

[Partial Translation of Sahih Muslim, Book 30:](#)

## ***Pertaining To The Merits Of The Companions (Allah Be Pleased***

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WITH THEM) OF THE HOLY PROPHET (MAY PEACE BE UPON HIM) *Book 30, Number 5871:*

Narrated Abdullah ibn Mas'ud:

Allah's Messenger (peace\_be\_upon\_him) said: If I were to choose a bosom friend I would have definitely chosen AbuBakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Glorious, has taken your brother and companion (meaning Prophet himself) as a friend.

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*Book 30, Number 5877:*

Narrated Aisha:

Ibn AbuMulykah reported: I heard Aisha as saying that she was asked as to whom Allah's Messenger (peace\_be\_upon\_him) would have nominated his successor if he had to nominate one at all. She said: AbuBakr. It was said to her: Then whom after AbuBakr? She said: Umar. It was said to her: Then whom after Umar? She said: AbuUbaydah ibn Jarrah, and then she kept quiet at this.

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*Book 30, Number 5879:*

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) in his (last) illness asked me to call AbuBakr, her father, and her brother too, so that he might write a document for he feared that someone else might be desirous (of succeeding him) and that some claimant may say: I have better claim to it, whereas Allah and the Faithful do not substantiate the claim of anyone but that of AbuBakr.

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*Book 30, Number 5898:*

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: While I was asleep I saw myself in Paradise and a woman performing ablution by the side of a palace. I said: For whom is it meant? They said: It is meant for Umar ibn al-Khattab. (The Prophet) said: There came across my mind the feeling of Umar and so I turned back and went away.

AbuHurayrah said: Umar wept as we were present in that meeting with Allah's Messenger (peace\_be\_upon\_him) amongst us and Umar said: Allah's Messenger, may my father and mother be taken as ransom for you. Could I at all feel any

jealousy about you?

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*Book 30, Number 5901:*

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) said: There had been among the people before you inspired persons and if there were any such among my Ummah Umar ibn al-Khattab would be one of them.

Ibn Wahb explained the word Muhaddathun as those who receive hint from the High (Mulhamun).

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*Book 30, Number 5903:*

Narrated Abdullah ibn Umar:

Umar said: My lord concurred with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr.

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*Book 30, Number 5920:*

Narrated Zayd ibn Arqam:

Yazid ibn Hayyan reported: I went with Husayn ibn Sabrah and Umar ibn Muslim to Zayd ibn Arqam and, as we sat by his side, Husayn said to him: Zayd, you have been able to acquire great virtue him that you saw Allah's Messenger (peace\_be\_upon\_him), listened to his conversation, fought by his side in (different) battles and offered prayer behind him. Zayd, you have in fact earned a great virtue. Zayd, narrate to us what you heard from Allah's Messenger (peace\_be\_upon\_him).

He said: I have grown old; I have almost reached the end of my life-span and I have forgotten some of the things which I remembered in connection with Allah's Messenger (peace\_be\_upon\_him). So accept whatever I narrate to you, and those which I do not narrate, do not compel me to narrate them.

He then said: One day Allah's Messenger (peace\_be\_upon\_him) stood up to deliver a sermon at a watering-place known as Khumm, situated between Mecca and Medina. He praised Allah, extolled Him, delivered the sermon, exhorted (us) and said: Now to our purpose, O people: I am a human being. Perhaps I am about to receive a messenger (the angel of death) from my Lord, and I, in response to Allah's call, (shall bid good-bye to you).

But I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah, and then said: The second are the members of my household; I remind you (of your duties) to the members of my family.

He (Husayn) said to Zayd: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: Ali and the offspring of Ali, Aqil and the offspring of Aqil, the offspring of Ja'far and the offspring of Abbas. Husayn said: These are those for whom the acceptance of Zakat is forbidden. Zayd said: Yes.

*Book 30, Number 5935:*

Narrated Sa'd ibn Abu Waqqas:

This verse was revealed in relation to six persons and I and Ibn Mas'ud were amongst them. The polytheists said to him (the Prophet): Do not keep such persons near you. It was upon this that (this verse was revealed): "Drive not away those who call upon their Lord morning and evening desiring only His pleasure"

*Book 30, Number 5942:*

Narrated Abu Hurayrah:

Allah's Messenger (peace\_be\_upon\_him) was upon the mountain of Hira' and there were along with him Abu Bakr, Umar, Uthman, Ali, Talhah, Zubayr, that the mountain stirred; thereupon Allah's Messenger (peace\_be\_upon\_him) said: Be calm, there is none upon you but a Prophet, a Siddiq (the testifier of truth) and a Martyr.

*Book 30, Number 5944:*

Narrated Aisha:

Hisham reported on the authority of his father (Urwah ibn Zubayr) that Aisha said: By Allah, both fathers of yours are amongst those who have been mentioned in this verse: "Those who responded to the call of Allah and the Messenger after the misfortune had fallen upon them" (iii.171).

*Book 30, Number 5948:*

Narrated Anas ibn Malik:

The people of Yemen came to Allah's Messenger (peace\_be\_upon\_him) and said: Send with us a person who should teach us Sunnah and al-Islam, whereupon he (the Prophet) caught hold of the hand of Ubaydah and said: He is a man of trust of this Ummah.

*Book 30, Number 5954:*

Narrated Salamah ibn al-Akwa':

I (had the honour of) leading the white mule on which rode Allah's Apostle

(peace\_be\_upon\_him) and with him were Hasan and Husayn, till it reached the apartment of Allah's Apostle (peace\_be\_upon\_him). The one amongst them was seated before him and the other one was seated behind him.

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*Book 30, Number 5955:*

Narrated Aisha:

Allah's Apostle (peace\_be\_upon\_him) went out one morning wearing a striped cloak of the black camel's hair that there came Hasan ibn Ali. He wrapped him under it, then came Husayn and he wrapped him under it along with the other one (Hasan). Then came Fatimah and he took her under it, then came Ali and he also took him under it and then said: Allah only desires to take away any uncleanness from you, O people of the household, and purify you (thorough purifying) (xxxiii.33).

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*Book 30, Number 5962:*

Narrated Abdullah ibn Ja'far:

When Allah's Messenger (peace\_be\_upon\_him) came back from journey, the children of his family used to accord him welcome. It was in this way that once he came back from a journey and I went to him first of all. He mounted me before him. Then there came one of the two sons of Fatimah and he mounted him behind him and this is how we three entered Medina riding on a beast.

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*Book 30, Number 5964:*

Narrated Abdullah ibn Ja'far:

One day Allah's Messenger (peace\_be\_upon\_him) mounted me behind him and narrated to me something in secret which I would narrate to none amongst people.

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*Book 30, Number 5975:*

Narrated Aisha:

Allah's Apostle (peace\_be\_upon\_him) did not marry any other women till her (Khadijah's) death.

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*Book 30, Number 5984:*

Narrated Aisha:

The wives of Allah's Apostle (peace\_be\_upon\_him) sent Fatimah, the daughter of Allah's Messenger (peace\_be\_upon\_him), to Allah's Apostle (peace\_be\_upon\_him). She sought permission to come in as he had been lying with me in my mantle. He gave her permission and she said: Allah's Messenger, verily your wives have sent me to you in order to ask you to observe equity in the case of the daughter of AbuQuhafah. She (Aisha) said: I kept quiet.

Thereupon Allah's Messenger (peace\_be\_upon\_him) said to her (Fatimah): O daughter, don't you love whom I love? She said: Yes, (I do). Thereupon he said: I love this one. Fatimah then stood up as she heard this from Allah's Messenger (peace\_be\_upon\_him) and went to the wives of Allah's Apostle (peace\_be\_upon\_him). She informed them of what she had said to him and what Allah's Messenger (peace\_be\_upon\_him) had said to her.

Thereupon they said to her: We think that you have been of no avail to us. You may again go to Allah's Messenger (peace\_be\_upon\_him) and tell him that his wives seek equity in the case of the daughter of AbuQuhafah. Fatimah said: By Allah, I shall never talk to him about this matter.

Aisha (further) reported: The wives of Allah's Apostle (peace\_be\_upon\_him) then sent Zaynab bint Jahsh, the wife of Allah's Apostle (peace\_be\_upon\_him), and she was one who was somewhat equal in rank with me in the eyes of Allah's Messenger (peace\_be\_upon\_him). I have never seen a woman more advanced in religious piety than Zaynab, more God-conscious, more truthful, more alive to the ties of blood, more generous, having more sense of self-sacrifice in practical life and having a more charitable disposition and thus being closer to God, the Exalted. She, however, lost her temper very easily but was soon calm.

Allah's Messenger (peace\_be\_upon\_him) permitted her to enter as she (Aisha) was there with Allah's Messenger (peace\_be\_upon\_him) in her mantle, in the same very state as when Fatimah had entered. She said: Allah's Messenger, your wives have sent me to you, seeking equity in the case of the daughter of AbuQuhafah. She then came to me and showed harshness to me I looked at the eyes of Allah's Messenger (peace\_be\_upon\_him) to see if he would permit me (to reply).

Zaynab continued until I realized that Allah's Messenger (peace\_be\_upon\_him) would not disapprove if I retorted. Then I exchanged hot words until I made her quiet. Thereupon Allah's Messenger (peace\_be\_upon\_him) smiled and said: She is the daughter of AbuBakr.

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording.

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*Book 30, Number 6006:*

Narrated Usamah ibn Zayd:

In case it lies in your power don't be one to enter the bazar first and the last to get out of that because there is a bustle and the standard of Satan is set there. He said: I was informed that Gabriel (Allah be pleased with him) came to Allah's Messenger (peace\_be\_upon\_him) and there was with him Umm Salamah and he began to talk with him. He then stood up, whereupon Allah's Apostle (peace\_be\_upon\_him) said to Umm Salamah: (Do you know) who was he and what did he say? She said: He was Dihyah (Kalbi).

He reported Umm Salamah having said: By Allah, I did not deem him but only he (Dihyah) until I heard the address of Allah's Apostle (peace\_be\_upon\_him)

informing him about us.

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*Book 30, Number 6008:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) went to Umm Ayman and I went along with him and she served him a drink in a vessel and he reported that the narrator said: I do not know whether it was because of the fasting (or for any other reason) that he (the Prophet) refused to accept that. She raised her voice and showed annoyance to him.

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*Book 30, Number 6009:*

Narrated Umm Ayman:

Anas reported that after that death of Allah's Messenger (peace\_be\_upon\_him) AbuBakr said to Umar: Let us visit Umm Ayman as Allah's Messenger (peace\_be\_upon\_him) used to visit her. As we came to her, she wept. They (AbuBakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's Messenger (peace\_be\_upon\_him) is better than (this worldly life). She said: I weep not because I am ignorant of the fact that what is in store for Allah's Messenger (peace\_be\_upon\_him) (in the next world) is better than (this world), but I weep because the revelation which came from the Heaven has ceased to come. This moved both of them to tears and they began to weep along with her.

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*Book 30, Number 6011:*

Narrated Anas ibn Malik:

Allah's Apostle (peace\_be\_upon\_him) said: I entered Paradise and heard the noise of steps. I said: Who is it? They said: She is Ghumaysa', daughter of Milhan, the mother of Anas ibn Malik.

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*Book 30, Number 6012:*

Narrated Jabir ibn Abdullah:

I was shown Paradise and I saw the wife of AbuTalhah (i.e. Umm Sulayman) and I heard the noise of steps before me and, lo, it was that of Bilal.

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*Book 30, Number 6016:*

Narrated Abdullah ibn Mas'ud:

When this verse was revealed: "There is no harm on persons who believe and perform good acts, what they had eaten (formerly) when they avoided it (now) and they affirmed their faith" (v.93) up to the end. Allah's Messenger (peace\_be\_upon\_him) said to me: You are one amongst them.

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*Book 30, Number 6019:*

Narrated AbuMusa and AbuMas'ud al-Ansari:

AbuIshaq reported that he heard AbulAhwas say: I was along with AbuMusa and AbuMas'ud as Ibn Mas'ud died and one of them said to the other: Do you find one like him besides him? Thereupon he said: Do you say this (no one can be his rival)? He was admitted (to the company of the Prophet) whereas we were detained and he had been present in the company of Allah's Messenger (peace\_be\_upon\_him) whereas we had been absent.

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*Book 30, Number 6020:*

Narrated AbuMas'ud al-Ansari:

AbulAhwas reported: We were in the house of AbuMusa along with some of the companions of Abdullah and they were looking at the Book. Abdullah stood up, whereupon AbuMas'ud said: I do not know whether Allah's Messenger (peace\_be\_upon\_him) has left after him one having a better knowledge ( of Islam) than the man who is standing. AbuMusa said: If you say this, that is correct, because he had been present when we had been absent and he was permitted when we were detained.

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*Book 30, Number 6035:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) said: That his bier (that of Sa'd, was placed before them) and the Throne of the most Compassionate shook.

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*Book 30, Number 6040:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) took hold of his sword on the Day of Uhud and said: Who would take it from me? All the persons stretched their hands saying: I would do it, I would do it. He (Allah's Apostle) said: Who would take it in order to fulfil its rights? Then the people withdrew their hands. Simak ibn Kharashah AbuDujanah said: I am here to take it and fulfil its rights. He took it and struck the heads of the polytheists.

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*Book 30, Number 6046:*

Narrated AbuDharr:

Abdullah ibn as-Samit reported that AbuDharr said: We set out from our tribe Ghifar who look upon the prohibited months as permissible months. My brother Unays, our mother and I stayed with our maternal uncle who treated us well. The men of his tribe felt jealous and they said: When you are away from your house, Unays commits

adultery with your wife. Our maternal uncle came and he accused us of the sin about which he had been informed. I said: You have undone the good you did to us. We cannot stay with you after this. We came to our camels and loaded (our) luggage. Our maternal uncle began to weep, covering himself with (a piece of) cloth. We proceeded until we encamped by the side of Mecca. Unays cast lot on the camels (we had) and an equal number (above that). They both went to a Kahin and he made Unays win and Unays came with our camels and an equal number along with them.

He (AbuDharr) said: My nephew, I used to observe prayer three years before my meeting with Allah's Messenger (peace\_be\_upon\_him). I said: To whom did you say your prayer? He said: To Allah. I said: In which direction did you turn your face (for observing prayer)? He said: I used to turn my face as Allah has directed me to turn my face. I used to observe the night prayer towards the end of night and I fell down in prostration like a mantle until the sun rose over me.

Unays said: I have work in Mecca, so you had better stay here. Unays continued until he came to Mecca and he came back to me late. I said: What did you do? He said: I met a person in Mecca who is of your religion and he claims that verily it is Allah Who has sent him. I said: What do the people say about him? He said: They say that he is a poet or a Kahin or magician. Unays who was himself one of the poets said: I have heard the words of a Kahin but his words in no way resemble his (words). I also compared his words with the verses of poets but such words cannot be uttered by any poet. By Allah, he is truthful and they are liars. Then I said: You stay here while I go to see him.

He said: I came to Mecca and I selected an insignificant person from amongst them and said to him: Where is he whom you call a Sabi? He pointed towards me, saying: He is Sabi. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after regaining consciousness and I found that I resembled a red idol. I came to Zamzam, washed blood from myself and drank water from it. Listen, O son of my brother, I stayed there for thirty nights or days and there was no food for me but the water of Zamzam. And I became so emaciated that there appeared wrinkles upon my stomach, yet I did not feel any hunger in my stomach.

It was during this time that the people of Mecca slept during the moonlit night and there was none to circumambulate the House except two women who had been invoking the name of Isafa and Na'ilah (the two idols). They came to me while on their circuit and I said: Marry one to the other, but they did not dissuade from their invocation. They came to me and I said to them: Insert wood (in the idols' private parts). (I said this to them in such plain words) as I could not express it in metaphorical terms.

These women went away crying and saying: Had there been one amongst our people (he would have taught a lesson to you for the obscene words used for our idols before us). These women met Allah's Messenger (peace\_be\_upon\_him) and AbuBakr who had also been coming down the hill. He asked them: What has happened to you? They said: It is Sabi, who has hidden himself between the Ka'bah and its curtain. He said: What did he say to you? They said: He uttered such words before us as we cannot express.



Allah's Messenger (peace\_be\_upon\_him) came and he kissed the Black Stone, circumambulated the House along with his companion and then observed prayer. AbuDharr said: When he had finished his prayer, I was the first to greet him with the salutation of peace and uttered (the words) in this way Allah's Messenger, may there be peace upon you. Thereupon he said: May it be upon you too, and the mercy of Allah. He then said: Who are you? I said: From the tribe of Ghifar. He praised his hand and placed his finger on his forehead and I said to myself: Perhaps he does not like my belonging to the tribe of Ghifar. I attempted to catch hold of his hand but his friend, who knew about him more than I, dissuaded me from doing so.

He then lifted his head and said: For how long have you been here? I said: I have been here for the last thirty nights or days. He said: Who has been feeding you? I said: There has been no food for me but the water of Zamzam. I have grown so emaciated that there are wrinkles upon my stomach and I do not feel any hunger. He said: It is blessed (water) and it also serves as food.

Thereupon AbuBakr said: Allah's Messenger, let me serve as a host to him for tonight. Then Allah's Messenger (peace\_be\_upon\_him) proceeded forth, so did AbuBakr, and I went with them. AbuBakr opened the door and then he brought for us the raisins of Ta'if and that was the first food which I ate there. Then I stayed as long as I had to stay.

I then came to Allah's Messenger (peace\_be\_upon\_him) and he said: I have been shown the land abounding in trees and I think it must be that of Yathrib (that is the old name of Medina). You are a preacher to your people on my behalf. I hope Allah will benefit them through you and He will reward you.

I came to Unays and he said: What have you done? I said: What I have done is to embrace Islam and testify (to the prophethood of Allah's Messenger). He said: I have no aversion for your religion and I also embrace Islam and testify (to the prophethood of Muhammad). Then both of us came to our mother and she said: I have no aversion for your religion and I also embrace Islam and testify to the prophethood of Muhammad.

We then loaded our camels and came to our tribe Ghifar and half of the tribe embraced Islam and their chief was Ayma' ibn Rahadah Ghifari and he was their leader and half of the tribe said: We will embrace Islam when Allah's Messenger (peace\_be\_upon\_him) would come to Medina, and when Allah's Messenger (peace\_be\_upon\_him) came to Medina the remaining half also embraced Islam.

Then the tribe Aslam came to the Holy Prophet (peace\_be\_upon\_him) and said: Allah's Messenger, we also embrace Islam like our brothers who have embraced Islam. And they also embraced Islam.

Thereupon Allah's Messenger (peace\_be\_upon\_him) said: Allah granted pardon to the tribe of Ghifar and Allah saved (from destruction) the tribe of Aslam.

My mother Umm Anas came to Allah's Messenger (peace\_be\_upon\_him). And she prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body and said: Allah's Messenger, here is my son Unays; I have brought him to you for serving you. Invoke blessings of Allah upon him. Thereupon he (the Prophet) said: O Allah, make an increase in his wealth, and progeny. Anas said: By Allah, my fortune is huge and my children, and grand-children are now more than one hundred.

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*Book 30, Number 6064:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) passed (by our house) that my mother Umm Sulaym listened to his voice and said: Allah's Messenger, let my father and mother be sacrificed for thee, here is Unays (and requested him to invoke blessings upon me). So Allah's Messenger (peace\_be\_upon\_him) invoke three blessings upon me. I have seen (the results) of the two in this very world (in regard to wealth and progeny) and I hope to see (the result) of the third one in the Hereafter.

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*Book 30, Number 6081:*

Narrated Aisha:

Allah's Messenger (peace\_be\_upon\_him) said: Satirize the (non-believing amongst the) Quraysh, for (satire) is more grievous to them than the hurt of an arrow. So he (the Holy Prophet) sent (someone) to Ibn Rawahah and asked him to satirise them. He composed a satire, but it did not appeal to him (to the Holy Prophet). He then sent (someone) to Ka'b ibn Malik (to do the same, but what he composed did not appeal to the Holy Prophet). He then sent one to Hassan ibn Thabit. As he entered his presence, Hassan said: Now you have called for this lion who strikes (the enemies) with his tail. He then brought out his tongue and began to move it and said: By Him Who has sent you with Truth, I shall tear them with my tongue as the leather is torn.

Thereupon Allah's Messenger (peace\_be\_upon\_him) said: Don't be hasty; (let) AbuBakr who has the best knowledge of the lineage of the Quraysh draw a distinction for you in regard to my lineage, as my lineage is the same as theirs. Hassan then came to him (AbuBakr) and after making inquiries (in regard to the lineage of the Holy Prophet) came back to him (the Holy Prophet) and said: Allah's Messenger, he (AbuBakr) has drawn a distinction your lineage (and that of the Quraysh). By Him Who has sent you with Truth, I shall draw out from them (your name) as hair is drawn out from the flour.

Aisha said: I heard Allah's Messenger (peace\_be\_upon\_him) saying to Hassan: Verily Ruh al-Qudus will continue to help you so long as you put up a defence on behalf of Allah and his Messenger. And she said: I heard Allah's Messenger (peace\_be\_upon\_him) saying: Hassan satirized them and gave satisfaction to the (Muslims) and disquieted (the non-Muslims). You satirized Muhammad, but I replied on his behalf, and there is a reward from Allah for this. You satirized Muhammad, the virtuous, the righteous, the Apostle of Allah, whose nature is

truthfulness.

So verily my father, his father and my honour are a protection to the honour of Muhammad. May I lose my dear daughter if you don't see her wiping away the dust from both sides of Kada. They pull at the reins, going upward. On their shoulders are spears thirsting (for the blood of the enemy). Our steeds are sweating--our women wipe them with their mantles. If you had not interfered with us, we should have performed the Umrah. And (then) there was the Victory, and the darkness cleared away. Otherwise wait for the fighting on the day on which Allah will honour whom He pleases. Allah said: I have sent a servant who says the Truth in which there is no ambiguity. Allah said: I have prepared an army--they are the Ansar whose object is fighting (the enemy). There arrives every day from Ma'add abuse, fighting or satire. Whoever among you satirizes the Apostle, or praises him and helps him it is all the same; and Gabriel, the Apostle of Allah is among us, and the Holy Spirit who has no match.

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*Book 30, Number 6082:*

Narrated AbuHurayrah:

I invited my mother, who was a polytheist, to Islam. I invited her one day and she said to me something about Allah's Messenger (peace\_be\_upon\_him), which I hated. I came to Allah's Messenger (peace\_be\_upon\_him), weeping and said: Allah's Messenger, I invited my mother to Islam but she did not accept (my invitation). I invited her today but she said to me something which I did not like. (Kindly) supplicate Allah to set the mother of AbuHurayrah on the right path. Thereupon Allah's Messenger (peace\_be\_upon\_him) said: O Allah, set the mother of AbuHurayrah on the right path. I came out quite pleased with the supplication of Allah's Apostle (peace\_be\_upon\_him). When I came near our door it was closed from within. My mother heard the noise of my footsteps and she said: AbuHurayrah, just wait. I heard the splashing of water. She took a bath, put on her dress, quickly covered her head with a shawl opened the door and then said: AbuHurayrah, I bear witness to the fact that there is no god but Allah and Muhammad is His bondsman and His Messenger.

He (AbuHurayrah) said: I went back to Allah's Messenger (peace\_be\_upon\_him) and (this time) I was shedding the tears of joy. I said: Allah's Messenger, be happy, for Allah has responded to your supplication and He has set on the right path the mother of AbuHurayrah. He (the Holy Prophet) praised Allah, and extolled Him and uttered good words.

I said: Allah's Messenger, supplicate Allah to instil my love and that of my mother too in the hearts of the believing servants and let our hearts be filled with their love. Thereupon Allah's Messenger (peace\_be\_upon\_him) said: O Allah, let there be love of these servants of yours, i.e. AbuHurayrah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (AbuHurayrah said: This prayer) was so well granted by Allah that no believer ever born, who heard of me and who saw me, did not love me.

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*Book 30, Number 6089:*

Narrated Jabir ibn Abdullah:

A slave of Hatib came to Allah's Messenger (peace\_be\_upon\_him) complaining against Hatib and said: Hatib will definitely go to Hell. (But) Allah's Messenger (peace\_be\_upon\_him) said: You tell a lie; he would not get into that for he had taken part in Badr and in (the expedition of) Hudaibiyyah.

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*Book 30, Number 6090:*

Narrated Umm Mubashshir:

Umm Mubashshir heard Allah's Apostle (peace\_be\_upon\_him) as saying in presence of Hafsa: God willing, the people of the Tree would never enter the Fire of Hell - one amongst those who owed allegiance under that.

She said: Allah's Messenger, why not? He scolded her. Hafsa said: "And there is none amongst you but shall have to pass over that (narrow Bridge)" (19:71). Thereupon Allah's Apostle (peace\_be\_upon\_him) said: Allah, the Exalted and Glorious, has said: "We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there" (19:72).

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*Book 30, Number 6095:*

Narrated Abdullah ibn Abbas:

The Muslims neither looked to AbuSufyan (with respect) nor did they sit in his company. He (AbuSufyan) said to Allah's Apostle (peace\_be\_upon\_him): Allah's Apostle, confer, upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habibah, daughter of AbuSufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiyah to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes.

AbuZumayl said: If he had not asked for these three things from Allah's Apostle (peace\_be\_upon\_him), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.

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*Book 30, Number 6097:*

Narrated A'idh ibn Amr:

AbuSufyan came to Salman, Suhayb and Bilal in the presence of a group of persons. They said: By Allah, the sword of Allah did not reach the neck of the enemy of Allah as it was required to reach.

Thereupon AbuBakr said: Do you say this to the old man of the Quraysh and their chief? Then he came to Allah's Apostle (peace\_be\_upon\_him) and informed him of

this. Thereupon he (the Prophet) said: AbuBakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord. So AbuBakr came to them and said: O my brothers, I have annoyed you. They said: No, our brother, may Allah forgive you!

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*Book 30, Number 6100:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) sought forgiveness for the Ansar and he said: I think (he also sought forgiveness) for the children of the Ansar and the slaves and the freed men of the Ansar. I have no doubt about it.

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*Book 30, Number 6112:*

Narrated AbuDharr:

Allah's Messenger (peace\_be\_upon\_him) said: Go to your people and say that the Messenger of Allah (peace\_be\_upon\_him) says: Ghifar (is a tribe) to whom Allah granted pardon, and Aslam (is the tribe to whom Allah granted safety).

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*Book 30, Number 6115:*

Narrated Jabir ibn Abdullah:

Allah's Apostle (peace\_be\_upon\_him) said: To the tribe of Aslam Allah has granted safety and to the tribe of Ghifar Allah has granted pardon.

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*Book 30, Number 6117:*

Narrated Khufaf ibn Jura':

Allah's Messenger (peace\_be\_upon\_him) said in prayer: O Allah, hurl curse upon the tribe of Lihyan and Ri'l and Dhakwan and Usayyah for they disobeyed Allah and His Messenger, (and for) Ghifar Allah has granted pardon and for the tribe of Aslam Allah has granted safety.

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*Book 30, Number 6120:*

Narrated AbuAyyub:

Allah's Messenger (peace\_be\_upon\_him) said: The tribes of Ansar, Muzaynah and Juhaynah and Ghifar and Ashja' and those from Banu Abdullah, they are my friends amongst the people and Allah and His Messenger are their protectors.

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*Book 30, Number 6131:*

Narrated Umar ibn al-Khattab:

Adi ibn Hatim reported: I came to Umar ibn al-Khattab and he said to me: The first

consignment of Sadaqah brought to Allah's Messenger (peace\_be\_upon\_him) which brightened the face of Allah's Messenger (peace\_be\_upon\_him) and the faces of his companions was that of Tayyi.

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*Book 30, Number 6143:*

Narrated Anas ibn Malik:

Allah's Messenger (peace\_be\_upon\_him) established fraternity between AbuUbaydah ibn Jarrah and AbuTalhah.

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*Book 30, Number 6146:*

Narrated Jubayr ibn Mut'im:

Allah's Messenger (peace\_be\_upon\_him) said: There is no alliance (hilm) in Islam but (the hilm) established in the pre-Islamic days (for good). Islam intensifies and strengthens it.

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*Book 30, Number 6154:*

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: The best age of my Ummah is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said): And Allah knows best whether he stated this third (time) or not. Then there would come people who would love (to look) bulky and they would hasten to the witness box before they are asked to bear witness.

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*Book 30, Number 6159:*

Narrated Aisha:

A person asked Allah's Apostle (peace\_be\_upon\_him) as to who amongst the people were the best. He said: Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).

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*Book 30, Number 6162:*

Narrated Jabir ibn Abdullah:

I heard Allah's Messenger (peace\_be\_upon\_him) as saying this one month before his death: You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the earth, the created beings (from amongst my Companions), would survive at the end of one hundred years. This hadith has been narrated on the authority of Ibn Jurayj with the same chain of transmitters, but there is no mention of the words: One month before his death."

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*Book 30, Number 6165:*

Narrated AbuSa'id al-Khudri:

When Allah's Apostle (peace\_be\_upon\_him) came back from Tabuk they (his Companions) asked about the Last Hour. Thereupon Allah's Messenger (peace\_be\_upon\_him) said: There would be none amongst the created beings living today on the earth (who would survive this century).

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*Book 30, Number 6167:*

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one mudd on behalf of one of them or half of it.

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*Book 30, Number 6170:*

Narrated Umar ibn al-Khattab:

Usayr ibn Jabir reported that a delegation from Kufah came to Umar and there was a person amongst them who jeered at Uways. Thereupon Umar said: Is there amongst us one from Qarn? That person came and Umar said: Verily Allah's Messenger (peace\_be\_upon\_him) has said: There would come to you a person from Yemen who would be called Uways and he would leave none in Yemen (behind him) except his mother, and he would have the whiteness (due to leprosy) and he supplicated Allah and it was cured except for the size of a dinar or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allah) for you.

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*Book 30, Number 6172:*

Narrated Umar ibn al-Khattab:

Usayr ibn Jabir reported that when people from Yemen came to help (the Muslim army at the time of Jihad) he asked them: Is there amongst you Uways ibn Amir? (He continued looking for him) until he met Uways. He said: Are you Uways ibn Amir? He said: Yes. He said: Are you from the tribe of Qaran? He said: Yes. He (Umar) (again) said: Did you suffer from leprosy and then you were cured of it except for a patch the size of a dirham? He said: Yes. He (Umar) said: Is your mother (living)? He said: Yes.

He (Umar) said: I heard Allah's Messenger (peace\_be\_upon\_him) say: There will come to you Uways ibn Amr with the reinforcements from the people of Yemen. (He will be) from Qaran, (the branch) of Murad. He has suffered from leprosy, of which he has been cured except for a patch the size of a dirham. His treatment of his mother has been excellent. If he were to take an oath in the name of Allah He would honour it. If it is possible for you, then do ask him to beg forgiveness for you (from your Lord). So he (Uways) begged forgiveness for him.

Umar said: Where do you intend to go? He said: To Kufah. He (Umar) said: Let me write a letter for you to its governor. Thereupon he (Uways) said: I love to live amongst the poor people. The following year, a man from the elite (of Kufah) performed Hajj and he met Umar. He asked him about Uways. He said: I left him in a state of meagre means of sustenance.

(Thereupon) Umar said: I heard Allah's Messenger (peace\_be\_upon\_him) saying: There will come to you Uways ibn Amir, of Qaran, a branch (of the tribe) of Murad, with the reinforcements of the people of Yemen. He has been suffered from leprosy, which has been cured except for a patch the size of a dirham. His treatment of his mother has been very kind. If he took an oath in the name of Allah (for something) he would honour it. Ask him to beg forgiveness for you (from Allah) if it is possible for you.

So he came to Uways and said: Beg forgiveness (from Allah) for me. He (Uways) said: You have just come from a sacred journey (Hajj); you therefore ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uways) again said: You have just come from the sacred journey, so you ask forgiveness for me. (Uways further) said: Did you meet Umar? He said: Yes. He (Uways) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uways. He went away (from that place).

Usayr said: His clothing consisted of a mantle, and whoever saw him said: Where did Uways find this mantle?

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*Book 30, Number 6173:*

Narrated AbuDharr:

Allah's Messenger (peace\_be\_upon\_him) said: You would soon conquer a land where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (AbuDharr) then happened to pass by Rabi'ah and AbdurRahman, the two sons of Shurahbil ibn Hasana, and they had been disputing for the space of a brick. So he left the land.

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*Book 30, Number 6175:*

Narrated AbuBarzah:

Allah's Messenger (peace\_be\_upon\_him) sent a person to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to Allah's Messenger (peace\_be\_upon\_him) and narrated to him (the story of atrocities perpetrated upon him by the people of the tribe). Thereupon he (the Prophet) said: If you were to come to the people Uman, they would have neither reviled you nor beaten you.

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*Book 30, Number 6176:*

Narrated Asma bint AbuBakr:



AbuNawfal reported: I saw (the dead body of) Abdullah ibn Zubayr hanging on the road of Medina (leading to Mecca). The Quraysh passed by it and other people too.

Then Abdullah ibn Umar happened to pass by it. He stood there and said: May there be peace upon you, AbuKhubayb (the Kunya of Abdullah ibn Zubayr); may there be peace upon you, AbuKhubayb; may there be peace upon you, AbuKhubayb! By Allah, I used to forbid you to do this; by Allah, I used to forbid you to do this; by Allah, I used to forbid you to do this. By Allah, so far as I know, you had been very much devoted to fasting and prayer and you had been taking great care to cement blood-ties. By Allah, the group to which you, as a wicked person belong, is indeed a fine group. Then Abdullah ibn Umar went away.

The stand Abdullah (bin Umar) took in regard to the inhuman treatment (meted out to Abdullah ibn Zubayr) and his words (in that connection) were conveyed to Hajjaj (ibn Yusuf) and (as a consequence of that) he (the body of Abdullah ibn Zubayr) was brought down from the stump (the scaffold) from which it was hanging and thrown into the graves of the Jews. He (Hajjaj) sent (his messenger) to Asma' (bint AbuBakr), Abdullah's mother. But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly by the hair. But she again refused and said: By Allah, I shall not come to you until you send to me one who will drag me by the hair.

Thereupon he said: Bring me my shoes. He put on his shoes and walked quickly, swollen with vanity and pride until he came to her and said: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world; whereas he has spoiled your next life. It has been conveyed to me that you used to call him (Abdullah ibn Zubayr) the son of one having two belts. By Allah, I am indeed (a woman) of two belts. With the help of one of them I used to suspend high the food of Allah's Messenger (peace\_be\_upon\_him) and that of AbuBakr (keeping it out of the reach) of animals and, so far as the second belt is concerned, that is the belt which no woman can dispense with.

Verily Allah's Messenger (peace\_be\_upon\_him) told us that in Thaqif there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you. Thereupon he (Hajjaj) stood up and did not give any reply to her.