

En Kristen Läser
Shadith

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Förord

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Vi kan läsa i Koranen: "...Ty den, som lyder Gud och hans apostel, vinner därmed stor lyckalighet (33:71). "...He that obeys Allah and his messenger, has already attained the highest achievement (Al Ahzâb 33:71)"

Denna vers visar att en muslim ska inte bara lyda Allah, utan även hans apostel, det vill säga Muhammed. Ahadith (haditherna) utgörs av Muhammeds utsagor och är nära relaterat till hans "sunnâ", som innebär hans sätt att praktisera islam. Muhammeds sunnâ är normgivande för alla muslimer.

Islam, som religion kan inte förstås skilt från haditherna. Det gäller till och med sådana grundläggande läror som islams fem pelare. Som exempel kan nämnas att vittnesbördet (al-shahada) om Allah som den ende Guden och Muhammed som hans profet, inte existerar i komplett form i Koranen. Det gäller även de fem bönetiderna, hur mycket som skall ges till fattiga och andra islamiska projekt (zakât, sadaqa), eller hur man ska genomföra en pilgrimsresa.

Efter Muhammeds död 632 e.Kr. blev det viktigt att inte bara komma ihåg Koranens ord utan även Muhammeds utsagor. Haditherna förmedlades från person till person i generationer tills de slutligen skrevs ner under andra halvan av 800-talet.

Hadithsamlarna på 800-talet hade en gigantisk uppgift framför sig. De skulle inte bara samla in alla hadither utan också försöka avgöra vilka som var äkta och vilka som genom åren blivit förfälskade eller påhittade. Det blev med tiden opportunt att framställa nya hadither för att bevisa sin ståndpunkt i samhället. Hadithsamlarna utvecklade en metod de kallade "isnad" eller "mosnad", viktet står för kedjan av personer som förmedlat hadithen. Ingen kedja är starkare än sin svagaste länk. Det innebär att om en förmedlare glömt en del av hadithen eller lagt till något så blev hadithen opålitlig.

Den mest respekterade av hadithsamlarna inom sunnitisk islam, som utgör ca 85 % av alla muslimer, är Al-Bukhari (död 870 eKr). Han kallas ofta för "sahih" (korrekt, genuin, äkta). Han påstod att han undersökte 600 000 ahadith, men behöll bara 7397 st. Detta faktum visar hur svårt det var att säkerställa en äkta hadith. En annan respekterad hadithsamlare som också betecknas som "sahih" är Al-Muslim (död 875 eKr). Om en hadith återfinns hos både Bukhari eller Muslim anses den som tillförlitlig och äkta, av de flesta muslimer. Jag har i mitt studium tagit med hadither som finns hos båda två.

Jag har systematiserat haditherna under olika ämnen. Först har jag skrivit hänvisningen hos Bukhari (B) och den efterföljande hadithen. Därefter har jag satt hänvisningen till samma hadith hos Muslim (M) och slutligen har jag skrivit en kort kommentar. I några få fall har jag tagit med en hadith från enbart den ene av hadithsamlarna.

För att ådstakomma detta har jag arbetat med en engelsk översättning av en väl respekterad hadithsamling som heter Al-Lu'lu' wal Marjaan (Fuwad Abdul Baqi, Dar-us-Salam Publications 1995) och med MSA-USC Compendium of Muslim Texts (University of Southern California, Hadith Database www.usc.edu/dept/MSA/fundamentals/hadithsunnah).

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Ahadith – auktoritet

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: Al-A'raj reported

Kommentar: Detta är ju den inbyggda svagheten med ahadith; dels vad den första personen kom ihåg av hadithen och därefter hela kedjan (se förklaring i förordet)

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: 'Abdullah reported

Kommentar: Haditherna reglerade det sociala livet för sådant som inte står i Koranen. Men hur kan man lita på denna källa?

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."

Kommentar: Hadithen avslöjar Muhammeds höga tankar om sig själv. Samtidigt används hadither med detta innehåll för att skapa en trovärdighet i hur tillförlitliga haditherna är eftersom ingen med vett och vilja vill hamna i helvetet pga lögn. Kanske var det därför som Bukhari strök de flesta haditherna och bara behöll 7397 st av 600 000?

Alkohol

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

Abu Bakr gave a drunk forty lashes.

Kommentar: Det utdömdes 40 piskrapp för alkoholkonsumtion.

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: 'A'isha (Allah be pleased with her) reported.

Kommentar: Alkoholförbudet infördes sent av Muhammed. Al-Baqarah räknas till tidig Medina-period (622-632 eKr). Verserna som hadithen syftar på är al-Baqarah 2:275-277. Nästa hadith kan antyda att Muhammed införde alkoholförbud så sent som 630 när Mecka intogs, men kan också syfta på att dessa islamiska lagar proklamerades nu för första gången i Mecka.

B. Volume 3, Book 34, Number 438: Narrated Jabir bin 'Abdullah:

I heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols."

M. Book 010, Number 3840: Jabir b. 'Abdullah (Allah be pleased with them) reported

Kommentar: Förbud mot vin, svin och avgudar. Det verkar på Bukhari som om detta förbud kom 630 när Mecka intogs (detta är inte lika tydligt hos Muslim).

Antikrist

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 Messsiah, 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 color the best one can see amongst brown color 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 Kaba. 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: (Abdullah) Ibn Umar reported

Kommentar: Antikrist är, i motsats till Allah, blind på högra ögat, som ser ut som en vindruva! Muhammed såg Kristus och Antikrist i drömmen och båda la sina händer på dem som cirkulerade runt Kaaban.

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: It is narrated on the authority of 'Abdullah Ibn Umar

Kommentar: Antikrist är enögd, och det blinda ögat som ser ut som en vindruva.

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 It is narrated on the authority of Mujahid

Kommentar: Det står "otrogen" (kafir) mellan ögonen på Antikrist.

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: Anas b. Malik reported

Kommentar: Hadithen stöder dels tanken att inga utom muslimer får vistas i Mecka och Medina och dels tanken att Antikrist ska besöka alla andra städer.

B Volume 4, Book 55, Number 554: Narrated Abu Huraira:

Allah's Apostle said, "Shall I not tell you about the Dajjal a story of which no prophet told his nation? The Dajjal is one-eyed and will bring with him what will resemble Hell and Paradise

M Book 041, Number 7014: Abu Huraira reported

Kommentar: Man kan känna igen Antikrist på att han är enögd och har med sig tecken på paradiset och helvetet.

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: 'Abdullah b. Umar reported:

Kommentar: Alla profeter inklusive Noa har varnat för Antikrist?! Det unika tillägget som Muhammed kom med var att han är enögd.

B Volume 9, Book 88, Number 245: Narrated Anas:

The Prophet said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)."

M Book 041, Number 7007: Anas b. Malik reported

Kommentar: Muhammed påstod att alla profeter varnat för Antikrist (Al-Dajjal), han som är blind på ena ögat och har "Kafir" (otrogen) skrivet mellan ögonen.

Apostater – hycklare

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: 'Abdullah (b. Mas'ud) reported

Kommentar: Vi ser tre orsaker till att man kan avrätta en muslim:

- 1) mord
- 2) äktenskapsbrott
- 3) apostasi.

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."

Kommentar: Tre orsaker till att man kan avrätta en muslim: mord, äktenskapsbrott och apostasi.

Vi noterar att Muhammed kunde utdöma grymma straff: Hugga av händer och fötter, sticka ut ögonen, samt lämna de skyldiga till att sjävdö på marken.

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: It has been reported on the authority of Abu Musa.

Kommentar: En apostat som återvänt till judendomen måste avrättas innan ett möte kunde fortsätta med ett samtal om bönen.

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: Anas b. Malik reported.

Kommentar: En apostat som återvänt till kristendomen hade dött. Jorden spottade ut hans kropp trots tre upprepade försök att begrava honom.

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: 'Ali said:

Kommentar: I de sista tiderna ska hycklare framträda som visserligen kan Koranen men som inte har en sann tro. Muhammed uppmuntrade att de skulle avrättas och han utlovade en belöning åt bödlarna på uppståndelsens dag.

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: It is narrated on the authority of Abu Huraira

Kommentar: Abu Bakr förde, efter Muhammeds död, krig mot avfallingar i vad som kallades "apostatkrigen" (hurub al-ridda). De avfälliga stammarna fick välja mellan att avrättas eller att återvända till 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)

Kommentar: Muslimer är förbjudna att be för avlidna hycklare eller besöka deras gravar.

Barn – födsel

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: Anas b. Malik reported

Kommentar: Här är grunden till ritualer som muslimer praktiserar i samband med födselar.

- 1) **Tahnik** innebär att man äter en dadel och stoppar in liten bit i barnets mun (det ansågs positivt att saliven från profeten kom in i barnets mun), kinden gnuggas därefter så att barnet tränas i att äta.
- 2) **Adhan** (böneropet) talas i barnet öra och barnet får ett namn.
- 3) I samband med detta görs "**Aqiqa**" (se nästa hadith) då man offerar ett eller två får som ett tecken på tacksamhet till Allah.

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".**)

Kommentar: Redan från födseln betraktas en pojke som värdefullare än en flicka.

Begravning – otrogna

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: It is reported by Sa'id b. Musayyib

Kommentar: Inte ens Muhammed fick be för sin döende icke-troende farbror Abu Talib. Allah uppenbarade sedan för Muhammed att inte be om förlåtelse för döende icke-troende som avvisat islam, eftersom de skulle till helvetet.

Bildförbud – poesi

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."

Kommentar: Konstnärer kommer att straffas hårdast av Allah.

M Book 024, Number 5270: 'Abdullah reported

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

Kommentar: Konstnärer ska straffas hårdast på uppståndelsens dag.

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: A'isha reported

Kommentar: Konstnärer som skapar föreställande konst av Guds natur ska straffas hårdast på uppståndelsens dag.

B Volume 3, Book 34, Number 318: Narrated Aisha:

I bought a cushion with pictures on it. When Allah's Apostle saw it, he kept standing at the door and did not enter the house... Allah's Apostle said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet added, "The angels do not enter a house where there are pictures."

M Book 024, Number 5266: A'isha reported

Kommentar: Konstnärer och ägare till konst straffas av Allah och änglarna vägrar att närvara i deras hus.

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: Abu Talha reported

Kommentar: Änglarna vägrar att närvara i hus där det finns en hund eller konst som föreställer levande varelser.

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: Abu Tilha reported (Bukhari citerar honom i sin Hadith)

Kommentar: Änglarna vägrar att närvara i hus där det finns föreställande konst. Märkligt nog nämns ett eventuellt undantag för broderier.

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: Abu Huraira reported

Kommentar: Det är bättre att vara fylld av var än av poesi.

Djur

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."

Kommentar: Tuppars galande för med sig Guds välsignelse, men åsnors bölande för med sig Satans förbannelse.

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: reported on the authority of Ibn 'Umar

Kommentar: En kattplågare straffas i helvetet.

B Volume 4, Book 54, Number 526: Narrated Um Sharik:

That the Prophet ordered her to kill Salamanders.

M Book 026, Number 5560: Umm Sharik reported

Kommentar: Husödlor ska dödas.

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 Dhu-at-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: Ibn 'Umar reported:

Kommentar: Ormar ska dödas, särskilt de som försämrar synen och orsakar missfall.

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."

Kommentar: Hundar som inte utför ett arbete åt människan blir orsak till att man förlorar poäng hos Allah.

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.)

Kommentar: Hundar ska dödas. Ett bestick ska tvättas sju gånger om en hund slickat på det.

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."

Kommentar: Hundar räknas som orena djur och änglar vägrar att vara tillsammans med dem.

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).

Kommentar: Muhammed missade ett planerat möte med ängeln Gabriel, eftersom en hundvalp varit på platsen.

Dhikr – sufi

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: Abu Huraira reported

Kommentar: Dhikr innebär att man tänker på Allah och hans 99 namn. Det verkar som om Dhikr hade Sufi-idén i sig redan från början, det vill säga att man repeterade en viss fras tills man hyperventilerar och fick transliknande upplevelser. Det fanns också löften om änglarnas närvaro i sådana möten. Man bör dock hålla i minnet att haditherna är nedtecknade först på 800-talet.

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: It is reported on the authority of Ali

Kommentar: En aftonbön med ett upprepande av vissa fraser liknande en Sufi-dhikr.

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: Abu Huraira reported

Kommentar: Här handlar det troligen om ren Dhikr (meditera på Allahs namn) utan att använda andliga tekniker som i sufism.

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: Abu Huraira reported

Kommentar: Det fanns löften om paradiset för den som praktiserade Dhikr och repeterade de 99 namnen.

Doa – bön

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.'

Kommentar: En vanlig bön (doaa´) om beskydd från ondskan, Antikrist och från egen svaghet. Vi möter en tanke från Psaltaren om hur Gud förlåter *“Så långt som öster är från väster, så långt från oss förvisar han vår synd (Ps 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: Abu Bakr reported

Kommentar: Bön om syndaförlåtelse.

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."

Kommentar: Vi ser en kort bön om beskydd av 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.

Kommentar: Ett löfte om syndaförlåtelse vid upprepning av en viss fras 100 ggr.

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.

Kommentar: Märkliga löften om syndaförlåtelse för den som repeterar vissa fraser 100 ggr. Syndaförlåtelsen innebär att man får 100 pluspoäng och att 100 synder därigenom stryks. Skulle man dessutom lägga till ytterligare en fras 100 ggr så blir nästan hur mycket som helst förlåtet.

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: Anas reported

Kommentar: När man ber om något specifikt måste man tillägga; "om Allah vill", eftersom allt till slut sker enligt Allahs förutbestämda vilja.

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: It is reported on the authority of Ali

Kommentar: En aftonbön med ett upprepande av vissa fraser som liknande en Sufi-dhikr.

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: Abu Huraira reported

Kommentar: Inför aftonbönen ska man skaka ur sängkläderna och sedan be en bön om Allahs beskydd.

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."

Kommentar: Mer utvecklade aftonböner: Rituell tvagning, ligga på höger sidan, be en bön (do'aa') om beskydd.

Drömmar

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: Abu Salama reported:

Kommentar: Goda drömmar kommer från Allah och dåliga från Satan. Om man haft en ond dröm ska man blåsa tre gånger åt vänster och sedan be om beskydd.

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: Abu Huraira reported

Kommentar: Det är positivt att se Muhammed i en dröm. En sådan dröm kan inte komma från den onde.

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: It is reported on the authority of Ibn Abbas

Kommentar: Här är en detaljerad dröm som får en islamisk uttydning. En intressant detalj var att Abu Bakr fick ge sin tolkning och Muhammed satte sedan betyg på den. Det visade sig att en del var rätt och en del var fel.

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: Abu Musa reported

Kommentar: Muhammed såg sig själv i en dröm. Därefter tolkade han in islams tidiga historia i drömmen.

Död – grav – straff

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: 'A'isha said

Kommentar: Man kunde ge allmosor (zakat, sadaqa) som tillräknades en död person.

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: 'A'isha reported:

Kommentar: De döda straffas i graven.

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: Asma' reported

Kommentar: En ängel håller förhör i graven. De troende svarar rätt på frågorna men hycklarna svävar på målet. Enligt Tirmidhi (död 892 eKr), blir hycklarna plågade i graven (Tirmidhi, hadith 1071).

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: Ibn 'Umar reported:

Kommentar: Döda plågas i graven om de efterlevande sörjer högljutt.

Fosterstadier

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."

M Book 033, Number 6390: Abdullah (b. Mas'ud) reported

Kommentar: Fosterutvecklingen sker enligt följande: 40 dagar som blod i livmodern och sedan 40 dagar som en blodklump. Därefter skrivs människans öde ner. Allt är förutbestämt.

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: Anas b. Malik reported

Kommentar: Fosterutvecklingen går från sperma till blod till köttstycke. Därefter bestäms människans kön och öde.

Fruar – kvinnor

B Volume 8, Book 73, Number 151: Narrated 'Aisha:

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 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.)

M Book 031, Number 5981: 'A'isha reported

Kommentar: Aisha lekte ännu med dockor när Muhammed gifte sig med henne.

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: 'A'isha (Allah be pleased with her) reported:

Kommentar: Muhammed förlovade sig med Aisha när hon var 6 år och gifte sig med henne när hon var 9 år. Muhammed var då 53 år gammal.

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.

Kommentar: Se föregående.

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.**

Kommentar: Aisha och Muhammed gifte sig när hon var 9 år och hon blev änka vid 18 års ålder. Muhammed dog 62 år gammal, alltså var han 53 när han gifte sig med Aisha.

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: Abdullah b. Ja'far reported that he heard 'All say **Kommentar:**

Jungfru Maria var världens bästa kvinna och Khadija (Muhammeds första hustru) var islamska folkets bästa kvinna.

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: Anas (Allah be pleased with him) reported

Kommentar: Vi vet att Safiyya var en 17-årig judinna och dotter till stamhövdingen Huyayy för den judiska stammen Banu al-Nadir. När oasen Khaybar intogs så avrättades männen medan kvinnor och barn blev slavar som en del av krigsbytet. Saffiya valdes först med Muhammeds tillåtelse av en muslimsk man som byte. Senare tog i stället Muhammed henne till hustru. I brudgåva fick hon sin frihet. Hon hade förslavats samma dag, när muslimerna intog Khaibar.

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:

Kommentar: Muhammed överföll en judisk stam utanför Medina. Alla män dödades medan deras kvinnor och barn blev slavar. Han tog Juwairiya till hustru. Hon var 20 år gammal och gift med Musafi' bin Safwan, som dödades vid räden.

B Volume 7, Book 63, Number 192: Narrated 'Ubaid bin 'Umar:

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

M Book 009, Number 3496: 'A'isha (Allah be pleased with her) narrated

Kommentar: Ett par av Muhammeds fruar tyckte han tillbringade för mycket tid hos Zainab, som tydligen lockade honom med honung.

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: 'A'isha (Allah be pleased with her) reported

Kommentar: Muhammed fick en uppenbarelse som gick ut på att han slapp följa turordningen för sina fruar.

B Volume 1, Book 5, Number 282: Narrated Anas bin Malik:

The Prophet used to visit all his wives in one night and he had nine wives at that time.

M Book 003, Number 0606: Anas reported:

Kommentar: Bukhari påstår att Muhammed hade sex med alla sina nio fruar under samma natt.

Fruar- kvinnor

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: AbuHuraira (Allah be pleased with him) reported

Kommentar: Kvinnan skapades av ett av Adams revben.

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: 'Uqba b. Amir reported

Kommentar: Svågrar och brorsöner är som själva döden (pga faran med tillträde till familjens kvinnor).

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: Sahl b. Sa'd al-Sa'idi reported

Kommentar: Muhammed lärde ut hur skilsmässa ska gå till, nämligen att mannen tre ggr, i vittnens närvaro, uttalar sin avsikt att skiljas.

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."

Kommentar: Kvinnan får i skilsmässan behåll sin Mahr, som mannen köpt åt henne som

brudgåva inför bröllopet.

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: 'A'isha (Allah be pleased with her) reported

Kommentar: En kvinna får inte gifta om sig med sin förre make innan hon först varit gift på riktigt med en annan man.

B Volume 3, Book 48, Number 814: Narrated Amra bint 'Abdur-Rahman:

That 'Aisha the wife of the Prophet told her uncle that once, while the Prophet was in her house, she heard a man asking Hafsa's permission to enter her house. 'Aisha said, "I said, 'O Allah's Apostle! I think the man is Hafsa's foster uncle.' " 'Aisha added, "O Allah's Apostle! There is a man asking the permission to enter your house." Allah's Apostle replied, "I think the man is Hafsa's foster uncle." 'Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allah's Apostle said, "Yes, he would, as the foster relations are treated like blood relations (in marital affairs)."

M Book 008, Number 3395: 'A'isha (Allah be pleased with her) reported

Kommentar: Här är exempel på anmärkningsvärda regler av syskonskap och släktskap via samma amma, som diat olika barn från olika familjer.

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: Umm Habiba, the daughter of AbuSufyan, reported:

Kommentar: De märkliga reglerna av syskonskap och släktskap via samma amma som diat olika barn från olika familjer gällde även Muhammed.

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: Ibn" Abbas (Allah be pleased with them) reported

Kommentar: Råd om hur man skyddar en eventuell graviditet och födsel från Satan.

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: Abu Musa reported

Kommentar: Den som gifter sig med en slavinna och friger henne får dubbel lön (som Muhammed gjorde med 17-åriga judinnan Saffiya).

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: 'A'isha (Allah be pleased with her) reported:

Kommentar: Det är oklart hur många konkubiner Muhammed hade, men de var åtskilliga. Hans tonårshustru Aisha var lite svartsjuk på Muhammed och kunde inte låta bli att tycka att hans Herre skyndade sig med att tillfredsställa hans lustar.

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: Abu Huraira (Allah be pleased with him) reported

Kommentar: Bruden måste ge sitt samtycke till giftermål. Hennes tystnad tolkades som samtycke. Hur skulle annars Muhammed kunna gifta sig med Saffiya efter att männen i hennes familj blivit avrättade på hans order?

B Volume 6, Book 60, Number 139: Narrated Abdullah:

We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet). "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

M Book 008, Number 3243: Abdullah (b. Mas'ud) reported:

Kommentar: Männen fick i tidiga islam gifta sig temporärt under sina militärexpeditioner.

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: Jabir b. 'Abdullah and Salama b. al-Akwa' said:

Kommentar: Männen fick gifta sig temporärt under sina militärexpeditioner. Enligt Bukhari skulle ett minimum vara i tre dygn. Bukhari citerar Ali som påstod att dessa temporära äktenskap senare blev förbjudna (de är dock tillåtna bland shiiter än idag, tex i 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: Ibn 'Abbas (Allah be pleased with them) reported:

Kommentar: En man och en kvinna fick inte lämnas ensamma. En kvinna fick endast resa under manligt beskydd.

B Volume 2, Book 20, Number 194: Narrated Abu Huraira:

The Prophet (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram."

M Book 007, Number 3104: Abu Huraira (Allah be pleased with him) reported

Kommentar: En kvinna fick inte resa utan beskydd.

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: Usama b. Zaid reported

Kommentar: Muhammed sa att majoriteten av alla i helvetet var kvinnor.

B Volume 2, Book 18, Number 161: Narrated 'Abdullah bin Abbas:

The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. **I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women.**" The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.'"

M Book 004, Number 1982: Ibn 'Abbas reported:

Kommentar: Majoriteten i helvetet var kvinnor pga deras otacksamhet och otro.

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."**

Kommentar: Majoriteten i helvetet var kvinnor. Enligt Muhammed berodde det på tre huvudorsaker:

- 1) De förbannade för mycket och var otacksamma mot sina män.
- 2) De saknade sunt förnuft.
- 3) De var underlägsna i religionsutövningen.

När kvinnorna ville ha en förklaring fick de veta att de saknade sunt förnuft eftersom Allah i Koranen uppenbarat att en mans vittnesmål är lika med två kvinnors. Vidare fick de veta att de var underlägsna i religion, eftersom Allah förbjudit dem att be när de hade mens.

M Book 001, Number 0142 It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? **He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion.** This hadith has been narrated on the authority of

Abu Tahir with this chain of transmitters.

Kommentar: Se föregående kommentar.

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: Usama b. Zaid reported

Kommentar: Kvinnor är det värsta som kan drabba män.

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.

Kommentar: Muhammed rörde aldrig en kvinnas hand (för att inte bli orenad).

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: Abu Huraira reported

Kommentar: Vår mor är den som behandlat oss bäst.

Förföljelse av bokens folk – rensa Hijaz

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: It has been narrated on the authority of Abu Huraira

Kommentar: Den judiska släkten Banu Nadir fick välja på att bli muslimer eller lämna ifrån sig sin egendom. De fick veta att jorden tillhör Allah och hans apostel.

Problemet är att militanta muslimer ibland använder denna hadith än idag för att beslagta kristnas egendom, som förklaras "Halal" (tillåten).

B Volume 5, Book 59, Number 448: Narrated 'A'isha:

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: It has been narrated on the authority of 'A'isha

Kommentar: Männen i judesläkten Banu Quraiza avrättades. Kvinnor och barn blev slavar. Ängeln Gabriel befallde Muhammed att verkställa domen över dem.

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: narrated on the authority of Thabit, that when 'Abdullah b. 'Amr

Kommentar: Den som dödas när han skyddar sin egendom blir martyr. Enligt islam är en martyr garanterad paradiset. Detta löfte gällde uppenbarligen inte islams motståndare, som mördades och plundrades i Allahs namn.

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 externed them to Taima' ang Ariha (two villages in Arabia, but out of Hijaz).

Kommentar: När Omar (2:a khalifen) beslöt att utvisa judarna från Hijaz (Arabiska halvön), så stödde han sig på Muhammeds ursprungliga beslut. Tanken var att rena landet från alla icke-muslimar, alltså inte bara städerna Mecka och Medina.

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.)

Kommentar: Inför sin död ville Muhamed skriva ett dokument (!) som bla gick ut på att alla månggudadyrkare skulle utvisas ur Hijaz (Arabiska halvön).

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: Abu Huraira reported

Kommentar: En grupp israeliter försvann och det visade sig att de förvandlats till råttor! För att förvissa sig om att de inte hörde fel kollade man en andra gång med Muhammed, men han vidhöll sitt påstående.

B Volume 8, Book 74, Number 275: Narrated Anas bin Malik:

the Prophet said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa'alaikum (And on you).'"

M Book 026, Number 5381: Anas reported

Kommentar: Ett standardsvar på judars och kristnas hälsning skulle vara "Och över er".

B Volume 4, Book 56, Number 668: Narrated Abu Huraira:

Allah's Apostle said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)."

M Book 024, Number 5245: Abu Horaira reported

Kommentar: Eftersom Bokens folk inte färgade sitt skägg och hår så skulle muslimerna göra det.

Förutbestämt

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: Ali reported:

Kommentar: Gud har förutbestämt vilka som ska hamna i himlen eller helvetet. Han har gjort goda gärningar lätta för de som ska till himlen och onda gärningar lätta för de som ska till helvetet.

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."

Kommentar: Allt är förutbestämt innan människan föds, om man blir ond eller god.

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."

Kommentar: Allt är förutbestämt, till och med om man blir ond eller god. Den som strävat för det goda hela livet men var bestämd till helvetet kommer till slut att hamna där ändå. Allt sker i enlighet med Allahs vilja.

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: Safwan b. Muhriz reported

Kommentar: Gud döljer den troendes synder i världen och förlåter i den tillkommande världen. De icke-troende får däremot stå till svars för vad de gjort.

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: Abu Huraira reported

Kommentar: Gud har förutbestämt tankens otukt och äktenskapsbrott.

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

Kommentar: Aisha påstod att Muhammed såg ängeln Gabriel vid endast två tillfällen (vid kallelsen och vid sin andliga resa).

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: Al-Shaibini reported

Kommentar: Andra gången såg Muhammed Gabriel på två båglängders håll och enligt Muhammed hade Gabriel 600 vingar.

Goda gärningar – förlåtelse

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."

Kommentar: Det finns ingen garanti om paradiset trots goda gärningar, inte ens för Muhammed, utan allt beror på Allahs vilja.

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.

Kommentar: Löfte om förlåtelse för lagbrott mot sharian till den som ber med muslimer.

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: Abu Huraira reported

Kommentar: Löfte om syndaförlåtelse till den som ber Gud om förlåtelse.

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: Narrated Ibn 'Abbas:

Kommentar: Två änglar skriver ner alla gärningar. Om man avsåg (neya) att göra en god gärning men inte gjorde den får man den ändå nedskrivnen, om man dessutom gjorde den multipliceras gärningen med mellan 10-700 ggr. Den onda gärningen räknas dock bara en gång.

B Volume 1, Book 2, Number 40: Narrated Abu Huraira:

Allah's Apostle said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

M Book 001, Number 0235: Abu Huraira reported

Kommentar: Goda gärningar multipliceras med 10-700 ggr. De onda multipliceras med 1.

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: Abu Huraira (Allah be pleased with him) narrated

Kommentar: En bön i moskén i Medina är bättre än 1000 böner i en vanlig moské. Men allra bäst är att få be i moskén i Mecka.

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: 'Abdullah b. 'Abbas reported

Kommentar: Man kan göra en pilgrimsresa i stället för en ålderssvag far.

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: It is narrated on the authority of Ibn 'Abbas

Kommentar: Allah var villig att förlåta alla som blev muslimer oavsett hur de levt tidigare.

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.

Kommentar: Löfte om att goda gärningar tar bort synder.

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: Jundub reported

Kommentar: Ett ärligt uppsåt är en förutsättning för förlåtelse. Hyckleri tolereras inte.

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: Abdullah al-Khauilani reported

Kommentar: Löfte om speciell välsignelse i paradiset för den som byggt en moské.

Helvetet

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: It is narrated on the authority of Abu Huraira:

Kommentar: Endast muslimer får komma till paradiset.

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: Ahnaf b. Qais reported:

Kommentar: Om två muslimer slåss mot varandra och en dödas kommer båda till helvetet.

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 rise up till it reaches the people's mouths and ears."

M Book 040, Number 6851: Abu Huraira reported

Kommentar: Det kommer att vara mycket svett på uppståndelsens dag.

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: Abu Sa'id reported

Kommentar: Evigt straff och evigt liv. Döden symboliserades av en vit bagge.

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: Abil Huraira reported

Kommentar: Elden i helvetet är 70 ggr hetare än på jorden.

Höger – vänster

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: Abu Huraire reported

Kommentar: Höger sko sätts på först och tas av sist.

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: 'A'isha reported:

Kommentar: Muhammed började alla viktiga göromål från högra sidan.

Islam – Fem pelare

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:

Kommentar: De fem pelarna.

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**."...

Kommentar: Bukhari tycks tala om de 5 pelarna, men har Jihad istället för Vittnesbördet.

Islam – Bön – tvagning – fredag

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:

Kommentar: Att bada (Ghusl) och be tidigt på fredagen är mycket viktigt. Se skillnaden mellan en kamel och ett ägg.

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:

Kommentar: Man får inte be just när solen går upp eller ner, pga risk för avgudereri.

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:

Kommentar: Satan har urinerat i örönen på den som försovit sig och missat bönen.

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:

Kommentar: Satan knyter tre knutar vid nacken under sömnen. De löses upp en efter en om man går till morgonbönen.

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:

Kommentar: Änglarna går i tvåskift. Man byter av vid sena kvällsbönen och tidiga morgonbönen. Därefter rapporterar änglarna om muslimen bett eller inte.

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:

Kommentar: Gabriel visade Muhammed alla fem bönetider.

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:

Kommentar: Det är nödvändigt att recitera Al-Fatiha (första suran) i bönen.

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:

Kommentar: Muhammed varnade för att lyfta huvudet före imamen, eftersom Allah kunde förvandla honom till en åsna.

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:

Kommentar: När böneutroparen kallar till bön flyr Satan och fiser så högt att han ska slippa höra utropet. Därefter återvänder han men flyr igen när man säger "Allaho akbar". Sedan återvänder han för tredje gången och försöker distrahera den bedjande muslimen.

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:

Kommentar: Noggranna anvisningar av hur en tvagning går till.

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:

Kommentar: Eftersom Satan sovit i näsan under natten måste man blåsa ut tre ggr genom näsan vid tvagningen inför morgonbönen.

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:

Kommentar: En tvagning gäller inte längre om muslimen fisit.

Islam – Fasta

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:

Kommentar: Allmaktens natt (leylat al-qadr) inträffar under de sista sju dagarna av Ramadan.

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 I'tikaf 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:

Kommentar: Muhammed fick veta när "Leylat al-qadr" var, men han glömde genast bort det. Han uppmanade att söka efter "Leylat al-qadr" under de udda datumen under de tio sista dagarna av 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:

Kommentar: Löfte om full syndaförlåtelse för den som fastar rätt under Ramadan.

Islam – Hadj – pilgrimsresan

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:

Kommentar: Efter pilgrimsresan (Hajj) blir alla synder förlåtna.

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:

Kommentar: Omar kysste motvilligt den svarta stenen (i Kaabans sydöstra hörn). Han gjorde det enbart för att Muhammed gjorde det.

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:

Kommentar: Redan i pre-islam sprang man mellan al-Safa och al-Marwa. Muslimerna tvekade om de skulle fortsätta med det eftersom det fanns två avgudar i närheten, men Muhammed försäkrade genom en koranvers att detta var ett Guds tecken.

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:

Kommentar: Stenandet av Satan vid Mina med sju stenar (sker den 10:e av månaden Dhu al-Hijja).

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:

Kommentar: Hadithen visar att i stort sett alla riter under pilgrimsfärden fanns redan i pre-islamisk tid: Man gick runt Kaaban, gick till Muzdalifa och berget Arafat. Föregående Hadither visade att man gick mellan al-Safa och al-Marwa sannolikt stenade man också Satan i 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:

Kommentar: Löfte om paradiset för den som dör under pilgrimsresan.

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:

Kommentar: Pilgrimsresan inleds med "Labbaika Allahumma labbaik..." dvs "till din tjänst O Gud, till din tjänst".

Islam – Ursprunglig 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:

Kommentar: Alla barn föds som muslimer.

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 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.

Kommentar: Hadithen visar att bara Muhammed var värdig att be för muslimerna på domens dag. Hadithen sammanfattar islams syn på Jesus: Att han var skapad, att han talade redan som baby, att han var Guds Ord, Guds Ande och var syndfri.

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:

Kommentar: Jesus ska komma tillbaka och upprätta Koranens lag och Evangeliets lag.

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:

Kommentar: Jesus ska komma tillbaka. Han ska bryta sönder korset, döda grisarna, ta bort Jizyah (en personskatt för judar och kristna), komma med välstånd och överflöd.

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.

Kommentar: Islams tro om Jesus: Han är Guds slav, apostel, Guds Ord och Guds Ande.

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:

Kommentar: Ett spädbarn gråter vid födseln när Satan rör det. Bara Jesus och Maria föddes utan att Satan rört vid dem.

Jihad – krigsbyte

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:

Kommentar: Hadithen visar att Jihad (det heliga kriget) har en särställning och rankas bland islams pelare. Några ska gå in i paradiset genom jihadporten dvs genom martyrskapet.

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)** 'Mubru, (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:

Kommentar: Starkt argument för att Jihad tillhör islams pelare. Det högsta i islam är att tro på Allah och Muhammed. Det näst högsta är att delta i Jihad, det heliga kriget.

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:

Kommentar: Jihad kommer före allt. Det är en skyldighet att delta.

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:

Kommentar: Muhammed var stolt över att han vunnit seger genom terror! Han påstod att han fått nycklarna (av Allah) till jordens skatter dvs till krigsbytet.

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:

Kommentar: Sann Jihad innebär att kriga så att Allahs ord blir upphöjt.

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:

Kommentar: Muhammed deltog i 19 militära slag.

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:

Kommentar: Muhammed överföll en judisk stam utanför Medina. Alla män dödades medan deras kvinnor och barn blev slavar. Han tog Juwairiya till hustru. Hon var 20 år gammal och gift med Musafi' bin Safwan, som dödades vid räden.

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:

Kommentar: Allah gjorde krigsbytet lagligt för muslimerna pga deras svaghet för ägodelarna. Detta var något som inte gällt tidigare.

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:

Kommentar: Bytet av en död fiende tillföll den som slagit ihjäl honom.

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 (Amiri)I appoint, obeys me, and whoever disobeys him (Amiri), disobeys me."

M Book 020, Number 4518:

Kommentar: Att inte lyda sin Amir, sin religiösa ledare, är som att inte lyda Muhammed och Allah. Detta är en viktig hadith för islamister, vars ledare kräver blind lydnad.

Jinner – andar – änglar

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:

Kommentar: Änglar vaktade infarterna till Medina, så att varken Antikrist eller pesten kunde komma in.

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:

Kommentar: Demonerna (jinnerna) hade svårt att höra vad som sades i himlen. De blev tillbakadrivna av eldsbloss (stjärnfall?). De uppfattade att en barriär rests mellan dem och himlen. När de hörde Koranen reciteras av Muhammed förstod de att det var Koranen som orsakt barriären. Demonerna kom till tro. De vände sig till sitt folk och bad dem omvända sig och tro på Koranen. I Koranen är dessa demoner jinner (Al Ahqâf 46:29-31).

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:

Kommentar: Att gäspa kommer från 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:

Kommentar: Tuppen som gal har sett en ängel. Åsnan som bölar har sett 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.**"

Kommentar: Sju dadlar skyddar mot det onda.

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 excepted the embroidery on garments.** Didn't you hear him?" I said, "No." He said, "Yes, he did."

Kommentar: Ingen ängel kommer in i ett rum med bilder på väggarna.

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:

Kommentar: Abraham byggde den första Kaaban. Enligt islam skedde det med äldste sonen Ismael.

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:

Kommentar: Det fanns 360 avgudar runt Kaaban.

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:

Kommentar: Två olika recitationer av samma Surah var enligt Muhammed korrekta. Därefter kom han med det häpnadsväckande påståendet att Koranen sänts ner på sju olika dialekter. Detta tycks vara ett försök att kringgå det faktum att människor, inklusive Muhammed, glömde bort den exakta ordalydelsen av korantexten.

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:

Kommentar: Återigen ett påstående att Koranen uppenbarats på sju olika sätt och att alla sju är korrekta.

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:

Kommentar: Muhammed erkände att han glömt en koranvers och var tacksam över att någon påmint honom den versen.

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:

Kommentar: Flera hadither påstår att det är extra lätt att glömma bort koranverser eftersom Allah själv orsakar glömskan.

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.**

Kommentar: En steningsvers som saknas i dagens Koran.

B Volume 6, Book 61, Number 509:

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

'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty... (till the end of Surat-Baraa' (At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with 'Umar till the end of his life, and then with Hafsa, the daughter of 'Umar.

Kommentar: Den tredje kalifen Uthman, beordrade att man skulle ta fram en ny kopia av Koranen. Årtalet är 650 eKr det vill säga 18 år efter Muhammeds död.

Orsaken var att ett antal av dem som memorerat Koranen hade dött i strid. Den som fick uppdraget var Zaid bin Thabit. Det var han som fått ta fram den första Koranen inom två år efter Muhammeds död. Den Koranen förvarades hos en av Muhammeds änkor som hette Hafsa. Zaid samlade även in Koranverser som skrivits ner på grenar eller vita stenar. Han frågade även andra personer som kom ihåg olika Koranverser. Det tycks trots allt ha varit så att den första Koranen inte var komplett.

B Volume 6, Book 61, Number 510:

Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. **Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before."** So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." **They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.**

Kommentar: Zaid bin Thabet och tre andra satte ihop en ny Koran. Målet var att standardisera texten så att det inte skulle finnas flera olika versioner. När arbetet var klart brändes allt källmaterial på kalif Uthmans order, både fragment och hela Koraner. Men de hade ju trots allt den första Koranen som förvarats hos Hafsa, en av Muhammeds änkor. Tyvärr så brändes den också till slut av Marwan, som var guvernör i Medina. Varför brändes den? Den kan helt enkelt inte ha varit en komplett Koran. Muslimer påstår att Koranen är Guds eviga ord till bokstaven. Men dessa två hadither 509 och 510 från Bukhari, ger en helt annan bild. Dessutom finns ingen av dessa originalkoraner idag utan de vi har kommer från början av 700-talet.

Lögn – bryta eder och löften

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."**

Kommentar: Att ljuga för ett gott syfte var tillåtet.

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.**

Kommentar: Eder fick brytas.

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 oath). 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:

Kommentar: Man fick bryta eder om Allah visade en bättre lösning på problemet.

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:

Kommentar: Man kunde bryta en ed om man upptäckte en bättre lösning.

Martyrskap

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:

Kommentar: Att dö i Jihad innebar att man garanterades paradiset. Om man överlevde fick man sitt krigsbyte.

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:

Kommentar: Att dö i Jihad innebar att man var garanterad paradiset. Det var så bra att man önskade att få dö flera gånger. Om man överlevde fick man krigsbyte.

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:

Kommentar: Ingen vill återvända från paradiset till världen, utom martyren som vill dö en gång till i Jihad.

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:

Kommentar: Ingen lön kan mäta sig med den lön man får i Jihad, vare sig man dör eller överlever.

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:

Kommentar: Löfte om större lön i Jihad än allt annat.

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

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

M Book 020, Number 4658:

Kommentar: Allah välkomnade två martyrer med ett leende. En som dödades av den förste och en som sedan blev muslim och 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 .**

Kommentar: Löfte om paradiset för martyrskap gavs till en person som sedan villigt blev martyr.

Mat – dryck

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:

Kommentar: Förbud mot att äta åsnekött, men tillåtelse att äta hästkött.

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:

Kommentar: Förbud mot alkohol. Löfte om helvetet om man inte ångrar sig.

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:

Kommentar: Man ska inte torka händerna efter måltiden förrän man slickat fingrarna.

Medicin

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:

Kommentar: Bästa medicinsk behandling är "cupping" (en kopp eller ett glas sögs fast mot huden för att lokalt påverka blodcirkulationen) och dessutom rökelse som kom från havet.

Mission – d`awa

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:

Kommentar: Vi möter en inbjudan till judar och kristna att bli muslimer. Om de inte accepterade inbjudan fanns uppenbar risk att deras egendom blev "halal" dvs tillåten för konfiskering.

Moské

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

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 004, Number 1084:

Kommentar: Löfte om ett hus i paradiset för den som byggt en moské.

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:

Kommentar: Man bad i 16-17 månader i riktning mot Jerusalem efter flykten till Medina. Böneriktningen ändrades därmed 624 eKr.

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:

Kommentar: Enligt Muhammed byggdes först Kaaban (av Abraham och Ismael) och därefter templet i Jerusalem. Han påstod att det var 40 år mellan dessa byggen. (Abraham levde runt 2000 fKr och Salomo invigde templet 959 fKr).

Muhammed – apostel

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:

Kommentar: Denna långa hadith innehåller en ganska komplett beskrivning av hur Muhammed blev kallad till apostel när han var på berget Hira. Han sa att ängeln Gabriel kramat honom så hårt att han kippade efter andan och befallde honom att läsa eller recitera (iqra). Muhammed mätte dåligt och var osäker på om denna upplevelse kom från Gud. Khadijah och hennes kristne kusin Waraqa ben Naufal lyckades övertyga Muhammed att han var kallad till apostel. Vi ser flera intressanta detaljer om Khadijah och Waraqa, som var en slags kristen manlig kusin till Khadijah och en avlägsen släkting till Muhammed.

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:

Kommentar: Muhammed hade fem namn och framställde sig som den förste som ska uppstå vid uppståndelsen.

Muhuhammed – fattig – rik

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

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

M Book 019, Number 4347:

Kommentar: De egendomar som den judiska släkten Banu Nadir efterlämnade när de fick betala med sina egendomar för att få fri lejd ur landet behöll Muhammed själv. Avkastningen från egendomarna, som hette Fadak, gick till hans egen familj och till hästarna som användes i Jihad.

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:

Kommentar: Sanningen är att Muhammed blev förmögen av allt krigsbyte, eftersom han fick 20% (Anfâl 8:41/42).

Muhammed – förbannar – dödar

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:

Kommentar: När Muhammed slutligen tog Mecka utan strid avrättades några av hans motståndare på hans uttryckliga order.

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 anything. 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:

Kommentar: Muhammed bad att Allah skulle straffa hans motståndare.

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

M Book 019, Number 4436:

Kommentar: Muhammed frågade vem som ville mörda en av hans motståndare. Mördaren, Muhammad ben Maslama, bad om tillåtelse att få bedra mordoffret och det fick han av Muhammed. Därefter mördades Muhammeds motståndare på ett utstuderat feigt sätt, i sitt eget hem.

Muhammed – general

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:

Kommentar: Muhammed deltog i 19 fältslag men gjorde bara en pilgrimsresa efter flytten till Medina 622 eKr.

Muhammed – himmelsfärd

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:

Kommentar: Muhammeds himmelsfärd tillsammans med Gabriel från Mecka är beskriven i detalj. De passerar flera profeter genom 7 himlar. Slutligen lyckas Muhammed förhandla fram fem böner per dag istället för 50 som Allah hade tänkt.

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:

Kommentar: Muhammed gjorde, enligt uppgift, en resa till Jerusalem med Gabriel och på Buraks rygg (en varelse som liknade en mula). Som bevis för sin resa berättade han för Quraish hur det såg ut i Jerusalem, där han märkligt nog lett ett antal före detta profeter i tillbedjan.

Muhammed – högmod

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 Tayammum. Therefore my followers can pray wherever the time of a prayer is due.
- 3. The booty has been made Halal (lawful) for me (and was not made so for anyone else).**
4. Every Prophet used to be sent to his nation exclusively **but I have been sent to all mankind.**
- 5. I have been given the right of intercession (on the Day of Resurrection.)**

M Book 004, Number 1058:

Kommentar: Muhammed påstod sig vara unik i jämförelse med alla profeter före honom på fem olika sätt:

- 1) Han vann segrar genom fruktan och terror.
- 2) Hela jorden hade skapats åt honom.
- 3) Han fick ta krigsbyte av dem han besegrat.
- 4) Han var sänd till hela världen.
- 5) Han hade fått uppdraget att be för muslimer på domens dag.

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:

Kommentar: Kärlek till Muhammed var sammankopplad med kärlek till Allah. Detta låter som shirk, som innebär att upphöja någon eller något bredvid 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:

Kommentar: Ingen kan vara en sann troende om man inte älskar Muhammed mer än allt och alla.

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."

Kommentar: Den som ljuger om Muhammed hamnar i helvetet.

Muhammed – lydriad

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."

Kommentar: En nyckelhadith för islamisterna. Olydriad för sin andlige ledare innebär olydriad mot 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:

Kommentar: En muslim måste lyda sin ledare blint om han inte befäller honom att synda.

Muhammed – magi – drabbad

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.**

Kommentar: När Muhammed fick en uppenbarelse blev han först tyst, sedan blev han röd i ansiktet, därefter började han snarka och sedan talade han.

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."

Kommentar: Muhammed var under demonisk påverkan efter att någon förbannat honom. På märkliga vägar lyckades Allah befria honom efter information via en dröm.

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:

Kommentar: Muhammed brottades med en stor Jinn i Moskén, som han besegrade och band fast vid en pelare så att alla nästa dag skulle få se hur han såg ut. Men sedan släppte han honom ändå.

Muhammed – sjukdom

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:

Kommentar: Muhammed brukade blåsa över sin kropp vid sjukdom. När han var riktigt sjuk brukade Aisha föra hans händer över hans kropp.

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.**

Kommentar: Muhammed brukade kalla på någon som sög fast en kopp på kroppen som behandling. Medicin drogs även upp via näsan.

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:

Kommentar: Muhammed ansåg att man kunde behandla ormbett med Ruqya: (Recitation av al-Fatiha eller andra verser, spotta på pekfingret, doppa i marken och sedan smörja in det onda stället.)

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:

Kommentar: Muhammed förordade följande behandlingar: sugkopp, honung och brännmärkning.

Muhammed – skriva

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:

Kommentar: Här verkar det som om den illitterate Muhammed kunde skriva brev.

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:

Kommentar: På sin dödsbädd bad Muhammed om papper och penna för att kunna skriva ned ett sista dokument. Det verkade som om de närvarande utgick ifrån att han som var illitterat ändå kunde skriva.

Muhammed – smäddad – dödsstraff

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:

Kommentar: En man smådade Muhammed, som då ville att motståndaren skulle mördas. Två ynglingar slog ihjäl motståndaren och fick dela på den mördades egendom som belöning.

Muhammed – straff

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."

Kommentar: Muhammed gav order om att avrätta en muslimsk man för tre orsaker: mord, äktenskapsbrott, och apostasi.
Muhammed dömde förbrytare till brutala stympningar och avrättningar.

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."

Kommentar: Se föreg. Lägg märke till dödsstraff för apostasi.

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:

Kommentar: Tjuvens hand ska huggas av, även för en mindre stöld.

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:

Kommentar: Se föreg.

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:

Kommentar: Se föreg.

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.**

Kommentar: Den som erkände äktenskapsbrott stenades till döds. Hade han tagit tillbaka sitt erkännande hade han sluppit straff.

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

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

Kommentar: Straffet för alkoholbrott var 40 piskrapp.

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:

Kommentar: Tio piskrapp är en straffgräns om det inte gäller ett "haddstraff". Ett haddstraff är ett brott med redan fastställd straffsats. Brottet och dess fastställda straff måste vara tydligt i Koranen eller haditherna.

Muhammed – 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:

Kommentar: Det är nödvändigt för en muslim att följa Muhammeds sunnah.

Muhammed – synd

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:

Kommentar: Ingen, inklusive Muhammed, kan komma in i paradiset utan Allahs barmhärtighet.

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:

Kommentar: Muhammed bad om förlåtelse för sin synd.

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:

Kommentar: Muhammed bad ofta om förlåtelse.

Muhammed – sårad

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:

Kommentar: Muhammed sårades i ansiktet vid ett fältslag.

Myndighetsålder

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:

Kommentar: Män blev myndiga för krigstjänst vid 15 års ålder.

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:

Kommentar: Muhammed förlovade sig med Aisha när hon var 6 år och gifte sig med henne när hon var 9 år. Muhammed var då 53 år gammal. Detta innebär att flickans minimiålder för giftermål kan var så låg som 9 i Sharia (islamisk lag), om fadern tillåter giftermålet.

Omvändelse till 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:

Kommentar: Om judar eller kristna blir muslimer får de en dubbel lön.

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)

Kommentar: Judarna fick uppmaningen att omvända sig till islam annars skulle de veta att jorden tillhör Allah och hans apostel! De måste lämna området "hijaz", som skulle renas, även från Bokens Folk.

B Volume 4, Book 53, Number 392: Narrated Abu Huraira:

While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

Kommentar: Se föreg.

Onda Ögat – vidskepelse

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:

Kommentar: Vad ska man göra om man har löss i håret?

- 1) raka av det
- 2) fasta tre dagar eller ge mat till sex personer eller offra ett får.

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:

Kommentar: Onda ögats skadliga kraft betraktades som ett faktum. Detta är den kortaste av alla hadither (al-'aeyn 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:

Kommentar: Även Muhammed var påverkad av onda makter under en period av sitt liv. Han fick hjälp av Allah att bli befriad med hjälp av ännu bättre magi.

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 foot-note of Hadith 215).

M Book 002, Number 0575:

Kommentar: Två män torterades i sina gravar för småsynder. En hade fått urin på sig. Muhammed hjälpte dem genom att sticka ner färska palmgrenar i gravarna och be en bön för dem.

Paradiset – frälsning

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:

Kommentar: Maximalt 700 000 muslimer ska få komma till paradiset.

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:

Kommentar: En lång detaljerad hadith om domens dag. Judar och kristna kommer inte till paradiset pga att judarna tillbett Esra som Allahs son och kristna tillbett Jesus som Allahs son.

I slutändan ska alla försöka ta sig över till paradiset på en törnig, smal och hal bro och många faller ner i helvetet, medan sanna troende nästan flyger över. Till slut kommer Muhammeds förbön för alla muslimer att hjälpa en del som ramlat ner i helvetet, att ändå få komma till paradiset.

Profeterna

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:

Kommentar: En besynnerlig hadith om Israels barn som badade nakna och om en naken Moses som jagade en sten.

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:

Kommentar: Mose slog ut ett öga på dödsängeln för att han inte ville dö just då. Men senare blev han redo.

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:

Kommentar: Abraham var 80 år gammal när han omskars (enligt 1Mos 17:24 var han 99 år gammal).

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."**

Kommentar: Salomo hade sex med 100 fruar samma kväll för att han ville avla fram 100 söner som skulle strida för Allahs sak. Men han glömde att säga "in sha' Allah" och då fick han bara en enda halv-son (handikappad?).

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:

Kommentar: Här är berättelsen om Salomos vishet och de två kvinnorna som gjorde anspråk på samma barn. Enligt denna hadith vill David först lösa tvisten genom att helt enkelt ge barnet till den äldre kvinnan.

Renhetsregler

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:

Kommentar: Muhammed sökte skydd mot jinner när han gick på toaletten.

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:

Kommentar: Högerhanden användes enbart för rena handlingar.

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:

Kommentar: Muhammed började alla viktiga göromål från högra sidan.

Shirk

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:

Kommentar: Shirk är en dödssynd som garanterar helvetet. Shirk är att upphöja någon eller något vid sidan av Gud.

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:

Kommentar: Shirk är den värsta av alla synder.

Själv mord

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 fulfill 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:

Kommentar: Själv mord är förbjudet. Den som ändå begår självmord ska plågas med mordvapnet i helvetet.

Slaveri

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:

Kommentar: En lydlig slav skulle få dubbel lön.

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.**"

Kommentar: Muhammed stödde slavhandel.

Testamente – arv

M. Book 011, Number 3928:

Usama b. Zaid reported Allah's Messenger (may peace be upon him) as saying: **A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim.)**

Kommentar: En muslim får inte ärvä en icke-muslim och vice versa.

Ädel 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:

Kommentar: Det är ädelt att strida för att Koranen ska vara upphöjd och dominerande i ett samhälle.

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:

Kommentar: En god gärning räknas bara om en person haft rätt avsikt (neya).