

Jihad cuts from Bukhari

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Bukhari words: 645,745

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Volume 1, Book 2, Number 25:

Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To **participate in Jihad (religious fighting) in Allah's Cause.**" The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Volume 1, Book 2, Number 35:

The Prophet said, "**The person who participates in (Holy battles) in Allah's cause and nothing** compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or **booty** (if he survives) **or will be admitted to Paradise (if he is killed in the battle as a martyr).** Had I not found it difficult for my followers, then I would not remain behind any sariya going for **Jihad** and **I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.**"

Volume 1, Book 10, Number 505:

Narrated 'Abdullah:

I asked the Prophet "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's cause." 'Abdullah added, "I asked only that much and if I had asked more, the Prophet would have told me more."

Volume 2, Book 15, Number 86:

Narrated Ibn Abbas:

The Prophet said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul Hijja)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things."

Volume 2, Book 24, Number 547:

Narrated Abu Huraira

Allah's Apostle (p.b.u.h) ordered (a person) to collect Zakat, and that person returned and told him that Ibn Jamil, Khalid bin Al-Walid, and Abbas bin 'Abdul Muttalib had refused to give Zakat." The Prophet said, "What made Ibn Jamll refuse to give Zakat though he was a poor man, and was made wealthy by Allah and His Apostle ? But you are unfair in asking Zakat from Khalid as he is keeping his armor for Allah's Cause (for Jihad). As for Abbas bin 'Abdul Muttalib, he is the uncle of Allah's Apostle (p.b.u.h) and Zakat is compulsory on him and he should pay it double."

Volume 2, Book 26, Number 594:

Narrated Abu Huraira:

The Prophet was asked, "Which is the best deed?" He said, "To believe in Allah and His Apostle." He was then asked, "Which is the next (in goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur. "

Volume 2, Book 26, Number 595:

Narrated 'Aisha:

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabruur. "

Volume 3, Book 29, Number 84:

Narrated Aisha (mother of the faithful believers):

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

Volume 3, Book 31, Number 121:

'Narrated Abu Huraira:

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

Volume 3, Book 46, Number 724:

Narrated Abu Huraira:

Allah's Apostle said, "A pious slave gets a double reward." Abu Huraira added: By Him in Whose Hands my soul is but for Jihad (i.e. holy battles), Hajj, and my duty to serve my mother, I would have loved to die as a slave.

Volume 4, Book 51, Number 33:

Narrated Ibn 'Umar:

When 'Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

Volume 4, Book 52, Number 41:

Narrated Abdullah bin Masud:

I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more.

Volume 4, Book 52, Number 42:

Narrated Ibn 'Abbas:

Allah's Apostle said, "There is no Hijra (i.e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

Volume 4, Book 52, Number 43:

Narrated 'Aisha:

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

Volume 4, Book 52, Number 44:

Narrated Abu Huraira:

A man came to Allah's Apostle and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

Volume 4, Book 52, Number 56:

Narrated Anas bin Malik:

Um Haram said, "Once the Prophet slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allah's Apostle! Invoke Allah to make me one of them.'" So the Prophet invoked Allah for her and went to sleep again. He did the same (i.e. got up and told his dream) and Um Haran repeated her question and he gave the same reply. She said, "Invoke Allah to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband 'Ubada bin As-Samit who went for Jihad and it was the first time the Muslims undertook a naval expedition led by Mu'awiya. When the expedition came to an end and they were returning to Sham, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

Volume 4, Book 52, Number 79:

Narrated Ibn 'Abbas:

On the day of the Conquest (of Mecca) the Prophet said, "There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

Volume 4, Book 52, Number 81:

Narrated Anas bin Malik

In the life-time of the Prophet, Abu Talha did not fast because of the Jihad, but after the Prophet died I never saw him without fasting except on 'Id-ul-Fitr and 'Id-ul-Aclha.

Volume 4, Book 52, Number 85:

Narrated Sahl bin Sad As-Sa'idi:

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Apostle had dictated to him the Divine Verse:

"Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives." (4.95)

Zaid said, "Ibn-Maktum came to the Prophet while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)

Volume 4, Book 52, Number 87:

Narrated Anas:

Allah's Apostle went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! The real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants and the Ansar said, "We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live."

Volume 4, Book 52, Number 88:

Narrated Anas:

The Emigrants and the Ansar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a pledge of allegiance to Muhammad that we will I carry on Jihad as long as we live." The Prophet kept on replying, "O Allah, there is no good except the good of the Hereafter; so confer Your Blessings on the Ansar and the Emigrants."

Volume 4, Book 52, Number 104:

Narrated 'Urwa Al-Bariqi:

The Prophet said, "Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world)."

Volume 4, Book 52, Number 112:

Narrated Abu Huraira:

Allah's Apostle said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allah's Cause (i.e. Jihad) tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot marks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allah's Apostle was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse: "Then anyone who does an atom's (or a small ant's) weight of good shall see it; And anyone who does an atom's (or a small ant's) weight of evil, shall see it." (101.7-8)

Volume 4, Book 52, Number 113:

Narrated Muslim from Abu Aqil from Abu Al-Mutawakkil An-Naji:

I called on Jabir bin 'Abdullah Al-Ansari and said to him, "Relate to me what you have heard from Allah's Apostle ." He said, "I accompanied him on one of the journeys." (Abu Aqil said, "I do not know whether that journey was for the purpose of Jihad or 'Umra.") "When we were returning," Jabir continued, "the Prophet said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet said to me, 'O Jabir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative when we reached Medina, and the Prophet went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet sent some Awaq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.' "

Volume 4, Book 52, Number 127:

Narrated 'Aisha:

the mother of the faithful believers, I requested the Prophet permit me to participate in Jihad, but he said, "Your Jihad is the performance of Hajj."

Volume 4, Book 52, Number 128:

Narrated 'Aisha:

the mother of the faithful believers: The Prophet was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Hajj."

Volume 4, Book 52, Number 129:

Narrated Anas:

Allah's Apostle went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Apostle! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

Volume 4, Book 52, Number 130:

Narrated 'Aisha:

Whenever the Prophet intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots amongst us and the lot came to me; so I went with the Prophet; and that happened after the revelation of the Verse Hijab (i.e. veiling).

Volume 4, Book 52, Number 144:

Narrated Anas bin Malik:

Um Haram told me that the Prophet one day took a midday nap in her house. Then he woke up smiling. Um Haram asked, "O Allah's Apostle! What makes you smile?" He replied "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allah's Apostle! Invoke Allah to make me one of them." And he said, "You are amongst the first batch." 'Ubada bin As-Samit married her (i.e. Um Haram) and then he took her for Jihad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

Volume 4, Book 52, Number 146:

Narrated Abu Said Al-Khudri

The Prophet said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

Volume 4, Book 52, Number 208:

Narrated Anas:

On the day (of the battle) of the Trench, the Ansar were saying, "We are those who have sworn allegiance to Muhammad for Jihad (for ever) as long as we live." The Prophet replied to them, "O Allah! There is no life except the life of the Hereafter. So honor the Ansar and emigrants with Your Generosity."

And Narrated Mujashi: My brother and I came to the Prophet and I requested him to take the pledge of allegiance from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the pledge of allegiance from us then?" He said, "I will take (the pledge) for Islam and Jihad."

Volume 4, Book 52, Number 217:

Narrated Yali:

I participated in the Ghazwa of Tabuk along with Allah's Apostle and I gave a young camel to be ridden in Jihad and that was, to me, one of my best deeds. Then I employed a laborer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet who rejected that suit saying, "Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation)?"

Volume 4, Book 52, Number 248:

Narrated 'Abdullah bin 'Amr:

A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, "Are your parents alive?" He replied in the affirmative. The Prophet said to him, "Then exert yourself in their service."

Volume 4, Book 52, Number 311:

Narrated Ibn 'Abbas:

The Prophet said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Volume 4, Book 52, Number 317:

Narrated Abdullah:

When the Prophet returned (from Jihad), he would say Takbir thrice and add, "We are returning, if Allah wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

Volume 4, Book 53, Number 352:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

Volume 4, Book 53, Number 412:

Narrated Ibn 'Abbas:

Allah's Apostle said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e.. holy battle) and good intentions. And when you are called for Jihad, you should come out at once" Allah's Apostle also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted," On that Al-'Abbas said, "O Allah's Apostle! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." On that the Prophet said, "Except the Idhkhir."

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Translation of Sahih Bukhari, Book 54:

Beginning of Creation

Volume 4, Book 56, Number 839:

Narrated Abu Huraira:

The Prophet said, "A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims."

The Prophet was asked about donkeys. He replied, "Nothing has been revealed to be concerning them except this comprehensive Verse (which covers everything) :--"Then whosoever has done good equal to the weight of an atom (or a small ant), Shall see it (its reward) And whosoever has done evil equal to the weight of an atom (or a small ant), Shall see it (Its punishment)." (99.7-8)

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."

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 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 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 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 6, Book 60, Number 40:

Narrated Nafi':

During the affliction of Ibn Az-Zubair, two men came to Ibn 'Umar and said, "The people are lost, and you are the son of 'Umar, and the companion of the Prophet, so what forbids you from coming out?" He said, "What forbids me is that Allah has prohibited the shedding of my brother's blood." They both said, "Didn't Allah say, 'And fight then until there is no more affliction?'" He said "We fought until there was no more affliction and the worship is for Allah (Alone while you want to fight until there is affliction and until the worship become for other than Allah."

Narrated Nafi (through another group of sub-narrators): A man came to Ibn 'Umar and said, "O Abu Abdur Rahman! What made you perform Hajj in one year and Umra in another year and leave the Jihad for Allah' Cause though you know how much Allah recommends it?" Ibn 'Umar replied, "O son of my brother! Islam is founded on five principles, i.e. believe in Allah and His Apostle, the five compulsory prayers, the fasting of the month of Ramadan, the payment of Zakat, and the Hajj to the House (of Allah)." The man said, "O Abu Abdur Rahman! Won't you listen to why Allah has mentioned in His Book: 'If two groups of believers fight each other, then make peace between them, but if one of them transgresses beyond bounds against the other, then you all fight against the one that transgresses. (49.9) and:--"And fight them till there is no more affliction (i.e. no more worshiping of others along with Allah)." Ibn 'Umar said, "We did it, during the lifetime of Allah's Apostle when Islam had only a few followers. A man would be put to trial because of his religion; he would either be killed or tortured. But when the Muslims increased, there was no more afflictions or oppressions." The man said, "What is your opinion about 'Uthman and 'Ali?" Ibn 'Umar said, "As for 'Uthman, it seems that Allah has forgiven him, but you people dislike that he should be forgiven. And as for 'Ali, he is the cousin of Allah's Apostle and his son-in-law." Then he pointed with his hand and said, "That is his house which you see."

Volume 6, Book 60, Number 41:

Narrated Abu Wail:

Hudhaifa said, "The Verse:--

"And spend (of your wealth) in the Cause of Allah and do not throw yourselves in destruction," (2.195) was revealed concerning spending in Allah's Cause (i.e. Jihad)."

Volume 8, Book 73, Number 1:

Narrated Al-Walid bin 'Aizar:

I heard Abi Amr 'Ash-Shaibani saying, "The owner of this house." he pointed to 'Abdullah's house, "said, 'I asked the Prophet 'Which deed is loved most by Allah?' He replied, 'To offer prayers at their early (very first) stated times.' " 'Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To be good and dutiful to one's parents," 'Abdullah asked, "What is the next (in goodness)?" The Prophet said, "To participate in Jihad for Allah's Cause." 'Abdullah added, "The Prophet narrated to me these three things, and if I had asked more, he would have told me more."

Volume 8, Book 73, Number 3:

Narrated 'Abdullah bin 'Amr:

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit."

Volume 9, Book 89, Number 308:

Narrated Anas:

The Prophet went out on a cold morning while the Muhajirin (emigrants) and the Ansar were digging the trench. The Prophet then said, "O Allah! The real goodness is the goodness of the Here after, so please forgive the Ansar and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Muhammad for to observe Jihad as long as we remain alive."

Volume 9, Book 93, Number 519:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Apostle! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

Volume 9, Book 93, Number 549:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees to the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihad in His Cause, and belief in His Words, that He will either admit him into Paradise or return him with his reward or the booty he has earned to his residence from where he went out." (See Hadith No. 555).

Volume 9, Book 93, Number 555:

Narrated Abu Huraira:

Allah's Apostle said, "Allah guarantees (the person who carries out Jihad in His Cause and nothing compelled him to go out but Jihad in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

Volume 9, Book 93, Number 625:

Narrated Ibn Mas'ud:

A man asked the Prophet "What deeds are the best?" The Prophet said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times, (2) To be good and dutiful to one's own parents. (3) and to participate in Jihad in Allah's Cause."

Volume 9, Book 93, Number 624:

Narrated Ibn 'Umar:

Allah's Apostle said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between 'Asr prayer and the sun set (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirat each. Then the people of the Gospel were given the Gospel and they acted on it till 'Asr Prayer and then they were unable to carry on, so they were given (a reward equal to) one Qirat each. Then you were given the Qur'an and you acted on it till sunset, therefore you were given (a reward equal to) two Qirats each. On that, the people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allah said (to them). 'Have I done any oppression to you as regards your rights?' They said, "No." Then Allah said, 'That is My Blessing which I grant to whomsoever I will.' "

Fighting in Allah's cause

Volume 4, Book 53, Number 355:

Narrated Abu Musa Al-Ashari:

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Volume 4, Book 53, Number 354:

Narrated Aslam:

'Umar said, "Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet distributed the land of Khaibar."

Volume 4, Book 53, Number 353:

Narrated Abu Huraira:

The Prophet said, "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or shecamels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck over the hand of their prophet and he said, "You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: Then Allah saw our weakness and disability, so he made booty legal for us."

Volume 4, Book 55, Number 635:

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

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 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 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 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 6, Book 60, Number 75:

Narrated Ibn Abbas:

Abu Sufyan narrated to me personally, saying, "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by the Prophet was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a prophet?' The people replied, 'Yes.' So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a prophet?' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) regarding that man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.'" Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who followed him.' He said, 'Is the number of his follower increasing or decreasing?' I said, 'The are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us by turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against

him) except that. Heraclius said, 'Did anybody else (amongst you) ever claimed the same (i.e. Islam) before him? I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyan), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Apostles come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his fore-fathers been a king, I would have said that he (i.e. Muhammad) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Apostles. Then I asked you whether you have ever accused him of telling lies before saying what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could ever tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islam) after embracing it, being displeased with it, and you denied that. And such is Faith when it mixes with the cheerfulness of the hearts. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casual ties upon you and you inflicted casualties upon them. Such is the case with the Apostles; they are out to test and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. I need, Apostles never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him." Abu Sufyan said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakat and to keep good relationship with the Kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, he is really a prophet, and I knew that he (i.e. the Prophet) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely to what is under my feet.' Then Heraclius asked for the letter of Allah's Apostle and read it wherein was written: "In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is) from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam, and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allah's Statement):--"O the people of the Scripture (Jews and Christians)! Come to a word common to you and us that we worship None but Allah....bear witness that we are Muslims.' (3.64)

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyan added, "While coming out, I said to my companions, 'The situation of Ibn Abu Kabsha (i.e. Muhammad) has become strong; even the king of Banu Al-Asfar is afraid of him.' So I continued to believe that Allah's Apostle would be victorious, till Allah made me embrace Islam." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantines and had them assembled in his house and said, 'O group of Byzantines! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (See Hadith No. 6, Vol 1)

Volume 6, Book 60, Number 89:
 Narrated Usama bin Zaid:

Allah's Apostle rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sad bin Ubada in Banu Al-Harith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet passed by a gathering in which 'Abdullah bin Ubai bin Salul was present, and that was before 'Abdullah bin Ubai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering 'Abdullah bin Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullah bin Ubai covered his nose with his garment and then said, "Do not cover us with dust." Then Allah's Apostle greeted them and stopped and dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that, 'Abdullah bin Ubai bin Salul said, "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, relate (your tales) to him."

On that 'Abdullah bin Rawaha said, "Yes, O Allah's Apostle! Bring it (i.e. what you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet kept on quietening them till they became quiet, whereupon the Prophet rode his animal (mount) and proceeded till he entered upon Sad bin Ubada. The Prophet said to Sad, "Did you not hear what 'Abu Hub-b said?" He meant 'Abdullah bin Ubai. "He said so-and-so." On that Sad bin Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Him Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (i.e. Medina) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allah opposed that (decision) through the Truth which Allah gave to you, he (i.e. 'Abdullah bin Ubai) was grieved with jealousy. and that caused him to do what you have seen." So Allah's Apostle excused him, for the Prophet and his companions used to forgive the pagans and the people of Scripture as Allah had ordered them, and they used to put up with their mischief with patience. Allah said: "And you shall certainly hear much that will grieve you from those who received the Scripture before you and from the pagans....."(3.186) And Allah also said:--"Many of the people of the Scripture wish if they could turn you away as disbelievers after you have believed, from selfish envy.." (2.109)

So the Prophet used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. So when Allah's Apostle fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, Ibn Ubai bin Salul and the pagans and idolaters who were with him, said, "This matter (i.e. Islam) has appeared (i.e. became victorious)." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle and became Muslims.

Volume 6, Book 60, Number 173:

Narrated Ibn 'Umar:

That a man came to him (while two groups of Muslims were fighting) and said, "O Abu 'Abdur Rahman! Don't you hear what Allah has mentioned in His Book:

'And if two groups of believers fight against each other...'(49.9)

So what prevents you from fighting as Allah has mentioned in His Book?" Ibn 'Umar said, "O son of my brother! I would rather be blamed for not fighting because of this Verse than to be blamed because of another Verse where Allah says:

'And whoever kills a believer intentionally...' (4.93) Then that man said, "Allah says:-- 'And fight them until there is no more afflictions (worshipping other besides Allah) and the religion (i.e. worship) will be all for Allah (Alone)" (8.39) Ibn 'Umar said, "We did this during the lifetime of Allah's Apostle when the number of Muslims was small, and a man was put to trial because of his religion, the pagans would either kill or chain him; but when the Muslims increased (and Islam spread), there was no persecution." When that man saw that Ibn 'Umar did not agree to his proposal, he said, "What is your opinion regarding 'Ali and 'Uthman?" Ibn 'Umar said, "What is my opinion regarding Ali and 'Uthman? As for 'Uthman, Allah forgave him and you disliked to forgive him, and Ali is the cousin and son-in-law of Allah's Apostle ." Then he pointed out with his hand and said, "And that is his daughter's (house) which you can see."

Volume 6, Book 60, Number 174:

Narrated Said bin Jubair:

Ibn 'Umar came to us and a man said (to him), "What do you think about 'Qit-alal-Fitnah' (fighting caused by afflictions)." Ibn 'Umar said (to him), "And do you understand what an affliction is? Muhammad used to fight against the pagans, and his fighting with them was an affliction, (and his fighting was) not like your fighting which is carried on for the sake of ruling."

Volume 6, Book 60, Number 187:

Narrated Ibn Abi Mulaika:

There was a disagreement between them (i.e. Ibn 'Abbas and Ibn Az-Zubair) so I went to Ibn 'Abbas in the morning and said (to him), "Do you want to fight against Ibn Zubair and thus make lawful what Allah has made unlawful (i.e. fighting in Meccas?" Ibn 'Abbas said, "Allah forbid! Allah ordained that Ibn Zubair and Bani Umaiya would permit (fighting in Mecca), but by Allah, I will never regard it as permissible." Ibn Abbas added. "The people asked me to take the oath of allegiance to Ibn AzZubair. I said, 'He is really entitled to assume authority for his father, Az-Zubair

was the helper of the Prophet, his (maternal) grandfather, Abu Bakr was (the Prophet's) companion in the cave, his mother, Asma' was 'Dhatun-Nitaq', his aunt, 'Aisha was the mother of the Believers, his paternal aunt, Khadija was the wife of the Prophet, and the paternal aunt of the Prophet was his grandmother. He himself is pious and chaste in Islam, well versed in the Knowledge of the Quran. By Allah! (Really, I left my relatives, Bani Umaiya for his sake though) they are my close relatives, and if they should be my rulers, they are equally apt to be so and are descended from a noble family.

Volume 8, Book 73, Number 35:

Narrated Safwan bin Salim:

The Prophet said "The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night." Narrated Abu Huraira that the Prophet said as above.

Volume 8, Book 73, Number 36:

Narrated Abu Huraira:

Allah's Apostle said, "The one who looks after and works for a widow and for a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nabi is not sure whether he also said "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

Volume 8, Book 74, Number 299:

Narrated Anas bin Malik:

Whenever Allah's Apostle went to Quba, he used to visit Um Haram bint Milhan who would offer him meals; and she was the wife of 'Ubada bin As-samit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Haram) said, "I asked him, 'What makes you laugh, O Allah's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Ishaq is in doubt about it.) I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He invoked (Allah) for her and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allah's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allah's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Haram) said, 'O Allah's Apostle! Invoke Allah that He may make me one of them.' He said, 'You will be amongst the first ones.'" It is said that Um Haram sailed over the sea at the time of Muawiya, and on coming out of the sea, she fell down from her riding animal and died.

Volume 8, Book 76, Number 500:

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

The Prophet looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide)." The Prophet added, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire: and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

Volume 8, Book 77, Number 604:

Narrated Sahl bin Sa'd:

There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet looked at him and said, "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in

that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet and said, "I testify that you are Allah's Apostle!" The Prophet asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds)".

Volume 8, Book 82, Number 840:

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." They (the people!) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and freeing from the battle-field at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."

Volume 9, Book 83, Number 19:

Narrated Abu Huraira:

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

Volume 9, Book 88, Number 215:

Narrated Sa'id bin Jubair:

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

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

Volume 9, Book 88, Number 227:

Narrated Nafi':

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

Volume 9, Book 88, Number 228:

Narrated Abu Al-Minhal:

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

Volume 9, Book 93, Number 572:

Narrated 'Abdullah bin 'Umar:

The Prophet besieged the people of Ta'if, but he did not conquer it. He said, "Tomorrow, if Allah will, we will return home. On this the Muslims said, "Then we return without conquering it?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet said, "If Allah will, we will return home tomorrow." It seemed that statement pleased them whereupon Allah's Apostle smiled.

Volume 4, Book 52, Number 47:

Narrated Anas bin Malik:

Allah's Apostle used to visit Um Haran bint Milhan, who would offer him reals. Um-Haram was the wife of Ubada bin As-Samit. Allah's Apostle, once visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle slept, and afterwards woke up smiling. Um Haran asked, "What causes you to smile, O Allah's Apostle?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones)." (Ishaq, a sub-narrator is not sure as to which expression the Prophet used.) Um-Haram said, "O Allah's Apostle! Invoke Allah that he makes me one of them. Allah's Apostle invoked Allah for her and slept again and woke up smiling. Once again Um Haram asked, "What makes you smile, O Allah's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allah's Cause," repeating the same dream. Um-Haram said, "O Allah's Apostle! Invoke Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awlya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

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 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 8, Book 73, Number 169:

Narrated Salama bin Al-Aqwa:

We went out with Allah's Apostle to Khaibar and we travelled during the night. A man amongst the people said to 'Amir bin Al-Aqwa', "Won't you let us hear your poetry?" 'Amir was a poet, and so he got down and started (chanting Huda) reciting for the people, poetry that keep pace with the camel's foot steps, saying, "O Allah! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us what we have committed. Let all of us be sacrificed for Your cause and when we meet our enemy, make our feet firm and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse.

The infidels have made a hue and cry to ask others help against us. Allah's Apostle said, "Who is that driver (of the camels)?" They said, "He is 'Amir bin Al-Aqwa.'" He said, "May Allah bestow His mercy on him." A man among the people said, "Has Martyrdom been granted to him, O Allah's Prophet! Would that you let us enjoy his company longer." We reached (the people of) Khaibar and besieged them till we were stricken with severe hunger but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah's Apostle asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allah's Apostle said, "Throw away the meat and break the cooking pots." A man said, "O Allah's Apostle! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, "Allah's Apostle saw me pale and said, 'What is wrong with you?'" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet asked, "Who said so?" I replied, "So-and-so and so-and-so and Usaid bin Al-Hudair Al-Ansari said, 'Whoever says so is telling a lie. Verily, 'Amir will have double reward.'" (While speaking) the Prophet put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an "Arab like him."

Volume 8, Book 75, Number 345:

Narrated Jarir:

Allah's Apostle said to me. "Will you relieve me from Dhi-al-Khalasa? " Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka'ba al Yamaniyya. I said, "O Allah's Apostle I am a man who can't sit firm on horses." So he stroked my chest (with his hand) and said, "O Allah! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Ahrnas. (The sub-narrator, Sufyan, quoting Jarir, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet and said, "O Allah's Apostle! I have not come to you till I left it like a camel with a skin disease." The Prophet then invoked good upon Ahmas and their cavalry (fighters).

Volume 9, Book 87, Number 130:

Narrated Anas bin Malik:

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

Volume 9, Book 87, Number 129:

Narrated Ibn 'Abbas:

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

Volume 1, Book 1, Number 6:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative.

If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him.

And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path.

Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be

closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Translation of Sahih Bukhari, Book 2:
Belief

Volume 1, Book 3, Number 112:

In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqatt (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The Prophet ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Iqhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet said, "Except Al-Idhkhir. Al-Idhkhir is allowed to be plucked."

Volume 1, Book 12, Number 722:

Narrated Jabir bin Samura:

The People of Kufa complained against Sa'd to 'Umar and the latter dismissed him and appointed 'Ammar as their chief . They lodged many complaints against Sa'd and even they alleged that he did not pray properly. 'Umar sent for him and said, "O Abu Ishaq! These people claim that you do not pray properly." Abu Ishaq said, "By Allah, I used to pray with them a prayer similar to that of Allah's Apostle and I never reduced anything of it. I used to prolong the first two Rakat of 'Isha prayer and shorten the last two Rakat." 'Umar said, "O Abu Ishaq, this was what I thought about you." And then he sent one or more persons with him to Kufa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Bani 'Abs; one of the men called Usama bin Qatada with a surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I pray to Allah for three things: O Allah! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse. 'Abdul Malik, the sub narrator, said that he had seen him afterwards and his eyebrows were over-hanging his eyes owing to old age and he used to tease and assault the small girls in the way.

Volume 1, Book 12, Number 796:

Narrated Abu Bakr As-Siddiq:

I asked Allah's Apostle to teach me an invocation so that I may invoke Allah with it in my prayer. He told me to say, "Allahumma inni zalumtu nafsi zulman kathiran, Wala yaghfirudhdhunuba illa anta faghfirli maghfiratan min 'Indika, war-hamni innaka antal-ghafururrahim (O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful)."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h)?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 23, Number 483:

Narrated Abu Huraira:

When Allah's Apostle died and Abu Bakr became the caliph some Arabs renegade (reverted to disbelief) (Abu Bakr decided to declare war against them), 'Umar, said to Abu Bakr, "How can you fight with these people although Allah's Apostle said, 'I have been ordered (by Allah) to fight the people till they say: 'None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allah.' " Abu Bakr said, "By Allah! I will fight those who differentiate between the prayer and the Zakat as Zakat is the compulsory right to be taken from the property (according to Allah's orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle . I would fight with them for withholding it" Then 'Umar said, "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right."

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Translation of Sahih Bukhari, Book 24:

Obligatory Charity Tax (Zakat)

Volume 2, Book 24, Number 551:

Narrated 'Urwa bin Az-Zubair and Said bin Al-Musaiyab:

Hakim bin Hizam said, "(Once) I asked Allah's Apostle (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Hakim! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Hakim added, "I said to Allah's Apostle , 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.' " Then Abu Bakr (during his caliphate) called Hakim to give him his share from the war booty (like the other companions of the Prophet), he refused to accept anything. Then 'Umar (during his caliphate) called him to give him his share but he refused. On that 'Umar said, "O Muslims! I would like you to witness that I offered Hakim his share from this booty and he refused to take it." So Hakim never took anything from anybody after the Prophet till he died.

"There is a danger of an impending war between them." Ibn 'Umar said, "Verily, in Allah's Apostle you have a good example. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and 'Umra are similar. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Quda'id and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Apostle did the same."

Volume 2, Book 26, Number 705:

Narrated Muhammad bin 'AbdurRahman bin Nawfal Al-Qurashi:

I asked 'Urwa bin Az-Zubair (regarding the Hajj of the Prophet). 'Urwa replied, "Aisha narrated, 'When the Prophet reached Mecca, the first thing he started with was the ablution, then he performed Tawaf of the Ka'ba and his intention was not 'Umra alone (but Hajj and 'Umra together).' " Later Abu Bakr I performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone (but Hajj and 'Umra together). And then 'Umar did the same. Then 'Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone. And then Muawiya and 'Abdullah bin 'Umar did the same. I performed Hajj with Ibn Az-Zubair and the first thing he started with was Tawaf of the Ka'ba and it was not 'Umra alone, (but Hajj and 'Umra together). Then I saw the Muhajirin (Emigrants) and Ansar doing the same and it was not 'Umra alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another 'Umra after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Mecca, would not start with anything unless they had performed Tawaf of the Ka'ba, and would not finish their Ihram. And no doubt, I saw my mother and my aunt, on entering Mecca doing nothing before performing Tawaf of the Ka'ba, and they would not finish their Ihram. And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ihram for 'Umra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their Umra) they finished their Ihram."

Volume 3, Book 27, Number 6:

Narrated Qatada:

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

Volume 3, Book 35, Number 456:

Narrated Muhammad bin Abi Al-Mujalid:

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

Volume 3, Book 40, Number 563:

Narrated Husain bin Ali:

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

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

Volume 3, Book 41, Number 589:

Narrated Jabir:

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

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

Volume 3, Book 46, Number 716:

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegates of the tribe of Hawazin came to the Prophet and they requested him to return their properties and captives. The Prophet stood up and said to them, "I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution." The Prophet had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet was not going to return them except one of the two, they said, "We choose our prisoners." The Prophet got up amongst the people and glorified and praised Allah as He deserved and said, "Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet said, "We do not know which of you has agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin. Narrated Anas that 'Abbas said to the Prophet, "I paid for my ransom and Aqil's ransom."

Volume 3, Book 47, Number 757:

Narrated Al-Miswar bin Makhrama and Marwan:

When the delegates of the tribe of Hawazin came to the Prophet he stood up amongst the people, Glorified and Praised Allah as He deserved, and said, "Then after: Your brethren have come to you with repentance and I see it logical to return to them their captives; so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you like to stick to his share till we give him his right from the very first Fai (war booty) (1) which Allah will bestow on us, then (he can do so)." The people replied, "We do that (to return the captives) willingly as a favor for your sake."

Volume 3, Book 47, Number 778:

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

When the delegates of the tribe of Hawazin came to the Prophet they requested him to return their property and their captives. He said to them, "This concerns also other people along with me as you see, and the best statement to me is the true one, so you may choose one of two alternatives; either the captives or the property and (I have not distributed the booty for) I have been waiting for you."

When the Prophet had returned from Ta'if, he waited for them for more than ten nights. When they came to know that the Prophet would not return except one of the two, they chose their captives. The Prophet then stood up amongst the Muslims, Glorified and Praised Allah as He deserved, and then said, "Then after: These brothers of yours have come to you with repentance and I see it proper to return their captives, so whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first Fai (i.e. war booty) which Allah will give us, then he can do so." The people said, "We return (the captives) to them willingly as a favor, O Allah's Apostle!" The Prophet said, "I do not know who of you has given his consent and who has not; so go back and your leaders may present your decision to me." The people went away, and their leaders discussed the matter with them, and then came to the Prophet to tell him that all of them had given their consent (to return the captives) willingly. (Az-Zuhn, the sub-narrator said, "This is what we know about the captives, of Hawazin.")

Volume 3, Book 50, Number 891:

Narrated Al-Miswar bin Makhrama and Marwan:

(whose narrations attest each other) Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniyya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle; of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Kaba." Allah's Apostle said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?"

Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, 'I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba.' Another person called Mikraz bin Hafis got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin Amr came.

When Suhail bin Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: 'Muhammad bin Abdullah.'" The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin Abdullah." (Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.)" The Prophet said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu- Jandal bin Suhail bin 'Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do.: Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"

Abu Jandal had been tortured severely for the Cause of Allah. Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Isn't our Cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am

Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' " Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " 'Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ")

When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine Verses:--

"O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10)

Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umaya married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The Infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Bair said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the Sake of Allah and Kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine Verses:

"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. . . . the unbelievers had pride and haughtiness, in their hearts . . . the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka'ba.

Narrated Az-Zuhri: Urwa said, "Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not. keep unbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza'i. Later on Mu'awlya married Qariba and Abu Jahm married the other."

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (By the coming over of a woman from the other side) (Then pay to those whose wives have gone) The equivalent of what they had spent (On their Mahr)." (60.11)

So, Allah ordered that the Muslim whose wife, has gone, should be given, as a compensation of the Mahr he had given to his wife, from the Mahr of the wives of the pagans who had emigrated deserting their husbands.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir.

Volume 4, Book 52, Number 46:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause---is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Volume 4, Book 52, Number 65:

Narrated Abu Musa:

A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

Volume 4, Book 52, Number 115:

Narrated Ibn 'Umar:

Allah's Apostle fixed two shares for the horse and one share for its rider (from the war booty).

Volume 4, Book 52, Number 116:

Narrated Abu Ishaq:

Somebody asked Al-Bar-a bin 'Azib, "Did you flee deserting Allah's Apostle during the battle of Hunain?" Al-Bara replied, "But Allah's Apostle did not flee. The people of the Tribe of Hawazin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Apostle did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins and the Prophet was saying, 'I am the Prophet in truth: I am the son of 'Abdul Muttalib.' "

Volume 4, Book 52, Number 155:

Narrated 'Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of 'Id when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Volume 4, Book 52, Number 191:

Narrated Abdullah bin Abbas:

Allah's Apostle wrote to Caesar and invited him to Islam and sent him his letter with Dihya Al-Kalbi whom Allah's Apostle ordered to hand it over to the Governor of Busra who would forward it to Caesar. Caesar as a sign of gratitude to Allah, had walked from Hims to Ilya (i.e. Jerusalem) when Allah had granted Him victory over the Persian forces. So, when the letter of Allah's Apostle reached Caesar, he said after reading it, 'Seek for me any one of his people! (Arabs of Quraish tribe) if present here, in order to ask him about Allah's Apostle. At that time Abu Sufyan bin Harb was in Sham with some men from Quraish who had come (to Sham) as merchants during the truce

that had been concluded between Allah's Apostle; and the infidels of Quraish. Abu Sufyan said, Caesar's messenger found us somewhere in Sham so he took me and my companions to Ilya and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantine. He said to his translator. 'Ask them who amongst them is a close relation to the man who claims to be a prophet.' Abu Sufyan added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Bani Abu Manaf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately.'" Abu Sufyan added, "By Allah ! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, "Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said, 'Does anybody amongst those who embrace his (the Prophet's) Religion become displeased and then discard his Religion?'. I replied, 'No.' He said, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us." Abu Sufyan added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and sometimes we.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allah alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people could never tell a lie about Allah. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allah alone and not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet Him; and were I with him, then I would certainly wash his feet.' " Abu Sufyan added, "Caesar then asked for the letter of Allah's Apostle and it was read. Its contents were:--

"In the name of Allah, the most Beneficent, the most Merciful (This letter is) from Muhammad, the slave of Allah, and His Apostle, to Heraculius, the Ruler of the Byzantine. Peace be upon the followers of guidance. Now then, I invite you to Islam (i.e. surrender to Allah), embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to a word common to you and us and you, that we worship. None but Allah, and that we associate nothing in worship with Him; and that none of us shall take others as Lords besides Allah. Then if they turn away, say: Bear witness that we are (they who have surrendered (unto Him)).(3.64)

Abu Sufyan added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantine Royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abi Kabsha's (i.e. the Prophet's) affair has gained power. This is the King of Bani Al-Asfar fearing him.'" Abu Sufyan added, "By Allah, I remained low and was sure that his religion would be victorious till Allah converted me to Islam, though I disliked it "

Volume 4, Book 52, Number 252:

Narrated Jabir bin 'Abdullah:

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of 'Abdullah bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to 'Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him.")

Volume 4, Book 52, Number 267:

Narrated Abu Huraira:

The Prophet said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause." He called, "War is deceit'.

Volume 4, Book 52, Number 268:

Narrated Abu Huraira:

Allah's Apostle called,: "War is deceit".

Volume 4, Book 52, Number 269:

Narrated Jabir bin 'Abdullah:

The Prophet said, "War is deceit."

Volume 4, Book 52, Number 276:

Narrated Al-Bara bin Azib:

The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" 'Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the 'Pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed" After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet

said (to his companions), "Why don't you answer him back?" They said, "O Allah's Apostle What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al Uzza, and you have no Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, "Says Allah is our Helper and you have no helper."

Volume 4, Book 52, Number 286:

Narrated Salama bin Al-Akwa:

"An infidel spy came to the Prophet while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet then gave him the belongings of the killed spy (in addition to his share of the war booty).

Volume 4, Book 52, Number 301:

Narrated Anas:

The Prophet performed 'Umra, setting out from Al-Jarana where he distributed the war booty of Hunain.

Volume 4, Book 52, Number 308:

Narrated 'Abdullah bin 'Amr:

There was a man who looked after the family and the belongings of the Prophet and he was called Karkara. The man died and Allah's Apostle said, "He is in the '(Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

Volume 4, Book 53, Number 324:

Narrated Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you." I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realized that he was drunk, so Allah's Apostle retreated, and we went out with him.

Volume 4, Book 53, Number 327:

Narrated Ibn 'Abbas:

The delegates of the tribe of 'Abdul-Qais came and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and there is the infidels of the tribe of Mudar intervening between you and us, so we cannot come to you except in the Sacred Months. So please order us some instructions that we may apply it to ourselves and also invite our people whom we left behind us to observe as well." The Prophet said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allah, that is, to testify that None has the right to be worshipped but Allah (the Prophet pointed with his hand); to offer prayers perfectly; to pay Zakat; to fast the month of Ramadan, and to pay the Khumus (i.e. one-fifth) of the war booty to Allah and I forbid you to use Ad-dubba', An-Naqir, Al-Hantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)." (See Hadith No. 50, Vol. 1).

Volume 4, Book 53, Number 358:

Narrated 'Abdullah bin Az-Zubair:

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money?" Az-Zubair added, "O my son! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons; namely, 'Abdullah's sons. He said, "One-third of the one third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hisham, a sub-narrator added, "Some of the sons of 'Abdullah were equal in age to the sons of Az-Zubair e.g. Khubaib and 'Abbas. 'Abdullah had nine sons and nine daughters at that time." (The narrator 'Abdullah added:) My father (Az-Zubair) went on drawing my attention to his debts saying, "If you should fail to pay part of the debts, appeal to my Master to help you." By Allah! I could not understand what he meant till I asked, "O father! Who is your Master?" He replied, "Allah (is my Master)." By Allah, whenever I had any difficulty regarding his debts, I would say, "Master of Az-Zubair! Pay his debts on his behalf ." and Allah would (help me to) pay it. Az-Zubair was martyred leaving no Dinar or Dirham but two pieces of land, one of which was (called) Al-Ghaba, and eleven houses in Medina, two in Basra, one in Kufa and one in Egypt. In fact, the source of the debt which he owed was, that if somebody brought some money to deposit with him. Az Zubair would say, "No, (i won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharaj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet, Abu Bakr, 'Umar, and 'Uthman. ('Abdullah bin Az-Zubair added:) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added:) Hakim bin Hizam met Abdullah bin Zubair and asked, "O my nephew! How much is the debt of my brother?" 'Abdullah kept it as a secret and said, "One hundred thousand," Hakim said, "By Allah! I don't think your property will cover it." On that 'Abdullah said to him, "What if it is two million and two hundred thousand?" Hakim said, "I don't think you can pay it; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghaba for one hundred and seventy thousand. 'Abdullah sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair should come to us in Al-Ghaba." There came to him 'Abdullah bin Ja'far whom Az-Zubair owed four hundred thousand. He said to 'Abdullah bin Az-Zubair, "If you wish I will forgive you the debt." 'Abdullah (bin Az-Zubair) said, "No." Then Ibn Ja'far said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." 'Abdullah bin Ja'far said, "Give me a piece of the land." 'Abdullah bin AzZubair said (to him), "Yours is the land extending from this place to this place." So, 'Abdullah bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghaba). He then went to Mu'awliya while 'Amr bin 'Uthman, Al-Mundhir bin Az-Zubair and Ibn Zam'a were sitting with him. Mu'awiya asked, "At what price have you appraised Al-Ghaba?" He said, "One hundred thousand for each share," Muawiya asked, "How many shares have been left?" 'Abdullah replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." 'Amr bin 'Uthman said, "I would like to buy one share for one hundred thousand." Ibn Zam'a said, "I would like to buy one share for one hundred thousand." Muawiya said, "How much is left now?" 'Abdullah replied, "One share and a half." Muawiya said, "I would like to buy it for one hundred and fifty thousand." 'Abdullah also sold his part to Muawiya six hundred thousand. When Ibn AzZubair had paid all the debts. Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allah, I will not distribute it among you till I announce in four successive Hajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt." So, he started to announce that in public in every Hajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

Volume 4, Book 53, Number 359:

Narrated Ibn 'Umar:

'Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

Volume 4, Book 53, Number 360:

Narrated Marwan bin Al-Hakim and Miswar bin Makhrama:

When the Hawazin delegation came to Allah's Apostle after they had embraced Islam and requested him to return their properties and war prisoners to them, Allah's Apostle said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allah's Apostle had waited for them for over ten days when he returned from Ta'if. So, when those people came to know that Allah's Apostle was not going to return to them except one of the two things the said, "We choose our war Prisoners 'Allah's Apostle stood up amongst the Muslims, and after glorifying Allah as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I see it logical that I should return their captives to them, so whoever of you likes to do that as a favor then he can do it, and whoever amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai' (i.e. war booty received without fight) which Allah will give us." On that, all the people said. 'O Allah's Apostles We have agreed willingly to do so (return the captives)" Then Allah's Apostle said to them "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allah's Apostle and said, "All the people have agreed willingly to do so and have given the permission to return the war prisoners (without Compensation)" (Az-Zuhri, the sub-narrator states) This is what has been related to us about the captives of Hawazin.

Volume 4, Book 53, Number 361:

Narrated Zahdam:

Once we were in the house of Abu Musa who presented a meal containing cooked chicken. A man from the tribe of Bani Taim Allah with red complexion as if he were from the Byzantine war prisoners, was present. Abu Musa invited him to share the meal but he (apologised) saying. "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abu Musa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oat). I went to the Prophet in the company of a group of Al-Ashariyin, asked him to provide us with means of conveyance. He said, 'By Allah, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allah's Apostle and he asked for us saying. 'Where are the group of Al-Ash'ariyun?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)? He replied. 'I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

Volume 4, Book 53, Number 362:

Narrated Nafi from Ibn Umar:

Allah's Apostle sent a Sariya towards Najd, and Abdullah bin 'Umar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

Volume 4, Book 53, Number 367:

Narrated Jubair bin Mutim:

The Prophet talked about war prisoners of Badr saying, "Had Al-Mutim bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

Volume 4, Book 53, Number 372:

Narrated Nafi:

'Umar bin Al-Khattab said, "O Allah's Apostle! I vowed to observe Itikaf for one day during the Pre-Islamic period." The Prophet ordered him to fulfill his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Apostle freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullah! See what is the matter." 'Abdullah replied, "Allah's Apostle has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi added:) Allah's Apostle did not perform the 'Umra from Al-Jarana, and if he had performed the 'Umra, it would not have been hidden from 'Abdullah.

Volume 4, Book 53, Number 373:

Narrated 'Amr bin Taghlib:

Allah's Apostle gave (gifts) to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and 'Amr bin Taghlib is amongst them." 'Amr bin Taghlib said, "The statement of Allah's Apostle is dearer to me than red camels."

Narrated Al-Hasan: 'Amr bin Taghlib told us that Allah's Apostle got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others) .

Volume 4, Book 53, Number 379:

Narrated Asma bint Abu Bakr:

I used to carry the date stones on my head from the land of Az-Zubair which Allah's Apostle had given to him, and it was at a distance of 2/3 of a Farsakh from my house.

Narrated Hisham's father: The Prophet (gave Az-Zubair a piece of land from the property of Bani An-Nadir (gained as war booty).

Volume 4, Book 53, Number 382:

Narrated Ibn Umar:

In our holy battles, we used to get honey and grapes, as war booty which we would eat and would not store.

Volume 4, Book 56, Number 713:

Narrated Ibn Abbas:

The delegates of 'Abd-ul-Qais came to Allah's Apostle and said, "O Allah's Apostle! We are from the tribe of Rabi'a and the infidels of Mudar tribe stand between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet said, "I order you to observe four things and forbid you (to do) four things: (I order you) to believe in Allah testifying that None has the right to be worshipped except Allah; to offer the prayer perfectly; to pay the Zakat; and to give one-fifth of the war booty to Allah. And I forbid you to use Ad-Dubba, Al-Hantam, An-Naqir and Al-Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

Volume 4, Book 56, Number 792:

Narrated Abu Said Al-Khudri:

The Prophet said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allah's Apostle?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allah's Apostle ?' They will say: 'Yes.' And then victory will be bestowed on them."

Volume 4, Book 56, Number 805:

Narrated Abu Huraira:

Allah's Apostle said, "The Day of (Judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same."

Volume 4, Book 56, Number 806:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Volume 4, Book 56, Number 808:

Narrated 'Ali:

I relate the traditions of Allah's Apostle to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

Volume 4, Book 56, Number 826:

Narrated 'Abdullah bin Mas'ud:

Sa'd bin Mu'adh came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin Khalaf Abi Safwan, for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sad, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sad was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sad replied, "I am Sad." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Sad said, "Yes," and they started quarreling. Umaiya said to Sad, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sad then said (to Abu Jahl). 'By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham.'" Umaiya kept on saying to Sad, "Don't raise your voice." and kept on taking hold of him. Sad became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Sad said, "Yes,," Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, "By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

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 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 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 in spite 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 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 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 361:

Narrated Az-Zubair:

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

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 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 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 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 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 6, Book 60, Number 134:

Narrated Abu Qilaba:

That he was sitting behind Umar bin Abdul Aziz and the people mentioned and mentioned (about At-Qasama) and they said (various things), and said that the Caliphs had permitted it. 'Umar bin 'Abdul 'Aziz turned towards Abu Qilaba who was behind him and said, "What do you say, O 'Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle." 'Anbasa said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Apostle?" 'Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you."

Volume 6, Book 60, Number 176:

Narrated Ibn Abbas:

When the Verse:--'If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims).' was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing: '(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims)).' (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

Volume 6, Book 61, Number 510:

Narrated Anas bin Malik:

Hudhaifa bin Al-Yaman came to Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. 'Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Said bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

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

Volume 7, Book 63, Number 210:

Narrated Ibn 'Abbas:

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

Volume 7, Book 64, Number 271:

Narrated Malik bin Aus bin Al-Hadathan:

Once I set out to visit 'Umar (bin Al-Khattab). (While I was sitting there with him his gate-keeper, Yarfa, came and said, "Uthman AbdurRahman (bin 'Auf), Az-Zubair and Sad (bin Abi Waqqas) are seeking permission (to meet you)." 'Umar said, "Yes. So he admitted them and they entered, greeted, and sat down. After a short while Yarfa came again and said to 'Umar 'Shall I admit 'Ali and 'Abbas?" 'Umar said, "Yes." He admitted them and when they entered, they greeted and sat down. 'Abbas said, "O Chief of the Believers! Judge between me and this ('Ali)." The group, 'Uthman and his companions Sad, 'O Chief of the Believers! Judge between them and relieve one from the other." 'Umar said. Wait! I beseech you by Allah, by Whose permission both the Heaven and the Earth stand fast ! Do you know that Allah's Apostle said. 'We (Apostles) do not bequeath anything to our heirs, but whatever we leave is to be given in charity.' And by that Allah's Apostles meant himself?" The group said, "He did say so." 'Umar then turned towards 'All and 'Abbas and said. "I beseech you both by Allah, do you know that Allah's Apostle said that?" They said, 'Yes "'Umar said, "Now, let me talk to you about this matter. Allah favored His Apostle with something of this property (war booty) which He did not give to anybody else. And Allah said:-- 'And what Allah has bestowed on His Apostle (as Fai Booty) from them for which you made no expedition with either cavalry or camelry . . . Allah is Able to do all things.' (59.6) So this property was especially granted to Allah's Apostle. But by Allah he neither withheld it from you, nor did he keep it for himself and deprive you of it, but he gave it all to you and distributed it among you till only this remained out of it. And out of this property Allah's Apostle used to provide his family with their yearly needs, and whatever remained, he would spend where Allah's Property (the revenues of Zakat) used to be spent. Allah's Apostle kept on acting like this throughout his lifetime. Now I beseech you by Allah, do you know that?" They said, "Yes." Then 'Umar said to 'Ali and 'Abbas, "I beseech you by Allah, do you both know that?" They said, "Yes." 'Umar added, "When Allah had taken His Apostle unto Him, Abu Bakr said, 'I am the successor of Allah's Apostle. So he took charge of that property and did with it the same what Allah's Apostle used to do, and both of you knew all about it then." Then 'Umar turned towards 'Ali and Abbas and said, "You both claim that Abu-Bakr was so-and-so! But Allah knows that he was honest, sincere, pious and right (in that matter). Then Allah caused Abu Bakr to die, and i said, 'I am the successor of Allah's Apostle and Abu Bakr.' So I kept this property in my possession for the first two years of my rule, and I used to do the same with it as Allah's Apostle and Abu Bakr used to do. Later both of you ('Ali and 'Abbas) came to me with the same claim and the same problem. (O 'Abbas!) You came to me demanding your share from (the inheritance of) the son of your brother, and he ('Ali) came to me demanding his wives share from (the inheritance of) her father. So I said to you, 'If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Apostle and Abu Bakr did, and as I have done since the beginning of my rule; otherwise you should not

speak to me about it.' So you both said, 'Hand over this property to us on this condition.' And on this condition I handed it over to you. I beseech you by Allah, did I hand it over to them on that condition?" The group said, "Yes." Umar then faced 'Ali and 'Abbas and said, "I beseech you both by Allah, did I hand it over to you both on that condition?" They both said, "Yes." Umar added, "Do you want me now to give a decision other than that? By Him with Whose permission (order) both the Heaven and the Earth stand fast, I will never give any decision other than that till the Hour is established! But if you are unable to manage it (that property), then return it to me and I will be sufficient for it on your behalf . "

Volume 7, Book 65, Number 336:

Narrated Anas bin Malik:

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

Volume 7, Book 67, Number 406:

Narrated Rafi bin Khadij:

We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Volume 7, Book 67, Number 417:

Narrated Rafi bin Khadij:

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

Volume 7, Book 67, Number 451:

Narrated Rait' bin Khadij:

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

Volume 8, Book 73, Number 28:

Narrated 'Umar bin Al-Khattab:

Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet then said, "Allah is more merciful to His slaves than this lady to her son."

Volume 8, Book 73, Number 85:

Narrated Ibn Mas'ud:

Once Allah's Apostle divided and distributed (the war booty). An Ansar man said, "By Allah ! Muhammad, by this distribution, did not intend to please Allah." So I came to Allah's Apostle and informed him about it whereupon his face became changed with anger and he said, "May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient."

Volume 8, Book 73, Number 184:

Narrated Abu Said Al-Khudri:

While the Prophet was distributing (war booty etc.) one day, Dhul Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Apostle! Act justly." The Prophets said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet), "Allow me to chop his neck off." The Prophet said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (games etc.) in which case if its Nasl is examined nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Abu Said added, "I testify that I heard that from the Prophet and also testify that I was with 'Ali when 'Ali fought against those people. The man described by the Prophet was searched for among the killed, and was found, and he was exactly as the Prophet had described him." (See Hadith No. 807, Vol. 4)

Volume 8, Book 73, Number 195:

Narrated Ibn 'Abbas:

When the delegation of 'Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret." They said, "O Allah's Apostle! We are a group from the tribe of Ar-Rabi'a, and between you and us there is the tribe of Mudar and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it." He said, "Four and four:" offer prayers perfectly, pay the Zakat, (obligatory charity), fast the month of Ramadan, and give one-fifth of the war booty (in Allah's cause), and do not drink in (containers called) Ad-Duba,' Al-Hantam, An-Naqir and Al-Muzaffat."

Volume 8, Book 76, Number 509:

Narrated Abu Huraira:

Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"

Volume 8, Book 77, Number 600:

Narrated Abu Said Al-Khudri:

That while he was sitting with the Prophet a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

Volume 8, Book 78, Number 644:

Narrated Zahdam:

There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, "Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Apostle and asked him to provide us with mounts; he said, 'By Allah, I will never give you any mounts nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allah's Apostle, and he asked about us, saying, 'Where are the Ash-'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allah's Apostle had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah's Apostle had forgotten his oath? By Allah, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allah did. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.' "

Volume 8, Book 78, Number 698:

Narrated Abu Huraira:

We went out in the company of Allah's Apostle on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa'a bin Zaid, from the tribe of Bani Ad-Dubaib, presented a slave named Mid'am to Allah's Apostle. Allah's Apostle headed towards the valley of Al-Qura, and when he was in the valley of Al-Qura an arrow was thrown by an unidentified person,

struck and killed Mid'am who was making a she-camel of Allah's Apostle kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Apostle said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet. The Prophet said, "A Shirak of fire, or two Shiraks of fire."

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Translation of Sahih Bukhari, Book 79:

Expiation for Unfulfilled Oaths

Volume 8, Book 80, Number 720:

Narrated Malik bin Aus:

'I went and entered upon 'Umar, his doorman, Yarfa came saying 'Uthman, 'Abdur-Rahman, Az-Zubair and Sa'd are asking your permission (to see you). May I admit them? 'Umar said, 'Yes.' So he admitted them Then he came again and said, 'May I admit 'Ali and 'Abbas?' He said, 'Yes.' 'Abbas said, 'O, chief of the believers! Judge between me and this man (Ali). 'Umar said, 'I beseech you by Allah by Whose permission both the heaven and the earth exist, do you know that Allah's Apostle said, 'Our (the Apostles') property will not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Apostle meant himself.' The group said, '(No doubt), he said so.' 'Umar then faced 'Ali and 'Abbas and said, 'Do you both know that Allah's Apostle said that?' They replied, '(No doubt), he said so.' 'Umar said, 'So let me talk to you about this matter. Allah favored His Apostle with something of this Fai' (i.e. booty won by the Muslims at war without fighting) which He did not give to anybody else;

Allah said:-- 'And what Allah gave to His Apostle (Fai' Booty)to do all things....(59.6) And so that property was only for Allah's Apostle . Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property out of which the Prophet 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 etc.). Allah's Apostle followed that throughout his life.

Now I beseech you by Allah, do you know all that?' They said, 'Yes.' 'Umar then said to 'Ali and 'Abbas, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' 'Umar added, 'And when the Prophet died, Abu Bakr said, 'I am the successor of Allah's Apostle, and took charge of that property and managed it in the same way as Allah's Apostle did.

Then I took charge of this property for two years during which I managed it as Allah's Apostle and Abu Bakr did. Then you both ('Ali and 'Abbas) came to talk to me, bearing the same claim and presenting the same case. (O 'Abbas!) You came to me asking for your share from the property of your nephew, and this man (Ali) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e. that you would follow the way of the Prophet and Abu Bakr and as I (Umar) have done in managing it).' Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf.' "

Volume 8, Book 81, Number 793:

Narrated Ubada bin As-Samit:

I gave the pledge of allegiance to the Prophet with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu Abdullah said: "If a thief repents after his hand has been cut off, his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."

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Translation of Sahih Bukhari, Book 82:

Punishment of Disbelievers at War with Allah and His Apostle

Volume 9, Book 88, Number 204:

Narrated Al-Hasan:

(Al-Ahnaf said:) I went out carrying my arms during the nights of the affliction (i.e. the war between 'Ali and 'Aisha) and Abu Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allah's Apostle (i.e., 'Ali)." Abu Bakra said, "Allah's Apostle said, 'If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of the Hell-Fire.' It was said to the Prophet, 'It is alright for the killer but what about the killed one?' He replied, 'The killed one had the intention to kill his opponent.'" (See Hadith No. 30, Vol. 1)

Volume 9, Book 89, Number 282:

Narrated Abu Qatada:

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

The people of Hijaz said, "A judge should not pass a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that" And if a litigant gives a confession in favor of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgment against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgment unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness is Required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt. "

Volume 9, Book 89, Number 302:

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

Sahl bin Abi Hathma and some great men of his tribe said, 'Abdullah bin 'Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said, "By Allah, you have killed my companion." The Jews said, "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and 'Abdur-Rahman bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet said to Muhaiyisa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that Allah's Apostle wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allah's Apostle said to Huwaiyisa, Muhaiyisa and 'Abdur-Rahman, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allah's Apostle gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

Volume 9, Book 91, Number 371:

Narrated Ibn Abbas:

When the delegate of 'Abd Al-Qais came to Allah's Apostle, he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi'a." The Prophet said, "Welcome, O the delegate, and welcome! O people! Neither

you will have any disgrace nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, "To testify that none has the right to be worshipped except Allah, the One, Who has no partners with Him, and that Muhammad is Allah's Apostle; and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils): Ad-Duba', Al-Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet said, "Remember all these things by heart and preach it to those whom you have left behind."

Volume 9, Book 93, Number 644:

Narrated Zahdam:

There were good relations and brotherhood between this tribe of Jurm and the Ash'ariyyin. Once, while we were sitting with Abu Musa Al-Ash'ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimul-lah who looked like one of the Mawali. Abu Musa invited the man to eat but the man said, "I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken." Abu Musa said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet with a few men from Ash'ariyyin and we asked him for mounts. The Prophet said, By Allah, I will not mount you on anything; besides I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet, and he asked about us, saying, 'Where are the group of Ash'ariyyin?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allah's Apostle took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allah's Apostle forget his oath! By Allah, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount, but Allah has done so. By Allah, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oath.' "

Volume 9, Book 93, Number 645:

Narrated Ibn 'Abbas:

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Volume 1, Book 2, Number 50:

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (**one fifth of the booty to be given in Allah's Cause**).

Then he forbade them four things, namely, Hantam, Dubba, Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Volume 1, Book 3, Number 87:

I was an interpreter between the people and Ibn 'Abbas. Once Ibn 'Abbas said that a delegation of the tribe of Abdul Qais came to the Prophet who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of 'Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (**one fifth of the booty to be given in Allah's cause**)." Then he forbade them four things, namely Ad-Dubba, Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Volume 1, Book 7, Number 331:

Narrated Jabir bin 'Abdullah: The Prophet said, "I have been given five things which were not given to any one else before me.

1. Allah made me victorious by **awe, (by His frightening my enemies)** for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.
3. **The booty has been made Halal (lawful)** for me yet it was not lawful for anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.

Volume 1, Book 8, Number 367:

Narrated 'Abdul 'Aziz: Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw **the whiteness of the thigh of the Prophet**. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, '**O Allah's Prophet! Give me a slave girl from the captives.**' **The Prophet said, 'Go and take any slave girl.'** He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage

(ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle ."

Volume 1, Book 8, Number 429:

Narrated Jabir bin 'Abdullah: Allah's Apostle said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

1. Allah made me victorious by **awe (by His frightening my enemies)** for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due.
3. The **booty has been made Halal (lawful) for me** (and was not made so for anyone else).
4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.
5. I have been given the right of intercession (on the Day of Resurrection.)

Volume 2, Book 23, Number 482:

Narrated Ibn Abbas:

A delegation of the tribe of 'Abdul Qais came to the Prophet and said, "O Allah's Apostle! We are from the tribe of Rabi'a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may carry out and also invite to it our people whom we have left behind." The Prophet said, "I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that none has the right to be worshipped but Allah, (and the Prophet gestured with his hand like this (i.e. one knot) and to offer prayers perfectly and to pay the Zakat, and to pay one-fifth of the booty in Allah's Cause. And I forbid you to use Dubba', Hantam, Naqir and Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

Volume 3, Book 27, Number 8:

Narrated Hammam:

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

Volume 3, Book 34, Number 294:

Narrated Abu Said:

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

Volume 3, Book 34, Number 302:

Narrated 'Ali:

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

Volume 3, Book 34, Number 432:

Narrated Abu Said Al-Khudri:

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

Volume 3, Book 38, Number 503:

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

When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Apostle, he got up. They appealed to him to return their properties and their captives. Allah's Apostle said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them." The narrator added, Allah's Apostle had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to them only one of two things, they said, "We choose our captives." So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, "Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favor, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favor for Allah's Apostle." Then Allah's Apostle said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Apostle to tell him that they (i.e. the people) had given up their shares gladly and willingly.

Volume 3, Book 44, Number 668:

Narrated 'Abaya bin Rafa'a bin Khadij:

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

Volume 3, Book 44, Number 684:

Narrated Abaya bin Rifaa:

My grandfather, Rafi bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Apostle came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Apostle said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Apostle! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. (See Hadith 668)

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Translation of Sahih Bukhari, Book 45:

Mortgaging

Volume 4, Book 51, Number 13:

Narrated 'Urwa bin Az-Zubair: Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me, and I asked him again and he gave me and said, 'O Hakim! This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it with

The upper (i.e. giving) hand is better than the lower (i.e. taking) hand." Hakim added, "I said, O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

Volume 4, Book 52, Number 153:

Narrated 'Umar:

The properties of Bani An-Nadir which Allah had transferred to His Apostle as Fai Booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

Volume 4, Book 52, Number 309:

Narrated Abaya bin Rifa'a:

My grandfather, Rafi said, "We were in the company of the Prophet at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's Permission). On that the Prophet said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way.' My grandfather asked (the Prophet), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Apostle replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but won't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

Volume 4, Book 52, Number 323:

Narrated Jabir:

Once I returned from a journey and the Prophet said (to me) "Offer two Rakat." (Sirar is a place near Medina).

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Translation of Sahih Bukhari, Book 53:

One-fifth of Booty to the Cause of Allah (Khumus)

Volume 4, Book 53, Number 325:

Narrated 'Aisha:

(mother of the believers) After the death of Allah's Apostle Fatima the daughter of Allah's Apostle asked Abu Bakr As-Siddiq to give her, her share of inheritance from what Allah's Apostle had left of the Fai (i.e. booty gained without fighting) which Allah had given him. Abu Bakr said to her, "Allah's Apostle said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Sadaqa (to be used for charity).'" Fatima, the daughter of Allah's Apostle got angry and stopped speaking to Abu Bakr, and continued assuming that attitude till she died. Fatima remained alive for six months after the death of Allah's Apostle.

She used to ask Abu Bakr for her share from the property of Allah's Apostle which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said, "I will not leave anything Allah's Apostle used to do, because I am afraid that if I left something from the Prophet's tradition, then I would go astray." (Later on) Umar gave the Prophet's property (of Sadaqa) at Medina to 'Ali and 'Abbas, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Sadaqa which Allah's Apostle used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.")

Volume 4, Book 53, Number 326:

Narrated Malik bin Aus:

While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khattab came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfa' came saying, "'Uthman, 'Abdur-Rahman bin 'Auf, Az-Zubair and Sad bin Abi Waqqas are asking your permission (to see you); may I admit them?" 'Umar said, "Yes", So they were admitted and they came in, greeted him, and sat down. After a while Yarfa' came again and said, "May I admit 'Ali and 'Abbas?" 'Umar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali)." They had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai. The group (i.e. 'Uthman and his companions) said, "O chief of the believers! Judge between them and relieve both of them front each other." 'Umar said, "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that Allah's Apostle said, 'Our (i.e. prophets') property will not be inherited, and whatever we leave, is Sadaqa (to be used for charity),' and Allah's Apostle meant himself (by saying "we"))?" The group said, "He said so." 'Umar then turned to 'Ali and 'Abbas and said, "I beseech you by Allah, do you know that Allah's Apostle said so?" They replied, " He said so." 'Umar then said, "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favor of something of this Fai (booty) which he gave to nobody else." 'Umar then recited the Holy Verses: "What Allah bestowed as (Fai) Booty on his Apostle (Muhammad) from them --- for this you made no expedition with either cavalry or camelry: But Allah gives power to His Apostles over whomever He will 'And Allah is able to do all things." 9:6)

'Umar added "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave your, nor did he favor himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allah's Apostle used to spend the yearly expenses of his family out of this property and used to keep the rest of its revenue to be spent on Allah 's Cause. Allah 's Apostle kept on doing this during all his lifetime. I ask you by Allah do you know this?" They replies in the affirmative. 'Umar then said to 'Ali and 'Abbas. "I ask you by Allah, do you know this?" 'Umar added, "When Allah had taken His Prophet unto Him, 'Abu Bakr said, 'I am the successor of Allah's Apostle so, Abu Bakr took over that property and managed it in the same way as Allah's Apostle used to do, and Allah knows that he was true, pious and rightly-guided, and he was a follower of what was right. Then Allah took Abu Bakr unto Him and I became Abu Bakr's successor, and I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as Allah's Apostle used to do and as Abu Bakr used to do, and Allah knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i.e. 'Ah and 'Abbas) came to talk to me, bearing the same claim and presenting the same case; you, 'Abbas, came to me asking for your share from your nephew's property, and this man, i.e. 'Ali, came to me asking for his wife's share from her father's property. I told you both that Allah's Apostle said, 'Our (prophets') properties are not to be inherited, but what we leave is Sadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as Allah's Apostle used to, and as Abu Bakr used to do, and as I have done since I was in charge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group aid, "Yes." Then 'Umar faced 'Ali and Abbas saying, "I ask you by Allah, did I hand it over to you on this condition?" They said, "Yes. " He said, " Do you want now to give a different decision? By Allah, by Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

Volume 4, Book 53, Number 344:

Narrated 'Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Apostle. She went to him to ask for a maid-servant, but she could not find him, and told 'Aisha of her need. When the Prophet came, Aisha informed him of that. The Prophet

came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places,' I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Alhamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified be Allah) for 33 times. This is better for you than what you have requested."

Volume 4, Book 53, Number 348:

Narrated 'Urwa-al-Bariqi:

The Prophet said, "Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

Volume 4, Book 53, Number 351:

Narrated Jabir bin Abdullah:

Allah's Apostle said, "Booty has been made legal for me."

Volume 4, Book 53, Number 364:

Narrated Abu Musa:

We got the news of the migration of the Prophet while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abu Burda and the other was Abu Ruhm. We were over fifty (or fifty-three or fifty two) men from our people. We got on board a ship which took us to An-Najashi in Ethiopia, and there we found Ja'far bin Abu Talib and his companions with An-Najaishi. Ja'far said (to us), "Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him. but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i.e. the people of the ship).

Volume 4, Book 53, Number 366:

Narrated Jabir bin Abdullah:

While Allah's Apostle was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly."

Volume 4, Book 53, Number 371:

Narrated Urwa bin Az-Zubair:

Hakim bin Hizam said, "I asked Allah's Apostle for something, and he gave me. I asked him again, and he gave me, and said to me. 'O Hakim! This wealth is like green sweet (i.e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will be like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand,' I said, 'O Allah's Apostle! By Him Who has sent you with the Truth. I will not ask anyone for anything after you till I leave this world.'" So, when Abu Bakr during his Caliphate, called Hakim to give him (some money), Hakim refused to accept anything from him. Once 'Umar called him (during his Caliphate) in order to give him something, but Hakim refused to accept it, whereupon 'Umar said, "O Muslims! I give him (i.e. Haklm) his right which Allah has assigned to him) from this Fai (booty), but he refuses to take it." So Haklm never took anything from anybody after the Prophet till he died.

Volume 4, Book 53, Number 375:

Narrated Anas bin Malik:

When Allah favored His Apostle with the properties of Hawazin tribe as Fai (booty), he started giving to some Quarries men even up to one-hundred camels each, whereupon some Ansari men said about Allah's Apostle, "May

Allah forgive His Apostle! He is giving to (men of) Quraish and leaves us, in spite of the fact that our swords are still dropping blood (of the infidels)" When Allah's Apostle was informed of what they had said, he called the Ansar and gathered them in a leather tent and did not call anybody else along, with them. When they gathered, Allah's Apostle came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allah's Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allah forgive His Apostle; he gives the Quarish and leaves the Ansar, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.' " Allah's Apostle replied, I give to such people as are still close to the period of Infidelity (i.e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see people go with fortune, while you return with Allah's Apostle to your houses? By Allah, what you will return with, is better than what they are returning with." The Ansar replied, "Yes, O Allah's Apostle, we are satisfied' Then the Prophet said to them." You will find after me, others being preferred to you. Then be patient till you meet Allah and meet His Apostle at Al-Kauthar (i.e. a fount in Paradise)." (Anas added:) But we did not remain patient.

Volume 4, Book 53, Number 378:

Narrated 'Abdullah:

On the day (of the battle) of Hunain, Allah's Apostle favored some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Habis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him), "By Allah, I will inform the Prophet (of what you have said), "I went and informed him, and he said, "If Allah and His Apostle did not act justly, who else would act justly. May Allah be merciful to Moses, for he was harmed with more than this, yet he kept patient."

Volume 4, Book 53, Number 383:

Narrated Ibn Abi Aufa:

We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys and when the pots got boiling (with their meat). Allah's Apostle made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet prohibited that because the Khumus had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them for ever." The sub-narrator added, "I asked Said bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.'")

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 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 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 goldsmiths 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 off 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 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 way as Allah's Apostle and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter 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 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 amongst 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 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 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 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 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 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 7, Book 67, Number 427:

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it ' Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah s Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Rakat. We

asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Apostle has forgotten his oath. By Allah, if we do not remind Allah's Apostle of his oath, we will never be successful." So we returned to the Prophet and said, "O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.' "

Volume 8, Book 73, Number 226:

Narrated Usama bin Zaid:

That Allah's Apostle rode over a donkey covered with a Fadakiya (velvet sheet) and Usama was riding behind him. He was visiting Sa'd bin 'Ubada (who was sick) in the dwelling place of Bani Al-Harith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullah bin Ubai bin Salul was present., and that was before 'Abdullah bin Ubat embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was 'Abdullah bin Rawaha.

When a cloud of dust raised by (the movement of) the animal covered that gathering, 'Abdullah bin Ubai covered his nose with his garment and said, "Do not cover us with dust." Allah's Apostle greeted them, stopped, dismounted and invited them to Allah (i.e. to embrace Islam) and recited to them the Holy Qur'an. On that 'Abdullah bin Ubai bin Salul said to him, "O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, you can preach to him." On that 'Abdullah bin Rawaha said "Yes, O Allah's Apostle! Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were about to fight with one another. Allah's Apostle kept on quietening them till all of them became quiet, and then Allah's Apostle rode his animal and proceeded till he entered upon Sa'd bin 'Ubada. Allah's Apostle said, "O Sa'd! Didn't you hear what Abu Habab said?" (meaning 'Abdullah bin Unbar). "He said so-and-so." Sa'd bin Ubada said, "O Allah's Apostle! Let my father be sacrificed for you ! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you at the time when the people of this town had decided to crown him ('Abdullah bin Ubai) as their ruler.

So when Allah had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed." So Allah's Apostle excused him. (It was the custom of Allah's Apostle and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said: 'You shall certainly hear much that will grieve you from those who received the Scripture before you.....and from the pagans (3.186)

He also said: 'Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed. (2.109) So Allah's Apostle used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Apostle had fought the battle of Badr and Allah killed whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. 'Abdullah bin Ubai bin Salul and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Apostle the pledge of allegiance (for embracing Islam.)". Then they became Muslims.

Volume 8, Book 75, Number 348:

Narrated 'Abdullah:

The Prophet divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet about it, he became so furious that I noticed the signs of anger on his face and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

Volume 8, Book 75, Number 374:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boys to serve me." So Abu Talha took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allah's Apostle whenever he stayed somewhere.

I used to hear him saying, "O Allah! I seek refuge with you (Allah) from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiya, the daughter of Huyay whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called As-Sahba', he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This mountain loves us and we love it." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless them (the people of Medina) in their Mudd and the Sa' (units of measuring)."

Volume 8, Book 79, Number 712:

Narrated Zahdam al-Jarmi:

We were sitting with Abu Musa Al-Ash'sari, and as there were ties of friendship and mutual favors between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillah having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abu Musa said to him, "Come along! I have seen Allah's Apostle eating of that (i.e., chicken)." The man said, "I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall not eat (its meat) chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath).

Once we went to Allah's Apostle in company with a group of Ash'airiyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was in an angry mood at the time.") The Prophet said, 'By Allah! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash'ariyin? Where are those Ash'ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Apostle to give us mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts, perhaps Allah's Apostle forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Apostle forgot to fulfill his oath. So let us return to Allah's Apostle to remind him of his oath.' We returned and said, 'O Allah's Apostle! We came to you and asked you for mounts, but you took an oath that you would not give us mounts) but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet said, 'Depart, for Allah has given you Mounts. By Allah, Allah willing, if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath.' "

Volume 9, Book 92, Number 408:

Narrated Malik bin Aus An-Nasri:

I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, " 'Uthman, 'Abdur-Rahman, Az-Zubair and Sa'd ask your permission to come in." 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Ali and 'Abbas?" 'Umar allowed them to enter. Al-'Abbas said "O Chief of the believers! Judge between me and the oppressor ('Ali)." Then there was a dispute (regarding the property of Bani Nadir) between them ('Abbas and 'Ali). 'Uthman and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." 'Umar said, "Be patient! beseech you by Allah, with Whose permission the Heaven and the Earth Exist! Do you know that Allah's Apostle said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allah's Apostle meant himself?" On that the group said, "He verily said so." 'Umar then faced 'Ali and 'Abbas and said, "I beseech you both by Allah, do you both know that Allah's Apostle said so?" They both replied, "Yes". 'Umar then said, "Now I am talking to you about this matter (in detail) . Allah favored Allah's Apostle with some of this wealth which He did not give to anybody else, as Allah said: 'What Allah bestowed as Fai (Booty on His Apostle for which you made no expedition...' (59.6)

So that property was totally meant for Allah's Apostle, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet, used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah's wealth. The Prophet did so during all his lifetime, and I beseech you by Allah, do you know that?" They replied, "Yes." 'Umar then addressed 'Ali and 'Abbas, saying, "I beseech you both by Allah, do you know that?" Both of them replied, "Yes." 'Umar added, "Then Allah took His Apostle unto Him. Abu Bakr then

said 'I am the successor of Allah's Apostle' and took over all the Prophet's property and disposed of it in the same way as Allah's Apostle used to do, and you were present then." Then he turned to 'Ali and 'Abbas and said, "You both claim that Abu Bakr did so-and-so in managing the property, but Allah knows that Abu Bakr was honest, righteous, intelligent, and a follower of what is right in managing it.

Then Allah took Abu Bakr unto Him, 'I said: I am the successor of Allah's Apostle and Abu Bakr.' So I took over the property for two years and managed it in the same way as Allah's Apostle, and Abu Bakr used to do. Then you both ('Ali and 'Abbas) came to me and asked for the same thing! (O 'Abbas! You came to me to ask me for your share from nephew's property; and this ('Ali) came to me asking for his wives share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allah's Apostle and Abu Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.'

Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allah, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." 'Umar then addressed 'Abbas and 'Ali saying, "I beseech you both by Allah, didn't I give you all that property on that condition?" They said, "Yes." 'Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exists I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf." (See, Hadith No. 326, Vol. 4)

Volume 1, Book 2, Number 17:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

Volume 1, Book 8, Number 452:

Narrated 'Aisha: On the day of Al-Khandaq (battle of the Trench' the medial arm vein of Sa'd bin Mu'ad was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd' wound was bleeding profusely and Sa'd died in his tent.

Volume 1, Book 9, Number 499:

Narrated 'Amr bin Maimuin: 'Abdullah bin Mas'ud said, "While Allah's Apostle was praying beside the Ka'ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc). of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them ('Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Apostle completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on 'Amr bin Hisham, 'Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin'Utba, Umaiya bin Khalaf, 'Uqba

bin Abi Mu'ait and 'Umar a bin Al-Walid." Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, 'Allah's curse has descended upon the people of the Qalib (well).

Translation of Sahih Bukhari, Book 10:

Times of the Prayers

Volume 1, Book 10, Number 528:

Narrated Abu Al-Mahh: We were with Buraida in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet said, "Whoever leaves the 'Asr prayer, all his (good) deeds will be annulled."

Volume 1, Book 10, Number 570:

Narrated Jabir bin 'Abdullah: On the day of Al-Khandaq (the battle of trench.) 'Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Apostle I could not offer the 'Asr prayer till the sun had set." The Prophet said, "By Allah! I, too, have not prayed." So we turned towards Buthan, and the Prophet performed ablution and we too performed ablution and offered the 'Asr prayer after the sun had set, and then he offered the Maghrib prayer.

Volume 1, Book 10, Number 572:

Narrated Jabir: Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the 'Asr prayer till the sun had set. Then we went to Buthan and he offered the ('Asr) prayer after sunset and then he offered the Maghrib prayer.

Volume 1, Book 12, Number 812:

Narrated Ibn 'Umar:

During the holy battle of Khaibar the Prophet said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

Volume 2, Book 14, Number 64:

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that 'Abdullah bin Umar I had said, 'I took part in a holy battle with Allah's Apostle I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Apostle prayed one Raka (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

Volume 2, Book 14, Number 65:

Narrated Nafi':

Ibn Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).' "

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for 'Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along

with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on 'Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-'Atiya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the 'Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers.'" Hafsa said, "On that I said to Um-'Atiya, 'Also those who are menstruating?' " Um-'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

Volume 2, Book 17, Number 121:

Narrated Masruq:

We were with 'Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abu Sufyan went to the Prophet and said, "O Muhammad! You order people to obey Allah and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please pray to Allah for them." So Allah revealed: "Then watch you For the day that The sky will bring forth a kind Of smoke Plainly visible ... Verily! You will return (to disbelief) On the day when We shall seize You with a mighty grasp. (44.10-16) Ibn Masud added, "Al-Batsha (i.e. grasp) happened in the battle of Badr and no doubt smoke, Al-Batsha, Al-Lizam, and the verse of Surat Ar-Rum have all passed .

Volume 2, Book 17, Number 133:

Narrated Masruq:

One day I went to Ibn Masud who said, "When Quraish delayed in embracing Islam, the Prophet I invoked Allah to curse them, so they were afflicted with a (famine) year because of which many of them died and they ate the carcasses and Abu Sufyan came to the Prophet and said, 'O Muhammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allah I ? So the Prophet I recited the Holy verses of Sirat-Ad-Dukhan: 'Then watch you For the day that The sky will Bring forth a kind Of smoke Plainly visible.' (44.10) When the famine was taken off, the people renegade once again as nonbelievers. The statement of Allah, (in Sura "Ad-Dukhan"-44) refers to that: 'On the day when We shall seize You with a mighty grasp.' (44.16) And that was what happened on the day of the battle of Badr." Asbath added on the authority of Mansur, "Allah's Apostle prayed for them and it rained heavily for seven days. So the people complained of the excessive rain. The Prophet said, 'O Allah! (Let it rain) around us and not on us.' So the clouds dispersed over his head and it rained over the surroundings."

Volume 2, Book 21, Number 279:

Narrated Mahmud bin Ar-rabi' Al-Ansari,

that he remembered Allah's Apostle and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house. Mahmud said that he had heard Itban bin Malik, who was present with Allah's Apostle in the battle of Badr saying, "I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allah's Apostle and said, 'I have weak eye-sight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place.' Allah's Apostle said, 'I will do so.' So Allah's Apostle and Abu Bakr came to my house in the (next) morning after the sun had risen high. Allah's Apostle asked my permission to let him in and I admitted him. He did not sit before saying, 'Where do you want us to offer the prayer in your house?' I pointed to the place where I wanted him to pray. So Allah's Apostle stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rakat, and finished them

with Taslim, and we also performed Taslim with him. I detained him for a meal called "Khazir" which I had prepared for him.--("Khazir" is a special type of dish prepared from barley flour and meat soup)--
 When the neighbors got the news that Allah's Apostle was in my house, they poured it till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Apostle.' On that Allah's Apostle said, 'Don't say this. Haven't you seen that he said, 'None has the right to be worshipped but Allah for Allah's sake only.' The man replied, 'Allah and His Apostle know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Apostle replied, 'No doubt, whoever says. None has the right to be worshipped but Allah, and by that he wants the pleasures of Allah, then Allah will save him from Hell.'" Mahmud added, "I told the above narration to some people, one of whom was Ab-u Aiyub, the companion of Allah's Apostle in the battle in which he (Ab-u Aiyub) died and Yazid bin Mu'aw7ya was their leader in Roman Territory. Abu Aiyub denounced the narration and said, 'I doubt that Allah's Apostle ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Medina and) ask Itban bin Malik if he was still living in the mosque of his people. So when he returned, I assumed Ihram for Hajj or 'Umra and then I proceeded on till I reached Medina. I went to Bani Salim and Itban bin Malik, who was by then an old blind man, was leading his people in the prayer. When he finished the prayer, I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the same manner as he had narrated it the first time."

Volume 2, Book 21, Number 281:

Narrated Quza'a:

I heard Abu Said saying four words. He said, "I heard the Prophet (saying the following narrative)." He had participated in twelve holy battles with the Prophet.

Narrated Abu Huraira: The Prophet said, "Do not set out on a journey except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah's Apostle, and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

Volume 2, Book 22, Number 302:

Narrated Al-Azraq bin Qais:

We were at Al-Ahwaz fighting the AlHaruriya (tribe). While I was at the bank of a river a man was praying and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu'ba, a sub-narrator, said that man was Abu Barza al-Aslami). A man from the Khawarij said, "O Allah! Be harsh to this sheik." And when the sheik (Abu Barza) finished his prayer, he said, "I heard your remark. No doubt, I participated with Allah's Apostle in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble. "

Volume 2, Book 23, Number 366:

Narrated Khabbab:

We emigrated with the Prophet (p.b.u.h) in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mustab bin 'Umar; and the others were those who got their rewards. Mustab bin 'Umar was martyred on the day of the Battle of Uhud and we could get nothing except his Burd to shroud him in. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put idhkhir (a kind of shrub) over his feet.

Volume 2, Book 23, Number 381:

Narrated Jabir bin 'Abdullah :

On the day of the Battle of Uhud, my father was brought and he had been mayhemed and was placed in front of Allah's Apostle and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allah's Apostle gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is this?" They said, "It is the daughter or the sister of Amr." He said, "Why does she weep? (or let her stop weeping), for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away."

Volume 2, Book 23, Number 430:

Narrated Jabir:

The Prophet said, "Bury them (i.e. martyrs) with their blood." (that was) On the day of the Battle of Uhud. He did not get them washed.

Volume 2, Book 23, Number 434:

Narrated Jabir:

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the Prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Apostle's soul and I owe some debt and you should repay it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr) so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

Volume 2, Book 23, Number 452:

Narrated Ibn 'Umar:

The Prophet looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply."

Volume 2, Book 24, Number 559:

Narrated Abu Humaid As-Sa'idi

We took part in the holy battle of Tabuk in the company of the Prophet and when we arrived at the Wadi-al-Qura, there was a woman in her garden. The Prophet asked his companions to estimate the amount of the fruits in the garden, and Allah's Apostle estimated it at ten Awsuq (One Wasaq = 60 Sa's) and 1 Sa' = 3 kg. approximately). The Prophet said to that lady, "Check what your garden will yield." When we reached Tabuk, the Prophet said, "There will be a strong wind to-night and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy, The King of Aila sent a white mule and a sheet for wearing to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya taxation.) (1) When the Prophet reached Wadi-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allah's Apostle had estimated. Then the Prophet said, "I want to reach Medina quickly, and whoever among you wants to accompany me, should hurry up." The sub-narrator Ibn Bakkar said something which meant: When the Prophet (p.b.u.h) saw Medina he said, "This is Taba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the Ansar?" They replied in the affirmative. He said, "The family of Bani-n-Najjar, and then the family of Bani Sa'ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansar."

Volume 2, Book 26, Number 703:

Narrated Nafi':

'Abdullah bin 'Abdullah bin 'Umar and his riding animal entered the house of Ibn 'Umar. He (the son of Ibn 'Umar) said, "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'ba. I suggest that you should stay here." Ibn Umar said, "Once Allah's Apostle set out for the pilgrimage, and the pagans of Quraish intervened between him and the Ka'ba. So, if the people intervened between me and the Ka'ba, I would do the same as Allah's Apostle had done . . . "Verily, in Allah's Apostle you have a good example." Then he added, "I make you a witness that I have intended to perform Hajj along with 'Umra." After arriving at Mecca, Ibn 'Umar performed one Tawaf only (between Safa and Marwa).

Volume 3, Book 30, Number 108:

Narrated Zaid bin Thabit:

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

Volume 3, Book 31, Number 200:

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

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

Volume 3, Book 38, Number 498:

Narrated 'Abdur-Rahman bin 'Auf:

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

Volume 3, Book 40, Number 559:

Narrated Abu Huraira:

Allah's Apostle said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. Rakat) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Apostle was asked about donkeys, he replied, "Nothing particular was revealed to me regarding

Volume 3, Book 41, Number 580:

Narrated Jabir bin 'Abdullah:

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

Volume 3, Book 42, Number 616:

Narrated Suwaid bin Ghafala:

While I was in the company of Salman bin Rabi'a and Suhan, in one of the holy battles, I found a whip. One of them told me to drop it but I refused to do so and said that I would give it to its owner if I found him, otherwise I would utilize it. On our return we performed Hajj and on passing by Medina, I asked Ubai bin Ka'b about it. He said, "I found a bag containing a hundred Dinars in the lifetime of the Prophet and took it to the Prophet who said to me, 'Make public announcement about it for one year.' So, I announced it for one year and went to the Prophet who said, 'Announce it publicly for another year.' So, I announced it for another year. I went to him again and he said, 'Announce for another year.' So I announced for still another year. I went to the Prophet for the fourth time, and he said, 'Remember the amount of money, the description of its container and the string it is tied with, and if the owner comes, give it to him; otherwise, utilize it.' "

Volume 3, Book 44, Number 666:

Narrated Abu Musa:

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

Volume 3, Book 47, Number 773:

Narrated Jabir bin 'Abdullah:

My father was martyred on the day (of the battle) of Uhud and his creditors demanded the debt back in a harsh manner. So I went to Allah's Apostle and informed him of that, he asked them to accept the fruits of my garden and excuse my father, but they refused. So, Allah's Apostle did not give them the fruits, nor did he cut them and distribute them among them, but said, "I will come to you tomorrow morning." So, he came to us the next morning and walked about in between the date-palms and invoked Allah to bless their fruits. I plucked the fruits and gave back all the rights of the creditors in full, and a lot of fruits were left for us. Then I went to Allah's Apostle, who was sitting, and informed him about what happened. Allah's Apostle told 'Umar, who was sitting there, to listen to the story. 'Umar said, "Don't we know that you are Allah's Apostle? By Allah! you are Allah's Apostle!"

Volume 3, Book 48, Number 829:

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the

leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So. I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.

I was a young girl and did not have much knowledge of the Quran. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed

hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle . I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11) When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: --

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha." Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

Volume 3, Book 48, Number 832:

Narrated Ibn 'Umar:

Allah's Apostle called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle)." Nafi' said, "I went to 'Umar bin 'Abdul Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.

Volume 3, Book 49, Number 871:

Narrated Urwa bin Az-Zubair:

Az-Zubair told me that he quarrelled with an Ansari man who had participated in (the battle of) Badr in front of Allah's Apostle about a water stream which both of them used for irrigation. Allah's Apostle said to Az-Zubair, "O Zubair! Irrigate (your garden) first, and then let the water flow to your neighbor." The Ansari became angry and said, "O Allah's Apostle! Is it because he is your cousin?" On that the complexion of Allah's Apostle changed (because of anger) and said (to Az-Zubair), "I irrigate (your garden) and then with-hold the water till it reaches the walls (surrounding the palms)." So, Allah's Apostle gave Az-Zubair his full right. Before that Allah's Apostle had given a generous judgment beneficial for Az-Zubair and the Ansari, but when the Ansan irritated Allah's Apostle he gave Az-Zubair his full right according to the evident law. Az-Zubair said, "By Allah ! I think the following Verse was revealed concerning that case: "But no by your Lord They can have No faith Until they make you judge In all disputes between them." (4.65)

Volume 4, Book 51, Number 28:

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers.

Volume 4, Book 52, Number 58:

Narrated Jundab bin Sufyan:

In one of the holy Battles a finger of Allah's Apostle (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allah's Cause."

Volume 4, Book 52, Number 60:

Narrated Abdullah bin Abbas:

That Abu Sufyan told him that Heraclius said to him, "I asked you about the outcome of your battles with him (i.e. the Prophet) and you told me that you fought each other with alternate success. So the Apostles are tested in this way but the ultimate victory is always theirs."

Volume 4, Book 52, Number 61:

Narrated Anas:

My uncle Anas bin An-Nadr was absent from the Battle of Badr. He said, "O Allah's Apostle! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt. Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sad bin Muadh met him. He said "O Sad bin Muadh ! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sad said, "O Allah's Apostle! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah....." (33:23) His sister Ar-Rubbaya' broke a front tooth of a woman and Allah's Apostle ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Apostle! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them."

Volume 4, Book 52, Number 68:

Narrated 'Aisha:

When Allah's Apostle returned on the day (of the battle) of Al-Khandaq (i.e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allah, I have not put down my arms yet." Allah's Apostle said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Bani Quraiza. So Allah's Apostle went out towards them .

Volume 4, Book 52, Number 70:

Narrated Jabir bin Abdullah:

"Some people drank alcohol in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyan was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

Volume 4, Book 52, Number 78:

Narrated As-Sa'-ib bin Yazid:

I was in the company of Talha bin 'Ubaidullah, Sad, Al-Miqdad bin Al-Aswad and 'Abdur Rahman bin 'Auf and I heard none of them narrating anything from Allah's Apostle but Talha was talking about the day (of the battle) of Uhud.

Volume 4, Book 52, Number 90:

Narrated Al-Bara:

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

Volume 4, Book 52, Number 98:

Narrated Ibn Aun:

Once Musa bin Anas while describing the battle of Yamama, said, "Anas bin Malik went to Thabit bin Qais, who had lifted his clothes from his thighs and was applying Hunut to his body. Anas asked, 'O Uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with Hunut, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thabit said, 'Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allah's Apostle. How bad the habits you have acquired from your enemies!'"

Volume 4, Book 52, Number 99:

Narrated Jabir:

The Prophet said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)?" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair. "

Volume 4, Book 52, Number 126:

Narrated Al-Bara:

that a man asked him. "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allah, the Prophet did not flee but the hasty people fled and the people of the Tribe of Hawazin attacked them with arrows, while the Prophet was riding his white mule and Abu Sufyan bin Al-Harith was holding its reins, and the Prophet was saying, 'I am the Prophet in truth, I am the son of 'Abdul Muttalib.' "

Volume 4, Book 52, Number 131:

Narrated Anas:

On the day (of the battle) of Uhad when (some) people retreated and left the Prophet, I saw 'Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and came back again to pour water in the mouths of the people.

Volume 4, Book 52, Number 133:

Narrated Ar-Rubayyi 'bint Mu'auwidh:

We were in the company of the Prophet providing the wounded with water and treating them and bringing the killed to Medina (from the battle field) .

Volume 4, Book 52, Number 134:

Narrated Ar-Rabi'bint Mu'auwidh:

We used to take part in holy battles with the Prophet by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

Volume 4, Book 52, Number 149:

Narrated Abu Usaid:

On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet said, "When they do come near you, throw arrows at them."

Volume 4, Book 52, Number 158:

Narrated Jabir bin Abdullah:

That he proceeded in the company of Allah's Apostle towards Najd to participate in a Ghazwa. (Holy-battle) When Allah's Apostle returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allah's Apostle and the people dismounted and dispersed to rest in the shade of the trees. Allah's Apostle rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allah's Apostle calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allah.' The Prophet did not punish him but sat down.

Volume 4, Book 52, Number 159:

Narrated Sahl:

That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet as wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed of the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

Volume 4, Book 52, Number 162:

Narrated Jabir bin 'Abdullah:

That he participated in a Ghazwa (Holy-Battle) in the company of Allah's Apostle. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allah.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet did not punish him. (See Hadith No. 158)

Volume 4, Book 52, Number 164:

Narrated Ibn 'Abbas:

The Prophet, while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

Volume 4, Book 52, Number 170:

Narrated Anas:

Abdur Rahman bin 'Auf and Az-Zubair complained to the Prophet, i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

Volume 4, Book 52, Number 181:

Narrated Abu Ishaq:

A man asked Al-Bara', "O Abu 'Umara! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allah! Allah's Apostle did not flee, but his young unarmed companions passed by the archers of the tribe of Hawazin and Bani Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Harith bin 'Abdul Muttalib. The Prophet dismounted and invoked Allah for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muttalib, and then he arranged his companions in rows.'"

Volume 4, Book 52, Number 182:

Narrated 'Ali:

When it was the day of the battle of Al-Ahzab (i.e. the clans), Allah's Apostle said, "O Allah! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the prayer (i.e. 'Asr) till the sun set."

Volume 4, Book 52, Number 184:

Narrated 'Abdullah bin Abi Aafa:

Allah's Apostle invoked evil upon the pagans on the day (of the battle) of Al-Ahzab, saying, "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Al-Ahzab (i.e. the clans), O Allah, defeat them and shake them."

Volume 4, Book 52, Number 192:

Narrated Sahl bin Sad:

That he heard the Prophet on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for 'Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali in front of him. Then the Prophet spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. 'Ali said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."

Volume 4, Book 52, Number 206:

Narrated 'Abdullah bin Zaid:

that in the time (of the battle) of Al-Harra a person came to him and said, "Ibn Hanzala is taking the pledge of allegiance from the people for death." He said, "I will never give a pledge of allegiance for such a thing to anyone after Allah's Apostle."

Volume 4, Book 52, Number 210:

Narrated Salim Abu An-Nadr:

The freed slave of 'Umar bin 'Ubaidullah who was 'Umar's clerk: 'Abdullah bin Abi Aafa wrote him (i.e. 'Umar) a letter that contained the following:--

"Once Allah's Apostle (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

Volume 4, Book 52, Number 219c:

Narrated Salama bin Al-Akwa:

Ali remained behind the Prophet during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allah's Apostle?" So, he set out till he joined the Prophet. On the eve of the day of the conquest of Khaibar, Allah's Apostle said, "(No doubt) I will give the flag or, tomorrow, a man whom Allah and His Apostle love or who loves Allah and His apostle will take the flag. Allah will bestow victory upon him."

Suddenly 'Ali joined us though we were not expecting him. The people said, "Here is 'Ali." So, Allah's Apostle gave the flag to him and Allah bestowed victory upon him.

Volume 4, Book 52, Number 240:

Narrated Jabir bin 'Abdullah:

On the day of the battle of the Trench, the Prophet wanted somebody from amongst the people to volunteer to be a reconnoitre. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet then said, "Every prophet has a disciple and my disciple is Az-Zubair."

Volume 4, Book 52, Number 251:

Narrated 'Ubaidullah bin Abi Rafi:

I heard 'Ali saying, "Allah's Apostle sent me, Az-Zubair and Al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.'" So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Apostle and it contained a statement from Hatib bin Abi Balta'a to some of the Meccan pagans informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Apostle said, "Hatib has told you the truth." Umar said, "O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'"

Volume 4, Book 52, Number 253:

Narrated Sahl:

On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

Volume 4, Book 52, Number 272:

Narrated Al-Bara:

I saw Allah's Apostle on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of 'Abdullah (bin Rawaha): "O Allah, were it not for You, We would not have been guided, Nor would we have given in charity, nor prayed. So, bestow on us calmness, and when we meet the enemy. Then make our feet firm, for indeed, Yet if they want to put us in affliction, (i.e. want to fight against us) we would not (flee but withstand them)." The Prophet used to raise his voice while reciting these verses. (See Hadith No. 432, Vol. 5).

Volume 4, Book 52, Number 279:

Narrated Abu Ishaq:

A man asked Al-Bara "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara replied while I was listening, "As for Allah's Apostle he did not flee on that day. Abu Sufyan bin Al-Harith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of 'Abdul Muttalib.' On that day nobody was seen braver than the Prophet

Volume 4, Book 52, Number 281:

Narrated Abu Huraira:

Allah's Apostle sent a Sariya of ten men as spies under the leadership of 'Asim bin Thabit al-Ansari, the grandfather of 'Asim bin Umar Al-Khattab. They proceeded till they reached Hadaa, a place between 'Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyan. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks When 'Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" 'Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred 'Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin 'Amir bin Naufal bin 'Abd Manaf. It was Khubaib who had killed Al-Harith bin 'Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: 'Ubaidullah bin 'Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two Rakat (prayer). They allowed him and he offered Two Rakat and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rak'at prayer (before being killed). Allah fulfilled the invocation of Asim bin Thabit on that very day on which he was martyred. The Prophet informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) 'Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over Asim and protect him from their messenger and thus they could not cut off anything from his flesh.

Volume 4, Book 52, Number 285:

Narrated Jubair:

(who was among the captives of the Battle of Badr) I heard the Prophet reciting 'Surat-at-Tur' in the Maghrib prayer.

Volume 4, Book 52, Number 297:

Narrated Abu Huraira:

We were in the company of Allah's Apostle in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

Volume 4, Book 53, Number 369:

Narrated 'Abdur-Rahman bin 'Auf:

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that. Allah's Apostle asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Apostle asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muadh bin Amr bin Al-Jamuh." The two boys were Muadh bin 'Afra and Muadh bin Amr bin Al-Jamuh.

Volume 4, Book 53, Number 370:

Narrated Abu Qatada:

We set out in the company of Allah's Apostle on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned around and came upon him from behind and hit him on the shoulder with the sword He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed 'Umar bin Al Khattab and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allah," After the people returned, the Prophet sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet said the same for the third time. I again got up, and Allah's Apostle said, "O Abu Qatada! What is your story?" Then I narrated the whole story to him. A man (got up and) said, "O Allah's Apostle! He is speaking the truth, and the spoils of the killed man are with me. So please compensate him on my behalf." On that Abu Bakr As-Siddiq said, "No, by Allah, he (i.e. Allah's Apostle) will not agree to give you the spoils gained by one of Allah's Lions who fights on the behalf of Allah and His Apostle." The Prophet said, "Abu Bakr has spoken the truth." So, Allah's Apostle gave the spoils to me. I sold that armor (i.e. the spoils) and with its price I bought a garden at Bani Salima, and this was my first property which I gained after my conversion to Islam.

Volume 4, Book 53, Number 386:

Narrated Jubair bin Haiya:

'Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies. of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Numan bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master." (Al-Mughira, then blamed An-Numan for delaying the attack and) An-Nu' man said to Al-Mughira, "If you had participated in a similar battle, in the company of Allah's Apostle he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i.e. after midday)."

Volume 4, Book 53, Number 405:

Narrated Al-Amash:

I asked Abu Wail, "Did you take part in the battle of Siffin?" He said, 'Yes, and I heard Sahl bin Hunaif (when he was blamed for lack of zeal for fighting) saying, "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours)."

Volume 4, Book 53, Number 409:

Narrated 'Abdullah:

While the Prophet was in the state of prostration, surrounded by a group of people from Quraish pagans. 'Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet . The Prophet did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a. 'Uqba bin Abi Mu'ait 'Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Volume 4, Book 54, Number 454:

Narrated 'Aisha:

That she asked the Prophet , 'Have you encountered a day harder than the day of the battle) of Uhud?" The Prophet replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The

Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

Volume 4, Book 54, Number 510:

Narrated 'Aisha:

On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O slaves of Allah! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yaman," (being attacked by the Muslims). He shouted, "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." 'Urwa said that Hudhaifa continued to do good (invoking Allah to forgive the killer of his father till he met Allah (i.e. died).

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 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 71:

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

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 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. Hudhaifa'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 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 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 229:

Narrated 'Abdullah bin Ka'b:

Who was Ka'b'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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 consummating 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 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 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 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 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 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 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 Idhkhir (i.e. a kind of grass) over his feet or throw Idhkhir 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 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 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 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 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 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 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-Kadhdhab 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 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-Kadhdhab was killed."

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 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 451:

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa' 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 Nakhil," 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 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 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 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 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 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 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 6, Book 60, Number 57:

Narrated 'Ali: on the day of Al-Khandaq (the battle of the Trench). the Prophet said

Volume 6, Book 60, Number 84:

Narrated Al-Bara bin Azib:

The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry during the battle of Uhud. They returned defeated, and that is what is meant by:--

"And the Apostle was calling them back in the rear. None remained with the Prophet then, but twelve men."

Volume 6, Book 60, Number 85:

Narrated Abu Talha:

Slumber overtook us during the battle of Uhud while we were in the front files. My sword would fall from my hand and I would pick it up, and again it would fall down and I would pick it up again.

Volume 6, Book 60, Number 90:

Narrated Abu Said Al-Khudri:

During the lifetime of Allah's Apostle, some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a Ghazwa and they would be pleased to stay at home behind Allah's Apostle. When Allah's Apostle returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:--

"Think not that those who rejoice in what they have done, and love to be praised for what they have not done.." (3.188)

Volume 6, Book 60, Number 113:

Narrated Zaid bin Thabit: Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet returned from the battle of Uhud (i.e. refused to

Volume 6, Book 60, Number 142:

Narrated Jabir:

Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

Volume 6, Book 60, Number 144:

Narrated Anas:

The alcoholic drink which was spilled was Al-Fadikh. I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that: Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

Volume 6, Book 60, Number 168:

Narrated Said bin Jubair:

I asked Ibn 'Abbas regarding Surat-al-Anfal. He said, "It was revealed in connection with the Battle of Badr."

Volume 6, Book 60, Number 195:

Narrated 'Abdullah bin Ka'b:

I heard Ka'b bin Malik at the time he remained behind and did not join (the battle of) Tabuk, saying, "By Allah, no blessing has Allah bestowed upon me, besides my guidance to Islam, better than that of helping me speak the truth to Allah's Apostle otherwise I would have told the Prophet a lie and would have been ruined like those who had told a lie when the Divine Inspiration was revealed:-- "They will swear by Allah to you (Muslims) when you return to them.. the rebellious people." (9.95-96)

Volume 6, Book 60, Number 199:

Narrated Abdullah bin Kab:

I heard Ka'b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Apostle in any Ghazwa which he had fought except two Ghazwat Ghazwat-al'Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Apostle in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-Rak'at prayer. The Prophet forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet would not offer the funeral prayer for me, or Allah's Apostle might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet in the last third of the night while Allah's Apostle was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Apostle said, 'O Um Salama! Ka'b has been forgiven!' She said, 'Shall I send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: 'They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions.' (9.94)

Volume 6, Book 60, Number 200:

Narrated 'Abdullah bin Kab:

I heard Ka'b bin Malik talking about the story of the battle of Tabuk when he remained behind, "By Allah, I do not know anyone whom Allah has helped for telling the truth more than me since I mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. And Allah revealed to His Apostle: "Verily! Allah has forgiven the Prophet, the Muhajirin..... and be with those who are true (in words and deeds)." (9.117-119) (See Hadith No. 702 Vol 5).

Volume 6, Book 60, Number 201:

Narrated Zaid bin Thabit Al-Ansari:

who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great number of Qurra' were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the

opinion that you should collect the Qur'an." Abu Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle has not done?' 'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thabit added:) Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Quranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):--

"Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128)
The manuscript on which the Quran was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

Volume 6, Book 60, Number 215:

Narrated Abdullah (bin Mas'ud):

When the Prophet realized that the Quraish had delayed in embracing Islam, he said, "O Allah! Protect me against their evil by afflicting them with seven (years of famine) like the seven years of (Prophet) Joseph." So they were struck with a year of famine that destroyed everything till they had to eat bones, and till a man would look towards the sky and see something like smoke between him and it. Allah said:--

"Then watch you (O Muhammad) for the day when the sky will produce a kind of smoke plainly visible." (44.10)

And Allah further said:-- "Verily! We shall withdraw the punishment a little, Verily you will return (to disbelief)." (44.15) (Will Allah relieve them from torture on the Day of Resurrection?) (The punishment of) the smoke had passed and Al-Baltsha (the destruction of the pagans in the Badr battle) had passed too.

Volume 6, Book 60, Number 225:

Narrated 'Abdullah bin 'Umar:

(While we were going for the Battle of Tabuk and when we reached the places of the dwellers of Al-Hijr), Allah's Apostle said about the dwellers of Al-Hijr (to us). "Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."

Volume 6, Book 61, Number 509:

Narrated Zaid bin Thabit:

Abu Bakr As-Siddiq sent for me when the people! of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailama). (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: 'Casualties were heavy among the Qurra' of the! Qur'an (i.e. those who knew the Quran by heart) on the day of the Battle of Yalmama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar, "How can you do something which Allah's Apostle did not do?" 'Umar said, "By Allah, that is a good project. "Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which 'Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book.'" By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and

also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is:
'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar.

Volume 7, Book 62, Number 9:

Narrated Ibn Masud:

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

Volume 7, Book 62, Number 13o:

Narrated 'Abdullah:

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

Volume 7, Book 62, Number 16:

Narrated Jabir bin Abdullah:

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

Volume 7, Book 62, Number 25:

Narrated 'Aisha:

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

Volume 7, Book 62, Number 50:

Narrated 'Ali:

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

Volume 7, Book 62, Number 77:

Narrated Ar-Rabi':

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

Volume 7, Book 62, Number 175:

Narrated Abu Hazim:

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

Volume 7, Book 64, Number 275:

Narrated 'Ali bin Abi Talib:

Fatima came to the Prophet asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three times, 'Alhamdulillah' thirty three times, and 'Allahu Akbar' thirty four times. 'All added, 'I have never failed to recite it ever since.'" Somebody asked, "Even on the night of the battle of Siffin?" He said, "No, even on the night of the battle of Siffin."

Volume 7, Book 65, Number 313:

Narrated 'Urban bin Malik:

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

Volume 7, Book 67, Number 429:

Narrated Jabir bin 'Abdullah:

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

Volume 7, Book 67, Number 430:

Narrated Ibn 'Umar:

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

Volume 7, Book 67, Number 432:

Narrated 'Ali:

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

Volume 7, Book 67, Number 433:

Narrated Jabir bin 'Abdullah:

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

Volume 7, Book 67, Number 452:

Narrated Rafi bin Khadij:

While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

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Translation of Sahih Bukhari, Book 68:

Al-Adha Festival Sacrifice (Adaahi)

Volume 7, Book 68, Number 475:

Narrated Abu Sa'id Al-Khudri:

that once he was not present (at the time of 'Id-al-Adha) and when he came. some meat was presented to him. and the people said (to him), "This is the meat of our sacrifices" He said. "Take it away; I shall not taste it. (In his narration) Abu Sa'id added: I got up and went to my brother, Abu Qatada (who was his maternal brother and was one of the warriors of the battle of Badr) and mentioned that to him He said. 'A new verdict was given in your absence (i.e., meat of sacrifices was allowed to be stored and eaten later on)."

Volume 7, Book 70, Number 567:

Narrated Usama bin Zaid:

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

Volume 7, Book 71, Number 618:

Narrated Sahl bin Saud As-Sa'idi:

When the helmet broke on the head of the Prophet and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uhud), 'Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allah's Apostle, whereupon the bleeding stopped.

Volume 7, Book 72, Number 716:

Narrated Sad:

On the day of the battle of Uhud, on the right and on the left of the Prophet were two men wearing white clothes, and I had neither seen them before, nor did I see them afterwards.

Volume 8, Book 73, Number 203:

Narrated 'Ali:

I never heard Allah's Apostle saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abi Waqqas). I heard him saying, "Throw! (arrows), Let my father and mother be sacrificed for you !" (The sub-narrator added, "I think that was in the battle of Uhud.")

Volume 8, Book 74, Number 271:

Narrated 'Urwa-bin Az-Zubair:

Usama bin Zaid said, "The Prophet rode over a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet. Usama bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin Ubada (who was sick) at the dwelling place of Bani Al-Harith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was 'Abdullah bin Ubai bin Salul, and there was 'Abdullah bin Rawaha too. When a cloud of dust raised by the animal covered that gathering, 'Abdullah bin Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't cover us with dust." The Prophet greeted them and then stopped, dismounted and invited them to Allah (i.e., to embrace Islam) and also recited to them the Holy Quran. 'Abdullah bin Ubai' bin Salul said, "O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house,) and if anyone of us comes to you, tell (your tales) to him." On that 'Abdullah bin Rawaha said, "(O Allah's Apostle!) Come to us and bring it(what you want to say) in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarreling till they were about to fight and clash with one another. The Prophet kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa'd bin 'Ubada, he said, "O Sa'd, didn't you hear what Abu Habbab said? (He meant 'Abdullah bin Ubai). He said so-and-so." Sa'd bin 'Ubada said, "O Allah's Apostle! Excuse and forgive him, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the Prophet excused him.

Volume 8, Book 74, Number 272:

Narrated 'Abdullah bin Ka'b:

I heard Ka'b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Apostle forbade all the Muslims to speak to us. I would come to Allah's Apostle and greet him, and I would wonder whether the Prophet did move his lips to return to my greetings or not till fifty nights passed away. The Prophet then announced (to the people) Allah's forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr (morning) prayer.

Volume 8, Book 75, Number 343:

Narrated Salama bin Al-Akwa':

We went out with the Prophet to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Apostle said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa'," He said, "May Allah bestow His Mercy on him." A man from the People said, "O Allah's Apostle! Would that you let us enjoy his company longer." When the people (Muslims) lined up, the battle started, and 'Amir was struck with his own sword (by chance) by himself and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so." (See Hadith No. 509, Vol. 5).

Volume 8, Book 75, Number 405:

Narrated 'Ali bin Abi Talib:

We were in the company of the Prophet on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the 'Asr prayer."

Volume 8, Book 76, Number 423:

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

We were in the company of Allah's Apostle in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansar and the Emigrants."

Volume 8, Book 76, Number 433:

Narrated 'Amr bin 'Auf:

(an ally of the tribe of Bani 'Amir bin Lu'ai and one of those who had witnessed the battle of Badr with Allah's Apostle) Allah's Apostle sent Abu 'Ubaida bin AlJarrah to Bahrain to collect the Jizya tax. Allah's Apostle had concluded a peace treaty with the people of Bahrain and appointed Al 'Ala bin Al-Hadrami as their chief; Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu 'Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allah's Apostle. When the Prophet finished the prayer, they came to him. Allah's Apostle smiled when he saw them and said, "I think you have heard of the arrival of Abu 'Ubaida and that he has brought something." They replied, "Yes, O Allah's Apostle!" He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them." '

Volume 8, Book 76, Number 434:

Narrated 'Uqba bin 'Amir:

The Prophet went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."

Volume 8, Book 76, Number 455:

Narrated Abu Wail:

We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Mus'ab bin 'Umar, who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world)."

Volume 8, Book 76, Number 558:

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet saying, "O Allah's Apostle! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet replied, "May Allah be merciful upon you! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

8.559.:

Narrated Abu Huraira:

The Prophet said, "The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days."

Volume 8, Book 76, Number 572:

Narrated Anas:

Um (the mother of) Haritha came to Allah's Apostle after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an after noon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

Volume 8, Book 77, Number 603:

Narrated Abu Huraira:

We witnessed along with Allah's Apostle the Khaibar (campaign). Allah's Apostle told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet came and said, "O Allah's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds." The Prophet said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah's Apostle and said, "O Allah's Apostle! Allah has made your statement true. So-and-so has committed suicide." Allah's Apostle said, "O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

Volume 8, Book 77, Number 607:

Narrated Abu Musa:

While we were with Allah's Apostle in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Apostle came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet then said, "O 'Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah)."

Volume 8, Book 77, Number 617:

Narrated Al-Bara' bin 'Azib:

I saw the Prophet on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we would not have been guided, neither would we have fasted, nor would we have prayed. O Allah! Send down Sakina (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have rebelled against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)." (See Hadith No. 430, Vol. 5).

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Translation of Sahih Bukhari, Book 78:

Oaths and Vows

Volume 8, Book 78, Number 661:

Narrated 'Aisha:

When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and on seeing his father he shouted: "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." 'Urwa (the sub-narrator) added, "Hudhaifa continued asking Allah forgiveness for the killers of his father till he met Allah (till he died)."

Volume 8, Book 78, Number 681:

Narrated Ka'b bin Malik:

In the last part of his narration about the three who remained behind (from the battle of Tabuk). (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin)." The Prophet said (to me), "Keep some of your wealth, for that is better for you."

Volume 9, Book 83, Number 5:

Narrated Al-Miqdad bin 'Amr Al-Kindi:

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

Volume 9, Book 83, Number 22:

Narrated 'Aisha:

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

Volume 9, Book 83, Number 28:

Narrated 'Aisha:

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

Volume 9, Book 84, Number 72:

Narrated:

Abu 'Abdur-Rahman and Hibban bin 'Atiyya had a dispute. Abu 'Abdur-Rahman said to Hibban, "You know what made your companions (i.e. Ali) dare to shed blood." Hibban said, "Come on! What is that?" 'Abdur-Rahman said, "Something I heard him saying." The other said, "What was it?" 'AbdurRahman said, "'Ali said, Allah's Apostle sent for me, Az-Zubair and Abu Marthad, and all of us were cavalry men, and said, 'Proceed to Raudat-Hajj (Abu Salama said that Abu 'Awana called it like this, i.e., Hajj where there is a woman carrying a letter from Hatib bin Abi Balta'a to the pagans (of Mecca). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allah's Apostle had told us. She was traveling on her camel. In that letter Hatib had written to the Meccans about the proposed attached of Allah's Apostle against them. We asked her, "Where is the letter which is with you?' She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allah's Apostle has not told a lie.'"

Then 'Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Apostle. 'Umar said, "O Allah's Apostle! (Hatib) has betrayed Allah, His Apostle and the believers; let me chop off his neck!" Allah's Apostle said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Apostle! Why (for what reason) should I not believe in Allah and His Apostle? But I intended to do the (Mecca) people a favor by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allah urges to protect his family and property." The Prophet said, "He has said the truth; therefore, do not say anything to him except good." 'Umar again said, "O Allah's Apostle! He has betrayed Allah, His Apostle and the believers; let me chop his neck off!" The Prophet said, "Isn't he from those who fought the battle of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allah and His Apostle know best."

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Translation of Sahih Bukhari, Book 85:

Saying Something under Compulsion (Ikraah)

Volume 9, Book 86, Number 91:

Narrated Muhammad bin 'Ali:

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

Volume 9, Book 87, Number 159:

Narrated Abu Musa:

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

Volume 9, Book 87, Number 164:

Narrated Abu Musa:

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

Volume 9, Book 88, Number 219:

Narrated Abu Bakra:

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

Volume 9, Book 89, Number 301:

Narrated Zaid bin Thabit:

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while 'Umar was sitting with him. Abu Bakr said (to me), 'Umar has come to my and said, 'A great number of Qaris of the Holy Quran were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Quran may increase on other battle-fields whereby a large part of the Quran may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Apostle did not do?' 'Umar said, By Allah, it is something beneficial.' 'Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of 'Umar and I had in that matter, the same opinion as 'Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for the fragmentary scripts of the Quran and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to 'Umar and Abu Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and 'Umar, and I had in that matter, the same opinion as theirs.

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

Volume 9, Book 89, Number 331:

Narrated 'Abdullah bin Ka'b bin Malik:

Who was Ka'b's guide from among his sons when Ka'b became blind: I heard Ka'b bin Malik saying, "When some people remained behind and did not join Allah's Apostle in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Apostle forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Apostle announced Allah's acceptance of our repentance."

Volume 9, Book 90, Number 332:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred."

Volume 9, Book 90, Number 342:

Narrated Al-Bara' bin 'Azib:

The Prophet was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet) was saying, "(O Allah)! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet used to raise his voice with it. (See Hadith No. 430 and 432, Vol. 5)

Volume 9, Book 91, Number 366:

Narrated Jabir bin Abdullah:

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

Volume 9, Book 92, Number 411:

Narrated Al-A'mash:

I asked Abu Wail, "Did you witness the battle of Siffin between 'Ali and Muawiya?" He said, "Yes," and added, "Then I heard Sahl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Apostle, I would have refused it."

We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.' " Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was!"

Volume 9, Book 93, Number 472:

Narrated 'Aisha:

The Prophet sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him"

Volume 9, Book 93, Number 506:

Narrated Abu Said Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa'id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.'"

Volume 9, Book 93, Number 581:

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said on the Day of (the battle of) the Clans, "O Allah! The Revealer of the Holy Book, The Quick Taker of Accounts! Defeat the clans and shake them."

Volume 1, Book 3, Number 125:

A man came to the Prophet and asked, "O Allah's Apostle! **What kind of fighting is in Allah's cause?** (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "**He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause.**"

Volume 1, Book 4, Number 238:

The Prophet said, "A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

Volume 1, Book 11, Number 584:

Narrated Humaid: Anas bin Malik said, "Whenever the Prophet went out with us to **fight (in Allah's cause)** against any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhan he would postpone the attack and if he did not hear Adhan he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhan for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet.

The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet they shouted 'Muhammad! By Allah, Muhammad and his army.' When Allah's Apostle saw them, he said, "Allahu-Akbar! Allahu-Akbar! Khaibar is ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned."

Volume 1, Book 11, Number 624:

Narrated Abu Huraira: Allah's Apostle said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and they knew the reward for 'Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl!')

Volume 1, Book 11, Number 629:

Narrated Abu Huraira: The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

Volume 1, Book 12, Number 804:

Narrated Abu Huraira:

Some poor people came to the Prophet and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Subhan-al-lah", "Alhamdu-lillah" and "Allahu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Alhamdu lillah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet who said, "Say, "Subhan-al-lah" and "Alhamdu lillah" and "Allahu Akbar" all together for thirty three times."

Volume 2, Book 13, Number 6:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "Any person who takes a bath on Friday like the bath of Janaba and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out (i.e. starts delivering the Khutba), the angels present themselves to listen to the Khutba."

Volume 2, Book 13, Number 30:

Narrated Abu 'Abs:

I heard the Prophet saying, "Anyone whose feet are covered with dust in Allah's cause, shall be saved by Allah from the Hell-Fire."

Volume 2, Book 24, Number 489:

Narrated Al-Ahnaf bin Qais:

While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders and then put on the bones of their shoulders till it comes through the nipples of their breasts the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, "I think the people disliked what you had said." He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet said (to me), 'O Abu Dhar! Do you see the mountain of Uhud?' And on that I (Abu Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allah's Apostle wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allah's cause) except three Dinars (pounds). These people do not understand and collect worldly wealth. No, by Allah, Neither I ask them for worldly benefits nor am I in need of their religious advice till I meet Allah, The Honorable, The Majestic.'"

Volume 2, Book 24, Number 502:

Narrated Abu Huraira:

Allah's Apostle (p.b.u.h) said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

Volume 2, Book 24, Number 504:

Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),
- (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

Volume 2, Book 24, Number 505:

Narrated Haritha bin Wahab Al-Khuza'i:

I heard the Prophet (p.b.u.h) saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday I would have taken it, but today I am not in need of it.'"

Volume 2, Book 24, Number 515:

Narrated Asma' bint Abu Bakr:

that she had gone to the Prophet and he said, "Do not shut your money bag; otherwise Allah too will withhold His blessings from you. Spend (in Allah's Cause) as much as you can afford. "

Volume 2, Book 24, Number 521:

Narrated 'Aisha:

The Prophet said, "When a woman gives in charity from her house meals in Allah's Cause without spoiling her husband's property, she will get a reward for it, and her husband will also get the reward for his earnings and the storekeeper will get a reward likewise."

Volume 2, Book 24, Number 540:

Narrated Ishaq bin 'Abdullah bin Al Talha:

I heard Anas bin Malik saying, "Abu Talha had more property of date-palm trees gardens than any other amongst the Ansar in Medina and the most beloved of them to him was Bairuha garden, and it was in front of the Mosque of the Prophet . Allah's Apostle used to go there and used to drink its nice water." Anas added, "When these verses were revealed:--'By no means shall you Attain righteousness unless You spend (in charity) of that Which you love. ' (3.92) Abu Talha said to Allah's Apostle 'O Allah's Apostle! Allah, the Blessed, the Superior says: By no means shall you attain righteousness, unless you spend (in charity) of that which you love. And no doubt, Bairuha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's Cause. I expect its reward from Allah. O Allah's Apostle! Spend it where Allah makes you think it feasible.' On that Allah's Apostle said, 'Bravo! It is useful property. I have heard what you have said (O Abu Talha), and I think it would be proper if you gave it to your Kith and kin.' Abu Talha said, I will do so, O Allah's Apostle.' Then Abu Talha distributed that garden amongst his relatives and his cousins."

Volume 2, Book 24, Number 566:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab gave a horse in charity in Allah's Cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

Volume 2, Book 24, Number 567:

Narrated 'Umar:

Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet (p.b.u.h) about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

Volume 2, Book 26, Number 658:

Narrated 'Usama bin Zaid:

I asked, "O Allah's Apostle! Where will you stay in Mecca? Will you stay in your house in Mecca?" He replied, "Has 'Aqil left any property or house?" Aqil along with Talib had inherited the property of Abu Talib. Jafar and Ali did not inherit anything as they were Muslims and the other two were non-believers. 'Umar bin Al-Khattab used to say, "A believer cannot inherit (anything from an) infidel." Ibn Shihab, (a sub-narrator) said, "They (Umar and others) derived the above verdict from Allah's Statement: "Verily! those who believed and Emigrated and strove with their life And property in Allah's Cause, And those who helped (the emigrants) And gave them their places to live in, These are (all) allies to one another." (8.72)

Volume 3, Book 41, Number 573:

Narrated Abu Dhar:

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

Volume 3, Book 46, Number 709:

Narrated Qais:

When Abu Huraira accompanied by his slave came intending to embrace Islam, they lost each other on the way. (When the slave showed up) Abu Huraira said (to the Prophet), "I make you witness that the slave is free for Allah's Cause."

Volume 3, Book 47, Number 792:

Narrated 'Umar bin Al-Khattab:

I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet he said, "Don't buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows back its vomit."

Volume 3, Book 47, Number 804:

Narrated 'Umar bin Al-Khattab:

Once I gave a horse (for riding) in Allah's Cause. Later I saw it being sold. I asked Allah's Apostle (whether I could buy it). He said, "Don't buy it, for you should not get back what you have given in charity."

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Translation of Sahih Bukhari, Book 48:

Witnesses

Volume 3, Book 50, Number 895:

Narrated Ibn 'Umar:

Umar bin Khattab got some land in Khaibar and he went to the Prophet to consult him about it saying, "O Allah' Apostle got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet said, "If you like you can give the land as endowment and give its fruits in charity." So Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future."

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Translation of Sahih Bukhari, Book 51:

Wills and Testaments (Wasaayaa)

Volume 4, Book 51, Number 26:

Narrated Ibn 'Umar:

In the lifetime of Allah's Apostle , Umar gave in charity some of his property, a garden of date-palms called Thamgh. 'Umar said, "O Allah's Apostle! I have some property which I prize highly and I want to give it in charity." The Prophet; said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allah's Cause, the emancipation of slaves, for the poor, for guests, for travelers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

Volume 4, Book 52, Number 45:

Narrated Abu Said Al-Khudri:

Somebody asked, "O Allah's Apostle! Who is the best among the people?" Allah's Apostle replied "A believer who strives his utmost in Allah's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

Volume 4, Book 52, Number 48:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, "O Allah's Apostle ! Shall we acquaint the people with the is good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i.e. The sub-narrator added, "I think the Prophet also said, 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allah), and from it originate the rivers of Paradise.'")

Volume 4, Book 52, Number 50:

Narrated Anas bin Malik:

The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 51:

Narrated Abu Huraira:

The Prophet said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

Volume 4, Book 52, Number 52:

Narrated Sahl bin Sad:

The Prophet said, "A single endeavor in Allah's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

Volume 4, Book 52, Number 53:

Narrated Anas bin Malik:

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's Cause)."

Narrated Anas: The Prophet said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

Volume 4, Book 52, Number 54:

Narrated Abu Huraira:

The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred."

Volume 4, Book 52, Number 59:

Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause....and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk."

Volume 4, Book 52, Number 66:

Narrated Abu Abs:

(who is 'Abdur-Rahman bin Jabir) Allah's Apostle said, "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire."

Volume 4, Book 52, Number 74i:

Narrated Abu Huraira:

Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, 'Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Volume 4, Book 52, Number 80i:

Narrated Abu Huraira:

Allah's Apostle said, "Allah welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the 'killer who also get martyred (In Allah's Cause)."

Volume 4, Book 52, Number 82:

Narrated Abu Huraira:

Allah's Apostle said, "Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's Cause."

Volume 4, Book 52, Number 94:

Narrated Abu Huraira:

The Prophet said, "Whoever spends two things in Allah's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abu Bakr said, "O Allah's Apostle! Such persons will never be destroyed." The Prophet said, "I hope you will be one of them."

Volume 4, Book 52, Number 95:

Narrated Abu Said Al-Khudri:

Allah's Apostle ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Apostle! Can the good bring about evil?" The Prophet remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's Cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

Volume 4, Book 52, Number 96:

Narrated Zaid bin Khalid:

Allah's Apostle said, "He who prepares a Ghazi going in Allah's Cause is given a reward equal to that of a Ghazi; and he who looks after properly the dependents of a Ghazi going in Allah's Cause is (given a reward equal to that of) Ghazi."

Volume 4, Book 52, Number 105:

Narrated Abu Huraira:

The Prophet said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

Volume 4, Book 52, Number 137:

Narrated Abu Huraira:

The Prophet said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira: The Prophet said, "Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

Volume 4, Book 52, Number 142:

Narrated Sahl bin Sad As-Sa'di :

Allah's Apostle said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is on its surface."

Volume 4, Book 52, Number 214:

Narrated 'Umar bin Al-Khattab:

I gave a horse to be used in Allah's Cause, but later on I saw it being sold. I asked the Prophet whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 215:

Narrated 'Abdullah bin 'Umar:

'Umar gave a horse to be used in Allah's Cause, but later on he found it being sold. So, he intended to buy it and asked Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 216:

Narrated Abu Huraira:

Allah's Apostle said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya, (army-unit) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allah's Cause and be martyred and come to life again to be martyred and come to life once more."

Volume 4, Book 52, Number 246:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab gave a horse to be ridden in Allah's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allah's Apostle who said, "Don't buy it and don't take back your gift of charity."

Volume 4, Book 52, Number 247:

Narrated Aslam:

I heard 'Umar bin Al-Khattab saying, "I gave a horse to be ridden in Allah's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

Volume 4, Book 52, Number 292:

Narrated Aslam:

Umar bin Al-Khattab appointed a freed slave of his, called Hunai, manager of the Hima (i.e. a pasture devoted for grazing the animals of the Zakat or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their curse (invocations against you) for the invocation of the oppressed is responded to (by Allah); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahman bin 'Auf and the livestock of ('Uthman) bin 'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allah, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allah's Cause, I would not have turned even a span of their land into a Hima."

Volume 4, Book 53, Number 349:

Narrated Abu Huraira:

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 53, Number 350:

Narrated Jabir bin Samura:

Allah's Apostle said, "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."

Volume 4, Book 54, Number 439:

Narrated Abu Huraira:

I heard the Prophet saying, "Who ever spends a couple (of objects) in Allah's cause, will be called by the Gatekeepers of Paradise who will say, 'O so-and-so, come on!'" Abu Bakr said, "Such a person will never perish or be miserable." The Prophet said, "I hope you will be among such person."

Volume 4, Book 54, Number 479:

Narrated Sahl bin Sad:

The Prophet said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting." The Prophet also said, "If a person spends two different kinds of something (for Allah's Cause), he will be called from the gates of Paradise."

Volume 4, Book 56, Number 815:

Narrated Abu Huraira:

Allah's Apostle said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in Whose Hands Muhammad's life is, you will spend the treasures of both of them in Allah's Cause."

Volume 4, Book 56, Number 816:

Narrated Jabir bin Samura:

The Prophet said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him," The Prophet also said, "You will spend the treasures of both of them in Allah's Cause."

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 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 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 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 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 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 6, Book 60, Number 76:

Narrated Anas bin Malik:

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Apostle used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Apostle, Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Apostle! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Apostle said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins.

Volume 6, Book 60, Number 116:

Narrated Zaid bin Thabit: That the Prophet dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah."

Zaid added: Ibn Um Maktum came while the Prophet was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet passed and Allah revealed:-- "Except those who are disabled (by injury or are blind or lame etc)."

Volume 7, Book 62, Number 169:

Narrated Abu Huraira:

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

Volume 7, Book 64, Number 265:

Narrated Abu Huraira:

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

Volume 7, Book 64, Number 266:

Narrated Sad:

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

Volume 7, Book 67, Number 441:

Narrated Abu Huraira:

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

Volume 7, Book 69, Number 515:

Narrated Anas bin Malik:

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

Volume 8, Book 75, Number 341:

Narrated Abu Huraira:

The people said, "O Allah's Apostle! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite 'Subhan Allah ten times, and 'Al-Hamdulillah ten times, and 'AllahuAkbar' ten times after every prayer."

Volume 8, Book 75, Number 384:

Narrated 'Amir bin Sa'd:

that his father said, "In the year of Hajjatal-Wada', the Prophet paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Apostle! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Apostle! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some e others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; But (we pity) the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Mecca)" Allah's Apostle lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

Volume 8, Book 76, Number 424:

Narrated Sahl:

I heard the Prophet saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it."

Volume 8, Book 76, Number 449:

Narrated 'Abdullah:

The Prophet said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Apostle! There is none among us but loves his own wealth more." The Prophet said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

Volume 8, Book 76, Number 452:

Narrated Abu Huraira:

Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts."

Volume 8, Book 76, Number 460:

Narrated Sa'd:

I was the first man among the Arabs to throw an arrow for Allah's Cause. We used to fight in Allah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

Volume 8, Book 76, Number 501:

Narrated Abu Sa'id Al-Khudri:

A bedouin came to the Prophet and said, "O Allah's Apostle! Who is the best of mankind!" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil."

Volume 8, Book 78, Number 625:

Narrated Jabir bin Samura:

The Prophet said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosrau, after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allah's Cause."

Volume 8, Book 78, Number 626:

Narrated Abu Huraira:

Allah's Apostle said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, surely you will spend their treasures in Allah's Cause."

Volume 8, Book 78, Number 633:

Narrated Abu Dhar:

I reached him (the Prophet) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, ' Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)."

Volume 8, Book 78, Number 634:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.'" On this, his companion said to him, "Say: Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

Volume 8, Book 79, Number 711:

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, 'If Allah will (Allah willing).'" But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet said, "If Solomon had said, 'If Allah will' (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

Volume 9, Book 83, Number 29:

Narrated Salama:

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

Volume 9, Book 90, Number 333:

Narrated Al-A'rai:

Abu Huraira said, Allah's Apostle said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

Volume 9, Book 92, Number 454:

Narrated Abu Huraira:

Allah's Apostle said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allah's Apostle was asked about donkeys. He said, "Allah has not revealed anything to me regarding them except this comprehensive Verse:

"Then anyone who has done good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of an atom (or a small ant) shall see it." (99.7-8)

Volume 9, Book 93, Number 499:

Narrated Abu Huraira:

Allah's Apostle sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al-Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet informed his companions of the death of those (ten men) on the very day they were killed.

Volume 9, Book 93, Number 550:

Narrated Abu Musa:

A man came to the Prophet and said, "A man fights for pride and haughtiness another fights for bravery, and another fights for showing off; which of these (cases) is in Allah's Cause?" The Prophet said, "The one who fights that Allah's Word (Islam) should be superior, fights in Allah's Cause." (See Hadith No. 65, Vol. 4)

Volume 9, Book 93, Number 561:

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Volume 9, Book 93, Number 620:

Narrated Salim's father:

The Prophet said, "Not to wish to be the like of except the like of two (persons): a man whom Allah has given the knowledge of the Quran and he recites it during the hours of the night and the hours of the day; and a man whom Allah has given wealth and he spends it (in Allah's Cause) during the hours of the night and during the hours of the day."

Volume 1, Book 4, Number 208:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached Sahba,' a place near Khaibar, where Allah's Apostle offered the 'Asr prayer and asked for food. Nothing but Sawrq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

Volume 1, Book 4, Number 214:

In the year of the conquest of Khaibar I went with Allah's Apostle till we reached As-Sahba' where Allah's Apostle led the 'Asr prayer and asked for the food. Nothing but Sawiq was brought and we ate it and drank (water). The Prophet got up for the (Maghrib) Prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.'" The people came out into the streets saying, "Muhammad and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle go who married her and her Mahr was her manumission.

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Translation of Sahih Bukhari, Book 15:

The Two Festivals (Eids)

Volume 3, Book 34, Number 405:

Narrated Abu Said Al-Khudri and Abu Huraira:

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

Volume 3, Book 34, Number 437:

Narrated Anas bin Malik:

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

Volume 3, Book 36, Number 485:

Narrated Abdullah bin Umar:

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

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Translation of Sahih Bukhari, Book 37:

Transference of a Debt from One Person to Another (Al-Hawaala)

Volume 3, Book 38, Number 499:

Narrated Abu Said Al-Khudri and Abu Huraira:

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

Volume 3, Book 39, Number 521:

Narrated 'Abdullah bin 'Umar:

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

Volume 3, Book 39, Number 522:

Narrated Ibn 'Umar:

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

Volume 3, Book 39, Number 524:

Narrated Ibn 'Umar:

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

Volume 3, Book 39, Number 527:

Narrated Zaid bin Aslam from his father:

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

Volume 3, Book 39, Number 531:

Narrated Ibn 'Umar:

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

Volume 3, Book 43, Number 657:

Narrated Salama bin Al-Akwa:

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

Volume 3, Book 44, Number 678:

Narrated Abdullah:

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

Volume 3, Book 47, Number 799:

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's mother who was also the mother of 'Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

Volume 3, Book 49, Number 865:

Narrated Sahl bin Abu Hathma:

Abdullah bin Sahl and Muha'yisa bin Mas'ud bin Zaid went to Khaibar when it had a peace treaty (with the Muslims).

Volume 3, Book 50, Number 881:

Narrated Abdullah bin Umar:

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

Volume 3, Book 50, Number 890:

Narrated Ibn Umar:

When the people of Khaibar dislocated Abdullah bin Umar's hands and feet, Umar got up delivering a sermon saying, "No doubt, Allah's Apostle made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allah allows you.' Now Abdullah bin Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" Umar said, "Do you think that I have forgotten the statement of Allah's Apostle, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abu-I-Qasim." Umar said, "O the enemy of Allah! You are telling a lie." Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

Volume 4, Book 51, Number 20:

Narrated Kab bin Malik:

I said, "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for Allah's sake through His Apostle ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

Volume 4, Book 51, Number 34:

Narrated Ibn Umar:

Umar got some property in Khaibar and he came to the Prophet and informed him about it. The Prophet said to him, "If you wish you can give it in charity." So Umar gave it in charity (i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

Volume 4, Book 52, Number 80n:

Narrated Abu Huraira:

I went to Allah's Apostle while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Apostle! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'As said, "O Allah's Apostle! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Said bin Al-As said, "Strange! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allah because of me, and Allah did not disgrace me at his hands (i.e. was not killed as an infidel)." (The sub-narrator said "I do not know whether the Prophet gave him a share or not.")

Volume 4, Book 52, Number 139:

Narrated Anas bin Malik:

I went along with the Prophet to Khaibar so as to serve him. (Later on) when the Prophet returned he, on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." Then he pointed to Medina with his hand saying, "O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa and Mudd (i.e. units of measuring)."

Volume 4, Book 52, Number 143:

Narrated Anas bin Malik:

The Prophet said to Abu Talha, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abu Talha took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allah's Apostle when he stopped to rest. I heard him saying repeatedly, "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Apostle selected her for himself and took her along with him till we reached a place called Sad-As-Sahba, where her menses were over and he took her for his wife. Haris (a kind of dish) was served on a small leather sheet. Then Allah's Apostle told me to call those who were around me. So, that was the marriage banquet of Allah's Apostle and Safiya. Then we left for Medina. I saw Allah's Apostle folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him) He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medina; he looked at Uhud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medina and said, "O Allah! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (i.e. the people of Medina) in their Mudd and Sa (i.e. measures)."

Volume 4, Book 52, Number 160:

Narrated 'Amr bin Al-Harith:

The Prophet did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity .

Volume 4, Book 52, Number 193:

Narrated Anas:

Whenever Allah's Apostle attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn. We reached Khaibar at night.

Volume 4, Book 52, Number 195:

Narrated Anas:

The Prophet set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet; they said, "Muhammad and his army!" The Prophet said, Allahu--Akbar! (Allah is Greater) and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

Volume 4, Book 52, Number 224:

Narrated Suwaid bin An-Nu'man:

That he went out in the company of the Prophet during the year of Khaibar (campaign till they reached a place called As-Sahba', the lower part of Khaibar. They offered the 'Asr prayer (there) and the Prophet asked for the food. Nothing but Sawiq was brought to the Prophet. So, they chewed it and ate it and drank water. After that the Prophet got up, washed his mouth, and they too washed their mouths and then offered the prayer.

Volume 4, Book 52, Number 234:

Narrated Anas:

The Prophet reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet raised both his hands and said, "Allahu Akbar, Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet announced: "Allah and His Apostle forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

Volume 4, Book 53, Number 380:

Narrated Ibn 'Umar:

Umar bin Al-Khattab expelled all the Jews and Christians from the land of Hijaz. Allah's Apostle after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it belonged to Allah, Allah's Apostle and the Muslims. But the Jews requested Allah's Apostle to leave them there on the condition that they would do the labor and get half of the fruits (the land would yield). Allah's Apostle said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of 'Umar's Caliphate when he expelled them to Taima and Ariha.

Volume 4, Book 53, Number 381:

Narrated 'Abdullah bin Mughaffal:

While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet (standing behind), so I felt embarrassed in front of him.

Volume 4, Book 53, Number 394:

Narrated Abu Huraira:

When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews). The Prophet ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet said, "You may be cursed and humiliated in it! By Allah, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Ab Li-AI-Qasim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Volume 4, Book 53, Number 398:

Narrated Sahl bin Abi Hathma:

'Abdullah bin Sahl and Muhaiyisa bin Mas'ud bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon 'Abdullah bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. 'Abdur Rahman bin Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ud came to the Prophet and 'Abdur Rahman intended to talk, but the Prophet said (to him), "Let the eldest of you speak." as 'Abdur-Rahman was the youngest. 'Abdur-Rahman kept silent and the other two spoke. The Prophet said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet said, "Then the Jews can clear themselves from the charge by taking Alakasa (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of infidels?" So, the Prophet himself paid the blood money (of 'Abdullah). (See Hadith No. 36 Vol. 9.)

Volume 4, Book 56, Number 840:

Narrated Anas bin Malik:

Allah's Apostle reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet they said, "Muhammad and his army!" and returned hurriedly to take refuge in the fort. The Prophet raised his hands and said, "Allah is Greater! Khaibar is ruined ! If we approach a nation, then miserable is the morning of those who are warned."

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 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) ever 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 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 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 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 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 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 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 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 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 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 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 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 seafaring 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 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 7, Book 62, Number 22:

Narrated Anas:

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

Volume 7, Book 62, Number 89:

Narrated Anas:

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

Volume 7, Book 65, Number 296:

Narrated Suwaid bin An-Nu'man:

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

Volume 7, Book 65, Number 302:

Narrated Suwaid bin An-Nu'man:

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

Volume 7, Book 65, Number 365:

Narrated Suwaid bin An Nu'man:

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

Volume 7, Book 67, Number 405:

Narrated Salama bin Al-Aqwa':

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

Volume 7, Book 67, Number 416:

Narrates 'Abdullah bin Mughaffal:

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

Volume 7, Book 71, Number 669:

Narrated Abu Huraira:

When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep. Allah's Apostle said, "Collect for me all the Jews present in this area." (When they were gathered) Allah's Apostle said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim!" Allah's Apostle said to them, "Who is your father?" They said, "Our father is so-and-so." Allah's Apostle said, "You have told a lie. for your father is so-and-so," They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father," Allah's Apostle then asked, "Who are the people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it" Allah's Apostle said to them. "You will abide in it with ignominy. By Allah, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked. "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you."

Volume 7, Book 72, Number 851:

Narrated Anas bin Malik :

We were coming from Khaibar along with Allah's Apostle while I was riding behind Abu Talha and he was proceeding. While one of the wives of Allah's Apostle was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said, "The woman!" and alighted (hurriedly). Allah's Apostle said, "She is your mother." Sol

resaddled the she-camel and Allah's Apostle mounted it. When he approached or saw Medina, he said, "Ayibun, ta'ibun, 'abidun, li-Rabbina hami-dun."

Volume 8, Book 73, Number 164:

Narrated Rafi bin Khadij and Sahl bin Abu Hathma:

'Abdullah bin Sahl and Muhaiyisa bin Mas'ud went to Khaibar and they dispersed in the gardens of the date-palm trees. 'Abdullah bin Sahl was murdered. Then 'Abdur-Rahman bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas'ud, came to the Prophet and spoke about the case of their (murdered) friend. 'Abdur-Rahman who was the youngest of them all, started talking. The Prophet said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "...your companion"). They said, "O Allah's Apostle! The murder was a thing we did not witness." The Prophet said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allah's Apostle! They are disbelievers (and they will take a false oath)." Then Allah's Apostle himself paid the blood money to them.

Volume 8, Book 80, Number 718:

Narrated 'Aisha:

Fatima and Al 'Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

Volume 9, Book 83, Number 36:

Narrated Sahl bin Abi Hathma:

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

Volume 9, Book 92, Number 449:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle sent the brother of the tribe of Bani Adi Al-Ansari as governor of Khaibar. Then the man returned, bringing Janib (a good kind of date). Allah's Apostle asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allah, O Allah's Apostle! We take one Sa' of these (good) dates for two Sas of mixed dates." Allah's Apostle then said, "Do not do so. You should either take one Sa of this (kind) for one Sa' of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

Volume 4, Book 52, Number 49:

Narrated Samura:

The Prophet said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, "This house is the house of martyrs."

Volume 4, Book 52, Number 55:

Narrated Anas bin Malik:

The Prophet delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet, shedding tears, said, 'It would not please them to be with us.'"

Volume 4, Book 52, Number 57:

Narrated Anas:

The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him.") Gabriel informed the Prophet that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Quranic Verse was cancelled. The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle.

Volume 4, Book 52, Number 63:

Narrated Al-Bara:

A man whose face was covered with an iron mask (i.e. clad in armor) came to the Prophet and said, "O Allah's Apostle! Shall I fight or embrace Islam first?" The Prophet said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Apostle said, "A little work, but a great reward." (He did very little (after embracing Islam), but he will be rewarded in abundance)."

Volume 4, Book 52, Number 64:

Narrated Anas bin Malik:

Um Ar-Rubai' bint Al-Bara', the mother of Hartha bin Suraqa came to the Prophet and said, "O Allah's Prophet! Will you tell me about Hartha?" Hartha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hartha! There are Gardens in Paradise and your son got the Firdaus-al-ala (i.e. the best place in Paradise)."

Volume 4, Book 52, Number 72:

Narrated Anas bin Malik:

The Prophet said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Narrated Al-Mughira bin Shu'ba: Our Prophet told us about the message of our Lord that "Whoever amongst us is killed will go to Paradise." Umar asked the Prophet, "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire?" The Prophet said, "Yes."

Volume 4, Book 52, Number 83:

Narrated Anas bin Malik:

The Prophet said, "Plague is the cause of martyrdom of every Muslim (who dies because of it)."

Volume 4, Book 52, Number 211:

Narrated Jabir bin 'Abdullah:

I participated in a Ghazwa along with Allah's Apostle The Prophet met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allah's Apostle came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, now as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allah's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medina before the people till I reached Medina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allah's Apostle he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allah's Apostle! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners." When Allah's Apostle arrived in Medina, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

Volume 4, Book 52, Number 298:

Narrated Anas bin Malik:

Allah's Apostle delivered a sermon and said, "Zaid received the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

Volume 4, Book 52, Number 299:

Narrated Anas:

The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.

Narrated Qatada: Anas told us that they (i.e. Muslims) used to recite a Quranic Verse concerning those martyrs which was:-- "O Allah! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased." Then the Verse was cancelled.

Volume 4, Book 53, Number 342:

Narrated 'Ali bin Al-Husain:

That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin 'Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" 'Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Apostle for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Apostle on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Apostle said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet then mentioned one of his son-in-law who was from the tribe of

'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Apostle and the daughter of the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

Volume 4, Book 53, Number 395:

Narrated 'Asim:

I asked Anas about the Qunut (i.e. invocation in the prayer). Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet invoked evil on the tribe of Bani-Sulaim for one month after bowing. 'Anas Further said, "The Prophet had sent 40 or 70 Qaris (i.e. men well versed in the knowledge of the Qur'an) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet I had never seen the Prophet so sorry and worried about anybody as he was about them (i.e. the Qaris)."

Volume 4, Book 56, Number 680:

Narrated 'Aisha:

(the wife of the Prophet) I asked Allah's Apostle about the plague. He told me that it was a Punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

Volume 4, Book 56, Number 795:

Narrated 'Uqba bin 'Amr:

The Prophet once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allah, I am not afraid that you will worship others along with Allah, but I am afraid that you will envy and fight one another for worldly fortunes."

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 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 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 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 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 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 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 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 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 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 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 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 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 6, Book 60, Number 110:

Narrated 'Aisha:

I heard Allah's Apostle saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." 'Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious.' (4.69) And from this I came to know that he has been given the option.

Volume 7, Book 71, Number 628:

Narrated Anas bin Malik:

Allah's Apostle said, "(Death from) plague is martyrdom for every Muslim."

Volume 7, Book 71, Number 629:

Narrated Abu Huraira:

The Prophet said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

Volume 7, Book 71, Number 630:

Narrated 'Aisha:

(the wife of the Prophet) that she asked Allah's Apostle about plague, and Allah's Apostle informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

Volume 8, Book 75, Number 403:

Narrated Anas:

The Prophet sent a Sariya (an army detachment) consisting of men called Al-Qurra', and all of them were martyred. I had never seen the Prophet so sad over anything as he was over them. So he said Qunut (invocation in the prayer) for one month in the Fajr prayer, invoking for Allah's wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allah and His Apostle."

Volume 8, Book 76, Number 590:

Narrated 'Uqba bin 'Amir:

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

Volume 8, Book 77, Number 616:

Narrated 'Aisha:

I asked Allah's Apostle about the plague. He said, "That was a means of torture which Allah used to send upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr."

Volume 9, Book 88, Number 209:

Narrated Salama bin Al-Akwa:

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

Volume 9, Book 93, Number 621:

Narrated Al-Mughira:

Our Prophet has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

Volume 2, Book 23, Number 336:

Narrated Jabir bin 'Abdullah :

When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fatima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field). "

Volume 2, Book 23, Number 338:

Narrated Anas bin Malik:

The Prophet said, "Zaid took over the flag and was martyred. Then it was taken by Jafar who was martyred as well. Then 'Abdullah bin Rawaha took the flag but he too was martyred and at that time the eyes of Allah's Apostle were full of tears. Then Khalid bin Al-Walid took the flag without being nominated as a chief (before hand) and was blessed with victory."

Volume 2, Book 23, Number 364:

Narrated Sad from his father:

Once the meal of 'Abdur-Rahman bin 'Auf was brought in front of him, and he said, "Mustab bin 'Umar was martyred and he was better than I, and he had nothing except his Burd (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burd. No doubt, I fear that the rewards of my deeds might have been given early in this world." Then he started weeping.

Volume 2, Book 23, Number 365:

Narrated Ibrahim:

Once a meal was brought to 'Abdur-Rahman bin 'Auf and he was fasting. He said, "Mustab bin 'Umar was martyred and he was better than I and was shrouded in his Burd and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Hamza was martyred and was better than I. Now the worldly wealth have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world." Then he started weeping and left his food.

Volume 2, Book 23, Number 387:

Narrated Anas:

When the reciters of Quran were martyred, Allah's Apostle recited Qunut for one month and I never saw him (i.e. Allah's Apostle) so sad as he was on that day.

Volume 2, Book 23, Number 392:

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and 'Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying . The Prophet (p.b.u.h) ordered h im to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " ('Aisha added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Volume 2, Book 23, Number 427:

Narrated Jabir bin Abdullah:

The Prophet collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Quran?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a funeral prayer offered for them.

Volume 2, Book 23, Number 428:

Narrated 'Uqba bin 'Amir:

One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fountain (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

Volume 2, Book 23, Number 429:

Narrated Jabir bin 'Abdullah :

The Prophet buried every two martyrs in of Uhud in one grave.

Volume 2, Book 23, Number 431:

Narrated Jabir bin 'Abdullah :

Allah's Apostle shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Quran?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin Abdullah added): Allah's Apostle used to ask about the martyrs of Uhud as to which of them knew more of the Quran." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

Volume 2, Book 23, Number 436:

Narrated Jabir bin 'Abdullah:

The Prophet collected every two martyrs of Uhud (in one grave) and then he would ask, "Which of them knew the Quran more?" And if one of them was pointed out for him as having more knowledge, he would put him first in the grave. The Prophet said, "I will be a witness on these on the Day of Resurrection." Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

Volume 2, Book 23, Number 468:

Narrated Samura bin Jundab:

Whenever the Prophet finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, 'What Allah wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem). There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the mean-time the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man Lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the Lying man, with that stone. Whenever he struck him, the stone rolled away.

The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection.

The one whose head you saw being crushed is the one whom Allah had given the knowledge of Quran (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

Volume 2, Book 23, Number 475:

Narrated 'Amr bin Maimun Al-Audi:

I saw 'Umar bin Al-Khattab (when he was stabbed) saying, "O 'Abdullah bin 'Umar! Go to the mother of the believers Aisha and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn 'Umar conveyed the message to 'Aisha.) She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullah bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the believers! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Aisha) and say, 'Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Apostle (p.b.u.h) was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him," and then he mentioned the name of 'Uthman, 'Ali, Talha, Az-Zubair, 'Abdur-Rahman bin 'Auf and Sad bin Abi Waqqas.

By this time a young man from Ansar came and said, "O chief of the believers! Be happy with Allah's glad tidings. The grade which you have in Islam is known to you, then you became the caliph and you ruled with justice and then you have been awarded martyrdom after all this." 'Umar replied, "O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honor and sacred things. And I also recommend him to be good to the Ansar who before them, had homes (in Medina) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Dhimmis (protectees) of Allah and His Apostle, to fulfill their contracts completely and fight for them and not to tax (overburden) them beyond their capabilities."

Volume 3, Book 30, Number 114:

Narrated Zaid bin Aslam from his father:

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

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Translation of Sahih Bukhari, Book 31:

Fasting

Volume 3, Book 43, Number 660:

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

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

Volume 4, Book 51, Number 40:

Narrated Jabir bin 'Abdullah Al-Ansari:

My father was martyred on the day (of the Ghazwa) of Uhud and left six daughters and some debts to be paid. When the time of plucking the date-fruits came, I went to Allah's Apostle and said, "O Allah's Apostle! you know that my father was martyred on Uhud's day and owed much debt, and I wish that the creditors would see you." The Prophet said, "Go and collect the various kinds of dates and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Apostle was sitting and noticed as if not a single date had been taken thereof.

Volume 1, Book 3, Number 104:

Abu Shuraih said, "When 'Amr bin Said was sending the troops to Mecca (to fight 'Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did 'Amr reply?" He said 'Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca).

Volume 1, Book 8, Number 353:

Narrated Abu Murra: (the freed slave of Um Hani) Um Hani, the daughter of Abi Talib said, "I went to Allah's Apostle in the year of the conquest of Mecca and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hani bint Abi Talib.' He said, 'Welcome! O Um Hani.' When he finished his bath he stood up and prayed eight Rak at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Apostle ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet said, 'We shelter the person whom you have sheltered.'" Um Ham added, "And that was before noon (Duha)."

Volume 2, Book 20, Number 207:

Narrated Ibn Abu Laila:

Only Um Hani told us that she had seen the Prophet (p.b.u.h) offering the Duha (forenoon prayer). She said, "On the day of the conquest of Mecca, the Prophet took a bath in my house and offered eight Rakat. I never saw him praying such a light prayer but he performed perfect prostration and bowing. Narrated 'Abdullah bin amir that his father had told him that he had seen the Prophet (p.b.u.h) praying Nawafil at night on the back of his Mount on a journey, facing whatever direction it took.

Volume 2, Book 21, Number 272:

Narrated 'Abdur Rahman bin Abi Laila:

Only Um Hani narrated to me that she had seen the Prophet offering the Duha prayer. She said, "On the day of the conquest of Mecca, the Prophet entered my house, took a bath and offered eight Rakat (of Duha prayers. I had never seen the Prophet offering such a light prayer but he performed bowing and prostrations perfectly .

Volume 2, Book 26, Number 648:

Narrated 'Aisha':

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' and left Mecca from Kuda, from the higher part of Mecca.

Volume 2, Book 26, Number 649:

Narrated 'Aisha:

In the year of the conquest of Mecca, the Prophet entered Mecca from Kada' at the higher place of Mecca. (Hisham, a sub-narrator said, " 'Urwa used to enter (Mecca) from both Kada' and Kuda and he often entered through Kada' which was nearer to his dwelling place.)"

Volume 2, Book 26, Number 650:

Narrated Hisham:

'Urwa said, "The Prophet entered Mecca in the year of the conquest of Mecca from the side of Kada' which is at the higher part of Mecca." 'Urwa often entered from Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 651:

Narrated Hisham from his father :

In the year of the conquest of Mecca, the Prophet entered Mecca from the side of Kada. Urwa used to enter through both places and he often entered through Kada' which was nearer of the two to his dwelling place.

Volume 2, Book 26, Number 657:

Narrated Ibn Abbas:

On the Day of the Conquest of Mecca, Allah's Apostle said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly."

Volume 3, Book 29, Number 58:

Narrated Said bin Abu Said Al-Maqburi:

Abu Shuraih, Al-'Adawi said that he had said to 'Amr bin Sa'id when he was sending the troops to Mecca (to fight 'Abdullah bin Az-Zubair), "O Chief! Allow me to tell you what Allah's Apostle said on the day following the Conquest of Mecca. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet when he, after Glorifying and Praising Allah, started saying, 'Allah, not the people, made Mecca a sanctuary, so anybody who has belief in Allah and the Last Day should neither shed blood in it, nor should he cut

down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allah's Apostle did fight in Mecca, say to him, 'Allah allowed His Apostle and did not allow you.' "Allah allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact." Abu Shuraih was asked, "What did 'Amr reply?" He said, ('Amr said) 'O Abu Shuraih! I know better than you in this respect Mecca does not give protection to a sinner, a murderer or a thief."

Volume 3, Book 29, Number 72:

Narrated Anas bin Malik:

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

Volume 3, Book 34, Number 269:

Narrated Aisha:

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

Volume 3, Book 34, Number 438:

Narrated Jabir bin 'Abdullah:

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

Volume 3, Book 37, Number 495:

Narrated Abu Huraira:

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

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Translation of Sahih Bukhari, Book 38:

Representation, Authorization, Business by Proxy

Volume 3, Book 46, Number 710:

Narrated 'Aisha:

Utba bin Abi Waqqas authorized his brother Sad bin Abi Waqqas to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allah's Apostle went (to Mecca) at the time of the Conquest, Sad took the son of the slavegirl of Zam'a to Allah's Apostle and also brought 'Abu bin Zam'a with him and said, "O Allah's Apostle! This is the son of my brother 'Utba who authorized me to take him into my custody." 'Abu bin Zam'a said, "O Allah's Apostle! He is my brother, the son of Zam'a' slave-girl and he was born on his bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed much resemblance (to 'Utba). Allah's Apostle said, "It is for you, O 'Abu bin Zam'a as he was born on the bed of your father." Allah's Apostle then told Sauda bint Zam'a to observe veil in the presence of the boy as he noticed the boy's resemblance to 'Utba and Sauda was the wife of the Prophet .

Volume 3, Book 48, Number 816:

Narrated 'Urwa bin Az-Zubair:

A woman committed theft in the Ghazwa of the Conquest (of Mecca) and she was taken to the Prophet who ordered her hand to be cut off. 'Aisha said, "Her repentance was perfect and she was married (later) and used to come to me (after that) and I would present her needs to Allah's Apostle."

Volume 4, Book 51, Number 8:

Narrated 'Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas entrusted (his son) to his brother Sad bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sad took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sad said, "O Allah's Apostle! This is my brother's son whom my brother entrusted to me."

Then 'Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Apostle said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

Volume 4, Book 52, Number 231:

Narrated Nafi from 'Abdullah:

Allah's Apostle came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usama was riding behind him. Bilal and 'Uthman bin Talha, one of the servants of the Ka'ba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Apostle entered in the company of Usama, Bilal and 'Uthman, and stayed in it for a long period. When he came out, the people rushed to it, and 'Abdullah bin 'Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal, "Where did the Prophet offer his prayer?" He pointed to the place where he had offered his prayer. 'Abdullah said, "I forgot to ask him how many Rakat he had performed."

Volume 4, Book 52, Number 312:

Narrated Abu Uthman An-Nahdi:

Mujashi (bin Mas'ud) took his brother Mujalid bin Musud to the Prophet and said, "This is Mujalid and he will give a pledge of allegiance to you for migration." The Prophet said, "There is no migration after the Conquest of Mecca, but I will take his pledge of allegiance for Islam."

Volume 4, Book 53, Number 396:

Narrated Um Hani:

the daughter of Abu Talib: I went to Allah's Apostle on the day of the conquest of Mecca and found him taking a bath, and his daughter Fatima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Um Hani bint Abi Talib." He said, "Welcome, O Um Hani." When he had finished his bath, he stood up and offered eight Rakat while dressed in one garment. I said, "O Allah's Apostle! My brother 'Ali has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira." Allah's Apostle said, "O Um Hani! We will grant asylum to the one whom you have granted asylum." (Um Hani said, "That (visit) took place in the Duha (i.e. forenoon)).

Volume 4, Book 53, Number 401:

Narrated Auf bin Mali:

I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

Volume 4, Book 56, Number 821:

Narrated Said bin Jubair:

About Ibn 'Abbas: 'Umar bin Al-Khattab used to treat Ibn 'Abbas very favorably 'Abdur Rahman bin 'Auf said to him. "We also have sons that are equal to him (but you are partial to him.)" Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbas about the interpretation of the Verse:- 'When come the Help of Allah and the conquest (of Mecca) (110.1) Ibn 'Abbas said. "It portended the death of Allah's Apostle, which Allah had informed him of." 'Umar said, "I do not know from this Verse but what you know."

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 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 6, Book 60, Number 244:

Narrated Abdullah bin Masud:

Allah's Apostle entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka'ba. He then started hitting them with a stick in his hand and say: 'Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish.' (17.81) 'Truth has come and falsehood (Iblis) can not create anything.' (34.49)

Volume 6, Book 61, Number 553:

Narrated 'Abdullah bin Mughaffal:

I saw Allah's Apostle reciting Surat-al-Fath on his she-camel on the day of the Conquest of Mecca.

Volume 7, Book 71, Number 625:

Narrated 'Abdullah bin 'Abbas:

'Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while others said (to 'Umar), "You have along with you. other people and the companions of Allah's Apostle so do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the Ansar for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, Leave me now," and added, "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to 'Umar), "Are you running away from what Allah had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! Yes, we are running from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time 'Abdur-Rahman bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Apostle saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.' " 'Umar thanked Allah and returned to Medina.

Volume 7, Book 72, Number 699:

Narrated Anas bin Malik:

In the year of the conquest of Mecca the Prophet entered Mecca, wearing a helmet on his head.

Volume 7, Book 72, Number 714:

Narrated Anas:

When Um Sulaim gave birth to a child. she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet tomorrow morning for the Tahnik." So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a Huraihiya Khamisa and was branding the she-camel on which he had come during the Conquest of Mecca.

Volume 7, Book 72, Number 849:

Narrated Aiyub:

The worst of three (persons riding one, animal) was mentioned in 'Ikrima's presence 'Ikrima said, "Ibn 'Abbas said, '(In the year of the conquest of Mecca) the Prophet came and mounted Qutham in front of him and Al-Fadl behind him, or Qutham behind him and Al-Fadl in front of him.' Now which of them was the worst off and which was the best?"

Volume 8, Book 73, Number 179:

Narrated Um Hani:

(the daughter of Abu Talib) I visited Allah's Apostle in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Um Hani, the daughter of Abu Talib." He said, "Welcome, O Um Hani ! " When the Prophet had finished his bath, he stood up and offered eight Rakat of prayer while he was wrapped in a single garment. When he had finished his

prayer, I said, "O Allah's Apostle! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allah's Apostle said, "O Um Hani! We shelter him whom you have sheltered." Um Hani added, "That happened in the forenoon."

Volume 8, Book 80, Number 741:

Narrated 'Aisha:

'Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam'a got up and said, "but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet said, "This child is for you. O 'Abu bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to 'Utba. Since then the boy had never seen Sauda till he died.

Volume 9, Book 89, Number 293:

Narrated 'Aisha:

(the wife of the Prophet) 'Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said, "(This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, "(He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Apostle said, "The boy is for you, O 'Abd bin Zam'a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to 'Utba. The boy did not see her again till he met Allah.

Volume 9, Book 93, Number 631:

Narrated Shu'ba:

Mu'awiya bin Qurra reported that 'Abdullah bin Al-Maghaffal Al-Muzani said, "I saw Allah's Apostle on the day of the Conquest of Mecca, riding his she-camel and reciting Surat-al-Fath (48) or part of Surat-al-Fath. He recited it in a vibrating and pleasant voice. Then Mu'awiya recited as 'Abdullah bin Mughaffal had done and said, "Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet." I asked Muawiya, "How did he recite in that tone?" He said thrice, "A, A, A."

Volume 4, Book 52, Number 69:

Narrated Anas bin Malik:

For thirty days Allah's Apostle invoked Allah to curse those who had killed the companions of Bir-Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Quranic Verse we used to recite, but it was cancelled later on. The Verse was:

"Inform our people that we have met our Lord. He is pleased with us and He has made us pleased"

Volume 4, Book 52, Number 73:

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Know that Paradise is under the shades of swords."

Volume 4, Book 52, Number 147:

Narrated Sahl bin Sad As-Sa'idi:

Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)" Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him.

Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I testify that you are Allah's Apostle." The Prophet asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by slanting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he eased on his sword and killed himself." when Allah's Apostle said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the Hell) Fire, another may seem to the people as if he were practicing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

Volume 4, Book 52, Number 175:

Narrated Khalid bin Madan:

That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Apostle! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet then said, 'The first army amongst' my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle?' He replied in the negative."

Volume 1, Book 2, Number 24:

Allah's Apostle said: "**I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle**, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Volume 1, Book 8, Number 387:

Narrated Anas bin Malik: Allah's Apostle said, "**I have been ordered to fight the people till they say:** 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Volume 2, Book 24, Number 536:

Narrated Abu Huraira:

Abu Bakr said, "By Allah! If they (pay me the Zakat and) with-hold even a she-kid which they used to pay during the life-time of Allah's Apostle, I will fight with them for it." Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

Volume 3, Book 46, Number 694:

Narrated Abu Dhar:

I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."

Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

Volume 4, Book 51, Number 36:

Narrated Ibn 'Umar:

Once 'Umar gave a horse in charity to be used in holy fighting. It had been given to him by Allah's Apostle . 'Umar gave it to another man to ride. Then 'Umar was informed that the man put the horse for sale, so he asked Allah's Apostle whether he could buy it. Allah's Apostle replied, "You should not buy it, for you should not take back what you have given in charity."

Volume 4, Book 52, Number 84:

Narrated Al-Bara:

When the Divine Inspiration: "Those of the believers who sit (at home), was revealed the Prophet sent for Zaid (bin Thabit) who came with a shoulder-blade and wrote on it. Ibn Um-Maktum complained about his blindness and on that the following revelation came: "Not equal are those believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive hard and fight in the Way of Allah with their wealth and lives)." (4.95)

Volume 4, Book 52, Number 176:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

Volume 4, Book 52, Number 177:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Volume 4, Book 52, Number 178:

Narrated 'Amr bin Taghlib:

The Prophet said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

Volume 4, Book 52, Number 179:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

Volume 4, Book 52, Number 180:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. " (Abu Huraira added, "They will be) small-eyed, flat nosed, and their faces will look like shields coated with leather.")

Volume 4, Book 52, Number 196:

Narrated Abu Huraira:

Allah's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Volume 4, Book 52, Number 204:

Narrated Abu Huraira:

That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

Volume 4, Book 52, Number 287:

Narrated 'Amr bin Maimun:

Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e. the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."

Volume 4, Book 53, Number 406:

Narrated Abu Wail:

We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet on the day of Hudaibiya, and if we had been called to fight, we would have fought. But 'Umar bin Al Khatab came and said, 'O Allah's Apostle! Aren't we in the right and our opponents in the wrongs' Allah's Apostle said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, "Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?" Allah's Apostle said, 'O Ibn Al-Khattab! I am the Apostle of Allah and Allah will never degrade me. Then 'Umar went to Abu Bakr and told him the same as he had told the Prophet.

On that Abu Bakr said (to 'Umar). 'He is the Apostle of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Apostle recited it to the end in front of 'Umar. On that 'Umar asked, 'O Allah's Apostle! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Apostle said, "Yes"

Volume 4, Book 56, Number 787:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

Volume 4, Book 56, Number 788:

Narrated Abu Huraira:

The Prophet said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

Volume 4, Book 56, Number 789:

Narrated Abu Huraira:

I enjoyed the company of Allah's Apostle for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bazir." (Sufyan, the sub-narrator once said, "And they are the people of Al-Bazir.")

Volume 4, Book 56, Number 790:

Narrated 'Umar bin Taghlib:

I heard Allah's Apostle saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

Volume 4, Book 56, Number 791:

Narrated 'Abdullah bin 'Umar:

I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'"

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 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 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 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 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 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 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 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 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 6, Book 60, Number 118:

Narrated Al-Bara:

When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'" Ibn Um Maktum who was sitting behind the Prophet then said, "O Allah's Apostle! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah." (4.95)

Volume 6, Book 60, Number 120:

Narrated Muhammad bin Abdur-Rahman Abu Al-Aswad:

The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of 'Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met 'Ikrima, the freed slave of Ibn 'Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn 'Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:-- "Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Abu Aswad added, "Except the weak ones among men, women,..." (4.98)

Volume 6, Book 60, Number 175:

Narrated Ibn Abbas:

When the Verse:-- "If there are twenty steadfast amongst you, they will overcome two hundred." (8.65) was revealed, then it became obligatory for the Muslims that one (Muslim) should not flee from ten (non-Muslims). Sufyan (the sub-narrator) once said, "Twenty (Muslims) should not flee before two hundred (non Muslims)." Then there was revealed: 'But now Allah has lightened your (task)..'. (8.66) So it became obligatory that one-hundred (Muslims) should not flee before two hundred (non-muslims). (Once Sufyan said extra, "The Verse: 'Urge the believers to the fight. If there are twenty steadfast amongst you (Muslims) ..' was revealed.) Sufyan said, "Ibn Shabrama said, "I see that this order is applicable to the obligation of enjoining good and forbidding evil."

Volume 6, Book 61, Number 512:

Narrated Al-Bara:

There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit..'", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

Volume 8, Book 73, Number 109:

Narrated 'Abdullah bin 'Umar:

When Allah Apostle was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return (to Medina), if Allah wills." Some of the companions of Allah's Apostle said, "We will not leave till we conquer it." The Prophet said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allah's Apostle said, "Tomorrow we will return (to Medina), if Allah wills." His companions kept quiet this time. Allah's Apostle then smiled.

Volume 9, Book 83, Number 11:

Narrated Usama bin Zaid bin Haritha:

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

Volume 9, Book 84, Number 59:

Narrated Abu Huraira:

When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abu Bakr! How can you fight these people although Allah's Apostle said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?'" "Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it." 'Umar said, "By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

Volume 9, Book 84, Number 69:

Narrated Abu Huraira:

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

Volume 9, Book 88, Number 178:

Narrated Junada bin Abi Umaiya:

We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet and by which Allah may make you benefit?" He said, "The Prophet called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

Volume 9, Book 88, Number 222:

Narrated Abu Wail:

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

Volume 9, Book 88, Number 237:

Narrated Abu Huraira:

Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance --- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

Volume 9, Book 89, Number 299:

Narrated Ibn 'Umar:

The Prophet sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! " Khalid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!" Then we mentioned that to the Prophet and he said, "O Allah! I am free from what Khalid bin Al-Walid has done," and repeated it twice.

Volume 9, Book 89, Number 307:

Narrated 'Ubada bin As-Samit:

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

Volume 9, Book 92, Number 388:

Narrated Abu Huraira:

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

Volume 9, Book 93, Number 590:

Narrated Ibn Abbas:

Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You ." (See Hadith No. 329, Vol. 8)

Volume 3, Book 49, Number 862:

Narrated Al-Bara bin 'Azib:

When Allah's Apostle concluded a peace treaty with the people of Hudaibiya, Ali bin Abu Talib wrote the document and he mentioned in it, "Muhammad, Allah's Apostle ." The pagans said, "Don't write: 'Muhammad, Allah's Apostle', for if you were an apostle we would not fight with you." Allah's Apostle asked Ali to rub it out, but Ali said, "I will not be the person to rub it out." Allah's Apostle rubbed it out and made peace with them on the condition that the Prophet and his companions would enter Mecca and stay there for three days, and that they would enter with their weapons in cases.

Volume 1, Book 4, Number 245:

My father said, "I came to the Prophet and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U U'," as if he was retching while the Siwak was in his mouth."

Volume 4, Book 52, Number 161:

Narrated Jabir:

as above (Hadith No. 158).

Volume 4, Book 52, Number 265:

Narrated Al-Bara bin Azib:

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

Volume 4, Book 52, Number 263:

Narrated Ibn 'Umar:

The Prophet burnt the date-palms of Bani An-Nadir.

Volume 4, Book 52, Number 264:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of Ansari men to kill Abu-Rafi. One of them set out and entered their (i.e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abu Rafi and said, 'O Abu Rafi. When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abu Rafi, changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abu Rafi, the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet and informed him."

Volume 4, Book 52, Number 265:

Narrated Al-Bara bin Azib:

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

Volume 4, Book 52, Number 266l:

Narrated Salim Abu An-Nadr:

(the freed slave of 'Umar bin 'Ubaidullah) I was Umar's clerk. Once Abdullah bin Abi Aufa wrote a letter to 'Umar when he proceeded to Al-Haruriya. I read in it that Allah's Apostle in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allah for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allah, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the clans, defeat them, and grant us victory over them."

Volume 4, Book 52, Number 266c:

Narrated Abu Huraira:

The Prophet said: "Do not wish to meet the enemy, but when you meet (face) the enemy, be patient."

Volume 4, Book 56, Number 818:

Narrated Abu Musa:

The Prophet said, "In a dream I saw myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamama or Hajar, but it came to be Medina i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr.

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 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 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 hit you, "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 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 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 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."

Translation of Sahih Bukhari, Book 60:

Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Volume 9, Book 83, Number 37:

Narrated Abu Qilaba:

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

took away all the camels. This news reached Allah's Apostle, so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, "What can be worse than what those people did? They deserted Islam, committed murder and theft."

Then 'Anbasa bin Said said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Apostle. The narrator added: Some Ansari people came to the Prophet and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Apostle and said to him, "O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allah's Apostle went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Al-Ansars, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance. Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "'Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

Volume 9, Book 88, Number 207:

Narrated Abu Al-Aswad:

An army unit was being recruited from the people of Medina and my name was written among them. Then I met 'Ikrima, and when I informed him about it, he discouraged me very strongly and said, "Ibn 'Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Apostle (and the Muslim army) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allah revealed:--

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

Volume 4, Book 52, Number 157:

Narrated Abu Umama:

Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

Volume 4, Book 52, Number 89:

Narrated Al-Bara:

The Prophet went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

Volume 4, Book 52, Number 199:

Narrated Ka'b bin Malik:

The Prophet set out on Thursday for the Ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

Volume 4, Book 52, Number 221:

Narrated Ibn 'Abbas:

Abu Sufyan said, "Heraclius sent for me when I was in 'Ilya' (i.e. Jerusalem). Then he asked for the letter of Allah's Apostle and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abi Kabsha has become conspicuous as the King of Bani Al-Asfar is afraid of him.' "

Volume 4, Book 52, Number 278:

Narrated Salama:

I went out of Medina towards Al-Ghaba. When I reached the mountain path of Al-Ghaba, a slave of 'Abdur-Rahman bin 'Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet have been taken away." I said, "Who took them?" He said, "Ghatafan and Fazara." So, I sent three cries, "O Sabahah ! O Sabahah !" so loudly that made the people in between its (i.e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa"; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet met me, I said, "O Allah's Apostle Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

Volume 4, Book 52, Number 303:

Narrated Ibn Umar:

That he was riding a horse on the day, the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khalid bin Al-Walid who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khalid returned the horse to him.

Volume 4, Book 55, Number 630:

Narrated Abdullah bin Amr bin Al-As:

The Prophet said to me, "I have been informed that you pray all the nights and observe fast all the days; is this true?" I replied, "Yes." He said, "If you do so, your eyes will become weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, "Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

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 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 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 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 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 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 6, Book 60, Number 59:

Narrated Nafi':

Whenever 'Abdullah bin 'Umar was asked about Salat-al-Khauf (i.e. prayer of fear) he said, "The Imam comes forward with a group of people and leads them in a one Rak'a prayer while another group from them who has not

prayed yet, stay between the praying group and the enemy. When those who are with the Imam have finished their one Rak'a, they retreat and take the positions of those who have not prayed but they will not finish their prayers with Taslim. Those who have not prayed, come forward to offer a Rak'a with the Imam (while the first group covers them from the enemy). Then the Imam, having offered two Rakat, finishes his prayer. Then each member of the two groups offer the second Rak'a alone after the Imam has finished his prayer. Thus each one of the two groups will have offered two Rakat. But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the Qibla or not." Nafi added: I do not think that 'Abdullah bin 'Umar narrated this except from Allah's Apostle (See Hadith No. 451, Vol 5 to know exactly "The Fear Prayer.")

Volume 8, Book 76, Number 489:

Narrated Abu Musa:

Allah's Apostle said. "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them."

Volume 9, Book 92, Number 378:

Narrated Said bin Al-Musaiyab:

Abu Huraira said that Allah's Apostle said, "I have been sent with 'Jawami-al-Kalim ' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Apostle has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence.

Volume 9, Book 92, Number 387:

Narrated Abu Musa:

The Prophet said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Quran and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

Volume 3, Book 29, Number 47:

Narrated 'Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet was informed that an enemy wanted to attack him, so the Prophet proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an onager. I attacked, stabbed and caught it. I then sought my companions' help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet so I went in search of the Prophet and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet and said, 'O Allah's Apostle! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Apostle! I hunted an onager and some of its meat is with me. The Prophet told the people to eat it though all of them were in the state of Ihram."

Volume 3, Book 29, Number 48:

Narrated 'Abdullah bin Abu Qatada:

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

Volume 4, Book 52, Number 86:

Narrated Salim Abu-An-Nadr:

'Abdullah bin Abi Aufa wrote and I read what he wrote that Allah's Apostle said, "When you face them (i.e. your enemy) then be patient."

Volume 4, Book 52, Number 198:

Narrated Ka'b bin Malik:

Whenever Allah's Apostle intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabuk which Allah's Apostle carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet informed them of the destination he was heading for (Ka'b bin Malik used to say, "Scarcely did Allah's Apostle set out for a journey on a day other than Thursday.")

Volume 4, Book 52, Number 220:

Narrated Abu Huraira:

Allah's Apostle said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu Huraira added: Allah's Apostle has left the world and now you, people, are bringing out those treasures (i.e. the Prophet did not benefit by them).

Volume 9, Book 90, Number 343:

Narrated 'Abdullah bin Abi Aufa:

Allah's Apostle said, "Do not long for meeting your enemy, and ask Allah for safety (from all sorts of evil)." (See Hadith No. 266, Vol. 4)

Volume 3, Book 27, Number 23:

Narrated 'Abdullah bin 'Umar:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or 'Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the clans of (non-believers)."

Volume 3, Book 34, Number 310:

Narrated Jabir bin 'Abdullah:

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

Volume 3, Book 36, Number 466:

Narrated Ya'la bin Umayya:

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

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

Volume 3, Book 46, Number 718:

Narrated Ibn Muhairiz:

I saw Abu Said and asked him about coitus interruptus. Abu Said said, "We went with Allah's Apostle, in the Ghazwa of Barli Al-Mustaliq and we captured some of the 'Arabs as captives, and the long separation from our wives was pressing us hard and we wanted to practice coitus interruptus. We asked Allah's Apostle (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allah has) destined to exist, up to the Day of Resurrection, but will definitely come, into existence."

Volume 4, Book 52, Number 91:

Narrated Anas:

We returned from the Ghazwa of Tabuk along with the Prophet. (See Hadith No. 92 below) .

Volume 4, Book 52, Number 92:

Narrated Anas:

While the Prophet was in a Ghazwa he said, "Some people have remained behind us in Medina and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse. "

Volume 4, Book 52, Number 197:

Narrated Ka'b bin Malik:

Whenever Allah's Apostle intended to lead a Ghazwa, he would use an equivocation from which one would understand that he was going to a different destination .

Volume 4, Book 52, Number 238:

Narrated Abdullah bin Umar:

Whenever the Prophet returned from the Hajj or the 'Umra or a Ghazwa, he would say Takbir thrice. Whenever he came upon a mountain path or wasteland, and then he would say, "None has the right to be worshipped but Allah, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allah fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

Volume 4, Book 52, Number 250:

Narrated Ibn Abbas:

That he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

Volume 4, Book 52, Number 295:

Narrated Ibn 'Abbas:

A man came to the Prophet and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Apostle said, "Go back and perform Hajj with your wife."

Volume 4, Book 53, Number 385:

Narrated 'Amr bin 'Auf Al-Ansari:

(who was an ally of Bam 'Amr bin Lu'ai and one of those who had taken part in (the Ghazwa of) Badr): Allah's Apostle sent Abu 'Ubaida bin Al-Jarreh to Bahrain to collect the Jizya. Allah's Apostle had established peace with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Apostle led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu. 'Ubaida has brought something?" They said, "Yes, O Allah's Apostle! He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

Volume 4, Book 53, Number 387:

Narrated Abu Humaid As-Saidi:

We accompanied the Prophet in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country.

Volume 4, Book 55, Number 561:

Narrated Ibn 'Umar:

When Allah's Apostle landed at Al-Hijr during the Ghazwa of Tabuk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water. and also filled our bags with its water." On that, the Prophet ordered them to throw away the dough and pour out the water.

Volume 4, Book 56, Number 720:

Narrated Jabir:

We were in the company of the Prophet in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an Ansari man on the hip. The Ansari got so angry that both of them called their people. The Ansari said, "Help, O Ansar!" And the emigrant said "Help, O emigrants!" The Prophet came out and said, "What is wrong with the people (as they are calling) this call of the period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the emigrant to the Ansari. The Prophet said, "Stop this (i.e. appeal for help) for it is an evil call. "Abdullah bin Ubai bin Salul (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Medina, surely, the more honorable people will expel therefrom the meaner," Upon that 'Umar said, "O Allah's Prophet! Shall we not kill this evil person (i.e. Abdullah bin Ubai bin Salul) ?" The Prophet) said, "(No), lest the people should say that Muhammad used to kill his companions."

Volume 4, Book 56, Number 756:

Narrated 'Abdullah bin Ka'b:

I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle whose face was glittering with happiness, for whenever Allah's Apostle was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face."

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 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 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 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 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 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 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 534:

Narrated Al-Bara:

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

Volume 7, Book 62, Number 172:

Narrated Jabir:

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

Volume 7, Book 62, Number 174:

Narrated Jabir bin 'Abdullah:

We were with the Prophet in Ghazwa, and when we returned and approached Medina, I wanted to hurry while riding a slow camel. A rider overtook me and pricked my camel with a spear which he had, whereupon my camel started

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

Volume 8, Book 75, Number 394:

Narrated Ibn Umar:

Whenever Allah's Apostle returned from a Ghazwa or Hajj or 'Umra, he used to say, "Allahu Akbar," three times; whenever he went up a high place, he used to say, "La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa'ala kulli Shai 'in qadir. Ayibuna ta'ibuna 'abiduna lirabbina hamidun. Sadaqa-l-lahu wa'dahu, wa nasara'abdahu wa hazama-l-ahzaba wahdahu."

Volume 9, Book 83, Number 31:

Narrated Ya'la:

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

Volume 3, Book 30, Number 96:

Narrated Abu Humaid:

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

Volume 4, Book 52, Number 135:

Narrated Abu Musa:

Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet and told him about it. He said, "O Allah! Forgive 'Ubaid Abu 'Amir."

Volume 4, Book 52, Number 151:

Narrated Anas bin Malik:

Abu Talha and the Prophet used to shield themselves with one shield. Abu Talha was a good archer, and when he threw (his arrows) the Prophet would look at the target of his arrows.

Volume 4, Book 52, Number 154:

Narrated Ali:

I never saw the Prophet saying, "Let my parents sacrifice their lives for you," to any man after Sad. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

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 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 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 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 overpowered 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 4, Book 52, Number 258:

Narrated Ibn 'Umar:

During some of the Ghazawat of Allah's Apostle a woman was found killed, so Allah's Apostle forbade the killing of women and children.

Volume 4, Book 52, Number 270:

Narrated Jabir bin 'Abdullah:

The Prophet said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him.

Volume 4, Book 52, Number 271:

Narrated Jabir:

The Prophet said, "Who is ready to kill Ka'b bin Ashraf (i.e. a Jew)." Muhammad bin Maslama replied, "Do you like me to kill him?" The Prophet replied in the affirmative. Muhammad bin Maslama said, "Then allow me to say what I like." The Prophet replied, "I do (i.e. allow you)."

Volume 4, Book 52, Number 280:

Narrated Abu Sa'id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Volume 4, Book 56, Number 725:

Narrated Abu Jamra:

Ibn 'Abbas said to us, "Shall I tell you the story of Abu Dhar's conversion to Islam?" We said, "Yes." He said, "Abu Dhar said: I was a man from the tribe of Ghifar. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allah, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a waterskin and a stick and proceeded towards Mecca. Neither did I know him (i.e. the Prophet), nor did I like to ask anyone about him. I Kept on drinking Zam zam water and staying in the Mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet but no-one told me anything about him. Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abu Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam 'immediately. He said to me, 'O Abu Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Allah Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels),' Abu Dhar went to the Mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that None has the right to be worshipped except Allah, and I (also) testify that Muhammad is Allah's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i.e. Muslim)!' They got up and beat me nearly to death. Al 'Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Sabi!' I was treated in the same way as on the previous day, and again Al-Abbas found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abu Dhar (may Allah be Merciful to him) to Islam."

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 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 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 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 sail 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 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 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 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 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 8, Book 74, Number 278:

Narrated Abu Said:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet sent for him (Sa'd) and he came. The Prophet said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet and the Prophet said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Volume 2, Book 26, Number 714:

Narrated Hafsa:

(On 'Id) We used to forbid our virgins to go out (for 'Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Apostle who participated in twelve Ghazawats along with Allah's Apostle and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Apostle , "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked

her. "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Apostle without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Apostle saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafat and at such and such places?"

Volume 3, Book 29, Number 87:

Narrated Qaza'a, the slave of Ziyad: Abu Said who participated in twelve Ghazawat with the Prophet said, "I heard four things from Allah's Apostle (or I narrate them from the Prophet) which won my admiration and appreciation. They are:

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

Volume 3, Book 31, Number 215:

Narrated Abu Said Al-Khudri:

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

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

Volume 3, Book 41, Number 570:

Narrated Jabir bin 'Abdullah:

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

Volume 4, Book 52, Number 257:

Narrated 'Abdullah:

During some of the Ghazawat of the Prophet a woman was found killed. Allah's Apostle disapproved the killing of women and children.

Volume 7, Book 67, Number 403:

Narrated Ibn Abi Aufa:

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