

*Partial Translation of Sahih Muslim, Book 41:****Pertaining To Piety And Softening Of Hearts  
(Kitab Al-Zuhd Wa Al-Raqa'Iq)***

---

*Book 41, Number 7058:*

Narrated AbuHurayrah:

Allah's Apostle (peace\_be\_upon\_him) said: The world is a prison-house for a believer and Paradise for a non-believer.

---

*Book 41, Number 7059:*

Narrated Jabir ibn Abdullah:

Allah's Apostle (peace\_be\_upon\_him) happened to walk through the bazar coming from the side of Aliyah and the people were on both of his sides. There he found a dead lamb with very short ears. He took hold of his ear and said: Who amongst you would like to have this for a dirham? They said: We do not like to have it even for less than that as it is of no use to us. He said: Do you wish to have it (free of any cost)? They said: By Allah, even if it were alive (we would not have liked to possess that), for there is defect in it as its ear is very short, now it is dead also. Thereupon Allah's Apostle (peace\_be\_upon\_him) said: By Allah, this world is more insignificant in the eye of Allah as it (this dead lamb) is in your eye.

---

*Book 41, Number 7061:*

Narrated Abdullah ibn ash-Shikhkhir:

I came to Allah's Apostle (peace\_be\_upon\_him) as he was reciting: "Abundance diverts you" (cii.1). He said: The son of Adam claims: My wealth, my wealth. And he (the Prophet) said: O, son of Adam, is there anything as your belonging except that which you consumed, which you utilised, or which you wore and then it was worn out or you gave as charity and sent it forward?

---

*Book 41, Number 7063:*

Narrated AbuHurayrah:

Allah's Apostle (peace\_be\_upon\_him) said: A servant says: My wealth, my wealth, but out of his wealth three things are only his: whatever he eats and makes use of, or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.

---

*Book 41, Number 7067:*

Narrated Abdullah ibn Amr ibn al-'As:

Allah's Apostle (peace\_be\_upon\_him) said: How would you be, O people, when Persia and Rome would be conquered for you? AbdurRahman b Awf said: We would say as Allah has commanded us and we would express our gratitude to Allah.

Thereupon Allah's Apostle (peace\_be\_upon\_him) said: Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous, then your relations would be estranged and then you will bear enmity against one another, or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others.

*Book 41, Number 7072:*

Narrated Sa'd ibn AbuWaqqa:

Sa'd was in the fold of his camels and his son Umar came to him. When Sa'd saw him he said: I seek refuge with Allah from the mischief of this rider. And as he got down he said to him: You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom.

Sa'd struck his chest and said: Keep quite. I heard Allah's Apostle (peace\_be\_upon\_him) said: Allah loves the servant who is God-conscious and is free from want and is hidden (from the view of people).

*Book 41, Number 7075:*

Narrated Utbah ibn Ghazwan:

Utbah delivered a sermon and he praised Allah and lauded Him, then said: Now coming to the point, verily the world has been given the news of its end far too early. Nothing will be left of it except the water remaining in the utensil which its owner leaves. You are going to move to an abode which knows no end, and you should move with the good before you, for we have been told that a stone will be thrown at one side of the Hell and it will go down for seventy years but still will not be able to reach its bottom. By Allah, it will be fully packed.

Do you find it somewhat strange? It has been mentioned that there stretch a distance, which one can cover in forty years, from one end of Paradise to the other, and a day will come when it is fully packed. You must know that I was the seventh of seven who had been with Allah's Apostle (peace\_be\_upon\_him) and we had nothing to eat but the leaves of the tree until the corners of our mouths were cracked.

We found a sheet which we tore in two and divided between Sa'd ibn Malik and myself. I made a lower garment with half of it and Sa'd also made a lower garment with half of it. Today there is none among us who has not become the governor of one of the cities (of the Islamic Commonwealth). I seek refuge with Allah that I should consider myself great whereas I am insignificant in the eyes of Allah.

Prophethood does not remain for ever and its impact fades with the result that it changes eventually into kingship. You will soon come to know and experience those rulers who come after us and see (how far they are from religion).

---

*Book 41, Number 7078:*

Narrated AbuHurayrah:

They (the companions of the Holy Prophet) said: Allah's Apostle (peace\_be\_upon\_him), shall we be able to see our Lord on the Day of Judgment? He said: Do you have any difficulty in seeing the sun at noon when there is no cloud over it? They said: No. He again said: Do you have any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is the One in Whose Hand in my life, you will not face any more difficulty in seeing your Lord than you face in seeing one of them.

Then Allah will sit in judgment upon the servant and will say: O so and so, did I not honour you, make you the chief, provide you spouse and tame horses and camels for you and give you an opportunity to rule over your subjects? He will say: Yes. Then it will be said: Did you not think that you would meet Us? He will say: No. Thereupon He (Allah) will say: Well, We forget you as you forgot Us.

Then the second person will be brought for judgment. (Allah will) say: O so and so, did We not honour you, make you the chief give you a wife subdue horses and camels for you and give you an opportunity to rule over your subjects? He will say: Yes, my Lord. He (the Lord) will say: Did you not think that you would be meeting Us? He will say: No. Then He (Allah) will say: Well, I forget you today as you forgot us.

Then the third one will be brought and He (Allah) will say to him as He said before. He (the third person) will say: O my Lord, I affirmed my faith in Thee, in Thy Book and in Thy Messenger; I observed prayer and fasts and gave charity he will speak in good terms like this as he is able to do. He (Allah) will say: Well, We shall bring our witnesses to you. The man will wonder in his mind who will bear witness for him. Then his mouth will be sealed and to his thighs, his flesh, and his bones will be asked to speak, and his thighs, flesh and bones will bear witness to his deeds. It will be done so that he will not be able to make any excuse for himself; he will be a hypocrite and Allah will be annoyed with him.

---

*Book 41, Number 7079:*

Narrated Anas ibn Malik:

We were in the company of Allah's Apostle (peace\_be\_upon\_him) when he smiled and said: Do you know why I laughed? We said: Allah and His Apostle (peace\_be\_upon\_him) know best. Thereupon he said: It was because of the (fact that there came to my mind the) conversation which the servant will have with his Lord (on the Day of Judgment).

He will say: My Lord, have you not guaranteed me protection against injustice? He will say: Yes. Then the servant will say: I do not deem valid any witness against me but my own self. He will say: Well, it is sufficient to have the witness of your self against you, and that of the two angels who were appointed to record your deeds.

Then the seal will be set upon his mouth and his hands and feet will be asked to speak and they speak of his deeds. Then the mouth will be set free to talk. He will say (to the hands and feet): Away with you! May the curse of Allah be upon you. It was for your safety that I contended.

*Book 41, Number 7091:*

Narrated Aisha:

Allah's Apostle (peace\_be\_upon\_him) died (in such a state) that there had been nothing in my wooden tub which a living being could afford to eat but a handful of barley therein. I had been eating out of that for a fairly long duration when I thought of measuring it and it was almost finished.

*Book 41, Number 7099:*

Narrated Nu'man ibn Bashir:

An-Nu'man said (to the people): Don't you eat and drink according to your heart's desire, whereas I saw that your Prophet (peace\_be\_upon\_him) (at times) could not find even an inferior quality of the dates with which he could fill his belly?

Qutaybah, however, did not make a mention of it.

*Book 41, Number 7101:*

Narrated Umar ibn al-Khattab:

Umar made a mention of what had fallen to the lot of people out of the material world and he said: I saw Allah's Apostle (peace\_be\_upon\_him) spend the whole day being upset because of hunger and he could not get even an inferior quality of dates with which he could fill his belly.

*Book 41, Number 7102:*

Narrated Abdullah ibn Amr ibn al-'As:

AbdurRahman al-Hubuli said: I heard someone asking Abdullah ibn Amr ibn al-'As: Are we not among the destitute of the emigrants? Abdullah said to him: Have you a spouse with whom you live? He said: Yes. He again said: Then you are among the rich. He said: I have a servant also. Thereupon he (Abdullah ibn Amr 'As) said: Then you are among the kings.

AbuAbdurRahman reported that three people came to Abdullah ibn Amr ibn 'As while I was sitting with him and they said: By Allah, we have nothing with us in the

form of either provisions, riding-animals or wealth.

Thereupon he said to them: I am prepared to do whatever you like. If you come to us, we shall give you that which Allah will make available for you, and if you like I shall mention your case to the ruler. If you like you can show patience also, for I have heard Allah's Apostle (peace\_be\_upon\_him) saying: The destitute among the emigrants will precede the rich emigrants by forty years in entering Paradise on the Day of Resurrection.

Thereupon they said: We shall show patience, and then, not ask for anything.

*Book 41, Number 7108:*

Narrated AbuHurayrah:

Allah's Messenger (peace\_be\_upon\_him) said: One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

*Book 41, Number 7112:*

Narrated AbuHurayrah:

While a man was in the wilderness he heard a voice from the cloud (commanding it thus): Irrigate the garden of so and so. After that the clouds floated aside and poured water on stony ground. It filled one of the channels of that land and the man followed the water until he found someone standing in the garden, busy changing the course of water with the help of a pickaxe.

He said to him: Servant of Allah, what is your name? He said: So and so. It was that very name which he had heard from the clouds. He said to him: Servant of Allah, why do you ask me my name? He said: I heard a voice from the clouds from which the downpour has come, saying: Water the garden of so and so, like your name. What do you do (for the favour) shown to you by Allah in this matter? He said: Now as you say, I check yield I obtain from it: and I give one-third of it as charity, my children and I eat one-third of it, and one-third I return to it (the garden) as an investment.

*Book 41, Number 7114:*

Narrated AbuHurayrah:

Allah's Apostle (peace\_be\_upon\_him) said: Allah the Most High and Exalted said: I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.

*Book 41, Number 7115:*

Narrated Abdullah ibn Abbas:

Allah's Apostle (peace\_be\_upon\_him) said: If anyone wants to have his deeds widely publicised, Allah will publicise (his humiliation). And if anyone makes a hypocritical display (of his deeds) Allah will make a display of him.

*Book 41, Number 7127:*

Narrated AbuMusa:

AbuBurdah said: When I visited AbuMusa who was in the house of the daughter of Fadl ibn Abbas I sneezed but he did not respond to it (by saying): May Allah have mercy upon you. Then she sneezed and he (Fadl ibn Abbas) said: May Allah have mercy upon you. I came back to my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say: "May Allah may have mercy upon you," but she sneezed and you said to her: "May Allah have mercy upon you".

Thereupon he said: Your son sneezed but he did not praise Allah so I did not beg the mercy of Allah for him. When she sneezed, she praised Allah and so I said: May Allah have mercy upon you, as I heard Allah's Apostle (peace\_be\_upon\_him) saying: When any of you sneezes he should praise Allah and the other should say: May Allah have mercy upon you, and if he does not praise Allah, no mercy should be begged for him.

*Book 41, Number 7128:*

Narrated Salamah ibn al-Akwa':

Allah's Apostle (peace\_be\_upon\_him) said: A person sneezed in his presence and he said to him: May Allah have mercy upon you. And he then sneezed for the second time and Allah's Apostle (peace\_be\_upon\_him) said to him: He is suffering from cold (and no response is necessary).

*Book 41, Number 7131:*

Narrated AbuSa'id al-Khudri:

Allah's Apostle (peace\_be\_upon\_him) said: When one of you yawns, he should try to restrain it with the help of his hand since it is the Satan that enters therein.

*Book 41, Number 7134:*

Narrated Aisha:

Allah's Apostle (peace\_be\_upon\_him) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay).

*Book 41, Number 7138:*

Narrated Suhayb ibn Sinan ar-Rumi:

Allah's Apostle (peace\_be\_upon\_him) said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it.

---

*Book 41, Number 7142:*

Narrated Miqdad ibn Amr:

Allah's Apostle (peace\_be\_upon\_him) commanded us that we should throw dust upon the faces of those who shower too much praise.

---

*Book 41, Number 7147:*

Narrated AbuSa'id al-Khudri:

Allah's Apostle (peace\_be\_upon\_him) said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me - and Hammam said: I think he also said: "deliberately" - he should in fact find his abode in the Hell-Fire.

---

*Book 41, Number 7148:*

Narrated Suhayb ibn Sinan, the Roman:

Allah's Apostle (peace\_be\_upon\_him) said: There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I may teach him magic. He (the king) sent to him a young man so that he might train him (in magic). On his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk set there so he was late in coming to the magician. He (the magician) beat him because of the delay.

He made a complaint about it to the monk and he said to him: When you feel afraid of the magician, say: Members of my family detained me. And when you feel afraid of your family you should say: The magician detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people. He (the young boy) said: I shall find out today whether the magician or the monk is superior. He picked up a stone and said: O Allah, if the affairs of the monk are dearer to Thee than the affairs of the magician, bring death to this animal so that the people will be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely).

He (the young man) then came to that monk and informed him. The monk said: My son, today you are superior to me. Your affairs have reached a stage where I find that you will be soon put to the test, and in case you are put to don't reveal my identity. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people of (all kinds) of illness.

When a companion of the king, who had become blind heard, about him, he came to him with numerous gifts and said: If you cure me, all these things collected together here will be yours. He said: I myself do not cure anyone; it is Allah Who cures. If you affirm faith in Allah, I shall also supplicate Allah to cure you. He affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allah; so he (the king) took hold of him and tormented him until he revealed the identity of boy.

The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures. He (the king) took hold of him and began to torment him. So he revealed the identity of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and backed it until it fell apart. Then the courtier of the king was brought and it was said to him: Turn back from your religion but he refused to do so. Therefore the saw was placed in the middle of his head which was backed until it fell apart.

Then young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtier. He said to them: Take him to such and such mountain; make him climb that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb the mountain and he said: O Allah, save me from them (in any way) Thou likest. The mountain began to quake and they all fell down young man came walking back to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them.

He again handed him to some of his courtiers and said: Take him and carry him away in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and what they want to do. It was not long before the boat overturned and they were drowned but he came walking back to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He also said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people on a plain and hang me by the trunk (of a tree). Then take an arrow from the quiver and say: In the name of Allah, the Lord of the world; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called

the people to an open plain and tied him (the boy) to the trunk of a tree. Then he took an arrow from his quiver placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it hit his temple.

He (the boy) placed his hands upon the temple where the arrow had hit him and he. The people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that their faith is in the Lord?

He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who not turn back from his (boy's) religion will be thrown in the fire or they will be told to jump in it. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant about jumping into the fire the child said to her: O mother, endure (this ordeal) for it is the Truth.

---

*Book 41, Number 7149:*

Narrated AbulYusr Ka'b ibn Amr:

Ubadah ibn al-Walid ibn Ubadah ibn as-Samit said: My father and I set out in search of knowledge to a tribe of the Ansar before their death (i.e. before the companions of the Holy Prophet left the world) and I was the first to meet AbuYasar, a companion of Allah's Apostle (peace\_be\_upon\_him). There was a young man with him, who carried the record of letter with him, and he wore a mantle prepared by the tribe of Ma'afiri. His servant too were a Ma'afiri mantle.

My father said to him: My uncle, I see the signs of anger or agony on your face. He said: Yes, a certain person, the son of so and so, of the tribe of Harami was in debt to me, I went to his family, greeted them and said: Where is he? They said: He is not here. Then there came out to me his son who was on the threshold of youth. I said to him: Where is your father? He said: No sooner did he hear your arrival than he hid himself behind my mother's bed. I said to him: come out to me, for I know where you are.

He came out. I said to him: What prompted you to hide yourself from me? He said: By Allah, whatever I say to you will not be a lie. By Allah, I fear lest I should tell a lie to you and in the case of making promise you I should break it, as you are the companion of Allah's Apostle (peace\_be\_upon\_him). The fact is that I was hard up in regard to money. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah. I said: Do you adjure by Allah? He said: I adjure by Allah.

Then he brought his promissory note and he wrote off (the debt) with his hand and said: Make payment when you find yourself solvent enough to pay me back; if you are not, then there is no liability upon you. Saw with my own eyes he (AbulYasar) placed his fingers upon his eyes, I heard with my own ears and it was lodged in my heart, he pointed towards his heart, that Allah's Apostle (peace\_be\_upon\_him) said: He who gives time to one who is financially hard up (in the payment of debt) or

writes off his debt, Allah will provide him with His shadow.

I said to him: My uncle, if you take the cloak of your servant and you give him your two garments, or take his two garments of Ma'afir and give him your cloak, then there will be one dress for you and one for him. He patched my head and said; O Allah, bless the son of my brother. O son of my brother, I saw with my very eyes, I heard with my very ears and it was lodged in this heart of mine, and he pointed towards his heart, that Allah's Apostle (peace\_be\_upon\_him) said: Feed them (the servants) with and clothe them (the servants) with what you wear. If I give him the goods of the world, it is easier for me than that he should take my virtues on the Day of Resurrection. We went on until we came to Jabir ibn Abdullah.

*Book 41, Number 7149.1:*

Narrated Jabir ibn Abdullah:

AbulYusr said: We went on until we came to Jabir ibn Abdullah in the mosque and he was busy observing prayer in one cloth whose ends he had joined together. I made my way through the people until I sat between him and the Qiblah and I said: May Allah have mercy upon you. Do you observe prayer with one cloth on your body when your mantle is lying at your side? He pointed with his hand towards my breast just like this and he separated his fingers and bent them in the shape of a bow. And (he said): I thought that a fool like you might come to me to that which as I do and then also do likewise.

Allah's Apostle (peace\_be\_upon\_him) came to us in this very mosque and he had in his hand the twig of the palm-tree. He saw some mucus in the direction of the Qiblah of the mosque so he erased it with the help of the twig. He then came to us and said: Which of you wants Allah to turn His face away from him? We were afraid. He then again said: Which of you wants Allah to turn His face away from him? We were afraid. He again said: Which of you wants Allah should turn His face away from him? We said: Allah's Apostle, none of us wants that. He said: If one of you stands for prayer, Allah, the Exalted and Glorious, is before him. Therefore he should not spit in front of him, or on his right, but should spit on his left beneath his left foot. If he is impelled to do so all of a sudden (in spite of himself) he should then spit in his cloth and fold it in some part of it. (He continued): Bring some perfume. A young man, who belonged to our tribe, stood up, went and brought some scent in his palm. Allah's Apostle (peace\_be\_upon\_him) took it, applied it to the end of the twig and then touched the place where there had been mucus.

Jabir said: This is why you should apply to your mosques.

*Book 41, Number 7149.2:*

Narrated Jabir ibn Abdullah:

We set out along with Allah's Apostle (peace\_be\_upon\_him) on an expedition of Batn Buwat. He (the Holy Prophet) was in search of al-Majdi ibn Amr al-Juhani. (We had such meagre equipment) that five, six or seven of us had one camel to ride

and so we rode it in turn. Once it was the turn of an Ansari to ride the camel. He made it kneel down in order to mount it (and after having mounted it), he tried to make it rise but it hesitated. So he said: May there be the curse of Allah upon you! Thereupon Allah's Apostle (peace\_be\_upon\_him) said: Who is that cursing his camel? He said: Allah's Apostle (peace\_be\_upon\_him) it is I. Thereupon he said: Dismount from the camel and let us not have in our company the one who curses. Don't curse yourselves, nor your children, nor your belongings. There is the possibility that your curse may synchronise with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily answered.

---

*Book 41, Number 7149.3:*

Narrated Jabir ibn Abdullah:

We set out on an expedition with Allah's Apostle (peace\_be\_upon\_him) until it was evening, and we were near a water reservoir of Arabia. Allah's Apostle (peace\_be\_upon\_him) said: Who will be the one to go ahead, set right the reservoir, drink water himself and serve us with it? Jabir said: I stood up and said: Allah's Apostle (peace\_be\_upon\_him) I am ready to do that. Thereupon Allah's Apostle (peace\_be\_upon\_him) said: Who is the person to accompany Jabir? Then Jabbar ibn Sakhr stood up. So we went to the well, poured a bucket or two of water in the reservoir, plastered it with clay and then began to fill it (with water) until it was filled to the brim.

Allah's Apostle (peace\_be\_upon\_him) was the first to appear before us, and he said: Do you (both) permit me to drink water from it? We said: Yes, Allah's Apostle. He led his camel to drink water and it drank. He then pulled its rein and it stretched its legs and began to urinate. So he took it aside, made it kneel down somewhere else then came to the reservoir and performed ablution. I then stood up and performed ablution in the same way as Allah's Apostle (peace\_be\_upon\_him). Jabbar ibn Sakhr went off in order to relieve himself while Allah's Apostle (peace\_be\_upon\_him) stood up to observe prayer.

I was wearing a mantle; I tried to invert its ends but it was too short (to cover my body easily). It had a border. I then inverted it (the mantle) and drew the ends together and then tied them round my neck. I then came and stood on the left side of Allah's Apostle (peace\_be\_upon\_him). He caught hold of me and made me go round behind him, until he made me stand on his right side.

Then Jabbar ibn Sakhr came. He performed ablution and then came and stood on the left side of Allah's Apostle (peace\_be\_upon\_him). Allah's Apostle (peace\_be\_upon\_him) caught hold of our hands together, pushed us back and made us stand behind him. Then Allah's Apostle (peace\_be\_upon\_him) began to give me fleeting glance, but I did not perceive that. When I became aware of it, he indicated with gesture of his hand that I should wrap my loin-cloth. When Allah's Apostle (peace\_be\_upon\_him) had finished the prayer, he said: Jabir! I said: Allah's Apostle (peace\_be\_upon\_him), I am at thy beck and call. He said: When the cloth around you is inadequate, then tie the ends together, but when it is small, tie it round the lower part of body.

---

*Book 41, Number 7149.4:*

Narrated Jabir ibn Abdullah:

We set out on an expedition with Allah's Apostle (peace\_be\_upon\_him) and the only means of sustenance for each one of us was just one date per day so we used to chew it. We beat down the leaves with the help of our bows and ate them until the sides of our mouths were sore. It so happened one day that someone was overlooked and not given a date. We carried that person and bore witness to the fact that he had not been given the date so he was offered it and he stood up to receive it.

---

*Book 41, Number 7149.5:*

Narrated Jabir ibn Abdullah:

We set out on an expedition along with Allah's Apostle (peace\_be\_upon\_him) until we dismounted in a spacious valley. Allah's Apostle (peace\_be\_upon\_him) went to relieve himself and I followed him with a bucket full of water but Allah's Apostle (peace\_be\_upon\_him) looked about but he found no privacy except for two trees at the end of the valley. Allah's Apostle (peace\_be\_upon\_him) went to one of them, took hold of one of its twigs and said: Be thou under my control by the permission of Allah; so it came under his control like the camel who has its nose-string in the hand of its rider. Then he came to the second tree and took hold of a twig and said: Be thou under my control with the permission of Allah; and it came under his control. When he stood between the two trees he joined together the two twigs and said: Join with the permission of Allah.

Jabir said: I was afraid lest Allah's Apostle (peace\_be\_upon\_him) should be aware of my presence and go still farther. Muhammad ibn Abbad used the word -----and I began to talk to myself. As I looked, I suddenly found Allah's Apostle (peace\_be\_upon\_him) before me and the two trees were separated, each one of them standing in its place. I saw Allah's Apostle (peace\_be\_upon\_him) standing for a short time, nodding his head right and left. Isma'il pointed towards the right and left with the help of his head (in order to demonstrate) how the Holy Prophet had pointed).

Then he (the Holy Prophet) came to me and said: Jabir, did you see the place where I was standing? I said: Allah's Apostle (peace\_be\_upon\_him), Yes. He then said: Then you should go to those two trees and cut a twig from each of them. Then take them to the place where I was standing stand there where I was standing and place a twig on the right and a twig on the left. Jabir said: I set out and took hold of a stone, broke it and sharpened it, then I came to those trees and cut a twig from each one of them. I then brought them until I stood at the place where Allah's Apostle (peace\_be\_upon\_him) had been standing and placed a twig on the right and a twig on the left. Then I met him and said: Allah's Apostle (peace\_be\_upon\_him) I have done that, but (kindly) explain to me the reason for it. Thereupon he said: I passed by two graves the occupants of which had been undergoing torment. I liked to make intercession for them so that they might be relieved of the torment as long as these twigs remain fresh.

Jabir said: We came back to the (camp of the) army and Allah's Apostle (peace\_be\_upon\_him) said: Jabir, call the people to perform wudu. I cried: Come and perform wudu , come and perform wudu, come and perform wudu. I said: Allah's Apostle (peace\_be\_upon\_him) there is not even a drop of water in the army camp. There was a person who used to cool the water for Allah's Apostle in the old water-skin which was hung on a branch twig. He asked me to go to a certain Ansari and ask him to see if there were. any water in that skin. I went to him and cast a glance in it but did not find anything but a drop in the mouth of that water-skin and if I were to draw that, the water-skin's dried part would suck it up. I came to Allah's Apostle (peace\_be\_upon\_him) and said: Allah's Apostle, I have not found anything in it but a drop of water in the mouth of the water-skin and now if I were to draw that, it would be absorbed. He said: Go and bring that to me. I brought it to him. He took hold of it, began to utter something which I could not understand, then pressed it with his hand gave it to me and said: Jabir, announce the tub to be brought. So I announced the tub of the army (to be brought). It was brought accordingly and I placed it before him (the Holy Prophet). Thereupon Allah's Apostle (peace\_be\_upon\_him) placed his hands in the tub like this, with his fingers outstretched, then he placed his fingers at the bottom of the tub and said: Jabir, take it (the water-skin) and pour water over me by reciting Bismillah. So I poured water and I said: Bismillah, and found water out between the fingers of Allah's Apostle (peace\_be\_upon\_him). Then that tub gushed forth until it was filled and the Apostle (peace\_be\_upon\_him) said: Jabir, make an announcement to the effect: He who needs water should take it.

Jabir said: The people came and took water until they were all satisfied. I said: Is there anyone left who wants to take it? Allah's Apostle (peace\_be\_upon\_him) then lifted his hand from that tub and it was still full.

Then the people made a complaint to Allah's Apostle (peace\_be\_upon\_him) about hunger and he said: May Allah provide you with food! We came to the shore of the ocean; There was a heavy swell and it cast ashore a big animal we lit, a fire, cooked it and helped ourselves until we had eaten to our heart's content.

Jabir said: About five people and myself entered its socket and nobody could see us until we had come out, and we took hold of one of its ribs and twisted it into a sort of arch. Then we called the tallest person in the army and the biggest camel of the army, with the the big saddle on its back, and it could easily pass through it without the rider needing to bend down.