked (me), 'When did you migrate?' I (i.e. Abu Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet five days ago.'" I asked (As-Sanabihi), 'Did you hear anything about the

night of Qadr?' He replied, 'Bilal, the Mu'adhhdhin of the Prophet informed me that it is on one of the seven nights of the last ten days (of Ramadan)."

Volume 5, Book 59, Number 747:

Narrated Abu Ishaq:

I asked Zaid bin Al-Arqam, "In how many Ghazawat did you take part in the company of Allah's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawat did the Prophet fight?" He replied, "Nineteen."

Volume 5, Book 59, Number 748:

Narrated Al-Bara:

I fought fifteen Ghazawat in the company of the Prophet.

Volume 5, Book 59, Number 749:

Narrated Buraida:

That he fought sixteen Ghazawat with Allah's Apostle.

— Translation of Sahih Bukhari, Book 57: