

96 blood brothers.

Volume 1, Book 3, Number 63:

While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "**This white man reclining on his arm.**" The an then addressed him, "O Son of 'Abdul Muttalib."

The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

Volume 1, Book 5, Number 251:

'Aisha's brother and I went to 'Aisha and he asked her about the bath of the Prophet. She brought a pot containing about a Sa' of water and took a bath and poured it over her head and at what time there was a screen between her and us.

Volume 1, Book 6, Number 314:

On the 1st of Dhul-Hijja we set out with the intention of performing Hajj. Allah's Apostle said, "Any one who likes to assume the Ihram for 'Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for 'Umra. "Some of us assumed the Ihram for 'Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for 'Umra. I got menses and kept on menstruating until the day of 'Arafat and complained of that to the Prophet . He told me to postpone my 'Umra, undo and comb my hair, and to assure the Ihram of Hajj and I did so. On the right of Hasba, he sent my brother 'Abdur-Rahman bin Abi Bakr with me to At-Tah'im, where I assumed the Ihram for 'Umra in lieu of the previous one. Hisham said, "For that ('Umra) no Hadi, fasting or alms were required.

Volume 1, Book 9, Number 488:

Narrated Abu Salih As-Samman: I saw Abu Said Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Said repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Said pushed him with a greater force. The young man abused Abu Said and went to Marwan and lodged a complaint against Abu Said and Abu Said followed the young man to Marwan who asked him, "O Abu Said! What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.' "

Volume 2, Book 13, Number 11:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab saw a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allah's Apostle replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle and he gave one of them to 'Umar bin Al-Khattab. On that 'Umar said, "O Allah's Apostle! You have given me this cloak although on the cloak of Atarid (a cloak merchant who was selling that

silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle replied, "I have not given you this to wear". And so 'Umar bin Al-Khattab gave it to his pagan brother in Mecca to wear.

Volume 2, Book 20, Number 192:

Narrated Ibn 'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband."

Volume 2, Book 23, Number 371:

Narrated Zainab bint Abi Salama :

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'" Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Volume 2, Book 23, Number 375:

Narrated 'Abdullah bin 'Ubaidullah bin Abi Mulaika:

One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullah bin 'Umar said to 'Amr bin 'Uthman, "Will you not prohibit crying as Allah's Apostle has said, 'The dead person is tortured by the crying of his relatives.?' " Ibn Abbas said, "Umar used to say so." Then he added narrating, "I accompanied Umar on a journey from Mecca till we reached Al-Baida. There he saw some travelers in the shade of a Samura (A kind of forest tree). He said (to me), "Go and see who those travelers are." So I went and saw that one of them was Suhaib. I told this to 'Umar who then asked me to call him. So I went back to Suhaib and said to him, "Depart and follow the chief of the faithful believers." Later, when 'Umar was stabbed, Suhaib came in weeping and saying, "O my brother, O my friend!" (on this 'Umar said to him, "O Suhaib! Are you weeping for me while the Prophet said, "The dead person is punished by some of the weeping of his relatives?" Ibn Abbas added, "When 'Umar died I told all this to Aisha and she said, 'May Allah be merciful to Umar. By Allah, Allah's Apostle did not say that a believer is punished by the weeping of his relatives. But he said, Allah increases the punishment of a non-believer because of the weeping of his relatives." Aisha further added, "The Quran is sufficient for you (to clear up this point) as Allah has stated: 'No burdened soul will bear another's burden.' " (35.18). Ibn Abbas then said, "Only Allah makes one laugh or cry." Ibn Umar did not say anything after that.

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 2, Book 26, Number 589:

Narrated 'Abdullah bin Abbas :

Al-Fadl (his brother) was riding behind Allah's Apostle and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet ).

Volume 2, Book 26, Number 627:

Narrated Aisha:

(the wife of the Prophet (p.b.u.h) We set out with the Prophet in his last Hajj and we assumed Ihram for Umra. The Prophet then said, "Whoever has the Hadi with him should assume Ihram for Hajj along with 'Umra and should not finish the Ihram till he finishes both." I was menstruating when I reached Mecca, and so I neither did Tawaf round the Ka'ba nor Tawaf between Safa and Marwa. I complained about that to the Prophet on which he replied, "Undo and comb your head hair, and assume Ihram for Hajj (only) and leave the Umra." So, I did so. When we had performed the Hajj, the Prophet sent me with my brother 'Abdur-Rahman bin Abu Bakr to Tan'im. So I performed the 'Umra. The Prophet said to me, "This 'Umra is instead of your missed one." Those who had assumed Ihram for 'Umra (Hajj-atTamattu) performed Tawaf round the Ka'ba and between Safa and Marwa and then finished their Ihram. After returning from Mina, they performed another Tawaf (between Safa and Marwa). Those who had assumed Ihram for Hajj and 'Umra together (Hajj-al-Qiran) performed only one Tawaf (between Safa and Marwa).

Volume 2, Book 26, Number 632:

Narrated Al-Aswad:

' Aisha said, We went out with the Prophet (from Medina) with the intention of performing Hajj only and when we reached Mecca we performed Tawaf round the Kaba and then the Prophet ordered those who had not driven the Hadi along with them to finish their Ihram. So the people who had not driven the Hadi along with them finished their Ihram. The Prophet's wives, too, had not driven the Hadi with them, so they too, finished their Ihram." 'Aisha added, "I got my menses and could not perform Tawaf round the Ka'ba." So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, 'O Allah's Apostle! Everyone is returning after performing Hajj and 'Umra but I am returning after performing Hajj only.' He said, 'Didn't you perform Tawaf round the Ka'ba the night we reached Mecca?' I replied in the negative. He said, 'Go with your brother to Tan'im and assume the Ihram for 'Umra, (and after performing it) come back to such and such a place.' On that Safiya said, 'I feel that I will detain you all.' The Prophet said, 'O 'Aqra Halqa! Didn't you perform Tawaf of the Ka'ba on the day of sacrifice? (i.e. Tawaf-al-ifada) Safiya replied in the affirmative. He said, (to Safiya). 'There is no harm for you to proceed on with us.' " 'Aisha added, "(after returning from 'Umra), the Prophet met me while he was ascending (from Mecca) and I was descending to it, or I was ascending and he was descending."

Volume 2, Book 26, Number 815:

Narrated 'Aisha:

We set out with the Prophet with the intention of performing Hajj only. The Prophet reached Mecca and performed Tawaf of the Ka'ba and between Safa and Marwa and did not finish the Ihram, because he had the Hadi with him. His companions and his wives performed Tawaf (of the Ka'ba and between Safa and Marwa), and those who had no Hadi with them finished their Ihram. I got the menses and performed all the ceremonies of Hajj. So, when the Night of Hasba (night of departure) came, I said, "O Allah's Apostle! All your companions are returning with Hajj and 'Umra except me." He asked me, "Didn't you perform Tawaf of the Ka'ba (Umra) when you reached Mecca?" I said, "No." He said, "Go to Tan'im with your brother 'Abdur-Rahman, and assume Ihram for 'Umra and I will wait for you at such and such a place." So I went with 'Abdur-Rahman to Tan'im and assumed Ihram for 'Umra. Then Safiya bint Huyay got menses. The Prophet said, " 'Aqra Halqa! You will detain us! Didn't you perform Tawaf-al-Ifada on the Day of Nahr (slaughtering)?" She said, "Yes, I did." He said, "Then there is no harm, depart." So I met the Prophet when he was ascending the heights towards Mecca and I was descending, or vice-versa.

Volume 2, Book 26, Number 823:

Narrated 'Aisha:

Safiya got her menses on the night of Nafr (departure from Hajj), and she said, "I see that I will detain you." The Prophet said, "Aqra Halqa! Did she perform the Tawaf on the Day of Nahr (slaughtering)?" Somebody replied in the affirmative. He said, "Then depart." (Different narrators mentioned that) 'Aisha said, "We set out with Allah's Apostle (from Medina) with the intention of performing Hajj only. When we reached Mecca, he ordered us to finish the Ihram. When it was the night of Nafr (departure), Safiya bint Huyay got her menses. The Prophet said, "Halqa Aqra! I think that she will detain you," and added, "Did you perform the Tawaf (Al-Ifada) on the Day of Nahr (slaughtering)?" She replied, "Yes." He said, "Then depart." I said, "O Allah's Apostle! I have not (done the Umra)." He replied, "Perform 'Umra from Tan'im." My brother went with me and we came across the Prophet in the last part of the night. He said, "Wait at such and such a place."

[Islamic Server Home] | [Reference Materials] | [Glossary] | [Other Islamic Sites] | [Email MSA-USC]

Translation of Sahih Bukhari, Book 27:

Minor Pilgrimage (Umra)

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 421:

Narrated 'Aisha:

Sad bin Abi Waqqas and 'Abu bin Zam'a quarreled over a boy. Sad said, "O Allah's Apostle! This boy is the son of my brother ('Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam'a said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to 'Utba and then said, "The boy is for you, O 'Abu bin Zam'a. The child goes to the owner of the bed and the adulterer

gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

Volume 3, Book 41, Number 603:

Narrated Aisha:

Abu bin Zam'a and Sad bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet. Sad said, "O Allah's Apostle! My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam'a and take him into my custody as he was his son." 'Abu bin Zam'a said, 'he is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet noticed a resemblance between Utba and the boy but he said, "O 'Abu bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

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 47, Number 782:

Narrated 'Abdullah bin Umar:

Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Apostle! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Apostle said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Apostle sent one of them to 'Umar. 'Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utamid?" Allah's Apostle said, "I have not given it to you to wear." So, 'Umar gave it to a pagan brother of his in Mecca.

Volume 3, Book 47, Number 788:

Narrated Ibn 'Umar:

Umar saw a silken cloak over a man for sale and requested the Prophet to buy it in order to wear it on Fridays and while meeting delegates. The Prophet said, "This is worn by the one who will have no share in the Hereafter." Later on Allah's Apostle got some silken cloaks similar to that one, and he sent one to 'Umar. 'Umar said to the Prophet "How can I wear it, while you said about it what you said?" The Prophet said, "I have not given it to you to wear, but to sell or to give to someone else." So, 'Umar sent it to his brother at Mecca before he embraced Islam.

Volume 3, Book 48, Number 812:

Narrated Aisha:

Aflah asked the permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" 'Aisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allah's Apostle about it, and he said, "Allah is right, so permit him to visit you."

Volume 3, Book 48, Number 813:

Narrated Ibn 'Abbas:

The Prophet said about Hamza's daughter, "I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother."

Volume 3, Book 48, Number 815:

Narrated Aisha:

Once the Prophet came to me while a man was in my house. He said, "O 'Aisha! Who is this (man)?" I replied, "My foster brothers" He said, "O 'Aisha! Be sure about your foster brothers, as fostership is only valid if it takes place in the suckling period (before two years of age)."

Volume 3, Book 48, Number 828:

Narrated 'Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her."

Volume 4, Book 51, Number 2:

Narrated Amr bin Al-Harith:

(The brother of the wife of Allah's Apostle. Juwaira bint Al-Harith) When Allah's Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity .

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's 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 51, Number 24:

Narrated Ibn 'Abbas:

That the mother of Sad bin Ubada the brother of Bani Saida died in Sad's absence, so he came to the Prophet saying, "O Allah's Apostle! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet said, "Yes." Sad said, "I take you as my witness that I give my garden Al-Makhrif in charity on her behalf."

Volume 4, Book 52, Number 97:

Narrated Anas:

The Prophet used not to enter any house in Medina except the house of Um Sulaim besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company. "

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 227:

Narrated Aisha:

That she said, "O Allah's Apostle! Your companions are returning with the reward of both Hajj and 'Umra, while I am returning with (the reward of) Hajj only." He said to her, "Go, and let 'Abdur-Rahman (i.e. your brother) make you sit behind him (on the animal)." So, he ordered 'AbdurRahman to let her perform 'Umra from Al-Tan'im. Then the Prophet waited for her at the higher region of Mecca till she returned.

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 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 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 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-Najashi. 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 368:

Narrated Jubair bin Mutim:

I and 'Uthman bin 'Affan went to Allah's Apostle and said, "O Allah's Apostle! You have given to Bani Al-Muttalib and left us although they and we are of the same kinship to you." Allah's Apostle said, "Bani Muttalib and Bani Hashim are one and the same." The Prophet did not give a share to Bani Abd Shams and Bani Naufai. (Ibn Ishaq said, "Abd Shams and Hashim and Al-Muttalib were maternal brothers and their mother was 'Atika bint Murra and Naufal was their paternal brother.)

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 55, Number 651:

Narrated Abu Huraira:

I heard Allah's Apostle saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i.e. Jesus)."

Volume 4, Book 55, Number 652:

Narrated Abu Huraira:

Allah's Apostle said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

Volume 4, Book 56, Number 724:

Narrated Ibn Abbas:

When the news of the advent of the Prophet reached Abu Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e. the Prophet) who claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet and listened to his speech and returned to Abu Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Mecca, where he went to the Mosque looking for the Prophet, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when 'Ali saw him and realized that he was a stranger. Abu Dhar followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the Mosque. He spent that day without being observed by the Prophet till it was night, when he returned to his sleeping place. 'Ali again passed by him and said, "Hasn't the man (i.e. Abu Dhar) recognized his dwelling place yet?" So, 'Ali let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when 'Ali had the same experience with him and Abu Dhar again stayed with him. 'Ali then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When 'Ali did, Abu Dhar informed him (of his purpose). 'Ali said, "It is the Truth, and he (i.e. Muhammad) is the Apostle of Allah. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to the watercloset. But if I carried on walking, follow me till you enter the place that I will enter." Abu Dhur agreed and followed 'Ali till he entered the place of the Prophet and Abu Dhur entered with him. He then listened to the speech of the Prophet and embraced Islam on that very spot. The Prophet said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abu Dhur said, "By Him in Whose Hands my life is! I will proclaim my conversion to Islam publicly amongst them (i.e. infidels)." He went out till he reached the Mosque and announced as loudly as possible, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." The people then got up and beat him till they knocked him down. Al-Abbas came and threw himself over him (to protect him) saying, Woe to you! Don't you know that he is from Ghifar and there is the route (road) to your merchants towards Sham (i.e. through the place where this tribe dwells)?" Thus he saved him from them. Abu Dhar did the same on the next day and the people beat him again and Al-'Abbas drew himself over him (to save him as before).

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 Him 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 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 23:

Narrated Abu Musa Al-Ashari:

I performed ablution in my house and then went out and said, "Today I shall stick to Allah's Apostle and stay with him all this day of mine (in his service)." I went to the Mosque and asked about the Prophet . They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bir Aris. I sat at its gate that was made of date-palm leaves till the Prophet finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Aris at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet." Abu Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allah's Apostle! Abu Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu Bakr, "Come in, and Allah's Apostle gives you the glad tidings that you will be in Paradise" Abu Bakr entered and sat on the right side of Allah's Apostle on the built edge of the well and hung his legs in the well as the Prophet did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allah wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "'Umar bin Al-Khattab." I asked him to wait, went to Allah's Apostle, greeted him and said, 'Umar bin Al-Khattab asks the permission to enter.'" He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to "Umar and said "Come in, and Allah's Apostle, gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Apostle on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allah wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthman bin Affan." I asked him to wait and went to the Prophet and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise, I asked him to wait and went to the Prophet and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allah's Apostle gives you the glad tidings of entering Paradise after a calamity that will befall you.

"Uthman then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet on the other side. Said bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

Volume 5, Book 57, Number 45:

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

Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth said (to me), "What forbids you to talk to 'Uthman about his brother Al-Walid because people have talked much about him?" So I went to 'Uthman and when he went out for prayer I said (to him), "I have something to say to you and it is a piece of advice for you " 'Uthman said, "O man, from you." (Umar said: I see that he said, "I seek Refuge with Allah from you.") So I left him and went to them. Then the messenger of Uthman came and I went to him (i.e. 'Uthman), 'Uthman asked, "What is your advice?" I replied, "Allah sent Muhammad with the Truth, and revealed the Divine Book (i.e. Quran) to him; and you were amongst those who followed Allah and His Apostle, and you participated in the two migrations (to Ethiopia and to Medina) and enjoyed the company of Allah's Apostle and saw his way. No doubt, the people are talking much about Al-Walid." 'Uthman said, "Did you receive your knowledge directly from Allah's Apostle?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthman said, "And then Allah sent Muhammad with the Truth and I was amongst those who followed Allah and His Apostle and I believed in what ever he (i.e. the Prophet) was sent with, and participated in two migrations, as you have said, and I enjoyed the company of Allah's Apostle and gave the pledge of allegiance him. By Allah! I never disobeyed him, nor did I cheat him till Allah took him unto Him. Then I treated Abu Bakr and then 'Umar similarly and then I was made Caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, Allah willing, I shall deal with him according to what is right." Then he called 'Ali and ordered him to flog him, and 'Ali flogged him (i.e. Al-Walid) eighty lashes.

Volume 5, Book 57, Number 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 81:

Narrated Usama bin Zaid:

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

Volume 5, Book 57, Number 107:

Narrated Abu Musa Al-Ashari:

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

Volume 5, Book 58, Number 201:

Narrated Ibn 'Abbas:

When Abu Dhar received the news of the Advent of the Prophet he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Ali saw him and knew that he was a stranger. So when Abu Dhar saw 'Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dhar took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. 'Ali passed by him and said, "Has the man not known his dwelling place yet?" So 'Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. 'Ali did the same and Abu Dhar stayed with him. Then 'Ali said "Will you tell me what has brought you here?" Abu Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is the Apostle of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dhar did so, and followed 'Ali till he entered the place of the Prophet, and Abu Dhar went in with him, Abu Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dhar said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that None has the right to be worshipped except Allah, and Muhammad is the Apostle of Allah." The People got up and beat him painfully. Then Al-Abbas came and knelt over him ((to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is

through their way?" So he rescued him from them. Abu Dhar again did the same the next day. They beat him and took vengeance on him and again Al-Abbas knelt over him (to protect him).

Volume 5, Book 58, Number 212:

Narrated 'Ubaidullah bin 'Adi bin Al-Khiyar:

That Al-Miswar bin Makhrama and 'Abdur-Rahman bin Al-Aswad bin 'Abu Yaghuth had said to him, "What prevents you from speaking to your uncle 'Uthman regarding his brother Al-Walid bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullah said, "So I kept waiting for 'Uthman, and when he went out for the prayer, I said to him, 'I have got something to say to you as a piece of advice.' 'Uthman said, 'O man! I seek Refuge with Allah from you. So I went away. When I finished my prayer, I sat with Al-Miswar and Ibn 'Abu Yaghuth and talked to both of them of what I had said to 'Uthman and what he had said to me. They said, 'You have done your duty.' So while I was sitting with them. 'Uthman's Messenger came to me. They said, 'Allah has put you to trial.' I set out and when I reached 'Uthman, he said, 'What is your advice which you mentioned a while ago?' I recited Tashahhud and added, 'Allah has sent Muhammad and has revealed the Holy Book (i.e. Quran) to him. You (O Uthman!) were amongst those who responded to the call of Allah and His Apostle and had faith in him. And you took part in the first two migrations (to Ethiopia and to Medina), and you enjoyed the company of Allah's Apostle and learned his traditions and advice. Now the people are talking much about Al-Walid bin 'Uqba and so it is your duty to impose on him the legal punishment.' 'Uthman then said to me, 'O my nephew! Did you ever meet Allah's Apostle?' I said, 'No, but his knowledge has reached me as it has reached the virgin in her seclusion.' 'Uthman then recited Tashahhud and said, 'No doubt, Allah has sent Muhammad with the Truth and has revealed to him His Holy Book (i.e. Quran) and I was amongst those who responded to the call of Allah and His Apostle and I had faith in Muhammad's Mission, and I had performed the first two migrations as you have said, and I enjoyed the company of Allah's Apostle and gave the pledge of allegiance to him. By Allah, I never disobeyed him and never cheated him till Allah caused him to die. Then Allah made Abu Bakr Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then 'Umar became Caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became Caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthman further said, 'The what are these talks which are reaching me from you? As for what you ha mentioned about Al-Walid bin 'Uqb; Allah willing, I shall give him the leg; punishment justly. Then Uthman ordered that Al-Walid be flogged fort lashes. He ordered 'Ali to flog him an he himself flogged him as well."

Volume 5, Book 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 332:

Narrated Ibn Abbas:

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

Volume 5, Book 59, Number 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 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 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 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 llaihi 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 (slandrous) 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 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 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 549:

Narrated Abu Saïd 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 Saïd 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 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."  
Has been read to ///

Translation of Sahih Bukhari, Book 60:  
Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))

Volume 6, Book 60, Number 53:

Narrated Ibn Az-Zubair:

I said to 'Uthman bin 'Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" 'Uthman said. "O son of my brother! I will not shift anything of it from its place."

Volume 6, Book 60, Number 58:

Narrated Zaid bin Arqam:

We used to speak while in prayer. One of us used to speak to his brother (while in prayer) about his need, till the Verse was revealed:--

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

Volume 6, Book 60, Number 60:

Narrated Ibn Az-Zubair:

I said to 'Uthman, "This Verse which is in Surat-al-Baqara:

"Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" 'Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Quran) from its original position."

Volume 6, Book 60, Number 62:

Narrated Ubaid bin Umair: Once 'Umar (bin Al-Khattab) said to the companions of the Prophet "What do you think about this Verse:--"Does any of you wish that he should have a garden?" They replied, "Allah knows best." 'Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn Abbas said, "O chief of the believers! I have something in my mind to say about it." Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn Abbas said, "This Verse has been set up as an example for deeds." Umar said, "What kind of

deeds?" Ibn Abbas said, "For deeds." Umar said, "This is an example for a rich man who does goods out of obedience of Allah and then Allah sends him Satan whereupon he commits sins till all his good deeds are lost."

Volume 6, Book 60, Number 166:

Narrated Ibn Abbas:

'Uyaina bin Hisn bin Hudhaifa came and stayed with his nephew Al-Hurr bin Qais who was one of those whom Umar used to keep near him, as the Qurra' (learned men knowing Qur'an by heart) were the people of Umar's meetings and his advisors whether they were old or young. 'Uyaina said to his nephew, "O son of my brother! You have an approach to this chief, so get for me the permission to see him." Al-Hurr said, "I will get the permission for you to see him." So Al-Hurr asked the permission for 'Uyaina and Umar admitted him. When 'Uyaina entered upon him, he said, "Beware! O the son of Al-Khattab! By Allah, you neither give us sufficient provision nor judge among us with justice." Thereupon Umar became so furious that he intended to harm him, but Al-Hurr said, "O chief of the Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; and leave (don't punish) the foolish." (7.199) and this (i.e. 'Uyaina) is one of the foolish." By Allah, Umar did not overlook that Verse when Al-Hurr recited it before him; he observed (the orders of) Allah's Book strictly.

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 188:

Narrated Ibn Abi Mulaika:

We entered upon Ibn 'Abbas and he said "Are you not astonished at Ibn Az-Zubair's assuming the caliphate?" I said (to myself), "I will support him and speak of his good traits as I did not do even for Abu Bakr and Umar though they were more entitled to receive al I good than he was." I said "He (i.e Ibn Az-Zubair) is the son of the aunt of the Prophet and the son of AzZubair, and the grandson of Abu Bakr and the son of Khadija's brother, and the son of 'Aisha's sister." Nevertheless, he considers himself to be superior to me and does not want me to be one of his friends. So I said, "I never expected that he would refuse my offer to support him, and I don't think he intends to do me any good, therefore, if my cousins should inevitably be my rulers, it will be better for me to be ruled by them than by some others."

Volume 6, Book 61, Number 533:

Narrated Abu Said Al-Khudri:

A man heard another man reciting (Surat-Al-Ikhlās) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Apostle and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!" Narrated Abu Saïd Al-Khudri: My brother, Qatada bin An-Nau'man said, "A man performed the night prayer late at night in the lifetime of the Prophet and he read: 'Say: He is Allah, (the) One,' (112.1) and read nothing besides that. The next morning a man went to the Prophet, ~ and told him about that . (The Prophet replied the same as (in Hadith 532) above.)

Volume 7, Book 62, Number 37:

Narrated Ibn 'Abbas:

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

Volume 7, Book 62, Number 39:

Narrated 'Aisha:

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

Volume 7, Book 62, Number 40:

Narrated Aisha:

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

Volume 7, Book 62, Number 56:

Narrated Zainab bint Salama:

Um Habiba said to Allah's Apostle "We have heard that you want to marry Durra bint Abu-Salama." Allah's Apostle said, "Can she be married along with Um Salama (her mother)? Even if I have not married Um Salama, she would not be lawful for me to marry, for her father is my foster brother." 'And there is no blame on you if you make hint of betrothal or conceal it in your hearts. Allah is Oft-Forgiving, Most Forbearing.' (2.235) Ibn 'Abbas said, "Hint your intention of marrying' is made by saying (to the widow) for example: "I want to marry, and I wish that Allah will make a righteous lady available for me.'" Al-Qasim said: One may say to the widow: 'I hold all respect for you, and I am interested in you; Allah will bring you much good, or something similar 'Ata said: One should hint his intention, and should not declare it openly. One may say: 'I have some need. Have good tidings. Praise be to Allah; you are fit to remarry.' She (the widow) may say in reply: I am listening to what you say,' but she should not make a promise. Her guardian should not make a promise (to somebody to get her married to him) without her knowledge. But if, while still in the Iddat period, she makes a promise to marry somebody, and he ultimately marries her, they are not to be separated by divorce (i.e., the marriage is valid).

Volume 7, Book 62, Number 159:

Narrated 'Uqba bin 'Amir:

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

Volume 7, Book 62, Number 162:

Narrated Um Salama:

that while the Prophet was with her, there was an effeminate man in the house. The effeminate man said to Um Salama's brother, 'Abdullah bin Abi Umaiyya, "If Allah should make you conquer Ta'if tomorrow, I recommend that you take the daughter of Ghailan (in marriage) for (she is so fat) that she shows four folds of flesh when facing you and eight when she turns her back." Thereupon the Prophet said (to us), "This (effeminate man) should not enter upon you (anymore)."

Volume 7, Book 63, Number 229:

Narrated Ibn Juraij:

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

Volume 7, Book 63, Number 242:

Narrated Qasim bin Muhammad and Sulaiman bin Yasar:

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

Volume 7, Book 63, Number 251:

Narrated Humaid bin Nafi':

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

a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

Volume 7, Book 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 'Ali 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 67, Number 450:

Narrated Anas:

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

Volume 7, Book 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 Sad. '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 71, Number 588:

Narrated Abu Said Al-Khudri:

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

Volume 7, Book 71, Number 614:

Narrated Abu Said:

A man came to the prophet and said, 'My brother has got loose motions. The Prophet said, Let him drink honey.'" The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet said, 'Allah has said the Truth, and the abdomen of your brother has told a lie.'" (See Hadith No. 88)

Volume 7, Book 71, Number 654:

Narrated Abu Huraira :

Allah's Apostle gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet and he judged that the blood money for what was in her womb. was a slave or a female slave. The guardian of the lady who was fined said, "O Allah's Apostle! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet said, "This is one of the brothers of soothsayers.

Volume 7, Book 71, Number 655:

Narrated Abu Huraira:

Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet judged that the victim be given either a slave or a female slave (as blood-money). Narrated Ibn Shihab: Said bin Al-Musayyab said, "Allah's Apostle judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense The offender said, How can I be fined for killing one who neither ate nor drank, neither spoke nor cried: a case like that should be denied ' On that Allah's Apostle said 'He is one of the brothers of the foretellers

Volume 7, Book 72, Number 775:

Narrated Um Salama:

that once the Prophet was in her house, and an effeminate man was there too. The effeminate man said to 'Abdullah, (Um Salama's brother) "O 'Abdullah! If Ta'if should be conquered tomorrow, I recommend you the daughter of Ghailan, for she is so fat that she has four curves in the front (of her belly) and eight at the back." So the Prophet said (to his wives) "These effeminate (men) should not enter upon you (your houses).

Volume 8, Book 73, Number 11:

Narrated Ibn 'Umar:

My father, seeing a silken cloak being sold, said, "O Allah's Apostle! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet as a gift, and he sent one of those cloaks to 'Umar. 'Umar said (to the Prophet), "How can I wear it while you have said about it what you said?" The Prophet said, "I did not give it to you to wear but to sell or to give to someone else to wear." So 'Umar sent it to his (pagan) brother who was from the inhabitants of Mecca before he ('Umar's brother) embraced Islam.

Volume 8, Book 73, Number 150:

Narrated Anas bin Malik:

The Prophet used to mix with us to the extent that he would say to a younger brother of mine, 'O father of 'Umar! What did the Nughair (a kind of bird) do?"

Volume 8, Book 73, Number 222:

Narrated Anas:

The Prophet was the best of all the people in character. I had a brother called Abu 'Umar, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet the Prophet used to say, "O Abu 'Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.

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 8, Book 80, Number 757:

Narrated 'Aisha:

Sa'd bin Abi Waqqas and 'Abu bin Zam'a had a dispute over a boy. Sa'd said, "O Allah's Apostle! This (boy) is the son of my brother, 'Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam'a said, "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then the Prophet looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the toy) is for you, O 'Abu bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'Aisha added: Since then he had never seen Sauda.

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 87, Number 111:

Narrated 'Aisha:

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

Then Allah's Apostle returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadija said, "Never! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet described whatever he had seen.

Waraqa said, "This is the same Namus (i.e., Gabriel, the Angel who keeps the secrets) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they turn me out?" Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Apostle in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn 'Abbas said regarding the meaning of: 'He it is that Cleaves the daybreak (from the darkness)' (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night).

Volume 9, Book 87, Number 143:

Narrated Ibn 'Umar:

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

Volume 9, Book 89, Number 279:

Narrated Sahl:

(the brother of Bani Sa'ida) A man from the Ansar came to the Prophet and said, "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife then did Lian in the mosque while I was present.

Volume 9, Book 89, Number 281:

Narrated Um Salama:

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

Volume 9, Book 89, Number 293:

Narrated 'Aisha:

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

Volume 9, Book 89, Number 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 92, Number 405:

Narrated Ibn Abi Mulaika:

Once the two righteous men, i.e., Abu Bakr and 'Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or 'Umar) recommended Al-Aqra' bin Habis At-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet whereupon there was revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet..a great reward.' (49:2-3) Ibn Az-Zubair said, 'Thence forward when 'Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet hear him, in which case the Prophet would ask him (to repeat his words)."