

*A Christian Reads
the Shahidith*

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Preface

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The Koran states ".He that obeys Allah and his messenger, has already attained the highest achievement." Al Ahzâb 33:71

This verse implies that a Muslim should not only obey Allah but also his apostle i.e. Muhammad, and therefore Muhammad's Sunnah is essential in Islam. The Sunnah of Muhammad stands for the example of Muhammad, the way he practiced and taught Islam. The main source for his Sunnah is found in the Hadith (pl. Ahadith) i.e. the sayings of Muhammad. The religion of Islam cannot be understood apart from the Hadith, not even the Five Pillars of Islam which are considered to represent the most basic form of Islamic practice. For instance the Testimony (al-Shahada) doesn't exist in a completed form anywhere in the Koran, nor are the five prayer times clearly mentioned. How to actually perform the pilgrimage or how much you are supposed to give in alms to the poor and so much more is only clarified in the Ahadith.

After the death of Muhammad (d 632 AD) it became important not only to remember the text of the Koran but also these sayings which were transmitted from person to person for generations until they were finally written down during the second half of the ninth century.

The Hadith collectors in the ninth century had a daunting task in front of them as they not only should collect the Ahadith of Muhammad but also should determine which sayings were authentic and which had been corrupted or even fabricated over the years. In time it became handy to fabricate a saying of Muhammad to prove ones point or to manipulate various situations in society. The Hadith collectors developed a method called the Isnad or Mosnad which stands for the chain of transmitters of a particular Hadith. No chain is stronger than its weakest link so if one transmitter either forgot or added something to the Hadith then that particular Hadith would be corrupted.

The most respected of the Hadith collectors is Al-Bukhari (d 870 AD) who often carries the title Sahih (correct, genuine, authentic). He investigated about 600 000 Ahadith and kept only 7397, this fact proves how difficult it was to determine a true Hadith from a false one. Another respected collector of the Ahadith that also carries the title Sahih is Al-Muslim (d 875 AD). If any Hadith is found in either Bukhari's or Muslim's collection it is considered a strong Hadith and most Muslims would accept its validity. If a Hadith is found with both of them it would be considered as completely trustworthy and authentic. I have collected some of the Ahadith found in both Bukhari and Muslim but of course there are many more than these.

I have systemised the Ahadith under headings I've found helpful. First I've mentioned the reference in Bukhari (B) and the following Hadith text and after that I've given the reference in Muslim (M) and finally I've written a short comment. However in some cases I have only mentioned one of the two collectors.

To achieve this I've worked with an English translation of a well respected collection called Al-Lu'lu' wal Marjaan (Fuwad Abdul Baqi, Dar-us-Salam Publications 1995) and with MSA-USC Compendium of Muslim Texts (University of Southern California, Hadith Database www.usc.edu/dept/MSA/fundamentals/hadithsunnah).

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Ahadith – authority

B Volume 9, Book 92, Number 452: Narrated Al-A'raj:

You people claim that Abu Huraira narrates many narrations of Allah's Apostle.

M Book 031, Number 6083

Comment: The Ahadith depended on what the first transmitter remembered and what each later transmitter could remember. This chain of transmitters is called "Isnad".

B Volume 6, Book 60, Number 408: Narrated Alqama: 'Abdullah (bin Masud) said

"I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Apostle has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Quran, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Quran), you have found it. Didn't you read:

'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain (from it). (59.7)

M Book 024, Number 5301

Comment: The Ahadith regulated social life for the Muslims as they supposedly originated from the prophet Muhammad himself.

B Volume 1, Book 3, Number 106: Narrated 'Ali:

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Comment: Hadiths with this content were used to create credibility for the Ahadith.

Age of maturity

B Volume 3, Book 48, Number 832: Narrated Ibn 'Umar:

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

M Book 020, Number 4605

Comment: Males were mature for war at the age of fifteen.

B Volume 5, Book 58, Number 234: **Narrated Aisha:**

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

M Book 008, Number 3309

Comment: Muhammad got engaged to Aisha when she was six years old and married her when she was nine. This has meant that age of a bride in some Muslim societies can be as low as nine if the father gives his permission.

Alcohol

B Volume 8, Book 81, Number 767: Narrated Anas:

Abu Bakr gave a drunken forty lashes.

Comment: The punishment for drinking wine was 40 lashes.

B. Volume 1, Book 8, Number 449: Narrated 'Aisha:

the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcohol.

M. Book 010, Number 3839

Comment: The ban on alcohol came rather late as this hadith refers to Al-Baqarah 2:275-277 which belongs to the Medina period.

Antichrist

B Volume 4, Book 55, Number 649: Narrated Abdullah:

The Prophet mentioned the Massiah Ad-Dajjal in front of the people saying, **Allah is not one eyed while Messiah, Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape.** While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can see amongst brown colour and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaaba. I asked, 'Who is this?' They replied, '**This is Jesus, son of Mary.**' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaf around the Ka'ba. I asked, 'Who is this?' They replied, '**The Masih, Ad-Dajjal.**' "

M Book 041, Number 7005

Comment: Antichrist is blind on his right eye which looks like a grape. Muhammad saw in a dream how both Christ and Antichrist placed their hands on the shoulders of persons who circulated around the Kaaba.

B Volume 4, Book 55, Number 649: Narrated Abdullah:

Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape.

M Book 001, Number 0324

Comment: Antichrist is one-eyed and his blind right eye looks like a bulging grape.

B Volume 2, Book 26, Number 626: Narrated Mujahid:

I was in the company of Ibn Abbas and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes."

M Book 001, Number 0320

Comment: It's written "kafir" (non-believer) between the eyes of Antichrist.

B Volume 3, Book 30, Number 105: Narrated Anas bin Malik:

The Prophet said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina,

M Book 041, Number 7032

Comment: Antichrist will visit all towns in the world except Mecca and Medina.

B Volume 4, Book 52, Number 290: Narrated Ibn Umar:

Then the Prophet got up amongst the people, glorifying Allah as He deserves, he mentioned Ad-Dajjal, saying, "I warn you about him (i.e. Ad-Dajjal) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement

which no prophet informed his nation of. You should understand that he is a one-eyed man and Allah is not one-eyed."

M Book 041, Number 7000

Comment: All prophets including Noah warned against Antichrist but Muhammad was the only one who stated that Antichrist was one-eyed.

Apostates – hypocrites

B Volume 9, Book 83, Number 17: Narrated 'Abdullah:

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse **and the one who reverts from Islam (apostate) and leaves the Muslims.**"

M Book 016, Number 4152

Comment: There are three legal reasons to execute a Muslim man i.e. murder, adultery and apostasy.

B Volume 9, Book 83, Number 37: Narrated Abu Qilaba:

"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."

Comment: Here is another hadith that supports the three legal reasons to execute a Muslim i.e. murder, adultery and apostasy.

Note the cruel punishment Muhammad sentenced some criminals to.

B Volume 9, Book 84, Number 58: Narrated Abu Burda:

The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, "Who is this (man)?" Abu Muisa said, "**He was a Jew and became a Muslim and then reverted back to Judaism.**" Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. **Then Abu Musa ordered that the man be killed, and he was killed. Abu Musa added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.'"**

M Book 020, Number 4490

Comment: An apostate who had reverted to Judaism had to be executed before a meeting could start in which they would discuss some details of prayer.

B Volume 4, Book 56, Number 814: Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out.

M Book 038, Number 6693

Comment: An apostate who had reverted to Christianity had died and the earth spitted out his body in spite of three successive attempts to bury him.

B Volume 4, Book 56, Number 808: Narrated 'Ali:

I heard Allah's Apostle saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), **so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection.**"

M Book 005, Number 2328

Comment: In the last days hypocrites will appear who though they know the Koran would still be unbelievers. Muhammad calls on the Muslims to murder them and promises a reward for the killers on the day of resurrection.

B Volume 2, Book 23, Number 483: Narrated Abu Huraira:

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

M Book 001, Number 0029

Comment: Abu Bakr waged a war against the apostate tribes right after the death of Muhammad. These tribes were faced with execution or a full return to Islam.

B Volume 6, Book 60, Number 192: Narrated Ibn Abbas:

'(Whether you) ask forgiveness for them, or do not ask forgiveness for them; even if you ask forgiveness for them seventy times..' (9.80) so I will ask more than seventy times." 'Umar said, "But he ('Abdullah bin 'Ubai) is a hypocrite!" However, Allah's Apostle did offer the funeral prayer for him whereupon Allah revealed:

'And never (O Muhammad) pray for anyone of them that dies, nor stand at his grave.' (9.84)

Comment: Muslims were forbidden to pray for deceased hypocrites or even to visit their graves.

Children – births

B Volume 7, Book 66, Number 379p: Narrated Anas bin Malik:

The Prophet said, "O Allah! Bestow your blessing on them as regards that night of theirs." Um Sulaim gave birth to a boy. Abu Talha told me to take care of the child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet and Um Sulaim sent some dates along with the child. The Prophet took the child (on his lap) and asked if there was something

with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah.

M Book 025, Number 5341

Comment: Here we can see the origin of the ritual which Muslims practice at the birth of a child.

- 1) **Tahnik** means that you chew on a date before putting some of it in the infant's mouth (the saliva of the prophet was regarded as containing spiritual blessing), you then rubbed the cheeks of the infant to prompt the child to eat.
- 2) The **Adhan** (call to prayer) was uttered into the infant's ear and the child was given a name.
- 3) In connection with these rituals one or two sheep were sacrificed (see the next hadith regarding **Aqiqa**).

B Volume 7, Book 66, Number 380: Narrated Salman bin 'Amir Ad-Dabbi:

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

Comment: Here is an example of a sacrifice for a new born. Already at birth the boys had a higher value than girls.

Conversion to Islam

B Volume 1, Book 3, Number 97: Narrated Abu Burda's father:

Allah's Apostle said "**Three persons will have a double reward:**

1. **A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i.e. has embraced Islam).**
2. A slave who discharges his duties to Allah and his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

M Book 001, Number 0285

Comment: If a Christian or a Jew converts to Islam he will get a double reward.

B Volume 9, Book 85, Number 77: Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet stood up and addressed them, "**O Assembly of Jews! Embrace Islam and you will be safe!**" The Jews replied, "O Aba-I-Qasim! You have conveyed Allah's message to us." The Prophet said, "That is what I want (from you)." **He repeated his first statement for the second time**, and they said, "You have conveyed Allah's message, O Aba-I-Qasim." **Then he said it for the third time and added, "You should know that the earth belongs to Allah and His Apostle, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."** (See Hadith No. 392, Vol. 4)

Comment: The local Jews were called upon by Muhammad to convert to Islam otherwise they should realise that the whole earth belonged to Allah and his apostle! If they refused to convert they should know that they had to leave the area (the Hijaz) since it should be cleansed from the People of the Book.

Death – grave – punishment

B Volume 2, Book 23, Number 470: Narrated Aisha:

A man said to the Prophet (p.b.u.h), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet replied in the affirmative.

M Book 005, Number 2196

Comment: It was possible to give alms (zakat) which would count as a merit for a deceased relative.

B Volume 8, Book 75, Number 377: Narrated 'Aisha:

Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves,"... He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment."

M Book 004, Number 1214

Comment: The deceased are punished in the grave.

B Volume 1, Book 3, Number 86: Narrated Asma:

After the prayer, the Prophet praised and glorified Allah and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masiah-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

M Book 004, Number 1977

Comment: An angel interrogates the dead in the grave. A true believer gives the correct answer immediately but a hypocrite doesn't know what to say.

B Volume 2, Book 23, Number 379: Narrated Ibn 'Umar from his father: The Prophet said, "The deceased is tortured in his grave for the wailing done over him."

M Book 004, Number 2018

Comment: If relatives mourn loudly the dead are tormented in their graves.

Domestic animals

B Volume 4, Book 54, Number 522: Narrated Abu Huraira:

The Prophet said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

Comment: A cocks crowing brings a blessing from Allah and a donkey's braying brings a curse from Satan.

B Volume 4, Book 56, Number 689: Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

M Book 032, Number 6346

Comment: The one who tortures a cat will go to hell.

B Volume 4, Book 54, Number 526: Narrated Um Sharik:
That the Prophet ordered her to kill Salamanders.

M Book 026, Number 5560

Comment: Lizards should be killed.

B Volume 4, Book 54, Number 518: Narrated Ibn Umar:

That he heard the Prophet delivering a sermon on the pulpit saying, "Kill snakes and kill Dhurat-Tufyatain (i.e. a snake with two white lines on its back) and Albatross (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion."

M Book 026, Number 5545

Comment: Snakes should be killed especially those who causes bad eye sight and miscarriages.

B. Volume 4, Book 54, Number 542: Narrated Sufyan bin Abi Zuhair Ash-Shani:

That he heard Allah's Apostle saying, "If somebody keeps a dog that is neither used for farm work nor for guarding the livestock, he will lose one Qirat (of the reward) of his good deeds everyday."

Comment: To keep dogs who doesn't work for man results in a loss of merits.

M. Book 002, Number 0551: Ibn Mughaffal reported:

The Messenger of Allah (may peace be upon him) ordered killing of the dogs, and then said: What about them, i.e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.)

Comment: Domestic dogs should be killed and utensils should be washed seven times if a dog had licked them.

B. Volume 4, Book 54, Number 539: Narrated Abu Talha:

The Prophet said, "Angels do not enter a house which has either a dog or a picture in it."

Comment: Dogs are unclean and angels refuse to be near them.

M. Book 024, Number 5248: Maimuna reported

Allah's Messenger (may peace be upon him) said: **Gabriel had promised me that he would meet me tonight, but he did not meet me.** By Allah, he never broke his promises, and Allah's Messenger (may peace be upon him) spent the day in this sad (mood). **Then it occurred to him that there had been a puppy under their cot.** He commanded and it was turned out. He then took some water in his hand and sprinkled it at that place. When it was evening Gabriel met him and he said to him: you promised me that you would meet me the previous night. He said: Yes, but we do not enter a house in which there is a dog or a picture. Then on that very morning he commanded the killing of the dogs until he announced that the dog kept for the orchards should also be killed, but he spared the dog meant for the protection of extensive fields (or big gardens).

Comment: Muhammad missed an appointment with the angel Gabriel since a puppy had been present at the meeting place.

Dreams

B Volume 7, Book 71, Number 643: Narrated Abu Qatada:

I heard the Prophet saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him."

M Book 029, Number 5613

Comment: Good dreams come from Allah and bad from Satan. If you have had a bad dream you should blow three times to your left and then ask for Allah's protection.

B Volume 9, Book 87, Number 122: Narrated Abu Huraira:

I heard the Prophet saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape."

M Book 029, Number 5635

Comment: A dream about Muhammad could never come from Satan.

B Volume 9, Book 87, Number 170: Narrated Ibn 'Abbas:

A man came to Allah's Apostle and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet said to him, "Interpret it."

M Book 029, Number 5643

Comment: Here's a detailed dream with an Islamic interpretation.

B Volume 4, Book 56, Number 818: Narrated Abu Musa:

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

M Book 029, Number 5649

Comment: Muhammad saw himself in a dream and he interpreted Islam's early history into the dream.

Foetus

B Volume 4, Book 54, Number 430: Narrated 'Abdullah bin Mus'ud:

Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise."

M Book 033, Number 6390

Comment: According to Muhammad the foetus is put together for forty days and then becomes a clot of thick blood for forty days and then a piece of meat for

forty days. After this Allah writes down the person's fate and everything is predetermined, even Paradise or Hell.

B Volume 1, Book 6, Number 315: Narrated Anas bin Malik:

The Prophet said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

M Book 033, Number 6397

Comment: The development of a human goes from a drop of semen to a blood clot to a piece of meat and after this the fate is written down.

Food – drink

B Volume 5, Book 59, Number 530: Narrated Jabir bin Abdullah:

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

M Book 021, Number 4779

Comment: Here's a ban on eating donkey meat and a permission to eat horse meat.

B Volume 7, Book 69, Number 481: Narrated Ibn 'Umar:

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

M Book 023, Number 4963

Comment: Here's a ban on alcohol and an assured place in Hell if there is no repentance.

B Volume 7, Book 65, Number 366: Narrated Ibn 'Abbas:

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

M Book 023, Number 5037

Comment: You should not wipe your hands after a meal before the fingers are licked.

Forgiveness – good deeds

B Volume 8, Book 76, Number 474: Narrated 'Aisha:

The Prophet said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."

Comment: There was no guarantee of Paradise, not even for Muhammad, it all depended on the will of Allah.

M Book 037, Number 6660:

Anas reported that a person came to Allah's Apostle (may peace be upon him) said: Allah's Messenger, I have committed an offence which deserves imposition of haad, so impose it upon me according to the Book of Allah. Thereupon he said: Were you not present with us at the time of prayer? He said: Yes. Thereupon he said: You have been granted pardon.

Comment: If you pray with other Muslims you will be forgiven your sins.

B Volume 9, Book 93, Number 598: Narrated Abu Huraira:

I heard the Prophet saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes."

M Book 037, Number 6642

Comment: If someone repents then Allah will forgive his sins.

B Volume 8, Book 76, Number 498: Narrated Ibn 'Abbas:

The Prophet narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ."

M Volume 8, Book 76, Number 498

Comment: Two angels record a person's deeds. If he intended (neya) to do good but didn't do it would still be recorded as a good deed and if he actually did it the good deed would be multiplied by 10-700 times. The evil deed will only be recorded as one bad deed.

B Volume 2, Book 21, Number 282: Narrated Abu Huraira

Allah's Apostle said, "One prayer in my Mosque is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram."

M Book 007, Number 3209

Comment: One prayer in the mosque in Medina is better than 1000 prayers in another mosque. Best of all prayers is one prayed in the mosque in Mecca.

B 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).

M Book 007, Number 3089

Comment: A son could perform a pilgrimage on behalf of his aging father.

B Volume 6, Book 60, Number 334: Narrated Ibn Abbas:

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiration for our (past evil) deeds." So the Divine Verses came: 'Those who invoke not with Allah any other god, not kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.' (25.68) And there was also revealed:-- 'Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah.' (39.53)

M Book 001, Number 0221

Comment: Allah was ready to forgive everyone who became a Muslim.

M Book 037, Number 6655:

'Abdullah b. Mas'ud reported that a person kissed a woman and he came to Allah's Apostle (may peace be upon him) and made a mention of that to him. It was (on this occasion) that this verse was revealed: "And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). That person said: Allah's Messenger, does it concern me only? He (the Holy Prophet) said: It concerns every one of my Ummah, who acts according to it.

Comment: Good deeds remove and thus outweigh evil deeds.

B Volume 8, Book 76, Number 506: Narrated Jundub:

The Prophet said, and he who does good "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him).

M Book 042, Number 7116

Comment: Sincerity is a condition for forgiveness and hypocrisy is not tolerated.

B Volume 1, Book 8, Number 441: Narrated 'Ubdaidullah Al-Khauilani:

I heard 'Uthman bin 'Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet saying, 'Whoever built a mosque, (Bukair thought that 'Asim, another subnarrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.' "

M Book 042, Number 7109

Comment: Here's a promise of special blessing in Paradise for the one who builds a mosque.

Free prayer – do`a`

B Volume 8, Book 75, Number 388: Narrated 'Aisha:

The Prophet used to say, 'O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad-Dajjal, O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt."

Comment: Here's a common prayer about protection from evil and Antichrist. There is a resemblance with the Psalms 103:12.

B Volume 1, Book 12, Number 796: Narrated Abu Bakr As-Siddiq:

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

M Book 035, Number 6533

Comment: Here's a prayer for forgiveness.

M Book 035, Number 6561: Ibn 'Abbas reported

that Allah's Messenger (may peace be upon him) used to say:" O Allah, it is unto Thee that I surrender myself. I affirm my faith in Thee and repose my trust in Thee and turn to Thee in repentance and with Thy help fought my adversaries. O Allah, I seek refuge in Thee with Thine Power; there is no god but Thou, lest Thou leadest me astray. Thou art ever-living that dieth not, while the Jinn and mankind die."

Comment: Here's a prayer to seek refuge in Allah.

B Volume 8, Book 75, Number 414: Narrated Abu Huraira:

Allah's Apostle said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

Comment: Here's a promise of forgiveness of sins by repeating a phrase 100 times.

M Book 035, Number 6508:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who uttered these words:" There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and all the praise is due to Him, and He is Potent over everything" one hundred times every day there is a reward of emancipating ten slaves for him, and there are recorded hundred virtues to his credit, and hundred vices are blotted out from his scroll, and that is a safeguard for him against the Satan on that day till evening and no one brings anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and he who utters:" Hallowed be Allah, and all praise is due to Him," one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the ocean.

Comment: Astonishing promises of forgiveness and merits by repeating certain phrases.

B Volume 8, Book 75, Number 350: Narrated Anas:

Allah's Apostle said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will.

M Book 035, Number 6477

Comment: If someone asked for something specific he should always add "in sha' Allah" (if Allah wills).

B Volume 8, Book 75, Number 332: Narrated Abu Huraira:

The Prophet said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi wada'tu Janbi wa bika arfa'uhu, In amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-salihin."

M Book 035, Number 6554

Comment: As you go to bed you should shake the bedding and then ask for Allah's protection.

M Book 035, Number 6544:

Al-Bara' b. 'Azib reported that Allah's, Messenger (may peace be upon said: When you go to bed, perform ablution as is done for prayer; then lie down on the right side and recite:" O Allah, I turn my face towards Thee and entrust my affair to Thee. I retreat unto Thee for protection with hope in Thee and fear of Thee. There is no resort and no deliverer (from hardship) but Thou only. I affirm my faith in Thine books which Thou revealed and in Thine Apostles whom Thou sent." Make this as the last word of yours (when you go to sleep) and in case you die during that night, you would die upon Fitra (upon Islam). And as I repeated these words in order to commit them to memory, I said:" I affirm my faith in Thy Messenger (Rasul) whom Thou sent." He said: Say:" I affirm my faith in the Apostle (Nabi) whom Thou sent."

Comment: A more detailed instruction for how to go to bed; perform ablution, shake the bedding, lay on the right side and say a prayer.

Funeral – unbelievers

B Volume 2, Book 23, Number 442: Narrated Said bin Al-Musaiyab from his father: When the time of the death of Abu Talib approached, Allah's Apostle went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Apostle said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah.

..So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

M Book 001, Number 0036

Comment: Not even Muhammad was allowed to pray for his dying unbelieving uncle called Abu Talib. Allah then revealed that Muslims shouldn't pray for dying unbelievers, not even relatives since they were going to hell.

Gabriel

B Volume 6, Book 60, Number 378: Narrated Masruq:

... 'Aisha added. "But the Prophet saw Gabriel in his true form twice."

M Book 001, Number 0337

It is narrated on the authority of Masruq

Comment: Aisha said that Muhammad saw the angel Gabriel twice (at his calling to prophet hood and at his nocturnal journey).

B Volume 4, Book 54, Number 455: Narrated Abu Ishaq-Ash-Shaibani:

I asked Zir bin Hubaish regarding the Statement of Allah: "And was at a distance Of but two bow-lengths Or (even) nearer; So did (Allah) convey The Inspiration to His slave (Gabriel) and then he (Gabriel) Conveyed (that to Muhammad). (53.9-10) On that, Zir said, "Ibn Mas'ud informed us that the Prophet had seen Gabriel having 600 wings."

M Book 001, Number 0330

Comment: The second and last time Muhammad saw Gabriel he saw him at a distance of two bow-lengths and according to Muhammad he had six hundred wings!

Hell

B Volume 4, Book 52, Number 297: Narrated Abu Huraira:

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

M Book 001, Number 0205

Comment: Only Muslims will be permitted to Paradise.

B Volume 1, Book 2, Number 30: Narrated Al-Ahnaf bin Qais:

While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakra met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allah's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allah's Apostle! It is all right for the murderer but what about the murdered one?' Allah's Apostle replied, "He surely had the intention to kill his companion."

M Book 041, Number 6898

Comment: If two Muslims fight and one is killed they will both end up in hell.

B Volume 8, Book 76, Number 539: Narrated Abu Huraira :

Allah's Apostle said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will raise up till it reaches the people's mouths and ears."

M Book 040, Number 6851: Abu Huraira reported

Comment: There will be excessive quantities of sweat on the day of resurrection.

B Volume 6, Book 60, Number 254: Narrated Abu Said Al-Khudri:

Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:

'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)

M Book 040, Number 6827

Comment: There will be eternal punishment or eternal death here symbolised by a black and a white ram.

B Volume 4, Book 54, Number 487: Narrated Abu Huraira:

Allah's Apostle said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire."

M Book 040, Number 6811

Comment: The hell fire is seventy times hotter than earthly fire.

Islam – Fast

B Volume 3, Book 32, Number 232: Narrated Ibn 'Umar:

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

M Book 006, Number 2617

Comment: The Night of Power (leylat al-qadr) occurs during one of the last seven nights of Ramadan. According to Muhammad was this the night he first

received his calling by the angel Gabriel.

B Volume 3, Book 32, Number 233: Narrated Abu Salama:

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

M Book 006, Number 2628

Comment: Muhammad was informed of the exact date for "Laylat al-qadr" but he forgot it once again so he told his followers to search for it during the last ten days of Ramadan.

B Volume 1, Book 2, Number 36: Narrated Abu Huraira:

Allah's Apostle said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

M Book 004, Number 1662

Comment: Here's a promise of forgiveness for the person who keeps Ramadan correctly.

Islam – Five Pillars

B Volume 1, Book 2, Number 7: Narrated Ibn 'Umar:

Allah's Apostle said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity) .
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.

M Book 001, Number 0019

Comment: A list of the five pillars.

B Volume 1, Book 12, Number 804: Narrated Abu Huraira:

Some poor people came to the Prophet and said, "The wealthy people will get higher grades and will have permanent enjoyment and **they pray** like us and **fast** as we do. They have more money by which they perform the **Hajj, and 'Umra; fight and struggle in Allah's Cause and give in charity.**"...

Comment: Bukhari seems to list the five pillars but mentions "jihad" instead of the testimony.

Islam – Noble Islam

B Volume 4, Book 52, Number 65: Narrated Abu Musa:

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

M Book 020, Number 4684

Comment: It is noble to strive for the superiority of the Koran. This form of "jihad" would not normally be fought with weapons.

B Volume 8, Book 78, Number 680: Narrated 'Umar bin Al-Khattab:

I heard Allah's Apostle saying, "**The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended.** So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."

M Book 020, Number 4692

Comment: A good deed would only count if it was done with the right intention (neya).

Islam – Original Religion

B Volume 2, Book 23, Number 441: Narrated Abu Huraira :

Allah's Apostle said, "**Every child is born with a true faith of Islam** (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith of Islam) (i.e. worshipping none but Allah) with which He has created human beings. No change let there be in the religion of Allah (i.e. joining none in worship with Allah). That is the straight religion (Islam) but most of men know, not." (30.30)

M Book 033, Number 6425

Comment: Every child is born Muslim.

Islam – Pilgrimage – Hadj

B Volume 3, Book 28, Number 45: Narrated Abu Huraira:

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

M Book 007, Number 3129

Comment: The Pilgrimage causes the forgiveness of all sin.

B Volume 2, Book 26, Number 667: Narrated 'Abis bin Rabia:

'Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you."

M Book 007, Number 2915

Comment: Omar reluctantly kissed the Black Stone but he only did it because he'd seen Muhammad kiss it.

B Volume 3, Book 27, Number 18: Narrated Hisham Ibn 'Urwa from his father who said: While I was a youngster, I asked 'Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah;

"Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or 'Umra of the House (Ka'ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." 'Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to perform the Tawaf of As-Safa and Al-Marwa. When Islam came, they asked Allah's Apostle about that, and Allah revealed:--

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

M Book 007, Number 2923

Comment: Already in pre-Islam they ran between the hills of al-Safa and al-Marwa. The Muslims hesitated therefore and especially since there were two idols there. But Muhammad still insisted that this was a compulsory part of the Hadj.

B Volume 2, Book 26, Number 726: Narrated 'Urwa:

During the pre-Islamic period of Ignorance, the people used to perform Tawaf of the Ka'ba naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka'ba naked. Most of the people used to go away (disperse) **directly from 'Arafat** but they (Hums) used to **depart after staying at Al-Muzdalifa.** 'Urwa added, "My father narrated that 'Aisha had said, 'The following verses were revealed about the Hums: Then depart from the place whence all the people depart--(2.199) 'Urwa added, "They (the Hums) used to **stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were sent to 'Arafat (by Allah's order).**"

M Book 007, Number 2808

Comment: This hadith verifies that just about every performance during the Hadj was practiced in pre-Islamic times. They encircled the Kaaba, went to Arafat and Muzdalifa. The previous hadith showed that they ran between al-Safa and al-Marwa, most likely they also stoned Satan at al-Mina.

B Volume 2, Book 26, Number 806: Narrated Al-Amash:

I heard Al-Hajjaj saying on the pulpit, "The Sura in which Al-Baqara (the cow) is mentioned and the Sura in which the family of 'Imran is mentioned and the Sura in which the women (An-Nisa) is mentioned." I mentioned this to Ibrahim, and he said, 'Abdur-Rahman bin Yazid told me, 'I was with Ibn Masud, when he did the Rami of the Jamrat-ul-Aqaba. **He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: 'Allahu-Akbar' on throwing every pebble.'** Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Surat-al-Baqra was revealed (i.e. Allah's Apostle).'"

M Book 007, Number 2971

Comment: Here's an example of how Muhammad threw 7 pebbles at Satan in al-Mina.

B Volume 2, Book 23, Number 355: Narrated Ibn Abbas:

While a man was riding (his Mount) in 'Arafat, he fell down from it (his Mount) and broke his

neck (and died). The Prophet said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim)."

M Book 007, Number 2746

Comment: Here's a promise of Paradise for a person who died at the Hadj.

B Volume 2, Book 26, Number 621: Narrated 'Abdullah bin 'Umar :

The Talbiya of Allah's Apostle was : '**Labbaika Allahumma labbaik**, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmu Lk, La sharika Laka' (**I respond to Your call O Allah**, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

M Book 007, Number 2667

Comment: On the first night of the Pilgrimage a Muslim would call out on mount Arafat "Labbaika Allahumma labbaik" (at your service O God at your service).

Islam – Prayer – Washings – Friday

B Volume 2, Book 13, Number 6: Narrated Abu Huraira:

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

M Book 004, Number 1866

Comment: To make the ceremonial washing and to pray early on a Friday was very important. Note the difference between a camel and an egg.

B Volume 1, Book 10, Number 555: Narrated 'Umar:

"The Prophet forbade praying after the Fajr prayer till the sun rises and after the 'Asr prayer till the sun sets."

M Book 004, Number 1806

Comment: It was forbidden to pray just at sun rise and sun set because of the danger of idolatry.

B Volume 4, Book 54, Number 492: Narrated 'Abdullah:

It was mentioned before the Prophet that there was a man who slept the night till morning (after sunrise). The Prophet said, "He is a man in whose ears (or ear) Satan had urinated."

M Book 004, Number 1700

Comment: Satan has urinated in the ears of the person who over slept the morning prayers.

B Volume 2, Book 21, Number 243: Narrated Abu Huraira

Allah's Apostle said, "Satan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allah, one knot is undone; and when one performs ablution, the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart."

M Book 004, Number 1702

Comment: Satan ties three knots on the back of the head of the sleeping person. The knots are untied one after the other as the person prepares for the morning prayers.

B Volume 1, Book 10, Number 530: Narrated Abu C:

Allah's Apostle said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and 'Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

M Book 004, Number 1320

Comment: Two angels watch the believer. The day time angel reports to the night watch before returning to heaven where Allah asks for a report regarding the Muslim's prayer.

B Volume 4, Book 54, Number 444: Narrated Ibn Shihab:

Once Umar bin Abdul Aziz delayed the 'Asr prayer a little. 'Urwa said to him, "Gabriel descended and led the prayer in front of the Prophet " On that 'Umar said, "O 'Urwa! Be sure of what you say." "Urwa, "I heard Bashir bin Abi Masud narrating from Ibn Masud who heard Allah's Apostle saying, '**Gabriel descended and led me in prayer; and then prayed with him again, and then prayed with him again, and then prayed with him again, and then prayed with him again, counting with his fingers five prayers.**'"

M Book 004, Number 1268

Comment: Gabriel showed Muhammad how to perform the five times of prayer.

B Volume 1, Book 12, Number 723: Narrated 'Ubada bin As-Samit:

Allah's Apostle said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

M Book 004, Number 0771

Comment: It was necessary to recite Al-Fatiha during the prayer.

B Volume 1, Book 11, Number 660: Narrated Abu Huraira:

The Prophet said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"

M Book 004, Number 0859

Comment: Muhammad warned the Muslim not to lift his head before the Imam since Allah could otherwise transform him into a donkey

B Volume 2, Book 22, Number 323: Narrated Abu Huraira:

Allah's Apostle said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four Rakat then he should perform two prostrations of Sahu while sitting.

M Book 004, Number 1161

Comment: As the call to prayer is heard Satan runs away and farts so loudly that he wouldn't hear the call. He returns later just to escape again as the Muslim says "Allaho akbar". As he returns for a third time he tries to distract the Muslim.

B Volume 4, Book 54, Number 516: Narrated Abu Huraira:

The Prophet said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

M Book 002, Number 0462

Comment: Since Satan has slept in the nose over night the Muslim has to blow his nose three times during the ablution before the morning prayers.

B Volume 1, Book 4, Number 186: Narrated 'Amr:

My father saw 'Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet. 'Abdullah bin Zaid asked for **earthen-ware pot containing water** and in front of them performed ablution like that of the Prophet. **He poured water from the pot over his hand and washed his hands thrice** and then he **put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water**. Again he put his hand in the water **and washed his face thrice** and washed **his forearms up to the elbows twice**; and then put his hands in the water and then passed them **over his head by bringing them to the front and then to the rear of the head once**, and then he washed **his feet up to the ankles**.

M Book 002, Number 0453

Comment: Detailed instruction of how to perform the ablution.

B Volume 9, Book 86, Number 86: Narrated Abu Huraira:

The Prophet said, "Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew)."

M Book 002, Number 0435

Comment: An ablution is invalid if the Muslim farts.

Jesus

M Book 001, Number 0378:

Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: **I shall be the leader of mankind on the Day of Resurrection**. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don't you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to **Adam**. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to **Noah**. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a "Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to **Ibrahim** (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am

concerned only with myself, I am concerned only with myself. You better go to someone else: go to **Moses**. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily, my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to **Jesus** (peace be upon him). They would come to Jesus and would say: **O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-le sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad** (may peace be upon him).

They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.

Comment: The hadith shows that only Muhammad is worthy to intercede for the Muslims on the day of judgement.

This hadith also mentions the belief that Jesus is created, spoke as a baby, is the Word of God, the Spirit of God and sinless.

B Volume 4, Book 55, Number 658: Narrated Abu Huraira:

Allah's Apostle said "How will you be when the son of Mary (i.e. Jesus) descends amongst you and he will judge people by the Law of the Quran and not by the law of Gospel (Fateh-ul Bari page 304 and 305 Vol 7) (Oklar översättning)

M Book 001, Number 0292

Comment: Jesus will return and restore the law of the Koran and the Gospel.

B Volume 3, Book 34, Number 425: Narrated Abu Huraira:

Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.

M Book 001, Number 0287

Comment: As Jesus returns he will break the cross, kill the pigs, take away the tax called "Jizyah" and come with prosperity.

M Book 001, Number 0043:

It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (may peace be upon him) observed: He who said:" There is no god but Allah, He is One and there is no

associate with Him, that Muhammad is his servant **and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit**, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like.

Comment: The belief that Jesus is God's slave, apostle, the Word of God and His Spirit.

B Volume 4, Book 55, Number 641: Narrated Said bin Al-Musaiyab:

Abu Huraira said, "I heard Allah's Apostle saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'" Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

M Book 030, Number 5837:

Comment: An infant cries at birth as Satan touches it. Only Jesus and Virgin Mary were born without the touch of Satan.

Jihad – Booty

B Volume 3, Book 31, Number 121: Narrated Abu Huraira:

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

M Book 005, Number 2239

Comment: This hadith shows that Jihad holds a special position in Islam and could be ranked among the five pillars. Some will enter paradise through the gate of Jihad i.e. through martyrdom.

B Volume 1, Book 2, Number 25: Narrated Abu Huraira:

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

M Volume 1, Book 2, Number 25

Comment: Here is a strong argument for ranking Jihad among the pillars of Islam. The first virtue in Islam is to believe in Allah and Muhammad, second is Jihad and the third is Hajj (pilgrimage).

B Volume 4, Book 52, Number 311: Narrated Ibn 'Abbas:

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

M Book 020, Number 4597

Comment: It's a religious duty to participate in Jihad.

B Volume 4, Book 52, Number 220: Narrated Abu Huraira:

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

M Book 004, Number 1063

Comment: Muhammad is proud over the fact that he has won his victories through terror and he claims that Allah has given him the keys to the treasures of the world.

B Volume 1, Book 3, Number 125: Narrated Abu Musa:

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

M Book 020, Number 4687

Comment: Jihad includes a fight until the word of Allah is superior. This could easily be interpreted by the Islamists to mean until the Islamic state is established.

B Volume 5, Book 59, Number 285: Narrated Abu Ishaq:

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

M Book 019, Number 4464

Comment: Muhammad participated in nineteen battles.

B Volume 3, Book 46, Number 717: Narrated Ibn Aun:

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

M Book 019, Number 4292

Comment: Muhammad raided a Jewish tribe. All men were beheaded while the women and children were enslaved. He then took Juwairiya for his wife. She had been married to Musafi' bin Safwan who had been killed in the raid.

B Volume 4, Book 53, Number 353: Narrated Abu Huraira:

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

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), **'Some of you have stolen something from the booty.** So one man from every tribe should give me a pledge of allegiance by shaking hands with me.' (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck

over the hand of their prophet and he said, **"You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet added: Then Allah saw our weakness and disability, so he made booty legal for us."**

M Book 019, Number 4327

Comment: Allah made the booty legal for the Muslims because of their weakness for it.

B Volume 4, Book 53, Number 370: Narrated Abu Qatada:

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

M Book 019, Number 4340

Comment: The spoils of a slaughtered enemy belonged to his killer.

B Volume 9, Book 89, Number 251: Narrated Abu Huraira:

Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler (Amir) I appoint, obeys me, and whoever disobeys him (Amir), disobeys me."

M Book 020, Number 4518

Comment: Not to obey ones "Amir" meant not to obey Muhammad and even Allah! This hadith is frequently used by the Islamists whose leaders carry the title Amir.

Jinn – Demons – Angels

B Volume 3, Book 30, Number 104: Narrated Abu Huraira:

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

M Book 007, Number 3186

Comment: Angels guard the entrance to Medina to make sure that neither Antichrist nor any plague can enter.

B Volume 1, Book 12, Number 740: Narrated Ibn 'Abbas:

The Prophet set out with the intention of going to Suq 'Ukaz (market of 'Ukaz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us

and the news of heaven. And fire has been thrown at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhama came across the Prophet at a place called Nakhla and it was on the way to Suq 'Ukaz and the Prophet was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said, "By Allah, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (Qur'an) which shows the true path; we believed in it and would not ascribe partners to our Lord." Allah revealed the following verses to his Prophet (Sura 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

M Book 004, Number 0902

Comment: The demons (jinn) had a hard time hearing what was being said in heaven and they were driven back by fire (shooting stars). They realised that a barrier had been put between them and heaven. As they heard the recital of the Koran they understood that it was the case for the barrier. The Jinns then became believers in the Koran and returned to their own kind and called them to repent.

B Volume 4, Book 54, Number 509: Narrated Abu Huraira:

The Prophet said, "**Yawning is from Satan** and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

M Book 042, Number 7129

Comment: Yawning is from Satan.

B Volume 4, Book 54, Number 522: Narrated Abu Huraira:

The Prophet said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

M Book 035, Number 6581

Comment: A crowing cock has seen an Angel and braying donkey has seen Satan.

B Volume 7, Book 71, Number 664: Narrated Saud:

I heard Allah's Apostle saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

Comment: To eat seven dates protects you from evil.

B Volume 4, Book 54, Number 449: Narrated Busr bin Said:

That Zaid bin Khalid Al-Juhani narrated to him something in the presence of Said bin 'Ubaidullah Al-Khawlani who was brought up in the house of Maimuna the wife of the Prophet. Zaid narrated to them that Abu Talha said that the Prophet said, "**The Angels (of Mercy) do not enter a house wherein there is a picture.**" Busr said, "Later on Zaid bin Khalid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said to Ubaidullah Al-Khawlani, "Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures?" He said, "**But he exempted the embroidery on garments.** Didn't you hear him?" I said, "No." He said, "Yes, he did."

Comment: No Angel will enter a room with pictures in it.

Kaaba

B Volume 2, Book 26, Number 655: Narrated 'Aisha:

Allah's Apostle said to me, "Were your people not close to the Pre-Islamic period of

ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Abraham (for Quraish had curtailed its building), and I would have built a back door (too)."

M Book 007, Number 3078

Comment: Abraham built the first Kaaba.

B Volume 3, Book 43, Number 658: Narrated 'Abdullah bin Masud:

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

M Book 019, Number 4397

Comment: There were 360 idols around the Kaaba.

Koran – text

B Volume 3, Book 41, Number 601: Narrated 'Umar bin Al-Khattab:

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

M Book 004, Number 1782

Comment: Two different recitals of the same Surah were according to Muhammad both correct. After this he came with the astonishing claim that the Koran had come down in seven different dialects!

B Volume 4, Book 54, Number 442: Narrated Ibn Abbas:

Allah's Apostle said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."

M Book 004, Number 1785

Comment: The Koran came down in seven different ways and they were all correct.

B Volume 6, Book 61, Number 562: Narrated 'Aisha:

The Prophet heard a reciter reciting, the Qur'an in the mosque at night. The Prophet said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such and-such Suras, which I missed!"

M Book 004, Number 1720

Comment: Muhammad admitted that he had forgotten some verses from the Koran and was thankful for the person who reminded him.

B Volume 6, Book 61, Number 550: Narrated Abdullah:

The Prophet said, "It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'an,' for indeed, he has been caused (by Allah) to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than camel do."

M Book 004, Number 1724

Comment: Several Hadiths claim that it was easy to forget the verses of the Koran and that this loss of memory came from Allah.

M Book 017, Number 4194:

'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger (may peace be upon him) and said: Verily Allah sent Muhammad (may peace be upon him) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (may peace be upon him) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

Comment: The verse on stoning which is missing in the Koran.

Lies – breaking oaths

B Volume 3, Book 49, Number 857: Narrated Um Kulthum bint Uqba:

That she heard Allah's Apostle saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."

Comment: To lie for a good cause is allowed.

M Book 014, Number 4020:

Ibn Umar reported Allah's Apostle (may peace be upon him) as saying: The vow neither hastens anything nor defers anything, but is the means whereby (something) is extracted from the miserly person.

Comment: Oaths could be broken.

B Volume 4, Book 53, Number 361: Narrated Zahdam:

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

M Book 015, Number 4046

Comment: It was allowed to break an oath if Allah showed a better solution to a problem.

B Volume 8, Book 78, Number 619: Narrated 'Abdur-Rahman bin Samura:

The Prophet said, "O 'Abdur-Rahman bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah): **and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.**"

M Book 015, Number 4062

Comment: If one found a better solution it was allowed to break an oath.

Martyrs

B Volume 4, Book 53, Number 352: Narrated Abu Huraira:

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

M Book 020, Number 4628

Comment: You were guaranteed Paradise if you died in Jihad and if you survived you could share the booty

B Volume 1, Book 2, Number 35: Narrated Abu Huraira:

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

M Book 020, Number 4626

Comment: You were guaranteed Paradise if you died in Jihad. It would be such a great experience that you would want to do it many times over.

B Volume 4, Book 52, Number 72: Narrated Anas bin Malik:

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

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

M Book 020, Number 4634

Comment: No one would want to return from Paradise except the martyr who would want to be killed once again.

B Volume 4, Book 52, Number 44: Narrated Abu Huraira:

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

M Book 020, Number 4636

Comment: No reward can compare with that of Jihad

B Volume 4, Book 52, Number 50: Narrated Anas bin Malik:

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

M Book 020, Number 4639

Comment: The reward from Jihad is greater than everything else put together.

B Volume 4, Book 52, Number 80j: Narrated Abu Huraira:

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

M Book 020, Number 4658

Comment: Allah welcomed two martyrs with a smile, the first was a Muslim who was killed by the latter who later became a Muslim and killed as a martyr.

B Volume 5, Book 59, Number 377: Narrated Jabir bin 'Abdullah:

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

Comment: A person was given a promise of Paradise if killed in Jihad and he then fought until he was killed

Medicine

B. Volume 7, Book 71, Number 599: Narrated Anas:

that he was asked about the wages of the one who cups others. He said, 'Allah's Apostle was cupped by Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet s said, "**The best medicines you may treat yourselves with are cupping and sea incense.**' He added, "**You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense.**"

M. Book 010, Number 3831

Comment: The best treatment according to Muhammad was cupping (a cup was sucked against the skin in order to have a local effect on the circulation) and incense from the sea.

Mission – daawa

B Volume 2, Book 24, Number 537: Narrated Ibn Abbas:

When Allah's Apostle (p.b.u.h) sent Muadh to Yemen, he said (to him), "YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakat. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."

M Book 001, Number 0027

Comment: Here is an invitation to Jews and Christians to become Muslims and if they refused they risked the loss of property.

Muhammad – Apostle

B Volume 1, Book 1, Number 3: Narrated 'Aisha:

(the mother of the faithful believers) **The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light,** and then the love of seclusion was bestowed upon him. He used to go in seclusion in the

cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till **suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him 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 any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me 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 the Most Generous.'" (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" **Waraqa asked, "O my nephew! What have you seen?"** Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) 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 drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and 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.**

Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet **"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):**

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

M Book 001, Number 0301

Comment: This hadith contains a description of how Muhammad was called to be an apostle. It also contains details about his wife Khadijah and Waraqa ben Naufal who was a Christian cousin of Khadijah and a distant relative of Muhammad.

B Volume 4, Book 56, Number 732: Narrated Jubair bin Mutim:

Allah's Apostle said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the

people being resurrected there after; and I am also Al-'Aqib (i.e. There will be no prophet after me)."

M Book 030, Number 5810

Comment: Muhammad had five names and he will be the first to be resurrected.

Muhammad – Ascension

B Volume 1, Book 8, Number 345: Narrated Abu Dhar

Allah's Apostle said, "**While I was at Mecca the roof of my house was opened and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven**, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, '**He is Adam** and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'

Then he ascended with me till he reached the **second heaven** and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "**Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adarn on the nearest heaven and Abraham on the sixth heaven.** Anas said, "When Gabriel along with the Prophet passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.'" The Prophet added, "**I passed by Moses** and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' **Then I passed by Jesus** and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus.

Then I passed by **Abraham** and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens.'" Ibn Hazm and Anas bin Malik said: **The Prophet said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.'** (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. **So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'** I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundry) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

M Book 001, Number 0313

Comment: The ascension of Muhammad together with Gabriel is described in detail. As they passed through seven heavens they met some prophets. Eventually Muhammad negotiated with Allah to bring down the number of prayers per day from fifty to five

B Volume 5, Book 58, Number 226: Narrated Jabir bin 'Abdullah:

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

M Book 001, Number 0326

Comment: Muhammad made according to himself a journey together with Gabriel to Jerusalem on the back of a creature called Burak, as evidence for this he mentioned what Jerusalem looked like.

Muhammad – Curse – Murder

B Volume 3, Book 29, Number 72: Narrated Anas bin Malik:

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

M Book 007, Number 3145

Comment: As Muhammad captured Mecca without a fight some of his adversaries were executed on his orders.

B Volume 1, Book 4, Number 241: Narrated 'Abdullah bin Mas'ud:

Once the Prophet was offering prayers at the Ka'ba. Abu Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allah's Apostle was in prostration and he did not lift his head up till Fatima (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "**O Allah! Punish Quraish.**" So it was hard for Abu Jahl and his companions when the Prophet invoked Allah against them as they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet said, "**O Allah! Punish Abu Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, and 'Uqba bin Al Mu'it (and he mentioned the seventh whose name I cannot recall). By Allah in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allah's Apostle in the Qalib (one of the wells) of Badr.**"

M Book 019, Number 4421

Comment: Muhammad prayed that his adversaries would be punished.

B 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 Mas-lama 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."**

M Book 019, Number 4436

Comment: Muhammad asked who would be willing to kill his adversary. The killer called Muhammad ben Maslama asked for permission to deceive the victim and Muhammad gave the permission to murder by deception.

B Volume 4, Book 53, Number 369: Narrated 'Abdur-Rahman bin 'Auf:

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

M Book 019, Number 4341

Comment: A person offended Muhammad publicly and someone said that the offender ought to be killed. Two young men murdered the offender and could thus share his property as a reward. What happened to the heirs of the murdered person is not mentioned.

Muhammad – Illness

B Volume 6, Book 61, Number 535: Narrated 'Aisha:

Whenever Allah's Apostle became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An-Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings.

M Book 026, Number 5440

Comment: As Muhammad got ill he used to blow on his body and move his hands over it.

B Volume 3, Book 36, Number 478: Narrated Ibn 'Abbas:

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

M Book 026, Number 5474

Ibn 'Abbas reported that Allah's Apostle (may peace be upon him) got himself cupped and gave to the cupper his wages and he put the medicine in the nostril.

Comment: Muhammad used to call on someone who could suck a cup onto his body. Sometimes he took medicine through his nostrils.

B Volume 7, Book 71, Number 637: Narrated Al-Aswad:

I asked 'Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet allowed the treatment of poisonous sting with Ruqya."

M Book 026, Number 5442

Comment: Muhammad suggested that a bite from a snake could be treated with Ruqya: (Recitation of al-Fatiha or other verses from the Koran and to put saliva on a finger and dip it in the soil and then smear it on the place of the bite).

B Volume 7, Book 71, Number 587: Narrated Jabir bin Abdullah:

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

M Book 026, Number 5468

Comment: Muhammad suggested the following treatment: cupping, a gulp of honey or branding with fire

Muhammad – Literacy

B Volume 1, Book 3, Number 65: Narrated Anas bin Malik:

Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with "Muhammad Allah's Apostle" engraved on it. As if I were just observing its white glitter in the hand of the Prophet

M Book 024, Number 5216

Comment: One gets the impression that Muhammad was literate.

B. Volume 5, Book 59, Number 717: Narrated Ubaidullah bin 'Abdullah:

Ibn Abbas said, "**When Allah's Apostle was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.'** Some of them (i.e. his companions) said, 'Allah's Apostle is seriously ill and you have the (Holy) Quran. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." **Ibn Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's**

Apostle was prevented from writing for them that writing because of their differences and noise."

M Book 013, Number 4016

Comment: As Muhammad was about to die he asked for pen and paper in order to write a document for his followers. The persons who were present seem to assume that he actually could write.

Muhammad – Magic – Haunted

M Book 007, Number 2656:

Safwan b. Ya'la b. Umayya reported that Ya'la used to say to 'Umar b. Khattab (Allah be pleased with him): Would that I see revelation descending upon the Apostle of Allah (may peace be upon him). (Once) when the Apostle of Allah (may peace be upon him) was in Ji'rana **and there was a cloth which provided shade over him, and there were his Companions with him.** 'Umar being one of them, there came a person with a cloak of wool on him daubed with perfume and he said: Messenger of Allah, what about the person who, **entered upon the state of Ihram with a cloak after daubing it with perfume?** The **Apostle of Allah (may peace be upon him) looked at him for a short while, and then became quiet, and revelation began descending upon him,** and 'Umar gestured (with his hand) to Ya'la b Umayya to come. Ya'la came and he entered his head (beneath the cloth and saw) the **Apostle of Allah (may peace be upon him) with his face red, and breathing with a snore. Then he felt relieved (of that burden) and he said: Where is the man who was just asking me about Umra? The man was searched for and he was brought, and the Apostle of Allah (may peace be upon him) said: So far as the perfume is concerned, wash it three times, and remove the cloak too (as it was sewn) and do in 'Umra as you do in Hajj.**

Comment: As Muhammad received a revelation he first got silent then red faced after this he snored and eventually spoke.

B Volume 7, Book 71, Number 660: Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' **The latter replied the is under the effect of magic** The first one asked, Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' "So the Prophet went to that well and took out those things and said **"That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils."** The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

Comment: Muhammad came under a spell after someone had cursed him. After a dream Allah eventually delivered him in a strange way.

B Volume 1, Book 8, Number 450m: Narrated Abu Huraira:

"The Prophet said, **"Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of**

you could See him in the morning but I remembered the statement of my brother Solomon (as stated in Quran): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

M Book 004, Number 1104

Comment: Muhammad wrestled with a big Jinn and defeated him. He first wanted to bind the Jinn by a pillar for everyone to see but in the end he let him lose.

Muhammad – Obedience

B Volume 9, Book 89, Number 251: Narrated Abu Huraira:

Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Comment: This hadith is a key for the Islamists as disobedience for the spiritual leader means disobedience for Allah.

B Volume 9, Book 89, Number 258: Narrated 'Abdullah:

The Prophet said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol. 4)

B Volume 4, Book 52, Number 203: Narrated Ibn 'Umar:

The 'Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

M Book 020, Number 4533

Comment: A Muslim should obey his ruler if the ruler doesn't compel him to sin.

Muhammad – Poor – Rich

B Volume 4, Book 52, Number 153: Narrated 'Umar:

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

M Book 019, Number 4347

Comment: The Jewish tribe Bani Nadir had to pay with their properties in order to be able to leave the area unharmed. These properties called Fadak were then kept by Muhammad himself for his family and other needs.

B. Volume 3, Book 37, Number 495: Narrated Abu Huraira:

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

M Book 011, Number 3944

Comment: Eventually Muhammad became quite rich as 20 % of all booty belonged to him. (see also Anal 8:41/42).

Muhammad – Pride

B Volume 1, Book 8, Number 429: Narrated Jabir bin 'Abdullah:

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

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

M Book 004, Number 1058

Comment: Muhammad claimed to be unique in five ways in comparison with other prophets.

- 1) He won his victories through fear and terror.
- 2) The earth was created for him.
- 3) He was allowed to take booty.
- 4) He was sent to all mankind.
- 5) He had been given the task to intercede on the day of resurrection.

B Volume 1, Book 2, Number 15: Narrated Anas:

The Prophet said, "**Whoever possesses the following three qualities** will have the sweetness (delight) of faith:

- 1. The one to whom Allah and His Apostle becomes dearer than anything else.**
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

M Book 001, Number 0067

Comment: Love for Muhammad is linked to love for Allah and this seems to be a form of "shirk" (to associate anything or anybody as a partner of Allah).

B Volume 1, Book 2, Number 14: Narrated Anas:

The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

M Book 001, Number 0070

Comment: No one can be a true Muslim if he doesn't love Muhammad above any other person.

B Volume 1, Book 3, Number 106: Narrated 'Ali:

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Comment: The person who tells a lie about Muhammad will end up in hell.

Muhammad – Punishment

B 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."**

Comment: Muhammad permitted the execution of a Muslim for one of three reasons: murder, adultery and apostasy. Note how he could sentence criminals to extremely cruel punishments.

B Volume 9, Book 83, Number 17: Narrated 'Abdullah:

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Comment: Muhammad permitted the execution of a Muslim for one of three reasons: murder, adultery and apostasy.

B Volume 8, Book 81, Number 781: Narrated 'Aisha:

The Prophet said, "The hand of a thief should be cut off for stealing a quarter of a Dinar."

M Book 017, Number 4175

Comment: The hand of a thief should be cut off even for a minor theft.

B Volume 8, Book 81, Number 788: Narrated Ibn 'Umar:

The Prophet cut off the hand of a thief for stealing a shield that was worth three Dirhams.

M Book 017, Number 4183

Comment: See the previous.

B Volume 8, Book 81, Number 774: Narrated Abu Huraira:

The Prophet said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al-A'mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few dirhams."

M Book 017, Number 4185

Comment: See the previous.

B Volume 8, Book 82, Number 806: Narrated Abu Huraira:

A man came to Allah's Apostle while he was in the mosque, and he called him, saying, "O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet called him, saying, "Are you mad?" The man said, "No." The Prophet said, "Are you married?" The man said, "Yes." Then the Prophet said, "Take him away and stone him to death." Jabir bin 'Abdullah said: I was among the ones who participated in stoning him and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death.

Comment: The person who admitted his adultery was stoned, if he had denied the crime he would have been acquitted.

B Volume 8, Book 81, Number 767: Narrated Anas:

The Prophet lashed a drunk with date leaf stalks and shoes. And Abu Bakr gave a drunk forty lashes.

Comment: Forty lashes for drinking alcohol.

B Volume 8, Book 82, Number 831: Narrated Abu Burda:

The Prophet used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

M Book 017, Number 4234

Comment: Ten lashes was the upper limit for punishments that weren't "hadd" (already fixed punishment).

Muhammad – Sin

B Volume 8, Book 76, Number 474: Narrated 'Aisha:

The Prophet said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "**Even you, O Allah's Apostle?**" He said, "**Even I, unless and until Allah bestows His pardon and Mercy on me.**"

M Book 039, Number 6770

Comment: No one, not even Muhammad could enter Paradise apart from Allah's mercy.

B Volume 8, Book 75, Number 388: Narrated 'Aisha:

The Prophet used to say, 'O Allah! I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad-Dajjal, O Allah! Cleanse my heart with the water of snow and hail, **and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other.** O Allah! I seek refuge with You from laziness, sins, and from being in debt."

M Book 035, Number 6534

Comment: Muhammad asked for forgiveness for his sins.

B Volume 1, Book 12, Number 781: Narrated 'Aisha:

The Prophet used to say frequently in his bowing and prostrations "Subhanaka-Allahumma Rabbana Wabihamdika, **Allahumma Ighfir-li**" (I honor Allah from all what (unsuitable things) is ascribed to Him, O Allah! Our Lord! All praises are for You. **O Allah! Forgive me**). In this way he was acting on what was explained to him in the Holy Qur'an.
M Book 004, Number 0981

Comment: Muhammad often prayed for forgiveness.

Muhammad – Sunnah

B Volume 7, Book 62, Number 1: Narrated Anas bin Malik:

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

M Book 008, Number 3236

Comment: It is necessary for a Muslim to follow Muhammad's sunnah i.e. his example and his teaching.

Muhammad – Warlord

B Volume 5, Book 59, Number 686: Narrated Zaid bin Arqam:

The Prophet fought nineteen Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada,' Abu Ishaq said, "He performed when he was in Mecca."

M Book 007, Number 2881

Comment: Muhammad participated in nineteen battles and performed one pilgrimage after moving to Medina in 622 AD.

B Volume 4, Book 52, Number 159: Narrated Sahl:

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

M Book 019, Number 4414

Comment: Muhammad was once wounded in his face during a battle.

Mosque

B Volume 1, Book 8, Number 441: Narrated 'Ubdaidullah Al-Khawlani:

I heard 'Uthman bin 'Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Apostle, "You have talked too much. I heard the Prophet saying, **'Whoever built a mosque, (Bukhari thought that 'Asim, another subnarrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.'** "

M Book 004, Number 1084

Comment: Here's a promise of a house in Paradise for the person who built a mosque.

B Volume 6, Book 60, Number 19: Narrated Al-Bara:

We prayed along with the Prophet facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca):--

"And from whence-so-ever you start forth (for prayers) turn your face in the direction of (the Sacred Mosque of Mecca) Al-Masjid-ul Haram.." (2.149)

M Book 004, Number 1072

Comment: Muslims continued to pray towards Jerusalem for the first 16-17 months after the arrival to Medina i.e. 623-624 AD.

B Volume 4, Book 55, Number 585: Narrated Abu Dhar:

I said, "O Allah's Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-,Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem) ." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)."

M Book 004, Number 1056

Comment: According to Muhammad the Kaaba was built first (by Abraham and Ishmael) and then forty years later was the Temple in Jerusalem built (!)

Names of God – Dhikr

B Volume 8, Book 75, Number 417: Narrated Abu Huraira:

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit." " He added, "Then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)----though He knows better than them----'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah, Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' ...

' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.'"

M Book 035, Number 6505

Comment: It seems as if repetition of the names of Allah similar to Sufi practices existed from the early days of Islam.

B Volume 5, Book 57, Number 55: Narrated 'Ali:

Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Alhamdu-lillah thirty-three times for that is better for you both than a servant."

M Book 035, Number 6577

Comment: Here's a bed time prayer with a repetition of certain phrases related to Allah.

B Volume 9, Book 93, Number 502: Narrated Abu Huraira:

The Prophet said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

M Book 035, Number 6471

Comment: This is an example of "Dhikr" (to recite and to meditate on the names of Allah).

B Volume 3, Book 50, Number 894: Narrated Abu Huraira:

Allah's Apostle said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."

M Book 035, Number 6476

Comment: Here's a promise of Paradise for the one who knows all the 99 names of Allah.

Paradise – Salvation

B Volume 8, Book 76, Number 560: Narrated Sahl bin Sa'd:

Allah's Apostle said, "**Seventy thousand or seven hundred thousand of my followers will enter Paradise.** (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered, and their faces will be like the moon on a full moon night."

M Book 001, Number 0424

Comment: Not more than 700 000 believers will enter Paradise.

B Volume 9, Book 93, Number 532s: Narrated Abu Sa'id Al-Khudri:

We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one

proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin **whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell."** We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?"

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. **So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."** The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--

'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, '**Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life.**

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

M Book 001, Number 0352

Comment: This long and detailed hadith dealt with the day of Judgement. Jews will not enter Paradise since they worship Ezra as the Son of God (!) nor Christians since they worship Jesus as the Son of God.

Each and everyone tries to make it to Paradise by crossing a narrow, slippery and thorny bridge, many fall down into hell but the true believers cross easily. In the end Muhammad will intercede for the Muslims and thus many more Muslims manage to cross the bridge.

People of the Book – Persecution

B Volume 9, Book 85, Number 77: Narrated Abu Huraira:

While we were in the mosque, Allah's Apostle came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midras (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet stood up and addressed them, "O Assembly of Jews! Embrace Islam and you will be safe!" The Jews replied, "O Aba-I-Qasim! You have conveyed Allah's message to us." The Prophet said, "That is what I want (from you)." He repeated his first statement for the second time, and they said, "You have conveyed Allah's message, O Aba-I-Qasim." Then he said it for the third time and added, "You should know that the earth belongs to Allah and His Apostle, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

M Book 019, Number 4363

Comment: The Jewish tribe Banu Nadir had to choose between becoming Muslims or give up their properties as they were informed that the earth belonged to Allah and his apostle.

B Volume 5, Book 59, Number 448: Narrated 'Aisha:

When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Apostle went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sad to give his verdict concerning them. Sad said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

M Book 019, Number 4370

Comment: All men of the Jewish tribe Banu Quraiza were beheaded and their women and children were enslaved. Incidentally the order came from the angel Gabriel.

B Volume 3, Book 43, Number 660: Narrated 'Abdullah bin 'Amr bin Al-'As:

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

M Book 001, Number 0260

Comment: The person who was killed while protecting his property became a martyr this evidently was not the case for the enemies of Islam who were plundered and murdered.

M Book 010, Number 3763:

Ibn Umar reported that 'Umar b. al-Khattab (Allah be pleased with him) expelled the Jews and Christians from the land of Hijaz, and that when Allah's Messenger (may peace be upon him) conquered Khaibar he made up his mind to expel the Jews from it (the territory of Khaibar) because, when that land was conquered, it came under the sway of Allah, that of His Messenger (may peace be upon him) and that of the Muslims. The Jews asked Allah's Messenger (may peace be upon him) to let them continue there on the condition that they would work on it, and would get in turn half of the fruit (of the trees), whereupon Allah's Messenger (may peace be upon him) said: We would let you

continue there so long as we will desire. So they continued (to cultivate the lands) till 'Umar exorted them to Taima' ang Ariha (two villages in Arabia, but out of Hijaz).

Comment: As the second Caliph 'Umar ben al-Khattab decided to expel all Jews from the Hijaz (the Arab Peninsula) he referred to a previous decision by Muhammad.

M. Book 013, Number 4014:

Sa'id b. Jubair reported that Ibn 'Abbas said: ...The illness of Allah's Messenger (may peace be upon him) took a serious turn (on this day), and he said: Come to me, so that I should write for you a document that you may not go astray after me. They (the Companions around him) disputed, and it is not meet to dispute in the presence of the Apostle. They said: How is lie (Allah's Apostle)? Has he lost his consciousness? Try to learn from him (this point). He (the Holy Prophet) said: Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: **Turn out the polytheists from the territory of Arabia**; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn Abbas) kept silent on the third point, or he (the narrator) said: But I forgot that.)

Comment: Before his death Muhammad wanted to write a document which among other things meant that the polytheists should be expelled from the Hijaz.

B Volume 4, Book 54, Number 524: Narrated Abu Huraira:

The Prophet said, "**A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats**, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

M Book 042, Number 7135

Comment: Once a group of Israelites disappeared and according to Muhammad they had been turned into rats!

Pictures – Poetry

B Volume 7, Book 72, Number 834: Narrated Muslim:

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard 'Abdullah saying that he heard the Prophet saying, "The people who will receive the severest punishment from Allah will be the picture makers.""

Comment: Artists will get the severest punishment by Allah.

M Book 024, Number 5270: 'Abdullah reported

Allah's Messenger (may peace be upon him) as saying: Verity the most grievously tormented people on the Day of Resurrection would be the painters of pictures.

Comment: Artists will get the severest punishment by Allah.

B Volume 7, Book 72, Number 838: Narrated 'Aisha:

Allah's Apostle returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Apostle saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

M Book 024, Number 5258

Comment: Artists will get the severest punishment by Allah since they try to copy Allah's creation.

B Volume 4, Book 54, Number 448: Narrated Abu Talha:

I heard Allah's Apostle saying; "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal)."

M Book 024, Number 5249

Comment: Angels refuse to enter a house with pictures of living creatures.

B Volume 4, Book 54, Number 449: Narrated Busr bin Said:

the Prophet said, "The Angels (of Mercy) do not enter a house wherein there is a picture."... "But he excepted the embroidery on garments. Didn't you hear him?" I said, "No." He said, "Yes, he did."

M Book 024, Number 5252

Comment: Same as the previous but with a possible exemption for embroideries.

B Volume 8, Book 73, Number 176: Narrated Abu Huraira:

Allah's Apostle; said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

M Book 028, Number 5609

Comment: It is better to be filled with pus than poetry.

Predestination

B Volume 2, Book 23, Number 444: Narrated 'Ali:

...He then said, "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said, "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:-- "As for him who gives (in charity) and is Allah-fearing And believes in the Best reward from Allah. " (92.5-6)

M Book 033, Number 6398

Comment: Allah has predestined those who will go to Paradise or Hell. He has made the good deeds easy for those going to Paradise and the evil deeds easy for those going to Hell.

B Volume 1, Book 6, Number 315: Narrated Anas bin Malik:

The Prophet said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.'" Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

Comment: Everything is decided before birth.

B Volume 4, Book 54, Number 430: Narrated 'Abdullah bin Mus'ud:

Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is

only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

Comment: Everything is predestined even if you tried to do well it would be futile if you were predestined for Hell

B Volume 3, Book 43, Number 621: Narrated Safwan bin Muhriz Almazini:

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

M Book 037, Number 6669

Comment: Allah hides the sins of the believers but the non-believers have to take full responsibility for their deeds.

B Volume 8, Book 74, Number 260: Narrated Ibn 'Abbas:

Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it."

M Book 033, Number 6422

Comment: Allah has even predestined the sins of the mind.

Prophets

B Volume 1, Book 5, Number 277: Narrated Abu Huraira:

The Prophet said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone! till the people of Bani Israel saw him and said, 'By Allah, Moses has got no defect in his body. Moses took his clothes and began to beat the stone." Abu Huraira added, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

M Book 003, Number 0669

Comment: A bisarr hadith about Moses and the Children of Israel.

B Volume 2, Book 23, Number 423: Narrated Abu Huraira:

The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

M Book 030, Number 5851

Comment: Moses demolished an eye on the angel of death since he wasn't ready to die quite yet.

B Volume 4, Book 55, Number 575: Narrated Abu Huraira:

Allah's Apostle said, "Abraham did his circumcision with an adze at the age of eighty."

M Book 030, Number 5844

Comment: Abraham was 80 years old when he was circumcised (acc to Gen 17:24 he was 99 years old).

B Volume 7, Book 62, Number 169: Narrated Abu Huraira:

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

Comment: Salomon slept with 100 wives during the same night in order to have 100 sons who would fight in the cause of Allah but since he forgot to say "In sha' Allah" all he got was a half person.

B Volume 4, Book 55, Number 637: Narrated Abu Huraira:

Allah's Apostle said, "My example and the example of the people is like that of a person who lit a fire and let the moths, butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' **So they both carried the case before David** who judged that the living child be given to the elder lady. So **both of them went to Solomon** bin David and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allah be merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady."

M Book 018, Number 4269

Comment: This Hadith deals with the wise decision of Solomon as two women made claims on the same infant. According to this version David (!) simply wanted to hand over the child to the older lady.

Purification

B Volume 1, Book 4, Number 144: Narrated Anas:

Whenever the Prophet went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)."

M Book 003, Number 0729

Comment: Muhammad sought refuge from the Jin as he visited a toilet.

B Volume 1, Book 4, Number 155: Narrated Abu Qatada:

Allah's Apostle said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

M Volume 1, Book 4, Number 156

Comment: The right hand was used for pure deeds.

B Volume 7, Book 72, Number 747: Narrated Abu Huraira:

Allah's Apostle said, "If you want to put on your shoes, put on the right shoe first; and if you

want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

M Book 024, Number 5231

Comment: The right shoe should be put on first and taken off last.

B Volume 1, Book 4, Number 169: Narrated 'Aisha:

The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.

M Book 002, Number 0514

Comment: Muhammad always began important deed from the right side.

Shirk – Worst Sin

B Volume 2, Book 23, Number 330: Narrated 'Abdullah:

Allah's Apostle said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

M Book 001, Number 0167

Comment: The sin of Shirk leads to Hell.

B Volume 3, Book 48, Number 822: Narrated Abu Bakra:

The Prophet said thrice, "**Should I inform you out the greatest of the great sins?**" **They said, "Yes, O Allah's Apostle!" He said, "To join others in worship with Allah** and to be undutiful to one's parents." The Prophet then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness, and he kept on saying that warning till we thought he would not stop. (See Hadith No. 7, Vol. 8)

M Book 001, Number 0158

Comment: Shirk (to join anything or anybody with Allah) is the worst of all sins.

Slavery

B Volume 3, Book 46, Number 722: Narrated Ibn 'Umar:

Allah's Apostle said, "If a slave is honest and faithful to his master and worships his Lord (Allah) in a perfect manner, he will get a double reward."

M Book 015, Number 4097

Comment: An obedient slave would receive a double reward by Allah.

B Volume 8, Book 79, Number 707: Narrated 'Amr:

Jabir said: An Ansari man made his slave a Mudabbar and he had no other property than him. When the Prophet heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nahham bought him for eight hundred Dirhams. I heard Jabir saying, "That was a coptic slave who died in the same year."

Comment: Muhammad supported slavery. He even took wives and concubines from his own slaves.

Suicide

B Volume 8, Book 73, Number 73: Narrated Thabit bin Ad-Dahhak:

(who was one of the companions who gave the pledge of allegiance to the Prophet underneath the tree (Al-Hudaibiya)) Allah's Apostle said, "Whoever swears by a religion other than Islam (i.e. if somebody swears by saying that he is a non-Muslim e.g., a Jew or a

Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess. **And if somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection;** And if somebody curses a believer, then his sin will be as if he murdered him; And whoever accuses a believer of Kufr (disbelief), then it is as if he killed him."

M Book 001, Number 0201

Comment: Suicide is forbidden in Islam and the person who comets suicide will be tormented in Hell with the same weapon or method he used.

Superstition – Evil Eye

B Volume 3, Book 28, Number 41: Narrated 'Abdur-Rahman bin Abu Layla:

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

M Book 007, Number 2732

Comment: What to do if one got lice?

- 1) Shave off the hair
- 2) Fast for three days or feed six persons or sacrifice a sheep.

B Volume 7, Book 71, Number 636: Narrated Abu Huraira:

The Prophet said, "The effect of an evil eye is a fact." (Al- àin haqq)

M Book 026, Number 5426

Comment: The evil eye was considered a fact. This is the shortest of all Ahadith ("Al- àin haqq").

B Volume 7, Book 71, Number 660: Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' **The latter replied the is under the effect of magic** The first one asked, 'Who has worked magic on him?' The other replied 'Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material did he use?' The other replied, '**A comb and the hair stuck to it.**' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet went to that well and took out those things and said "**That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils.**" The Prophet added, "Then that thing was taken out' I said (to the Prophet) "Why do you not treat yourself with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."

M Book 026, Number 5428

Comment: Even Muhammad came under a spell and he was helped by Allah to counter it with better magic.

B Volume 1, Book 4, Number 217: Narrated Ibn 'Abbas:

The Prophet once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies(to make enmity between friends)." The Prophet then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each

grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (See the footnote of Hadith 215).

M Book 002, Number 0575

Comment: Two men were tormented in their graves and Muhammad helped them by sticking branches in the soil of their graves.

Wives

B Volume 5, Book 58, Number 234: Narrated Aisha:

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

M Book 008, Number 3309

Comment: Muhammad got engaged with Aisha when she was six and he married her when she was nine (and he was 53).

M Book 008, Number 3311: 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; **and when he (the Holy Prophet) died she was eighteen years old.**

Comment: Aisha and Muhammad married when she was nine and she became a widow at eighteen. Since Muhammad died at 62 it means the he was 53 when he married Aisha.

B Volume 8, Book 73, Number 151: Narrated 'A'isha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'A'isha at that time, as she was a little girl, not yet reached the age of puberty.)

M Book 031, Number 5981

Comment: 'A'isha was still playing with dolls when Muhammad engaged her.

M Book 008, Number 3310: 'A'isha (Allah be pleased with her) reported:

Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old.

Comment: Aisha was six at engagement and nine at marriage.

B Volume 6, Book 60, Number 311: Narrated Aisha:

I used to look down upon those ladies who had given themselves to Allah's Apostle and I used to say, "Can a lady give herself (to a man)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn

you have set aside (temporarily).' (33.51) I said (to the Prophet), "I feel that your Lord hastens in fulfilling your wishes and desires."

M Book 008, Number 3453

Comment: It is not clear how many concubines Muhammad had but his teenage wife Aisha could not help but to notice how Allah hastened to satisfy Muhammad's wishes in this regard.

B Volume 4, Book 55, Number 642: Narrated 'Ali:

I heard the Prophet saying, "Mary, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)."

M Book 031, Number 5965

Comment: Virgin Mary was the best of all women and Muhammad's first wife Khadija was the best of all Muslim women.

B Volume 1, Book 8, Number 367: Narrated 'Abdul 'Aziz:

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

M Book 008, Number 3325

Comment: Safiya was a Jewess of seventeen and the daughter of Huyayy the tribal head for Banu al-Nadir. As the oasis Khaibar was raided all men were beheaded while the women and children were enslaved. Safiya was first chosen by a Muslim fighter as booty but later Muhammad himself took her as his wife instead.

B Volume 3, Book 46, Number 717: Narrated Ibn Aun:

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

M Book 019, Number 4292

Comment: Muhammad raided a Jewish tribe outside Medina and all men were beheaded but the women and children were enslaved. Muhammad then took the twenty year old Juwairiya for his wife. She had previously been married to Musafi' bin Safwan who was killed during the attack.

B Volume 6, Book 60, Number 312: Narrated Muadha:

'Aisha said, "Allah's Apostle used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:--

"You (O Muhammad) can postpone (the turn of) whom you will of them (your wives) and you may receive any (of them) whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily). (33.51) I asked Aisha, "What did you use to say (in this case)?" She said, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favor to be bestowed on any other person."

M Book 009, Number 3499

Comment: Muhammad got a revelation which meant that he didn't have to visit his wives in a certain order any more.

Women

B Volume 7, Book 62, Number 114: Narrated Abu Huraira:

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

M Book 008, Number 3466

Comment: The woman was created from Adam's rib.

B Volume 7, Book 63, Number 185: Narrated Sahl bin Sad As-Sa'idi:

Allah's Apostle said, "Allah has revealed something concerning the question of you and your wife. Go and bring her here." So they both carried out the judgment of Lian, while I was present among the people (as a witness). When both of them had finished, 'Uwaimir said, "O Allah's Apostle! If I should now keep my wife with me, then I have told a lie". Then he pronounced his decision to divorce her thrice before Allah's Apostle ordered him to do so. (Ibn Shihab said, "That was the tradition for all those who are involved in a case of Lian."

M Book 009, Number 3553

Comment: Muhammad instructed about the rules for divorce namely that the husband in the presence of witnesses should thrice proclaim that he will divorce his wife.

B Volume 7, Book 63, Number 262: Narrated Ibn 'Umar:

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

Comment: The woman may in the case of divorce keep her Mahr which she had received as a bridal gift before marriage.

B Volume 7, Book 63, Number 187: Narrated 'Aisha:

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

M Book 008, Number 3359

Comment: A divorced woman may not remarry her previous husband before she has been properly married to another man.

B Volume 7, Book 62, Number 42: Narrated Um Habiba:

I said, "O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I

said, "(Yes), for even now I am not your only wife, so I like that my sister should share you with me." He said, "She is not lawful for me (to marry)." I said, "We have heard that you want to marry." He said, "The daughter of Um Salama?" I said, "Yes." He said, "**Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me.**"

M Book 008, Number 3412

Comment: The remarkable rules for boys and girls who had been suckled by the same woman also applied to Muhammad. These children would not be allowed to marry as adults.

B Volume 7, Book 62, Number 94: Narrated Ibn Abbas:

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

M Book 008, Number 3361

Comment: How to protect a pregnancy from Satan's influence.

B Volume 3, Book 46, Number 720: Narrated Abu Musa:

Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

M Book 008, Number 3327

Comment: The one who marries a slave woman and sets her free her will get a double reward.

B Volume 7, Book 62, Number 67: Narrated Abu Huraira:

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

M Book 008, Number 3303

Comment: A bride must agree to marriage however her silence was interpreted for a yes. How else could Muhammad marry Safiya and Juwairiya the same day the men in their families had been killed by the Muslims on his orders?

B Volume 7, Book 62, Number 52: Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa':

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

M Book 008, Number 3246

Comment: The men were allowed to marry temporarily during military campaigns. Bukhari quotes 'Ali who said that these temporary marriages were later cancelled (these temporary marriages are still in use in today's Iran).

B 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.)." ..

M Book 007, Number 3110

Comment: A man and a woman was not to be left alone in a house and a woman was only allowed to travel if she had an escort.

B 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.

M Book 026, Number 5400

Comment: The in-laws of the wife are like death itself (because of their access to the women in the family).

B Volume 7, Book 62, Number 124: Narrated Usama:

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

M Book 036, Number 6596

Comment: Muhammad stated that the majority in Hell were women.

B Volume 1, Book 6, Number 301: Narrated Abu Said Al-Khudri:

Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" **He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."**

Comment: Muhammad stated that the majority in Hell were women for the following reasons:

- 1) They curse frequently and are ungrateful to their husbands.
- 2) They are not intelligent enough.
- 3) They are deficient in religion.

As the women asked for an explanation they got to know that a woman had a deficient intelligence since the testimony of a man equalled that of two women. Further more a woman was deficient in religion since Allah had forbidden her to pray during her menses.

B Volume 7, Book 62, Number 33: Narrated Usama bin Zaid:

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

M Book 036, Number 6603

Comment: The most harmful to men are the women.

M Book 020, Number 4602: It has been narrated on the authority of 'A'isha

.. By God, the hand of the Messenger of Allah (may peace be upon him) never touched the hand of a woman.

Comment: Muhammad never touched the hand of a woman (not to be defiled).

B Volume 8, Book 73, Number 2: Narrated Abu Huraira:

A man came to Allah's Apostle and said, "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father. "

M Book 032, Number 6180

Comment: The person that has treated us the best is our mother.