

KILLING PROPHET MUHAMMAD



This picture is of an early Renaissance fresco in Bologna's Church of San Petronio, created by Giovanni da Modena and depicting Mohammed being tortured in Hell.

**Following is the Appendix for paperback book
KILLING PROPHET MUHAMMAD available at:
Amazon.com**

APPENDIX

**THERE CAN BE NO HUMANITY WITHOUT
DEMOCRACY**

**DEMOCRACY IS THE FREEDOM TRAIN THAT
TRAVELS THRU THE GENERATIONS, EPOCHS,
TIMELESS AGES, UNTIL THE END OF TIME**

**DEMOCRACY: ONE MAN/ONE WOMAN ONE VOTE
FOREVER**

**“IF YOU ARE NOT WILLING TO FIGHT FOR YOUR
FREEDOM THEN YOU DON’T DESERVE TO BE A FREE
PEOPLE. FREEDOM IS NOT ONLY A RIGHT- IT IS A
RESPONSIBILITY THAT MUST BE DEFENDED FOR
FUTURE GENERATIONS.’ Jake Neuman**

“Many forms of Government have been tried, and will be tried in this world of sin and woe. No one pretends that democracy is perfect or all-wise. Indeed, it has been said that democracy is the worst form of government except all those other forms that have been tried from time to time.” [Sir Winston Churchill](#), *Hansard, November 11, 1947*

"If the freedom of speech is taken away then dumb and silent we may be led, like sheep to the slaughter." ~ George Washington

Democracy is a [form of government](#) in which all eligible citizens participate equally—either directly or through elected representatives—in the proposal, development, and creation of [laws](#).

It encompasses social, economic and cultural conditions that enable the free and equal practice of [political self-determination](#).

The term originates from the [Greek](#) δημοκρατία (*dēmokratía*) "rule of the people". The English word dates to the 16th century, from the older [Middle French](#) and [Middle Latin](#) equivalents.

In most modern democracies, the whole body of all eligible citizens remain the sovereign power but political power is exercised indirectly through elected representatives; this is called [representative democracy](#). The concept of representative democracy arose largely from ideas and institutions that developed during the [European Middle Ages](#), the [Reformation](#), the [Age of Enlightenment](#), and the [American](#) and [French](#) revolutions.

THE ENLIGHTENMENT

The intellectual, moral basis of Western Civilization was established from 1600 to 1790 in what has become known as the Age of Enlightenment or The Age of Reason. The ideals of human rights – the equality of all mankind regardless of race, ethnic origin were created during this era leading not only to the French Declaration of The Rights of Man and of the Citizen but also to the American Declaration of Independence and the United States Bill of Rights.

The most important declaration of humanity in history:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

These are powerful, timeless words. They stand as a beacon for all humanity. These words are not only the Constitution of the United States - they are the Constitution of **ALL MANKIND. EVERY HUMAN BEING** has the full Constitutional, human right to

equality and the unalienable rights of - Life, Liberty and the pursuit of Happiness.

There can be no life without liberty and no liberty without life. Democracy, freedom of speech and freedom of the press are the very essence of liberty. **These freedoms are the very essence of humanity. They are the very essence of a meaningful life.**

Hundreds of thousands of Americans have offered their lives in defense of these words not only in the defense of America but countless countries and peoples over the past two hundred years.

Democracy believes in the equality of ALL human beings regardless of race, colour or ethnic origin - the total equality of women - the humanity of all races, and stands against extermination, racism, rape, terror, torture, and slavery. The rights of democratic citizens are protected through the principal of equality before the law, protected by the rule of law operating under the direction of the free-people elected representatives and the Constitution. Democracy is a system of rule by laws, not by individuals. In a democracy, the rule of law protects the rights of citizens, maintains order, and limits the power of government. This is central to democracy. All democratic citizens must constantly declare that the Constitution and its embodiment of Democracy and Freedom are NON NEGOTIABLE. ALL peoples of the world have the full right based on their humanity to the Constitutional protection of their life, liberty and pursuit of happiness and democracy and freedom.

These democratic rights are inviolate and timeless, eternal and forever and cannot be abridged or diminished in any way by a majority of the people or their elected representatives. Even if 99.9% of the people demand the end of democracy and the imposition of a dictatorship - although they would have the power to impose this dictatorship, they would not have the moral or legal authority to do so. The right to one man/one woman/one vote is forever and cannot be terminated into one man/one vote/one time.

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DEMOCRACY: THE FREEDOM TRAIN

Nov 30, 2010 - Before entering government in Turkey Recep Tayyip Erdoğan said: "Democracy is like a train. We shall get out when we arrive at the station we want."

Reiterating - Democracy is like a train but a freedom train that travels thru the generations, epochs, timeless ages, until the end of time.

In a democratic society, I have the full right to think whatever I want to think. I have the full right to dream whatever I want to dream – no matter how monstrously evil my dreams may be. I have a right to speak whatever I want to speak. I have the right to write whatever I want to write. I have the full right to denigrate any ideology, religion, race, and creed no matter how despicable my denigration. Nothing is off limits. However, my right to freedom of speech cannot be used to destroy your right to freedom of speech. The fastest way to terminate someone's freedom of speech is to kill him. By murdering, you not only end that person's freedom of speech, but you instill a terrorizing, terminating fear into the heart of freedom. You send a powerful message to all free peoples that they are next to be killed if they dare defy you. Incitement to violence for political/religious purposes is a direct violation of the guaranteed Constitutional right to Life and Liberty. I have absolutely no democratic right to speak violence, write to encourage or instigate acts of violence, threaten violence or commit acts of violence. Period! Such acts go against the right to Life and Liberty – the very essence of the Constitution and are therefore Treason. Violence is the death knell of freedom.

Democracy is not only a human granted right but an eternal, timeless God given right.

God being a God of Moral Perfection therefore:

God gave man a free will to do good or evil, to explore the truth of any question including His existence. Freedom of speech and expression are unimpeachable human God given rights. We have

the God given right to reason, to explore, to seek the truth of any question - total freedom of thought. To think and reason without fear of jail/death. No one has the right to threaten, coerce, intimidate anyone with torture, prison or death for freely expressing, views that they do not agree with no matter how abhorrent those views. We have the right to challenge any ideology, government, leaders of any state, heads of any organizations, the tenets and beliefs of any organization, including all religions. The right to write any thought, read any book, pursue any intellectual enterprise in the arts, literature, sciences, paint any picture, and draw any caricature no matter how offensive. Having given man intelligence, God believes that no man should be ruled by dictators. **It must be declared that not even God can deny you your constitutional rights because if God denied these rights, he would no longer be Moral Perfection and therefore no longer God.**

FREEDOM OF RELIGION

One of the greatest democratic freedoms of the Western democratic world is Freedom of Religion. However this great freedom of religious belief does not allow the establishment of a state religion, human sacrifice, honor killing, murdering apostates, *dhimmitude for Christians and Jews, raping and then enslaving kafir women and children, subjugation and repression of women*, extermination of unbelievers, killing those who condemn Islamic teachings, destroying the constitution and with it freedom and democracy.

ISLAM IS ANTI DEMOCRACY AND FREEDOM MUHAMMAD AKA ALLAH AKA MUHAMMAD

The greatest threat that democratic peoples worldwide face is Islam.

We state this fundamental truth: God never transmitted Quranic verses from Himself to Angel Gabriel to be re – transmitted to Muhammad. **ALL THE QURANIC VERSES WERE FROM THE BRAIN AND MOUTH OF MUHAMMAD. EVERY WORD OF THE QURAN WAS CREATED BY MUHAMMAD. THE QURAN HAS NOTHING TO DO WITH GOD. IT IS A VERY GREAT CRIME, BLASPHEMY AND SIN AGAINST GOD. THE HADITHS ARE**

THE RECORDINGS OF HOW MUHAMMAD LIVED AS A CRIMINAL HIS OWN QURANIC TEACHINGS.

ISLAM IS THE GREATEST CRIME AND SIN EVER COMMITTED BY MAN AGAINST GOD

Islam is a totalitarian, political, military ideology hiding under the guise of being a religion whose main doctrine is to conquer all the nations of the world, destroy all other religions, murder all those who refuse to convert, enslave their women and children, impose *dhimmitude* on Christians and Jews and destroy all manmade constitutions, destroy all democracy and freedom and replace with Sharia Law. Islam is the Anti - Enlightenment.

In Islam, there is no equality of non Muslims with Muslims, women both Muslim and non Muslim with Muslim men. The equal rights of ALL mankind to democracy and freedom, the right to life , liberty and the pursuit of happiness does not exist. Allah's law as written in the Quran, lived by Muhammad as Sunna, and enacted in Sharia Law is eternal and supreme and can never be amended or changed - never.

These laws are stated in Quran teachings: [Qur'an \(4:59\)](#) , [Qur'an \(4:123\)](#) , [Qur'an \(5:49\)](#) , [Qur'an \(39:9\)](#) , [Qur'an \(45:21\)](#) , [Qur'an \(63:8\)](#) , [Qur'an \(4:141\)](#) , [Qur'an \(39:9\)](#) ,

[Qur'an \(33:36\)](#) - *"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision."*

[Qur'an \(9:3\)](#) - *"...Allah and his messenger are free from obligation to the unbelievers..."*

[Qur'an \(4:141\)](#) - *"...And never will Allah grant to the unbelievers a way (to triumphs) over the believers."*

[Bukhari \(89:251\)](#) - *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." The ruler referred to here is the Caliph, who is appointed by Allah, not by popular election. Democratic rule has no legitimacy against the will of the Caliph who, as we see by chain of reference, has the authority of Allah.

[Muslim \(19:4294\)](#) - *"When you meet your enemies who are polytheists [Christians...], invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them ... If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them" Non-Muslims are intended to be subordinate to Muslims.*

In Islam there is no democratic rule of law that protects the rights of all citizens. following is just a sample of the barbaric barbarism of Sharia Law.

The punishment for apostasy (changing or discarding one's Islamic religion) is death. *Fatwa 4400, Part No. 1, Page 334 & 335*

Mocking anything in the Qur'an or the Sunnah of the prophet Muhammad is apostasy and therefore punishable by death. *Fatwa 2196, Part No. 2, Page 42*

Criticizing Islam, shari'ah law or the Sunnah of the prophet Muhammad is apostasy and therefore punishable by death. *Fatwa 21021, Part No. 1, Page 414*

Any Muslim who states a preference for democracy rather than shari'ah law or questions anything in the Qur'an or Sunnah is a kafir (disbeliever), considered an apostate, and therefore sentenced to death *Fatwa 19351, Part No. 22, Page 239-248*

The punishment for theft is amputation of the right hand up to the elbow. *Fatwa 3339, Part No. 22, Page 218 & 219*

The penalty for premarital sexual intercourse is 100 lashes with a whip and one year of exile. *Volume 3, Part No. 3, Page 359*

The penalty for adultery between a married man and a married woman is 100 lashes with a whip and death by stoning. *Volume 3, Part No. 3, Page 359*

- The penalty for homosexuality is death. *Fatwa 4324, Part No. 22, Page 53 & 54*
- Non-Muslims living in lands ruled by Islamic law (shari'ah) must pay a poll tax (jizyah) in order to be subdued and feel subjugated to Muslims. Refusal to pay the tax grants Muslims the right to wage war against the non-Muslims. *Fatwa 4461, Part No. 1, Page 21 Volume 3, Part No. 3, Page 183-190*
- Waging war against non-Muslims (jihad), even those who are peaceful, is encouraged so that other religions and atheism will be purged from the earth. *Volume 2, Part No. 2, Page 437-440*
- If a Muslim kills a Jew or Christian dhimmi (one who pays the poll tax), he must pay only half the amount of "blood money" he would have to pay for killing a Muslim. *Fatwa 5414, Part No. 21, Page 24*
- Women are not permitted to attend universities where both men and women are taught or all-female schools with male teacher. *Fatwa 13814, Part No. 12, Page 150*
- Women over the age of puberty are not permitted to leave the house without covering the body (except face and hands) *Fatwa 667, Part No. 17, Page 142-150*
- Women are not permitted to travel without a spouse or male relative. *Fatwa 12139, Part No. 11, Page 38*
- Women are not permitted to be alone with men who are not relatives or spouses, and the punishment for such "indecent" is whipping or stoning. *Fatwa 9693, Part No. 12, Page 381 & 382*

Women are not permitted to speak softly to a man or otherwise provoke his desire with letters, phone calls or glances, the punishment of which is whipping or stoning. *Fatwa 9693, Part No. 12, Page 381 & 382*

Men are entitled to twice the amount of inheritance a woman receives, regardless of what a person's wishes are as detailed in a will. *Fatwa 8778, Part No. 21, Page 234*

Standard Islamic legal reference, certified by Al-Azhar in Egypt, the chief center of Islamic and Arabic learning in the world, not only says one can kill one's children or grandchildren with impunity; impunity also extends to a Muslim who kills a non-Muslim, and to non-Muslims who kill apostates from Islam:

From page 583-584 of *The Reliance of the Traveller/Umdat Al-Salik*:

o1.2 The following are not subject to retaliation:

1. a child or insane person, under any circumstances...
2. a Muslim for killing a non-Muslim;
3. a Jewish or Christian subject of the Islamic state for killing an apostate from Islam...
4. a father or mother (or their fathers or mothers) for killing their offspring, or offspring's offspring.

Muhammad said: "Whoever changed his Islamic religion, then kill him" (Bukhari 9.84.57). The death penalty for apostasy is part of Islamic law according to all the schools of Islamic jurisprudence.

The law of one person, one vote is essential to democracy, but heretical to Islam. You have the full right as a human being to be an atheist, live your life anyway you want including having consensual pre-marital sex, you have the full right to commit adultery, think, write and speak whatever you want of Islam, Muhammad, Allah, you have the full right to leave Islam and join any other religion or not. Women have the full right to dress however they wish, leave and walk alone or in any male company they so decide, have sex with whomever they desire, be treated as complete equals in inheritance, education, career, law. Homosexuals have the full

democratic right to be homosexuals without fear of beatings or death. Jews/Christians are the compete equals of Muslims and have the full right to practice their religion anywhere including all 57 Islamic countries without fear of death.

These are all essential democratic rights. These are all essential human rights.

No God, No man, No ideology has the right to deny any human being anywhere in the world these rights.

You have no democratic right to do evil. You have no democratic right to belong to an ideology that seeks to overthrow Democracy and Freedom and impose a dictatorship. All such acts are evil and reiterating - these are Acts of Treason. What makes Islam so disgustingly evil and ALL Muslim men so disgustingly evil is that they utilize God as justification for their great evil crimes to impose Islam totalitarianism.

WHEN YOU BELONG TO AN EVIL IDEOLOGY - ISLAM - YOU ARE AS EVIL AS THAT IDEALOGY WHETHER YOU PERSONALLY COMMIT ACTS OF EVIL IN THE NAME OF THE IDEOLOGY OR NOT. INDEED YOU ARE AS EVIL IF NOT MORE EVILER THAN THE PEOPLE COMMITTING THESE HORRENDOUS ACTS OF EVIL. THEY ALSO SERVE WHO ONLY STAND AND WATCH.

There can be no humanity without Democracy. Islam is the deathknell of humanity.

DEMOCRACY IN HEAVEN

THE STRUGGLE CONTINUES

**ALL ANGELS HAVE THE RIGHT TO SPIRIT LIFE,
LIBERTY AND THE PURSUIT OF HAPPINESS**

The struggle for democracy and freedom is eternal.

The spirit is integral to mankind. It is the very essence of humanities being. When the body dies the spirit departs leaving behind a corpse and soul of soon to be decaying flesh.

This spirit is humanity transformed. The human spirit is the *sum total* of everything about us that is non-physical—our thoughts, imaginations, plans, hopes, dreams, feelings, emotions, attitudes—and makes us each who and what we are.

After our death, it is supposed that our spirit stands before God, and those who did evil are condemned to a hell of eternal suffering.

Personally, I do not believe that Satan exists. That there is an actual, living, breathing, being of demonic evil. It is one thing to believe in one being – God but to have 2 beings existing Satan and God is beyond the realm of reason.

This begs the question - how does a God of Moral Perfection judge us? How does a God of Moral Perfection judge failed evil human beings like Prophet Muhammad, Hitler, Stalin and all the other countless killers and murderers of history. What of their millions and millions of followers who aided these killers in their evil acts? These evil people choose a life of evil. They exercised their free will to commit evil. They utilized their God given brain to do evil. If God does not exist then the answer is simple. They are all buried 6 feet under rotting away. That's it. Mother Theresa is enjoying the same eternal nothingness as Hitler, Stalin, prophet Muhammad. But if God does exist then He cannot sentence them to hell fire and still be Moral Perfection. He cannot seek revenge or inflict pain and suffering. If God exists then He must be Moral Perfection and therefore Hell does not exist. And yet we cannot accept that prophet Muhammad or Hitler get off scott free. To live an evil life and then walk. There has to be some form of punishment for their great crimes. It is my belief that when your soul stands before God you feel all the pain and suffering you have inflicted on others, all the bad/evil you have ever committed washes wave after wave over your soul tormenting it in great agony and then ????

Do we form a congress of free, freedom loving spirits able to exercise our right to life, liberty and the pursuit of happiness or are we just poor pathetic lobotomized spirits flying around with no free will glorifying some being for all eternity. We shall all see sooner rather than later.

If there is a hell then there is no democracy in hell as Satan is the ultimate totalitarian with Muhammad, Hitler and Stalin and all their billions of Muslim men, and *Gestapo*, Nazis, KGB, Communist followers being tortured for Satan's enjoyment and pleasure for all eternity.

John Milton: “ Better to rule in hell then serve in heaven.”

I think not.

ISLAM IS THE NEW FAR RIGHT

Islam is the most evil, violent, hateful Far Right Ideology in history.

Angela Merkel who while running for re election as German Chancellor (she won) became the first Chancellor to visit the Dachau concentration camp. During her visit she warned of the dangers of far-right extremism, pointing to the lessons of German history as an example for all of Europe.

“How could Germans go so far as to deny people h+uman dignity and the right to live based on their race, religion, their political persuasion or their sexual orientation?” she said in a somber ceremony on the wide plaza where inmates once assembled daily for roll call. “Places such as this warn each one of us to help ensure that such things never happen again.”

Before her visit she called for vigilance against far-right extremism in Europe.

In her weekly podcast, she said she felt "very ashamed" that police had to be deployed to prevent the desecration of Jewish institutions in Germany.

"We must never allow such ideas to have a place in our democratic Europe," Merkel said.

"We know that we live in a democracy today. But we also know that this democracy is always under threat," she said, pointing to the far-right extremism that persists in Europe.

The terms **far right**, or **extreme right**, describe the broad range of political groups and ideologies usually taken to be further to the right of the mainstream [center-right](#) on the traditional [left-right spectrum](#). Far right politics commonly involves support for [social inequality](#) and [social hierarchy](#), elements of [social conservatism](#) and opposition to most forms of [liberalism](#) and [socialism](#). Both terms are

also used to describe Nazi and fascist movements, and other groups who hold extreme nationalist, chauvinist, xenophobic, racist, religious fundamentalist or reactionary views.^[1] The most extreme right-wing movements have pursued oppression and genocide against groups of people on the basis of their alleged inferiority.^[2]
http://en.wikipedia.org/wiki/Far-right_politics

The above definition of the Far Right is Islam. Islam is the New Far Right.

Islam is a racist, chauvinist, nationalist, xenophobic, religious fundamentalist who pursues oppression and genocide of groups of people on the basis of their alleged inferiority.

ISLAM IS THE VERY ESSENCE OF THE FAR RIGHT

In fact Islam is the most Far Right ideology ever created by man (Muhammad) because it utilizes God to justify its great crimes. Muhammad was the first far right leader in history. Islam - the Oldest Far Right has invaded the West and is now the New Far Right. Hitler never stated that he was a prophet of God or met the Angel Gabriel receiving divine teachings granting him and his Nazis cohorts the divine right to create a superior race, extermination, murder, rape non Nazis - Jews, Gypsies, gays, all those who opposed him and pillage their property - take their women as sex slaves and enslave their children. Hitler committed all these crimes on a grand scale but without the divine, moral support of God.

What Ms. Merkel does not tell us is that Germany and all countries of Europe including the United States and Canada are following exactly in the footsteps of the Germans of 1932. Hitler never won any election in Germany. In the 1932 presidential elections with Hitler won only 36.8% It was the German political ruling elite who placed him in power.

"We must never allow such ideas to have a place in our democratic Europe," Merkel said.

This is exactly what all the main political parties in virtually all European countries are doing. The Far Right Muslim ideology of Islam divine mission is to conquer the world for God, murder all those who refuse to join Islam and rape and enslave their women and children.

Although Hitler murdered 6 million Jews he failed in his mission to create a Jewish free Europe and world. The New Far Right is now finishing the work of the Fuehrer. Europe is rapidly becoming a No Go Zone for Jews. From Sweden in the north, to France, To Spain, To Germany To Britain an Islamic curtain is rapidly descending upon Europe. Behind this curtain, the great civilizations that gave us democracy and the Enlightenment are being rapidly Islamized - Jews are being attacked and murdered with virtual impunity. Not only are there no go zones for Jews, but non Muslims can no longer enter large parts of many of their major cities. There are 800 no go zones in France alone. Although not mentioned by the German press parts of Berlin/Essen are no go zones.

http://www.liveleak.com/view?i=42f_1371047747

Rape is a divine act in Islam. The New Far Right is on a holy rape jihad attacking kafir women and children raping them and enslaving them as sex slaves in prostitution networks.

<http://muslimrapewave.wordpress.com/category/sweden/>

In Britain according to [government estimates](#) that are believed to be "just the tip of the iceberg," at least 2,500 British children have so far been confirmed to be victims of grooming gangs, and another 20,000 children are at risk of sexual exploitation. At least 27 police forces are currently investigating [54 alleged child grooming gangs](#) across England and Wales.

The facts about the Rape Jihad in Oslo are simple.

For the last five years, virtually every rape in that city has been carried out by a Muslim.

The situation is so bad that one Member of Parliament, André Oktay Dahl of the Conservative Party, calls the situation "critical". He said

that these Muslims of Oslo have a culture “with a reprehensible attitude toward women”.

Those non-Muslim women who aren't raped in the Rape Jihad dare not walk the street alone or without veils covering their faces because they fear being raped by a Muslim.

The New Far Right invades and destroys hospitals in Hospital Jihad. 200 hospitals are destroyed by the New Far Right in France yearly.
<http://www.aina.org/news/2012082490853.htm>

<http://islamversuseurope.blogspot.de/2012/04/germany-mob-of-muslim-mourners-overruns.html>

Doctors and other hospital personnel are often victims of individual attacks as well. In his book *The Spread of Islamikaze Terrorism In Europe: The Third Islamic Invasion*, author Raphael Israeli writes: "In 2004, there were 145 attacks in hospitals in France, rising to more than 200 in 2006 in which medical staff had been attacked by Muslims." A story in *Le Figaro* this year maintains that French hospital personnel are becoming "more and more victims of violence," citing a report from the health ministry agency responsible for keeping track of violence in healthcare facilities.

Also in 2006, France's medical establishment became very concerned about Muslims rejecting the secular nature of French hospitals after a colleague was punched by a Muslim husband who did not want him to examine his wife. As a result, the French National College of Gynaecologists and Obstetricians issued a declaration that rejected "any moves to undermine the principle that public hospitals are part of the secular state, in which patients must accept being examined by a doctor of the opposite sex."

The New Far Right orders the murder of those who want to leave the New Far Right.

<http://islamineurope.blogspot.de/2011/09/sweden-imam-calls-to-kill-converts-on.html>

The New Far Right mass attacks police.

<http://www.france24.com/en/20130720-islamic-veil-arrest-sparks-violence-paris-suburb-france-trappes>

The New Far right burns cars in the streets.

<http://conservativepapers.com/news/2013/01/01/muslims-burn-about-1200-cars-on-new-years-eve-in-france/#.UhmwwJIwdhE>

The New Far Right burns down parts of cities.

<http://www.thegatewaypundit.com/2013/05/stockholm-is-burning-muslim-youths-torch-police-station-in-ragsved-in-fourth-night-of-rioting/>

Oslo Police: "We have lost the city."

<http://www.pi-news.org/2013/11/oslo-police-we-have-lost-the-city/>

The New Far right attacks kafirs on subways, buses, streets. Like Hitler's brown and black shirt thugs who attacked Jews the New Far right robs, beats, murders European kafirs in broad daylight often recorded by video cameras. This is how it is to live in Europe.

Muslim attacks in subways, on buses, intimidation, robberies, lewd behavior, insults and harassment against women.

<http://www.pi-news.org/2013/12/cologne-aggressive-muslims-disturb-protest-against-persecution-of-christians-police-watch-idly/>

<http://www.libertarianrepublican.net/2013/03/breaking-out-of-france-muslim-youth.html>

http://www.youtube.com/watch?feature=player_embedded&v=NYvRkYUIBB0

http://www.youtube.com/watch?feature=player_embedded&v=amox-ebSNkA

http://www.youtube.com/watch?feature=player_embedded&v=WdB-LIRHyMI

The New Far Right Murders Their own Children

http://en.wikipedia.org/wiki/Category:Honor_killing_in_Europe

<http://www.thenational.ae/news/world/europe/europe-waking-up-to-honour-killings-after-turkish-kurd-jailed-in-uk>

The New Far right mutilates their own daughters

<http://www.theguardian.com/society/2010/jul/25/female-circumcision-children-british-law>

http://www.youtube.com/watch?feature=player_embedded&v=2ayD4sfSm2Y

The New Far Right chops off the heads of their wives.

<http://www.dailymail.co.uk/news/article-2155060/Man-admits-butchering-wife-children.html>

The New Far Right Beheads kafirs

<http://www.mirror.co.uk/news/uk-news/woolwich-attack-live-lee-rigby-1905653>

<http://www.freeinews.com/united-states/another-savage-murder-s-e-london-disabled-wheelchair-bound-man-throat-cut>

The New Far Right in their jihad and hatred of the German people, it has been estimated that **7,500 Germans** have been murdered by ‘aliens’ (mainly Muslim Turks) since the Berlin wall fell in 1990 and 3 million violent attacks by German Muslim immigrants on the natives since 1990. Each week 7 are killed by mainly Muslim immigrants and about 3,000 Germans are subject to some form of physical abuse or assault per week by Muslims. Putting these figures in perspective more than *twice* the people have been killed by Muslim immigrants in Germany than the combined number of **U.S. soldiers** and **UK soldiers** killed in Afghanistan. The German media and politicians are silent about this.

The New Far Right teaches children how to behead Jews.

GERMANY: “Get some little chicks and cut off their heads so you will know how to hack off the heads of Jews”

Muslim apostate reveals what young boys of 12 or 13 are taught in mosques around Germany.

http://www.youtube.com/watch?feature=player_embedded&v=R4pT95hk2gg

The New Far Right teaches children to hate Christians, Jews, and the West

Islam divides German society: students taught to hate Christians, Jews, the West

http://www.youtube.com/watch?feature=player_embedded&v=td2VGSnX7h4

The New Far Right demands jizya tax from Christian churches.

<http://ekstrabladet.dk/112/article1883256.ece>

The New Far Right are burning Churches in Europe with impunity.

<http://www.faithfreedom.org/oped/GrantSwank60309.htm>

The New Far Right defaces Churches

<http://www.pi-news.net/2013/12/augsburg-kirchen-mit-allahu-akbar-bespruht/>

OSCE: 414 Christianophobic Attacks in 2012

According to information by the "Bild" newspaper, the Bureau for Democratic Institutions and Human Rights of the Organization for Security and Collaboration in Europe (OSCE), in 2012 a total of 414 attacks on Christians and Christian facilities were registered in Germany. That, according to the statements, comes from the current OSCE report on hate crimes against religious minorities that was presented this week. The report lists for Germany in the year 2012 exactly 414 Christianophobic crimes, 18 of them violent.

<http://www.pi-news.org/2013/11/osce-414-christianophobic-attacks-in-2012/>

The New Far Right attacks, threatens, blocks the fire department when responding to arson attempts committed by Muslims. [Jihad Arson](#) is now a weekly occurrence.

Just as David Cameron - British Prime Minister heaps praise that Islam is a wonderful religion of peace.

http://www.youtube.com/watch?feature=player_embedded&v=0Bup3ESi0Zc

and that the beheading of Lee Rigby was a betrayal of Islam

"This view is shared by every community in our country. This was not just an attack on Britain and the British way of life, it was a betrayal of Islam and the Muslim communities. There is nothing in Islam that justifies this truly dreadful act."

So to the British elites praised Adolf Hitler.

The British newspapers proclaimed how Hitler had lead the world in the fight against unemployment, "saving the soul of the German people." The Sunday Chronicle praised Hitler's ruling eliminating women from labor and providing jobs for men, stating that it "hopes England will do likewise."

PERISH THE JEW" REPRINTED

Similarly, the Sunday Referee, while editorially disassociating itself from responsibility for views expressed, carried an article by Paul Josef Goebbels, German minister of propaganda and public enlightenment, featuring his story prominently on its front page. The article was headed: "Perish the Jews." It concluded that the Jews finally would perish at last, after many years of perverse influence on civilization.

<http://www.jta.org/1933/08/01/archive/hitler-and-nazi-regime-acclaimed-in-british-press-goebbels-attack-reprinted>

Neville Chamberlain stated on Sept 30th 1938

"My good friends, for the second time in our history, a British Prime Minister has returned from Germany bringing peace with honour. I believe it is peace for our time. We thank you from the bottom of our hearts. Go home and get a nice quiet sleep|."

Even JFK praised the fuehrer.

'Fascism?' wrote the youthful president-to-be in one. 'The right thing for Germany.' In another; 'What are the evils of fascism compared to communism?' And on August 21, 1937 - two years before the war that would claim 50 million lives broke out - he wrote: 'The Germans really are too good - therefore people have ganged up on them to protect themselves.'

And in a line which seems directly plugged into the racial superiority line plugged by the Third Reich he wrote after traveling through the Rhineland: 'The Nordic races certainly seem to be superior to the Romans.'

<http://www.dailymail.co.uk/news/article-2329556/How-JFK-secretly-ADMIREHitler-Explosive-book-reveals-Presidents-praise-Nazis-travelled-Germany-Second-World-War.html>

The New Far Right with the support of the European elites is fulfilling Josef Goebbels prophetic prediction. Both the main German right party CDU and the left socialist party SPD support the New Far Right in Germany.

The New Far Right demands the destruction of all manmade constitutions and their replacement with Shari Law.

The New Far Right refuses to recognize the laws of the state and oppose integration into their societies. Indeed they are actively using violence to force these peoples to integrate to Islam.

Most disturbing, some surveys find that the younger generation of Turkish Germans express surprising hostility toward Europe and the West. In one study, the sociologist Wilhelm Heitmeyer and his colleagues at the University of Bielefeld found that almost one-third of those polled agreed that Islam must become the state religion in every country.

Even though they live in Europe, 56 percent declared that they should not adapt too much to Western ways, but should live by Islam. More than a third insisted that if it serves the Islamic community, they are ready to use violence against nonbelievers. Almost 40 percent said that Zionism, the European Union and the United States threaten Islam."

Nearly every fourth non-German Muslim rejects integration, questions western values and tends to accept violence, according to a study commissioned by the German Interior Ministry.

The special poll [conducted by the Guardian/ICM organizations] based on a survey of 500 British Muslims found that a clear majority want Islamic law introduced into this country in civil cases relating to their own community.

1 out of 3 British Muslims aged 16 to 24 believe that Muslim apostates should be executed.

32% of British Muslim students support killing for Islam; 40% want Shari'ah Law Many Muslims even in so-called civilized countries like Britain still want to relapse to the Middle Ages (or earlier, even) by making Islam central in all aspects of their true-believing lives.[\[41\]](#)

However the majority of Europeans reject Islam just as the Germans of 1932 rejected Hitler. But it made no difference. The political and intellectual elites are determined to destroy the Jews and Christians, the rights of women and impose a Sharia Law totalitarianism on Europe. They are determined to finish the legacy of Adolf Hitler. They are succeeding.

REITERATING REALITY FROM PAGE 171

There is absolutely no difference between Islam and any of the Far Right Ideologies, such as White Supremacy, Ku Klux Klan (KKK), Aryan Brotherhood (AB), Nazism, Neo-Nazism and Fascism, except that Islam is much more potent as it utilizes God's sanction to justify and perpetuate its criminality.

Just like there cannot be a moderate White Supremacy, Ku Klux Klan (KKK), Aryan Brotherhood (AB), Nazism, Neo-Nazism and Fascism by their very nature, so can there be not a moderate Islam.

Saying that Islamism is the New Fascism or New Far Right, not Islam, is self-defeating, an effort to take one's eyes away from the real problem. The fact is that there won't be any Islamism without Islam, but the so-called fascistic Islamism has been there since the day Islam was born. Ask the Jews, Christians and the Pagans of Arabia of the early 7th century. So it is time to speak without equivocation that Islam and Islamism are one and the same and is the most evil, violent, hateful Far Right Ideology in history.

Depraved and Diabolical Hadith and Quranic Teachings (571 Pages)

ISLAMIC SEXUAL DEPRAVITY

In all totalitarian systems, the insanity and evil fantasies of the dictator become the insanity and evil fantasies of the entire population living under the rule of the dictator. Muhammad was a dictator with the power of life and death over his followers, What makes Muhammad different is that his dictatorship was sanctioned by God. The following Hadith embody the insanity of Islam and its diabolical Prophet. These Hadith are just a small example of the Muhammad's evil insanity.

Islam presents itself sexually as chaste and pure but the reality is of evil, sinful, barbaric, sexual depravity. As has been demonstrated in the book, Muslim women are the property of her husband and must be ready for sex anytime, any place – even on the back of a camel. Kafir women have zero humanity and can be raped as sex slaves at will. These are the divine, timeless teachings of the AntiGod Allah and his partner in sexual criminality - prophet Muhammad.

Following is a detailed analysis of sexual, immoral, depravity in Islam's own writings - the sickness that is Islam displayed in all twisted depravities.

Sex and sexuality in Islam

[A word of caution: This article contains sexually explicit terms and coarse language that may offend many readers. The author will not take any responsibility in the event any reader may become upset reading this essay. My request to them: please do refrain from reading this essay if you are likely to be offended. You have been forewarned.]

Introduction

There is more to sex in Islam than meets the eye. Do you care to know that sex is the biggest taboo in Islam? It is a topic that is fraught with fear and seldom discussed by the followers of Islam, except when they are in trouble or when they go to a foreign/infidel country to 'enjoy' women there. Islam pretends as if sexual organs do not exist either in a male or in a female. A woman is covered from head to toe just to hide her 'awra,' which is the Islamic vocabulary for the part of body that arouses sexual desire in a man, or the 'shame' of her. Thus, sexual organs are shameful parts of a body! It is a great insult to a woman to depict her entire body as shameful. It is also a great insult to all men. Why? Because, this gives the impression that men are like beasts that are on the street, just on the lookout there for women to prowl on for sex. This is completely nonsense. While living in an infidel country, I have watched millions of *kufur* women dressed in very decent as well as not so decent dresses. However, never have I seen a single man jump on a woman in the street to copulate with her, despite her mode of dressing being aphrodisiac or in plain word 'sexy.' The Islamic concept of sex is based on Bedouin Arab culture, that is barbaric and uncivilized, to say the least, when compared to today's world. This is because sex is so a 'dirty' word and it is so 'severely' restricted in Islam that as an inquisitive person I became extremely interested in it and devoured any written material that dealt with sex in Islam. To my surprise, I found that so little information is available, although there are tons and tons of books on *Tafseer, ahadith Sharia, fiqh* and the list goes on for all other branches of Islamic studies. Therefore, I had to write from scratch without much help from Islamic/other sources. Another big surprise for me was that the restrictions on sex for men in Islam are just superficial. There are countless loopholes in Islamic rules, so much so that it is possible for a Muslim man, whether married or not, to have uninterrupted supply of sex if he so desires. But he must know the rules of the game very well, if not, then he may fall into a great

torment. There are many secrets and untold provisions for sex in Islam that very few Mullahs will tell.

How pleasant a quilt is in winter? Or a Chinese dish for the test buds? Good poems, songs, arts, or sculptures immensely please a cultured mind. Did you notice that very rarely physical and mental pleasures meet in one single element? Sex, as the climax of this type, always has been one of the strongest driving forces of mankind, especially men. Handling of sex by a society reflects its level and maturity. At times Islamic aspect of human sexuality overlaps with "Status of Women," but the two are not the same. **Compared to other social/religious systems of the world, Islam gives sex and sexual "purity" an extraordinary importance with inherent contradictions/conflicts so much so that we may safely say that Islam is over-obsessed, oversensitive and over-apprehensive about sex.**

This essay is an attempt to expose the hypocrisy, double standard, unfairness, absurdity and sheer irrationality of Islam when it comes to sex. It also examines the barbaric rules that Islam inflicts on innocent people for having a simple sexually satisfying relationship whether one is married or not that Islam unjustly and illogically construes as '*haram*.' One must not forget however how crucial sex is in our life. In the first place, without sex, none of us will be in this world for sure. Darwinian evolution would have stopped eons ago! So think about it for a moment. Let us begin with the first principle of Islamic sex for men, that is:

Have virgins for fun and frolic

In Islam, keeping the virginity is the highest asset that a woman could possess. There is no crime/sin as despicable as that of losing the virginity before a woman is married. The thought of indulging in pre-marital sex by an adult woman is absolutely unthinkable in Islam (For men it is a different story altogether. As we shall see later, it is

possible for an unmarried Muslim man to be engaged in sex with slave-girls/captive/infidel women but not with free Muslim women). Mind you, premarital sex is a serious crime that may involve severe punishment for the offender; one hundred Islamic lashing for the unmarried woman (or man) and stoning to death for the married woman (or man). This punishment is *hudud*, which means that there is no way the offender can escape the severity of this kind of barbaric torment. Once the punishment has been passed down, it must be carried out at any cost. So much for Islamic mercy and tolerance! If you thought that I am being too critical, then please be reminded that in Islam, homicide is not such a serious offence as sex is. That is to say, the punishment for a murder can be commuted to other sentence like *Qias* (retaliation) or *Diya* (blood money). Now contrast this if you will, with the laws for sexual offences. It looks like that taking a life is much simpler and easier than making love, especially for women, if we go by the Islamic rules. How barbaric and at the same time myopic view!

Who do you think is the 'real' owner of our sexual organs, in particular the sexual organs of women? No, it is not we, the humankind. It is Islam. Believe it or not, Islam owns the sexual organs of every Muslim man and woman in this universe, all of it, including even the pubic hairs that grow there! Here is what the ahadith say about how to manage a woman's pubic hair.

Wife must shave pubic hair if husband returns home at night after a long journey...7.62.173

Sahih Bukhari: Volume 7, Book 62, Number 173:

Narrated Jabir bin 'Abdullah:

The Prophet said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair" Allah's Apostle further

said, "(O Jabir!) Seek to have offspring, seek to have offspring!"

Five practices of fitra 1. Circumcision; 2. Shaving pubic region; 3. Clipping nails 4. Cutting mustache short; 5. Removal of arm pit hair...7.72.777

Sahih Bukhari: Volume 7, Book 72, Number 777:

Narrated Abu Huraira:

Allah's Apostle said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short."

One may wonder why Allah is so free to look into what a human possess between his/her two thighs. We always thought Allah has more important affairs to attend to!

If you ever thought that Allah gave you the sexual organ for your use as per your desire, then perish that thought. From birth to death, from adulthood to old age, from house to desert, every aspect of the use of your very own private part is controlled by innumerable, mindless, cruel and oftentimes utterly despicable Islamic rules as written in the *Sha'ria*, the so-called divine laws of Allah. One may legitimately ask why *Sha'ria* does not control the use of sexual organs of animals like cows, goats, horses, pigs, lions, tigers, birds, snakes, turtles and all other species that engage in copulation for fun and/or reproduction. It looks as if the animals have much more freedom on sexual activities than the human beings—the best creation of Allah! Please give a serious thought on this and you cannot but be amazed by the downright infringement by Islam on the very basic right of a human being which is his/her privacy. The extreme barbarism in Islam to control the innate, natural and instinctive sexual desire and its joy is particularly aimed at keeping the virginity of women intact at all cost even going to the extreme of execution of a woman who dare to express her sexual desire in an un-Islamic (read pre-marital or otherwise) way.

One may wonder why Islam is so utterly obsessed with the virginity of women. I often thought about this after I came to the infidel land. In this land of 'sinners' and 'prostitutes' and 'sluts,' sex between consenting adults is not viewed as a crime, although application of physical force for carnal gratification may constitute a serious act of violence, which may carry prison sentence. In an Islamic paradise, on the other hand, sex between two opposite partners (or same sex partners) is absolutely *haram* whether consensual or not. More importantly, sexual gratification by a woman outside the bond of marriage is completely forbidden. Many Muslims who come to live in a western society will have great difficulty in understanding the values and ethos upon which their (the so called infidel west) concept of sexuality of men and women are based upon. To these Muslim men, most women who indulge in sex before their marriage are prostitutes, harlots, and whores and are available for an easy lay. That is why a lot of devout Muslim men have a hard time to have easy and professional relations with the western/infidel women they meet. For a Muslim man, a non-virgin woman is totally unthinkable for his consideration of marriage. These infidel women are for having a good time and for 'one-night stand' only. According to Islam, an unmarried woman must keep her sexual and reproductive organ in complete lock under any and all circumstances till she gets married. I gave a deep pondering over this issue of blatant deprivation of sexual joy in the name of Allah and religion. Then, while examining the Sahi Bukhari and Sahi Muslim, the most authentic of all ahadith, I came across with the following gems of *ahadith*. I found the reason why Allah is so paranoid on keeping intact the virginity of women at all times before marriage. Let us read these *ahadith*.

Sahih Bukhari Volume 7, Book 62, Number 16:

Narrated Jabir bin Abdullah:

While we were returning from a Ghazwa (Holy Battle) with the Prophet, I started driving my camel fast, as it was a lazy camel. A rider came behind me and pricked my camel with a

spear he had with him, and then my camel started running as fast as the best camel you may see. Behold! The rider was the Prophet himself. He said, 'What makes you in such a hurry?' I replied, I am newly married " He said, "Did you marry a virgin or a matron? I replied, "A matron." He said, "Why didn't you marry a young girl so that you may play with her and she with you?" When we were about to enter (Medina), the Prophet said, "Wait so that you may enter (Medina) at night so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.

Sahih Bukhari Volume 3, Book 38, Number 504:

Narrated Jabir bin 'Abdullah:

I was accompanying the Prophet on a journey and was riding a slow camel that was lagging behind the others. [...] When we approached Medina, I started going (towards my house). The Prophet said, "Where are you going?" I said, "I have married a widow." He said, "Why have you not married a virgin to fondle with each other?" [...]

Sahih Muslim Book 008, Number 3459:

Jabir b. 'Abdullah (Allah be pleased with them) reported: I married a woman, whereupon Allah's Messenger (may peace be upon him) said to me: Have you married? I said: Yes. He said: Is it a virgin or a previously married one (widow or divorced)? I said: With a previously married one, whereupon he said: Where had you been (away) from the amusements of virgins? Shu'ba said: I made a mention of it to 'Amr b. Dinar and he said: I too heard from Jabir making mention of that (that Allah's Apostle) said: Why didn't you marry a girl, so that you

might sport with her and she might sport with you?

Please read those three *ahadith* once again. What picture do we get of a husband who is gracious enough in marrying a widow? Now contrast this with the recommendation of Muhammad (pbuh), the Prophet of Islam. What picture do we get of a husband who is obsessed in marrying a virgin possibly a very young virgin for that matter? Yes, it is the picture of a husband who is a molester, a sexual molester per se, if we say it bluntly. Remember, this is the recommendation from the messenger of Allah, who, himself had only one virgin girl in his harem. He must have found it exceedingly fun to be married with a very young virgin girl. This kind of child/female/sexual molestation must have the seal of approval of Allah, the almighty. Can this pleasure of sexual molestation be the real reason for Allah's absolute obsession with the virginity of young women? Can it be that Allah, Himself loves to fondle the virgins, since we read in the Quran that He has an abundant supply of virgin *houris* for His followers of Islam? Here are a few samples of verses from the holy Qur'an to demonstrate Allah's total fascination with the virginity of women.

044.051 As to the Righteous (they will be) in a position of Security,

044.052 Among Gardens and Springs;

044.053 Dressed in fine silk and in rich brocade, they will face each other;

044.054 So; and We shall join them to fair women with beautiful, big, and lustrous eyes.

055.056 In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-

055.057 Then which of the favours of your Lord will ye deny?-

055.058 Like unto Rubies and coral.

055.072 Companions restrained (as to their glances), in (goodly) pavilions;-

055.073 Then which of the favours of your Lord will ye deny?-

055.074 Whom no man or Jinn before them has touched;-
055.075 Then which of the favours of your Lord will ye deny?-
056.035: We have created (their Companions) of special
creation.
056.036 And made them virgin - pure (and undefiled), -
056.037 Beloved (by nature), equal in age,-
056.038 For the Companions of the Right Hand.
078.031 Verily for the Righteous there will be a fulfilment of
(the heart's) desires;
078.032 Gardens enclosed, and grapevines;
078.033 And voluptuous women of equal age;
078.034 And a cup full (to the brim).

Now you know why one must marry a virgin and a very young woman, for that matter. Yes, it is for fun and pleasure, similar to the enjoyment that Allah enjoys and has reserved for the 'true' believers in His paradise.

One-night stand

Who needs sex in a hurry but does not want to go through the elaborate ritual of marriage and the payment of expensive dower? Of course, many people would love to have this kind of quickie sex without much obligations. No wonder that there are so many women engaged in the world's oldest profession just to meet this demand from depraved men. In modern parlance, we call it 'one-night' stand. Believe it or not, Islam has its equivalence too!

The Islamic counterpart of one-night stand is known as the *M'uta* marriage. In this kind of contract marriage, a man simply contracts a woman to sleep with him for a brief period only. Although the Sunnis have banned the *M'uta* system, it is very much in practice among the *Shiites*. It is quite possible to have a *M'uta* marriage every night and kick the woman out next morning. There is no need of divorce in a *M'uta* marriage. This type of marriage is a contract to sleep together and that is all. Also, remember that though there is a restriction of up to four permanent wives at any time, there is no such

restriction on the number of temporary wives that one can have at any given moment. In modern language, we call this 'one night stand'. *M'uta* marriage has absolutely no time limit either. So, "one-night's play" is perfectly Islamic. With *M'uta* system, it is possible to have unlimited, non-stop sex round the clock. It is stated that Imam Hasan, the grandson of Muhammad (pbuh) collected up to three hundred sex partners (the Islamic terminology is temporary wives) besides his regular wives, to have one-night stand with them. Imam Hasan was definitely an Islamic 'Playboy' of his time. No doubt about it! See, how clever of Islam to have solution even for the playboys of their Ummah.

Here I am quoting from a Sahi *hadis* to show how one can have concubines for one-night stand

Sahih Muslim Book 008, Number 3253:

Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (may peace be upon him) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said:

This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (may peace be upon him) declared it forbidden.

Mu'tah means enjoyment---(ref.6, p. 424)

MU'TAH. Lit. "Usufruct, enjoyment." A marriage contracted for a limited period, for a certain sum of money. Such marriages are still legal amongst the Shi'ahs, and exist in Persia (Malcom's Persia vol.II.p. 591) to the present day, but they are said to be unlawful by the Sunnis. They were permitted by the Arabian Prophet at Autas, and are undoubtedly the greatest stain upon the moral legislation but the Sunnis say that he afterwards prohibited a *mu'tah* marriage at Khaibar (Vide *Mishkat*, book xii. Ch iv. Pt2.).

Sexual perversion/fetish

What should you do when you see a sexy, voluptuous woman with her pulchritudinous figure and your sexual desire is aroused intensely? The Islamic solution is to hurry home to your wife and have intercourse with her immediately. In these days of easy availability of pornographic/adult materials and fetish objects, I wonder how many times one may have to run to one's wife/s after watching a 'stag film' or reading a 'smut' magazine. Here is the *hadis* that tells us the story.

Sahih Muslim Book 008, Number 3240:

Jabir reported that Allah's Messenger (may peace be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told

them: The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

Oh, those obligatory Ghusls

If a man is so much obsessed with the desire of sexual gratification, then he must clean himself by bath, the Islamic method of cleaning oneself after sexual defilement. Imagine how many times you may have to do that if you are influenced by fetish and hurry to your wife/s to have the 'circumcised parts' touch each other? Here is the Islamic rule on cleansing oneself after a sexual union.

Sahih Muslim Book 3, Number 0684:

Abu Musa reported: There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said : Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person ? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him)

said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

When he reaches the climax but she doesn't (or vice versa)

Here is the Islamic solution for unfulfilled or incomplete sexual pleasure. Please amuse yourself reading these two *ahadith* if you have experienced this bedroom problem.

Sahih Muslim Book 3, Number 0677:

Ubayy Ibn Ka'b reported: I asked the Messenger of Allah (may peace be upon him) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and offer prayer.

Sahih Muslim Book 3, Number 0680:

Zaid b. Khalid al-Jubani reported that he asked Uthman b. 'Affan: What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthmin also said : I have heard it from the Messenger of Allah (may peace be upon him).

Go ahead and enjoy a female body

In Islam, sex means the enjoyment of a female body. The notion that sex could be an exceedingly joyful experience for both male and female is sadly lacking in the Islamic concept of it. It is the man who is the actor and the decision maker in this matter and not both the partners. A woman does not actively take part or act in sexual copulation. She is merely a passive receiver of male action,

simply an instrument for providing carnal pleasure to the man. At least, this is what I understood after doing a comprehensive research of the foundations of Islamic laws, that is Qur'an and *ahadith*.

The method of securing such sexual/physical pleasure, as per Islam, is very similar to a commercial/business transaction. In Islam, a woman has no right to get married on her own accord if she has a guardian. In all cases of marriage and sex she is treated merely as a sexual object, much like the provider of a service for which she must be paid some compensation. In Islamic parlance, this compensation for sexual service is known as *mahr* or dower. All Muslim men must agree to pay an amount of money before marrying a woman. This payment can be immediate or it can be deferred to a future date. Now you know what a *mahr* is. No Islamic marriage is valid without the agreement for a dower. In reality, however, this dower is nothing but the payment for the possession of a female body for sexual gratification by the male. It is a very blunt statement, I have made, you may think. To check the veracity of such a direct and outrageous statement, please open any *Sha'ria* book, such as reference 8. Here is an excerpt from this authentic *Sha'ria* (the divine law of Allah) book.

Ownership of a woman's body to do as he likes including beating

m5.4 (ref: 8, p.526) husbands rights

A husband possesses full right to enjoy his wife's person (A: from the top of her head to the bottoms of her feet, though anal intercourse (dis: p75.20) is absolutely unlawful) in what does not physically harm her.

He is entitled to take her with him when he travels.

Let us also look into a book of Islamic jurisprudence that was used (during the British Raj in India) as a textbook

for *Hanafi* laws at Inns of Law (London). It is the book, (reference 11) which even the *Sha'ria* lawyers consult regularly in the interpretation of Islamic laws. In page 44 of this book, it is written:

Full dower is the payment for the delivery of woman's person, Booza, meaning Genitalia arvom Mulieris.

The wife entitled to her whole dower upon the consummation of the marriage or the death of the husband.—If a person specify a dower of ten or more Dirms, and should afterwards consummate his marriage, or be removed by death, his wife, in either case, has a claim to the whole of the dower specified, because, by consummation, the delivery of the return for the dower, namely the Booza, or woman's person, * is established, and therein is confirmed the right to the consideration, namely, the dower; and, on the other hand, by the decease of the husband the marriage is rendered complete by its completion, and consequently is so with respect to all its effects.

(* Literally, Genitale arvom Mulieris)

Yes, you read it correctly. The meaning of Genitalia arvom Mulieris is woman's vagina. The above few sentences clearly meant that a woman sells her vagina in return for the *mahr*. It is a commercial transaction. Make no mistake about it! Period.

This is the real meaning of sex in Islam; that is, a man buys a woman's sex organ for enjoyment through the payment of *mahr*, which is the Islamic dower. Whether a woman really enjoys this kind of 'forced' sex is completely irrelevant in Islamic concept of sex. A man's orgasm becomes absolutely a necessity when a woman is contracted in marriage through the payment of Islamic *mahr* (or its deferment to a future date).

If you thought that I am exaggerating too much and speaking 'out of context' then there is more surprise for you. In the same book it is written that the possession of object of contract is the actual coitus or enjoyment and the right to dower is not confirmed without enjoyment. Enjoyment of what? Please read the full text for the answer.

Case of Khalwat-SAHEEH OR RETIREMENT.—IF a man retire with his wife, and there be no legal or natural obstruction to the commission of the carnal act, and he afterwards divorce her, the whole dower in this case goes to her.—Shafei maintains that she is here to receive no more than her half dower, because the husband cannot obtain possession of the object of the contract but by actual coition; and the right to the dower is not corroborated and confirmed without enjoyment.—The argument of our doctors is, that the woman has completed her part of the contract, by delivering up her person, and by removing all obstructions, which is the extent of her ability; her right to the recompense is therefore confirmed and corroborated; in the same manner as in a case of sale, where, if the seller have offered delivery of the goods sold, and there be nothing to obstruct seisin on the part of the purchaser, and the latter neglect to make seisin he is considered as having made seisin, and the purchase is afterwards as a trust in the hands of the seller, and the whole of the price is obligatory upon the purchase (ref: 11, pp. 45-46)

It is rather interesting to note that, in the legal procedure to obtain sexual gratification by a man, a woman (a wife or a slave-girl or a captive woman) is merely a servant whose job is only to satisfy her husband sexually. What? This can never be true you might say. In Islam, we can only find the 'golden' treatment of women, you contend. Perish the thought. Here is what is written in the same Islamic law book as the actual legal status of a female sex partner in Islam.

Woman is servant and the husband is the person served
(ibid, p.47)

Case of marriage on a condition of service from the husband.—it is not lawful that a woman should be in a situation to exact the service of her husband who is a freeman, as this would amount to a reversal of their appointed stations, for one of **the requisites of marriage is, that the woman be as a servant, and the man as the person served**; but if the service of a husband to wife were to constitute her dower, it would follow that the husband is the servant and the wife as the served: and this being a violation of the requisites of marriage, is therefore illegal; but it is otherwise with the service stipulated to be performed by another free person, with that person's consent, as this offers no violence to the requisites of the contract; and so also in the case of service of a slave, because the service performed by a slave to his wife is, in fact, performed to his master, by whose consent it is that he undertakes it; and the same with the case of tending flocks, because this is a service of a permanent nature, and admitted to be performed for wives, and therefore, does not violate the requisites of marriage; for the service of the husband to his wife, as a dower, is prohibited only as it may be degrading to the former; but the tending of flocks is not a degrading office.

That's right, folks! You got it correct. Sex in Islam is really a 'master and servant' relationship, a relationship to enjoy a female person that a man has bought with '*mahr*.'

If one still insists that the above *Sha'ria* rules are not reliable, then one must read the following *ahadith* that clearly show that a man must pay a woman to have sexual intercourse with her. Islamists often talk of the 'prostitution' and the sexual promiscuity in un-Islamic societies. I wonder what they have to say about the following *hadith*. Kindly note that in this *hadith* the reason for the payment of the dower money is clearly stated, without any confusion. Yes, a woman is paid for having sex with her. This is the Islamic rule. Full stop.

Besides, please note how a woman is treated for sexual purposes.

Sunaan Abu Dawud: Book 11, Number 2078:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none.

Sunaan Abu Dawud: Book 11, Number 2044:

Narrated Abdullah ibn Abbas:

A man came to the Prophet (peace_be_upon_him), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her.

After going through those references, we can now have a clear notion on what sex means in Islam. The idea that sex is a supreme physical satisfaction for both male and female is absent in Islam. Sex is viewed only from a man's angle and it is actually considered as a service or a commodity. A man pays a woman to derive this service or to get benefit from the commodity (a woman's genitalis.) It is like a business contract, in which a woman delivers her vagina and her reproductive organs in exchange for a lump sum (*mahr*) and for the subsequent maintenance (*nafaqah*) of her sexual organs

The holy Qur'an exhorts women to maintain their chastity at any cost and to stay at home at all times, unless it is an emergency. Did you ever think about the main reason/s for this 'home' imprisonment of women? If you ask any Islamist, he/she will, of course, give you many 'good' reasons, including prevention of rape, molestation,

adultery and....blah, blah, blah. Please do ignore those explanations from the Islamic apologists. The real reason is actually sex. The women are asked to stay at home to provide sexual services to their men (either her husband, her master or her captor) at any time at his beck and call. Do you not believe this? Here is what the Islamic law says:

The woman's stay at home is solely for sex (ref.11, p.54)

On the other hand the husband has no power to restrain his wife from going on a journey, or from going abroad, or visiting her friends, until such time as shall have discharged the whole of the Mihr Moajil, or prompt dower, because a husband's right to confine his wife at home is solely for the sake of securing to himself the enjoyment of her person, and his right to such enjoyment does not exist until after the payment of the return for it.

Here are more surprises for the reader:

The following is Muhammad's teaching, as given in the Traditions (see *Mishkat*, Arabic edition; *Babu'n-Nikah*):- (ref. 6, p.671)

"When a man calls his wife, she must come, although she be at an oven."

The greatest of all Islamic scholars, Imam Ghazali writes in his book *Ihya Uloom al Din* (ref. 7, p.235):

".....She should prefer her husband before herself, and before all her relatives, she should keep herself clean at all times for her husband to enjoy her whenever he wishes....."

This is the real meaning of sex in Islam; it is primarily concerned with the sexual satisfaction (read as male orgasm) of men. Women are simply sexual 'machines' that must always be in perfect running condition for its 'master' to ride on. The sensitivity of a woman and her desire and

expectations have very little relevance in a 'world' where the only sexual pleasure that matters most is the orgasm of men! To me, this is also a great insult to all men. Men are simply portrayed as sex 'maniacs' who need to copulate every now and then! This, notion of male sexuality, of course, is utterly rubbish. The end result is always pregnancy and guess who suffers for the folly of Islamic men.

What happens if a woman refuses to have sex with her husband when the husband has provided the maintenance? It may sound completely unbelievable, but the Islamic law actually permits a husband to apply force to have sex with her. Shall we call this rape a la Islamic style?

Here is what HEDAYA (ref. 11, p. 141) writes:

One can enjoy a wife by force

But not if she be refractory.—If a wife be disobedient or refractory and go abroad without her husband's consent, she is not entitled to any support from him, until she return and make submission, because the rejection of the matrimonial restraint in this instance originates with her; but when she returns home, she is then subject to it, for which reason she again becomes entitled to her support as before. It is otherwise where a woman, residing in the house of her husband, refuses to admit him to the conjugal embrace, as she is entitled to maintenance, notwithstanding her opposition, because being then in his power, he may, if he please, enjoys her by force

I shall end this section with a simple comment. A marriageable woman in Islam is simply an object of pleasure to a man (either husband or her master or her captor.) Islam totally disregards the sexual sensitivity of a woman; her wants, desires; preferences and passions. It is a man's world when it comes to sex in Islam. Men are created to enjoy sex and the women are simply the suppliers of this pleasure. We often find the Islamists

vehemently criticising the unbridled freedom of women on sex matters in the secularist/western societies. To these Islamists, it is a completely rotten, decadent and filthy culture. What a double standard, preached by these Islamic apologists, come to think of it! I would like to hear from those Islamists as to what they have to say regarding those legal Islamic provisions quoted above.

Sex with pregnant women

What happens if someone marries a woman and finds her to be already pregnant? It is a very tricky situation, no doubt. In modern societies we hardly come across with this kind of practice. Maybe, during the time of Muhammad, it was not uncommon for the uncultured Beduin Arabs to come across with this situation. The idea of having sex with a pregnant woman is rather disturbing and most men will, perhaps, go for the dissolution of the marriage and will look for an amicable settlement. However, in Islam, the story is different; because the man has already paid (or agreed to pay) the price for the sexual organ of the woman, enjoying her sexually becomes absolutely *halal* (or a must) for him. What happens to the woman? The woman receives Islamic lashing for having sex outside marriage. Imagine the woman whom you have enjoyed just a while ago is being flogged; one- hundred lashes after the sexual act is over! What happens to the child? The child becomes your slave! This is Islamic justice, pure and simple. Here are two *ahadith* that deal with this bizarre case.

Sunaan Abu Dawud: Book 11, Number 2126:

Narrated Basrah:

A man from the Ansar called Basrah said: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (peace_be_upon_him) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of

Ibn AbusSari has: You people, flog her, or said: inflict hard punishment on him.

Sunaan Abu Dawud: Book 11, Number 2153:

Narrated Ruwayfi' ibn Thabit al-Ansari:
Should I tell you what I heard the Apostle of Allah (peace_be_upon_him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

How about having sex with menstruating women?

The following *hadis* tells about the time of Bibi Aisha when she was having her period and what Muhammad (pbuh) did during this time.

Sunaan Abu Dawud: Book 1, Number 0270:

Narrated Aisha, Ummul Mu'minin:
Umarah ibn Ghurab said that his paternal aunt narrated to him that she asked Aisha: What if one of us menstruates and she and her husband have no bed except one? She replied: I relate to you what the Apostle of Allah (peace_be_upon_him) had done.
One night he entered (upon me) while I was menstruating. He went to the place of his prayer, that is, to the place of prayer reserved (for this purpose) in his house. He did not return until I felt asleep heavily, and he felt pain from cold. And he said: Come near me. I said: I am menstruating. He said: Uncover your thighs. I, therefore, uncovered both of

my thighs. Then he put his cheek and chest on my thighs and I lent upon he until he became warm and slept.

There can be many interpretations from the above story. To be fair, I see this *hadis* as telling a good side of Muhammad (pbuh) in the sense that he did not treat menstruation as a disease to a woman, but rather treated Aisha with utmost love and affection. This kind treatment of Muhammad (pbuh) to a menstruating, young and vivacious Aisah is definitely praiseworthy. I leave it to the readers to form his/her own opinion about the implication of this incident as reported by *Ummul Mu'minin*, Bibi Aisha.

Here is another *hadis* from *Sahi Bukhari* that tells us that Muhammad was very loving to his favourite wife, Aisha during her period.

Mohammed used to embrace Aisha during her period...3.33.247

Sahih Bukhari: Volume 3, Book 33, Number 247:

Narrated 'Aisha:

The Prophet used to embrace me during my menses. He also used to put his head out of the mosque while he was in Itikaf, and I would wash it during my menses.

So, what is halal for a man when his woman is having her period? Here is the Islamic solution:

Sunaan Abu Dawud: Book 1, Number 0212:

Narrated Abdullah ibn Sa'd al-Ansari:

Abdullah asked the Apostle of Allah (peace_be_upon_him): What is lawful for me to do with my wife when she is menstruating? He replied: What is above the waist-wrapper is lawful for you.

The narrator also mentioned (the lawfulness of) eating with a woman in menstruation, and he transmitted the tradition in full.

If one, accidentally, has sex with his menstruating wife (or a woman), then here too, are the divine solutions.

Sunaan Abu Dawud: Book 11, Number 2164:

Narrated Abdullah ibn Abbas:

If a man has sexual intercourse (with menstruating woman) during her bleeding, he should give one dinar as sadaqah, and if he does so when bleeding has stopped, he should give half a dinar as sadaqah.

If you have sexual intercourse with your wife while she is menstruating, then you must give one dinar or half a dinar in alms...1.0264

Sunaan Abu Dawud: Book 1, Number 0264:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said about a person who had intercourse with his wife while she was menstruating: He must give one dinar or half a dinar in alms.

Here are the recommendations of Sayyidina Ali and Prophet Muhammad (pbuh) for a woman having heavy flow during her period. Why do today's women need to consult a gynaecologist during their period problems when there is the handy solution from this in *ahadith*? Please do think about this Islamic answer for menstruation problems!

Sunaan Abu Dawud: Book 1, Number 0302:

Narrated Ali ibn AbuTalib:

The woman who has a prolonged flow of blood should wash herself every day when her menstrual period is over and take a woollen cloth greased with fat or oil (to tie over the private parts).

Sahih Muslim Book 3, Number 0647:

'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Holy Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Apostle of Allah (may peace be upon him) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood.

Sahih Muslim Book 3, Number 0658:

On the authority of 'A'isha: Umm Habiba asked the Messenger of Allah (may peace be upon him) about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah (may peace be upon him) said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer.

It is quite interesting to note that Muhammad (pbuh) encouraged his followers to have foreplay with their women before engaging in actual coition. He chided them for jumping flat on women like animals. We read from

Ghazali's book some interesting recommendation of foreplay by Muhammad (ref.7. p.233):

'Let there be foreplay between them and before approaching each other they should begin by exchanging pleasant words and kisses. The Prophet said: "None of you should fall on top on his wife the way the animals fall on each other, but let there be between them a messenger." They asked: "What is this messenger, O Prophet of God?" He said: The kiss and the pleasant words." Then if he finishes first he should wait for his wife until she has also finished.'

It is definitely good to learn that Muhammad (pbuh) did recommend 'Islamic' foreplay for a mutually satisfying sexual act.

Kissing and sucking during fasting

We also learn from Baby Aisha that the Prophet used to kiss her and suck her tongue while he was fasting. How nice of him! Imagine a fifty-two years (at least) old man kissing and sucking a nine or ten years old girl!

Sunaan Abu Dawud: Book 13, Number 2380:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace_be_upon_him) used to kiss her and suck her tongue when he was fasting.

Please do not fall into delusion that a young, married couple can engage in kissing and sucking while they are fasting. This kind of foreplay during fasting is applicable only for an old man, perhaps above fifty years. This is the Islamic rule.

Taste the honey and sweetness of intercourse

Hila marriage: boon for a professional sex maniac!

In Islam, once a husband divorces his wife irrevocably, or with three pronouncements of divorce, that woman becomes totally '*haram*' for him. He cannot remarry her until she marries another man and the marriage is consummated and that temporary husband divorces her. Only after this second divorce takes place and the woman goes through her normal *idda* (3 periods), then only the former husband can re-marry her. Islamists often cite this as a deterrent for the husband to think carefully before divorcing his wife/s irrevocably. This is *Hilam* marriage and is sanctioned in Qur'an in verse 2:230

002.230 So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

This absurd/bizarre system opens the door for a clever 'Casanova' to have unlimited sex for almost free. Once a woman has been divorced, there will not be many 'respectable' and 'good' men to marry her just for a brief period, only to divorce her after 'enjoying' her, to be re-married to her former husband. However, many sex maniacs will have a great time acting as professional bridegrooms and enjoying women for a short duration. This is a great Islamic way to have unlimited free sex (almost free, because the dower for such hapless women must be close to zilch) by uttering a few holy words. It is stated that in some Islamic paradises the divorce rate is high. Imagine what a great time these 'sex maniacs' will have sleeping virtually every night with different women?

Another strange matter is that, this temporary marriage is not just for namesake; the short-term husband must have sex with the woman for her to be *halal* to her former husband. This is the taste of sweetness of intercourse.

Here are a few *ahadith* that are related to *hila* to entertain you.

Sunaan Abu Dawud:Book 12, Number 2302:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (peace_be_upon_him) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey.

Sahih Muslim Book 008, Number 3354:

'A'isha (Allah he pleased with her) reported: There came the wife of Rifa'a to Allah's Apostle (may peace be upon him) and said: I was married to Rifa'a but he divorced me, making my divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon Allah's Messenger (may peace be upon him) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of Allah's Messenger (may peace be upon him)?

Sahih Muslim Book 008, Number 3357:

'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) was asked about a woman whom a man married and then divorced her, and then she married (another) person, and she was divorced before sexual intercourse with her, whether it was lawful

for her first husband (to marry her in this state). He (the Holy Prophet) said: No, until he has tasted her sweetness.

Malik's Muwatta Book 28, Number 28.7.17:

Yahya related to me from Malik from al-Miswar ibn Rifaa al-Quradhi from az-Zubayr ibn Abd ar-Rahman ibn az-Zubayr that Rifaa ibn Simwal divorced his wife, Tamima bint Wahb, in the time of the Messenger of Allah, may Allah bless him and grant him peace, three times. Then she married Abd ar-Rahman ibn az-Zubayr and he turned from her and could not consummate the marriage and so he parted from her. Rifaa wanted to marry her again and it was mentioned to the Messenger of Allah, may Allah bless him and grant him peace, and he forbade him to marry her. He said, "She is not halal for you until she has tasted the sweetness of intercourse."

No washing after urination/sex

In a previous (part 1/6) section, we noted that *ghusl* (bath) is obligatory after every act of sex and urination. However, the following *ahadith* leaves you in complete confusion. Even the Prophet (pbuh) himself slept after having sex without going through the obligatory ritual of *ghusl*!

Sunaan Abu Dawud: Book 1, Number 0042:

Narrated Aisha, Ummul Mu'minin:
The Prophet (peace_be_upon_him) urinated and Umar was standing behind him with a jug of water. He said: What is this, Umar? He replied: Water for you to perform ablution with. He said: I have not been commanded to perform ablution every time I urinate. If I were to do so, it would become a sunnah.

Sunaan Abu Dawud: Book 1, Number 0228:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) would sleep while he was sexually defiled without touching water.

Coitus interruption (or spilling ones seed!)

Spilling one's seed, and that also in one's own clothes? *Tauba! Tauba!* This is absolutely un-Islamic. After all, the seed of a man is utterly holy and it cannot be discharged anywhere else other than in its legitimate place, that is, inside a vagina. How strange then, when we find that Prophet Muhammad (pbuh), himself did spill his seed on his clothes and his beloved child-bride Aisha used to wash it so that he could perform his regular prayers. Unbelievable, you may say, but that is what did happen in reality!.

Let us now hear from the very mouth of Bibi Aisha. Here is the *hadith* from the most authentic source:

Sahih Bukhari Volume 1, Book 4, Number 231:

Narrated Sulaiman bin Yasar:

I asked 'Aisha about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allah's Apostle and he would go for the prayer while water spots were still visible. "

Sunaan Abu Dawud: Book 11, Number 2161:

Narrated Aisha, Ummul Mu'minin:

I and the Apostle of Allah (peace_be_upon_him) used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he washed the same place (that was smeared), and did not wash beyond it. If anything

from him smeared his clothe, he washed the same place and did not wash beyond that, and prayed with it (i.e. the clothe).

We may wonder whether Muhammad (pbuh) used to practice coitus interruptus or not or is that he became so much excited coming close to his child bride that he had a premature ejaculation. If he did not deposit his seed (read sperm) in the right place, then, could it be the reason why Aisha never became pregnant?

How about the foot soldiers of Muhammad (pbuh)? Those soldiers were, in fact sexual predators. Whenever one of these soldiers got hold of an infidel captive woman, he will immediately jump on her to have sexual intercourse with her. He would not even hesitate to lay himself upon a pregnant captive. It became such a serious problem that Muhammad (pbuh) and Allah Himself had to interfere to impose the condition that these soldiers could indulge in sex orgies only after these women were clear of their periods. We find that during the raid on *Khaybar*, among other restrictions, Muhammad had to prohibit sexual intercourse with pregnant captives by his followers (ref. 10, p.510). But this restriction did not prevent the *Jihadis* from enjoying the flesh of these hapless captives by indulging in the spilling of their seeds outside the vagina of these women. There are many *ahadith* that clearly demonstrate the utter vulgarity and inhuman sexual indulgence of these foot soldiers of Islam. Here I have selected a few of these utterly crude *ahdith* for you to pursue and enjoy the holy pornography, a la Islamic style. (More on sex with captives and slaves will be found in a subsequent part 5/6)

Sahih Bukhari: Volume 7, Book 62, Number 137:

Narrated Abu Said Al-Khudri:

We got female captives in the war booty and we used to

do coitus interruptus with them. So we asked Allah's Apostle about it and he said, "Do you really do that?" repeating the question thrice, "There is no soul that is destined to exist but will

come into existence, till the Day of Resurrection."

Sahih Bukhari: Volume 7, Book 62, Number 135:

Narrated Jabir:

We used to practice coitus interruptus during the lifetime of Allah's Apostle.

Sahih Bukhari: Volume 9, Book 93, Number 506:

Narrated Abu Saïd Al-Khudri:

That during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection." Qaza'a said, "I heard Abu Sa'id saying that the Prophet said, 'No soul is ordained to be created but Allah will create it.'"

Sahih Bukhari: Volume 7, Book 62, Number 136:

Narrated Jabir:

We used to practice coitus interruptus while the Quran was being revealed. Jabir added: We used to practice coitus interruptus during the lifetime of Allah's Apostle while the Quran was being Revealed.

Does the above *hadis* mean that the foot soldiers of Islam were spilling their seed outside the interior of their women victims when the Holy Qur'an was being revealed to

Muhammad? How fantastic; just imagine for a while, the recitation of the Holy Scripture and the spilling of seed! What a great combination. This may even beat the chanting of *Kamasutra* verses hands down!

Here are few more of those gems of *ahadith*!

Sahih Muslim Book 008, Number 3371:

Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

Sahih Muslim Book 008, Number 3373:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We took women captives, and we wanted to do 'azl with them. We then asked Allah's Messenger (may peace be upon him) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judgment must be born

It is also interesting to note that everyone was in the business of withdrawing their penis just before ejaculation

Malik's Muwatta Book 29, Number 29.32.96:

Yahya related to me from Malik from Abu'n-Nadr, the mawla of Umar ibn Ubaydullah from Amir ibn Sad ibn Abi Waqqas from his father that he used to practise coitus interruptus.

Sunan Abu Dawud Book 11, Number 2166:

Narrated AbuSa'id al-Khudri:

A man said: Apostle of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it. The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away.

The *ahadith* quoted above clearly proves that the spilling ones seed was the main method to avoid unwanted pregnancy amongst the captured concubines and slave-girls of early Muslims.

However, the following *hadis* tells us that coitus interruption is not permitted with ones own wife. The seed must be sown inside the vagina of one's own wife. Without her permission, you cannot spill your seed outside her. A woman's vagina is indeed a sowing field!

Sahih Muslim Book 008, Number 3365:

This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words):" If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."

Sahih Muslim Book 008, Number 3364:

Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down: "Your wives are your ti'Ith; go then unto your tilth, as you may desire."

Malik's Muwatta Book 34, Number 4210:

Narrated Abdullah ibn Mas'ud:

The Prophet of Allah (peace_be_upon_him) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

Sahih Muslim Book 008, Number 3377:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre-ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl).

Group sex or sex orgies? Oh, My!

In stag movies we often watch one man copulating with many women (or vice versa) at the same time or at short intervals. This is one of the greatest attractions of these 'smut,' that is, sex orgies either in groups or on one to one basis but with multiple partners. This is a very popular feature in pornographic movies, because almost all of us will never experience such sexual ecstasies, no matter how much we desire. Therefore, we are greatly attracted to satisfy our secret fantasies through watching those incredible feats. How we wished we could be the actors! Did this thought ever cross the mind of our Prophet? *Tauba! Tauba! Nauzubillah!* This is outrageously blasphemous, a garden variety Islamists will surely say. Now, please read the following *ahadith* and imagine for yourself the sex orgy, holy style. Imagine that you have many wives, between nine to twenty of them. Now imagine further that your most favourite wife decorates you to have sex with other women. If this is not sex orgy, then I wonder what is it? Please remember that during this orgy time, Muhammad (pbuh) had at least nine wives at his harem

Sahih Bukhari: Volume 1, Book 5, Number 270:

Narrated Muhammad bin Al-Muntathir:
on the authority of his father that he had asked 'Aisha about the saying of Ibn 'Umar(i.e. he did not like to be a Muhrim while the smell of scent was still coming from his body). 'Aisha said, "I scented Allah's Apostle and he went round (had sexual intercourse with) all his wives, and in the morning he was Muhrim (after taking a bath)."

Sahih Muslim Book 008, Number 3445:

Abu Bakr b. 'Abd al-Rahman reported that when Allah's Messenger (may peace be upon him) married Umm Salama and he visited her, and when he intended to come out, she

caught hold of his cloth. Whereupon Allah's Messenger (may peace be upon him) said: If you so desire, I can extend the time (of my stay) with you, but then I shall have to calculate the time (that I stay with you and shall have to spend the same time with other wives). For the virgin woman, (her husband has to stay with her) for a week, and for the woman previously married it is three days.

That, having sex orgy was a divine sanction, can be verified from the writings of Imam Ghazali. On the matter of having sex with multiple partners, he writes (ref.7, p.368):

....it has been narrated in a *gharib* Tradition that the messenger of God said, "I have complained to Gabriel that I would like more strength when having intercourse with my wives, and he instructed me to eat harisa, " then you should know that he had nine wives, and he was obliged to satisfy them all, and that no one was permitted to marry them after his death, or even if he divorced them; his request for strength was therefore for this, and not for enjoyment.

I would like to end this section with this 'extraordinary' *hadis*; just imagine how much 'seed' was used to be spilled in a single night!!

Sahih Bukhari: Volume 7, Book 62, Number 6:

Narrated Anas:

The Prophet I used to go round (have sexual relations with) all his wives in one night, and he had nine wives.

Women's semen is yellow?

In youthful days most men and women have dreams of sex. The men have semen discharge (just like a normal ejaculation) that is termed nocturnal emission. Women too, experience sexual orgasm in dreams but there is no seminal discharge from her vagina as they do not produce any sperm. Even Muhammad's favourite wife, Aisha knew this fact, for, she herself was a woman. However, Muhammad (pbuh) was totally unaware of this scientific truth and thought that women, too, have nocturnal discharges when they experience sexual orgasms in their dreams. He could have probably seen some yellow stain on women's clothing after her period was over and wrongfully thought that to be her sperm. When Aisha wanted to correct him, he simply admonished Aisha and forced his erroneous belief on her. If any woman were to read these *ahadith* she will simply wonder whether there is anything wrong with her genitalis or not!

Sahih Muslim Book 3, Number 0608:

Anas b. Malik reported that Umm Sulaim narrated it that she asked the Apostle of Allah (may peace be upon him) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (may peace be upon him) said: In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen? Upon this the Apostle of Allah (may peace be upon him) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i.e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate.

Sahih Muslim Book 3, Number 0610:

Umm Salama reported: Umm Sulaim went to the Apostle of Allah (may peace be upon him) and said: Apostle of

Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (may peace be upon him) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said : Messenger of Allah, does a woman have sexual dream ? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her ?

Backside/anal sex

I would not hide the fact that one of my favourite pastimes is to read *ahadith*. I love to read and re-read *hadis*—all of them. The more I read *ahadith* the more I understand Islam and its Prophet, Muhammad (pbuh). To my mind, *ahadith* contain the true picture of a good and devout Muslim. When I started reading *ahadith*, I expected to find only the religious/holy/spiritual/*jihadi* matters. But I was dumbfounded when I discovered such marvellous erotic contents in these core scriptures of Islam. It will not be wrong to comment that many *ahadith* can easily pass as manuals of sexual actions, and most importantly, details on dos and don'ts in sex. Some *ahadith* can even beat the world's first pornography book, *Kamasutra*, to say the least. Many *hadith* can easily pass up as sort of 'Sahi Pornography,' a la Bedouin or even better, the Islamic style. Here, I am citing only a few samples. Please spend a few years reading all the six *Sahi ahadith*. I am sure you will not regret at what you may discover.

Ahadith tells us a great deal about the sexual practices of the Arab Bedouins of those days. We find that the style of copulation between various tribes varied a lot. The manner by which a Jewish man used to have sex with his woman was distinctly different from his counterpart of the Bedouins and also with the city and rural folks. We find that the desert Bedouins were more innovative in their sex positions, styles, etc. The style varied even among the *ansars*, *muhajirins* and other Arabs. The Jews were more accustomed to the

missionary position while the *muhajirins* (Meccan Arabs who migrated to Medina) used to have sex with their wives in various positions, the most favourite being the backside style. When these *muhajirs* started this style with the *ansari* women, they (the women) were quite displeased and annoyed with them because many of these ruffian *muhajirs* did not even hesitate to resort to anal sex, because those *muhajirs* were sex starved as most of them came with their prophet without women and were hungry for sex like wolves. Thus, whenever they had the chance of sleeping with any woman, they would simply ravish her and do despicable sexual acts with them. Soon, this matter reached the ear of Muhammad through many *ansari* women. Without much delay, a divine decree came down from Allah forbidding those Meccan hungry wolves from doing anal. However, the 'doggy' style was retained, though many *ansari* women were not that happy with this position. Here are a few *hadith* that will definitely keep you amused for quite some time, I am sure.

Sunaan Abu Dawud: Book 11, Number 2159:

Narrated Abdullah Ibn Abbas:

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tith however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs.

When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the

same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Apostle of Allah (peace_be_upon_him).

So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

Sahih Muslim: Book 008, Number 3364

Jabir (b. Abdullah) (Allah be pleased with him) reported that the Jews used to say that when one comes to one's wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down: "Your wives are your ti'Ith; go then unto your tilth, as you may desire."

Sahih Muslim: Book 008, Number 3365:

This hadith has been reported on the authority of Jabir through another chain of transmitters, but in the hadith transmitted on the authority of Zuhri there is an addition (of these words): "If he likes he may (have intercourse) being on the back or in front of her, but it should be through one opening (vagina)."

Sahih Bukhar: Volume 6, Book 60, Number 51:

Narrated Jabir:

Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:--

"Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

Sunaan Abu Dawud: Book 12, Number 2212:

Narrated Urwah:

Khawlah was the wife of Aws ibn as-Samit; he was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother's back. So Allah, the Exalted, sent down Qur'anic verses relating to expiation for zihar.

Sunaan Abu Dawud: Book 12, Number 2214:

Narrated Ikrimah:

A man made his wife like the back of his mother. He then had intercourse with her before he atoned for it. He came to the Prophet (peace_be_upon_him) and informed him of this matter. He asked (him): What moved you to the action you have committed? He replied: I saw the whiteness of her shins in moon light. He said: Keep away from her until you expiate for your deed.

Sunaan Abu Dawud: Book 11, Number 2157:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: He who has intercourse with his wife through her anus is accursed.

Sunaan Abu Dawud: Book 29, Number 3895:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone resorts to a diviner and believes in what he says (according to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (peace be upon him) - according to the version of Musaddad.

Child marriage and having sex with a minor

Many countries have banned child marriage, which is a scourge to humanity. This type of marriage was quite common in the ancient Hindu system of marriage in India. In many ancient literatures we find that children, as little as five or six years of age, were engaged in marriage by their parents. When those children grew up to become adults, they were forced to live a conjugal life that, in many cases, they abhorred. This practice was nothing but the child abuse of the worst kind. However, with reforms in Hinduism by its pioneering humanist activists, this utterly despicable custom is now a thing of the past, at least in the legal sense. But how about Islam? Islamists often proclaim that their religion is the most up-to-date and the most progressive of all religions. Therefore, one may legitimately conclude that the system of child/infant marriage must be illegal in Islam. This, however, is a big deception! The truth is, in Islam there is no minimum age for marriage. Thus, marrying an infant, even a newly born suckling baby is very much *halal* or an approved thing.

The cruellest part of this tyrannical child-sex slavery is that the marriage is absolutely binding if contracted by the parents. That is, the couple must consummate the marriage when they become adult.

Here are the *Sha'ria* rules on infant marriage:

Hedaya (ref. 11, p.36) Infant marriage permitted

Case in which the marriage of infants continues binding after puberty—If the marriage of infants be contracted by the father or grandfathers, no option after puberty remains to them; because the determination of parents in this matter cannot be suspected to originate in sinister motives as their affection for their offspring is undoubted; wherefore the marriage is binding upon the parties, the same as if they had themselves entered into it after maturity.

Case which admits an option of acquiescence after puberty—But if the authority of others than their parents should have executed the contract, each is respectively at liberty, after they become of age, to choose whether the marriage shall be confirmed or annulled.

The Prophet of Islam, Muhammad (pbuh), himself married a child of six (or seven) years old. Many articles have recently been written about this child bride of Muhammad. I shall refer the readers to read those articles elsewhere. Here are two *hadith* from the *Sahi* (authentic) of all *ahadith* to confirm the marriage of Muhammad (pbuh) with a child who was still playing with her dolls when the Prophet of Islam took her to his house to consummate (to have sex with her) the marriage.

Sahih Muslim 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.

Sahih Bukhari Volume 5, Book 58, Number 236:

Narrated Hisham's father:

Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

Here is how the Prophet used to have fun and sex with his child bride.

Sahih Bukhari Volume 1, Book 6, Number 298:

Narrated 'Aisha:

The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in Itikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

Sahih Muslim Book 3, Number 0629:

'A'isha reported: I and the Messenger (may peace be upon him) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse.

Can we ever imagine how an over fifty years old man could fondle his pre-teen wife during her menstrual cycle! By the way, the meaning of *Junub* is sexual defilement, that is, the state after having sex.

If you thought that marrying a girl of six years old and having sex with her when she turns nine is too much to digest then there is more surprise for you!

In the *Sirat Rasul*, we read the incredible story that Muhammad, himself, wanted to marry a crawling baby girl a few years before his death. This happened after he married A'isha. The following citation is from the book of *Sirat Rasul Allah* by Ibn Ishak, the most authentic biographer of Muhammad (pbuh) Most other biographies are based on this monumental work by Ibn Ishak/Ibn Hisham

(Suhayli, ii.79: In the *riwaya* of Yunus I.I recorded that the apostle saw her (Ummu'l-Fadl) when she was baby crawling before him and said, 'If she grows up and I am still alive I will marry her.' But he died before she grew up and Sufyan b. al-Aswad b. Abdu'l-Asad al-Makhzumi married her and she bore him Rizq and Lubaba....(ref.10, p. 311)

Elsewhere, we note that even Hazrat Omor or Umar (spelling variation) married Umm Kulthum, the four years old half-sister of Bibi A'isha! How fantastic!

These are the examples that the noblest of the nobles of Islam have left for their followers to emulate!

***Riza* or fosterage by suckling**

Have you ever thought of an adult Muslim man marrying an infant (less than two years old) as well as an adult woman who has a suckling baby? What happens if the baby that is married has no one to suckle her (say, she is an orphan) except the adult lactating wife? Of course, the solution in today's world is to bottle-feed the infant wife with formula milk. However, this may not be the true Islamic solution. Here is the Islamic answer:

Hedaya (ref. 11, p.71)

Case of one of two wives suckling the other—IF a man marry an infant and an adult and the latter should give milk to the former, both wives become prohibited with respect to that man [their husband], because if they were to continue united in marriage to him, it would imply the propriety of joint cohabitation with the foster-mother and her foster-daughter, which is prohibited, in the same manner as joint cohabitation with a natural mother and daughter.—IT is to be observed on this occasion , that if the husband should not have had carnal connexion with the adult wife, she is not entitled to any dower—whatever because the separation has proceeded from her, before consummation:-- but the infant has a claim to her half dower, the separation not having proceeded from her.

So far, what I mentioned above relates to an adult man marrying an infant girl. How about an infant boy marrying a grown up girl (nine years and above)? As per Islamic *Sharia*, there is, of course, no restriction on this practise. The only means by which a child can be

prevented from marrying a grown up girl (that is to make him *halal* to visit her and be with her in privacy) is through a peculiar system in Islam known as *RIZA* or *Rid'a*.

The Dictionary of Islam (ref. 6, p.546) defines RIZA thus:

RIZA. A legal term, which means sucking milk from the breast of a woman for a certain time.

The legal definition of RIZA is given in HEDAYA (ref. 11) as follows:

RIZA, or fosterage (Ibid, p.67)

Definition of the term—Riza, in its legal sense, means a child suckling milk from the breast of a woman for a certain time, which is termed the period of fosterage.

This is the Islamic name for suckling through fosterage. It is the practice by which a newly born baby is handed over to another woman who is able to suckle the infant. It was (and still is) a practice by the rich Arabs by which they hand over their newly born infants to be suckled by Beduin women. Even Prophet Muhammad (pbuh) was suckled, initially, by Thueiba, a slave woman of his uncle Abu Lahab for a very brief period, and then by his foster mother, Halima.

Here is a *hadith* proclaiming the restrictions by fosterage:

What is haram by birth is also haram by suckling...30.3.15

Malik's Muwatta: Book 30, Number 30.3.15:

Yahya related to me from Malik from Abdullah ibn Dinar from Sulayman ibn Yasar and from Urwa ibn az-Zubayr from A'isha umm al-muminin, that the Messenger of Allah,

may Allah bless him and grant him peace, said, " What is haram by birth is haram by suckling

This practice will make the child being suckled to be *haram* to the foster mother. That is, the child, when he grows up, has unhindered access to his foster mother. It is, as if, the foster mother is the 'real mother' of the child. There is no problem with this noble provision, of course. So, where is the trouble? Let us examine the situation up close.

In Islam, a woman can be married at any age even when she is a newly born baby. A foster mother can be any woman, nine years or older, other than her own biological mother. Imagine, a six-month old infant boy is suckled by a foster mother who is slightly above nine years of age. Now, when the infant boy becomes an adult of eighteen years (which is the age of Islamic puberty for male) the foster mother is slightly above twenty-seven years old, still a very youthful age for marriage, love, sex and childbearing. According to the Islamic law, the foster mother is completely forbidden to marry this newly turned adult male. He cannot even marry his foster sister.

Here are a few rules on Islamic suckling or fosterage from the 'Reliance of the Traveller', the most authentic *Sha'ria* book (ref. 8, pp. 575-576)

n12.0 BECOMING UNMARRIAGEABLE KIN BY SUCKLING (RIDA')

n12.1 An infant becomes the "child" of the female who breast-feeds him (A: in respect to being unable to marry her, to the permissibility of looking at her and being alone with her, and in his ablution (*wudu*) not being nullified by touching her) when:

- (a) the milk comes from a female at least nine years old whether it is occasioned by sexual or something else;

- (b) and she breast-feeds a child who is less than two full years old;
- (c) in at least five separate breast-feedings (O: a restriction that excludes anything less than five; which is of no consequence. *Separate* breast-feedings means whatever is commonly acknowledged (def: f4.5) to be separate)

n12.2 In such a case:

- (1) It is unlawful for the wet nurse to marry the child and its subsequent descendants (O: by familial relation or by suckling) exclusively (O: *exclusively* meaning that only the child's descendants become unlawful for her to marry, not the child's ancestors (N: or brothers)):
- (2) She becomes the child's "mother," and it is unlawful for the child to marry her, her ancestors (O: by familial relation or by suckling), her descendants (O: who become as if they were brothers and sisters (O: though the child is not forbidden to marry the latter's children).

In *ahadith* we read a few interesting stories about *RIZA*. Here are some samples.

Aisha's sister Umm Kulthum suckled Salim ibn Abdullah ibn Umar only three times; that is why it was haram for him to visit Aisha; if suckled ten times by Kulthum then he would be halal for her...30.1.7

Malik's Muwatta': Book 30, Number 30.1.7:

Yahya related to me from Malik from Nafi that Salim ibn Abdullah ibn Umar informed him that A'isha umm al-muminin sent him away while he was being nursed to her

sister Umm Kulthum bint Abi Bakr as-Siddiq and said, "Suckle him ten times so that he can come in to see me." Salim said, "Umm Kulthum nursed me three times and then fell ill, so that she only nursed me three times. I could not go in to see A'isha because Umm Kulthum did not finish for me the ten times."

Ten suckle is required for a boy to be halal to visit a woman...30.1.8

Malik's Muwatta :Book 30, Number 30.1.8:

Yahya related to me from Malik from Nafi that Safiyya bint Abi Ubayd told him that Hafsa, umm al-muminin, sent Asim ibn Abdullah ibn Sad to her sister Fatima bint Umar ibn al-Khattab for her to suckle him ten times so that he could come in to see her. She did it, so he used to come in to see her.

(Please note that ten suckling was later abrogated by five suckles)

Malik's Muwatta : Book 30, Number 30.3.17:

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Amongst what was sent down of the Qur'an was 'ten known sucklings make haram' - then it was abrogated by 'five known sucklings'. When the Messenger of Allah, may Allah bless him and grant him peace, died, it was what is now recited of the Qur'an." Yahya said that Malik said, "One does not act on this."

Needless to say, that in an Islamic paradise, *RIZA* will be a perfectly rightful method to solve the problem of milk supply for the babies. Now, imagine what will happen to the marriage market if most women give up their infants to their foster mothers for a limited period of time! The marriage market will come to a halt, no joke. Most

potential suitors will be forbidden for each other due to *RIZA* or suckling by fosterage, isn't it?

Of course, I cited an extreme scenario of Islamic fosterage. Modern world is not at all dependent on *RIZA* or suckling by fosterage. We have formula milk for those infants whose mothers are unable to breast-feed them for one reason or other. However, I could not find any *Sha'ria* rule where bottle-feeding can be used as an alternative to *RIZA*. See, in the seventh century medieval period, there was no baby formula milk, nor was there any concept of bottle-feeding as an alternative to suckling. Therefore, those Bedouin Arabs resorted to *RIZA* to solve the mother's milk supply problem.

An interesting argument will be to know if a lactating woman can suckle an adult man or not? *Tauba!* *Tauba!* What a preposterous idea! Islam can never allow such a thing. It is a thought only provoked by *Satan*, the Islamists will declare. It is true that we find no mention of legitimacy of suckling an adult man or an adult woman in *Sha'ria*. Neither there is any mention of its illegality. In a few *ahdith*, we find mind-boggling episodes on *RIZA*. Let us review a few of them.

A woman can suckle a young boy so that he becomes haram for her...8.3426

Sahih Muslim: Book 008, Number 3426:

Ibn Abu Mulaika reported that al-Qasim b. Muhammad b. Abu Bakr had narrated to him that 'A'isha (Allah be pleased with her) reported that Sahla bint Suhail b. 'Amr came to Allah's Apostle (may peace be upon him) and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he said: Suckle him so that he may become

unlawful (in regard to marriage) for you He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear. I then met al-Qasim and said to him: You narrated to me a hadith which I did not narrate (to anyone) afterwards. He said: What is that? I informed him, whereupon he said: Narrate it on my authority that 'A'isha (Allah be pleased with her) had narrated that to me.

Sex with slave-girls/captive women is a perfectly valid Islamic way for a Muslim man to satisfy his sexual appetite. How about his wife? No, his wife can never indulge in such sex orgies. Therefore, it is quite natural for the unfortunate wife to be jealous (read mad) to prevent her husband from indulging in such vulgarity. Can *RIZA* be successfully applied here? Well, an extremely jealous woman did just that. She went to the young adult slave-girl and suckled her with her breast. This made the slave-girl *haram* to her husband. What a novel idea it was to prevent her amorous husband from having further intercourse with the slave-girl! Alas! It did not work out well for her. Who received the punishment? Yes, it was the lactating wife of the Muslim man! Hazrat Umar asked her to be flogged, thus protecting the right of her husband to have unhindered sex orgy with his slave-girl. It sounds mind boggling, isn't it? Here is the story from Malik's *Muwatta*, the founder of Maliki School of Islamic jurisprudence.

Umar told a man to beat his wife for suckling a slave-girl with whom he used to have sex; kinship by suckling is only by the suckling of the young...30.2.13

Malik's Muwatta: Book 30, Number 30.2.13:

Yahya related to me from Malik that Abdullah ibn Dinar said, "A man came to Abdullah ibn Umar when I was with him at the place where judgments were given and asked him about the suckling of an older person. Abdullah ibn Umar replied, 'A man came to Umar ibn al-Khattab and

said, 'I have a slave-girl and I used to have intercourse with her. My wife went to her and suckled her. When I went to the girl, my wife told me to watch out, because she had suckled her!' Umar told him to beat his wife and to go to his slave-girl because kinship by suckling was only by the suckling of the young.' "

Is it possible to extend the concept of *RIZA* to a husband and his wife/s?

Wastagferullah! Wastagferullah! Naujubillah! No sane Muslim can even think of committing this despicable act, Islamists will say. However, what we find in the Holy Scripture is quite upsetting, to say the least.

If you drink your wife's milk than that does not make the relationship *haram*, there is only kinship by suckling in the first two years...30.2.14

Malik's Muwatta:Book 30, Number 30.2.14:

Yahya related to me from Malik from Yahya ibn Said that a man said to Abu Musa al-Ashari, "I drank some milk from my wife's breasts and it went into my stomach." Abu Musa said, "I can only but think that she is haram for you." Abdullah ibn Masud said, "Look at what opinion you are giving the man." Abu Musa said, "Then what do you say?" Abdullah ibn Masud said, "There is only kinship by suckling in the first two years." Abu Musa said, "Do not ask me about anything while this learned man is among you."

Who was Abdullah ibn Masud? He was among the closest ten companions of Muhammad (pbuh) who was promised paradise by him. Every word uttered by ibn Masud is considered to be completely authentic. In fact, his position could be easily considered next to Muhammad. Now, what did ibn Masud say in the above hadis? Readers, please think about its implication. Yes, a husband can drink his

wife's milk and still can remain her sex partner. Strange Islamic rules! Here is another silly *hadis*:

It is permissible to have intercourse with a suckling lady...8.3391

Shahih Muslim: Book 008, Number 3391:

Judaima daughter of Wahb al-Asadiyya (Allah be pleased with her) reported that she heard Allah's Messenger (may peace be upon him) as saying: I intended to prohibit cohabitation with a suckling woman until I considered that the Romans and the Persians do it without any injury being caused to their children thereby. (Imam Muslim said: Khalaf reported it from Judamat al-'Asadiyya, but the correct wording is what has been stated by Yahya.)

The reason why suckling the milk of a woman by her adult husband is quite all right is explained in the following lines by Malik. When the adult drinks the milk of his wife, the milk is treated as a food and not as foster milk! This is indeed the bizarre Islamic rule, to say the least.

Suckling is for the first two years, even if it is only a drop; whatever is after two years is only food that is eaten...30.1.10, 11

Malik's Muwatta': Book 30, Number 30.1.11:

Yahya related to me from Malik that Yahya ibn Said said that he heard Said ibn al-Musayyab say, "Suckling is only while the child is in the cradle. If not, it does not cause flesh and blood relations."

Yahya related to me from Malik from Ibn Shihab that he said, "Suckling however little or much, makes haram. Kinship by suckling makes men mahram."

Yahya said that he had heard Malik say, "Suckling, however little or much when it is in the first two years, makes haram. As for what is after the first two years, little or much, it does not make anything haram. It is like food."

And finally, we have this gem of all *ahadith*. Please read the following *hadis* and decide whom shall you bash first before you call me an Islam basher.

Mohammad disliked withdrawing the penis before semen was discharged; he also disliked having intercourse with a woman suckling a baby; but these were not forbidden...34.4210

Sunaan Abu Dawud: Book 34, Number 4210:

Narrated Abdullah ibn Mas'ud:
The Prophet of Allah (peace_be_upon_him) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

Sex with captives

Women taken as captives in a war

Islam permits unlimited and boundless sex with women taken as prisoners in a war. This was (or is) the practice of the Muslims, including Muhammad during the 'golden' days of early Islam. The Qur'an permits a Muslim man to have this kind of coerced sex in the following verses:

004.024 Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that

ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

Sex with captive women and slave women is permitted...23:1-6

023.001 The believers must (eventually) win through,-

023.002 Those who humble themselves in their prayers;

023.003 Who avoid vain talk;

023.004 Who are active in deeds of charity;

023.005 Who abstain from sex,

023.006 Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

Sex with wives, captives, slaves O.K....70:25-34

070.025 For the (needy) who asks and him who is prevented (for some reason from asking);

070.026 And those who hold to the truth of the Day of Judgment;

070.027 And those who fear the displeasure of their Lord,-

070.028 For their Lord's displeasure is the opposite of Peace and Tranquillity;-

070.029 And those who guard their chastity,

070.030 Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed,

070.031 But those who trespass beyond this are transgressors;-

070.032 And those who respect their trusts and covenants;

070.033 And those who stand firm in their testimonies;

070.034 And those who guard (the sacredness) of their worship;-

070.035 Such will be the honoured ones in the Gardens (of

Bliss).

The above verses make it absolutely obvious that a Muslim man, whether married or not, can have unhindered and limitless sex with captive women. In those verses the meaning of 'right hand's possession is either slaves (female) or female captives, that is prisoners (women) taken in a war. Who are the captives of war in the present days? One does not need to go too far to find this out. Since Islam is at perpetual war with all the infidels, all the women living in infidel countries are, in fact, fall under this category, at least in theory. This means that a Muslim man (whether married or not), while living in an infidel country, can sleep (that is, have sex) with any number of infidel women without even having the slightest fear of committing *Zina* (fornication) or adultery. Many Islamists will even boastfully acknowledge that these infidel women should consider themselves to be lucky enough to taste the sweetness of intercourse with a Muslim man! This is the reason why when I found some *Pucca Mussulmans* in a massage parlour in Thailand, and then I asked them about what they did with those Thai sex kittens, they told me unhesitatingly that it is permissible to have sex with Thai women as they are not Muslims (they were sex slaves, because in a world, where Muslims are oppressed everywhere, they are at war with infidels wherever they are)! It is a case of *Ganimatter maal* – a Bengali-Arabic term often used by rustic mullahs in Bangladesh -- they told me. Furthermore, they told me that it is all right to have sex with women if a Muslim visits an infidel land. At that time, I just *pooh-poohed* their banter, saying to myself that 'these Mullahs do not know the 'real Islam.' Then, after a few years later, when I became interested in Islam and took the study of Islam very seriously, I was dumbfounded to have discovered that what those *kath* or timber Mullahs told me was completely true. This is what I found when I consulted the living and breathing Islam, that is, *Sha'ria*:

No punishment for *Zina* or adultery committed in a foreign country—(ref. 11, p185)

Punishment is not incurred by committing whoredom in foreign country.—If a Mussulman be guilty of whoredom in a foreign country, or in the territory of the rebels, and afterwards return into a Mussulman state, punishment is not to be meted out on him, on the plea that a man, in embracing the Mussulman faith, binds himself to all the obligations thereof, wherever he may be. The arguments of our doctors on this occasion are twofold; --FIRST, the Prophet has said, “punishment is not to be inflicted in a foreign land; “— SECONDLY, the design of the institution of punishment is that it may operate as a prevention or warning; now the Mussulman magistrate has no authority in a foreign country, wherefore if punishment were instituted upon a person committing whoredom in a foreign country, yet the institution would be useless; for the use of the institution is that punishment may be executed; and as the magistrate has no authority in a foreign country, the execution is impossible; whence it appears that the commission of whoredom in a foreign country does not occasion punishment there; and if this person should afterwards come from the foreign territory into a Mussulman state, punishment cannot be executed upon him; because as his whoredom did not occasion punishment at the time of its being committed, it will not afterwards occasion.

In page 59 of Dictionary of Islam (ref.6) it is written:

CONCUBINE. Arabic Surriyah, pl. sarari. The Muhammadan religion appears to give almost unlimited license to concubinage, provided the woman be a slave, and not a free Muslim woman.

These female slaves must be either (1) taken captive in war, (2) or purchased by money, (3) or the descendants of slaves. Even married women, if taken in war, are according to an injunction of the Qur’an, Surah 4:28, entirely at the

disposal of the Muslim conqueror. "(Unlawful to you are married women, except as such as your right hand possess (i.e. taken in war, or purchased slaves)." This institution of concubinage is founded upon the example of Muhammad himself, who took Rihanah, the Jewess as his concubine after the battle with the Banu Quraizah (A.H. 5), and also Maria the Copt, who was sent him as a slave by the Governor of Egypt.

Quoting Jalalan, one of the foremost interpreter of the Qur'an, the dictionary of Islam writes further (ref.6, pp.595-600)

.....

- (1) *They are allowed to take possession of married women if they are slaves.* Surah iv.28: "Unlawful for you are.....married women; *save such as your right hands possess.*"

(On this verse al-Jalalan the commentators say: "that is, it is lawful for them to cohabit with those women whom you have made captive, even though their husbands be alive in the *Daru'l-Harb.*")

(Readers, please note the verse iv.28 in the Dictionary of Islam is verse 4:24 in the Yusufali's translation of the Qur'an. This verse was quoted at the beginning of this part).

The Islamists often give us the impression that many *Jihadis* joined the *Ghazawa* (raid for women and plunder) of Muhammad by falling in love with the divinity and spiritual attraction of early Islam. When we read the biography of Muhammad, we find completely different reasons for these *Jihadis* to join in the *jihad*. The greatest attraction of Muhammad's hordes of marauders was actually sex and plunder! It is as simple as that. You see, whenever the Muslims waged war on the infidels, the

Muslim soldiers would round up the enemy women as captives. The old and infirm women were mostly killed to rid them of their burden. The *Jihadis* kept alive only the young and sexy infidels women to gratify their limitless sex urge or drive, and, afterwards to sell them as slaves or to raise money by ransoming them to their relatives if were lucky to be alive.

Here is an interesting reading from Ibn Ishak's biography of Muhammad. This episode is from Tabuk expedition (ref. 10, pp.602-603).

After the Hunayn and Taif battle, Muhammad stayed in Medina for a few months. Then he gave orders to prepare for a raid on the Byzantines. It was summertime then and the heat was oppressive and there was a draught in the Arabian Peninsula. Many people disliked travelling during this time. They longed to stay at home. In spite of their dislike, the men started preparing for the raid. Muhammad asked a Muslim, Jadd b. Qays if he would like to go for Jihad in Tabuk. Jadd declined saying that he loved women and if he saw Byzantine women he would not be able to control himself. Muhammad left him alone. It was about him that the verse: 9:49 "There are some who say Give me leave to stay behind....." Was released.

009.049 Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).

In many *Ghazwas*, Muhammad himself took captive women as his wives/concubines. Besides reserving the prettiest and the sexiest amongst the captive women for himself, he even distributed some women to his sons in laws, Hazrat Ali and Hazrat Uthman. Here is a *hadith* that unmistakably shows how hungry Hazrat Ali was to have sex with captive/slave women, while his father-in-law, Muhammad, himself encouraged him to indulge in such act knowing full

well that his (Muhammad's) own daughter, Fatima was the wife of Ali. In one sense, Muhammad was a very liberal person in that day and age. In this day of sexual glasnost, I would like to know how many fathers-in-law would allow their sons-in-law to have extra-marital relationship. Not a fat chance!

Ali had sex with booty captive women 5.59.637

Sahih Bukhari: Volume 5, Book 59, Number 637

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

That the capture of sexy and beautiful women were one of the main motivating factors for joining in the Jihad by the early followers of Muhammad, is clearly depicted in the *Sirat Rasul Allah* by Ibn Ishak. The old, ugly and not so sexy captive women were burdensome to the Muslim invaders and as such they were not desirable. In this most authentic biographical record of Muhammad, we read that during the Hunayn battle, an old lady was let off because her mouth was cold and her breast flat, she could not give birth and her milk was not rich. So, the *Jihadi* took six camels in exchange for this old lady (ref.10, p593). This was not an isolated case. It was the common practice amongst the *Jihadis* then; that is, to exchange the ugly ducklings and the old women for camels.

Further proof of this greed for sexy female flesh can be had from the episodes on the siege of Taif. The Thaqif people inhabited Taif. Their women were famous for their

beauty and vivaciousness. Many *Jihadis* joined in this siege simply to have plunder and to have sex with these women. One Jihadi admitted that he did not come to fight the Thaqif but to get a girl to trade (or to make her pregnant) because the Thaqif people produced intelligent children (ibid, p.590).

Muhammad himself took Raihana, a pretty young thing, who happened to be a married Jewish woman captive (after the slaughter male captives of Bani Quraiza) as his concubine when she refused to marry him. As written before, he even presented many of his friends as well as his own sons-in-law (Ali and Othman) with pretty young captive women to be used as sex slaves. We learn from Ibn Ishak's biography of Muhammad that when the Muslim soldiers defeated the B.Hawazin, they captured 6 000 (yes, you heard me right -- six thousand) women and children. It was one of the biggest and the best catch of female flesh for the Islami *Jihadis*. Most of the beautiful and sexy captives were distributed to the *Jihadis*. Muhammad gave Rayta, a beautiful girl to his son in law (and cousin brother), Hazrat Ali and gave Zaynab, another beautiful catch to his other sons in law, Hazrat Uthman. Hazrat Uthman also received a share of such female flesh. But he preferred to give it to his favourite son, Abdullah to enjoy her at his will (ibid, p.592-593).

You talk about morality and good judgment! This was the respect and kindness that the Prophet of "mercy" had for the helpless captive women! Besides Raihana, Muhammad also took Jurawiyrah (from the raid on Bani al Mustaliq) and Saffiya (a Bani Nadir Jewess from the raid on Khaibar) as his mistresses. Please note that most of Muhammad's mistresses or concubines were either Jews (like Raihana, Juwayriya and Saffiya) or Christians like Mariya, the Coptic sex slave. Islamic apologists can't wait to announce that Muhammad was so merciful that he married those helpless women to free them from being sold as slaves. They will even let us believe that those hapless women, whose relatives were killed, were actually very happy to marry Muhammad as they fell in love head over heels with him after the slaughter! Was Muhammad a virile man in his

early fifties? How disgusting and revolting it is that the prophet of Islam had inured this filthy practise of using the captives to satiate his libidinous urge!

You see, whenever, the Muslim army conducted a raid, they always had the thirst for the succulent body of infidel women. Their desire to have sex with those captured women was so compelling that even Allah had to intervene to decree that these women could be raped after their menstrual periods were over. This uncivilized and despicable sexual urges of those Islamic soldiers were so barbaric that they would not even show the sense of decency by having sex with their women prisoners in privacy. They would not hesitate to copulate with these hapless women right in the presence of their husbands who were infidels. How outrageous! How despicable!

Read the following two *ahadith* and judge for yourself the divinity in Islamic rules when you compare those with the rights of the POW as conferred by the Geneva Convention.

The first hadith indicates that while a few Muslim soldiers were quite ashamed to perform sexual act with the captive women in the presence of their husbands, many *Jihadis* were quite happy to 'enjoy' these captive women right in front of their fallen (prisoner) husbands. How 'beautiful'!! In recent times, we have seen this type of sexual perversions perpetrated by the Islamic army of Pakistan on their captive booties (captured women) in the genocide of Bangladeshi folks in 1971. Isn't it that the Pakistan Islamic army was just carrying out the contents of these *ahadith*? You had better believe it. Because scriptural dictums were invoked by the dirty Punjabi and Pathan soldiers belonging to marauding force of Gen. Yahya of Pakistan.

The second *hadith* shows that, many *Jihadis* were, at first, hesitant in having copulation with captive women whose husbands were infidels (polytheists, in this case). Muhammad (pbuh) sensed some trouble here. He realised

that if Allah did not permit such pleasure to his *Jihadis*, then their motivation to cling to him will soon vanish into the thin air. He sought Allah's intervention; and without any delay, Allah immediately obliged him by giving His foot soldiers the permission to ravish these captive women. It seems as if this whimsical Allah is promoting promiscuity among Mussulmans by codifying sexually deviant acts in his "holy" book.

Some *Jihadis* had sex with the captive women in the presence of their husbands and some were reluctant to do so (Sunaan Abu Dawud 11.2150)

Sunaan Abu Dawud: Book 11, number 2150

Abu Said al-Khudri said: "The apostle of Allah sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of the apostle of Allah were reluctant to have intercourse with the female captives in the presence of their husbands who were unbelievers. So Allah, the Exalted, sent down the Qur'anic verse, "And all married women (are forbidden) unto you save those (captives) whom your right hand possesses". That is to say, they are lawful for them when they complete their waiting period." [The Qur'an verse is 4:24].

One can have sexual intercourse with a captive woman after she is clear of her period and/or delivery. If she has a husband then her marriage is abrogated after she becomes a captive (Quran 4:24)...(Shahih Muslim 8.3432)

Sahih Muslim:Book 008, Number 3432:

Abu Sa'id al-Khudri (Allah be pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Allah's Messenger (may peace be upon him) seemed to refrain from having

intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:" And women already married, except those whom your right hands possess (iv. 24)

A natural question would be, what happens if a captive woman gets pregnant as a result of having sex with the *Jihadis*? Many of those Islamic *Jihadis* did ponder over this unwanted pregnancy and wanted to practice coitus interruption (withdrawing penis before ejaculating) but Muhammad was quite against it at times and was neutral at other times. Here are some 'beautiful' *ahadith*. If you read these *ahdith* carefully, you will notice that the *Jihadis* did practise coitus interruption not only to avoid unwanted pregnancy but it was also a method of giving them intense sexual pleasure and that was why they loved doing that! A kind of kinky sex, we may call it. This means that those hapless captive women were meant not only to satisfy the normal sexual urge, but were also a means to satisfy their captor's sexual fantasies and perversions, which, perhaps, they could not do with their married wives.

[Note: Read more on coitus interruption in part 3/6 of this article]

Muhammed did not approve coitus interruption with the captive women of Banu-al-Mustaliq, but he allowed the women to be raped...(5.59.459)

Shahih Bukhari: Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we

loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'

Many Islamists are ashamed of the provision of taking captive women as sex slaves in Islam. They try to soften this barbaric practice by pretending to say something like, "You must consider the time and the context. There is a misconception on this. In those days it was all right to have captive women and to have sex with them because many Muslim soldiers were despatched to the war zones. So, to satisfy their sex appetite God permitted them to have such sex. The captive women also needed sex. So it was a win-win situation. See how beautiful the Islamic rules are!" If we ask them whether this provision still applies today or not, they simply try to evade this question by saying something like, "You see, we must look at the context, when the Muslims conquer any nation, they will always treat the vanquished fairly with Islamic laws. Islam will surely protect their women and children.... etc." They simply avoid a straightforward answer.

Have you ever thought about what will happen to the infidel American women if the 'Great Satan' is defeated in an Islamic Jihad?

Let us hear what the 'real Islam' has to offer on this matter. This is what a well-learned Mullah says about the captive women:

From an Islamic Q & A site:

Right Hand's Possessions

<http://www.binoria.org/q&a/miscellaneous.html#possessions>

Question:

What is the meaning of right hand possession and what was

the purpose of having them. **Some brothers in America think it is okay to have right hand possessions now in the USA.**

Answer:

Right hand possessions (Malak-ul-Yameen) means slaves and maids, those came in possession of Muslims through war or purchase. After having the possession of slave maid it is lawful and correct to have sexual relation with them. **Even today if Muslims get possession over infidel country, this condition is possible, lawful and correct.**

Please peruse the above statement once again. What is the implication of this Mullah's opinion? I must appreciate the Mullah for his utter honesty with respect to 'real Islam.' He did not beat around the bushes. He has given a straightforward, unadulterated, pure and unambiguous answer that clearly conforms to the rules of Qur'an and hadith. May I ask the Islamic apologists to say a few words about this honest reply from this Mullah?

Now, let us look at the wider implications of this 'Islamic rule.' Imagine that Islamic army invades America, Britain and all infidel lands. Also, imagine these infidels being defeated in a catastrophic war. What do you think the Islamic soldiers will do to all the male infidels? What do you think the Islamic soldiers would do to all the pretty/young women they would capture as captives? Do you think that these Islamic soldiers will honour the covenants of the Geneva Conventions on POW? You must be out of your mind if you thought so. The soldiers of Islam will do exactly what the above Mullah has said. Yes, they will sell all the male captives as slaves and take the young/pretty women as sex slaves to satisfy their sexual urge. The old women would probably be killed, as they become a burden to the Muslim invaders. For married women, their marriage will be immediately made null and void. To humiliate the great 'Satan' further, the Islamic Jihadis will probably do sexual

act with the captive women right in front of their men who were, just a short while ago, their husbands.

You may still think this to be impossible. But, wait! The Pakistani Islamic army did just that in Bangladesh in 1971. They killed about 3 million Bangalees terming them as not so good Muslims, took 250,000 Bengali women as concubines, and raped them, many of them repeatedly and not very far off from their near and dear ones. In recent times, we have heard many such reports from the Taliban ruled Afghanistan. These disturbing acts may enrage a lot of people, including many Muslims. Think again. Have the Islamic soldiers committed any crime/sin as far as Islam is concerned. The answer is a simple "NO." Therefore, doesn't it make sense to realise that it is the Islam itself that is the motivating factor for the rape of the captive women? In Iran, a woman charged with adultery/blasphemy/apostasy carrying death penalty become a captive of the Islamic state. Therefore, an Islamic guard is appointed to have sex with her repeatedly before she is executed. This is a beautiful and "humane" treatment of infidel women prisoners in Islam!

Sex with slave women

This one is also a hot topic worthy of discussion. So far, we learnt the truth about the sexual exploitation of women taken in a war. This is not the only means by which unlimited sexual gratification is possible in a '*halal*' way. Buying and selling of women as sex slaves is fully permitted in Islam. It is a perfectly a legitimate way to acquire as many sex-slaves as possible. Sky is not the limit, though. The only limitation is the affordability. One may say that this type of flesh trading is no more practiced today. This is true. However, nothing can prevent the Islamists from re-introducing the slave markets as per Qur'an and *Sunnah* when their '*Jihad*' against the infidels is successful. Sexual slavery is absolutely legitimate in Islam. If Islam conquered the world, slavery could have never been eradicated, because Islamic laws are written on

granite stone and are absolutely unchangeable. So, if Islam conquers the infidel countries, there is nothing that could prevent the Islamic zealots from re-introducing the slavery system and the slave markets around the globe for trading in female bodies of infidel women. If the Islamists can re-introduce the amputation of hands and feet for theft, stoning to death for adultery, beheading for apostasy and many other barbaric *Sha'ria* rules, what will prevent them from re-introducing Islamic slavery? Please do think about this.

Muhammad himself had a Coptic slave that was presented to him by the ruler of Alexandria in Egypt. When the delegate from Muhammad visited this Coptic head of Egypt (Muaqaqis) with an invitation for him to convert to Islam, he politely refused to do so, but knowing the taste of Muhammad, he presented Muhammad with two beautiful and sexy slave girls who were sisters. Muhammad took Mariya, the most beautiful one for himself and gave her sister, Sirin, to his poet friend, Hassan ibn Thabit for him to enjoy her. Mariya gave birth to Ibrahim, Muhammad's last child who died at infancy. Sirin bore a son named Abdul Rahman to Hassan, the poet (ref. 10, p. 498-499). All these historical records are absolute proof that enjoying a female slave is totally '*halal*' in Islam.

Here are a few more '*gems*' from *ahadith*. Please peruse the following divine sanctions and judge for yourself the mercy, blessing, tolerance, and last but not the least, fairness towards women in Islam when it comes to sex. You can have sexual intercourse with two slave girls at a time without *ghusl* (bath) but can't do like this with free women...(Malik's Muwatta 2.23.90)

Malik's Muwatta:Book 2, Number 2.23.90:

Yahya related to me from Malik from Nafi that the slave girls of Abdullah ibn Umar used to wash his

feet and bring him a mat of palm leaves while they were menstruating.

Malik was asked whether a man who had women and slave girls could have intercourse with all of them before he did ghusl. He said, "There is no harm in a man having intercourse with two of his slave girls before he does ghusl. It is disapproved of, however, to go to a freewoman on another's day. There is no harm in making love first to one slave girl and then to another when one is junub."

Malik was asked about a man who was junub and water was put down for him to do ghusl with. Then he forgot and put his finger into it to find out whether it was hot or cold. Malik said, "If no filth has soiled his fingers, I do not consider that that makes the water impure."

Here is something that will break your conscience as it did even the conscience of stonehearted, cruel Hazrat Umar. This hadith tells us that before banning by Umar, it was okay to have sex with a slave mother and her young daughter one after the other. How disgusting! How revolting!!

If a woman and her daughter were both slave (or captive) then you can't have sex with one of them after the other. Umar forbade this practice...(Malik's Muwatta 28.14.33)

Malik's Muwatta:Book 28, Number 28.14.33:

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from his father that Umar ibn al-Khattab was asked about a woman and her daughter who were in the possession of the right hand, and whether one could have intercourse with one of them after the other Umar said, "I dislike both being permitted together." He then forbade that.

If both sisters are slaves (or captives) then you may or may not have sex with them depending on the interpreter...(Malik's Muwatta 28.14.34)

Malik's Muwatta:Book 28, Number 28.14.34:

Yahya related to me from Malik from Ibn Shihab from Qabisa ibn Dhu'ayb that a man asked Uthman ibn Affan whether one could have intercourse with two sisters who one owned. Uthman said, "One ayat makes them halal, and one ayat makes them haram. As for me, I wouldn't like to do it." The man left him and met one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, and asked him about it, and he said, "Had I any authority and I found someone who had done it, I would punish him as an example."

Ibn Shihab added, "I think that it was Ali ibn Abi Talib. "

Sexual perversion is fully permitted when a slave girl is involved. We find in HEDAYA that a man can have sex with his slave girl in any manner although he has restrictions while doing this with his own wife/s.

Can have sex with a slave woman in any manner---
(ref.11, p.600)

A man may gratify his passion with his female slave in whatever way he pleases—It is lawful for a man to perform the act of *Azil* (i.e. coitus interruption—writer) with his female slave without her consent, whereas he cannot lawfully do so by his wife unless with her permission. —The reason of this is that the Prophet has forbidden the act of *Azil* with a free woman without her consent but has permitted it to a master in the case of his female slave. Besides, carnal connexion is the right of a free woman for the gratifying of her passion, and the propagation of children (whence it is that a wife is at liberty to

reject a husband who is an eunuch or impotent); whereas a slave possesses no such right.—A man, therefore, is not at liberty to injure the right of his wife, whereas a master is absolute with respect to his slave. If, also, a man should marry the female slave of another, he must not perform the act of Azil with her without the consent of her master.

And here are a few more 'gems' from Islam

Father can give his slave-girl to his son to do conditional things...(Malik's Muwatta 28.15.38)

Malik's Muwatta:Book 28, Number 28.15.38:

Yahya related to me from Malik from Ibrahim ibn Abi Abla from Abd al-Malik ibn Marwan that he gave a slave-girl to a friend of his, and later asked him about her. He said, "I intended to give her to my son to do such-and-such with her." Abd al-Malik said, "Marwan was more scrupulous than you. He gave a slave-girl to his son, and then he said, 'Do not go near her, for I have seen her leg uncovered .' "

A master can have sex with the slave-girl of his male or female slave...(Malik's Muwatta 29.17.51)

Malik's Muwatta:Book 29, Number 29.17.51:

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "If a man gives his slave permission to marry, the divorce is in the hand of the slave, and nobody else has any power over his divorce. Nothing is held against a man who takes the slave-girl of his male slave or the slave-girl of his female-slave."

Slave-girls are like fields if you wish then water it by ejaculating inside them or leave it thirsty i.e. coitus interruption with slave-girls is optional...(Malik's Muwatta 29.32.99)

Malik's Muwatta: Book 29, Number 29.32.99:

Yahya related to me from Malik from Damra ibn Said al-Mazini from al-Hajjaj ibn Amr ibn Ghaziya that he was sitting with Zayd ibn Thabit when Ibn Fahd came to him. He was from the Yemen. He said, "Abu Said! I have slave-girls. None of the wives in my keep are more pleasing to me than them, and not all of them please me so much that I want a child by them, shall I then practise coitus interruptus?" Zayd ibn Thabit said, "Give an opinion, Hajjaj!" "I said, 'May Allah forgive you! We sit with you in order to learn from you!' He said, 'Give an opinion!' I said, 'She is your field, if you wish, water it, and if you wish, leave it thirsty. I heard that from Zayd.' Zayd said, 'He has spoken the truth.' "

It is possible to share slave-woman for sexual purposes. Thus, a father can have sex with his son's or even grandson's slave-women; a son can borrow his father's or mother's or even his wives slave women for unlimited sex. Here are few excerpts from HEDAYA (reference 11), the most authentic commentary on Islamic Laws that even the lawyers consult.

No punishment for having sex with the female slaves of a son or a grandson ---(ref: 11: page 183)

Nor that with the female slave of a son or a grandson.—PUNISHMENT is not incurred for a man having carnal connexion with the female slave of his son, or of his grandson, although he should acknowledge his consciousness of such female slave having unlawful to him, for in this case the error is by effect, since it proceeds from an argument founded upon the words of the prophet, who said to one with whom he was conversing, "THOU AND THINE are thy FATHER'S ;"-- and the grandfather is subject to the same rule with the father, as he is also a parent. The parentage also of the child begotten in such carnal conjunction is established

in the father aforesaid, who remains responsible to his son for the value of the female slave.

Or of a father, mother, or wife (where misconception is pleaded)—If a person have carnal connexion with the female slave of his father, or his mother, or his wife, and plead his conception that such slave was lawful to him, he does not incur punishment; neither is the accuser liable to punishment—(but if he should acknowledge his consciousness of the illegality, punishment is to be inflicted upon him,—and the same rule obtains where a slave has connexion with the bondmaid of his master):—because between these there a community of interests in the acquisition of profit; and hence the man who commits the act may in those cases have conceived, with respect to the enjoyment, that this species of usufruct is also lawful to him,—wherefore error by misconception is applicable to him; but nevertheless this is accrual whoredom, for which reason punishment is not incurred by the accuser. The law is the same (according to the Zahir Rawayet), if the female slave, in either of these cases, were to plead her supposing that the act was lawful, without any such plea on the part of the man,—because the carnal conjunction of a man and a woman being one act, it follows that a plea of supposed legality, made by either party, establishes error with respect to both and hence the punishment of both is abrogated.

Is any one interested in looking at the private parts of a woman? Of course, most men would like to do just this, albeit secretly. That is why we have 'Playboy', 'Penthouse', 'Ralph,'..... etc., magazines. Looking at the glossy pages of these magazines with pictures of naked woman is a great fun that most men will indulge in but very few men (Muslim) will dare to admit. The bad news for these men is that looking at a woman (not related to him) below the level of her naval is absolutely forbidden in Islam. Forget about touching her. It is a *kabirah gunaaah*(absolute sin.) One cannot even look at the naked hands of a woman. This is the height of morality in Islam. Most Islamists cannot

wait to announce to the world the great respect they have for women by citing these absurd, silly practices. We would accept this custom as a practice of great morality had it been applied to all women regardless of her social status. Nope. Believe it or not, it does not apply all women. If you are unfortunate enough to be a slave-woman then you become an object of display of flesh. Islam allows a man to look at every part of a slave (or a captive) woman including her, breast, vagina, clitoris, anus, --- every part of her pudenda. Unbelievable, you say. Read the following *Sha'ria* law on the inspection of a slave-woman for sexual purposes.

Slave woman—can look at pudenda---(ref. 11, p.599)

A man may view his wife or his slave in any part.—IT is lawful for a man to look at his slave girl in any part, provided he be not related him within the prohibited degrees; and also at his wife in any part, even in the pudenda, if he pleases; because the Prophet said, “shut your eyes from all excepting your wives and female slaves.” Nevertheless, it is most becoming that a husband and wife should neither of them look at the genital parts of the other, as the Prophet gas said, “when ye copulate with women of your own tribe, you must conceal as much s possible; and be not then naked, as that savours too much of the custom of asses.”

Although the above provision recommends a man to show restraints while copulating, nothing can prevent him from indulging in all sorts of fetish/sadomasochism with a slave woman, if he wishes so. Since beating of women is a permitted in the Qur'an (see Qur'an verse 4:34), therefore, sadomasochistic method of sexual gratification is absolutely possible in an Islamic way.

It is noteworthy that many Islamists often hide the truth about the extreme tyranny of sexual slavery under Islam by saying that one can marry a slave woman. On the surface, this looks fair enough. But when we dig deeper,

we find the naked truth. The truth is that a Muslim man cannot marry his own slave-woman. He can only marry a slave woman that belongs to another person. He cannot purchase a slave woman and marry her. It is forbidden. However, he is allowed to have unlimited sex with her (the woman bought as a sex slave).

Can't marry one's own slave but can have sex with her---
(ibid, p.317)

The Legal Disabilities to Marriage

There are nine prohibitions to marriage
namely:-

.....

8. A woman is prohibited by reason of property. For example, it is not lawful for a man to marry his own slave, or a woman her bondsman.

Masturbation

What? *Naujubillah, Naujubillah*. Do you perform this act? If you are one of those 1% or 2% of men who have never masturbated in their lifetime, then you are extremely lucky, for, you do not have to undergo the terrible punishment that is reserved for those (at least for 98% of all males) of men who do 'nikah' and adultery with their hands!

In nature, we find that all living creatures capable of reproduction do masturbate. It is a quick, easy, safe and neutral method of sexual gratification that is in practice since 'God' created the animal kingdom. Ask any medical professional/sex therapist, if you do not mind, about masturbation and chances are that he/she will tell you that, it is a harmless practice that may even benefit you when you are under extreme tension or stress! He/she

may even tell you that masturbation is the method by which sperms are collected for the sperm banks. However, this DIY sexual act is totally '*haram*' in Islam. If you ever indulged in such a dreadful act in your privacy, be warned that almighty Allah and His secret police/angels are recording your actions every time you commit such '*adultery*' with yourself using your own body parts. You will be punished for such a vile act during your resurrection. I am not so sure as to how the Islamic *Sha'ria* laws on masturbation can be enforced in this world. The only way, as far I can imagine, to enforce God's punishment for this '*sin/crime*', is to send Islamic '*moral police*' to every cubicle in toilets, bedrooms and private rooms of every individual. Assuming that the physical punishment for masturbation in this world is nearly impossible to be meted out, all the masturbators must now be prepared for the punishment in the hereafter. So, what punishment these DIY sex maniacs expect from an angry Allah? Well, if we have to go by some authority on Islam, all those who have ever masturbated, will be resurrected with their hands being pregnant!!

How will this be possible? You may ask. We always thought that only women get pregnant. Nope! Allah can do anything. I do not know for certain what will happen to the women masturbators. What? Do women masturbate too? What a silly question I have asked, you say? Let us hear from an expert on female sexuality. Shere Hite, the famous sex researcher on female sexuality reports that 82% women surveyed in a research project indicated that they masturbate regularly. To this figure, I would safely add another 8 percent (at least) to make it a nice figure of 90% to include those women who did not respond to this question through an answer due to embarrassment. Thus, those women who do not admit having ever masturbated, are, probably lying (see page 59, Shere Hite, *The Hite report: A nationwide study of female sexuality, 1977*, published by Summit books, New York).

In page 59, Shere Hite describes the true nature of female masturbation thus, "How women masturbate is one of the most important keys to understanding female sexuality (from the point of view of orgasm): since it is almost always done alone and since in most cases no one is taught how to do it, masturbation provides a source of almost pure biological feedback—it is one of the few forms of instinctive behavior to which we have access."

In the same book, in page 60, she writes further, "The fact that women can orgasm easily and pleurably whenever they want (many women several times in a row) shows beyond a doubt that women *know* how to enjoy their bodies; no one needs to tell them how. It is not female sexuality that has a problem ("dysfunction") but society that has a problem in its definition of sex and the subordinate role that definition gives women. Sharing our hidden sexuality by telling how we masturbate is a step toward bringing our sexuality out into the world and toward redefining sex and physical relations as we know them."

Those few sincere and truthful statements from a world famous researcher on female sexuality, whose work is considered to be the biggest sex study since Master and Johnson, even Kinsey Report, tells the scientific truth about masturbation. Her honest comments apply equally to both male and female sexuality. How could then Islam simply deny such truth and consider masturbation as a serious moral offence and a crime?

I do not know what will happen to those 'lustful' decadent women during the resurrection. Will they have double pregnancy? That is to say, will their hands, as well as their bellies get pregnant?

Here is what a Mufti from South Africa writes:

Mufti Ebrahim Desai

Islamic Q & A Online with Mufti Ebrahim Desai

Darul Ifta, Madrasah In'aamiyyah

Camperdown, South Africa

<http://www.islam.tc/cgi-bin/askimam/ask.pl?q=165&act=view>

Hadhrat Anas narrates that Rasulullah (Sallallaahu Alayhi Wasallam) said, 'The person who performs Nikah with his hands (i.e. masturbates) is cursed. (Tafseer Mazhari vo.12 p.94)

Saeed bin Jubayr narrates that Rasulullah (Sallaahu Alayhi Wasallam) said, 'Allah Taala will inflict a punishment on a group of people because they played with their private parts.'

Ataa (RA) says, 'Some people will be resurrected in such a condition that their hands will be pregnant, I think they are those who masturbate.'

After learning the terrible consequence of masturbation in Islam, is not it time for all of us (male and female) to quit this 'despicable' habit? Nevertheless, I am almost certain that most of us will never be able to give up such an easy source of pleasure, which is available 24/7/365 at FOC. Where can you get such a free ecstasy? To eradicate such 'dreadful' and 'contemptible' habit, the Islamists must launch a 'quit masturbation' campaign similar to 'quit smoking' campaign. Then again, I am quite certain that just like the 'quit smoking' campaign, this will also be a dismal failure, This is because, 'a standing prick and/or a wet vagina has no conscience.' Please forgive me for my using liberally such vulgar words, but I could find nothing better to describe the intense, innate and instinctive urge that all creatures have to satisfy their sexual libido. It is a desire against which no force on earth can stand. Those who smoke continue smoking despite the 'quit' campaign

and knowing fully well the potential danger of smoking. Similarly, those who masturbate will continue to masturbate no matter how much anger Allah has reserved for them in the afterworld. Sexual gratification is the biggest motivator of all living beings. Next to food, people will do almost anything and will go anywhere to satisfy their sexual appetite. It is as simple as this. The Islamic idea of masturbation is either totally out of reality or extremely hypocritical, to say the least. Islam wants to implant the sense of culpability and remorse by simply taking the gullible believers for a ride to submit to its doctrine through fear and guilt.

Here are the *Sha'ria* rules for those die-hard masturbators. Please note that all is not lost. Practice these Islamic rules and you may be saved!

Masturbation

Ghusl obligatory---e10.1 (reference 8, p.79)

E10.1 The purificatory bath (ghusl, def: e11) is obligatory for a male when:

- (2) sperm exits from him;
- (3) or the head of his penis enters a vagina;

and is obligatory for a female when:

- (1) sexual fluid (def: below) exits from her;
- (2) the head of a penis enters her vagina;
- (3) and after her menstrual period;
- (4) after her postnatal lochia stops or after a child is born in a dry birth.

(n: The Arabic term *maniya* used in all these rulings refers to both male *sperm and female sexual fluid*. i.e. that which comes from orgasm, and both sexes are intended by the phrase sperm or sexual fluid wherever it appears below.)

Fast broken---i1.18(9) (ibid, page 284)

i.1.18(9) Sexual intercourse (O: if deliberate, even if there is no orgasm), or orgasm from stroking a nongenital region or from masturbation (O: no matter whether such orgasm is produced by unlawful means, like one's own hand (did: w37). Or whether by lawful means, such as hand of one's wife);

Invalidates fast---I 1.19(3) (ibid, page 286)

I1.19(3) Of orgasm, whether as the result of touching (O: such as kissing, contact, lying between the other's thighs, or something else), or because of masturbation;

When I searched the entire Qur'an, I could not even find the word 'masturbation.' in it. Thus, I am not quite certain that masturbation is '*haram*.' However many Mullahs use verse 23:5-7 to mean that, among other acts that cause sexual defilement (*junub*) /sin, masturbation is one of them. This may or may not be true. Since I am not a Mullah, I leave this to all the 'masturbators' to judge for themselves the latent meaning of this verse.

023.005 Who abstain from sex,

023.006 Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

023.007 But those whose desires exceed those limits are transgressors;-

Again, in *Sharia* books, we find that this DIY sex is declared unlawful by Islamic jurors.

Unlawful ---w37.1 (Reference 8, page 932)

W37.1 (N:) Maturbation with one's own hand is unlawful. Imam Shafi'I (Allah be well pleased with him) was asked in connection with masturbation about word of Allah Most High:

"...those who guard their private parts, save from their wives or [bondwomen] whom their right hands own, for these are not blameworthy. But whoever seekd beyond that, those are the transgressors" (Quran 23:5-7),

and said that these Quranic verses restrict permissible sex to what is mentioned in them, since the last verse denies that anything besides this is lawful.

Homosexuality/sodomy

In contrast to masturbation, the Qur'an is very clear on homosexuality. In Islamic parlance, homosexuality is termed as sodomy, although strictly speaking, sodomy and homosexuality may not mean exactly the same thing. However, we shall use the word 'sodomy' to mean homosexuality and vice versa.

In Islam, homosexuals are condemned to receive the severest form of punishment in Islam. Homosexuality is treated as a serious sexual crime like *Zina* and adultery are. Here are some Islamic provisions for sodomy as found in Quran, *ahadith* and *Sha'ria*.

In Qur'an, the act of sodomy is described as the preferred sexual act of the people of prophet Lot, the nephew of Abraham. The place where the people of Lot practiced this sexual deviation is not stated in the Qur'an, although from historical references we can infer the place to be either

Sodom or Gomorrah (ref. 6, p.149), the two biblical cities notoriously infamous for sexual depravity. From the following verses we learn that Allah destroyed the homosexual people of these places by baked 'brimstones.' Amongst those destroyed was also a wife of Lot! The Qur'an does not give a clear reason for her destruction. The following *Suras* refer to prophet Lot: 7:80-84, 21:74-75, 26:160-165, 27:54-58, 29:28-35.

I shall quote only some short verses, namely 7:80-84

007.80 We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?

007.081 "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."

007.082 And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"

007.083 But we saved him and his family, except his wife: she was of those who legged behind.

007.084 And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!

Abdur Rahman Doi (ref. 9, p.241), quoting Baihaqi says that sodomy begets Allah's wrath.

Allah's wrath---Baihaqi

According to the narration of al-Tibrani and al-Baihaqi, Prophet Mohammad (S.A.W) is reported to have said:

"Four types of people get up in the morning while they are under the wrath of Allah and they sleep in the night while they are under the displeasure of Allah." He was asked:

"Who are they, O Messenger of Allah?" The Prophet replied: "Those men who try to resemble women and those

women who try to resemble men (through dress and behaviour) and those who commit sex with animals and those men who commit sex with men.”

In the same book (ref.9) referring to various Islamic sources, he concludes that sodomy is a great sin in Islam. Here is an excerpt from page 242 of this book.

Can't kiss a boy (ibid, p.242)

“One who kissed a boy with passion, Allah Most High will punish him for a thousand years in the fire of hell.”

He is reported to have also said:

“The Prophet said: ‘One who touched a boy with passion, he will be cursed by Allah, the angels and all the people.’”

The above comment by Abdur Rahman Doi is related to kissing and having sex with a boy, that is, a minor. Therefore, strictly speaking, it is not really homosexuality; rather it is child molestation, which is definitely a crime under even a secular law. However, when we look into Qur'an we find complete hypocrisy on this matter. In the description of paradise, Allah says that He has reserved young and beautiful boys as servants for those who qualify to enter the garden of paradise. This pleasure of child molestation is especially relevant to the Jihadis of today, who are dying just to have a real taste of paradise. Here are a few samples of verses from the Qur'an.

052.020 They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

052.021 And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

052.022 And We shall bestow on them, of fruit and meat,

anything they shall desire.

052.023 They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

052.024 Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.

052.025 They will advance to each other, engaging in mutual enquiry.

052.026 They will say: "Aforetime, we were not without fear for the sake of our people.

052.027 "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

Here is another sample of Qur'anic 'boys' in paradise:

076.017 And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-

076.018 A fountain there, called Salsabil.

076.019 And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.

076.020 And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.

If you have the time to search the Qur'an, you will surely find many other verses that promise the company of 'beautiful' 'pearl' like boys used as a baits to convert the sex hungry Bedouin Arabs to Islam.

We often hear from the Islamic apologists saying that those 'boys' are simply the server of wine and not for sex. What a great hypocrisy it is! Why did not Allah engage exquisitely beautiful 'Hurs' to serve the wine? Why Allah has to resort to 'pearl' like beautiful boys/youths? As it was the practice of those days, why not let the black 'habshi' slaves be the server of wine? The truth is that many Arabs of those days were fond of sexual molestation of children that included both girls and boys. We find plenty of examples of this type of abuse in the child bride of many of

the holy men of Islam including the Prophet himself. What is not apparent is that, this sexual abuse was also common with beautiful boys too. Obviously, Muhammad was greatly disturbed by the sexual misconduct of his followers, but he was very clever in enforcing a total ban on this. He simply deferred this pleasure for the eternal life in paradise. Thus, this kind of sexual molestation became a great temptation for the Jihadis to join Muhammad's wars and to die for the taste of his promised lustful paradise. But with great tact, Muhammad also made it known to his followers that, sodomy will not be tolerated in this world and pronounced a great punishment for indulging in such practices, much similar to *Zina* and adultery. So, what punishment one may expect for sodomy? In this context, it is good to understand the Islamic concept of sodomy.

As I understood from consulting several Islamic sources, the real meaning of sodomy is performing sexual intercourse through anus, be it a man or a woman. Thus, if a man has anal intercourse with a stranger woman, it will be treated as an act of sodomy, and will attract *Hadd* punishment. If he has anal sex with his wife, this too, will be treated as sodomy that deserves *Ta'azir* (discretionary) punishment and not *Hadd* punishment (ref. 9, p.243). However, I could not find what sort of punishment would this be; that is, whether beheading, stoning to death or Islamic lashing. So, this is a topic of great doubt and confusion.

Now, the question is, what happens if a man kisses another man, or hugs another man or does any other physical act except anal intercourse? Does this constitute sodomy? Another perplexing question is, can lesbianism be treated as sodomy? It is impossible to have anal intercourse between two women. What is the criterion of homosexuality (read lesbianism) in women? What happens if two women kiss and caress each other without any sexual act? Does this fall under sodomy or homosexuality? I have been thinking about this problem ever since I read

about the treatment of homosexuals in Islam. I would appreciate anyone who can enlighten me on this matter.

As stated earlier, any sexual act that involves the penetration of penis into anus, be that of a man or a woman, and the 'injection of sperms' (as is known in Islamic vocabulary; see below) there in, is an act of sodomy, as far as Islam is concerned. The punishment for such act varies depending on the Juris of Islamic law. This is a very serious matter, since it may mean life and death. According to some authority, there is no prescribed punishment (*hudud*) but only discretionary (*Ta'azir*) punishment that may involve even death sentence.

Here is what Abdur Rahman Doi writes on the punishment for sodomy:

Kill both---(ref. 9, p.243)

All Muslim jurists agree that sodomy is a sexual offence but differ in their punishment. According to Imam Abu Hanifa, the act of sodomy does not amount adultery and therefore there is no punishment by *Hadd* to be given to the offender except *Ta'azir*. According to Imam Malik the *hadd* punishment will be applied whether the offender is married or not. He relies on the following Hadith:

It is reported by Abu Hurairah that the Messenger of Allah (S.A.W.) said: "If you find someone who is committing an act of commitment of Lut (that is homosexuality), "kill the one on top and one below" and in another statement says: "kill the doer and the one with whom the act is committed."

"Abu Hurairah reports: That the Prophet (S.A.W.) said, "Imam Shafi'I, Abu Yusuf and Muhammad have said that if the offender is married the *hadd* of stoning to death will be applied, but if he or she is unmarried, only punishment by *Ta'azir* will suffice.

No backside---(ref. 9, p.243)

It is also a crime to have sex with one's wife in an unnatural way, that is, through the back (anus). The majority of the jurists believe that *Ta'azir* will apply since this is the case surrounded by doubt (*shubuhah*) and wherever there is a doubt, the hadd will not be applied.

Kill both p17.3 (ref. 8, p. 665)

P17.3 The Prophet (Allah bless him and give him peace) said:

- (1) "Kill the one who sodomizes and the one who lets it be done to him."
- (2) "May Allah curse him who does what Lot's people did."
- (3) "Lesbianism by women is adultery between them."

Here is more terrible news from *Hedaya* (ref.11, p.185) for those who indulge in sodomy and hope for Islamic mercy:

And no likewise sodomy, committed with a strange woman—IF a man copulate with a strange woman in ano— (that is, commit the act of sodomy with her), there is no stated punishment for him, according to Haneefa; but he is to be corrected by Tazeer. The Jama Sagheer directs an aggravation of the Tazeer or correction in this case, and says that the offender must be kept in a place of confinement until he declares his repentance. The two disciples have said that as this act resembles whoredom, the person committing it is subject to the stated punishment for whoredom; and there is one opinion of Shafei to this effect; but another opinion of his is that the parties should be put to death, of whatever description they may be—that is whether they be married or

not—because the Prophet has said, “Slay both the ACTIVE and the PASSIVE” (or according to another tradition, “Stone both the AGENT and the SUBJECT)”—The argument of the two disciples is that the act in question has the property of whoredom as that is defined to be an “act of lust committed in that which is the subject of passion, completely and under such circumstances as to be purely unlawful, and where the design is the injection of Semen.” Haneeffa, on the other hand argues that his conjunction is not actual whoredom, because the companions of the Prophet have disagreed concerning their decrees upon it, for some of them have said that offenders of this kind should be burnt, some that they should be cast headlong from some high place, such as the top of a house and then be stoned to death—and so forth; moreover, the conjunction to question has not the property of whoredom, as it is not the means of producing, offspring so as (like whoredom) to occasion any default in birth or confusion in genealogy;—besides, this species of carnal intercourse is of less frequent occurrence than whoredom, because the desire for it exists only on the part of the active and not the passive, whereas in whoredom the desire exists equally on both sides. As to the tradition cited by Shafei, it probably relates to a case where an extraordinary and exemplary punishment is requisite; or where the perpetrator inculcates and insists upon the lawfulness of the act.

From the above few paragraphs, it is obvious that the concept of homosexuality, as perceived by Islam, is totally flawed. Never mind if it is flawed, as long as this act did not invite any corporal or capital punishment. The truth is this; because of the ambiguity in the interpretation of the very nature of this sexual ‘deviation’, there is every possibility of miscarriage of justice. Due to the confusions and differences in opinions, it is not fair to inflict the terrible punishment on those who have desire to have a family with a partner of same sex .The Islamic rules on homosexuality are completely inhuman and out of time. One may not like ‘gays’ and ‘lesbians’, but it is totally unjust to deny them a right for their lives (that is, to live)

if they happen to fall in love with the same sex without infringing on the rights of others.

Bestiality

Having sex with an animal? How is this possible, we often wonder? You have heard sex with man and woman, sex with man and man as well as sex with woman and woman and even sex with oneself. Was not that enough? No, not yet. If reading the sexual deviation in God's creation has disgusted you, then this last topic (bestiality) must be the most disgusting of all, no doubt. For most people, it is impossible to comprehend how one can have sex with an animal! This is similar to committing a murder/suicide. For most common people, the act of murder/suicide is very difficult to understand. Despite this rarity, there are murderers and performers of suicidal acts. Ditto for bestiality. It is a form of very rare sexual deviation, similar to homosexuality, necrophilia, fetish, sadomasochism.... etc. However, we cannot simply ignore these sick people. They need correctional treatment rather than punishment. However, in Islam, there is no such notion as treatment or correction, but only terrible punishment for sexual deviationists; as though, by inflicting such barbaric punishment, the abnormality in human behaviour can be corrected! Let us first look into Islamic sources as to what is bestiality and how Islam tries to handle such repulsive sexual act.

The most interesting observation is that, there is a huge difference in opinion among the Islamic jurists regarding the nature of punishment to be meted out for bestiality. The punishment for the perpetrator of this act varies from no punishment to the killing of the accused. I am wondering why Allah did not know that his creatures, would, not only fall in love with their own species but also with different species as well. Why Allah was so careless when he created love in the hearts of men women? How come He overlooked the possibility of some deviation from

his standard definition of 'love'? Since Allah overlooked this matter, now the Mullahs have a great time establishing their authorities on this matter. This is of grave concern, no doubt, because it could involve life and death for an offender. Please peruse the following excerpts from Hedaya with hilarity and think of what would happen to you should you ever become a victim of this Islamic law/s. Also, note that the beast always receives the punishment (slaughtering) even though it never commits the crime. So much for Islamic mercy for animals and wild life!

Punishment for bestiality

There is considerable confusion regarding the Islamic punishment for having sex with an animal. The punishment may range from very little to the stoning to death.

The famous Sha'ria expert Abdur Rahman Doi (ref. 9, p.243) writes that according to Imam Malik, Abu Hanifa and Zahir only *Ta'azir* is to be applied and not *hadd*. The flesh of the animal is *halal* when slaughtered. But Imam Hanbal and Shafi'I hold that *hadd* punishment of stoning to death should be applied on the individual and the animal should also be killed and its flesh is unlawful.

Punishment for bestiality (ref. 11, p.185)

And bestiality—IF a man commit bestiality he does not incur Hidd or stated punishment, as this act has not the properties of whoredom, for whoredom is a heinous offence, as being a complete act of lust, to which men feel a natural propensity; but this definition does not apply to copulation with beasts, which is abhorred by an undepraved mind (whence it is not held incumbent to cover or conceal the genitals of brutes); and men can have no reason for desiring carnal connexion with brutes, but from the most vitiated appetite, and the utmost depravity of sentiment;--Hidd therefore is not incurred by this person; but he is to be punished by a discretionary correction for the reasons already specified. It is recorded,

also, that the beast should be slain and burnt; this however, is only where the animal is not of an eatable species; but if it be of the eatable species, it is to be eaten (according to Aboo Haneefa) and not burnt. Aboo Yoosaf holds that it should be consumed with fire in both cases, the perpetrator (where it belongs to another person) remaining responsible to the owner for the value; but yet the burning of it is not absolutely incumbent.; nor is it to be burnt for any other reason than as, by this means, all recollection of so vile a fact may be obliterated, and the perpetrator shielded from the disgrace which would attach to him in case of the animal remaining alive.

Summary and conclusions:

It was not easy to unmask the truth behind the seemingly pious look of Islam regarding sexual matters. Islam gives the impression that it is the only 'moral police' and 'ethical guardian' in the world who has the final say on sex and sexual matters. This is completely untrue. When the veneer of piety and morality and the '*hijab*' that is forcibly put on sexual matters is lifted, what we see is a completely different picture with regards to sex in Islam. These observations can be summarized below:

1. The true meaning of sex in Islam is the possession of female sex organs either through dowry in marriage or through the capture of enemy/infidel women by Muslim men.
2. The Islamic version of sex primarily means the sexual pleasure/enjoyment of men that culminates in the 'injection of sperms' in a female vagina.
3. Men are the actors in sex and the women are the objects who are acted upon.
4. In the Islamic concept of sex, there is virtually no room for female sensitivity, her likes and dislikes and

the consideration of her sexual satisfaction. It is nearly impossible for a Muslim woman to express her sexual desire. If she is little demanding on sexual matters, she is treated as a whore.

5. The thought of love, feelings, empathy, and consideration, especially on the part of a Muslim woman is sadly missing in the legal provision for the supply of sexual pleasure to a Muslim man by a woman. Sex is viewed as a compulsive desire of men, that, only he is entitled to enforce on a woman with brute force, if necessary.
6. In Islam, homosexuals and other sexual deviants are worse than murderers. There is no room of mercy for them.
7. Islam gives an open license to Muslim men to have sexual intercourse with women as long as these women are not Muslims and/or when these Muslim men are living in an infidel country.

The concept of sex in Islam is totally flawed, if not completely wrong. It is solely based on the medieval and barbaric Arab/Bedouin culture where 'male orgasm' was the only concept of sex. With this outdated idea of sex in Islam, it is impossible to have a sexually satisfying relationship except for gratifying one's base and raw carnal desire.

THE END

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MURDER AS A SACRAMENT OF THE ANTIGOD AKA PROPHET MUHAMMAD

Tabari IX:69 "Killing disbelievers is a small matter to us."

Tabari VIII:141 "The battle cry of the Companions of the Messenger of Allah that night was: 'Kill! Kill! Kill!'"

Bukhari:V5B59N512 "The Prophet had their men killed, their woman and children taken captive."

Ishaq:489 "Do the bastards think that we are not their equal in fighting? We are men who think that there is no shame in killing."

Qur'an 33:60 "Truly, if the Hypocrites stir up sedition, if the agitators in the City do not desist, We shall urge you to go against them and set you over them.

Then they will not be able to stay as your neighbors for any length of time. They shall have a curse on them. Whenever they are found, they shall be seized and slain without mercy - a fierce slaughter - murdered, a horrible murdering."

Bukhari:V4B52N270 "Allah's Messenger said, 'Who is ready to kill Ashraf? He has said injurious things about Allah and His Apostle.' Maslama got up saying, 'Would you like me to kill him?' The Prophet proclaimed, 'Yes.' Maslama said, 'Then allow me to lie so that I will be able to deceive him.'

Muhammad said, 'You may do so.'"

Ishaq:368 "Ka'b's body was left prostrate [humbled in submission]. After his fall, all of the Nadir Jews were brought low. Sword in hand we cut him down. By Muhammad's order we were sent secretly by night. Brother killing brother. We lured him to his death with guile [cunning or

deviousness]. Traveling by night, bold as lions, we went into his home. We made him taste death with our deadly swords. We sought victory for the religion of the Prophet."

Tabari VII:97

Ishaq:368

"We carried Ka'b's head and brought it to Muhammad during the night. We saluted him as he stood praying and told him that we had slain Allah's enemy. When he came out to us we cast Ashraf's head before his feet. The Prophet praised Allah that the poet had been assassinated and complimented us on the good work we had done in Allah's Cause. Our attack upon Allah's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life."

Tabari VII:97 "The morning after the murder of Ashraf, the Prophet declared, 'Kill any Jew who falls under your power.'"

Ishaq:369 "Thereupon Mas'ud leapt upon Sunayna, one of the Jewish merchants with whom his family had social and commercial relations and killed him. The Muslim's brother complained, saying, 'Why did you kill him? You have much fat in you belly from his charity.' Mas'ud answered, 'By Allah, had Muhammad ordered me to murder you, my brother, I would have cut off your head.' Wherein the brother said, 'Any religion that can bring you to this is indeed wonderful!' And he accepted Islam."

Bukhari:VIBIN6 "Just issue orders to kill every Jew in the country."

Ishaq: 676 "'You obey a stranger who encourages you to

murder for booty. You are greedy men. Is there no honor among you?' Upon hearing those lines Muhammad said, 'Will no one rid me of this woman?' Umayr, a zealous Muslim, decided to execute the Prophet's wishes. That very night he crept into the writer's home while she lay sleeping surrounded by her young children. There was one at her breast. Umayr removed the suckling babe and then plunged his sword into the poet. The next morning in the mosque, Muhammad, who was aware of the assassination, said, 'You have helped Allah and His Apostle.' Umayr said, 'She had five sons; should I feel guilty?' 'No,' the Prophet answered. 'Killing her was as meaningless as two goats butting heads.'"

Bukhari: VIBIIN626 "The Prophet said, 'No prayer is harder for the hypocrites than the Fajr. If they knew the reward they would come to (the mosque) even if they had to crawl. I decided to order a man to lead the prayer and then take a flame to burn all those who had not left their houses for the prayer, burning them alive inside their homes.'"

Tabari VIII:178
Ishaq:550

"Muhammad ordered that certain men should be assassinated even if they were found behind the curtains of the Ka'aba. Among them was Abdallah bin Sa'd [the Qur'an's one and only scribe]. The reason that Allah's Messenger ordered that he should be slain was because he had become a Muslim and used to write down Qur'an Revelation. Then he apostatized [rejected Islam]."

Tabari VIII:179 "Abdallah bin Sa'd fled to Uthman, his brother, who after hiding him, finally surrendered him to the Prophet. Uthman asked for clemency. Muhammad did not respond, remaining silent for a long time. Muhammad explained, 'By Allah, I kept silent so that one of you might go up to him and cut off his head!' One of the Ansar said, 'Why didn't you give me a sign?' Allah's Apostle replied, 'A prophet does not kill by pointing.'"

Tabari VIII:179
Ishaq:550

"Among those who Muhammad ordered killed was Abdallah bin Khatal. The Messenger ordered him to be slain because while he was a Muslim, Muhammad had sent him to collect the zakat tax with an Ansar and a slave of his.... His girls used to sing a satire about Muhammad so the Prophet ordered that they should be killed along with Abdullah. He was killed by Sa'id and AbuBarzah. The two shared in his blood. One of the singing girls was killed quickly but the other fled. So Umar caused his horse to trample the one who fled, killing her."

Ishaq:551 "Another victim was Huwayrith. He used to insult Muhammad in Mecca. Huwayrith was put to death by Ali. The Messenger ordered Miqyas' assassination only because he had killed an Ansar who had killed his brother by mistake and then became a renegade by rejecting Islam."

Tabari VIII:180 "Also among those eliminated were Ikrimah bin Abu Jahl and Sarah, a slave of one of Abd Muttalib's sons. She taunted Muhammad while he was in Mecca."

Tabari VIII:181 "The Messenger ordered six men and four women to be assassinated. One of these women was Hind, who swore allegiance and became a Muslim."

Bukhari:V4B52N281 "They took Khubaib to Mecca after the battle of Badr. He had killed Harith, a Meccan nobleman. The Quraysh gathered to kill him in retribution.... Khubaib wanted to offer two Rakat(prayers). They allowed this and he said, 'O Allah, kill them all with no exception.' He then recited the poetic verse: 'I'm being martyred as a Muslim. I do not mind how I am killed in Allah's Cause. For my killing is for Allah's Sake. If Allah wishes, He will bless the amputated parts of my torn body.' Then the son of Harith [the man Khubaib had murdered] killed him."

Ishaq:597 "When the Apostle returned to Medina after his raid on Ta'if, word spread that he had killed some of the men who had satirized and insulted him. The poets who were left spread in all directions."

Tabari IX:76 "Malik has reported to me that you were the first from Himyar to embrace Islam and that you have killed infidels, so rejoice at your good fortune."

Tabari IX:121 "When it was feasible for me, I struck him with my sword and killed him. Then I departed, leaving his women to throw themselves at him. When I returned to the Prophet, he asked, 'Is your mission accomplished?' 'Yes. I have killed him.'"

Ishaq:308

Tabari VII:65

"When the Apostle was in Safra, Nadr was assassinated. When Muhammad reached Irq al-Zabyah he killed Uqbah. When the Prophet ordered him to be killed, Uqbah said, 'Who will look after my children, Muhammad?' 'Hellfire,' the Apostle replied, and he was killed."

Tabari VII:85 "Muhammad killed many Quraysh polytheists at Badr."

Tabari VII:99 "In this year, the killing of Abu Rafi the Jew took place. The Messenger sent some Ansar under the command of Abd Allah and Abd Allah against the Jew. Abu Rafi used to injure and wrong the Prophet.... Abd Allah said to the others, 'Stay where you are, and I will go and ingratiate myself with the doorkeeper to gain entrance.'"

Tabari VII:100 "Every time I opened a door, I shut it behind me from the inside, saying to myself, 'If they become aware, they will not have time to stop me from killing him.' When I reached Rafi, he was in a dark room with his family. As I did not know where he was in the room, I said, 'O Abu Rafi.' When he replied, I proceeded toward the voice and gave him a blow with my sword. He shouted and I came back, pretending to be a helper. I said, 'O Abu,' changing the tone of my voice. He asked me, 'I don't know who came to strike me with his sword.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. I hit him again and covered him with wounds, but I could not kill him, so I thrust the point of my sword into his stomach until it came out through his back. At that, I knew that I had killed him [in front of his wife

and children]. I came out, filled with puzzlement, and went towards a ladder in order to get down but I fell into a moonlit night and sprained my foot. I bound it with my turban and moved on. I came to my companions and said, 'By Allah, I will not leave till I hear the wailing of their women.' So, I did not move till I heard them crying for the Jewish merchant. I said, 'Deliverance! Allah has killed Abu Rafi.' I got up, feeling no ailment, and proceeded till we came upon the Prophet and informed him."

Tabari VII:101 "The Khazraj asked the Prophet for permission to kill Sallam Huqayq, who was in Khaybar. He granted this."

Ishaq:482 "One of the favors which Allah conferred upon his Prophet was that these two tribes of the Ansar, the Aws and the Khazraj, used to vie with one another like stallions to carry out the will of Muhammad. The Aws did not do anything which benefited him without the Khazraj saying, 'By Allah they will not gain superiority over us in Islam in the eyes of the Messenger by doing this.' And they would not cease until they had done something similar. Thus when the Aws killed Ka'b Ashraf on account of his hostility to Muhammad, the Khazraj conferred to find a man comparable to Ka'b in hostility and called to mind Sallam Huqayq in Khaybar. They asked the Prophet for permission to kill him, and it was granted."

Tabari VII:101
Ishaq:483

"Sallam's wife came out and we told her that we were Arabs in search of supplies. When we entered, we bolted the door on her so she gave

a shout to warn him of our presence. We rushed upon him with our swords as he lay in his bed. He took his pillow and tried to fend us off. Abd Allah thrust his sword into his stomach and transfixed him while he was shouting, 'Enough! Enough!' At once we went out but Abd Allah had bad eyesight, and he fell off the stairway, bruising his leg or arm. 'How shall we know that the enemy of Allah is dead?' one of us asked. 'I will go and look,' one replied. He set off and mingled with the people. He said, 'I found him with the men of the Jews, and with his wife, who had a lamp in her hand, peering into his face. She said, 'By the God of the Jews, he is dead.' I never heard any more pleasing words than these. We went to the Messenger of Allah and told him that we had killed the enemy of Allah. We disagreed in his presence about the killing of Sallam, each of us claiming to have done it. The Prophet said, 'Bring me your swords.' We did and he looked at them. He said, 'This sword of AbdAllah killed him. I can see the marks left by bones on it.'"

Ishaq:483 "Allah, what a fine band you have, one willing to kill Sallam and Ashraf! We went with sharp swords, like fighting lions. We came upon their homes and made them drink death with our swift-slaying swords. Looking for the victory of our Prophet's religion, we ignored every risk."

Tabari VII:112

Ishaq:372

"When a blind Jew became aware of the presence of the Messenger and the Muslims he rose and threw dust in their faces, saying, 'Even if you are a prophet, I will not allow you into my garden!' I was told that he took a handful of dirt

and said, 'If only I knew that I would not hit anyone else, Muhammad, I would throw it in your face.' Sa'd rushed in and hit him on the head with his bow and split the Jew's head open."

Ishaq:403 "Allah killed twenty-two polytheists at Uhud."

Tabari VII:147 "Amr was sent by Muhammad to kill Abu Sufyan [the Quraysh leader and merchant]. The Prophet said, 'Go to Abu Sufyan and kill him.' ...When I entered Mecca I had a dagger ready to slay anybody who laid hold of me. My Ansar companion asked, 'Should we start by circumambulating the Ka'aba seven times and praying two rak'ahs?' I said, 'I know the Meccans better than you do.' But he kept pestering me until in the end we went to the Ka'aba, circumambulated it seven times, and prayed."

Tabari VII:148 "One of the Meccans recognized me and shouted, 'That is Amr!' They rushed after us, saying, 'By Allah, Amr has not come here for any good purpose! He has come for some evil reason.' Amr had been a cutthroat and a desperado before accepting Islam."

Tabari VII:148 "Amr said, 'Let's wait here until the cry has died down. They are sure to hunt for us tonight and tomorrow. I was still in the cave when Uthman bin Malik came riding proudly on his horse. He reached the entrance to our cave and I said to my Ansar companion, 'If he sees us, he will tell everyone in Mecca.' So I went out and stabbed him with my dagger. He gave a shout and the Meccans came to him while I went back to my hiding place. Finding him at the

point of death, they said, 'By Allah we knew that Amr came for no good purpose.' The death of their companion impeded their search for us, for they carried him away."

Tabari VII:149 "I went into a cave with my bow and arrows. While I was in it, a one-eyed man from the Banu Bakr came in driving some sheep. He said, 'Who's there?' I said [lied], 'I'm a Banu Bakr.' 'So am I.' Then he laid down next to me, and raised his voice in song: 'I will not believe in the faith of the Muslims.' I said, 'You will soon see!' Before long the Bedouin went to sleep and started snoring. So I killed him in the most dreadful way that anybody has ever killed. I leant over him, struck the end of my bow into his good eye, and thrust it down until it came out the back of his neck. After that I rushed out like a wild beast and took flight. I came to the village of Naqi and recognized two Meccan spies. I called for them to surrender. They said no so I shot an arrow and killed one, and then I tied the other up and took him to Muhammad."

Tabari VII:150 "I had tied my prisoner's thumbs together with my bowstring. The Messenger of Allah looked at him and laughed so that his back teeth could be seen. Then he questioned me and I told him what had happened. 'Well done!' he said, and prayed for me to be blessed."

\ *Ishaq:434* "Amr and an Ansari waited until they were asleep. Then Amr killed them, thinking that he had taken vengeance for the Muslims who had been slain. When he came to the Messenger, he told him what had happened. The Prophet said, 'You have killed men for whom I shall have to pay blood-money.'"

Tabari VIII:22 "Hassan was with the women and children. A Jew passed by and began to walk around his settlement. There was no one to protect them while the Apostle and his Companions were at the Meccans' throats. So I said: 'Hassan, this Jew is walking around. I fear he will point out our weakness while the Muslims are too busy to attend to us. So go down to him and kill him.'"

Tabari VIII:22

Ishaq:458

"Allah forgive you, daughter of Abd al-Muttalib,' Hassan said. 'You know that I am not the man to do it.' When he said that to me I saw that nothing could be expected from him. I girded myself, took a club, and, having gone down from the fortress to the man, I struck him with the club until I killed him. When I had finished with him, I returned to the fortress and said, 'Hassan, go down to him and strip him - only his being a man kept me from taking his clothes.' Hassan replied, 'I have no need for his spoils.'"

Ishaq:464 "The Jews were made to come down, and Allah's Messenger imprisoned them. Then the Prophet went out into the marketplace of Medina, and he had trenches dug in it. He sent for the Jewish men and had them beheaded in those trenches. They were brought out to him in batches. They numbered 800 to 900 boys and men."

Tabari VIII:40 "The Messenger commanded that furrows should be dug in the ground for the Qurayza. Then he sat down. Ali and Zubayr began cutting off their heads in his presence."

Tabari VIII:38 "The Messenger of Allah commanded that all of the Jewish men and boys who had reached puberty should be beheaded. Then the Prophet divided the wealth, wives, and children of the BanuQurayza Jews among the Muslims."

Tabari VIII:90 "Abu Basir went out with his companions. When they stopped to rest he asked one of them, 'Is this sword of yours sharp?' 'Yes,' he replied. 'May I look at it?' Basir asked. 'If you wish.' Basirunsheathed the sword, attacked the man, and killed him. The other Muslim ran back to the Messenger, saying, 'Your Companion has killed my friend.' While the man was still there, Abu Basirappeared girded with the sword. He halted before Muhammad and said, 'Messenger, your obligation has been discharged.'"

Qur'an:9:88 "The Messenger and those who believe with him, strive hard and fight with their wealth and lives in Allah's Cause."

Qur'an:9:5 "Fight and kill the disbelievers wherever you find them, take them captive, harass them, lie in wait and ambush them using every stratagem of war."

Qur'an:9:112 "The Believers fight in Allah's Cause, they slay and are slain, kill and are killed."

Qur'an:9:29 "Fight those who do not believe until they all surrender, paying the protective tax in submission."

Ishaq:325 "Muslims, fight in Allah's Cause. Stand firm and you will prosper. Help the Prophet, obey him, give him your allegiance, and your religion will be victorious."

Qur'an:8:39 "Fight them until all opposition ends and all submit to Allah."

Qur'an:8:39 "So fight them until there is no more Fitnah (disbelief [non-Muslims]) and all submit to the religion of Allah alone (in the whole world)."

Ishaq:324 "He said, 'Fight them so that there is no more rebellion, and religion, all of it, is for Allah only. Allah must have no rivals.'" Qur'an:9:14 "Fight them and Allah will punish them by your hands, lay them low, and cover them with shame. He will help you over them."

Ishaq:300 "I am fighting in Allah's service. This is piety and a good deed. In Allah's war I do not fear as others should. For this fighting is righteous, true, and good."

Ishaq:587 "Our onslaught will not be a weak faltering affair. We shall fight as long as we live. We will fight until you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. We will fight whether we destroy ancient holdings or newly gotten gains. We have mutilated every opponent. We have driven them violently before us at the command of Allah and Islam. We will fight until our religion is established. And we will plunder them, for they must suffer disgrace."

Qur'an:8:65 "O Prophet, urge the faithful to fight. If there are twenty among you with determination they will vanquish two hundred; if there are a hundred then they will slaughter a thousand unbelievers, for the infidels are a people devoid of understanding."

WAR TO CONQUER THE WORLD FOR THE ANTIGOD ALLAH AKA PROPHET MUHAMMAD

Ishaq:208 "When Allah gave permission to his Apostle to fight, the second Aqaba contained conditions involving war which were not in the first act of submission. Now we bound ourselves to war against all mankind for Allah and His Apostle. He promised us a reward in Paradise for faithful service. We pledged ourselves to war in complete obedience to Muhammad no matter how evil the circumstances."

Ishaq:472 "Muhammad's Companions are the best in war."

Qur'an:8:7 "Allah wished to confirm the truth by His words: 'Wipe the infidels out to the last.'"

Qur'an:8:15 "Believers, when you meet unbelieving infidels in battle while you are marching for war, never turn your backs to them. If any turns his back on such a day, unless it be in a stratagem of war, a maneuver to rally his side, he draws on himself the wrath of Allah, and his abode is Hell, an evil refuge!"

Qur'an:8:39 "So, fight them till all opposition ends and the only religion is Islam."

Qur'an:8:45 "O believers! When you meet an army, be firm, and think of Allah's Name much; that you may prosper."

Qur'an:8:57 "If you meet them in battle, inflict on them such a defeat as would be a lesson for those who come after them, that they may be

warned."

Qur'an:8:58 "If you apprehend treachery from any group on the part of a people (with whom you have a treaty), retaliate by breaking off (relations) with them. The infidels should not think that they can bypass (the law or punishment of Allah). Surely they cannot get away." [Another translation reads:] "The unbelieving infidels should not think that they can bypass Islam; surely they cannot escape."

Qur'an:8:59 "The infidels should not think that they can get away from us. Prepare against them whatever arms and weaponry you can muster so that you may terrorize them. They are your enemy and Allah's enemy."

Qur'an:8:60 "And make ready against the infidels all of the power you can, including steeds of war [the Noble Qur'an says these are: tanks, planes, missiles, and artillery] to threaten the enemy of Allah and your enemy. And whatever you spend in Allah's Cause shall be repaid unto you." [Another translation reads:] "Prepare against them whatever arms and cavalry you can muster that you may strike terror in the enemies of Allah, and others besides them not known to you. Whatever you spend in Allah's Cause will be repaid in full, and no wrong will be done to you."

Qur'an:8:71 "He will give you mastery over them."

Ishaq:204 "'Men, do you know what you are pledging yourselves to in swearing allegiance to this man?' 'Yes. In swearing allegiance to him we are pledging to wage war against all mankind.'"

Ishaq:471 "We are steadfast trusting Him. We have a Prophet by whom we will conquer all men."

Qur'an:4:77 "Lord, why have You ordained fighting for us, why have You made war compulsory?"

Qur'an:4:71 "Believers, take precautions and advance in detachments or go (on expeditions) together in one troop."

Ishaq:322 "Allah said, 'Do not turn away from Muhammad when he is speaking to you. Do not contradict his orders. And do not be a hypocrite, one who pretends to be obedient to him and then disobeys him. Those who do so will receive My vengeance. You must respond to the Apostle when he summons you to war.'

Ishaq:544 "Hassan incited the men, reciting: 'This is the time for war. Don't feel safe from us. Our swords will open the door to death.'"

Bukhari:V5B57N1 "Allah's Apostle said, 'A time will come when a group of Muslims will wage a Holy War and it will be said, "Is there anyone who has accompanied Allah's Apostle?" They will say, "Yes." And so victory will be bestowed on them.'"

Ishaq:574 "In faith I do not fear the army of fate. He gave us the blood of their best men to drink when we led our army against them. We are a great army with a pungent smell. And we attack continuously, wherever our enemy is found."

Qur'an:67:20 "Who is he that will send an army to assist you

besides Ar-Rahman?"

Tabari IX:115 "The military expeditions (Ghazawat) in which the Messenger personally participated were twenty-six. Some say there were twentyseven."

Tabari IX:118 "The armies and raiding parties sent by the Messenger of Allah between the time he came to Medina and his death (ten years) was forty⁴⁴⁴ eight."

Qur'an:48:15 "Those who lagged behind (will say), when you marched forth to capture booty in war: 'Permit us to follow you.'"

Qur'an:47:20 "Those who believe say, 'How is it that no surah was sent down (for us)?' But when a categorical [definite or uncompromising] surah is revealed, and fighting and war (Jihad, holy fighting in Allah's Cause) are ordained, you will see those with diseased hearts looking at you (Muhammad) fainting unto death. Therefore woe to them!"

Tabari VIII:159 "The people began to throw dust at the army, saying, 'You retreating runaways. You fled in the Cause of Allah!' But the Messenger said, 'They are not fleers. Allah willing, they are ones who will return to fight another day.'"

Qur'an:9:25 "Assuredly, Allah did give you victory on many battlefields.... Allah did send down His forces (angels) which you saw not. He punished the Infidels. Such is their reward."

Qur'an:9:41 "March forth (equipped) with light or heavy arms. Strive with your goods and your lives in the Cause of Allah. That is best for you."

Ishaq:548 "The squadrons of the Messenger, composed of Emigrants and Ansar in iron armor with only their eyes visible, passed by. His company had become great. Woe to you, none can withstand him. It was all due to his prophetic office."

Tabari IX:20 "The Messenger and his companions went directly to Ta'if. They encamped there for a fortnight, waging war. The townsfolk fought the Muslims from behind the fort. None came out in the open. All of the surrounding people surrendered and sent their delegations to the Prophet. After besieging Ta'if for twenty days, Muhammad left and halted at Ji'ranah where the captives of Hunayn were held with their women and children. It is alleged that those captives taken numbered six thousand with women and children."

Tabari VIII:176 "The Prophet sent out his army in divisions. Zubayr was in charge of the left wing. He was ordered to make an entry with his forces from Kuda. Sa'd was commanded to enter with forces by way of Kada. Allah's Apostle said, 'Today is a day for battle and war. Sanctuary is no more. Today the sacred territory is deemed profane [ungodly and sacrilegious].' When one of the Muhajirs [Emigrants] heard him say this, he warned the Apostle, 'It is to be feared that you would resort to violence.' The Prophet ordered Ali to go after him, to take the flag from him, and fight with it himself."

Tabari IX:8 "The Messenger marched with 2,000 Meccans and 10,000 of his Companions who had come with him to facilitate the conquest of Mecca. Thus there were 12,000 in all."

Bukhari:V5B59N320 "Allah's Apostle said, 'When your enemy comes near shoot at them but use your arrows sparingly (so that they are not wasted).'"

Ishaq:572 "Muhammad is the man, an Apostle of my Lord. Evil was the state of our enemy so they lost the day. Fortunes change and we came upon them like lions from the thickets. The armies of Allah came openly, flying at them in rage, so they could not get away. We destroyed them and forced them to surrender. In the former days there was no battle like this; their blood flowed freely. We slew them and left them in the dust. Those who escaped were choked with terror. A multitude of them were slain. This is Allah's war in which those who do not accept Islam will have no helper. War destroyed the tribe and fate the clan."

Ishaq:580 "We helped Allah's Apostle, angry on his account, with a thousand warriors. We carried his flag on the end of our lances. We were his helpers, protecting his banner in deadly combat. We dyed it with blood, for that was its color. We were the Prophet's right arm in Islam. We were his bodyguards before other troops served him. We helped him against his opponents. Allah richly rewarded that fine Prophet Muhammad."

Ishaq:583 "Since you have made Khalid chief of the army and promoted him, he has become a chief indeed, leading an army guided by Allah. Firmly clad in mail, warriors with lances leveled, we are a strong force not unlike a rushing torrent. We smite the wicked while we swear an oath to Muhammad...fighting in the quest of booty."

Ishaq:586 "Red blood flowed because of our rage."

Ishaq:587 "Ka'b reacted to the Apostle's decision. He said, 'We put an end to doubt at Khaybar. If our swords could have spoken, their blades would have said, "Give us Daus or Thaqif. We will tear off the roofs in Wajj. We will make homes desolate. Our cavalry will come upon you leaving behind a tangled mass. When we assault a town they sound a cry of alarm but our sharp cutting swords flash like lightning. By them we bring death to those who struggle against us. Flowing blood was mingled with saffron the morn the forces met. They were taken by surprise and we surrounded their walls with our troops. Our leader, the Prophet, was firm, steadfast, and full of wisdom. He was not frivolous nor light minded. We obey our Prophet and we obey a Lord who is Compassionate [Ar-Rahman]. We make you partners in peace and war. If you refuse we will fight you doggedly."

Ishaq:602 "The Apostle ordered Muslims to prepare for a military expedition so that he could raid the Byzantines."

Qur'an:61:14 "O Muslims! Be helpers of Allah...We gave power to those who believed against their enemies, and they prevailed."

Ishaq:441 "A sharp sword in the hand of a brave man kills his adversary."

Muslim:C34B20N4669 "The Prophet said: 'He who equips a warrior in the Way of Allah is like one who actually fights and he who looks after the family of a warrior in the Allah's Cause in fact participated in the battle.'"

Muslim:52B2ON4711 "I heard the Messenger delivering a sermon from the pulpit: 'Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.'"

Muslim:52B2ON4712 "I heard the Messenger of Allah say: 'Lands shall be thrown open to you and Allah will suffice you against your enemies, but none of you should give up playing with his arrows.'"

Qur'an:100:1 "I call to witness the (cavalry steeds), the (snorting courses), that run breathing pantingly (rushing off to battle), striking sparks of fire, scouring to the raid at dawn, raising clouds of dust as they penetrate deep into the midst of a foe en masse."

Qur'an:21:44 "Do they see Us advancing, gradually reducing the land (in their control), curtailing its borders on all sides? It is they who will be overcome."

Ishaq:322 "I will cast terror into the hearts of those who reject Me. So strike off their heads and cut off their fingers. All who oppose Me and My Prophet shall be punished severely."

Qur'an:13:41 "Do they not see Us advancing from all sides into the land (of the disbelievers), reducing its borders (by giving it to believers in war victories)?"

Qur'an:33:22 "When the faithful saw the retreating allied armies this enhanced their faith and

obedience...Allah drove the infidels back in their fury so that their resistance was futile."

Ishaq:404 "War has distracted me, but blame me not, 'tis my habit. Struggling with the burdens it imposes, I bear arms bestride my horse at a cavalry's gallop, running like a wild ass in the desert."

Ishaq:4503 "It is your folly to fight the Apostle, for Allah's army is bound to disgrace you. Leaders of the infidels, why did you not learn?"

Tabari VIII:12

Ishaq:451

"I have heard some stories about the digging of the trench in which there is an example of Allah justifying His Apostle and confirming his prophetic office. For example, Muhammad spat on a rock, sprinkled water on it, and it crumbled. Then the Apostle said, 'I struck the first blow and what you saw flash out was that Iraq and Persia would see dog's teeth. Gabriel informed me that my nation would be victorious over them. Then I struck my second blow, and what flashed out was for the pale men in the land of the Byzantines to be bitten by the dog's teeth. Gabriel informed me that my nation would be victorious over them. Then I struck my third blow and Gabriel told me that my nation would be victorious over Yemen. Rejoice, victory shall come. This increased the Muslims faith and submission."

Tabari VIII:13 "These cities were conquered in the time of Umar, Uthman, and others, Muslims used to say, 'Conquer for yourselves whatever seems good to you; for by Allah you have conquered no city but that Muhammad was given its keys

beforehand."

Ishaq:475 "Allah commanded that horses should be kept for His enemy in the fight so they might vex them. We obeyed our Prophet's orders when he called us to war. When he called for violent efforts we made them. The Prophet's command is obeyed for he is truly believed. He will give us victory, glory, and a life of ease. Those who call Muhammad a liar disbelieve and go astray. They attacked our religion and would not submit."

Ishaq:489 "War is kindled by passing winds. Our swords glitter, cutting through pugnacious heads. Allah puts obstacles in our victims' way to protect His sacred property and our dignity."

Qur'an:24:55 "Allah has promised to those among you who believe and do good work that He will make them rulers of the earth. He will establish in authority their religion - the one which He has chosen for them."

Ishaq:594 "The Apostle gave gifts to those whose hearts were to be won over, notably the chiefs of the army, to win them and through them the people."

VIOLENCE COMMITTED FOR THE ANTIGOD ALLAH AKA PROPHET MUHAMMAD

Qur'an:8:72 "Those who accepted Islam and left their homes to fight in Allah's Cause with their possessions and persons, and those who gave them shelter and aided them are your allies. You are only called to protect Muslims who fight."

Qur'an:8:73 "The infidels aid one another. Unless you do the same there will be anarchy in the land. Those who accepted Islam and left their homes to fight in Allah's Cause are good Muslims."

Ishaq:451 "Among us was Allah's Apostle whose command we obey. When he gives an order we do not examine it. The spirit descends on him from his Lord. We tell him about our wishes and our desires which is to obey him in all that he wants. Cast off fear of death and desire it. Be the one who barter his life. Take your swords and trust Allah. With a compact force holding lances and spears we plunged into a sea of men.... and all were made to get their fill of evil. We are men who see no blame in him who kills."

Ishaq:414 "If you kill us, the true religion is ours. And to be killed for the truth is to find favor with Allah. If you think that we are fools, know that the opinion of those who oppose Islam is misleading. We are men of war who get the utmost from it. We inflict painful punishment on those who oppose us.... If you insult Allah's Apostle, Allah will slay you. You are a cursed, rude fellow! You utter filth, and then throw it at the clean-robed, godly, and faithful One."

Tabari VIII:153 "I ask the Merciful One for a pardon and for a sword blow that makes a wide wound that shoots out foaming blood. For a deadly thrust by a thirsty sword, and a lance that pierces right through the guts and liver. People shall say, when they pass my grave, 'Allah guided you the right way, O warrior.'"

Tabari VIII:141 "We gave them some time until their herds had come back from pasture. After they had milked their camels and set them out to rest, we launched our raid. We killed some of them, drove away their camels, and set out to return. Meanwhile, the people appealed for aid from the rest of their tribe. But we moved quickly. Reinforced, the villagers were too powerful for us. But Allah sent clouds from out of the blue, and there was a torrent that no one could cross so we eluded the tribesmen with what we had taken. The battle cry of the Companions of the Messenger of Allah that night was: 'Kill! Kill! Kill!'"

Tabari VIII:117 "The next morning Allah opened the township of Sa'b bin Mu'adh for them to conquer. There was no stronghold in Khaybar more abounding in food. After the Prophet had defeated some of their settlements and taken their property, they reached the communities of Watib and Sulalim, which were the last of the Khaybar neighborhoods to be conquered. Muhammad besieged the inhabitants between thirteen and nineteen nights."

Tabari VIII:133 "A raiding party led by Bahir went to Yumn. The Muslims went out and captured camels and sheep. A slave belonging to Uyaynah met them, and they killed him."

Tabari VIII:149 "Abdallah married a woman but couldn't afford the nuptial gift. He came to the Prophet and asked for his assistance. He said, 'Go out and spy on the Jusham tribe.' He gave me an emaciated camel and a companion. We set out armed with arrows and swords. We approached the encampment and hid ourselves. I told my companion, 'If you hear me shout Allahu Akbar and see me attack, you should shout Allah is Greatest and join the fighting.'"

Tabari VIII:150 "When their leader, Rifa'ah, came within range, I shot an arrow into his heart. I leaped at him and cut off his head. Then I rushed toward the encampment and shouted, 'Allahu Akbar!' The families who were gathered there shouted, 'Save yourself.' They gathered what property they could, including their wives and children. We drove away a great herd of camels and many sheep and goats and brought them to the Messenger. I brought him Rifa'ah's head, which I carried with me. The Prophet gave me thirteen camels from that herd as booty, and I consummated my marriage."

Tabari VIII:151 "The Prophet sent Ibn Abi out with a party of sixteen men. They were away for fifteen nights. Their share of booty was twelve camels for each man, each camel was valued in the accounting as being worth ten sheep. When the people they raided fled in various directions, they took four women, including one young woman who was very beautiful. She fell to Abu Qatadah. The Prophet asked Qatadah about her. He said, 'She came from the spoils.' The Messenger said, 'Give her to me.' So he gave her to him."

Ishaq:538 "Allah bless the martyrs lying dead at Mu'ta."

Refresh their bones for they fought for Allah's sake like good Muslims, stallions clad in mail. We are a people protected by Allah to whom he has revealed His Book, excelling in glory and honor. Our enlightened minds cover up the ignorance of others. They would not embark on such a vicious enterprise."

Tabari VII:19 "They plucked up courage and agreed to kill as many as they could and to seize what they had with them. Waqid shot an arrow at Amr and killed him. Then Abd Allah and his companions took the caravan and the captives back to Allah's Apostle in Medina. This was the first booty taken by the Companions of Muhammad."

Ishaq:289 "Our lances drank of Amr's blood and lit the flame of war."

Ishaq:288 "The Quraysh said, 'Muhammad and his Companions have violated the sacred month, shed blood, seized property, and taken men captive. Muhammad claims that he is following obedience to Allah, yet he is the first to violate the holy month and to kill.'"

Qur'an:9:23 "Believers, take not for friends your fathers and your brothers if they love disbelief above belief. If you do, you do wrong. Say: If your fathers, your sons, your families, your wives, relatives and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving hard and fighting in His Cause, then wait till Allah brings about His torment."

Muslim:B19N4395 "I said: 'Should I tell you a Hadith from your

Traditions?' He gave an account of the Conquest of Mecca, saying: 'Muhammad advanced until he reached Mecca. He assigned Zubayr to his right flank and Khalid to his left. Then he dispatched the force that had no armor. They advanced to the interior. The Prophet was in the midst of a large contingent of his fighters. Allah's Messenger said: 'You see the ruffians and the lowly followers of the Quraysh?' He indicated by striking one of his hands over the other that they should be killed. So we went off on his orders and if anyone wanted a person killed; he was slain. No one could offer any resistance. Then [the recently "converted"] Abu Sufyan said: Messenger, the blood of the Quraysh has become very cheap. The Prophet said: 'Kill all who stand in your way.'"

Tabari VIII:171 "Muhammad said, 'Woe to the Quraysh! If Allah's Apostle surprises them in their territory and enters Mecca by force, it means the destruction of the Quraysh.'"

Ishaq:570 "The Messenger turned to Abu Sufyan, who stood fast fighting that day. He had become an excellent Muslim after embracing Islam."

Ishaq:576 "Allah's Apostle said, 'If you get hold of Bijad, don't let him escape for he has done something evil.'"

Tabari IX:18 "While fighting the Banu Sa'd, Muslim horsemen seized Bijad. They herded his family around him like cattle, and they treated them roughly."

Ishaq:558 "Allah said, I have sent an army. Every day they curse, battle and lampoon."

Ishaq:560 "We expelled the people and smote them with our swords the day the good Prophet

entered Mecca. We pierced their bodies with cuts and thrusts. And we shot them with our feathered shafts. Our ranks went in with lances leveled. We came to plunder as we said we would. We pledged our faith to the Apostle on this day of fear."

Ishaq:561 "The Apostle sent out troops to the territories surrounding Mecca inviting men to Allah. Among those he sent was Khalid. He was ordered to go as a missionary. Khalid subdued the Jadimah and killed some of them."

Tabari VIII:189 "Alas for you, Banu Jadimah! It is Khalid. By Allah, after you lay down your weapons, it will be nothing but leather manacles, and after the manacles nothing but the cutting off of heads.' After they had laid down their arms, Khalid ordered that their hands should be tied behind their backs. Then he put them to the sword, smiting their necks, killing them."

Ishaq:564 "One of the Banu Jadimah [who had been victimized by Khalid] said, 'God take reprisals on the Muslims for the evil they did to us. They stole our goods and divided them. Their spears came at us not once but twice. Their squadrons came upon us like a swarm of locusts. Were it not for the religion of Muhammad, their cavalry would never have attacked."

Ishaq:580 "Our strong warriors obey his orders to the letter. By us Allah's religion is undeniably strong. You would think when our horses gallop with bits in their mouths that the sounds of demons are among them."

Bukhari:V5B59N702 "I heard Kab bin Malik narrating the story of the Ghazwah of Tabuk in which he failed to take part. Kab said, 'I did not abandon Allah's Apostle in any Ghazwa he fought except the

Tabuk raid. I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had only gone out in search of the Quraysh caravan. I witnessed the night of al-Aqaba with Allah's Apostle when we pledged [to war against all mankind] for Islam, and I would not exchange it for the Badr battle although Badr is more popular among Muslims than the pledge. As for my news in this battle of Tabuk, I had never been stronger or wealthier than I was when I was with the Prophet in Ghazwas."

Tabari IX:64 "Hatim said, 'Adi, whatever you were going to do before Muhammad's cavalry descended upon us, do it now, for I have seen the banners of his army.' When the Islamic cavalry left the settlement they took Hatim's daughter along with other captives. She was brought to the Messenger with slaves from Tayyi. He put her in an enclosure by the door of his mosque where the captives were detained."

Ishaq:601 "The best men launch spears as if they were swords. They peer forward unweariedly. They devote their lives to their Prophet. In hand-to-hand fighting and cavalry attacks they purify themselves with the blood of the infidels. They consider that an act of piety."

Tabari VIII:87 "The Companions of the Prophet had set out not doubting that they would conquer, because of a vision Muhammad had seen. Therefore, when they saw the negotiations for peace, the retreat, and the obligations the Messenger agreed to - the Muslims felt so grieved about it that they were close to despair. Some were depressed to the point of death."

Ishaq:131 "Hamzah came with his bow slung over his shoulder. He was a great hunter, the strongest man of the Quraysh. A woman rose up and said,

'If only you had seen what your nephew Muhammad had to endure just now before you came. Abu Jahl spoke to him offensively. Hamzah was carried away by a fury, as it was Allah's will to honor him this way. [In Islam, it is an honor to be furious.] He went off quickly, not stopping to speak to anyone. Instead of circumambulating the Ka'aba, he was ready to attack Abu Jahl when he saw him. When he entered the mosque, he saw him sitting among the people. Hamzah raised his bow and gave Abu Jahl a blow which split his head open in an ugly way. He said, 'Do you insult him when I am a member of his religion? Hit me back if you can.'"

Tabari VI:103 "Hamza's Islam was complete. He followed the Prophet's every command. The Quraysh recognized that by Hamzah's acceptance of Islam Muhammad had been made strong. Hamzah would protect him."

Tabari VI:103 "Umar bin al-Khattab [the Caliph who ruled during Islam's bloodiest conquests] was a staunch and mighty warrior. He accepted Islam, as had Hamzah before him. The Messenger's Companions began to feel stronger."

Ishaq:155 "Umar became a Muslim, he being a strong, stubborn man whose protégés none dare attack. The prophet's companions were so fortified by him and Hamza that they got the upper hand on the Quraysh. 'We could not pray at the Ka'aba until Umar became a Muslim, and then he fought the Quraysh until we could pray there.'"

Tabari VII:109

Ishaq:372

"The Messenger called for his coat of armor and

put it on. When they saw this they repented, 'What an evil deed we have done. We have given him advice when inspiration comes to him!' Muhammad replied, 'It is not fitting for a prophet to put on his coat of mail and take it off before fighting.' So the Prophet went out to Uhud at the head of a thousand of his Companions, having promised them victory."

Ishaq:373 "The Apostle, wearing two coats of mail, drew up his troops for battle, about 700 men. There were 50 archers. Muhammad said, 'Keep their cavalry away with your arrows.' Then he asked, 'Who will take my sword with its right and use it as it deserves to be used?' Abu Dujana asked, 'What is its right, Apostle?' 'That you should smite the enemy with it until it bends.' When Dujana took the sword from the Apostle's hand he walked toward the fight reciting: 'I'm the man who took the sword when "Use it right" was the Prophet's word for the sake of Allah.' When Muhammad saw Dujana strutting, he said, 'This is a gait which Allah hates except on an occasion like this.'"

Muslim:B20N4678 "Before the battle of Uhud a Muslim asked, 'Messenger, where shall I be if I am killed?' He replied: 'In Paradise.' The man fought until he was killed."

Ishaq:375 "Abu Dujana said, 'I saw a person inciting the enemy, shouting violently. When I made for him, I lifted my sword and he shrieked, and lo, it was a woman. I respected the Prophet's sword too much to use it on a girl.'" *Ishaq:380* "We attacked them thrusting, slaying, chastising, and driving them before us with blows on every side. Had not women seized their war banner they would have been sold in the markets like chattel."

Ishaq:379 "Then Allah sent down His help to the Muslims and fulfilled His promise. They slew the enemy with the sword until they cut them off from their camp and there was a rout."

Ishaq:380 "The Muslims were put to the fight and the Meccans slew many of them. It was a day of trial and testing in which Allah honored several with martyrdom."

Ishaq:375 "'Come here you son of a female circumciser.' His mother was Umm Anmar, a female circumciser in Mecca. Hamza smote and killed him."

Bukhari:V4B52N276 "By Allah, we saw the Meccan women running, revealing their leg-bangles. So, we cried out, 'The booty! O Muslims, the booty! Our Companions have become victorious. What are we waiting for? By Allah! We will go to the pagans and collect our share of the war booty.'"

Tabari VII:121 "I saw Hamzah cutting down men with his sword, sparing no one. He yelled out to us, 'Come here, you son of a cutter-off of clitorises.' He hit Siba so swiftly, his sword could not be seen striking his head. So I balanced my javelin until I was satisfied. Then I hurled it at Hamzah. It struck him in the lower part of the belly with such force it came out between his legs. He came toward me, but was overcome and fell. I waited until he was dead and recovered my javelin. I returned to the camp since there was nothing else I wanted."

Muslim:B19N4413 "When the enemy got the upper hand at Uhud, the Messenger was left with only seven Ansar and two Emigrants. When the enemy

overwhelmed him, he said: 'Whoso turns them away will be my companion in Paradise.' An Ansar man fought until he was killed. The enemy advanced and overwhelmed them again so Muhammad repeated: 'Whoever turns them away will attain Paradise.' Another Ansar fought until he was slain. This state continued until all seven Ansari were killed, one after the other. The Prophet said to the Muslims: 'We have not done justice to them.'"

Tabari VII:120 "When the enemy overwhelmed the Holy Prophet he said, 'Who will sell his life for me?'"

Muslim:B19N4420 "The Prophet said: 'Great is the wrath of Allah upon a people who have done this to the Messenger.' At that time he was pointing to his front teeth. The Apostle said: 'Great is the wrath of Allah upon a person who has been killed by me in Allah's Cause.'"

Bukhari:V4B52N70 "Some people drank alcohol in the morning of the day of the battle of Uhud and were martyred on the same day."

Bukhari:V4B52N147 "Allah's Apostle and the pagans faced each other and started fighting. When the Apostle returned to his camp somebody talked about Quzman, a Muslim who had killed many pagans. The Apostle said of him, 'Nobody did his job of fighting as well as that man. Indeed, he is amongst the people of the Hell Fire.'"

Tabari VII:136

Ishaq:383

"During Uhud, Quzman fought hard and killed seven to nine polytheists with his own hands, being brave, bold, and strong. But he got wounded so seriously, he had to be carried off by his comrades. They said, 'Rejoice, you fought valiantly.' He replied, 'For what have I fought?'" *Ishaq:383* "Perhaps Allah will grant us martyrdom.' So they took their swords and sallied out until they mingled with the [retreating] army. One was killed by the Meccans, the other by his fellow Muslims who failed to recognize him. One of the young men's fathers confronted Muhammad and said, 'You have robbed my son of his life by your deception and brought great sorrow to me.'"

Bukhari:V4B52N69 "For thirty days Allah's Apostle invoked Allah to curse those who had killed his companions. He invoked evil upon the tribes who disobeyed Allah and His Apostle. There was revealed about those who were killed a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: 'Inform our people that we have met our Lord. He is pleased with us and He has made us pleased.'"

Tabari VII:120 "May Allah's anger be intense against those who have bloodied the face of His Prophet." "By Allah, I never thirsted to kill anyone as I thirst to kill a Meccan."

Tabari VII:127 "The Messenger said, 'Hamzah is being cleansed by the angels. He went into battle in a state of ritual impurity when he heard the call to arms. That is why the angels are cleansing him.'"

Ishaq:386 "Our dead are in Paradise; your dead are in Hell."

Tabari VII:129 "If you had seen what Muhammad did at the pit of Badr you would have been terror struck for as long as you lived. I requited Badr with its like."

Ishaq:385 "Hind [a Meccan woman who had lost her father, husband, son, and brother to Muhammad's raiders at Badr] stopped to mutilate the Muslim dead, cutting off their ears and noses until she was able to make anklets and necklaces of them. Then she ripped open Hamzah's body for his liver and chewed it. Then she climbed a high rock and screamed rajaz poetry at the top of her voice, taunting us. 'We have paid you back for Badr. A war that follows a war is always violent. I could not bear the loss of Utba nor my brother, his uncle, or my firstborn son. I have slaked my vengeance and fulfilled my vow.' Umar [the future leader of the Islamic world] recited these verses back to her: 'The vile woman was insolent, and she was habitually base with disbelief. May Allah curse Hind, she with the large clitoris. ...Her backside and her genitals are covered with ulcers as a result of spending too much time in the saddle. Did you set out seeking to avenge our killing of your father and your son at Badr? And for your husband, who was wounded in the backside, lying in his blood, and your brother, all of them coated in the grime of the pit. What a foul deed you committed. Woe to you Hind, the shame of the age.'"

Tabari VII:133 "When Muhammad saw Hamzah he said, 'If Allah gives me victory over the Quraysh at any time, I shall mutilate thirty of their men!' When the Muslims saw the rage of the Prophet they said, 'By Allah, if we are victorious over them, we shall mutilate them in a way which no Arab has ever mutilated anybody.'"

Ishaq:389 "When the Apostle came home he handed his sword to his daughter Fatima, saying, 'Wash the blood from this, daughter, for by Allah it has served me well today.'"

Tabari VII:139

Ishaq:389

"The battle was fought on the Sabbath. On the following day, Sunday, 16 Shawwal (March 24, 625) the Messenger of Allah's crier called out to the people to go in pursuit of the enemy. His only purpose was to lower the morale of the Quraysh; by going in pursuit of them, he wanted to give the impression that his strength [not his god's or his faith's] was unimpaired, and that the Muslim casualties had not weakened their ability [...to be religious? ...to be faithful to their god? Alas, no...] to engage in fighting."

Ishaq:391 "The day of Uhud was a day of trial, calamity, and heart-searching on which Allah tested the believers. He put the hypocrites [peaceful Muslims] on trial, those who professed faith with their tongue and hid unbelief in their hearts. And it was a day in which Allah honored with martyrdom those whom He willed."

Qur'an:3:121 "Remember that morning [of Uhud]? You left your home to post the faithful at their stations for battle at the encampments for war. Remember two of your parties were determined to show cowardice and fell away. Allah had helped you at Badr, when you were a contemptible little force."

Qur'an:3:124 "Remember you (Muhammad) said to the

faithful: 'Is it not enough for you that Allah should help you with three thousand angels (specially) sent down? Yea, if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand havoc-making angels for a terrific onslaught."

Qur'an:3:126 "Allah made it but a message of hope, and an assurance to you, a message of good cheer, that your hearts might be at rest. Victory comes only from Allah that He might cut off a fringe of the unbelievers, exposing them to infamy. They should then be turned back overwhelmed so that they retire frustrated."

Qur'an:3:140 "If you have received a blow (at Uhud) and have been wounded, be sure a similar wound has hurt others. Such days We give to men and men by turns: that Allah may know those who believe, and that He may take to Himself from your ranks Martyrs."

Ishaq:392 "Allah helped you at Badr when you were contemptible, so fear Allah. Fear Me, for that is gratitude for My kindness. Is it not enough that your Lord reinforced you with three thousand angels? Nay, if you are steadfast against My enemies, and obey My commands, fearing Me, I will send five thousand angels clearly marked. Allah did this as good news for you that your hearts might be at rest. The armies of My angels are good for you because I know your weakness. Victory comes only from Me."

Ishaq:394 "Allah said, 'I let them get the better of you to test you. So fear Me and obey Me. If you had believed in what My Prophet brought from Me you would not have received a shock from the Meccan army. But We cause days like this so that Allah may know those who believe and may

choose martyrs from among you. Allah must distinguish between believers and hypocrites so that He can honor the faithful with martyrdom."

Ishaq:394 "Did you think that you would enter Paradise and receive My reward before I tested you so that I might know who is loyal? You used to wish for martyrdom before you met the enemy. You wished for death before you met it. Now that you have seen with your own eyes the death of swords...will you go back on your religion, Allah's Book, and His Prophet as disbelievers, abandoning the fight with your enemy? He who turns back [from fighting] in his religion will not harm Allah."

Qur'an:3:141 "This is so that Allah may test the faithful and destroy the unbelieving infidels." [Another translation proclaims:] "Allah's object is to purge those that are true in Faith and blight the disbelievers. Did you think that you would enter Paradise while Allah does not know those of you who really fights hard (in His Cause) and remains steadfast? You wished for death before you met it (in the field of battle). Now [that] you have seen it with your own eyes, (you flinch!)"

Qur'an:3:152 "Allah did indeed fulfill His promise to you when you; with His permission were about to annihilate your enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter."

Ishaq:396 "I promise to give you victory over your enemy. You routed them with the sword, killing them by My permission. Then you deserted Me and disobeyed My order and disputed about the order of My Prophet. He told the archers to stay

put. But after I showed you what you were desiring, the Meccan wives and property, you desired the spoil and abandoned the order to fight. Only those who fought for religion did not transgress in going after the booty. Allah reproached the hypocrites for running away from their Prophet and paying no heed when he called to them."

Tabari VIII:116 "After his return from Hdaybiyah, Allah's Messenger marched against Khaybar. He halted with his army in a valley between the people of Khaybar and the Ghatafan tribe to prevent the latter from assisting the Jews."

Ishaq:515 "Allah's Apostle besieged the final [Jewish] community of Khaybar until they could hold out no longer. Finally, when they were certain that they would perish, they asked Muhammad to banish them and spare their lives, which he did. The Prophet took possession of all their property."

Ishaq:500 "The Messenger said, 'Woe to the Quraysh! War has devoured them! What harm would they suffer if they left me to deal with the rest of the Arabs? [Besides having their property seized and their people terrorized and killed?] If the Arabs defeat me, that will be what they want. If Allah makes me prevail over the Arabs [not save them], the Quraysh can enter Islam [surrender] en masse. Or they can fight. I shall not cease to fight against them for the mission which Allah has entrusted me until Allah makes me victorious or I perish."

Tabari VIII:76 "Urwah went to the Prophet. 'Muhammad, tell me, if you exterminate your tribesmen - have you ever heard of any of the Arabs who has destroyed his own race before you?'"

Ishaq:502 "Muhammad, you have collected a mixed group of people and brought them to your kin to destroy them. By Allah, I see both prominent people and rabble who are likely to flee, deserting you tomorrow.' Now Abu Bakr who was standing behind the Apostle, said, 'Go suck the clitoris of Al-Lat!'"

Tabari VIII:76

Ishaq:502

"He began speaking to the Prophet again, stroking his beard. Mughira, clad in mail, was standing next to him with his sword. Whenever Urwah extended his hand toward the Prophet's beard, Mughira struck his hand with the lower end of the scabbard and said, 'Take your hand away from his beard before you lose it!' Urwah raised his head and asked, 'Who is this?' They said, 'Mughira.' Urwah said, 'Rude man, I am trying to rectify your act of treachery.' During the Time of Ignorance [pre-Islam] Mughira had accompanied some men and killed them, taking their money. The Apostle just smiled."

Ishaq:503

Tabari VIII:82

"When Muhammad received a report that Uthman had been killed, he said, 'We will not leave until we fight it out with the enemy.' He summoned the people to swear allegiance. The Prophet's crier announced: People, an oath of allegiance! The Holy Spirit has descended!"

Ishaq:503

Tabari VIII:83

"On the day of Hdaybiyah we swore allegiance to the Messenger while Umar was holding his hand under the acacia tree. It was a pledge unto death."

Ishaq:503 "Allah saw what was in their hearts so he rewarded them with victory and with as much spoil as they could take. Allah promised that they would soon capture a great deal of booty."

Ishaq:505 "Umar jumped up, walking beside Jandal, saying, 'Be patient. They are only pagans, and the blood of any of them is no more than the blood of a dog!' Umar held the hilt of his sword close to him. He said, 'I hoped he would take the sword and kill his father with it.' But Jandal was too attached to his father to kill him."

Ishaq:508

Tabari VIII:91

"Abu Jandal, Suhayl's son, escaped and joined Abu Basir. Nearly seventy Muslim men gathered around them and they harassed the Quraysh. Whenever they heard of a Meccan caravan setting out for Syria, they intercepted it, and killed everyone they could get a hold of. They tore every caravan to pieces and took the goods. The Quraysh, therefore, sent to the Prophet, imploring him for the sake of Allah and the bond of kinship to send word to them."

Tabari VIII:93 "In this year, according to Waqidi, the Messenger dispatched the raiding party of Abu Ubaydah with forty men. They traveled through the night on foot and reached Qassah just before dawn. They raided the inhabitants, who escaped them by fleeing to the mountains. They took cattle, old clothes, and a man."

Tabari VIII:93 "In this year a raiding party led by Zayd went to

Jamum. He captured a Muzaynah woman named Halimah. She guided them to an encampment of the Banu Sulaym where they captured cattle, sheep, and prisoners."

Tabari VIII:94 "In this year a raiding party led by Zayd went to al-Is. During it, Abu As'b's property was taken."

Tabari VIII:94 "A fifteen-man raiding party led by Zayd went to Taraf against the Banu Thalabah. The Bedouins fled, fearing that Allah's Messenger had set out against them. Zayd took twenty camels from their herds. He was away four nights."

Tabari VIII:96 "Muhammad sent him with an army against the Fazarah settlement. He met them in Qura and inflicted casualties on them and took Umm Qirfah prisoner. He also took one of Umm's daughters and Abdallah bin Mas'adah prisoner."

Tabari VIII:97 "The Messenger appointed Abu Bakr as our commander, and we raided some of the Banu Fazarah. When we came near the watering place, Bakr ordered us to rest. After we prayed the dawn prayer, Abu ordered us to launch the raid against them. We went down to the watering hole and there we killed some people. I saw women and children among them, who had almost outstripped us; so I sent an arrow between them and the mountain. When they saw the arrow they stopped, and I led them back to Abu Bakr. Among them was a woman of the Banu Fazarah. She was wearing a worn-out piece of leather. With her was her daughter, among the fairest of the Arabs. Abu Bakr gave me her daughter as booty."

SUICIDE KILLING: DYING AS A MARTYR FOR THE ANTIGOD AKA PROPHET MUHAMMAD

Muhammad maintained that death in the jihad not only blots out all sins -- including sexual ones but it actually gratifies them:

“The martyr is special to Allah. He is forgiven [of all sins] from the first drop of blood [that he sheds]. He sees his throne in paradise, where he will be adorned in ornaments of faith. He will wed the 'Aynhour [a.k.a. "voluptuous women"] and will not know the torments of the grave, and safeguards against the greater terror [hell]. ... And he will copulate with 72 'Aynhour” (see The Al Qaeda Reader, p. 143).

Following are teachings glorifying Martyrdom:

Translation of Sahih Bukhari, Book 52:
Fighting for the Cause of Allah (Jihad)
[Volume 4, Book 52, Number 66:](#)

Narrated Abu Abs:

Allah’ s Apostle said,” **Anyone whose both feet get covered with dust in Allah’s Cause will not be touched by the (Hell) fire.”**

[Volume 4, Book 52, Number 73:](#)

Narrated ‘Abdullah bin Abi Aufa:

Allah’ s Apostle said, **“Know that Paradise is under the shades of swords.”**

[Volume 4, Book 52, Number 42:](#)

Narrated Ibn ‘Abbas:

Allah’ s Apostle said, “There is no Hijra (i.e. migration)

(from Mecca to Medina) after the Conquest (of Mecca), **but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately.**

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.”

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).”

Volume 4, Book 52, Number 82:

Narrated Abu Huraira:

Allah’ s Apostle said, **“Five are regarded as martyrs:** They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the **martyrs in Allah’s Cause.**”

Muslim:C31B20N4645 "The Prophet said: 'Whoever cheerfully accepts Allah as his Lord, Islam as his Religion and Muhammad as his Apostle is necessarily entitled to enter Paradise.' Abu wondered at it and said: 'Messenger of Allah, repeat that for me.' He did that and

said: 'There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth.'
Abu said: 'What is that act?' He replied: 'Jihad in the Way of Allah! Jihad in Allah's Cause!'"

Bukhari:V4B52N53 "The Prophet said, 'Nobody who dies and finds Paradise would wish to come back to this life even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to get killed again in Allah's Cause.'"

Bukhari:V4B52N54 "The Prophet said, 'Were it not for the believers who do not want me to leave them, I would certainly and always go forth in army units setting out in Allah's Cause. I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.'"

Qur'an:33:22 "The Believers said: 'This is what Allah and his Messenger promised us.' It added to their faith, obedience, and submission. Among the Believers are men who have been true to their covenant with Allah and have gone out for Jihad (holy fighting). Some have completed their vow to extreme (and have been martyred) fighting and dying in His Cause, and some are waiting, prepared for death in battle."

Bukhari:V4B53N386 "Our Prophet has informed us that our Lord

says: 'Whoever amongst us is killed as a martyr shall go to Paradise to lead such a luxurious life as he has never seen, and whoever survives shall become your master.'

Bukhari V4B52N46 "I heard Allah's Apostle saying, 'Allah guarantees that He will admit the Muslim fighter into Paradise if he is killed, otherwise He will return him to his home safely with rewards and booty.'"

Ishaq:518 "Masud was one of those who found martyrdom at Khaybar. Muhammad said, 'He has with him now his two dark-eyed virgins. When a martyr is slain, his two virgins pet him, wiping the dust from his face. They say, "May Allah throw dust on the face of the man who did this to you, and slay him who slew you!"'

Tabari VIII:153
Ishaq:533

"Abdallah Rawahah encouraged the men, saying, 'By Allah, what you loathe is the very thing you came out to seek - martyrdom. We are not fighting the enemy with number, strength, or multitude, but we are fighting them with this religion with which Allah has honored us. So come on! Both prospects are fine: victory or martyrdom.'"

Qur'an:9:111 "Allah has purchased the believers, their lives and their goods. For them (in return) is the Garden (of Paradise). They fight in Allah's Cause, and slay others and are slain, they kill and are killed. It is a promise

binding on Him in the Taurat (Torah), the Injeel (Gospel), and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. It is the achievement supreme."

Qur'an:4:74 "Let those who fight in the Cause of Allah sell the life of this world for the hereafter. To him who fights in the Cause of Allah, whether he is slain or gets victory - soon shall We give him a great reward."

Muslim:C29B20N4634 "The Messenger of Allah said, 'Nobody who dies and has something good for him with Allah will (like to) return even though he were offered the whole world and all that is in it (as an inducement), except the martyr who desires to return and be killed for the merit of martyrdom.'"

Muslim:C29B20N4635 "The Prophet said: 'Nobody who enters Paradise wants return even if he were offered everything on the surface of the earth except the martyr who will desire to return and be killed ten times for the sake of the great honor that has been bestowed upon him.'"

Bukhari:V8B76N550 "I heard Allah's Apostle saying, 'From my followers there will be a crowd of 70,000 in number who will enter Paradise all together.'"

Muslim:C33B20N4651 "We asked Abdallah about the Qur'anic Verse: 'Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.' (Qur'an 3:169) He

said: 'We asked the Holy Prophet the meaning of the verse and he said: "The souls of martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: 'Do you want anything?' They said: 'What more shall we desire? We eat the fruit of Paradise from wherever we like.' Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left, they said: 'O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy Way once again.' When He (Allah) saw that they had no need, they were left (to their joy).'"

Ishaq:400 "One whom I do not suspect told me that he was asked about these verses and he said, 'We asked Muhammad about them and we were told that when our brethren were slain at Uhud Allah put their spirits in the crops of green birds which come down to the rivers of the Garden and eat of its fruits. They say, "We should like our spirits to return to our bodies and then return to the earth and fight for You until we are killed again.'"

Muslim:C41B20N4678 "Proof Of The Martyr's Attaining Paradise: Jabir said that a man said, 'Messenger of Allah, where shall I be if I am killed?' He replied: 'In Paradise.' The man threw away the dates he had in his hand and fought until he was killed."

Muslim:C41B20N4681 "Abdallah heard it from his father who,

while facing the enemy, reported that the Messenger said: 'Surely, the gates of Paradise are under the shadows of the swords.' A man in a shabby condition got up and said: 'Abu, did you hear the Prophet say this?' He said: 'Yes.' He returned to his friends and said: 'I greet you (a farewell greeting).' Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought with it until he was slain."

Muslim:C44B20N4690 "The Messenger said, 'A troop of soldiers who fight in Allah's Cause and get their share of the booty receive in advance two-thirds of their reward, and in the Hereafter one-third will remain (to their credit). If they do not receive any booty, they will get their full reward.'"

Muslim:C44B20N4691 "Muhammad said: 'A troop of soldiers, large or small, who fight get their share of the booty and return safe and sound, receive in advance two-thirds of their reward; and a troop of soldiers who return empty-handed and are afflicted or wounded will receive their full reward.'"

Muslim:51B20N4706 "Allah's Messenger said: 'Whom do you consider to be a martyr among you?' The Companions said: 'One who is slain in Allah's Cause is a martyr.' He said: 'Then (if this is the definition of a martyr) the martyrs of my Umma [Islamic community] will be small in number.' They asked: 'Prophet, who are martyrs then?' He said: 'One who is slain in Allah's Cause is a martyr; one who dies in the Way of Allah is a martyr; one who dies of plague is a

martyr; one who dies of cholera is a martyr."

Bukhari: V4B52N282 "Allah's Apostle said, 'Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning, a falling building, and the martyrs in Allah's Cause.'"

Ishaq:208 "Uhud commanded the Apostles archers. He was killed in the battle of Yemen as a martyr. Abu was present at all of the Apostle's battles and died in Byzantine territory as a martyr. Mu'adh was present at every raid. He was killed at Badr as a martyr. Mu'awwidh, his brother, shared the same glory. Umara was at every battle and died a martyr in Yemen. As'ad died before Badr when the Prophet's mosque was being built. The Apostle put Amr in command of the rearguard. He died at Uhud as a martyr. Abdallah led many raids and was slain as a martyr at Muta. He was one of Muhammad's commanders. Khallad fought at Badr, Uhud, and Khandaq. He was martyred fighting the [Jewish] Qurayza. The Apostle said that he would have the reward of two martyrs."

Bukhari: V5B59N377 "A man came to the Prophet and said, 'Can you tell me where I will go if I get martyred?' The Prophet replied, 'To Paradise.' The man fought till he was martyred."

Tabari VII:55 "Allah's Messenger went out to his men and incited them to fight. He promised, 'Every man may keep all the booty he

takes.' Then Muhammad said, 'By Allah, if any man fights today and is killed fighting aggressively, going forward and not retreating, Allah will cause him to enter Paradise.' Umayr said, 'Fine, fine. This is excellent! Nothing stands between me and my entering Paradise except to be killed by these people!' He seized his sword, and fought until he was slain."

Ishaq:306 "When the Allah's Apostle said, '70,000 of my followers shall enter Paradise like the full moon,' Ukkasha asked if he could be one of them. Then a lesser Ansari asked to be included, but the Prophet replied, 'Ukkasha beat you to it and my prayer is now cold.'"

Bukhari:V5B59N379 "When we wrote the Qur'an, I missed one of the verses I used to hear Allah's Apostle reciting. Then we searched for it and found it. The verse was: 'Among the Believers are men who have been true to their Covenant with Allah. Of them, some have fulfilled their obligations to Allah (i.e. they have been killed in Allah's Cause), and some of them are (still) waiting to be killed.' (Qur'an 33.23) So we wrote this in its place in the Qur'an."

Qur'an:61:10 "Believers, shall I lead you to a bargain or trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive and fight in Allah's Cause with your property and your lives: That will be best for you!"

Qur'an:61:12 "He will forgive you your sins, and admit you to Gardens under which rivers flow, and to beautiful mansions in Eden: that is indeed the Supreme Achievement. And another (favor) which you love: help from Allah for a speedy victory over your enemies."

Bukhari:V4B52N72 "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 [Islamic fighter] who wishes to return so that he may be martyred ten times because of the dignity he receives.' Our Prophet told us about the message of Allah: 'Whoever among 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 those of the Pagan's will go to Hell?' The Prophet said, 'Yes.'"

Bukhari:V4B52N63 "A man came to the Prophet and said, 'Shall I fight or embrace Islam first?' The Prophet said, 'Embrace Islam and then fight.' He became a Muslim and was martyred. The Prophet said, 'A little work, but a great reward.'"

Ishaq:388 "Abu Qasim [Muhammad] said, 'I testify concerning these that all wounded for Allah's sake will be raised with his wounds bleeding, the color of blood, the smell of musk. Look for the one who has remembered the most surahs and put him in front of his Companions in one mass grave.'"

Qur'an:3:140 "If you have received a blow and have been

wounded, be sure a similar wound has hurt others. Such days We give to men and men by turns: that Allah may know those who believe, and that He may take to Himself from your ranks Martyrs."

Qur'an:3:156 "If you are slain, or die, in Allah's Cause [as a martyr], pardon from Allah and mercy are far better than all they could amass."

Ishaq:397 "There is no escape from death, so death for Allah's sake in battle is better than all one can amass in life while holding back from fighting in fear of death. Let not the world deceive you and be not deceived by it. Let fighting and the reward which Allah holds out to you be the most important thing."

Qur'an:3:169 "Think not of those who are slain in Allah's Cause as dead. Nay, they live, finding their provision from their Lord. Jubilant in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the Martyrs glory in the fact that on them is no fear, nor have they cause to grieve. Allah will not waste the reward of the believers."

Qur'an:3:172 "Of those who answered the call of Allah and the Messenger, even after being wounded (in the fight), those who do right and ward off have a great reward."

Ishaq:400 "'If our fellow Muslims knew what Allah has done for us they would not dislike fighting or shrink from war!' And Allah said, 'I will tell them of you,' so He sent down to His Apostle these verses."

Ishaq:400 "The Apostle swore that there was no believer who had parted from the world and wanted to return to it for a single hour even if he could possess it with all it has except the martyr who would like to return and fight for Allah and be killed a second time."

Bukhari:V8B75N417 "Allah's Messenger said, 'Allah has some angels who look for those who think about Allah while they're out [fighting] and they encircle them with their wings. Allah [who hears all] asks these angels, 'What do my slaves say?' The angels reply, 'Allahu Akbar!' Allah [who sees all] asks, 'Can they see Me?' The angels answer, 'No. They can't see you.' Allah [who knows all] says, 'How would it have been if they had seen Me?' 'If they had seen You [one spirit said to another] they would have worshiped you more.' Allah [who created a brothel] asks, 'What do they desire?' 'They ask for your Paradise.' 'Have they seen it?' 'No. But if they had they would covet it all the more.' 'What do they fear?' 'Hell Fire.' 'Have they seen it?' 'No. If they had seen it they would flee it with extreme fear.' Allah said, 'I will not reduce every Companion to misery.'"

Ishaq:468 "Then Allah said, 'Some of you have fulfilled your vow to Me by dying; you have finished your work and returned to Me like those who sought martyrdom in prior battles. And some are still waiting to capitalize on Allah's promise of martyrdom. You do not hesitate in your religion and never doubt.'"

Ishaq:469 "On the day the Qurayza Jews were slain, one Muslim was martyred. A stone was thrown on him and it inflicted a shattering wound. The Apostle said, 'He will have the reward of two martyrs.'"

Tabari VIII:46 "Akhrum said, 'If you believe in Allah and know that Paradise is real and that the Fire is real, don't stand between me and martyrdom!' But Abd-Rahman dismounted and thrust his spear into Akhrum. So I shot Abd-Rahman with an arrow, and said, 'Take that!'"

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Muslim (20:4655) A man asks Muhammad "which of men is the best?" Muhammad replies that it is the man who is always ready for battle and flies into it "*seeking death at places where it can be expected*"

TERRORIZE ENEMIES OF THE ANTIGOD AKA PROPHET MUHAMMAD :THE KAFIRS

Bukhari:V4B52N220 "Allah's Apostle said, 'I have been made victorious with terror.'"

Qur'an:8:57 "If you gain mastery over them in battle, inflict such a defeat as would terrorize them, so that they would learn a lesson and be warned."

Ishaq:326 "If you come upon them, deal so forcibly as to terrify those who would follow, that they may be warned. Make a severe example of them by terrorizing Allah's enemies."

Ishaq:588 "When the Apostle descends on your land none of your people will be left when he leaves."

Tabari IX:42 "We have been dealt a situation from which there is no escape. You have seen what Muhammad has done. Arabs have submitted to him and we do not have the strength to fight. You know that no herd is safe from him. And no one even dares go outside for fear of being terrorized."

Ishaq:326 "Allah said, 'No Prophet before Muhammad took booty from his enemy nor prisoners for ransom.' Muhammad said, 'I was made victorious with terror. The earth was made a place for me to clean. I was given the most powerful words. Booty was made lawful for me. I was given the power to intercede. These five privileges were awarded to no prophet before me.'"

Ishaq:327 "Allah said, 'A prophet must slaughter before

collecting captives. A slaughtered enemy is driven from the land. Muhammad, you craved the desires of this world, its goods and the ransom captives would bring. But Allah desires killing them to manifest the religion."

Qur'an:7:3 "Little do you remember My warning. How many towns have We destroyed as a raid by night? Our punishment took them suddenly while they slept for their afternoon rest. Our terror came to them; Our punishment overtook them."

Ishaq:510 "When the Apostle looked down on Khaybar he told his Companions, 'O Allah, Lord of the Devils and what into terror they throw, and Lord of the winds and what they winnow, we ask Thee for the booty of this town and its people. Forward in the name of Allah.' He used to say this of every town he raided."

Bukhari:V5B59N512 "The Prophet offered the Fajr Prayer [Prayer of Fear] near Khaybar when it was still dark. He said, 'Allahu-Akbar!' [Allah is Greatest] Khaybar is destroyed, for whenever we approach a hostile nation to fight, then evil will be the morning for those who have been warned.' Then the inhabitants came out running on their roads. The Prophet had their men killed; their children and woman were taken as captives."

Bukhari:V9B87N127 "The Prophet said, 'I have been given the keys of eloquent speech and given victory with terror.'"

Ishaq:517 "Khaybar was stormed by the Apostle's squadron, fully armed, powerful and strong. It

brought certain humiliation with Muslim men in its midst. We attacked and they met their doom. Muhammad conquered the Jews in fighting that day as they opened their eyes to our dust."

Tabari VIII:116 "So Muhammad began seizing their herds and

Ishaq:511 their property bit by bit. He conquered home by home. The Messenger took some people captive, including Safiyah and her two cousins. The Prophet chose Safiyah for himself."

Bukhari:V5B59N512 "The Prophet had their men killed, their children and woman taken captive."

Tabari VIII:129 "After the Messenger had finished with the Khaybar Jews, Allah cast terror into the hearts of the Jews in Fadak when they received news of what Allah had brought upon Khaybar. Fadak became the exclusive property of Allah's Messenger."

Tabari VIII:133 "The raiding party went to Tha'labah. One of Muhammad's slaves, said, 'Prophet, I know where Tha'labah can be taken by surprise.' So Muhammad sent him with 130 men. They raided the town and drove off camels and sheep, bringing them back to Medina."

Tabari VIII:138 "Muhammad carried arms, helmets, and spears. He led a hundred horses, appointing Bahir to be in charge of the weapons and Maslamah to be in charge of the horses. When the Quraysh received word of this, it frightened them."

Qur'an:59:2 "It was Allah who drove the [Jewish] People of

the Book from their homes and into exile. They refused to believe and imagined that their strongholds would protect them against Allah. But Allah came at them from where they did not suspect, and filled their hearts with terror. Their homes were destroyed. So learn a lesson, O men who have eyes. This is My warning...they shall taste the torment of Fire."

Tabari VIII:143 "In this year a twenty-four man raiding party led by Shuja went to the Banu Amir. He launched a raid on them and took camels and sheep. The shares of booty came to fifteen camels for each man. Also a raid led by Amr went to Dhat. He set out with fifteen men. He encountered a large force whom he summoned to Islam. They refused to respond so he killed all of them."

Bukhari:V4B52N256 "The Prophet passed by and was asked whether it was permissible to attack infidels at night with the probability of exposing their women and children to danger. The Prophet replied, "Their women and children are from them."

Tabari IX:20 "The captives of Hunayn, along with their possessions, were brought to the Messenger. He ordered that their captives, animals, and their possessions be taken to Ji'ranah and held there in custody."

Ishaq:576 "Allah and His servant overwhelmed every coward. Allah honored us and made our religion victorious. We were glorified and destroyed them all. Allah humiliated them in the worship of Satan. By what our Apostle recites from the Book and by our swift horses, I liked the punishment the infidels received. Killing them was sweeter than drink. We galloped among

them panting for the spoil. With our loud-voiced army, the Apostle's squadron advanced into the fray."

Ishaq:580 "Our strong warriors obey his orders to the letter. By us Allah's religion is undeniably strong. You would think when our horses gallop with bits in their mouths that the sounds of demons are among them. The day we trod down the unbelievers there was no deviation or turning from the Apostle's order. During the battle the people heard our exhortations to fight and the smashing of skulls by swords that sent heads flying. We severed necks with a warrior's blow. Often we have left the slain cut to pieces and a widow crying alas over her mutilated husband. 'Tis Allah, not man we seek to please."

Tabari IX:122 "Muhammad sent Uyaynah to raid The Banu Anbar. They killed some people and took others captive. Asma was one of the women taken prisoner."

Tabari IX:123 "Muhammad sent an expedition to Ghalib and to the land of the Banu Murrah. The raid on Amr and Abi was sent to the valley of Idam. Another by Aslami was sent to Ghabah. And Abd al-Rahman was ordered by the Messenger to lead an army to the seashore."

Tabari IX:69 "He who believes in Allah and His Messenger has protected his life and possessions from us. As for those who disbelieve, we will fight them forever in the Cause of Allah. Killing them is a small matter to us."

Bukhari:V5B59N516 "When Allah's Apostle fought or raided people we raised our voices saying, 'Allahu-

Akbar! Allahu-Akbar! None has the right to be worshipped but Allah."

Tabari VII:10 "In Ramadhan, seven months after the Hijrah, Muhammad entrusted a white war banner to Hamzah with the command of thirty Emigrants. Their aim was to intercept a Quraysh caravan."

Ishaq:281 "The Raid on Waddan was the first Maghazi [invasion]. The Expedition of Harith was second. They encountered a large number of Quraysh in the Hijaz. Abu Bakr composed a poem about the raid: 'When we called them to the truth they turned their backs and howled like bitches. Allah's punishment on them will not tarry. I swear by the Lord of Camels [Allah?] that I am no perjurer. A valiant band will descend upon the Quraysh which will leave women husbandless. It will leave men dead, with vultures wheeling round. It will not spare the infidels.'"

Ishaq:285 "Then the Apostle went raiding in the month of Rabi u'l-Awwal making for the Quraysh. Then he raided the Quraysh by way of Dinar."

Tabari VII:11 "In this year the Messenger entrusted to Sa'd a white war banner for the expedition to Kharrar. Sa'd said, 'I set out on foot at the head of twenty men. We used to lie hidden by day and march at night, until we reached Kharrar on the fifth morning. The caravan had arrived in town a day before. There were sixty men with it.'"

Tabari VII:11 "The Messenger of Allah went out on a raid as far as Waddan, searching for Quraysh."

Tabari VII:15 "Expeditions Led by Allah's Messenger: In this year, according to all Sira writers, the Messenger personally led the Ghazwa of Alwa. [A Ghazwa is an Islamic Invasion in Allah's Cause consisting of an army unit led by the Prophet himself.] He left Sa'd in command of Medina. On this raid his banner was carried by Hamzah. He stayed out for fifteen days and then returned to Medina. The Messenger went on a Ghazwa at the head of two hundred of his companions in October, and reached Buwat. His intention was to intercept a Quraysh caravan with a hundred men and twenty-five hundred camels."

Ishaq:286 "Meanwhile the Apostle sent Sa'd on the raid of Abu Waqqas. The Prophet only stayed a few nights in Medina before raiding Ushayra and then Kurz."

Bukhari:V5B57N51 "The Apostle said, 'Tomorrow I will give the flag to a man whose leadership Allah will use to grant a Muslim victory.'"

Bukhari:V5B59N569 "I fought in seven Ghazwat battles along with the Prophet and fought in nine Maghazi raids in armies dispatched by the Prophet."

Bukhari:V5B57N74 "I heard Sa'd saying, 'I was the first Arab to shoot an arrow in Allah's Cause.'"

Bukhari:V5B59N401 "Allah's Wrath became severe on anyone the Prophet killed in Allah's Cause."

Bukhari:V5B59N456 "Muhammad led the Fear Prayer

[Allahu Akbar!] with one batch of his army while the other (batch) faced the enemy."

Bukhari:V5B59N440 "Allah's Apostle used to say, 'None has the right to be worshipped except Allah Alone because He honored His Warriors and made His Messenger victorious. He defeated the clans; so there is nothing left.'"

Ishaq:287 "The Muslim raiders consulted one another concerning them. One of the Muslims said, 'By Allah, if we leave these people alone, they will get into the sacred territory and will be safely out of our reach. If we kill them we will have killed in the sacred month.'"

Tabari VII:19 "They hesitated and were afraid to advance, but then they plucked up courage and agreed to kill as many as they could and to seize what they had with them. Waqid shot an arrow at Amrand killed him. Uthman and al-Hakam surrendered. Then Waqid and his companions took the caravan and the captives back to Allah's Apostle in Medina. This was the first booty taken by the Companions of Muhammad."

Ishaq:289 "Our lances drank of Amr's blood and lit the flame of war."

Tabari VII:20

Ishaq:287

"Abd Allah told his Companions, 'A fifth of the booty we have taken belongs to the Apostle.' This was before Allah made surrendering a fifth of the booty taken a requirement."

Tabari VII:20

Ishaq:288

"The Quraysh said, 'Muhammad and his Companions have violated the sacred month, shed blood, seized property, and taken men captive.' The polytheists spread lying slander concerning him, saying, 'Muhammad claims that he is following obedience to Allah, yet he is the first to violate the holy month and to kill our people.'"

Ishaq:288 "When the Qur'an:passage concerning this matter was revealed, and Allah relieved Muslims from their fear and anxiety, Muhammad took possession of the caravan and prisoners. The Quraysh sent him a ransom and the Prophet released the prisoners on payment. When the Qur'an:authorization came down to Muhammad, Abd Allah and his Companions were relieved and they became anxious for an additional reward. They said, 'Will this raid be counted as part of the reward promised to Muslim combatants?' So Allah sent down this Qur'an: 'Those who believe and have fought in Allah's Cause may receive Allah's mercy.' Allah made the booty permissible. He divided the loot, awarding four-fifths to the men He had allowed to take it. He gave one-fifth to His Apostle."

Ishaq:288 "Allah divided the booty stolen from the first caravan after he made spoils permissible. He gave four-fifths to those He had allowed to take it and one-fifth to His Apostle."

Tabari VII:29

Ishaq:289

"The Apostle heard that Abu Sufyan [a Meccan merchant] was coming from Syria with a large caravan containing their money and their merchandise. He was accompanied by only thirty men."

Ishaq:289 "Muhammad summoned the Muslims and said, 'This is the Quraysh caravan containing their property. Go out and attack it. Perhaps Allah will give it to us as prey.'"

Tabari VII:29 "Abu Sufyan and the horsemen of the Quraysh were returning from Syria following the coastal road. When Allah's Apostle heard about them he called his companions together and told them of the wealth they had with them and the fewness of their numbers. The Muslims set out with no other object than Sufyan and the men with him. They did not think that this raid would be anything other than easy booty."

Bukhari:V5B59N702 "Allah did not admonish anyone who had not participated in the Ghazwa [raid] of Badr, for in fact, Allah's Apostle had only gone out in search of the Quraysh caravan so that he could rob it. But Allah arranged for the Muslims and their enemy to meet by surprise. I was at the Aqaba pledge with Allah's Apostle when we gave our lives in submission, but the Badr battle is more popular amongst the people. I was never stronger or wealthier than I was when I followed the Prophet on a Ghazwa."

Tabari VII:29 "They did not suppose that there would be a great battle. Concerning this Allah revealed a

Qur'an: Qur'an:8:7 'Behold! Allah promised you that one of the two parties would be yours. You wished for the unarmed one, but Allah willed to

justify His truth according to His words and to cut off the roots of the unbelievers [wipe them out to the last]."

Tabari VII:29 "When Abu Sufyan heard that Muhammad's Companions were on their way to intercept his caravan, he sent a message to the Quraysh. 'Muhammad is going to attack our caravan, so protect your merchandise.' When the Quraysh heard this, the people of Mecca hastened to defend their property and protect their men as they were told Muhammad was lying in wait for them."

Ishaq:290 "Some Meccans got up to circumambulate the Ka'aba.... Sitting around the mosque, they wondered why they had allowed this evil rascal to attack their men."

Ishaq:292 "Setting out in Ramadhan, Muhammad was preceded by two black flags. His companions had seventy camels."

Tabari VII:38 "I have been informed by authorities that Muhammad set out on 3 Ramadhan at the head of 310 of his companions. The war banner of the Messenger was carried by Ali. The banner of the Ansar was carried by Sa'd."

Ishaq:293

Tabari VII:30

"The prophet marched forward and spent the night near Badr with his Companions. While the Prophet was standing in prayer [asking Allah to help him steal] some Quraysh water-carriers came to the well. Among these was a black slave. Muhammad's men seized him and brought him to the Messenger's bivouac. They ordered him to salute Allah's Apostle. Then they

questioned him about Abu Sufyan. When the slave began to tell them about the protecting force, it was unwelcome news, for the only object of their raid was the caravan."

Tabari VII:30 "Meanwhile the Prophet was praying, bowing and prostrating himself, and also seeing and hearing the treatment of the slave. They beat him severely and continued to interrogate him but they found that he had no knowledge of what they were looking for."

Ishaq:294 "The Apostle was afraid the Ansar would not feel obliged to help him fight without the enemy being the aggressor and attacking in Medina. Sa'd said, 'We hear and obey. We are experienced in war, trustworthy in combat. Allah will let us show you something that will bring you joy. The Apostle was delighted at Sa'd's words which greatly encouraged him. Muhammad shouted, 'It is as if I see the enemy lying prostrate.'"

Tabari VII:32 "When the Quraysh advanced, Muhammad threw dust in the direction of their faces, and Allah put them to flight... The Meccan [merchant] force and the Prophet's [pirates] met and Allah gave victory to His Messenger, shamed the unbelievers, and satisfied the Muslims' thirst for revenge."

Ishaq:297 "When the Apostle saw them he cried, 'Allah, they called me a liar. Destroy them this morning.'"

Bukhari:V5B59N330

Ishaq:300

"Here is Gabriel holding the rein of a horse and

leading the charge. He is equipped with his weapons and ready for the battle. There is dust upon his front teeth."

Bukhari:V5B59N327 "Gabriel came to the Prophet and said, 'How do you view the warriors of Badr?' The Prophet said, 'I see the fighters as the best Muslims.' On that, Gabriel said, 'And so are the Angels who are participating in the Badr battle.'"

Tabari VII:55 "Mihaja, the mawla [slave] of Umar [the future Caliph] was struck by an arrow and killed. He was the first Muslim to die."

Tabari VII:55 "Allah's Messenger went out to his men and incited them to fight. He promised, 'Every man may keep all the booty he takes.' Then Muhammad said, 'By Allah, if any man fights today and is killed fighting aggressively, going forward and not retreating, Allah will cause him to enter Paradise.' Umayr, who was holding some dates in his hand and eating them, said, 'Fine, fine. This is excellent! Nothing stands between me and my entering Paradise except to be killed by these people!' He threw down the dates, seized his sword, and fought until he was slain."

Tabari VII:56 "Messenger of Allah, what makes the Lord laugh with joy at his servant?' He replied, 'When he plunges his hand into the midst of an enemy without armor.' So Auf took off the coat of mail he was wearing and threw it away. Then he took his sword and fought the enemy until he was killed."

Ishaq:301 "Muhammad picked up a handful of pebbles and faced the Quraysh. He shouted, 'May their faces be deformed!' He threw the pebbles at

them and ordered his companions to attack. The foe was routed. Allah killed Quraysh chiefs and caused many of their nobles to be taken captive. While the Muslims were taking prisoners, the Messenger was in his hut."

Bukhari:V5B59N290 "The Prophet said, 'The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal in reward.'"

Bukhari:V5B59N333 "Az-Zubair said, 'I attacked him with my spear and pierced his eye. I put my foot over his body to pull the weapon out, but even then I had to use great force. Later on Allah's Apostle asked me for that spear and I gave it to him.'"

Ishaq:301 "As the Muslims were laying their hands on as many prisoners as they could catch, the Prophet, saw disapproval in the face of Sa'd. He said, 'Why are you upset by the taking of captives?' Sa'd replied, 'This was the first defeat inflicted by Allah on the infidels. Slaughtering the prisoners would have been more pleasing to me than sparing them.'"

Tabari VII:59 "On the day of Badr I passed Umayyah as he was standing with his son Ali, holding his hand. I had with me some coats of mail which I had taken as plunder. Umayyah said, 'Abd al-Ilah, would you like to take me as a prisoner? I will be more valuable to you as a captive to be ransomed than the coats of mail that you are carrying.' I said, 'Yes. Come here then.' I flung away the armor and bound Umayyah and his son Ali, taking them with me. Muslims encircled us. Then they restrained us physically. One of the Muslims drew his sword and struck Ali in the leg, severing it so that he fell down. Umayyah gave a scream the like of which I have never heard. I said, 'Save

yourself, for there is no escape for your son. By Allah, I cannot save him from these men.' Then the Muslims hacked Ali to pieces. Abd al-Rahman used to say, 'May Allah have mercy on Bial [a slave turned Muslim marauder]! I lost my coats of mail, and he deprived me of my captives.'"

Bukhari:V5B59N297 "The Prophet faced the Ka'aba and invoked evil on the Quraysh people."

Bukhari: V5B59N397 "Allah's Apostle raised his head after bowing the first Rak'a of the morning prayer. He said, 'O Allah! Curse so-and-so and so-and-so.' After he had invoked evil upon them, Allah revealed: 'Your Lord will send thousands of angels riding upon chargers sweeping down as a form of good tidings to reassure you that victory comes from Him. He will cut off parts of the unbelievers, overthrow them, and turn them back in frustration. For Allah is forgiving and kind.'"

Ishaq:303 "A cousin and I mounted a hill from which we could overlook Badr and see who would be defeated, so that we could join in the plundering afterwards. I was pursuing one of the Meccanpolytheists in order to smite him, when his head suddenly fell off before my sword touched him. Then I knew that someone other than I had killed him."

Tabari VII:61 "When the Prophet had finished with his enemy, he gave orders that Abu Jahl should be found among the dead. He said, 'O Allah, do not let him escape!' The first man who encountered AbuJahl yelled out and I made him my mark. When he was within my reach, I attacked him and struck him a blow which

severed his foot and half his leg. By Allah, when it flew off I could only compare it to a date-stone which flies out of a crusher when it is struck. Then his son hit me on the shoulder and cut off my arm. It dangled at my side from a piece of skin. The fighting prevented me from reaching him after that. I fought the whole day, dragging my arm behind me. When it began to hurt me, I put my foot on it and stood until I pulled it off."

Ishaq:304 "Abd Allah bin Mas'ud said, 'I found Abu Jahl in the throws of death. I put my foot on his neck because he had grabbed me once at Mecca and had hurt me. Then I said, Has Allah disgraced you and put you to shame, O enemy of Allah?' 'In what way has he disgraced me?' he asked. 'Am I anything more important than a man whom you have killed?'"

Bukhari:V5B59N298 "Abu Jahl said, 'You should not be proud that you have killed me.'"

Ishaq:304

Tabari VII:62

"I cut off Abu Jahl's head and brought it to the Messenger. 'O Allah's Prophet, this is the head of the enemy of Allah.' Muhammad said, 'Praise be to Allah.'"

Ishaq:305 "Ukkasha fought until he broke his sword. He came to the Apostle who gave him a wooden cudgel telling him to fight with that. He brandished it and it became a brilliant weapon. Allah gave him victory while he wielded it. He took that weapon with him to every raid he fought with Allah's Apostle until he was killed in the rebellion. These were his dying words: 'What do you think about when you kill people?'"

Are these not men just because they are not Muslims?"

Ishaq:315 "It was so criminal, men could hardly imagine it. Muhammad was ennobled because of the bloody fighting. I swear we shall never lack soldiers, nor army leaders. Driving before us infidels until we subdue them with a halter above their noses and a branding iron. We will drive them to the ends of the earth. We will pursue them on horse and on foot. We will never deviate from fighting in our cause. We will bring upon the infidels the fate of the Ad and Jurhum. Any people that disobey Muhammad will pay for it. If you do not surrender to Islam, then you will live to regret it. You will be shamed in Hell, forced to wear a garment of molten pitch forever!"

Ishaq:310 "A Meccan said, 'As soon as we were confronted by the raiding party, we turned our backs and they started killing and capturing us at their pleasure. Some of our men turned tail humiliated. Allah smote some of us with pustules from which we died.'"

Ishaq:311 "When the Quraysh began to bewail their dead, consumed in sorrow, one said, 'Do not do this for Muhammad and his companions will rejoice over our misfortune.'"

Ishaq:340 "Surely Badr was one of the world's great wonders. The roads to death are plain to see. Disobedience causes a people to perish. They became death's pawns. We had sought their caravan, nothing else. But they came to us and there was no way out. So we thrust our shafts and swung our swords severing their heads. Our swords glittered as they killed. The banner of error was held by Satan. He betrayed the evil ones, those prone to treachery. He led

them to death crying, 'Fear Allah. He is invincible!' On that day a thousand spirits were mustered on excited white stallions. Allah's army fought with us. Under our banner, Gabriel attacked and killed them."

Ishaq:341 x "Allah favored His Apostle and humiliated the unbelievers. They were put to shame in captivity and death. The Apostle's victory was glorious. Its message is plain for all to see. The Lord brought repeated calamities upon the pagans, bringing them under the Apostle's power. Allah's angry army smote them with their trusty swords. Many a lusty youngster left the enemy lying prone. Their women wept with burning throats for the dead were lying everywhere. But now they are all in Hell."

Ishaq:342 "I wonder at foolish men like these who sing frivolously and vainly of the slain at Badr. This was nothing more than an impious and odious crime. Men fought against their brothers, fathers, and sons. Any with discernment and understanding recognize the wrong that was done here."

Ishaq:344 "I wonder at Allah's deed. None can defeat Him. Evil ever leads to death. We unsheathed our swords and testified to the unity of Allah, and we proved that His Apostle brought truth. We smote them and they scattered. The impious met death. They became fuel for Hell. All who aren't Muslims must go there. It will consume them while the Stoker [Allah] increases the heat. They had called Allah's Apostle a liar. They claimed, 'You are nothing but a sorcerer.' So Allah destroyed them."

Ishaq:348 "They retreated in all directions. They rejected the Qur'an:and called Muhammad a liar. But Allah cursed them to make his religion and

Apostle victorious. They lay still in death. Their throats were severed. Their foreheads embraced the dust. Their nostrils were defiled with filth. Many a noble, generous man we slew this day. We left them as meat for the hyenas. And later, they shall burn in the fires of Hell."

Ishaq:349 "The battle will tell the world about us. Distant men will heed our warning. The infidels may cut off my leg, yet I am a Muslim. I will exchange my life for one with virgins fashioned like the most beautiful statues."

Ishaq:357 "Their leaders were left prostrate. Their heads were sliced off like melons. Many an adversary have I left on the ground to rise in pain, broken and plucked. When the battle was joined I dealt them a vicious blow. Their arteries cried aloud, their blood flowed."

Ishaq:308 "Muhammad halted on a sandhill and divided the booty Allah had given him. They congratulated him on the victory Allah had granted. But one of the warriors replied, 'What are you congratulating us about? We only met some bald old women like the sacrificial camels who are hobbled, and we slaughtered them!' The Apostle smiled because he knew that description fit ."

Tabari VII:81 "The next day I went to the Prophet. He was sitting with Abu Bakr, and they were weeping. I said, 'O Messenger of Allah, tell me, what has made you weep? If I find cause to weep, I will weep with you, and if not, I will pretend to weep because you are weeping.' The Prophet said, 'It is because of the taking of ransoms. It was laid before me that I should punish them instead.' Allah revealed: 'It is not for any Prophet to have captives until he has made slaughter in the land.' After that Allah made

booty lawful for them."

Tabari VII:98 "The Messenger ordered Zayd [the prophet's former slave turned adoptive son] out on a raid in which he captured a Quraysh caravan led by Abu Sufyan at a watering place in Najd.... A number of their merchants set out with a large amount of silver since this was the main part of their merchandise. They hired a man to guide them along this route. Zayd captured the caravan and its goods but was unable to capture the men. He brought the caravan to the Prophet." [If this isn't piracy and terror the words need to be redefined.]"

Tabari VII:98 "The reason for this expedition was the Quraysh said, 'Muhammad has damaged our trade, and sits astride our road. If we stay in Mecca we will consume our capital.' ...The news of the caravan reached the Prophet, as did the information that it contained much wealth and silver vessels. Zayd therefore intercepted it and made himself master of their caravan. The fifth (khums) was twenty thousand dirhams; Allah's Apostle took it and divided the other four fifths among the members of the raiding party. Furat was taken captive. They said to him. 'If you accept Islam the Messenger will not kill you.'"

Qur'an:3:150 "Soon We shall strike terror into the hearts of the Infidels, for that they joined companions with Allah, for which He had sent no authority: their abode will be in the Fire!"

Ishaq:395 "Muslims, if you listen to the unbelievers you will retreat from the enemy and become losers. Ask Allah for victory and do not retreat, withdrawing from His religion. 'We will terrorize those who disbelieve. In that way I will help you against them.'"

Qur'an:33:9 "O ye who believe! Remember the Grace of Allah, on you, when there came down an army. But We sent against them a hurricane and forces that ye saw not. Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, stupefied with terror, and ye imagined various vain thoughts about Allah!"

Ishaq:461 "Muhammad besieged them for twenty-five nights. When the siege became too severe for them, Allah terrorized them. Then they were told to submit."

TORTURE THE ENEMIES OF THE ANTIGOD ALLAH AKA MUHAMMAD

Tabari VIII:122

Ishaq:515

"The Prophet gave orders concerning Kinanah to Zubayr, saying, 'Torture him until you root out and extract what he has. So Zubayr kindled a fire on Kinanah's chest, twirling it with his firestick until Kinanah was near death. Then the Messenger gave him to Maslamah, who beheaded him."

Bukhari:V4B54N487 "The Prophet said, 'The Hell Fire is 69 times hotter than ordinary worldly fires.' So someone said, 'Allah's Apostle, wouldn't this ordinary fire have been sufficient to torture the unbelievers?'"

Bukhari:V4B52N260 "Ali burnt some [former Muslims alive] and this news reached Ibn Abbas, who said, 'Had I been in his place I would not have burnt them, as the Prophet said, "Don't punish with Allah's Punishment." No doubt, I would have killed them, for the Prophet said, "If a Muslim discards his Islamic religion, kill him."'"

Qur'an 48:27 "If the Muslims had not been there, We would have punished the unbelievers with a grievous torture."

Ishaq:550 "The Muslims met them with their swords. They cut through many arms and skulls. Only confused cries and groans could be heard over our battle roars and snarling."

Qur'an 5:37 "The [Christian] disbelievers will long to get out of the Fire, but never will they get out there from; and theirs will be an enduring torture."

Tabari IX:6 "The chief sheep tender sent out spies to obtain intelligence. But they came back with their joints dislocated. When he asked what had happened, they said, 'We saw white men on black horses. Before we could resist, we were struck as you see us now.'"

Ishaq:595 "The Apostle said, 'Get him away from me and cut off his tongue.'"

Ishaq:312 "Umar said to the Apostle, 'Let me pull out Suhayl's two front teeth. That way his tongue will stick out and he will never be able to speak against you again.'"

Ishaq:316 "Following Badr, Muhammad sent a number of raiders with orders to capture some of the Meccans and burn them alive."

Tabari VII:133

Ishaq:387

"When Muhammad saw Hamzah he said, 'If Allah gives me victory over the Quraysh at any time, I shall mutilate thirty of their men!' When the Muslims saw the rage of the Prophet they said, 'By Allah, if we are victorious over them, we shall mutilate them in a way which no Arab has ever mutilated anybody.'"

Tabari VIII:96 "A raiding party led by Zayd set out against Umm in Ramadan. During it, Umm suffered a cruel death. Zayd tied her legs with rope and then tied her between two camels until they

split her in two. She was a very old woman.
Then they brought Umm's daughter
and Abdallah to the
Messenger. Umm's daughter belonged
to Salamah who had captured her. Muhammad
asked Salamah for her, and Salamah gave her to
him."

JIHAD: UNHOLY WAR

Bukhari:V4B52N44 "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.'"

Bukhari:V1B2N25 "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 best in goodness?' He replied, 'To participate in Jihad, religious fighting in Allah's Cause.'"

Bukhari:V4B53N412 "Allah's Apostle said on the day of the conquest of Mecca, 'There is no migration now, only Jihad, holy battle. And when you are called for Jihad, you should come out at once.'"

Bukhari:V4B52N311 "Allah's Apostle said, 'There is no migration after the Conquest of Mecca, but only Jihad. When you are called by the Muslim ruler for Jihad fighting, you should go forth immediately, responding to the call.'"

Muslim:C28B20N4631 "I heard Muhammad say: 'I would not stay behind when a raid for Jihad was being mobilized unless it was going to be too hard on the believers. I love that I should be killed in Allah's Cause; then I should be brought back to life and be killed again.'"

Bukhari:V4B52N196 "Allah's Apostle said, 'I have been ordered to fight with the people till they say, "None has the right to be worshipped but Allah.'""

Bukhari:V4B52N46 "I heard Allah's Apostle saying, 'The example of a Mujahid [Muslim fighter] in Allah's Cause - and Allah knows best who really strives in His Cause - is like a person who fasts and prays without ever stopping. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.'"

Bukhari:V4B52N50 "The Prophet said, 'A single endeavor of fighting in Allah's Cause is better than the world and whatever is in it.'"

Noble Qur'an:2:190 Footnote: "Jihad is holy fighting in Allah's Cause with full force of numbers and weaponry. It is given the utmost importance in Islam and is one of its pillars. By Jihad Islam is established, Allah's Word is made superior (which means only Allah has the right to be worshiped), and Islam is propagated. By abandoning Jihad Islam is destroyed and Muslims fall into an inferior position; their honor is lost, their lands are stolen, their rule and authority vanish. Jihad is an obligatory duty in Islam on every Muslim. He who tries to escape from this duty, or does not fulfill this duty, dies as a hypocrite."

Bukhari:V4B52N65 "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, Islam, should be superior, fights in Allah's Cause.' [Basically, Muhammad didn't want to discourage any motivation for fighting. He just wanted to remind them that his cause was the one for which they needed to fight.]"

Muslim:C4OB2ON4676 "Jihad Is Compulsory."

Bukhari:V4B52N284-5"When the Divine Inspiration [Qur'an surah]: 'Those of the believers who sit at home,' was revealed, Maktum came to the Prophet while he was dictating the verse. 'O Allah's Apostle! If I were able, I would take part in Jihad.' So Allah sent down revelation to His Apostle: '...except those who are disabled, blind, or lame.'"

Muslim:C4OB2ON4676 "Believers who sit home and those who go out for Jihad in Allah's Cause are not equal."

Bukhari:V4B52N54 "The Prophet said, 'Were it not for the believers who do not want to be without me, I would always go forth in army units setting out for Jihad.'"

Bukhari:V4B52N216 "Allah's Apostle said, 'Were it not for fear it would be difficult for my followers, I would not have remained behind any army units. But I don't have riding camels and have no other means of conveyance. No doubt I wish I could

fight in Allah's Cause and be martyred
and come to life to be martyred again."

Bukhari:V4B52N231 "Allah's Apostle came to Mecca the
day
of the Conquest riding his she-camel on
which Usama was riding behind him.?"
[Muhammad was lying.]

Bukhari:V4B52N59 "Allah's Apostle said, 'By Him in Whose
Hands my soul is! Whoever is wounded
in Allah's Cause...and Allah knows well
who gets wounded in His Cause...will
come with his wound having the color of
blood but the scent of musk.'"

Bukhari:V4B52N45 "Someone asked, 'Allah's Apostle, who
is
the best among the people?' He replied,
'A believer who strives his utmost in
Allah's Cause with his life and property.'"

Bukhari:V4B52N48 "The people said, 'Allah's Apostle!
Acquaint the people with the good
news.' He said, 'Paradise has one
hundred grades which Allah has reserved
for the Mujahidin who fight in His
Cause.'"

Bukhari:V4B52N66 "Allah's Apostle said, 'Anyone whose
feet
get covered with dust in Allah's Cause
will not be touched by the Hell Fire.'"

Bukhari:V4B52N137 "The Prophet said, 'Paradise is for him
who holds the reins of his horse to strive
in Allah's Cause with his hair unkempt
and feet covered with dust. If he is
appointed in the front line, he is

perfectly satisfied with his post, and if in the rear, he accepts it."

Bukhari:V4B51N47 "What causes you to smile, O Allah's Apostle?' He said, 'Some of my followers who in a dream were presented to me as fighters in Allah's Cause on board a ship amidst the sea caused me to smile.'"

Bukhari:V4B51N72 x "Our Prophet told us about the message of our Lord: 'Whoever amongst us is killed will go to Paradise.' Umar asked the Prophet, 'Is it true that our men who are killed will go to Paradise and the Pagan's will go to the Hell Fire?' The Prophet said, 'Yes.'"

Bukhari:V4B51N73 "Allah's Apostle said, 'Know that Paradise is under the shade of swords.'"

Bukhari:V4B52N80 "Muhammad 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 gets martyred in Allah's Cause.'"

Bukhari:V4B52N287 "The Emigrants and the Ansar said, 'We are those who have given a pledge of allegiance to Muhammad that we will carry on Jihad as long as we live.'"

Bukhari:V4B52N94 "The Prophet said, 'Whoever spends two things in Allah's Cause [his life and his

wealth], will be called by all the gatekeepers of Paradise. They will say, "O so-and-so! Come here." Abu Bakr said, 'O Allah's Apostle! Such persons will never be destroyed.' The Prophet said, 'I hope you will be one of them.'"

Bukhari:V4B52N130 "Aisha said, 'Whenever the Prophet intended to proceed on a raid he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihad, he drew lots and it fell on me; so I went with him.'"

Bukhari:V4B52N43 "Aisha said, 'Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?' He said, 'The best Jihad for women is the Hajj done as I have done it.'"

Bukhari:V4B52N134 "We used to take part in holy battles with the Prophet, providing his fighters with water and bringing the killed and the wounded back to Medina."

Bukhari:V4B52N175 "He heard the Prophet saying, 'Paradise is granted to the first batch of my followers who will undertake a naval expedition.' The Prophet then said, 'The first army amongst my followers who will invade Caesar's City will be forgiven their sins.'"

Bukhari:V4B52N178-9 "The Prophet said, 'One of the portents of the Hour is that you will fight people wearing shoes made of hair. And you will fight the Turks, a broad-faced people

with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather."

Bukhari:V4B52N182-4 "Allah's Apostle invoked evil upon the infidels, saying, 'O Allah! The revealer of the Holy Book, defeat these people and shake them. Fill the infidels' houses and graves with fire.'"

Bukhari:V4B52N259 "Allah's Apostle sent us on a mission as an army unit and said, 'If you find soand-so and so-and-so, burn both of them with fire.'"

Bukhari: V4B52N203 "I heard Allah's Apostle saying, 'We are the last but will be the foremost to enter Paradise.' The Prophet added, 'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight.'"

Bukhari:V4B52N208 "My brother and I came to the Prophet and asked to migrate. He said, 'Migration has passed away.' I replied, 'For what will you accept our pledge of allegiance?') He said, 'I will take the pledge for Islam and Jihad.'"

Bukhari:V4B52N220 "Allah's Apostle said, 'I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror. While I was

sleeping, the keys of the treasures of the world were brought to me and put in my hand.' Allah's Apostle has left the world and now we are bringing out those treasures."

Bukhari:V4B52N267 "The Prophet said, 'Khosrau will be ruined. There won't be a Persian King after him. Caesar will be ruined. There will be no Caesar after him. You will spend their treasures in Allah's Cause.' He proclaimed, 'War is deceit.'"

Bukhari:V4B53N386 "Umar sent Muslims to great countries to fight pagans. He said, 'I intend to invade Persia and Rome.' So, he ordered us to go to [the Persian King] Khosrau. When we reached the enemy, Khosrau's representative came out with 40,000 warriors, saying, 'Talk to me! Who are you?' Mughira replied, 'We are Arabs; we led a hard, miserable, disastrous life. We used to worship trees and stones. While we were in this state, our Prophet, the Messenger of our Lord, ordered us to fight you till you worship Allah Alone or pay us the Jizyah tribute tax in submission. Our Prophet has informed us that our Lord says: 'Whoever amongst us is killed as a martyr shall go to Paradise to lead such a luxurious life as he has never seen, and whoever survives shall become your master.'"

Tabari IX:49 "Muhammad urged the Muslims by way of a meeting to help cover the expenses of Jihad in Allah's Cause. The men provided mounts in anticipation of Allah's reward."

Ishaq:602 "The Apostle always referred allusively to the destination which he intended to raid. This was the sole exception, for he said plainly that he was making for the Byzantines because the journey was long, the weather was hot, and the enemy was strong."

Ishaq:603 "The Apostle went forward energetically with his preparations and ordered the men to get ready with all speed. He urged Muslims to help provide the money, mounts, and means to do Allah's work. Those who contributed earned rewards with Allah."

Tabari IX:76 "Malik has reported to me that you were the first from Himyar to embrace Islam and that you have killed infidels, so rejoice at your good fortune."

Muslim:C29B2ON4636 "The Messenger of Allah was asked: 'What deed could be equivalent to Jihad in the Cause of Allah? He answered: 'You do not have the strength to do that deed.' The question was repeated twice or thrice. Every time he answered: 'You do not have the strength to do it.' When the question was asked for the third time, he said: 'One who goes out for Jihad is like a person who keeps fasts and stands in prayer forever, never exhibiting any weariness until the Mujihid returns from Jihad.'"

Muslim:C29B2ON4638 "As I was (sitting) near the pulpit of the Messenger a man said: 'I do not care if, after embracing Islam, I do not do any good deed (except) distributing drinking

water to pilgrims.' Another said: 'I do not care if I do not do any good deed beyond maintenance service to the Sacred Mosque.' Yet another said: 'Jihad in the Way of Allah is better than what you have said.' When prayer was over, I entered (the apartment of the Prophet) and asked his verdict about the matter. It was upon this that Allah, the Almighty and Exalted, revealed the Qur'anic Verse: 'Do you make the giving of drinking water to the pilgrims and the maintenance of the Sacred Mosque equal to (the service of those) who believe in Allah and strive hard and fight Jihad in His Cause. They are not equal. Those who believed and fought Jihad in Allah's Cause with their wealth and their lives are far higher in degree with Allah.'"

Muslim:C30B20N4639 "The Messenger said: 'Leaving for Jihad in the Way of Allah in the morning or in the evening will merit a reward better than the world and all that is in it.'"

Muslim:C32B20N4646 "Muhammad stood up among his Companions to deliver his sermon in which he told them that Jihad in Allah's Cause and belief in Allah were the most meritorious of acts. A man stood and said: 'Messenger, do you think that if I am killed in the Way of Allah, my sins will be blotted out?' The Messenger said: 'Yes, in case you are killed in Allah's Cause and you always fought facing the enemy, never turning your back upon him.' The man asked (again).' The Messenger said: 'Yes, if you always fought facing the enemy and never retreated. Gabriel has told me this.'"

Bukhari:V4B52N104 "The Prophet said, 'Good will remain in the foreheads of horses for Jihad for they bring about a reward in Paradise or booty.'"

Bukhari:V4B52N105 "The Prophet said, 'If somebody keeps a horse in Allah's Cause motivated by His promise, then he will be rewarded for what the horse has eaten or drunk and for its dung and urine.'"

Ishaq:470 "We attacked them fully armed, swords in our hand, cutting through heads."

Ishaq:385 "Amr Jamuh was a very lame man. He had four lion-like sons who were present at the Apostle's battles. At Uhud he came to the Prophet and told him that his sons wanted to keep him back and prevent his joining the army. 'Yet, by Allah, I hope to tread in the Heavenly Garden of Paradise despite my lameness. The Apostle said, 'Allah has excused you, and Jihad is not incumbent on you.' Then Muhammad turned to his sons and said, 'You need not prevent him. Perhaps Allah will favor him with martyrdom.' So the lame old man went into battle and was killed."

Tabari VII:144

Ishaq:426

"The Muslims bivouacked for the night and were taken by surprise. So the Muslims took up their swords [not

Qur'ans] to fight them, but the Lihyans said, 'We do not want to kill you. We only want to get some money by selling you to the Meccans. We swear by Allah's Covenant that we will not kill you.' 'By Allah,' Asim said, 'we will never accept an agreement from an unbelieving infidel.' They fought until they were killed."

Bukhari:V4B52N153 "The properties of the Nadir which Allah had transferred to His Apostle as 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."

Tabari VII:162 "There is a difference of opinion as to which of his expeditions [terrorist raids] took place after the one against the Nadir. Some say Muhammad remained in Yathrib for two months before leading a raid on Najd."

Ishaq:445 "The rules of the Prayer of Fear were revealed during this raid [4:102]. The Messenger divided the Companions into two groups; one stood facing the enemy while the other stood behind the Prophet. He magnified Allah by shouting 'Allahu Akbar.' Then he and those behind him performed a rak'ah and prostrated themselves. [Magnifying Allah is "The Prayer of Fear" - appropriate for a terrorist dogma. It is composed of shouting: Allahu Akbar - Allah is

Greatest!]"

Ishaq:455 "'I summon you to Allah, to His Messenger, and to Islam.' Amr replied, 'I have no use for these.' So Ali said, 'Then I summon you to fight.' Amr replied, 'Why, son of my brother? By Allah, I do not want to kill you.' Ali shouted, 'But I, by Allah, want to kill you.' Amr jumped from his horse and advanced toward Ali. The two fought until Ali killed Amr. He shouted, 'Allahu Akbar!'"

Ishaq:456 "As he returned to the Apostle smiling with joy [for having killed his uncle] Jumar asked him if he had stripped Amr of his armor. 'No,' Ali answered. 'I saw his private parts and was ashamed.'"

Bukhari:V4B52N68 "When Allah's Apostle returned from the battle of the Trench, he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, 'You have put down your arms! By Allah, I have not put down my arms yet.' Allah's Apostle said, 'Where to go now?' Gabriel said, 'This way,' pointing towards the tribe of Qurayza. So Allah's Apostle went out towards them."

Bukhari:V4B52N280 "When the Qurayza were ready to accept Sa'd's judgment, the Apostle sent for him. Sa'd proclaimed, 'I give the judgment that their men should be killed and their children and women should be taken as prisoners.' The Prophet remarked, 'O Sa'd! You have judged them with the judgment of King Allah.'"

Ishaq:485 "Muhammad found that the Lihyan had been warned. They had taken secure positions on the mountaintops. After he failed to take them by surprise as he intended, he said, 'If we go down to Usfan, the Meccans will think we have come to [terrorize] them.'"

Ishaq:486 "If the Lihyan had remained in their homes they would have met bands of fine fighters, audacious warriors who terrorize. They would have confronted an irresistible force glittering like stars. But they were weasels, sticking to the clefts of rocks instead."

Ishaq:489 "Do the bastards think that we are not their equal in fighting? We are men who believe there is no shame in killing. We don't turn from piercing lances. We smite the heads of the haughty with blows that quash the zeal of the unyielding [non-Muslims]. We're heroes, protecting our war banner. We are a noble force, as fierce as wolves. We preserve our honor and protect our property by smashing heads."

Tabari VIII:48 "Then he set out at full speed after the enemy - he was like a beast of prey."

Ishaq:490

Tabari VIII:51

"When Allah's Messenger heard about the Mustaliq gathering against him he set out and met them at one of their watering holes near the coast. The

people advanced and fought fiercely. Allah caused the Mustaliq to fight and killed some of them. Allah gave the Apostle their children, women, and property as booty."

Muslim:B19N4292 "Aun inquired whether it was necessary to extend an invitation to submit to Islam before murdering infidels in the fight. Nafi told me that it was necessary in the early days of Islam. The Messenger made a raid upon Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. This Tradition was related by one who was among the raiding troops."

Tabari VIII:56

Ishaq:493

"According to Aisha: 'A great number of Mustaliq were wounded. The Messenger took many captives, and they were divided among all the Muslims.'"

Muslim:C26B20N4614 "I saw Allah's Messenger twisting the forelock of a horse with his fingers as he was saying: 'A great benefit. A reward for rearing them for Jihad. The spoils of war have been tied to the forelocks of horses.'"

Muslim:C28B20N4626 "Merit Of Jihad And Campaigning In Allah's Cause: The Apostle said: 'Allah has undertaken to look after the affairs

of one who goes out to fight in His Way believing in Him and affirming the truth of His Apostle. He is committed that He will either admit him to Paradise or bring him back to his home with a reward or his share of booty. If a person gets wounded in Allah's Cause he will arrive on the Day of Judgment with his wound in the same condition as it was when it was first inflicted; its color will be blood but its smell will be musk perfume. If it were not too hard on Muslims I would not lag behind any raid going out to fight in the Cause of Allah. But I do not have abundant means to provide them (the Mujahids [Islamic terrorists]) with riding beasts, nor have they all have the means (to provide themselves with the weapons of Jihad). I love to fight in the Way of Allah and be killed, to fight and again be killed and to fight and be killed."

Tabari VIII:123

Ishaq:515

"Allah's Apostle besieged the final [Jewish] community until they could hold out no longer. Finally, when they were certain that they would perish, they asked Muhammad to banish them and spare their lives, which he did. The Prophet took possession of all their property."

Bukhari:V5B59N510 "Allah's Apostle reached Khaybar at night. It was his habit that, whenever he reached an enemy at night, he would not attack them till it was morning. When morning came, the Jews came out

with their spades and baskets. When they saw the Prophet, they said, 'Muhammad! O dear God! It's Muhammad and his army!' The Prophet shouted, 'Allahu-Akbar! Khaybar is destroyed, for whenever we approach a nation, evil will be the morning for those who have been warned.'"

Bukhari:V5B59N516 "When Allah's Apostle fought the battle of Khaybar, or when he raided any other people, we raised voices crying, 'Allahu Akbar! Allahu-Akbar!'"

Tabari VIII:130 "The Prophet conquered Khaybar by force after fighting. Khaybar was something that Allah gave as booty to His Messenger. He took one-fifth of it and divided the remainder among the Muslims."

INTOLERANCE

Qur'an 9:71 "O Prophet, strive hard [fighting] against the unbelievers and the Hypocrites, and be harsh with them. Their abode is Hell, an evil refuge indeed."

Qur'an 8:59 "The infidels should not think that they can get away from us. Prepare against them whatever arms and weaponry you can muster so that you may terrorize them."

Qur'an 4:168 "Those who reject [Islamic] Faith, Allah will not forgive them nor guide them to any path except the way to Hell, to dwell therein forever. And this to Allah is easy."

Qur'an 4:114 "He who disobeys the Apostle after guidance has been revealed will burn in Hell."

Ishaq:344 "We smote them and they scattered. The impious met death. They became fuel for Hell. All who aren't Muslims must go there. It will consume them while the Stoker [Allah] increases the heat. They had called Allah's Apostle a liar. They claimed, 'You are nothing but a sorcerer.' So Allah destroyed them."

Qur'an 33:60 "Truly, if the Hypocrites stir up sedition, if the agitators in the City do not desist, We shall urge you to go against them and set you over them. They shall have a curse on them. Whenever they are found, they shall be seized and slain without mercy - a fierce slaughter - murdered, a horrible murdering."

Qur'an 33:64 "Verily Allah has cursed the Unbelievers [whom he defines as Christians in the 5th surah] and has prepared for them a Blazing Fire to dwell in forever. No protector will they find, nor savior. That Day their faces will be turned upside down in the Fire. They will say: 'Woe to us! We should have obeyed Allah and obeyed the Messenger!' 'Our Lord! Give them double torment and curse them with a very great Curse!'"

Qur'an 5:10 "Those who reject, disbelieve and deny Our signs, proofs and verses will be companions of Hell-Fire."

Qur'an 88:1 "Has the narration reached you of the overwhelming (calamity)? Some faces (all disbelievers, Jews and Christians) that Day, will be humiliated, downcast, scorched by the burning fire, while they are made to drink from a boiling hot spring."

Bukhari:V1B11N617 "I would order someone to collect firewood and another to lead prayer. Then I would burn the houses of men who did not present themselves at the compulsory prayer and prostration."

Bukhari:V1B11N626 "The Prophet said, 'No prayer is harder for the hypocrites than the Fajr. If they knew the reward they would come to (the mosque) even if they had to crawl. Certainly I decided to order a man to lead the prayer and then take a flame to burn all those who had not left their houses for the prayer, burning them alive inside their homes.'"

Bukhari:V4B52N260 "The Prophet said, 'If a Muslim discards his

religion, kill him."

Qur'an 5:51 "Believers, take not Jews and Christians for your friends."

Qur'an 74:31 "We have appointed nineteen angels to be the wardens of the Hell Fire. We made a stumblingblock for those who disbelieve and We have fixed their number as a trial for unbelievers in order that the People of the Book may arrive with certainty, and that no doubts may be left for the People of the Book, those in whose hearts is a disease."

Bukhari:V4B54N487 "The Prophet said, 'The Hell Fire is 69 times hotter than ordinary worldly fires.' So someone said, 'Allah's Apostle, wouldn't this ordinary fire have been sufficient to torture the unbelievers?'"

Qur'an 72:15 "The disbelievers are the firewood of hell."

Qur'an 72:17 "If any turns away from the reminder of his Lord (the Qur'an), He will thrust him into an ever growing torment, and cause for him a severe penalty."

Qur'an 72:25 "Whoever disobeys the Lord and His Messenger then there is for him the fire of Hell where they shall abide forever."

Qur'an 88:21 "You are not a warden over them; except for those who turn away and disbelieve, in which case, he will be punished with the severest punishment. Verily to Us they will return."

Qur'an 90:19 "But those who reject Our Signs, Proofs, and

Verses, they are the unhappy Companions of the Left Hand. Fire will be their awning, vaulting over them."

Qur'an 95:4 "We have indeed created man in the best molds. Then do We abase him, reducing him to be the lowest of the low, except such as believe."

Tabari VIII:130 "The Messenger said, 'Two religions cannot coexist in the Arabian Peninsula.' Umar investigated the matter, then sent to the Jews, saying: 'Allah has given permission for you to be expelled.'"

Qur'an 2:64 "But you [Jews] went back on your word and were lost losers. So become apes, despised and hated. We made an example out of you."

Qur'an 66:9 "O Prophet! Strive hard against the unbelieving Infidels and the Hypocrites; be severe against them. Their abode is Hell, an evil resort."

Qur'an 60:1 "Believers, take not my enemies and yours as allies, offering them love, even though they have rejected the truth that has come to you, and have driven out the Prophet and you because you believe in Allah! If you have come out to struggle [fight jihad] in My Cause, and to seek My Pleasure, (take them not as friends), holding secret converse of love with them: for I am aware of all you conceal. And any of you that does this has strayed from the Straight Path. If they were to get the better of you, they would be your foes, and stretch forth their hands and their tongues against you with evil (designs)."

Qur'an 60:4 "We reject you. Hostility and hate have come

between us forever, unless you believe in Allah only."

Qur'an 48:13 "If any believe not in Allah and His Messenger, We have prepared a Blazing Fire for them!"

Qur'an 48:28 "It is He Who has sent His Messenger with guidance and the Religion of Truth (Islam), that he may make it superior to every other religion, exalting it over them. Allah is a sufficient Witness. Muhammad is the Prophet of Allah. Those who are with him are severe with Infidel unbelievers."

Qur'an 47:3 "Those who disbelieve follow vanities, while those who believe follow truth from their Lord: Thus does Allah coin for men their similitudes [resemblances] as a lesson. Whoever denies faith [in Islam and Muhammad], his work is of no account, and in the hereafter he shall be one of the losers."

Qur'an 9:2 "You cannot weaken Allah or escape. Allah will disgrace the unbelievers and put those who reject Him to shame."

Qur'an 9:4 "You cannot escape Allah, weaken or frustrate Him. And proclaim a grievous penalty of a painful doom to those who reject [Islamic] Faith."

Qur'an 9:17 "The disbelievers have no right to visit the mosques of Allah while bearing witness against their own souls to infidelity. These it is whose doings are in vain, and in the fire shall they abide. Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up devotional obligations, pays the zakat,

and fears none but Allah."

Qur'an 9:28 "Believers, truly the pagan disbelievers are unclean."

Qur'an 9:30 "The Jews call Uzair (Ezra) the son of Allah, and the Christians say that the Messiah is the son of Allah. That is their saying from their mouths; they but imitate what the unbelievers of old used to say. Allah's (Himself) fights against them, cursing them, damning and destroying them. How perverse are they!"

Qur'an 9:33 "He has sent His Messenger (Muhammad) with guidance and the Religion of Truth (Islam) to make it superior over all religions, even though the disbelievers detest (it)."

Qur'an 9:63 "Know they not that for those who oppose Allah and His Messenger is the Fire of Hell wherein they shall dwell? That is the supreme disgrace."

Qur'an 9:66 "Make no excuses: you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for they are disbelievers."

Qur'an 9:113 "It is not fitting for the Prophet and those who believe, that they should pray for the forgiveness for disbelievers, even though they be close relatives, after it is clear to them that they are the inmates of the Flaming Hell Fire."

Qur'an 5:78 "Curses were pronounced on the unbelievers, the Children of Israel who rejected Islam, by the tongues of David and of Jesus because they disobeyed and rebelled."

Qur'an 5:80 "You see many of them allying themselves with the Unbelievers [other translations read: "Infidels"]. Vile indeed are their souls. Allah's wrath is on them, and in torment will they abide."

Qur'an 5:82 "You will find the Jews and disbelievers [defined as Christians in 5:73] the most vehement in hatred for the Muslims."

Qur'an 5:86 "Those who reject Islam and are disbelievers, denying our Signs and Revelations - they shall be the owners of the Hell Fire."

Tabari IX:78 "No polytheist shall come near the Holy Mosque, and no one shall circumambulate Allah's House naked."

Ishaq:246 "Hypocrites used to assemble in the mosque and listen to the stories of the Muslims and laugh and scoff at their religion. So Muhammad ordered that they should be ejected. They were thrown out with great violence. Abu went to Amr, took his foot and dragged him out of the mosque. Another Muslim slapped a man's face while dragging him forcefully, knocking him down. One was pulled violently by his hair. 'Don't come near the Apostle's mosque again, for you are unclean.' The first hundred verses of the Cow surah came down in reference to these Jewish rabbis and Hypocrites."

Ishaq:262 "Some Muslims remained friends with the Jews, so Allah sent down a Qur'an forbidding them to take Jews as friends. From their mouths hatred has already shown itself and what they conceal is worse."

Qur'an 5:51 "Believers, take not Jews and Christians for your

friends. They are but friends and protectors to each other."

Ishaq:245 "The Apostle used to say, 'Their religion will never march with ours.'"

Bukhari:V4B52N288 "Expel disbelievers from the Arabian Peninsula."

Qur'an 2:191 "Slay them wherever you find and catch them, and drive them out from where they have turned you out; for persecution and oppression are worse than slaughter."

Qur'an 33:25 "Allah drove the disbelievers back...and helped the believers in battle.... He terrorized the People of the Book so that you killed some and made many captive."

Tabari IX:167 "Muhammad waged war against the false prophets [slitting his own wrists would have done nicely] by sending messengers with instructions to get rid of them by artful contrivance [plot or machination]."

Bukhari:V5B59N727 "When Allah's Apostle became seriously sick, he started covering his face with a woolen sheet. When he felt short of breath, he removed it, and said, 'That is so! Allah's curse be on Jews and Christians.'"

Qur'an 21:98 "Verily you (disbelieving Infidels), and the gods that you worship besides Allah, are the fuel for Hell, faggots for the fire! Certainly you will enter it! Had their (idols) been (real) alihah (gods), they would have kept them out of Hell. Therein, sobbing will be your lot. Breathing with deep sighs, roaring. You will hear nothing but wailing

and groaning."

Qur'an 18:103 "Say: 'Shall we inform you of who will be the greatest losers? ...Those who reject my Revelations... Hell is their reward, because they rejected Islam, and took My proofs, verses, and lessons, and those of My Messengers by way of jest in mockery.'"

Qur'an 52:9 "On the Day when heaven will heave in dreadful shaking, trembling, and mountains will fly hither and thither, woe to those who reject [me], that play in shallow trifles and sport in vain discourses. That Day they will be pushed down by force, thrust with a horrible thrust into the Fire of Hell. Unable to resist, they shall be driven to the fire with violence."

Qur'an 40:10 "Lo, those who disbelieve will be informed by proclamation: 'Verily Allah's abhorrence is more terrible than your aversion to yourselves. Allah's hatred of you is terrible, seeing that you were called to the Faith [of submission] and you refused.'"

Qur'an 40:35 "Those who dispute the Signs and Verses of Allah without any authority, grievous and odious, hateful and disgusting, is it in the sight of Allah and the Believers."

Ishaq:185 "Adam reviewed the spirits of his offspring. The infidels excited his disgust. I saw men with lips

like camels. In their hands were pieces of fire like stones which they thrust into their mouths. They came out their posteriors."

Qur'an 20:48 "Verily it has been revealed to us that the Penalty of Doom awaits those who reject and deny."

Qur'an 20:100 "Whoever turns from it, he shall bear a burden on the Day of Doom. Grievous evil will the load on them. We shall gather the Mujrimun (disbeliever) blue or blind-eyed with thirst.... My Lord will blast them and scatter them as dust."

Qur'an 21:06 "Not one of the populations which We destroyed believed: will these believe? ...So we saved whom We pleased, and We destroyed the disbelievers."

Qur'an 21:10 "Verily, We have sent down for you a Book in which is your reminder. Have you then no sense? How many towns have We utterly destroyed because of their wrongs, exchanging them for other people? When they (felt) Our Torment, behold, they (began to) fly. Fly not, but return to that which emasculated you so that you may be interrogated. They cried: 'Woe to us!' Their crying did not cease till We mowed them down as ashes silent and quenched."

Qur'an 21:98 "Verily you (unbelievers), and that which you worship besides Allah, are faggots for the Hell

Fire! And come to it you will! There, sobbing and groaning will be your lot."

Qur'an 46:20 "On that Day the unbelievers will be placed before the Fire: 'You squandered your good things in this life and you sought comfort from them, but today shall you be rewarded with a penalty of humiliation.'"

Qur'an 59:4 "If any one resists Allah, verily Allah is severe in Punishment, stern in reprisal."

Ishaq:249 "Fear Hell, whose fuel is men and stones prepared for the infidels."

Qur'an 2:39 "Those who reject and deny Our Signs will be inmates of the Hell Fire and will abide there forever."

Qur'an 2:99 "We have sent down to you Manifest Signs; and none reject them but those who are perverse."

Qur'an 2:71 "The semblance of the infidels is one who shouts to one who cannot hear. They are deaf, dumb, and blind. They make no sense."

Qur'an 2:174 "Those who conceal Allah's revelations in the [Bible] Scripture Book, and thus make a miserable profit thereby [selling it to Muhammad], swallow Fire into themselves; Allah will not address them. Grievous will be

their doom."

Qur'an 2:175 "They are the ones who bartered away guidance for error and Torment in place of Forgiveness.

Ah, what boldness (they show) for the Fire! (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism of great opposition."

Qur'an 4:90 "If they turn back from Islam, becoming renegades, seize them and kill them wherever you find them."

Bukhari:V5B59N572 "O Muslims, take not My enemies as friends, offering them kindness when they reject Allah, the Prophet Muhammad, and his Qur'an. And whoever does that, then indeed he has gone (far) astray. You have come out to fight in My Cause, seeking My acceptance so do not be friendly with them, even in secret." [60:1]

Qur'an 8:12 "I will terrorize the unbelievers. Therefore smite them on their necks and every joint and incapacitate them. Strike off their heads and cut off each of their fingers and toes."

Qur'an 8:13 "This because they rejected Allah and defied His Messenger. If anyone opposes Allah and His Messenger, Allah shall be severe in punishment. That is the torment: 'So taste the punishment.

For those infidels who resist there is the torment of Hell."

Qur'an 8:20 "Those who do not obey are the worst of beasts, the vilest of animals in the sight of Allah. They are deaf and dumb. Those who do not understand are senseless."

Qur'an 8:36 "The unbelievers spend their wealth to hinder (man) from the Way of Allah, and so will they continue to spend; but in the end they will have intense regrets and sighs. It will become an anguish for them, then they will be subdued. The unbelievers shall be driven into hell in order that Allah may distinguish the bad from the good and separate them. Allah wants to heap the wicked one over the other and cast them into Hell. They are the losers."

Qur'an 8:39 "So fight them until there is no more Fitnah (disbelief [non-Muslims]) and all submit to the religion of Allah alone (in the whole world)."

Qur'an 8:40 "If people are obstinate, and refuse to surrender, know Allah is your Supporter."

Qur'an 8:50 "If you could have seen the infidels when the angels drew away their souls, striking their faces and smiting their backs. The angels said: 'Taste the penalty of the blazing Fire.'"

Qur'an 8:52 "They denied and rejected the revelations of Allah, and Allah destroyed them, punishing

them for their crimes: for Allah is strict, severe in punishment."

Ishaq:231 "Muslims are one ummah (community) to the exclusion of all men. Believers are friends of one another to the exclusion of all outsiders."

Ishaq:363 "Say to those who do not believe you: 'You will be vanquished and gathered into Hell, an evil resting place.'"

Qur'an 61:7 "Who does greater wrong than one who invents falsehood against Allah, even as he is being summoned to Submission? And Allah guides not the disbelievers. Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete His Light, even though the Unbelievers detest (it). It is He Who has sent His Messenger with Guidance and the Religion of Truth (Islam), that he may make it conquer all religion, even though the disbelievers hate (it)."

Qur'an 2:104 "To those who don't submit there is a grievous punishment."

Qur'an 3:4 "As a guidance to mankind, He sent down the criterion (to judge between right and wrong). Truly, for those who deny the proofs and signs of Allah, the torture will be severe; Allah is powerful, the Lord of Retribution."

Qur'an 3:10 "As for those who deny [Islam], neither their wealth nor their children will help them in the least against Allah. They shall be faggots for the fire of Hell."

Qur'an 3:11 "The punishment of Allah is severe. So tell the unbelieving infidels: 'You will surely be vanquished, seized by Allah, and driven to Hell. How bad a preparation.'"

Qur'an 3:26 "You [Allah] exalt whom You please and debase and humiliate whom You will. Those who believe should not take unbelievers as their friends...guard yourselves from them.... Allah commands you to beware of Him."

Qur'an 3:32 "Say: 'Obey Allah and His Messenger;' If they refuse, remember Allah does not like unbelieving infidels."

Qur'an 3:55 "Allah said, 'Jesus, I will take you and raise you to Myself and rid you of the infidels (who have forged the lie that you are My son).... Those who are infidels will surely receive severe torment both in this world and the next; and none will they have as a savior for them.'"

Qur'an 3:61 "If anyone disputes with you about Jesus being divine, flee them and pray that Allah will curse them."

Qur'an 3:62 "This is the true account, the true narrative, the true explanation: There is no Ilah (God) except Allah; and Allah - He is the Mighty. And if they turn away, then lo! Allah is aware of the corrupters, the mischief-makers. Say: 'People of the Book, come to common terms as an agreement between us and you: That we all shall worship none but Allah.'"

Qur'an 3:84 "Say (Muhammad): 'We believe in Allah and that which is revealed to us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes [of Israel], and in (the Books) given to Moses, Jesus, and the prophets, from their Lord. We make no distinction between any of them, and unto Him we have surrendered, bowing our will (in Islam).'"

Qur'an 3:85 "If anyone desires a religion other than Islam (Surrender), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who are losers."

Qur'an 3:87 "Of such, the reward is the curse of Allah, of His angels, and of all men, all together. Their penalty of doom will not be lightened."

Qur'an 3:118 "Believers! Take not into your intimacy those outside your religion (pagans, Jews, and Christians). They will not fail to corrupt you. They only desire your ruin. Rank hatred has already appeared from their mouths. What their hearts conceal is far worse. When they are alone, they bite off the very tips of their fingers

at you in their rage. Say unto them: 'Perish in your rage.'"

Qur'an 3:141 "This is so that Allah may test the faithful and destroy the unbelieving infidels." [Another translation:] "Allah's object is to purge those that are true in Faith and blight the disbelievers. This is so that Allah may test the faithful and destroy the unbelieving infidels."

Qur'an 3:150 "Soon We shall strike terror into the hearts of the Infidels, for that they joined companions with Allah, for which He had sent no authority: their abode will be in the Fire!"

Qur'an 33:8 "He has prepared for the Unbelievers a grievous Penalty."

Qur'an 33:58 "And those who annoy or malign Muslims bear (on themselves) a crime of calumny and a glaring sin."

Qur'an 24:39 "For those who disbelieve, their deeds are like a mirage in the desert. There is no water for the thirsty. He only finds Allah, who will pay him his due in Hell."

Qur'an 23:40 "Soon they will regret. Torment and an awful cry will overtake them. We have made such men rubbish, like rotting plants. So away with the people."

Qur'an 24:57 "Never think that the unbelievers can escape in the land. Their abode is Fire!"

Qur'an 4:14 "Those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment

TYRANNY OF THE ANTIGOD ALLAH AKA PROPHET MUHAMMAD

Qur'an 3:19 "Lo! religion with Allah (is) Surrender."

Ishaq:322 "Allah said, 'Do not turn away from Muhammad when he is speaking to you. Do not contradict his orders. And do not be a hypocrite, one who pretends to be obedient to him and then disobeys him. Those who do so will receive My vengeance. You must respond to the Apostle when he summons you to war.'"

Qur'an 8:24 "O Believers! Answer Allah and (His) Messenger when he calls you to that which will give you life [martyrdom].... Fear the affliction and trial that awaits those who do not obey. Allah is severe."

Qur'an 4:80 "He who obeys the Messenger obeys Allah."

Tabari VIII:182 "The people assembled in Mecca to swear allegiance to the Messenger in submission. He received from them the oath of allegiance to himself, to heed and obey."

Bukhari:V4B52N203 "I heard Allah's Apostle saying, 'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys

me."

Qur'an 33:36 "It is not fitting for a Muslim man or woman to have any choice in their affairs when a matter has been decided for them by Allah and His Messenger. They have no option. If any one disobeys Allah and His Messenger, he is indeed on a wrong Path."

Qur'an 87:10 "He who fears will mind."

Qur'an 47:21 "Were they to obey, showing their obedience in modest speech after a matter had been determined for them, it would have been better."

Qur'an 47:33 "Believers, obey Allah, and obey the Messenger. Do not falter; become fainthearted, or weak-kneed, crying for peace."

Qur'an 4:114 "He who disobeys the Apostle after guidance has been revealed will burn in Hell."

Qur'an 49:14 "The desert Arabs say, 'We believe.' Say: 'You have no faith; but you (only) say, "We submit." For not yet has Faith entered you. But if you obey Allah and His Messenger, He will not belittle your deeds.' Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, and have striven with their belongings and lives in the Cause of Allah."

Qur'an 49:16 "Say: 'What! Will you instruct Allah about your religion?' They impress you (Muhammad) that they have Surrendered (Islam). Say, 'Count not your Surrender as a favor to me: Nay, Allah lays you under an obligation.'"

Qur'an 9:53 "Say: 'Pay your contribution for the Cause willingly or unwillingly.'"

Qur'an 5:4 "This day those who reject faith give up all hope of your religion. Yet fear them not, fear Me. This day I have perfected your religion and have chosen for you Submission as your religion."

Qur'an 5:7 "Remember Allah's covenant which He ratified with you, when you said: 'We hear and we obey.' And fear Allah."

Qur'an 5:92 "Obey Allah and obey the Messenger, and beware!"

Muslim:C22B2ON4604 "We used to take oath to the Messenger of Allah that we would listen to and obey his orders. He would tell us to say in the oath: As far as it lies in my power."

Qur'an 48:10 "Verily those who swear allegiance to you

(Muhammad), indeed swear their allegiance to Allah."

Qur'an 56:57 "It is We Who have created you: admit the truth and then surrender."

Bukhari: V9B89N256 "Allah's Apostle said, 'You should listen to and obey your ruler even if he is a black African slave whose head looks like a raisin.'"

Bukhari:V9B89N258 "The Prophet said, 'A Muslim has to listen to and obey the order of his ruler whether he likes it or not.'"

Qur'an 58:46 "Obey Allah and His Messenger; and do not dispute!"

Qur'an 64:12 "So obey Allah, and obey His Messenger (Muhammad)."

Qur'an 3:131 "Fear the Fire, which is prepared for those who reject Faith: and obey Allah and the Messenger."

Qur'an 24:51 "The only response of the (true) Believers when summoned to Allah and His Messenger in order to judge between them, is no other than this: they say, 'We hear and we obey.' Such are successful. Those who obey Allah and

His Messenger, fear Allah and do right, such are the victorious. Whoever obeys Allah and His Messenger fears Allah and keeps his duty."

Qur'an 24:53 "They swear their strongest oaths saying that if only you would command them. They would leave their homes (and go forth fighting in Allah's Cause). Say: 'Swear not; Obedience is (more) reasonable.' Say: 'Obey Allah, and obey the Messenger.'"

Qur'an 4:59 "Believers, obey Allah, and obey the Messenger, and those charged with authority. If you dispute any matter, refer it to Allah and His Messenger. That is best, and most suitable for final determination."

Qur'an 4:64 "We sent not a messenger but to be obeyed, in accordance with the will of Allah."

Qur'an 4:65 "But no, by the Lord, they can have no Faith until they make you (Muhammad) judge in all disputes, and find in their souls no resistance against Your decisions, and accept them with complete submission."

Qur'an 4:66 "If We had ordered them to sacrifice their lives or to leave their homes [to fight], very few of them would have done it: But if they had done what they were told, it would have been best for them, and would have strengthened their

(faith)."

Qur'an 4:69 "All who obey Allah and the Messenger are the ones whom Allah has bestowed favors [war booty]."

Qur'an 4:83 "When there comes to them some matter regarding war, they discuss it. If only they had referred it to the Messenger, or to those charged with authority, the proper investigators would have understood it."

Qur'an 4:115 "If anyone contradicts or opposes the Messenger [not Allah] after guidance has been conveyed to him, and follows a path other than the way, We shall burn him in Hell!"

Bukhari:V9B92N384 "Allah's Apostle said, 'Whoever obeys me will enter Paradise, and whoever disobeys me will not.'" [top] [toc] [quotes main]

MEGLOMANIA OF PROPHET MUHAMMAD

Ishaq:233 "Allah's Apostle: the Lord of the Muslims, Leader of the Allah Fearing, Messenger of the Lord of the Worlds, the Peerless and Unequaled."

Qur'an 4:65 "They can have no Faith, until they make you (Muhammad) judge in all disputes, and find in their souls no resistance against Your decisions, accepting them with complete submission."

Bukhari V1B7N1331 "The Prophet said, 'I have been given five things which were not given to any one else before me. 1. Allah made me victorious by awe by His terrorizing my enemies. 2. The earth has been made for me. 3. Booty has been made lawful for me yet it was not lawful for anyone else before me. 4. I have been given the right of intercession. 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.'"

Qur'an 33:21 "You have indeed a noble paradigm in the Apostle of Allah." [A second translation reads:] "You have in (Muhammad) the Messenger of Allah a beautiful pattern of conduct for anyone to follow." [A third reads:] "Verily in the Messenger of Allah you have a good example for him who looks unto Allah and the Last

Day." [A fourth reads:] "Certainly you have in the Messenger of Allah an excellent prototype." [A fifth says:] "You have indeed a noble paradigm [archetype, exemplar, standard, model, or pattern] to follow in Allah's Apostle."

Bukhari:V7B63N1891 "Indeed in the Apostle of Allah you have a good example to follow."

Ishaq:467 "Allah addressed the believers and said, 'In Allah's Apostle you have a fine example for anyone who hopes to be in the place where Allah is.'"

Bukhari:V1B3N65 "The Prophet got a silver ring made with 'Muhammad Allah's Apostle' engraved on it.
The ring glittered on his hand."

Bukhari:V4B56N732 "Allah's Apostle said, 'I have five names: I am Muhammad and Ahmad, the praised one; I am al-Mahi through whom Allah will eliminate infidelity [by killing every infidel]; I am al-Hashir who will be the first to be resurrected [beating Jesus]; and I am also al-Aqib, because there will be no prophet after me.'"

Bukhari:V4B55N651-2 "I heard Allah's Apostle saying, 'I am the nearest of all the people to Jesus. All the prophets are paternal brothers - their mothers are different, but their religion is one. There has been no prophet between me and Jesus.'"

Bukhari:V6B61N504 "Allah's Apostle said, 'Every Prophet was given miracles because of which people believed, but what I have been given is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets.'"

Bukhari:V1B3N68 "The Prophet preached at a suitable time so that we might not get bored. He abstained from pestering us with sermons and knowledge."

Bukhari:V9B92N384 "Allah's Apostle said, 'Whoever obeys me will enter Paradise, and whoever disobeys me will not enter it.'"

Qur'an 49:1 "Believers, be not forward in the presence of Allah and His Messenger, and fear Allah. Raise not your voices above the voice of the Prophet, nor speak loudly around him, as you speak to one another, lest your deeds become nullified unconsciously. Those that lower their voices in the presence of the Messenger have their hearts tested by Allah. Theirs will be an immense reward."

Qur'an 33:36 "No Muslim has any choice after Allah and His Apostle have decided a matter."

Qur'an 33:56 "Allah and His angels shower blessings on the Prophet. So believers, send your blessings on him, and salute him with all respect - a worthy salutation. Those who annoy Allah and His Messenger and speak evil things of them - Allah has cursed them and prepared a humiliating torment."

Qur'an 33:57 "Those who speak negatively of Allah and His Apostle shall be cursed."

Bukhari:V8B78N628 "The Prophet was holding Umar's hand. 'O Allah's Apostle! You are dearer to me than everything except my own self.' The Prophet said, 'No, by Him in Whose Hand my soul is, you will not have faith till I am dearer to you than your own self.' Then Umar said, 'However, now, by Allah, you are dearer to me than my own self.' The Prophet said, 'Now, Umar, you are a believer.'"

Bukhari:V9B88N174 "I heard the Prophet saying, 'Islam cannot change!'"

Tabari VI:70 "He went to Khadija and said, 'I think that I have gone mad.'"

Ishaq:155 "Khadija was the first to believe in Allah and His Apostle. By her Allah lightened the burden on His Prophet. He never met with contradiction and charges of falsehood but he was comforted by her when he went home.

She strengthened him and belittled the opposition."

Qur'an 94:4 "We have exalted your fame, raising high the esteem in which you are held."

Ishaq:118 "'Muhammad is trying to bewitch you.' With that the Quraysh got up and left before the Messenger could speak. The following day they gathered again. This time the Apostle said, 'Kinsmen, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next.'"

Qur'an 109:3 "To you you're Way, and to me my way. You shall have your religion and I shall have mine."

Qur'an 108:3 "For he who insults you (Muhammad) will be cut off."

Qur'an 24:62 "Only those are believers in Allah and His Messenger who, when they are with him on a matter requiring collective action, do not depart until they have asked for his permission. Deem not the summons of the Messenger like the summons of one of you. Allah knows those who slip away, making excuses. Beware of rejecting the Messenger's orders lest a grievous penalty be inflicted."

Qur'an 67:1 "Blessed is He who holds the reins of

Kingship."

Qur'an 68:4 "You are an exalted character of tremendous morality. Soon you will see, and they will see, which of you is afflicted with madness."

Bukhari:V9B87N127 "The Prophet said, 'I have been given the keys of eloquent speech and given victory with terror.'"

Qur'an 81:19 "Verily this is the Word (brought by) a most honorable Messenger imbued with power, the Lord of the Throne, Mighty, One to be obeyed."

Qur'an 81:24 "Neither is he a concealer, withholding knowledge of the unseen. Nor is it (the

Qur'an) the Word of an evil spirit accursed, the utterance of a devil, the curses of Satan."

Ishaq:471 "We were steadfast trusting in Him. We have a Prophet by whom we will conquer all men."

Bukhari:V4B52N203 "I heard Allah's Apostle saying, 'He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me.'"

Bukhari:V9B87N127 "The Prophet said, 'I have been given the keys of eloquent speech and given victory with terror so the treasures of the earth were given to me.'"

Ishaq:391 "O people, this is Allah's Apostle among you.
Allah has honored and exalted you by him. So help him and strengthen him. Listen to his commands and obey them."

Tabari VIII:182 "The people assembled in Mecca to swear allegiance to the Messenger in submission. He received from them the oath of allegiance to himself, to heed and obey."

Muslim:C22B20N4604 "We pledged an oath to the Messenger of Allah that we would listen to and obey his orders."

Tabari VI:24

Ishaq:53

"His authority among the Quraysh was like a religion which the people followed and which could not be infringed; they always acted in accordance with its laws. They recognized his superiority and nobility."

Qur'an 4:114 "He who disobeys the Apostle after guidance has been revealed will burn in Hell."

Qur'an 49:4 "Those who shout out to you from behind the private apartments have no sense."

Qur'an 49:7 "And know that among you is Allah's Messenger: were he to follow your (wishes), you would fall into misfortune...."

Qur'an 66:1 "O Prophet! Why forbid yourself that which

Allah has made lawful to you? You seek to please your consorts. And Allah is Forgiving, Most Kind. Allah has already sanctioned for you the dissolution of your vows."

Qur'an 48:8 "We have truly sent you (Muhammad) as a

witness, as a bringer of Good News, and as a Warner: In order that you (men) may believe in Allah and His Messenger, that you may assist him and honor him, and celebrate His praise morning and evening."

Qur'an 48:10 "Verily those who swear allegiance to you

(Muhammad), indeed swear their allegiance to Allah."

Qur'an 48:18 "Allah's Good Pleasure was on the Believers

when they swore allegiance to you (Muhammad) under the Tree: He rewarded them with a speedy Victory."

Bukhari:V1B2N13 "Allah's Apostle said, 'By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.'"

Bukhari:V1B2N14 "The Prophet said, 'None of you will have faith till he loves me more than his father, his children and all mankind.'"

Bukhari:V1B4N154 "Whenever Allah's Apostle went to answer the call of nature, I along with another boy used to go behind him carrying a tumbler of water for cleaning the private parts and a spearheaded stick."

Bukhari:V1B4N158 "The Prophet went out to answer the call of nature and asked me to bring three stones."

Qur'an 9:62 "To you they swear in order to please you: but it is more fitting that they should please Allah and His Messenger (Muhammad)."

Tabari VIII:181 "People of the Quraysh, Allah has taken from you the haughtiness of the Time of Ignorance and its veneration of ancestors.... For now I have humbled you, made you Muslims, submissive unto me.... People of the Quraysh and people of Mecca, what do you think I intend to do with you?"

Ishaq:553 "The people assembled in Mecca to swear allegiance to the Messenger in submission. They gathered to do homage to the Apostle in Islam. Umar remained below the Prophet, lower than the place where he sat, imposing conditions on the people as they paid homage [reverence] to Muhammad, promising to submit and obey. Umar administered the oath, receiving from the Meccans their pledge of allegiance to Muhammad. They promised to heed and obey Allah and His Messenger."

Tabari VIII:183 "When the Messenger was finished with the men's swearing of allegiance, the women swore allegiance." "He said, 'You shall not disobey me in carrying out my orders.' The Messenger told Umar, 'Receive their oath of allegiance and their homage.... Now go, for I have accepted your allegiance and praise.'"

Ishaq:555 "It is not lawful for anyone to shed blood in Mecca. It was not lawful to anyone before me and it will not be lawful after me. If anyone should say, 'The Apostle killed men in Mecca,' say, 'Allah permitted his Apostle to do so but He does not permit you.'"

Ishaq:557 "Allah gave you a seal imprinted. [The "Seal of Prophethood" was a hairy mole.] Allah's proof is great. [Now there's a delusional thought.] I testify that your religion is true and that you are great among men. Allah testifies that Ahmad [it means "praised"] is the chosen. You are a noble one, the cynosure [someone who attracts attention or admiration] of the righteous, a prince."

Tabari IX:8

Ishaq:569

"Our people were routed and fled, no one turning to look back. Allah's Apostle withdrew and cried, 'Where are you going? Come to me. I am Allah's Apostle! I am Muhammad, son of Abdallah!' It was of no avail. The camels just bumped into one another as the Muslims ran away."

Tabari IX:8 "When the polytheists overwhelmed the Muslims, the Prophet got off his mount and started reciting verses in the rajaz meter: 'I am the Prophet, it is no lie.'"

Tabari IX:11

Ishaq:574

"When Muhammad saw his men confused and in disarray, he repeated: 'Where are you going, men?' But not even one of them paid heed to his cries."

Ishaq:580 "Allah's religion is the religion of Muhammad.
We are satisfied with it."

Tabari IX:76 "The Prophet is the master of your rich and your poor."

Tabari IX:156 "The Messenger of Allah named himself to us in various ways. He said, 'I am Muhammad the one who is praised, Ahmad, the most praiseworthy, al-Aqib, the last in succession, and al-Mahi, the obliterator.'"

Qur'an 59:6 "Allah gives his Messenger Lordship and Power over whomever He wills."

Qur'an 56:92 "But if he (the dying person), be of the denying, erring (away from Islam), then for him is the entertainment with boiling water and roasting in hell fire. Verily. this is the absolute truth with certainty, so celebrate (Muhammad)."

Qur'an 33:51 "You may have whomever you desire; there is no blame."

Ishaq:182 "While I was in the Hijr, Gabriel came and stirred me with his foot. He took me to the door of the mosque and there was a white animal, half mule, half donkey, with wings on its sides yet it was propelled by its feet. He mounted me on it. When I mounted, he shied. Gabriel placed his hand on its mane and said [to the jackass], 'You should be ashamed to behave this way. By God, you have never had a more honorable rider than Muhammad.' The animal was so embarrassed, it broke into a cold sweat."

Muslim:C75B1N309 "The Messenger said: 'I was brought on al- Buraq, an animal white and long. I mounted it and came to the Temple in Jerusalem. I tethered it to the ring used by the prophets and entered the mosque, praying two rak'ahs in it. Then I came out [of the nonexistent building] and Gabriel brought me a vessel of wine and one of milk. I chose the milk, and he said: "You have chosen the natural thing," and took me to heaven."

Ishaq:182 "When we arrived at the Temple in Jerusalem, we found Abraham, Moses, and Jesus, along with a company of prophets. I acted as their imam in prayer."

Ishaq:184 "After the completion of my business in Jerusalem, a ladder was brought to me finer than any I have ever seen. An angel was in charge of it and under his command were 12,000 angels each of them having 12,000 angels under his command."

Bukhari:V4B54N429

Muslim:C75B1N309

"Then we ascended to the second heaven. The guard at the gate asked, "Who is it?" Gabriel said, "Gabriel." The gatekeeper asked, "Who is with you?" He said, "Muhammad" "Has he been sent for?" He said, "Yes." The guard said, "He is welcomed. What a

wonderful visit his is!" and opened the gate. Then I met Jesus and Yahya (John) who said, "You are welcomed, O brother and Pious Prophet.... Then we ascended to the sixth heaven and again the same questions and answers were exchanged. There I met and greeted Moses. When I proceeded on, he started weeping and on being asked why, he said, "Followers of this youth who was sent after me will enter Paradise in greater number than my followers."

Bukhari:V8B77N610 "We granted the vision of the ascension to the heavens, Miraj, which We showed you as an actual eye witness but as a trial for people.' [17:60] Allah's Apostle actually saw with his own eyes the vision of all the things which were shown to him on the Night Journey to Jerusalem. It was not a dream."

Ishaq:203 "'Choose what you want for yourself and your Lord.' The Messenger recited [lurid tales of virgins from] the Qur'an and made us desirous of Islam. Then he said, 'I will enter a contract of allegiance with you, provided that you protect me as you would your women and children.'"

Tabari VI:133 "We pledge our allegiance to you and we shall defend you as we would our womenfolk. Administer the oath of allegiance to us, Messenger of Allah, for we are men of war possessing arms and coats of mail."

Tabari VI:134 "'Men of the Khazraj, do you know what you are pledging yourselves to in swearing

allegiance to this man?' 'Yes,' they answered. 'In swearing allegiance to him we are pledging ourselves to wage war against all mankind.'"

Ishaq:205 "'If you are loyal to this undertaking it will profit you in this world and the next.' They said, 'We will accept you as a Prophet under these conditions, but we want to know specifically what we will get in return for our loyalty.' Muhammad said, 'I promise you Paradise.'"

Ishaq:256 "Do you find in what He has sent down to you that you should believe in Muhammad? If you do not find that in your scripture then there is no compulsion upon you. 'The right path has been plainly distinguished from error'" [2:257]

Qur'an 2:104 "You of Faith, say not (to the Prophet) words of ambiguous import like 'Listen to us,' but words of respect; and obey (him): To those who don't submit there is a grievous punishment."

Ishaq:235 "When the Apostle was settled in Medina and his comrades were gathered to him, the affairs of the workers were arranged, and Islam became firmly established. Prayer was instituted, the zakat tax was prescribed, legal punishments were fixed, as were all things permitted and forbidden."

Tabari VII:54 "Muhammad turned toward his new Qiblah and said. 'Allah, if this band perishes today, you will be worshipped no more.' Abu Bakr picked up his cloak and put it on him, grasping him from behind. 'Prophet whom I value more than my father and mother, this constant calling on your Lord is annoying.' Then Allah revealed, 'When you sought the help of your Lord he answered, "I will help you with a thousand angels, rank on rank.'"" [8:9]

Ishaq:306 "Allah's Apostle ordered the dead to be thrown into a pit. All were thrown in except Umayyah. He had swollen up in his coat of mail and filled it. They went to move him, but he fell apart, so they left him where he was and flung some rocks over him. As the dead were being thrown in, Muhammad stood over them and said, 'O people of the pit, have you found what your Lord promised you to be true? For I have found what my Lord promised me to be true.' The Muslims said to him. 'Allah's Messenger, are you speaking to dead people who have been putrefied?' He replied, 'They know what I promised them is the truth.' You hear what I say no better than they, but they cannot answer me."

Bukhari:V5B58N1 93 "The Prophet cursed those that had teased him. He said, 'O Allah! Destroy the chiefs of Quraysh, Abu Jahl, Utba, Shaba, Umaiya, and Ubai.' I saw these people killed on the day of

Badr battle and thrown in the pit except Ubai whose body parts were mutilated."

Bukhari:V5B59N314-7 "At Badr, the Prophet ordered the corpses of twenty-four Quraysh leaders to be thrown into a pit. It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battlefield for three nights [to gloat]. So, on the third day he ordered that his she-camel be saddled and he set out. His Companions followed, saying: 'The Prophet is proceeding for some great purpose.' When he halted at the edge of the pit, he addressed the corpses of the Quraysh infidels by their names, 'O so-and-so, son of so-and-so! Why didn't you obey Allah's Apostle?' Umar said, 'Apostle! You are speaking to the dead!' Muhammad said, 'Allah brought them to life (again) to let them hear me, to reprimand them, to slight them, and so that I might take my revenge over them.' Then he quoted the Holy Verse out of the Qur'an: 'You cannot make the dead listen or the deaf hear your call...until they believe Our Signs and come into submission.' [30:52]

Ishaq:231 "Whenever you differ about a matter it must be referred to Allah and Muhammad."

Qur'an 61:6 "And Jesus, the son of Mary, said: 'Children of Israel, I am the Messenger of Allah (sent) to you, confirming that (which was revealed) before me in the Torah, and giving Glad

Tidings of a Messenger to come after me, whose name shall be Ahmad, the Praised One.' But when he came to them with Clear Signs, they said, 'this is sorcery!'"

Qur'an 62:2 "It is He Who has sent to the unlettered ones a Messenger from among them, to rehearse and recite to them His Verses, to purify them, and to instruct them in the Book and Sunnah (of Muhammad); they had been in manifest error."

Tabari VII:126 "The Prophet went up the mountain. He had become stout and heavy with age. When he tried to climb up, he could not manage on his own. Talba Ubaydullah squatted beneath him and lifted him up until he settled comfortably on a rock." *Ishaq:383* "That day I heard the Prophet saying, 'Talha earned paradise when he did what he did for me.'"

Ishaq:391 "O people, Allah's Apostle is among you. Allah has honored and exalted you by him. So help him and strengthen him. Listen to his commands and obey them."

Ishaq:398 "Allah sent you an Apostle of your own, reciting to you His verses concerning what you did, and teaching you good and evil that you might know what is good and do it, and know what is bad and refrain from it, and so that you might gain much from obeying Him and avoid His wrath proceeding from disobedience and thereby escape His vengeance."

Bukhari:V4B52N220 "Allah's Apostle said, 'I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror. While I was sleeping [besieging], the keys to the treasures of the world were brought to me and put in my hand.'"

Ishaq:440 "Helped by the Holy Spirit we smited Muhammad's foes. He is a true Messenger from the Compassionate, an Apostle reciting Allah's Book. He became honored in rank and station. So the Apostle sent a message to them with a sharp cutting sword."

Qur'an 33:53 "O ye who believe! Enter not the Prophet's apartments until leave is given you for a meal. (And then) not (so early as) to wait for its preparation. But when you are invited, enter; and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet. Such (behavior) bothers him. He is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything, ask them from behind a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormous offense."

Tabari VIII:40 "Aisha, the Mother of the Faithful, was asked, 'How did the Messenger of God behave?' She replied, 'His eye did not weep for anyone.'"

Qur'an 4:12 "Those who obey Allah and His Messenger will be admitted to Gardens to abide therein and that will be the supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment."

THE RELIGION OF PEACE

Bukhari:V9B84N59 "Allah's Apostle said, 'I have been ordered to fight the people till they say: "None has the right to be worshipped but Allah." Whoever says this will save his property and his life from me.'"

Qur'an 8:58 "If you apprehend treachery from any group on the part of a people (with whom you have a treaty), retaliate by breaking off (relations) with them. The infidels should not think they can bypass (Islamic law or the punishment of Allah). Surely they cannot escape."

Tabari VII:86 "Gabriel brought down the following verse to the Messenger: 'If you apprehend treachery from any people (with whom you have a treaty), retaliate by breaking off (relations).' When Gabriel had finished delivering this verse, the Prophet said, 'I fear the Banu Qaynuqa.' It was on the basis of this verse that Muhammad advanced upon them."

Tabari VII:158 "Judayy went to Abd Allah Ibn Ubayy to ask for support. He said, 'I found him sitting among a number of his companions while the Prophet's crier was calling men to arms. He said, 'This is a clever trick of Muhammad's.' The Messenger of Allah besieged the Nadir Jews for fifteen days. In the end they made peace with him on the condition that the Prophet would not kill them

and that their property and their coats of mail would be his."

Tabari VII:159 "The Messenger of Allah besieged the Nadir for fifteen days until he had reduced them to a state of utter exhaustion, so that they would give him what he wanted. The terms in which the Prophet made peace with the Jews were: he would not shed their blood, he would expel them from their lands and settlements, providing for every three of them a camel and a water-skin."

Tabari VII:159 "The Prophet fought them until he made peace with them on condition that they evacuated Yathrib. He expelled them to Syria but allowed them to keep what their camels could carry, except for their coats of mail and weapons."

Qur'an 47:33 "Believers, obey Allah, and obey the Messenger. Do not falter; become faint-hearted, or weakkneed, crying for peace."

Qur'an 9:3 "Allah is not bound by any contract or treaty with non-Muslims, nor is His Apostle."

Qur'an 97:5 "There is peace until the dawning of the day!"

Ishaq:515 "When the people of Fadak heard what had happened, they sent word to the Messenger, asking him to banish them and spare their lives, saying they too would leave him their property. When the people of Khaybar surrendered on

these conditions, the survivors asked Muhammad to employ them on their farms for a half share of whatever they produced. They said, 'We know more about farming [seeing that you are terrorists and all].' So Muhammad made peace with them for a half share, provided that: 'If we want to expel you, we may.' He made a similar arrangement with Fadak. So Khaybar became the prey of the Muslims, while Fadak belonged exclusively to the Messenger of Allah, becoming his personal property, because the Muslims had not attacked its people with cavalry."

Qur'an 9:3 "And an announcement from Allah and His Messenger to the people on the day of the Pilgrimage is that Allah and His Messenger dissolve treaty obligations with the Pagans."

Tabari VIII:104 "Peace to whoever follows the right guidance! To proceed; Submit yourself, and you shall be safe."

Qur'an 49:9 "If two parties among the Believers fall into fighting, make peace: but if one becomes aggressive, then fight against the one that transgresses until it complies."

Tabari VIII:142 "The Messenger made peace with them on condition that the Zoroastrians should be required to pay the jizyah tax [so onerous, it's akin to economic suicide] that one should not marry their women."

Qur'an 9:7 "How can there be a covenant between Allah and His Messenger and the disbelievers with whom you made a treaty near the sacred Mosque?"

Qur'an 9:8 "How (can there be such a treaty), seeing that they get an advantage, the upper hand over you? They do not pay you respect, or honor you or the ties of kinship or covenant. With (good words from) their mouths they entice you [out negotiate you], but their hearts are averse to you."

Qur'an 9:12 "If they violate their oaths and break treaties, taunting you for your Religion, then fight these specimens of faithlessness."

Tabari VIII:163 "The Prophet said, 'I think you will see Abu Sufyan [the leading Meccan merchant] come to strengthen the pact and extend the term.'"

Ishaq:543 "Abu Sufyan went to Muhammad in Medina to affirm the peace treaty, but Muhammad refused to speak to him."

Tabari VIII:164 "Sufyan went to Abu Bakr and asked him to intercede, but he refused. When Sufyan asked Umar to help [avert war], he replied, 'No way. By Allah, if I had only ant grubs, I would fight you with them! Ali said, 'Woe to you, Sufyan. When the Messenger has determined a thing it is useless for anyone to

talk to him."

Tabari VIII:165 "There is nothing that you can do to make peace with him."

Tabari VIII:165 "When Abu Sufyan reported back to the Quraysh that Muhammad had given him no reply, they said, 'Woe to you! By Allah, he did no more than play with you.'"

Ishaq:544 "Muhammad commanded the people to prepare for the foray [raid, incursion, sortie, attack, or assault]. The Messenger informed his troops that he was going to Mecca. He ordered them to prepare themselves and ready their equipment quickly. He said, 'O Allah, keep spies and news from the Quraysh until we take them by surprise in their land.'"

Tabari VIII:182 "Allah had enabled Muhammad to take the persons of the Quraysh by force, giving him power over them so they were his booty. Their lives were now his spoil."

Ishaq:552 "When the populace settled down, Muhammad went to the Ka'aba and compassed it seven times on his camel, touching the Black Stone with a stick. Then he went inside the Temple. There he found a dove made of wood. He broke it in his hands and threw it away." [The first idol Muhammad broke was the international symbol of peace.]

Tabari IX:58 "When the Messenger reached Tabuk the governor of Aylah [a seaport at the north end of the Gulf of Aqabah] came to him, made a treaty, and agreed to pay the jizyah tax. The people of Jarba and Adhruh also offered to pay him the tax."

Ishaq:607 "The Byzantines encountered the Messenger's cavalry which was led by Khalid. Ukaydir was seized and his brother Hassan was killed. Muhammad spared his life and made peace with him on the condition that he pay the zakat tax."

Tabari IX:79 "In this year the zakat was made obligatory, and the Messenger dispatched his agents to collect it. The verse was revealed: 'Take the zakat from their wealth to purify them.'"

Ishaq:316 "In peace you are wild asses - rough and coarse. And in war you are like women wearing corsets. But I care not so long as my hand can grasp my trusty blade."

Qur'an 8:61 "But if the enemy inclines toward peace, do you (also) incline to peace, and trust in Allah. Should they intend to deceive or cheat you, verily Allah suffices: He strengthened you with His aid and with Believers." [The small print is real important. "Should they intend to deceive or cheat" is an open invitation to invoke 8:57 to 60. The first to interpret this surah said:]

Ishaq:326 "If they ask you for peace on the basis of Islam (submission), make peace on that basis. Be of one mind by His religion."

Tabari VIII:17 "The Muslims and polytheists stayed in their positions for twenty nights with no fighting except for the shooting of arrows and the siege. When the trial became great for the people, the Messenger sent for the leaders of the Ghatafan [Meccan comrades]. He offered them a third of the date harvest of Medina on condition that they leave. The truce between the sides progressed to the point of drawing up a written document, but there was no witnessing or firm determination to make peace; it was only a matter of maneuvering."

Ishaq:454 "Now that Allah has conferred Islam on us, and made us famous, shall we give them our property? By Allah, we will offer them only the sword until Allah judges between us.' 'As you wish,' said Allah's Messenger."

Tabari VIII:100 "Abu Sufyan said, 'We were merchants but the fighting between us and Muhammad has prevented us from journeying, so our wealth is depleted. [This is the purpose of terrorism.] Even after the truce with the Muslims, we fear that we still are not safe. [Muslims, continuing to plunder Meccan caravans, violated the treaty twenty times.]'"

Qur'an 4:90 "For those who join a group between you and whom there is a treaty, or (those who become) weary of fighting you, had Allah had willed, He could have given them power over you, and they would have fought you. Therefore if they withdraw and wage not war, and send you (guarantees of) peace, then Allah has not given you a way (to war) against them." [The purpose of terror is to cause people to become so "weary of fighting" they surrender.]

Qur'an 4:91 "You will find others who, while wishing to live in peace and being safe from you to gain the confidence of their people; thrown back to mischief headlong; therefore if they do not withdraw from you, and offer you peace besides restraining their hands, then seize them and kill them wherever you find them; and against these We have given you a clear sanction and authority." [So if you wish to live in peace, but are perceived as being mischievous (i.e., non-Muslim), Allah has given his Jihad warriors "a clear sanction and authority to seize and kill" you.]

LOOTING FOR THE GREATER GLORY OF THE ANTIGOD AKA PROPHET MUHAMMAD

Qur'an 8:1 "They ask you about the benefits of capturing the spoils of war. Tell them: 'The benefits belong to Allah and to His Messenger.'"

Ishaq:510 "We ask Thee for the booty of this town and its people. Forward in the name of Allah.' He used to say this of every town he raided."

Ishaq:327 "Allah said, 'A prophet must slaughter before collecting captives. A slaughtered enemy is driven from the land. Muhammad, you craved the desires of this world, its goods and the ransom captives would bring. But Allah desires killing them to manifest the religion.'"

Tabari VII:64

Ishaq:307

"The Messenger of Allah gave orders concerning the contents of the camp which the people had collected, and it was all brought together. Among the Muslims, however, there was a difference of opinion concerning it. Those who had collected it said, 'It is ours. Muhammad promised every man that he could keep the booty he took.' Those who were fighting said, 'If it had not been for us, you would not have taken it. We distracted the enemy from you so

that you could take what you took.' Those who were guarding the Prophet for fear the enemy would attack him said, 'By Allah, you have no better right to it than we have. We wanted to kill the enemy when Allah gave us the opportunity and made them turn their backs, and we wanted to take property when there was no one to protect it; but we were afraid that the Meccans might attack the Prophet. We protected him so you have no better right to it than we have.' When we quarreled about the booty we became very bad tempered. So Allah removed it from us and handed it over to His Messenger."

Bukhari:V5B59N360 "The total number of Muslim fighters from Mecca who fought at Badr and were given a share of the booty, were 81. When their shares were distributed, their number was 101. But Allah knows it better."

Ishaq:307 "The 'Spoils of War' Surah came down from Allah to His Prophet concerning the distribution of the booty when the Muslims showed their evil nature. Allah took it out of their hands and gave it to the Apostle."

Tabari VII:65 "Allah's Messenger came back to Medina, bringing with him the booty which had been taken from the polytheists.... There were fortyfour captives in the Messenger of Allah's possession. There was a similar number of dead."

Bukhari:V5B59N512 "The captives of Khaybar were divided among the Muslims. Then the Messenger began taking the homes and property that were closest to him."

Tabari VIII:116

Ishaq:511

"So Muhammad began seizing their herds and their property bit by bit. He conquered home by home. The Messenger took some of its people captive, including Safiyah and her two cousins. The Prophet chose Safiyah for himself."

Ishaq:511 "When Dihyah protested, wanting to keep Safiyah for himself, the Apostle traded for Safiyah by giving Dihyah her two cousins. The women of Khaybar were distributed among the Muslims."

Tabari VIII:130 "The Prophet conquered Khaybar by force after fighting. Khaybar was something that Allah gave as booty to His Messenger. He took one-fifth of it and divided the remainder among the Muslims."

Bukhari V4B52N46 "I heard Allah's Apostle saying, 'Allah guarantees that He will admit the Muslim fighter into Paradise if he is killed, otherwise He will return him to his home safely with rewards and

booty.'"

Tabari VIII:117 "The Banu Sahm of Aslam [newly recruited Muslim militants] came to the Messenger and complained, 'Muhammad, we have been hurt by drought and possess nothing.' Although they had fought for the Prophet they found he had nothing [he was willing] to give them. The Apostle said, 'O Allah, You know their condition - I have no strength and nothing [I want] to give them [from the booty I have stolen]. So conquer for them the wealthiest of the Khaybar homes, the ones with the most food and fat meat.'"

Ishaq:515 "Allah's Apostle besieged the final [Jewish] community of Khaybar until they could hold out no longer. Finally, when they were certain that they would perish, they asked Muhammad to banish them and spare their lives, which he did. The Prophet took possession of all their property."

Tabari VIII:128 "Khaybar was divided among the people who had been at Hdaybiyah."

Ishaq:521 "Khaybar was apportioned among the men of Hdaybiyah without regard to whether they were present at Khaybar or not. The spoil was divided into 1,800 shares."

Ishaq:521 "When the spoil of Khaybar was apportioned, the settlements of Shaqq and Nata were given

to the Muslims while Katiba was divided into five sections: Allah's fifth [which Muhammad was custodian]; the Prophet's fifth; the share to the kindred [Muhammad's kin]; maintenance of the Prophet's wives [now there's an honest report]; and payment to the men who acted as intermediaries in the peace negotiation with Fadak [which enabled the prophet to steal the entire spoil]."

Ishaq:522 "Then the Apostle distributed the booty between his relatives, his wives, and to other men and women. He gave his daughter Fatima 200 shares, Ali 100, Usama 250, Aisha 200, Bakr 100.... In the name of Allah - this is a memorandum of what Muhammad the Apostle gave his wives from the dates and wheat: 180 loads."

Bukhari:V5B59N537 "Allah's Apostle divided the war booty with the ratio of two shares for the horse and one-share for the foot soldier."

Bukhari:V5B59N541 "When we conquered, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens."

Tabari VIII:12 "When cities were conquered Muslims used to say, 'Conquer for yourselves whatever seems good to you because all treasures were given to Muhammad.'"

Qur'an 48:19 "He rewarded them with abundant spoils that they will capture. Allah has promised you much booty that you shall take, and He has made this easy for you."

Qur'an 9:103 "Take alms out of their property in order to cleanse and purify them, and invoke Allah for them; surely this is a relief for them."

Tabari IX:3 "Since the Hawazin and Thaqif had marched with their women, children, and flocks, Allah granted them as booty to His Messenger, who divided the spoils among those Quraysh who had recently embraced Islam."

Tabari IX:13 "Abu Talhah alone took the spoils of twenty men whom he had killed."

Ishaq:571 "I went up to a man and struck off his hand. He fell and I killed him while he was down. But I was too occupied with fighting to pay any more attention to him. So one of the Meccan Muslims passed by and stripped him. Then when the fighting was over and we had finished with the enemy, the Apostle said that anyone who had killed a foe could have his spoil. I told the Apostle that I had killed a man who was worth stripping but had been too busy killing others at the time to notice who had spoiled him. Abu Bakr said, "To Allah's lions who fight for His

religion go the spoils that come from their prey. Return the booty to the man who killed him.' The Apostle confirmed Abu Bakr's words. So I was given the property of the man whom I had killed. I sold it and bought a small palm grove with the money. It was the first property I ever owned."

Ishaq:592 "The Apostle held a large number of captives. There were 6,000 women and children prisoners. He had captured so many sheep and camels they could not be counted."

Tabari IX:31

Ishaq:594

"Muhammad, divide the spoil and booty of camels and cattle among us.' They forced the Prophet up against a tree, and his robe was torn from him. Muhammad cried, 'Give me back my robe. If there had been more sheep I would have given you some. You have not found me to be niggardly, cowardly or false."

Tabari IX:31

Ishaq:594

"You have not found me miserly, cowardly, or a liar.' Then he walked over to his camel and took a hair from its hump. Holding it aloft in his

fingers he said, 'Men, I do not have anything of your booty, not even as much as this hair. Just filth. And that filth is what is being given to you. So, bring back my cloak.'"

Ishaq:594 "The Apostle gave gifts to those whose hearts were to be won over, notably the chiefs of the army, to win them and through them the people."

Bukhari:V4B53N373 "Allah's Apostle got property and war prisoners and gave them to some people to the exclusion of others. The latter seemed to be displeased by that. The Prophet said, 'I give to some people, lest they should deviate from Islam or lose patience.'"

Bukhari:V4B53N374 "The Prophet said, 'I give to the Quraysh so that they will desire Islam, for they are nearer to their life of Ignorance and it is not strong in their hearts.'"

Tabari IX:36

Ishaq:596

"Prophet, this group of Ansar have a grudge against you for what you did with the booty and how you divided it among your own people.'
'Ansar, what is this talk I hear from you? What is the grudge you harbor against me? Do you think ill of me? Did I not come to you when you were erring and needy, and then made rich by Allah?"

Tabari IX:37

Ishaq:596

"Do you hold a grudge against me and are you mentally disturbed because of the worldly things by which I conciliate a people and win them over so that they will embrace Islam and become Muslims?"

Tabari IX:38 "In this year, the Messenger sent Amr to collect the zakat tax from Jayfar and Amr, the clans of Julanda and Azd.... He collected the jizyah from the Zoroastrians."

Tabari IX:74 "Indeed, Allah has guided you with His guidance. If you wish to do well [capture booty], obey Allah and His Messenger. You must perform the prayers, pay the zakat tax, and give a fifth share of Allah's booty to His Messenger. The required zakat is: from the land one tenth of that watered by springs and rain, and one twentieth of that watered by the leathern bucket. From camels, a milch camel for every forty camels, and a young male camel for every thirty camels. From sheep, one for every five camels; and from cows, one from every fourth... If anyone pays more, it is to his credit. He who professes this, bears witness to his Islam and helps the faithful [fight] against the polytheists, he has the protection of Allah and His Messenger."

Tabari IX:75 "He who holds fast to his religion, Judaism or Christianity, is not to be tempted from it. It is incumbent on them to pay the jizyah protection tax. For every adult, male or female, free or slave, one full denarius, or its value in alma'afir [fine cloth]. He who pays that to the Messenger has the protection of Allah and His Messenger, and he who holds back from it is the enemy of Allah and His Messenger."

Tabari IX:76 "The Messenger has sent Zur'ah and his Companions to you. 'I commend them to your care. Collect the zakat and jizyah from your districts and hand the money over to my messengers.' The Prophet is the master of your rich and your poor."

Ishaq:564 "The Muslims stole our goods and divided them. Their spears pierced us not once but twice. Their squadrons came at us like a swarm of locusts. Were it not for the religion of Muhammad's people, their cavalry would never have attacked us."

Bukhari:V9B84N59 "When the Prophet died, Arabs reverted to disbelief. Umar said, 'Should we fight these people?' Bakr said, 'By Allah! I will fight whoever differentiates between prayers and Zakat, as Zakat is to be taken from property according to Allah's Orders. If they refuse to pay me even so little as a kid they used to pay, I will fight with them for withholding it.'"

Qur'an 59:6 "What Allah gave as booty to His Messenger He has taken away from them [the Jews]. For this you made no raid. Allah gives His Messenger Lordship over whomsoever He wills. Whatever booty Allah has given to His Messenger and taken away from the [Jewish] people of the townships, belongs to Allah and to His Messenger.... So take what the Messenger assigns to you, and deny yourselves that which he withholds from you."

Tabari VII:26 "In this year Muhammad ordered people to pay the zakat tax. It is said that the Prophet commanded them to do this."

Ishaq:309 "'Bind Abu Aziz tight for his mother is rich and she may ransom him for a great deal of money.'"

Tabari VII:71 "Among the captives was Abu Wada. Muhammad said, 'He has a son who is a shrewd merchant with much money.' [The son] "slipped away at night, went to Medina, ransomed his father for 4,000 dirhams."

Ishaq:312 "The Prophet said, 'Abbas, you must ransom yourself, your two nephews, Aqil and Nawfal, and your confederate, Utbah, for you are a wealthy man.' 'Muhammad,' Abbas said, 'I was a Muslim, but the people compelled me to fight against my will.' Allah knows best concerning your Islam,' Muhammad said. 'As for your

outward appearance, you have been against us, so pay to ransom yourself.' The Messenger had previously taken twenty ounces of gold from him following the battle. So Abbas said, 'Credit me with this amount towards my ransom.' 'No,' Muhammad replied. 'That money Allah has already taken from you and given to us.'"

Ishaq:313 "The Muslims told Abu Sufyan to pay them a ransom to free his son, Amr. He replied, 'Am I to suffer the double loss of my blood and my money? After you have killed my son Hanzala, you want me to pay you a ransom to save Amr?'"

Bukhari:V5B59N357 "The Badr warriors were given five thousand dirhams each, yearly. Umar [the future Caliph] said, 'I will always give them more than what I will give to others.'"

Tabari VII:80 "When the events of Badr were over, Allah revealed the 8th surah, 'The Spoils of War,' in its entirety. The two armies met [there were no armies - just merchants and militants] and Allah defeated the Meccans [with Muslim swords]. Seventy of them were killed, and seventy were taken captive. Abu Bakr said, 'O Prophet of Allah, these are your people, your family; they are your cousins, fellow clansmen, and nephews. I think that you should accept ransoms for them so that what we take from them will strengthen us.'"

Tabari VII:81 "What do you think Khattab?'
Muhammad
asked. 'I say you should hand them over to me
so that I can cut off their heads. Thus Allah will
know that there is no leniency in our hearts
toward the unbelievers.' The Messenger liked
what Bakr said and did not like what I said, and
accepted ransoms for the captives."

Ishaq:316 "On the Badr expedition, the Messenger
took
the sword of Dhu al-Faqar as booty. It had
belonged to Munabbih. On that day he also took
Abu Jahl's camel as booty. It was
a Mahridromedary on which he used to go on
raids. It is said that he wrote 'Ma'aqil' [Blood-
Money] on his sword."

Ishaq:321 "The Spoils of War surah was handed down
because we quarreled about the booty. So Allah
took it away from us and gave it to His Apostle.
When He did, we learned to fear Allah and obey
his Messenger.... For in truth, our army had
gone out with the Prophet seeking the caravan
because we wanted its booty."

Ishaq:324 "Allah taught them how to divide the spoil.
He made it lawful and said, 'A fifth of the booty
belongs to the Apostle.'

Qur'an 8:68 "Had it not been for a previous
agreement from Allah, a severe penalty would have
reached you

for the (ransom) that you took as booty."

Qur'an 8:69 "So enjoy what you took as booty; the spoils are lawful and good."

Ishaq:327 "Allah made booty lawful and good. He used it to incite the Muslims to unity of purpose. So enjoy what you have captured."

Bukhari:V4B52N276 "By Allah, we saw the Meccan women running, revealing their leg-bangles. So, we cried out, 'The booty! O Muslims, the booty! Our Companions have become victorious. What are we waiting for? By Allah! We will go to the pagans and collect our share of the war booty.'"

Tabari VIII:38 "The Messenger divided the wealth, wives, and children of the Banu Qurayza Jews among the Muslims."

Ishaq:465 "When their wrists were bound with cords, the Apostle was a sea of generosity to us. Allah's Messenger took his fifth of the booty. He made known on that day the extra shares for horses and their riders - giving the horse two shares and the rider one. A Muslim without a horse got one share of the spoil. It was the first booty in which lots were cast."

Tabari VIII:39 "Then the Messenger of Allah sent Sa'd bin Zayd with some of the Qurayza captives to Najd, and in exchange for them he purchased horses and arms."

Ishaq:503 "Allah saw what was in their hearts [what they coveted] so he rewarded them with victory and with as much spoil as they could take. Allah promised that they would soon capture a great deal of booty."

Ishaq:508

Tabari VIII:91

"Abu Jandal, Suhayl's son, escaped and joined Abu Basir. Nearly seventy Muslim men gathered around them and they harassed the Quraysh. Whenever they heard of a Meccan caravan setting out for Syria, they intercepted it, and killed everyone they could get a hold of. They tore every caravan to pieces and took the goods."

Tabari VIII:93 "According to Waqidi, in this month, the Messenger sent out Ukkashah with forty men to raid Ghamr. He traveled quickly, but the enemy became aware and fled. He sent out scouts and they captured a spy who guided them to some of their cattle. They took two hundred head back to Medina."

Tabari IX:28 "The Muslims were concerned. They did not want to give up their share. So Muhammad said, 'He who holds a share of these captives shall get six camels for every slave from the next booty we take.' So the Muslims returned the women and children captives."

Qur'an 4:94 "Believers, when you go abroad to fight wars in Allah's Cause, investigate carefully, and say not to anyone who greets you: 'You are not a believer!' Coveting the chance profits of this life (so that you may despoil him).

MUHAMMAD'S LOVE OF WORLDLY PLEASURES

Qur'an 64:16 "Fear Allah as much as you can; listen and obey. Pay the zakat. Those saved from covetousness prosper. If you loan to Allah a beautiful loan, He will double it. He will grant Forgiveness: for Allah is most ready to appreciate."

Tabari VI:82 "I asked Abbas, 'What is this religion?' He answered, 'This is Muhammad bin Abdallah, who claims that Allah has sent him as His Messenger with this religion and that the treasures of Chusroes and Caesar will be given to him by conquest.'"

Ishaq:113 "When I was a merchant I came to Mecca during the hajj pilgrimage. While I was there a man came out to pray and stood facing the Ka'aba. I asked, 'What is their religion? It is something new to me.' Abbas said, 'This is Muhammad who alleges that Allah has sent him with it so that the treasures of Chusroes and Caesar will be open to him.'"

Bukhari:V4B52N267 "The Prophet said, 'Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause.'"

Bukhari:V4B56N793 "The Prophet said, 'If you live long enough the treasures of Khosrau will be opened and taken as spoils. You will carry out handfuls of gold and silver.'"

Bukhari:V4B56N795 "I have been given the keys of the treasures of the world by Allah."

Tabari VIII:16

Ishaq:454

"Soon the trial became great for the Muslims and fear intensified. One said, 'Muhammad was promising us that we should eat up the treasures of Chosroes and Caesar, and now none of us even can go out to relieve himself!'"

Qur'an 93:4 "Soon will your Lord give you so much you shall be well pleased.... Did He not find you poor and made you rich?"

Qur'an 108:1 "To you have We granted Kausar, the fountain of abundance."

Tabari VI:95 "Abu Talib said to Muhammad, 'Nephew, how is it that your tribe is complaining about you and claiming that you are reviling their gods and saying this, that, and the other?' The Allah's Apostle said, 'Uncle, I want them to utter one

saying. If they say it, the Arabs will submit to them and the non-Arabs will pay the jizyah tax."

Qur'an 9:29 "Fight against those People of the Book [Christians and Jews] who do not follow what Allah and His Messenger acknowledge as the true religion (Islam), nor accept Our law, until they pay the Jizyah tribute tax in submission."

Qur'an 68:3 "Nay, truly for you is a never-ending reward."

Bukhari:V5B59N512 "The Prophet had their men killed, their children and women taken as captives. The captives were divided among the Muslims. Then the Messenger began taking the homes and property that were closest to him."

Tabari VIII:122

Ishaq:515

"Abi Huqayq held the treasure of the Nadir. He was brought to Allah's Messenger, and he questioned him. But Huqayq denied knowing where it was. So the Prophet questioned other Jews. One said, 'I have seen Kinanah walk around a ruin.' Muhammad had Kinanah brought to him and said, 'Do you know that if we find it, I shall kill you.' 'Yes,' Kinanah answered. The Prophet commanded that the ruin should be dug up. Some treasure was extracted. Then Muhammad asked Kinanah for the rest. He refused to

surrender it; so Allah's Messenger gave orders concerning him to Zubayr, saying, 'Torture him until you root out and extract what he has. So Zubayr kindled a fire on Kinanah's chest, twirling it with his firestick until Kinanah was near death. Then the Messenger gave him to Maslamah, who beheaded him.'

Ishaq:515 "When the people of Fadak heard of what had happened, they sent word to the Messenger, asking him to banish them and spare their lives, saying they too would leave him their property. So Khaybar became the prey of the Muslims, while Fadak belonged exclusively to the Messenger of Allah, becoming his personal property."

Qur'an 8:1 "They ask you about the benefits of capturing the spoils of war. Tell them: 'The benefits belong to Allah and to His Messenger.' So fulfill your duty to Allah and the Prophet."

Tabari VIII:142 "Whoever prays our prayer and turns to our Qiblah is a Muslim. Incumbent on whoever refuses is the payment of the jizyah tax."

Qur'an 9:42 "(Prophet) had there been immediate gain (in sight with booty in front of them), and the journey easy - a near adventure - they would (all) have followed you."

Qur'an 9:55 "Let not their wealth nor their sons dazzle you or excite your admiration (Muhammad)."

Qur'an 9:57 "Some slander you, blaming you (of partiality) in the matter of (the distribution of) the offerings [stolen spoils]. If they are given part of these, they are pleased, but if not they are indignant and enraged!"

Qur'an 9:59 "(How much more seemly) if only they had been content with what Allah and His Messenger gave them, and said, 'Sufficient is Allah! His Messenger will soon give us His bounty. We implore Allah to enrich us.'"

Qur'an 9:75 "Amongst them are men who made a deal with Allah, that if He bestowed on them of His bounty [booty], they would pay (largely) in zakat tax (for Allah's Cause [Jihad]). But when He did bestow of His bounty, they became niggardly, and turned back (from their bargain), averse (refusing to pay)."

Qur'an 5:13 "Loan Allah a beautiful loan, verily I will wipe out from your evils, and admit you to Gardens."

Qur'an 5:119 "Allah will say: This is the day on which the Muslims will profit from Islam..."

Bukhari:V4B53N376 "While Allah's Apostle was accompanied by the people on their way back from Hunayn, the Bedouins started begging for things so aggressively that they forced him to go under a Samuratree where his outer garment was snatched away. On that, Allah's Apostle stood up and said, 'Return my clothes. If I had as

many camels as these trees, I would have distributed them amongst you; and you will not find me a miser."

Bukhari:V4B53N377 "While I was walking with the Prophet he was wearing a Najrani outer garment with a thick hem. A Bedouin came upon him and pulled his garment so violently that I could see the imprint of the hem on his shoulder caused by the violence of his pull. The Bedouin said, 'Give me something from Allah's Fortune which you have.' The Prophet turned, smiled, and ordered that a gift should be given."

Tabari IX:34

Ishaq:595

"Khuwaysirah came and stood by the Prophet as he was giving gifts to the people and said, 'Muhammad, I have seen what you have done today.' 'Well, what did you see?' He said, 'I don't think you have been fair.' Allah's Messenger became angry."

Bukhari:V4B53N374 "The Prophet said, 'I give to the Quraysh so that they will desire Islam, for they are nearer to their life of Ignorance and it is not strong in their hearts.'"

Bukhari:V4B53N375 "When Allah favored His Apostle with the properties of the Hawazin tribe as Fai booty, he started giving to some of the Meccan men up to one-hundred camels each. Whereupon some Ansari said, 'May Allah forgive His Apostle!'"

He is giving to the Quraysh and leaving us out, in spite of the fact that our swords are still dripping with the blood of the infidels.' When Muhammad was informed of what they had said, he called for the Ansar and gathered them in a leather tent. 'What is the statement which I have been informed?' The smart ones replied, 'O Allah's Apostle! The wise ones did not say anything, but the youngsters said, "May Allah forgive His Apostle; he enriches the Quraysh and leaves the Ansar poor, in spite of the fact that Ansar swords are still dribbling with the blood of the infidels.'" The Prophet replied, 'I give them more because they are still close to the period of Infidelity and have just recently embraced Islam. You should be pleased to see them becoming rich.'"

Tabari IX:36

Ishaq:596

"Prophet, this group of Ansar have a grudge against you for what you did with the booty and how you divided it among your own people.' 'Ansar, what is this talk I hear from you? What is the grudge you harbor? Do you think ill of me? Did I not come to you when you were erring and needy, and then made rich by Allah? Do you hold a grudge against me and are you mentally disturbed because of the worldly things by which I conciliate a people and win them over so that they will embrace Islam and become Muslims?"

Tabari IX:79 "In this year the zakat was made obligatory, and the Messenger dispatched his agents to collect it. The verse was revealed: 'Take the zakat from their wealth to purify them.'"

Tabari IX:86 "He orders you to give one fifth of Allah's booty and pay the zakat tax. It is enjoined on the faithful from their land and property.... And don't seduce the Jews or Christians for incumbent on them is to pay the jizyah protection tax. Allah's Apostle dispersed his representatives to every land where Islam had entered to collect the zakat."

Tabari IX:196 "Fatimah [Muhammad's daughter] and Ali [Muhammad's adopted son and Fatimah's husband] came to Bakr demanding their share of inheritance of the Messenger. They demanded Muhammad's land in Fadak and his share of Khaybar's tribute."

Bukhari:V5B59N546 "Fatimah, the daughter of the Prophet, sent someone to Bakr, asking for her inheritance of what Allah's Apostle had left of the property taken from the Fai booty gained without fighting in Medina and Fadak, and what remained of the Khumus [Muhammad's fifth of the booty gained through fighting] of the Khaybar booty."

Bukhari:V9B84N59 "When the Prophet died, Arabs reverted to disbelief. Umar said, 'Should we fight these people?'" Bakr said, 'By Allah! I will fight whoever differentiates between prayers

and Zakat, as Zakatis the right to be taken from property according to Allah's Orders. If they refuse to pay me even so little as a kid they used to pay, I will fight with them for withholding it."

Qur'an 20:131 "Do not covet what we have granted other people. Nor strain your eyes in longing for the things We have given for their enjoyment, the splendor of the life, through which We tempt them."

Bukhari:V5B57N119 "The people used to send presents to the Prophet on the day of Aisha's turn [to have sex with him]. Aisha said, 'His other wives gathered in the apartment of Um Salama and said, "Um, the people send presents on the day of Aisha's turn and we too, love the good presents just as much as she does. You should tell Allah's Apostle to order the people to send their presents to him regardless of whose turn it may be." Um repeated that to the Prophet and he turned away from her. When the Prophet returned to Um, she repeated the request again. The Prophet again turned away. After the third time, the Prophet said, "Um, don't trouble me by harming Aisha, for by Allah, the Divine Inspiration [Qur'an surahs] never came to me while I was under the blanket of any woman among you except her.'"

Qur'an 2:195 "Spend your wealth in Allah's Cause [fighting infidels]...send such gifts as you can afford."

Qur'an 2:215 "They ask you what they should spend. Say: Whatever they spend is good.... Allah is aware of it."

Qur'an 2:245 "Who is he that will loan Allah a beautiful loan, which Allah will double to his credit and multiply many times?"

Bukhari: V9B87N127 "The Prophet said, 'I have been awarded victory by terror so the treasures of the earth are mine.'"

Qur'an 59:8 "The spoils are for the Emigrants who were expelled from their homes and from their belongings while seeking the bounty of Allah, and aiding His Messenger: such are the sincere ones. They are loyal."

Qur'an 63:10 "Spend out of the substance [booty] which We gave you before death comes and you say, 'My Lord, why didn't You give me respite for a little while? I wish I had given (more).'" [The Noble Qur'an footnotes a Bukhari Hadith to explain this verse.] "The Prophet said, 'Everyday two angels come down from heaven. One says, "O Allah, reward every person who spends in Your Cause." The other says, "O Allah, destroy every miser.'"

Tabari VII:106 "Abu Azzah, you are a poet, so aid us with your tongue. Join our expedition and I swear before Allah I will make you a rich man."

Qur'an 3:14 "Beautified for men is the love of the things they covet, desiring women, hoards of gold and silver, attractive horses, cattle and well-tilled land. These are the pleasures of this world's life."

Qur'an 3:181 "Verily Allah heard the taunt of those who said, (when asked for contributions for the war): 'Allah is poor, and we are rich!' We shall record their saying and We shall say: Taste you the penalty of the Scorching Fire!"

Qur'an 8:69 "So enjoy what you took as booty; the spoils are lawful and good."

Ishaq:327 "Allah made booty lawful and good. He used it to incite the Muslims to unity of purpose. So enjoy what you have captured."

Ishaq:324 "Allah taught them how to divide the spoil. He made it lawful and said, 'A fifth of the booty belongs to the Apostle.'

LUST OF THE PROPHET

Qur'an 33:51 "You may have whomever you desire; there is no blame."

Tabari VIII:187 "The [sixty-two-year old] Messenger of Allah married Mulaykah. She was young and beautiful. One of the Prophet's wives came to her and said, 'Are you not ashamed to marry a man who killed your father during the day he conquered Mecca?' She therefore took refuge from him."

Qur'an 66:1 "O Prophet! Why forbid yourself that which Allah has made lawful to you? You seek to please your consorts."

Qur'an 66:4 "If you (women) turn in repentance to him, it would be better. Your hearts have been impaired, for you desired (the ban) [on how many girls Muhammad could play with at a time]. But if you back each other up against (Muhammad), truly Allah is his protector, and Gabriel, and everyone who believes - and furthermore, the angels will back (him) up."

Qur'an 66:5 "Maybe, if he divorces you (all), Allah will give him in exchange consorts better than you - submissive, faithful, obedient, adorers who worship, who travel, and are inclined to fasting - previously married or virgins."

Tabari VIII:117 "Dihyah had asked the Messenger for Safiyah when the Prophet chose her for himself. Muhammad gave Dihyah her two cousins instead." Ishaq:511 "When he protested, wanting to keep Safiyah for himself, the Apostle traded for Safiyah by giving Dihyah her two cousins. The women of Khaybar were distributed among the Muslims."

Bukhari:V5B59N524 "The Muslims said among themselves, 'Will Safiyah be one of the Prophet's wives or just a lady captive and one of his possessions?'"

Tabari VIII:110 "When Abu Sufyan learned that the Prophet had taken her, he said, 'That stallion's nose is not to be restrained!'"

Bukhari:V4B52N143

V5B59N523

"When we reached Khaybar, Muhammad said that Allah had enabled him to conquer them. It was then that the beauty of Safiyah was described to him. Her husband had been killed [by Muhammad], so Allah's Apostle selected her for himself. He took her along with him till we reached a place where her menses were over and he took her for his wife, consummating his marriage to her, and forcing her to wear the veil."

Tabari VIII:122

Ishaq:515

"Muhammad commanded that Safiyah should be kept behind him and he threw his cloak over her. Thus the Muslims knew that he had chosen her for himself."

Ishaq:517 "When the Apostle took Safiyah on his way out of town, she was beautified and combed, putting her in a fitting state for the Messenger. The Apostle passed the night with her in his tent. Abu Ayyub, girt with his sword, guarded the Apostle, going round the tent until he saw him emerge in the morning. Abu said, 'I was afraid for you with this woman for you have killed her father, her husband, and her people.'"

Qur'an 33:30 "O Consorts of the Prophet! If...any of you are devout, obedient, and submissive in the service to Allah and His Messenger, and does good, to her shall We grant her reward twice. We have prepared for her a generously rich provision."

Tabari IX:126 "The Messenger of Allah married fifteen women. He combined eleven at a time and left behind nine."

Ishaq:311 "The Apostle saw Ummu'l when she was a baby crawling before his feet and said, 'If she grows up, I will marry her.' But he died before he was able to do so."

Tabari VII:7 "The Prophet married Aisha in Mecca three years before the Hijrah, after the death of Khadija. At the time she was six."
Ishaq:281 "When the Apostle came to Medina he was fifty-three."

Tabari IX:128 "When the Prophet married Aisha she very young and not yet ready for consummation."

Bukhari:V9B87N139-40 "Allah's Apostle told Aisha, 'You were shown to me twice in my dreams [a.k.a. sexual fantasies]. I beheld a man or angel carrying you in a silken cloth. He said to me, "She is yours, so uncover her." And behold, it was you. I would then say to myself, "If this is from Allah, then it must happen."'"

Tabari IX:131 "My mother came to me while I was being swung on a swing between two branches and got me down. My nurse wiped my face with some water and started leading me. When I was at the door she stopped so I could catch my breath. I was then brought in while the Messenger was sitting on a bed in our house. My mother made me sit on his lap. Then the men and women got up and left. The Prophet consummated his marriage with me in my house when I was nine years old."

Tabari IX:133 "Juwayriyyah was chosen by the Messenger for himself on the day of the Muraysi raid from the captives." "Muhammad married Umm, who had embraced Christianity."

Tabari IX:134 "Muhammad took Zaynab [his daughter-in-law] but Allah did not find any fault in the [incestuous] relationship and ordered the marriage."

Tabari IX:135 "When the Prophet scrutinized the captives on the day of Khaybar, he threw his cloak over Safayah. Thus she was his chosen one."

Tabari IX:139 "The Messenger married Ghaziyyah after the news of her beauty and skill had reached him."

Tabari IX:137 "Allah granted Rayhanah of the [Jewish] Qurayza to His Messenger as booty [but only after she had been forced to watch him decapitate her father and brother, seen her mother hauled off to be raped, and her sisters sold into slavery]."

Tabari IX:137 "Mariyah, a Copt slave, was presented to the Prophet. She was given to him by Muqawqis, the ruler of Alexandria."

Tabari IX:138 "The Prophet married Aliyyah, a Bakr woman. He gave her gifts for divorce and left her. He also married Qutaylah, but he died before he

could consummate the marriage."

Tabari IX:139 "Layla approached the Prophet while his back was to the sun and clapped him on his shoulder. He asked her who it was and she replied, 'I am the daughter of one who competes with the wind. I am Layla. I have come to offer myself to you.' He replied, 'I accept.'" [Layla shared her story with her parents.] "They said, 'What a bad thing you have done! You are a self-respecting girl, but the Prophet is a womanizer.'"

Tabari IX:147 "A eunuch named Mubur was presented to Muhammad along with two slave girls. One he took as a concubine, the other he gave to Haasn."

Ishaq:186 "He took me into Paradise and there I saw a damsel with dark red lips. I asked her to whom she belonged, for she pleased me much when I saw her."

Bukhari:V4B52N211 "I participated in a Ghazwa [raid] with the Prophet. I said, 'Apostle, I am a bridegroom.' He asked me whether I had married a virgin or matron. I answered, 'A matron.' He said, 'Why not a virgin who would have played with you? Then you could have played with her.' 'Apostle! My father was martyred and I have some young sisters, so I felt it not proper

that I should marry a young girl as young as them."

Tabari VIII:100 "The Messenger sent Hatib to Muqawqis, the ruler of Alexandria. Hatib delivered the letter of the Prophet, and Muqawqis gave Allah's Apostle four slave girls."

Bukhari:V9B86N98 "The Prophet said, 'A virgin should not be married till she is asked for her consent.' 'O Apostle! How will the virgin express her consent?' He said, 'By remaining silent.'"

Bukhari:V5B59N342 "Umar said, 'When my daughter Hafsa lost her husband in the battle of Badr, Allah's Apostle demanded her hand in marriage and I married her to him.'"

Tabari VIII:1 "In this year the Messenger married Zaynab bt. Jahsh [a first cousin: Allah's Messenger came to the house of Zayd bin [son of] Muhammad. Perhaps the Messenger missed him at that moment. Zaynab, Zayd's wife, rose to meet him. She was dressed only in a shift.... She jumped up eagerly and excited the admiration of Allah's Messenger, so that he turned away murmuring something that could scarcely be understood. However, he did say overtly, 'Glory be to Allah Almighty, who causes hearts to turn!' So Zayd went to Muhammad. 'Prophet, I have heard that you came to my house. Why didn't you go in? [Dad,] Perhaps Zaynab has excited your

admiration, so I will leave her."

Tabari VIII:4 "One day Muhammad went out looking for Zayd. Now there was a covering of haircloth over the doorway, but the wind had lifted the covering so that the doorway was uncovered. Zaynab was in her chamber, undressed, and admiration for her entered the heart of the Prophet. After that Allah made her unattractive to Zayd."

Tabari VIII:3 "Zayd left her, and she became free. While the Messenger of Allah was talking with Aisha, a fainting overcame him. When he was released from it, he smiled and said, 'Who will go to Zaynab to tell her the good news? Allah has married her to me.' Then the Prophet recited [Qur'an 33] to the end of the passage. Aisha said, 'I became very uneasy because of what we heard about her beauty and another thing, the loftiest of matters, what Allah had done for her by personally giving her to him in marriage. I said that she would boast of it over us.'"

Qur'an 33:4 "Allah has not made your wives whom you divorce your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths."

Qur'an 33:6 "The Prophet has a greater claim on the faithful than they have on themselves, and his wives are their mothers.... This is written

in the Book."

Qur'an 33:37 "You hid in your mind and your heart that which Allah was about to manifest: you feared the people, but it is more fitting that thou shouldst fear Allah. Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We gave her to you, joining her in marriage to you: in order that there may be no difficulty or sin for the Believers in the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled."

Qur'an 33:38 "There can be no difficulty, harm, or reproach to the Prophet in doing what Allah has ordained to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the commandment of Allah is a decree determined. (It is the practice of those) who deliver the Messages of Allah, and fear Him. Allah keeps good account. Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Last of the Prophets with the Seal: and Allah has full knowledge of all things."

Qur'an 33:48 "And obey not (the behests) of the Unbelievers and the Hypocrites. Disregard their noxious talk and heed not their annoyances, but put thy trust in Allah. For

enough is Allah as a Disposer of affairs."

Qur'an 33:50 "O Prophet! We have made lawful to you all the wives to whom you have paid dowers; and those whom your hands possess out of the prisoners of war spoils whom Allah has assigned to you; and daughters of your paternal uncles and aunts, and daughters of your uncles and aunts, who migrated with you; and any believing woman if the Prophet wishes her; this is a privilege for you only, and not for the rest of the Believers; We know what We have appointed for them as to their wives and the captives whom they possess; in order that there should be no difficulty for you and that you should be free from blame."

Qur'an 33:51 "You may put off whom you please, and you may take to you whomever you desire. You may defer any of them you please, and you may have whomever you desire; there is no blame on you if you invite one who you had set aside. It is no sin."

Qur'an 33:28 "O Prophet, say to your wives and consorts:
'If you desire this world's life and its glittering adornment, then come! I will provide them for your enjoyment and set you free in a handsome manner. And if you desire Allah and His Messenger and the latter abode, then lo! Allah hath prepared for the good-doers an immense reward."

Qur'an 33:30 "O Consorts of the Prophet! If any of you are guilty of unseemly conduct, shamelessness, or lewdness, the punishment will be doubled, and that is easy for Allah. But any of you that is devout, obedient, and submissive in the service to Allah and His Messenger, and does good, to her shall We grant her reward twice. We have prepared for her a generously rich provision."

Qur'an 33:32 "Consorts of the Prophet! You are not like any of the (other) women. Fear and keep your duty, lest one in whose heart is a disease should be moved with desire. Stay quietly in your apartment. Make not a dazzling display like that of the former times of Ignorance. Perform the devotion, pay the zakat; and obey Allah and His Messenger. And Allah wishes to cleanse you with a thorough cleansing. And bear in mind that which is recited in your houses of the revelations of Allah and the wisdom."

Qur'an 33:36 "It is not fitting for a Muslim man or woman to have any choice in their affairs when a matter has been decided for them by Allah and His Messenger. They have no option. If any one disobeys Allah and His Messenger, he is indeed on a wrong Path."

Qur'an 4:23 "Prohibited to you are: your mothers, daughters, sisters.... Also (prohibited are) women already married, except slaves who are captives." [Rape is okay with Team Islam.]

Bukhari:V5B59N459 "I entered the Mosque, saw Abu, sat beside him and asked about sex. Abu Said said,

'We went out with Allah's Apostle and we received female slaves from among the captives. We desired women and we loved to do coitus interruptus.'"

MUHAMMAD'S DEPRAVED IMMORALITY

Qur'an 66:1 "O Prophet! Why forbid yourself that which Allah has made lawful to you? You seek to please your consorts. And Allah is Forgiving, Most Kind. Allah has already sanctioned for you the dissolution of your vows."

Bukhari:V4B52N143 "The Prophet told an Ansar, 'Choose one of your slave boys to serve me in my expedition to Khaybar.' So, he chose me, even though I was just nearing puberty. I served Muhammad when he stopped to rest. I heard him saying repeatedly, 'Allah! I seek refuge with you from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men.'"

Qur'an 8:29 "O you who believe! If you obey and fear Allah, He will grant you a criterion to judge between right and wrong, or a way to overlook your evil thoughts and deeds."

Ishaq:288 "The Quraysh said, 'Muhammad and his Companions have violated the sacred month, shed blood, seized property, and taken men captive. Muhammad claims that he is following obedience to Allah, yet he is the

first to violate the holy month and to kill."

Qur'an 8:68 "Had it not been for a previous agreement from Allah, a severe penalty would have reached you for the (ransom) that you took as booty."

Qur'an 8:69 "So enjoy what you took as booty; the spoils are lawful and good."

Ishaq:327 "Allah made booty lawful and good. He used it to incite the Muslims to unity of purpose. So enjoy what you have captured."

Qur'an 8:40 "If people are obstinate, and refuse to surrender, know that Allah is your Supporter. And know that one fifth of all the booty you take belongs to Allah, and to the Messenger, and for the near relatives (of the Messenger)."

Tabari VI:89 "Utaibah came before the Prophet and said: 'I repudiate Islam.' Then he spat at him, but his spital did not fall on him. The Prophet prayed: 'O Allah, subject him to the power of a dog from among Your dogs.'"

Ishaq:106 "I will go to the top of the mountain and throw myself down that I may kill myself and be at rest."

Qur'an 70:28 "Preserve their chastity except with their wives and the slave girls they possess - for which there is no blame."

Tabari VIII:116

Ishaq:511

"So Muhammad began seizing their herds and their property bit by bit. He conquered home by home. The Messenger took some of its people captive, including Safiyah, and her two cousins. The Prophet chose Safiyah for himself."

Tabari VIII:121

Ishaq:515

"Safiyah was brought to him, and another woman with her. Bilal led them past some of the Jews we had slain including the woman's dead husband. When she saw them, the woman with Safiyah cried out, slapped her face, and poured dust on her head. When Allah's Prophet saw her, he said, 'Take this she-devil away from me!'"

Tabari VIII:123

Ishaq:515

"Allah's Apostle besieged the final [Jewish]

community until they could hold out no longer. Finally, when they were certain that they would perish, they asked Muhammad to banish them and spare their lives, which he did. The Prophet took possession of all their property."

Tabari VIII:124

Ishaq:516

Bukhari:V5B59N541

"Having finished with Khaybar, the Apostle went to Wadi Qura and besieged its people for a while. Then we headed back to Medina, halting at Qura toward sunset. With Muhammad was a slave lad of his whom Rifa'ah had given him. Suddenly, as we were setting down the saddle of the Prophet, a stray arrow came and hit the slave boy, killing him. We congratulated him, saying, 'May he enjoy Paradise!' But Allah's Apostle said, 'Certainly not! The sheet of cloth on his back is now being burnt on him in the Hell Fire!' He pilfered it from the booty of the Muslims following the Khaybar raid before it was duly distributed."

Tabari VIII:12 "'Rejoice, Allah has promised us victory after tribulation.' This increased the Muslims faith and submission. When cities were conquered Muslims used to say, 'Conquer for yourselves whatever seems good to you because all treasures were given to Muhammad.'"

Qur'an 24:58 "Believers, let your slave girls, and those who have not come to puberty, ask permission (before they come in your presence) on three occasions: before dawn, while you take off your clothes at midday, and after the night prayer. These are your times of undress - times of privacy for you. Outside those times it is not wrong for them to move about: Thus does Allah make clear the Signs."

Ishaq:535 "The women began to cry after learning about Ja'far's death. Disturbed, Muhammad told Abd-Rahman to silence them. When they wouldn't stop wailing, Allah's Apostle said, 'Go and tell them to be quiet, and if they refuse throw dust in their mouths.'"

Qur'an 64:14 "Believers, truly, among your wives and your children there are enemies for you: so beware of them! ... Your wealth and your children are only a trial."

Qur'an 8:28 "And know that your property and your children are just a temptation."

Qur'an 4:135 "Believers, stand out for justice as witnesses for Allah even against yourselves, your parents, your family, and relatives whether it be against rich or poor."

Qur'an 9:23 "Believers, take not for friends your fathers and your brothers if they love disbelief above belief. If you do, you do wrong. Say: If your

fathers, your sons, your families, your wives, relatives and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving hard, fighting in His Cause, then wait till Allah brings about His torment."

Tabari VIII:183 "When the Messenger was finished with the men's swearing of allegiance, the women swore allegiance. You are swearing allegiance to me.... 'Do not kill your children.' A woman said, 'We raised them and you killed them. You know better about killing them than we do.' Umar laughed immoderately at her words."

Bukhari:V1B4N1229-33 "Aisha [who was 9] said, 'I used to wash semen off the Prophet's [who was 53] clothes. When he went for prayers I used to notice one or more spots on them.'"

Ishaq:572 "When the Apostle learned that one of the Meccans had died in the battle, he said, 'Allah curse him!' He used to hate the Quraysh."

Ishaq:594 "The Apostle gave gifts to those whose hearts were to be won over, notably the chiefs of the army, to win them and through them the people."

Ishaq:499 "The Apostle provided some compensation that included a castle, some property, a

portion of the zakat tax, and a Copt slave girl."

Tabari IX:34 "Khuwaysirah came and stood by the Prophet as he was giving gifts to the people and said, 'Muhammad, I have seen what you have done today.' 'Well, what did you see?' He said, 'I don't think you have been fair.' Allah's Messenger became angry. 'Woe to you! If justice is not to be found with me, then with whom is it to be found?'" "Umar said, 'Muhammad, allow me to kill him.'"

Ishaq:595 "The Apostle said, 'Get him away from me and cut off his tongue.'"

Bukhari:V4B53N374 "The Prophet said, 'I give to the Quraysh so that they will desire Islam, for they are nearer to their life of Ignorance and it is not strong in their hearts.'"

Ishaq:596 "'Prophet, this group of Ansar have a grudge against you for what you did with the booty and how you divided it among you own people.' After due praise and exaltation of Allah, he addressed them. 'Ansar, what is this talk I hear from you? What is the grudge you harbor in your hearts against me? Do you think ill of me? Did I not come to you when you were erring and needy, and then made rich by Allah?' 'You came to us discredited, when your message was rejected by the Quraysh, and we believed you. You were forsaken and deserted and we assisted you.'

You were a fugitive and we took you in, sheltering you. You were poor and in need, and we comforted you."

Tabari IX:37

Ishaq:596

"Do you hold a grudge against me and are you mentally disturbed because of the worldly things by which I conciliate a people and win them over so that they will embrace Islam and become Muslims?"

Tabari IX:60 "On the way, Muhammad ordered that whoever got to the first well before him should not drink until he arrived. Some of the hypocrites arrived and drew water. The Prophet cursed them and invoked Allah's curse on them."

Tabari VIII:38 "The Prophet selected for himself from among the Jewish women of the Qurayza, Rayhanah. She became his concubine. When he predeceased her, she was still in his possession. When the Messenger of Allah took her as a captive, she showed herself averse to Islam and insisted on Judaism."

Ishaq:466 "The Apostle [taking first dibs] chose one of the Jewish women for himself. Her name was Rayhanah. She remained with him until she died, in his power."

Tabari VIII:56

Ishaq:493

"According to Aisha: 'A great number of Mustaliq were wounded. The Messenger took many captives, and they were divided among all the Muslims Juwayriyah was one of the slaves. When the Prophet divided the captives by lot [a gambling game], Juwayriyah fell to the share of Thabit, Muhammad's cousin. Juwayriyah was the most beautiful woman and she captivated anyone who looked at her. She came to the Apostle seeking his help. As soon as I saw her at the door of my chamber, I took a dislike to her, and I knew that he would see in her what I saw.'"

Tabari VIII:97 "When I returned to Medina, the Prophet met me in the market and said, 'Give me the woman.' I said, 'Holy Prophet of Allah, I like her, and I have not uncovered her garment.' Muhammad said nothing to me until the next day. He again met me in the market and said, 'Salamah, give me the woman.' I said, 'Prophet, I have not uncovered her garment but she is yours.'"

Ishaq:467 "Allah addressed the believers and said, 'In Allah's Apostle you have a fine example for anyone who hopes to be in the place where Allah is.'"

LYING

Bukhari:V7B67N427 "The Prophet said, 'If I take an oath and later find something else better than that, then I do what is better and expiate my oath.'"

Qur'an 9:3 "Allah and His Messenger dissolve obligations."

Qur'an 66:2 "Allah has already sanctioned for you the dissolution of your vows."

Bukhari:V4B52N268 "Allah's Apostle said, 'War is deceit.'"

Qur'an 4:142 "Surely the hypocrites strive to deceive Allah. He shall retaliate by deceiving them."

Bukhari:V7B71N661 "Magic was worked on Allah's Apostle and he was bewitched so that he began to imagine doing things which in fact, he had not done."

Bukhari:V6B60N8 "Umar said, 'Our best Qur'an reciter is Ubai. And in spite of this, we leave out some of his statements because Allah's Apostle himself said, 'Whatever verse or revelation We abrogate or cause to be forgotten We bring a better one.'"

Qur'an 33:11 "In that situation the Believers were sorely tried and shaken as by a tremendous shaking. And behold! The Hypocrites and those in whose hearts is a disease said: 'Allah and His Messenger promised us nothing but delusion; they have promised only to deceive us.'"

Qur'an 33:14 "Say: Flight will not avail you if you flee from death, killing, or slaughter. In that case you will not be allowed to enjoy yourselves but a little while. Say, 'Who will screen you, saving you from Allah if he intends to harm and injure you?'"

Qur'an 33:21 "You have in (Muhammad) the Messenger of Allah a beautiful pattern of conduct for any one to follow."

Qur'an 74:31 "We have appointed nineteen angels to be the wardens of the Hell Fire. We made a stumblingblock for those who disbelieve and We have fixed their number as a trial for unbelievers in order that the people of the Book may arrive with certainty, and that no doubts may be left for the people of the Book, those in whose hearts is a disease. And for those to whom the Scripture Book has been given, and the believers, there should be no doubt. The unbelievers may say, 'What does the Lord intend by this?' The Lord will lead astray whomever He pleases, and He will guide whomever He pleases: and none can know the armies of your Lord except He, and this is no other than a warning to mankind."

Qur'an 74:52 "Each one of them wants to be given scrolls of revelation spread out! No! By no means! Nay, this is an admonishment. Let them keep it in remembrance! But they will not heed unless the Lord wants them to. He is the fountain of fear."

Bukhari:V2B24N555 "I heard the Prophet say, 'Allah hates for you for asking too many questions.'"

Qur'an 89:5 "There surely is an oath for thinking man."

Qur'an 92:8 "We will make smooth for him the path to misery."

Ishaq:519 "Hajjaj said to the Apostle, 'I have money scattered among the Meccan merchants, so give me permission to go and get it.' Having got Muhammad's permission, he said, 'I must tell lies.' The Apostle said, 'Tell them.'"

Qur'an 8:58 "If you apprehend treachery from a people with whom you have a treaty, retaliate by breaking off relations with them."

Qur'an 47:24 "Do they not understand the Qur'an? Nay, on the hearts there are locks preventing them from understanding."

Ishaq:548 "By Allah, the black mass has spread. Abu Bakr said, 'There is not much honesty among people nowadays.'"

Qur'an 5:41 "Whomever Allah wants to deceive you cannot help. Allah does not want them to know the truth because he intends to disgrace them and then torture them."

Qur'an 5:101 "Believers! Do not ask questions about things which if made plain and declared to you, may vex you, causing you trouble."

Qur'an 5:102 "Some people before you did ask such questions, and on that account they lost their faith and became disbelievers."

Ishaq:567 "Muhammad informed Umar [the second Caliph], and he called the Prophet a liar."

Tabari IX:36

Ishaq:596

"'Prophet, this group of Ansar have a grudge against you for what you did with the booty and how you divided it among you own people.'
'Ansar, what is this talk I hear from you? What is the grudge you harbor against me? Do you think ill of me? Did I not come to you when you were erring and needy, and then made rich by Allah?' 'You came to us discredited, when your message was rejected by the Quraysh, and we

believed you. You were forsaken and deserted and we assisted you. You were a fugitive and we took you in, sheltering you. You were poor and in need, and we comforted you."

Bukhari:V6B6ON662 "Allah's Apostle said, 'Some eloquent speech is as effective as magic.'"

Tabari VI:110 "When Muhammad brought a revelation from Allah canceling what Satan had cast on the tongue of His Prophet, the Quraysh said, 'Muhammad has repented of [renegeed on] what he said concerning the position of our gods with Allah. He has altered [the bargain] and brought something else.' Those two phrases which Satan had cast on Muhammad's tongue of were in the mouth of every polytheist. The Messenger said, 'I have fabricated things against Allah and have imputed to Him words which He has not spoken.'"

Qur'an 40:32 "O my People! I fear a Day when there will be mutual wailing. No one shall defend you against Allah. Any whom Allah causes to err, there is no guide. That is how Allah leads the skeptic astray."

Ishaq:248 "Allah has sealed their hearts and their hearing, blinding them so that they will never find guidance. And that is because they have declared you a liar and they do not believe in what has come down from their Lord to you even though they believe in all that came down before you. For opposing you they will have an

awful punishment."

Qur'an 2:6 "As for the disbelievers, it is the same whether you warn them or not; they will not believe. Allah has set a seal upon their hearts, upon their hearing, and a covering over their eyes. There is a great torment for them."

Qur'an 2:9 "They deceive Allah and those who believe, but they only deceive themselves, and realize (it) not! In their hearts is a disease; and Allah has increased their disease. Grievous is the painful doom they (incur) because they (lie)."

Qur'an 8:18 "This and surely; Allah weakens the deceitful plots of unbelieving infidels."

Qur'an 8:30 "Remember how the unbelievers plotted against you (Muhammad). They plotted, and Allah too had arranged a plot; but Allah is the best schemer."

Ishaq:323 "I am the best of plotters. I deceived them with My guile so that I delivered you from them."

Qur'an 8:49 "When the hypocrites and those in whose hearts is a disease said: 'The religion has deceived and misled them.'"

Qur'an 8:71 "If they try to deceive you, remember they have deceived Allah before."

Tabari VII:85

Ishaq:363

"The Jews of the Qaynuqa replied, 'Muhammad, do you think that we are like your people? Do not be deluded by the fact that you met a people with no knowledge and you made good use of your opportunity.'"

Ishaq:365

Tabari VII:94

"Muhammad bin Maslamah said, 'O Messenger, we shall have to tell lies.' 'Say what you like,' Muhammad replied. 'You are absolved, free to say whatever you must.'"

Bukhari:V5B59N369 "Allah's Apostle said, 'Who is willing to kill Ka'b bin Ashraf who has hurt Allah and His Apostle?' Thereupon Muhammad bin Maslamah got up saying, 'O Allah's Apostle! Would you like me to kill him?' The Prophet said, 'Yes,' Maslamah said, 'Then allow me to say false things in order to deceive him.' The Prophet said, 'You may say such things.'"

Qur'an 61:5 "Moses said: 'O my people, why do you annoy and insult me, when you well know I am Allah's Messenger?' Then when they turned away, Allah caused them to be deceived."

Bukhari:V4B52N233 "Allah's Apostle forbade the people to travel to a hostile country carrying copies of the Qur'an. [He said:] Unbelievers will never understand our signs and revelations."

Ishaq:248 "Allah increases their sickness. A tormented doom awaits the Jews. Allah said, 'They are mischief makers. They are fools. The Jews deny the truth and contradict what the Apostle has brought. I will mock them and let them continue to wander blindly.'"

Bukhari:V4B52N147 "Allah's Apostle said, 'A man may seem as if he were practicing the deeds of Paradise while in fact he is from the people of Hell.'"

Qur'an 13:27 "Say, 'God leads whosoever He wills astray.'"

Ishaq:383 "One of the young men's fathers confronted Muhammad and said, 'You have robbed my son of his life by your deception and brought great sorrow to me.'"

Qur'an 3:24 "They have been deceived by the lies they have themselves fabricated; their religion has deceived them."

Ishaq:397 "Then Allah said, 'It is not for any prophet to deceive.'"

Ishaq:442 "By Muhammad's order we beguiled them."

Tabari VIII:23 "The Messenger and his Companions continued in the fear and distress that Allah has described in the Qur'an. Then Nu'aym came to the Prophet. 'I 've become a Muslim, but my tribe does not know of my Islam; so command me whatever you will.' Muhammad said, 'Make them abandon each other if you can so that they will leave us; for war is deception.'"

Ishaq:496 "'By Allah you lie,' one said to another. 'Liar yourself!' 'You are a disaffected person arguing on behalf of the diseased.'"

Bukhari:V4B53N453 "When the Prophet wanted to perform the Umrah, the Quraysh stipulated that he could not preach (Islam). So Ali started writing a treaty. 'This is what Muhammad, Apostle of Allah, has agreed to.' The (Meccans) said, 'If we believed that you were the Apostle of Allah we would have followed you. So write, 'This is what Muhammad bin Abdallah has agreed to.' The Apostle could not write, so he asked Ali to erase the expression: 'Apostle of Allah.' On that Ali said, 'I will never erase it.' Muhammad said, 'Let me see the paper.' The Prophet erased the expression with his own hand."

HELL FOR MUSLIM MEN WHO DO NOT WANT FIGHT

Qur'an 48:11 "The desert Arabs who lagged behind [in fighting] will say to you (Muhammad): 'We were engaged in (looking after) our flocks and our families.' We have prepared for them a Blazing Fire!"

Qur'an 48:17 "There is no blame for the blind, nor is it a sin for the lame, nor on one ill if he joins not in the fighting. But he who retreats, (Allah) will punish him with a painful doom."

Qur'an 4:77 "Have you not seen those to whom it was said: Withhold your hands from fighting, perform the prayer and pay the zakat. But when orders for fighting were issued, a party of them feared men as they ought to have feared Allah. They say: 'Our Lord, why have You ordained fighting for us, why have You made war compulsory?'"

Qur'an 4:78 "Wherever you are, death will find you, even if you are in towers built up strong and high! If some good befalls, they say, 'This is from Allah;' but if evil, they say, 'This is from you (Muhammad).' Say: 'All things are from Allah.' So what is wrong with these people, that they fail to understand these simple words?"

Qur'an 4:88 "What is the matter with you that you are divided about the Hypocrites? Allah has cast them back (causing their disbelief). Would you guide those

whom Allah has thrown out of the Way? For those whom Allah has thrown aside and led astray, never shall they find the Way."

Qur'an 4:89 "They wish that you would reject Faith, as they have, and thus be on the same footing: Do not be friends with them until they leave their homes in Allah's Cause. But [and this is a hell of a but...] if they turn back from Islam, becoming renegades, seize them and kill them wherever you find them."

Qur'an 47:20 "Those who believe say, 'How is it that no surah was sent down (for us)?' But when a categorical [decisive or uncompromising] surah is revealed, and fighting and war (Jihad, holy fighting in Allah's Cause) are ordained, you will see those with diseased hearts looking at you (Muhammad) fainting unto death. Therefore woe unto them!"

Qur'an 47:21 "Were they to obey, showing their obedience in modest speech, after the matter (of preparation for Jihad) had been determined for them, it would have been better. Is it to be expected that if you were put in authority and given command that you would do mischief in the land and sever your ties of kinship. Such men are cursed by Allah. He has made them deaf, dumb and blind."

Qur'an 4:97 "Verily, when angels take the souls of those who die wronging themselves (by staying home), they say: 'In what (plight or engagement) were you?' They reply: 'Weak on the earth.' Such men will find their abode in Hell, an evil resort!"

Qur'an 4:8 "Except those who are feeble - men, women and children - who cannot devise a plan nor have the means or power. These are those whom Allah is likely to forgive."

Qur'an 9:16 "Do you think you will get away before Allah knows who among you have striven hard and fought?"

Qur'an 9:38 "Believers, what is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihad) you cling to the earth? Do you prefer the life of this world to the Hereafter? Unless you march, He will afflict and punish you with a painful torture, and put others in your place. But you cannot harm Him in the least."

Qur'an 9:43 "May Allah forgive you (Muhammad). Why did you grant them leave (for remaining behind; you should have persisted as regards to your order to them to proceed on Jihad), until you had known the liars."

Qur'an 9:44 "Those who believe in Allah and the Last Day do not ask for an exemption from fighting with your goods and persons. And Allah knows well those who do their duty."

Qur'an 9:45 "Only those ask for exemption (from Jihad) who believe not in Allah and whose hearts are in doubt, so that they are tossed to and fro. If they had intended to march out to fight, they would

certainly have made some preparation and readied their equipment; but Allah was averse to their being sent forth; so He made them lag behind. 'Sit you among those who sit.' If they had marched with you, they would not have added to your (strength) but only (made for) discord, spying and sowing sedition. There would have been some in your midst who would have listened to them. But Allah knows well those [peaceloving Muslims] who do wrong and are wicked."

Qur'an 9:48 "They had plotted sedition before, and upset matters for you until the Decree of Allah [to fight] became manifest, much to their disgust. Among them are many who say: 'Grant me exemption to stay back at home (exempted from Jihad). And do not tempt me [with promises of booty].' Have they not fallen into temptation already? Indeed, Hell surrounds them."

Qur'an 9:67 "The Hypocrites enjoin what is forbidden, and forbid what Islam commands. They withhold their hands (from spending in Allah's Cause [Jihad]). They have forgotten Allah so He has forgotten them. Verily the Hypocrites are oblivious, rebellious and perverse."

Qur'an 9:68 "Allah has promised the Hypocrites, both men and women, and the disbelievers the Fire of Hell for their abode: Therein shall they dwell. It will suffice them. On them is the curse of Allah, and an enduring punishment, a lasting torment."

Qur'an 9:74 "The Hypocrites swear by Allah that they said nothing, but indeed they uttered blasphemy, and

they disbelieved after Surrender (accepting Islam). They meditated a plot (to murder Prophet Muhammad) which they were unable to carry out. The reason for this revenge of theirs was the bounty [of booty] with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back, Allah will punish them with a grievous torment in this life and in the Hereafter."

Qur'an 9:75 "Some of you made a deal with Allah, saying, 'If You give us booty we shall pay You the tax.' But when He gave them booty, they became greedy and refused to pay. As a consequence of breaking their promises, Allah filled their hearts with hypocrisy which will last forever."

Qur'an 9:77 "He punished them by putting hypocrisy in their hearts until the Day whereon they shall meet Him, because they lied to Allah and failed to perform as promised. Allah knows their secrets. Those who slander and taunt the believers who pay the zakat (for Allah's Cause) voluntarily and throw ridicule on them, scoffing, Allah will throw back their taunts, and they shall have a painful doom. Whether you ask for their forgiveness or not, (their sin is unforgivable). If you ask seventy times for their forgiveness Allah will not forgive them."

Qur'an 9:81 "Those who stayed behind rejoiced in their inaction behind the back of the Messenger. They hated to strive and fight with their goods and lives in the Cause of Allah. They said, 'Go not forth in the heat.' Say, 'The fire of Hell is fiercer in heat.' If only

they could understand! So let them laugh a little, for they will weep much as a reward for what they did. If Allah brings you back (from the campaign) to a party of the hypocrites and they ask to go out to fight, say: 'You shall never go out to fight with me against a foe. You were content sitting inactive on the first occasion. So sit with the useless men who lag behind.' Do not pray for any of them (Muhammad) that die, nor stand at his grave. They rejected Allah and disbelieved His Messenger. They died in a state of perverse rebellion."

Qur'an 9:85 "And let not their wealth or (following in) sons dazzle you or excite your admiration. Allah's plan is to punish them with these things in this world, and

to make sure their souls perish while they are unbelievers. When a surah comes down enjoining them to believe in Allah and to strive hard and fight along with His Messenger, those with wealth and influence among them ask you for exemption from Jihad. They prefer to be with (their women), who remain behind (at home). Their hearts are sealed and so they understand not."

Qur'an 9:88 "The Messenger and those who believe him, strive hard and fight jihad with their wealth and lives (in Allah's Cause)."

Qur'an 9:90 "And there were among the wandering desert Arabs men who made excuses and came to claim exemption (from the battle). Those who lied to Allah and His Messenger sat at home. Soon will a grievous torment seize them."

Qur'an 9:93 "The (complaint) is against those who claim exemption [from fighting] while they are rich. They prefer to stay with the (women) who remain behind (at home). Allah has sealed their hearts. They are content to be useless. Say: 'Present no excuses: we shall not believe you.' It is your actions that Allah and His Messenger will observe. They will swear to you by Allah, when you return hoping that you might leave them alone. So turn away from them, for they are unclean, an abomination, and Hell is their dwelling-place, a fitting recompense for them."

Qur'an 9:97 "The Arabs of the desert are the worst in unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger. Some of the Bedouins look upon their payments (for Allah's Cause) as a fine and wish disasters to fall on you (so that they might not have to pay). Yet on them be the disaster of evil."

Qur'an 9:101 "Among the desert Arabs are hypocrites. They, like the people of Medina are obstinate in hypocrisy. We know them. Twice shall We punish them, and in addition they shall be brought back to a horrible torment."

Qur'an 9:120 "It is not fitting for the people of Medina and the Bedouin Arabs to refuse to follow Allah's Messenger (Muhammad when fighting in Allah's Cause), nor to prefer their own lives to his life. They suffer neither thirst nor fatigue in Allah's Cause, nor do they go without reward. They do not take steps to raise the anger of disbelievers, nor inflict any

injury upon an enemy without it being written to their credit as a deed of righteousness."

Tabari IX:13 "Muhammad turned to see Umm, a pregnant woman, who said, 'O Messenger! Kill those [Muslims] who flee from you as you kill those who fight you, for they deserve death. Here is my dagger. If any come near me I will rip them up and slit open their belly with it.'"

Tabari IX:49 "One of the hypocrites, feeling an aversion to battle, being skeptical of the truth, and spreading false rumors about Muhammad, said that they should not go out in the heat. With regard to him, Allah revealed: 'They said, "Do not march out in the heat." Say, "The heat of hell is far more intense.'"

Ishaq:602 "Jadd told Muhammad, 'Will you allow me to stay behind and not tempt me? Everyone knows that I am strongly addicted to women. I'm afraid that I'll see Byzantine women and will not be able to control myself.' The Apostle gave him permission to remain behind. It was about him that Allah sent down: 'There are some who say: "Give me leave to stay behind and do not tempt me." Surely they have fallen into temptation already and hell encompasses these unbelievers.' (9:49) It was not that he feared the temptation from the Byzantine women. The temptation he had fallen into was greater in that he had hung back from the Apostle and sought to please himself rather than Muhammad. Verily hell awaits him."

Ishaq:603 "One of the estranged ones said to another, 'Don't go out to fight in this heat.' He disliked strenuous war, doubted the truth, and created misgivings about the Apostle. So Allah sent down regarding them, 'And they said, "Do not go out in this heat." Say, "The fires of hell are hotter. Let them laugh a little now for they will weep a great deal later as a reward for what they did."' (5:82)

Ishaq:603 "Some Bedouins came to apologize for not going into battle, but Allah would not accept their excuses."

Ishaq:246 "The surah of the Hypocrites came down because some men sent secret messages to the Nadir Jews when the Apostle besieged them. So Allah sent down, "Have you not considered the Hypocrites who say to their brethren, the People of the Book [Jews], 'We shall never obey anyone against you. If you are attacked and driven out we will help you. Allah bears witness that they are liars.'"

Qur'an 59:11 "Have you not observed the Hypocrites saying to their unbelieving brethren among the People of the Book, 'If you are expelled [from your homes by the Muslims], we will go with you?' But Allah is witness that they are liars. If the Jews are expelled, never will the Hypocrites go with them; if they are attacked, they will not help them defend themselves. In truth you [jihadist Muslims] are more fearful and awful (than they) because they are afraid of you. This is a result of the terror (sent) by Allah. They are men devoid of understanding."

Qur'an 59:14 "They are a divided people devoid of sense. There is a grievous punishment awaiting them. Satan tells them not to believe so both of them will end up in Hell."

Qur'an 8:20 "O you who believe! Obey Allah and His Messenger.

Do not turn away from him when you hear him speak. Do not be like those who say, 'We hear,' but do not listen. Those who do not obey are the worst of beasts, the vilest of animals in the sight of Allah. They are deaf and dumb. Those who do not understand are senseless. If Allah had seen any good in them, He would have made them listen. And even if He had made them listen, they would but have turned away and declined submission."

Qur'an 8:47 "Be not as those who came from their homes full of their own importance, trying to turn men away from [fighting] in Allah's Cause. Allah is encircling them. Satan made their acts seem alluring to them, and said: 'No one can conquer you this day, while I am near you.' But when the two armies came in sight of each other, he turned on his heels, and said: 'Lo! I am not with you. I see what you cannot. Verily, I fear Allah: for Allah is severe in punishment.'"

Qur'an 8:49 "When the hypocrites and those in whose hearts is a disease said: 'The religion has deceived and misled them.'"

Qur'an 8:55 "Verily the worst of creatures, the vilest of beasts in the sight of Allah are those who reject Him and will not believe. They are those with whom

you make an agreement, but they break their covenant every time, and they keep not their duty [to fight]."

Qur'an 61:2 "O Muslims, why say one thing and do another?"

Grievously odious and hateful is it in the sight of Allah that you say that which you do not. Truly Allah loves those who fight in His Cause in a battle array, as if they were a solid cemented structure."

Qur'an 63:1 "When the Hypocrites come to you they say, 'We bear witness that you are indeed the Messenger of Allah.' Allah knows you are His Messenger, and Allah bears witness the Hypocrites are indeed liars."

Qur'an 63:2 "They have made their oaths a screen, thus they obstruct (men) from the Path of Allah: truly evil are their deeds. That is because they believed, then they rejected Faith: So a seal was set on their hearts."

Qur'an 63:4 "When you look at the Hypocrites, their bodies please you; and when they speak, you listen to their words. They are pieces of wood propped up. They think every cry is against them. They are the enemies; so beware of them. The curse of Allah is on them! Allah will destroy them. How are they deluded and perverted?"

Qur'an 63:6 "It is equal to them whether you ask forgiveness or not. Allah will never forgive them. Allah does not forgive the transgressing people."

Qur'an 63:7 "The Hypocrites are the ones who say, 'Spend nothing on those who are with Allah's Messenger so that they will desert him.' But to Allah belong the treasures of the earth; but the Hypocrites understand not. They say, 'If we return to Medina, surely the more honorable (element) will expel the meaner (i.e., Muhammad).'"

Ishaq:372 ""When he went out, Abd Allah bin Ubayy [the man who had advised against leaving town] came back with 300 men, saying, 'We do not know why we should get ourselves killed here.' So he went back to Medina with the Hypocrites and doubters who followed him. Abd Allah bin Amr said, 'Allah curse you, enemies of Allah. Allah will let us manage without you.'"

Ishaq:391 "The day of Uhud was a day of trial, calamity, and heart-searching on which Allah tested the believers. He put the hypocrites on trial, those who professed faith with their tongue and hid unbelief in their hearts. And it was a day in which Allah honored with martyrdom those whom He willed."

Qur'an 3:141 "Did you think that you would enter Paradise while Allah does not know those of you who really fights hard (in His Cause) and remains steadfast? You wished for death before you met it (in the field of battle). Now [that] you have seen it with your own eyes, (you flinch!)" [Another translation reads:] "Did you think you would enter Paradise without Allah testing those of you who fight in His Cause?"

Ishaq:393 "Then Allah said: 'Obey Allah and the Apostle and maybe you will attain mercy. Reproaching those who disobeyed the Apostle in the orders he gave them that day [to fight] He said, 'Vie with one another for forgiveness from your Lord and for the Garden of Bliss prepared for those who fear, a dwelling for those who obey Me and obey My Apostle.... They have wronged themselves by disobedience. But they must not continue disobeying Me for I have prohibited the worship of any but Myself."

Ishaq:398 "Show them that you listen to them and ask them for their help. Thereby make the religion of Islam agreeable to them. And when you are resolved in the matter of religion concerning fighting your enemy you will have the advantage."

Ishaq:393 "Allah loves the steadfast [fighters]. How many a prophet has death in battle befallen and how many multitudes with him? They did not show weakness toward their enemies and were not humiliated when they suffered in the fight for Allah and their religion. That is steadfastness, and Allah loves the steadfast."

Ishaq:395 "Practice your religion as they did, and be not renegades, turning back on your heels, retreating. Those who retreat and turn away from the battle are losers in this world and in the next."

Qur'an 3:152 "Allah did indeed fulfill His promise to you when you, with His permission were about to

annihilate your enemy, until you flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which you covet. Among you are some that hanker after this world and some that desire the Hereafter."

Ishaq:396 "I promise to give you victory over your enemy. You routed them with the sword, killing them by My permission. Then you deserted Me and disobeyed My order and disputed about the order of My Prophet. He told the archers to stay put. But after I showed you what you were desiring, the Meccan wives and property, you desired the spoil and abandoned the order to fight. Only those who fought for religion did not transgress in going after the booty. Allah reproached the hypocrites for running away from their Prophet and paying no heed when he called to them."

Qur'an 3:154 "Say: 'Even if you had remained in your houses, those ordained to be slaughtered would have gone forth to the places where they would be slain.'"

Qur'an 3:155 "Those who turned back the day the two armies clashed, Satan caused them to backslide, fail in their duty, and run away from the battlefield."

Qur'an 3:156 "O you who believe! Be not like the Unbelievers, who say of their brethren when they are traveling through the land engaged in raids and fighting: 'If they had stayed with us, they would not have died or been slain.' This is that Allah may make it anguish, a cause of sighs and regrets. It is Allah

that gives Life and causes Death by His power, as He wishes. And if you are slain, or die, in Allah's Cause [as a martyr], pardon from Allah and mercy are far better than all they could amass."

Qur'an 3:165 "What! When a single disaster smites you, although you smote with one twice as great, do you say: 'Whence is this?' Say: 'It is from yourselves.' What you suffered on the day the armies clashed was by permission of Allah; that He might know the true believers."

Qur'an 3:167 "And that He might know the Hypocrites, unto whom it was said: 'Come, fight in Allah's Cause, or (at least) drive (the foe from your city).' They said: 'Had we known how to fight, we should certainly have followed you.' They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal."

Qur'an 3:168 "Those who, while they sat at home, said (of their brethren slain fighting for the cause of Allah), while they themselves sit (at home at ease): 'If only they had listened to us they would not have been killed.' Say: 'Avert death from your own selves, if you speak the truth.'"

Ishaq:399 "You had smitten your enemy with a double dose of torment at Badr, slaying them and taking prisoners. Yet you disobeyed your Prophet's orders and brought the defeat of Uhud on yourselves. And it was said to them: 'Come, fight for Allah's sake.' The hypocrites stopped fighting for Allah's sake, eager to

survive, fleeing death. So Allah said to His Prophet to make the Muslims wish to fight and to desire battle: 'And do not think that those who were killed for Allah's sake are dead. Nay, they are alive with their Lord being nourished, glad with the bounty Allah has brought them and rejoicing for those who have not yet joined them that they have nothing to fear or grieve over.'

Qur'an 33:11 "In that situation the Believers were sorely tried and shaken as by a tremendous shaking. And behold! The Hypocrites and those in whose hearts is a disease said: 'Allah and His Messenger promised us nothing but delusion!' [Or...] "Allah and His Messenger promised only to deceive us."

Qur'an 33:13 "Behold! A party among them said: 'Men of Yathrib! You cannot stand (the attack); therefore go back!' And a band of them asked for leave of the Prophet, saying, 'Our houses are bare and exposed,' though they were not exposed. They intended nothing but to run away." [In a second translation:] "And verily they had already sworn to Allah that they would not turn their backs (to a foe). An oath to Allah must be adhered to. Say: 'Running away will not profit you if you are running away from death or slaughter; and even if (you escape), no more than a brief (respite) will you be allowed!'" [A third translation:] "Say: Flight will not avail you if you flee from death, killing, or slaughter. In that case you will not be allowed to enjoy yourselves but a little while. Say, 'Who will screen you, saving you from Allah if he intends to harm and injure you?'"

Qur'an 33:18 "Verily Allah already knows those among you who keep back and those who say to their brethren, 'Come along to us,' but come not to the fight in the stress of battle except for just a little while. Being covetous and niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death. But when the fear is gone they smite you with sharp tongues, covetous of goods, in their greed for wealth(from the spoil). Such men have no faith, and

so Allah has made their deeds of none effect: and that is easy for Allah."

Qur'an 33:20 "They...wish the allied clans were (wandering) in the desert among the Bedouins. But if they were in your midst, they would only battle or fight with them for moment."

Qur'an 33:60 "Truly, if the Hypocrites, those in whose hearts is a disease, those who stir up sedition, the agitators in the City, do not desist, We shall urge you (Muhammad) to go against them and set you over them. Then they will not be able to stay as your neighbors for any length of time. They shall have a curse on them. Whenever they are found, they shall be seized and slain without mercy - a fierce slaughter - murdered, a horrible murdering. (Such was) the practice (approved) of Allah among those who lived before. No change wilt thou find in the practice of Allah."

Qur'an 4:137 "Those who believe, then reject faith, then believe and reject faith, and go on increasing in

unbelief, Allah will never pardon them, nor guide them. To the Hypocrites give the glad tidings that there is for them a grievous penalty, a painful doom."

Qur'an 4:140 "You have been commanded in the Book that whenever you hear Verses of Allah denied, derided, ridiculed, or mocked [as is the only reasoned response], do not sit with them and engage them in this talk or you will be no different from them. Indeed, Allah will collect the Hypocrites and Infidels together and put them all in Hell."

Qur'an 4:142 "The Hypocrites try to deceive Allah, but it is He Who deceives them. When they stand up performing the prayer, they stand sluggishly, to be seen, but they are mindful of Allah but little. (They are) distracted in mind even in the midst of it, swaying between this and that, one group or the another. Those who Allah causes to go astray and err will not find a way. Believers, take not for friends unbelieving infidels rather than believers [because rational thought is contagious]. Do you want to offer Allah an open proof against you? The Hypocrites will be in the lowest depths of the Fire."

DIVINE INSPIRATION OF THE PROPHET

Bukhari:V1B1N2 "Allah's Messenger! How is the Divine Inspiration revealed to you?' He replied, 'Sometimes it is like the ringing of a bell. This form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.'"

Bukhari:V7B67N427 "The Prophet said, 'If I take an oath and later find something else better than that, then I do what is better and expiate my oath.'"

Bukhari:V6B6ON8 "Umar said, 'Our best Qur'an reciter is Ubai. And in spite of this, we leave out some of his statements because Allah's Apostle himself said, "Whatever verse or revelation We abrogate or cause to be forgotten We bring a better one.'"

Bukhari:V4B54N457 "Whoever claims the Prophet Muhammad saw his Lord is committing a great fault for he only saw Gabriel in

his genuine shape in which he was covering the horizon."

Bukhari:V6B60N378 "'O Mother of the faithful, did Muhammad see his Lord?' Aisha said, 'What you have said makes my hair stand on end! Know that if somebody tells you the following things, he is a liar. Whoever tells you that Muhammad saw his Lord, is a liar. [i.e., the Qur'an isn't from God] Whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar.[i.e., Muhammad wasn't a prophet] Aisha added. 'The Prophet saw Gabriel in his true form twice.'" [i.e., the Qur'an is 112 surahs too long]

Bukhari:V4B54N455 "So (Allah) conveyed the Inspiration to His slave (Gabriel) and then he (Gabriel) conveyed (it to Muhammad)."

Ishaq:558 "Gabriel, Allah's messenger is with us and the Holy Spirit has no equal."

Bukhari:V4B54N440 "The Prophet said, 'Aisha, this is Gabriel. He sends his greetings and salutations to you.' Aisha replied, 'Salutations and greetings to him.' Then addressing the Prophet she said, 'You see what I don't see.'"

Bukhari:V4B54N455 "The Prophet informed us that he had seen Gabriel and he had 600 wings."

Qur'an 74:43 "Each one of them wants to be given scrolls of revelation spread out! No! By no means!"

Qur'an 2:106 "When we cancel a Verse or throw it into oblivion, We replace it with a better one." [Or:] "Whatever Revelation We abrogate or cause to be forgotten, We substitute something better."

Qur'an 16:103 "When we replace a message with another, and Allah knows best what He reveals, they say: 'You have made it up.'"

Qur'an 4:82 "Do they not ponder over the Qur'an? Had it been the word of any other but Allah they would surely have found a good deal of variation in it, much discrepancy and incongruity...those

who check and scrutinize will know it."

Ishaq:326 "Abdullah told me that when this verse came down it was a shock to the Muslims who took it hard. They were afraid, as the odds were too great. So Allah relieved them and cancelled the verse with another: 'Now has Allah

relieved you and He knows that there is a weakness among you, so if there are 100 [rather than 20] they shall vanquish 200."

Bukhari:V6B6ON478 "The commencement of divine inspiration to Allah's Messenger was in the form of dreams.... The Prophet loved the seclusion of a cave in Hira. The angel came to him and asked him to read. The Prophet replied, 'I do not know how to read.' The Prophet added, 'Then the angel caught me forcefully and pressed me so hard that I could not bear it any more. He released me and asked me to read. I replied, "I do not know how to read." Thereupon he caught me again and pressed me till I could not bear it any more. He asked me to read but 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, "Read in the name of your Lord who has created man from a clot. Read!" Then the Apostle returned from that experience; the muscles between his neck and shoulders were trembling, and his heart beating severely. He went to Khadija and cried, 'Cover me! Cover me!' She did until his fear subsided. He said, 'What's wrong with me? I am afraid that something bad has happened to me.'"

Tabari VI:67 "The Prophet said, 'I had been standing, but fell to my knees; and crawled away, my shoulders trembling. I went to Khadija and said, "Wrap me up!" When the terror had left me, he came to me and said, "Muhammad, you are the Messenger of Allah.'" Muhammad said, 'I had been thinking of hurling myself down from a mountain crag, but he appeared to me as I was thinking about this and said, "I am Gabriel and you are the Messenger." Then he said, "Recite!" I said, "What shall I recite?" He took me and pressed me three times. I feared for my life.'"

Ishaq:106 "When I thought I was nearly dead I said, 'What shall I read;' only to deliver myself from him, lest he should do the same thing to me again. He said, 'Read in the name of your Lord who created man of blood coagulated. Read! Your Lord taught by the pen.' So I read it, and he departed from me. I awoke from my sleep. These words were written on my heart. None of Allah's creatures was more hateful to me than an ecstatic poet or a man possessed.' I thought, 'Woe is me, I'm a possessed poet.'"

Ishaq:105 "Aisha said that when Allah desired to honor Muhammad, the first sign of prophethood was a vision in brightness of day shown to him in his sleep. He

liked nothing better than to be alone. When he left Mecca and there was no house in sight, every stone and tree that passed by said, 'Peace be unto you, Allah's Apostle.' Muhammad would turn around and see naught but trees and stones. He stayed seeing and hearing things as long as it pleased Allah."

Bukhari:V9B87N113 "The Prophet said, 'A good dream is from Allah, and a bad dream is from Satan.'"

Tabari VI:76 "The inspiration ceased to come to the Messenger for a while, and he was deeply grieved. He began to go to the tops of mountain crags, in order to fling himself from them; but every time he reached the summit of a mountain, Gabriel appeared to him and said to him, 'You are Allah's Prophet.' Thereupon his anxiety would subside and he would come back to himself. [Muhammad explains:] I was walking one day when I saw the angel who used to come to me at Hira. I was terror-stricken by him."

Qur'an 73:1 "O you who have been wrapped in your garments! Who said, 'Cover me, cover me. I'm afraid of the angel.' Keep watch all night except a little. And recite the Qur'an as it ought to be

recited, in slow, measured rhythmic tones. Surely We will soon entrust you with Our weighty Word. Surely the night is the most devout way when the soul is most receptive and the words most telling."

Ishaq:115 "Now Muhammad did not want his secret to be divulged before he applied himself to the publication of his message."

Ishaq:155 "The revelations stopped for some time so that the Apostle was distressed and grieved. Then Gabriel brought him the 'Morning,' in which he swore that he had not forsaken him and did not hate him."

Qur'an 93:1 "I swear by the early hours of the day, and the night when it covers with darkness. Your Lord hath not forsaken thee, nor doth He despise thee."

Ishaq:117 "Three years elapsed from the time that Muhammad concealed his state until Allah commanded him to publish his religion according to information that has reached me. 'Proclaim what you have been ordered and turn away from the polytheists.' [15:94] 'Warn your family, your nearest relations.' [26:214] When these words came down to the Apostle he said, 'Allah has

ordered me to warn my family and the task is beyond my strength. When I make my message known to them I will meet with great unpleasantness so I have kept silent. But Gabriel has told me that if I do not do as ordered my Lord will punish me."

Bukhari:V6B61N550 "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, I have been caused to forget it. So you must keep on reciting the Qur'an because it escapes from the hearts of men faster than a runaway camel.'" [Contradicting himself, Allah tells his illiterate messenger...] Qur'an 87:4 "We shall make you read so that you will not forget."

Tabari' VI:75 "'Messenger, how did you first know with absolute certainty that you were a prophet?' He replied, 'Two angels came to me while I was somewhere in Mecca.... One angel said, "Open his breast and take out his heart." He opened my chest and heart, removing the pollution of Satan and a clot of blood, and threw them away. Then one said, "Wash his breast as you would a receptacle." He summoned the Sakinah, which looked like the face of a white cat, and it was placed in my heart. Then one said, "Sew up his

breast." So they sewed up my chest and placed the seal between my shoulders."

Qur'an 94:1 "Have We not opened up your chest and removed your burden which left you hopeless?"

Qur'an 75:6 "Move not your tongue concerning the Qur'an to make haste. It is for Us to collect it, put it together, and promulgate it. When We have read it, follow its recital as promulgated. It is for Us to explain it."

Qur'an 47.024 "Do they not understand the Qur'an? Nay, on the hearts there are locks preventing them from understanding."

Qur'an 5:101 "Believers! Do not ask questions about things which if made plain and declared to you, may vex you, causing you trouble."

Qur'an 5:102 "Some people before you did ask such questions, and on that account they lost their faith and became disbelievers."

Qur'an 5:109 "One day Allah will gather the messengers together, and ask: 'What was the response you received (to your teaching)?' They will say: 'We

have no knowledge.'"

Bukhari:V2B24N555 "I heard the Prophet say, 'Allah has hated for you for asking too many questions.'"

Qur'an 3:7 "He it is Who has sent down to you the Book. In it are entirely clear verses, decisive, or fundamental (with established meaning); they are the foundation of the Book: others are unclear or allegorical. As for those who are perverse, they follow the part that is not entirely clear, trying (to cause) dissension by seeking to explain it and searching for hidden meanings. But no one knows its explanation or meaning except Allah. And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it (clear and unclear) is from our Lord.' None will grasp the Message except men of understanding."

Qur'an 69:38 "But nay! I swear that this is truly the word of an honored, illustrious, and noble Messenger; it is not the word of a poet, nor is it the word of a soothsayer."

Qur'an 69:43 "This is a Message sent down from the Lord of men and jinn [demons]. And if the Messenger were to attribute any false words to Us, We would seize him and cut his aorta. None of you would

be able to stop Us. So truly this is a Message for those who fear. Yet We know that there are those who deny and belie (this Qur'an). But truly this (Qur'an) revelation is a cause of sorrow and anguish; the nemesis of unbelievers."

Ishaq:180 "According to my information, the Apostle often sat by a young Christian slave named Jabr. The Meccans said, 'He is the one who teaches Muhammad most of what he brings.' Then Allah revealed, Qur'an 16:103 'We know what they (pagans) say: "It is only a mortal man who teaches him (Muhammad). But the tongue of the man they wickedly point to is notably foreign, while this (Qur'an) is pure Arabic.'"

Bukhari:V4B56N814 "There was a Christian who embraced Islam and he used to write the revelations for the Prophet. Later on he returned to Christianity again he used to say: 'Muhammad knows nothing but what I have written for him.'"

Bukhari:V4B55N554 "Allah's Apostle said, 'Shall I not tell you about the a story of which no prophet told his nation? Someone will bring with him what will resemble Hell and Paradise, and what he will

call Paradise will be actually Hell."

Qur'an 72:1 "Say (Muhammad): 'It has been revealed to me that a group of Jinn [demons or devils] listened (to the Qur'an). They said, "We have heard a really wonderful recital (of this Qur'an)! It guides to the Right Path. We have come to believe it. We shall not associate anything with our Lord."

Bukhari:V5B58N199 "'Who informed you Prophet about the Jinn [Demons] when they heard the Qur'an?' He said, 'A tree informed me about them.'"

Qur'an 72:13 "So, since we [Jinn/Devils] have listened to the guidance (of the Qur'an), we have accepted (Islam): and any who believes in his Lord has no fear of loss, force, or oppression."

Qur'an 81:24 "Neither is he a concealer, withholding knowledge of the unseen. Nor is it (the Qur'an) the Word of an evil spirit accursed, the utterance of a devil, the curses of Satan."

Qur'an 81:26 "Then where are you going? Verily this (Qur'an) is no less than a reminder to all the Alamin (men and jinn [demons or devils])."

Qur'an 91:1 "I swear by the sun and its brilliance, and by the moon when she follows

him."

Muslim:C14B39N6757 "Allah's Messenger said: 'There is none amongst you with whom is not an attaché from amongst the jinn, a devil.' The Companions said: 'Allah's Messenger, is there a devil with you too?' Thereupon he said: 'Yes, but Allah helps me against him so I am safe from his hand and he does not command me but for good.'"

Tabari VI:107 "Satan Cast a False Qur'an Revelation on the Messenger of Allah's Tongue."

Qur'an 22:52 "Every Messenger or Prophet before you recited the message Satan cast into his recitation."

Bukhari:V5B59N716-V4B52N288 "The ailment of Allah's Apostle became worse. He said, 'Fetch me something so I may write something to keep you from going astray.' The people differed in this matter, and it was not right to differ before a prophet. Some said, 'What is wrong with him? Do you think he's delirious? Let's ask him.' So they went to the Prophet and asked. He said, 'Leave me, for my present state is better than what you question me about.' Then he ordered them to do three things. He said, 'Turn the pagans out of the Arabian Peninsula; give gifts to the foreign delegations as you have seen me dealing with them.'"

Tabari IX:175 "Bring me a tablet, or a plank of the shoulder blade and an inkpot, so that I can write for you a document, after which you will not go astray.' Some said, 'The Messenger of Allah is out of his mind.'"

Muslim:C24B20N4607 "Allah's Messenger forbade that one should travel to the land of the enemy taking the Qur'an with him."

Tabari IX:85 "None but the purified shall touch the Qur'an."

Muslim:C24B20N4608 "It Is Forbidden To Take The Qur'an To The Land Of The Infidels When It Is Feared That It Might Fall Into Their Hands: Muhammad used to forbid anyone from traveling to the land of the enemy taking the Qur'an lest it should fall into the hands of the enemy."

Muslim: C24B20N4609 "The Messenger said: 'Do not take the Qur'an on a journey with you, for I am afraid lost it would fall into the hands of the enemy.' Ayyub, one of the narrators in the chain of transmitters, said: 'The enemy may seize it and may quarrel with you over it.'"

Qur'an 56:75 "Furthermore I call to witness the falling Stars, and that is indeed a

mighty adjuration, a tremendous oath, if only you knew, that this is indeed a noble recitation (of the Qur'an). In a Book kept hidden that is protected which none shall touch but those who are clean, the purified ones. A Revelation from the Lord of men and jinn [devils]. Is it such a talk that you would hold in light esteem, a statement to scorn? Do you then hold this announcement in contempt?"

Qur'an 12:1 "These are verses of the immaculate Book, a clear discourse."

Qur'an 12:3 "Through the Qur'an We narrate the best of histories."

Qur'an 2:1 "This is a book free of doubt."

Qur'an 10:37 "This Qur'an is such a writing that none but Allah could have composed it. It confirms what has been revealed before."

Ishaq:141

Tabari VI:104

"The first to recite the Qur'an aloud in Mecca after the apostle was Abdallah bin Mas'ud. One day the companions of the Prophet were assembled together [all five of them] and remarked, 'The Quraysh have

never heard this Qur'an recited aloud to them. Who will make them listen to it?" Ishaq:141 "The next day Ibn Mas'ud went to the Ka'aba in the late morning when the Quraysh were gathered in groups. He turned toward them as he recited: Qur'an 55:1 "Ar-Rahman bestowed the Qur'an. He created man. He has taught man eloquent speech (and intelligence). The sun and moon are made punctual, following courses, they revolve to a computation."

Qur'an 13:38 "It was not for any Apostle to come up with a miracle or sign unless it was granted by Our permission. For every age there is a Book revealed. Ar-Rahman abrogates, blots out, or confirms (whatever He wants)."

Qur'an 13:42 "Sure, they devised their plots, but We are the best schemers."

Qur'an 13:43 "Yet the disbelievers say: 'You are not a Messenger.' Tell them: 'This Scripture is sufficient witness between me and you.'"

Bukhari:V4B56N667 "The Messenger said, 'Convey to the people even if it were a single sentence, and tell others the stories of Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally,

will surely take his place in the Hell Fire."

Qur'an 87:18 "Verily, this is in the Books of the earliest Revelation, in the former scrolls and Scriptures, The Books of Abraham and Moses."

Qur'an 46:12 "Before this was the Scripture Book of Moses [the Torah] as a guide. This Book [the Qur'an] confirms and verifies (it) in the Arabic tongue; to admonish the unjust, and as glad tidings to the good-doers."

Qur'an 3:1 "Alif-Lam-Mim. (These letters are one of the miracles of the Qur'an but only Allah knows their meaning.)" *Qur'an 3:3* "He has verily revealed to you this Book, in truth and confirmation of the Books revealed before, as indeed He had revealed the Taurat (Torah) and the Injeel (Gospel)."

Tabari VII:167 "The Prophet commanded Zayd bin Thabit to study the Book of the Jews, saying, 'I fear that they may change my Book.'"

Qur'an 20:113 "Thus we have sent the Qur'an down as a Lecture in Arabic and explained the intimidations and different threats that they might fear Allah."

Qur'an 21:18 "Nay, We fling the truth against the

false, and it knocks out its brains. [In a way, it's true. Hurl enough of this stuff at someone and they'll lose their mind.] Behold, it is vanished! Ah! woe be to you for that thing you ascribe. To Him belong all men and jinn."

Bukhari:V6B60N13 "The Prophet prayed facing Jerusalem but he wished that his Qiblah would be the Ka'aba at Mecca so Allah revealed a Qur'an."

Qur'an 59:21 "Had We sent down this Qur'an on a mountain, verily, you would have seen it humble itself, turn desolate and cleave asunder, splitting in two for fear of Allah. Such are these parables which We propound to men, that they may reflect."

INSANE HADITHS

MUHAMMAD CHOKED SATAN WITH HIS BARE HANDS

Narrated Abu Huraira: The Prophet once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him.Then Allah made him (Satan) return with his head down (humiliated)."

Sahih Bukhari 2:22:301

WATER MIXED WITH DEAD DOGS & MENSTRUAL CLOTHES STILL CLEAN:

Narrated AbuSa'id al-Khudri: The people asked the Messenger of Allah (peace be upon him): Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.

Abu Dawud 1:66 , See Also Abu Dawud 1:67

Fever comes from the heat of Hell

The Prophet said, "Fever is from the heat of Hell, so abate fever with water."

Sahih Bukhari 7:71:621, See Also Sahih Bukhari 7:71:619, Sahih Bukhari 7:71:620, Sahih Bukhari 7:71:622

Wicked wigs

Narrated Abdullah (bin Mus'ud):

Allah's Apostle has cursed the lady who uses false hair.

Sahih Bukhari 6:60:409

Divinely cooked and delivered pot of meat fixes Prophet's performance problems in bed

Waqidi said: "The prophet of Allah used to say that I was among those who have little strength for intercourse. Then Allah sent me a pot with cooked meat. After I ate from it, I found strength any time I wanted to do the work."

Ibn Sa'd's Kitab Tabaqat Al-Kubra, Volume 8, Page 200

Sheep owners are humble while horse and camel owners are arrogant

Narrated Abu Huraira: Allah's Apostle said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep."

Sahih Bukhari 4:54:520

A drink that gives you wings

Narrated Abu Huraira: The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

Sahih Bukhari 4:54:537

A crying tree misses the Prophet's sermons

Narrated Jabir bin 'Abdullah: The Prophet used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quieted.

The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."
Sahih Bukhari 4:56:784

Trees as informers

Narrated 'Abdur-Rahman: "I asked Masruq, 'Who informed the Prophet about the Jinns at the night when they heard the Qur'an?' He said, 'Your father 'Abdullah informed me that a tree informed the Prophet about them.'"
Sahih Bukhari 5:58:199

A saluting stone or a delusional Prophet?

Jabir b. Samura reported Allah's Messenger (may peace be upon him) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.
Sahih Muslim 30:5654

Hellfire complains to Allah

Narrated Abu Huraira: Allah's Apostle said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."
Sahih Bukhari 4:54:482

Abdomen contradicts Allah

Narrated Abu Said: A man came to the prophet and said, 'My brother has got loose motions. The Prophet said, Let him drink honey.'" The man again (came) and said, 'I made him drink (honey) but that made him worse.' The Prophet said, 'Allah has said the Truth, and the abdomen of your brother has told a lie.'"

Sahih Bukhari 7:71:614

One sneeze, two sneeze, three sneeze, four

Malik related to me from Abdullah ibn Abi Bakr from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a man sneezes, invoke a blessing on him. Then if he sneezes, invoke a blessing on him. Then if he sneezes, invoke a blessing on him. Then if he sneezes, say, 'You have a cold'."

Abdullah ibn Abi Bakr said, "I don't know whether it was after the third or fourth."

Al-Muwatta 54 2.4

Allah likes sneezing but hates yawning

Narrated Abu Huraira: The Prophet said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from satan, so one must try one's best to stop it, if one says 'Ha' when yawning, satan will laugh at him."

Sahih Bukhari 8:73:242

Allah, rain there, not here!

Summary: People's livestock were dying because of lack of water. On request, Muhammad prayed to Allah who instantly brought so much rain that that caused livestock to die due to excess of water. Then Muhammad told Allah to rain around them, not on them and the rain stopped.

Narrated Sharik: Anas bin Malik said, "A person entered the Mosque on a Friday through the gate facing the Daril-Qada' and Allah's Apostle was standing delivering the Khutba (sermon). The man stood in front of Allah's Apostle and said, 'O Allah's Apostle, livestock are dying and the roads are cut off; please pray to Allah for rain.' So Allah's Apostle (p.b.u.h) raised both his hands and said, 'O

Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!" Anas added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Silas'. Then a big cloud like a shield appeared from behind it (i.e. Silas Mountain) and when it came in the middle of the sky, it spread and then rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Apostle was delivering the Friday Khutba and the man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas added, "Allah's Apostle raised both his hands and said, 'O Allah! Round about us and not on us. O Allah!' On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas added, "The rain stopped and we came out, walking in the sun." Sharik asked Anas whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know.

Sahih Bukhari 2:17:127

Fight polytheists by trimming moustache

Ibn Umar said: The Messenger of Allah (may peace be upon him) said: Act against the polytheists, trim closely the moustache and grow beard.

Sahih Muslim 2:500, See also: Sahih Muslim 2:501

Allah loves sneezes (aacchoo!)

Narrated Abu Huraira: The Prophet said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

Sahih Bukhari 8:73:245

Pus better than poetry

Abu Sa`id Khudri reported: We were going with Allah's Messenger (may peace be upon him). As we reached the place (known as) Arj there met (us) a poet who had been reciting poetry. Thereupon Allah's Messenger (may peace be upon him) said: Catch the satan or detain the satan, for filling the belly of a man with pus is better than stuffing his brain with poetry. Sahih Muslim 28:5611

Spit on the left for protection against bad dreams

Narrated Abu Qatada: The Prophet said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him."

Sahih Bukhari 9:87:115

Death be upon you, too

Narrated 'Abdullah bin 'Umar: Allah's Apostle said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you),' so you should say (in reply to them), 'Wa'alaikum (And on you)."

Sahih Bukhari 8:74:274

The almighty wind

Narrated Anas: Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath).

Sahih Bukhari 2:17:144

Could someone please lick my hands? Thank you

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.'

Sahih Bukhari 7:65:366

The art of dealing with a fart

Narrated Ali ibn Talq: The Apostle of Allah (peace be upon him) said: When any of you breaks wind during the prayer, he should turn away and perform ablution and repeat the prayer. Abu Dawud 1:205

Narrated 'Abbas bin Tamim: My uncle asked Allah's Apostle about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something." Sahih Bukhari 1:4:139

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)." Sahih Bukhari 9:86:86

Narrated 'Abdullah bin Zam'a: The Prophet forbade laughing at a person who passes wind. Sahih Bukhari 8:73:68

And Allah taught Adam all the names as follows: He taught him the name of everything, down to fart and little fart. Tabari I 267

Allah curses tatoed women

Narrated Ibn Mas'ud: Allah has cursed those women who practise tattooing or get it done for themselves, and those who remove hair from their faces, and those who create spaces between their teeth artificially to look beautiful, such ladies as change the features created by Allah. Why then shall I not curse those whom Allah's Apostle has cursed and who are cursed in Allah's Book too?

Sahih Bukhari 7:72:826

Dye your hair because Jews and Christians don't

Narrated Abu Huraira :

The Prophet said, "Jews and Christians do not dye their hair so you should do the opposite of what they do.

Sahih Bukhari 7:72:786

Greeting order

Narrated Abu Huraira: The Prophet said, "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

Sahih Bukhari 8:74:250

Well hello, hello, hello

Narrated Anas: Whenever Allah's Apostle greeted somebody, he used to greet him three times, and if he spoke a sentence, he used to repeat it thrice.

Sahih Bukhari 8:74:261

Poke the Peeping Tom

Narrated Anas: A man peeped into one of the dwelling places of the Prophet. The Prophet got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

Sahih Bukhari 9:83:38

Narrated Abu Huraira: Abul Qasim said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

Sahih Bukhari 9:83:39

p7S.22 The Prophet (Allah bless him and give him peace) said:

(1) "Were a man to look at you without permission and you threw a rock at him and knocked out his eye, you would not have committed any offense. "

(2) "Whoever peeps into a house without its people's leave, they may put out his eye."

Reliance of the Traveller: A Classic Manual of Islamic Sacred Law
Ahmad ibn Naqib al-Misri, Edited and Translated by Nuh Ha Mim Keller

Allah prefers odd numbers

Narrated Abu Huraira: Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).

Sahih Bukhari 8:75:419

Overweight omen

Narrated Abu Huraira:

Allah's Apostle said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet added, 'We shall not give them any weight on the Day of Resurrection'

Sahih Bukhari 6:60:253

Searching for the meaning in life... and 3 stones

Narrated Abdullah:

The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

Sahih Bukhari 1:4:158, See Also Sahih Bukhari 1:4:157, Sahih Bukhari 1:4:162, Sahih Bukhari 1:4:163

Annoying in-laws, a universal phenomena

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.
Sahih Bukhari 7:62:159**

Genies like bones and animal dung

Narrated Abu Huraira:

That once he was in the, company of the Prophet carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet said, "Who is this?" He said, "I am Abu Huraira." The Prophet said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abu Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away.

When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns. The delegate of Jinns of (the city of) Nasibin came to me--and how nice those Jinns were--and asked me for the remains of the human food. I invoked Allah for them that they would never pass by a bone or animal dung but find food on them."

Sahih Bukhari 5:58:200

Incantations while having sex

Narrated Ibn 'Abbas: The Prophet said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from

approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

Sahih Bukhari 4:54:493

Devils on a leash

Narrated Abu Huraira: Allah's Apostle said,

"When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

Sahih Bukhari 4:54:497

Allah's advice to his prophets

Narrated Abu Huraira: Allah's Apostle said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allah sent him a revelation:-- "Wouldn't it have been sufficient to burn a single ant?"

Sahih Bukhari 4:54:536

Prostitutes can stay out of Hell by helping a thirsty dog

Narrated Abu Huraira: Allah's Apostle said, "A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that."

Sahih Bukhari 4:54:538

Bodyguard job: Females need not apply

Narrated Abu Musa: Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen

followed by forty women to be their guardian because of scarcity of men and great number of women".

Sahih Bukhari 2:24:495

Looking at genitals or talking during intercourse may cause disabilities for child

Narrated by Abi Hurairah that the prophet PBUH said: If one of you got engaged in intercourse, they shouldn't look at the genital for that inherits blindness, and not talk too much for that inherits aphonia (lack of the ability to talk).

Hadith translated by FFI forum member

Say "Allah willing" during intercourse to give birth to Islamic militants

Narrated Abu Huraira: Allah's Apostle said, "Once Solomon, son of David said, '(By Allah) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allah's Cause.' On that a (i.e. if Allah wills) but he did not say, Allah willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muhammad's life is, if he had said, 'Allah willing', (he would have begotten sons) all of whom would have been knights striving in Allah's Cause."

Sahih Bukhari 4:52:74i

Dirty teeth can invalidate a fast

Swallowing bits of food that may be left between the teeth is regarded as eating, so it invalidates the fast...

Ibn Qudaamah (may Allaah have mercy on him) said in al-Mughni, 3/260:

If a person has food between his teeth, one of the following two scenarios must apply:

1 – It is a small amount that he cannot spit out, so he swallows it.

This does not invalidate his fast, because it cannot be avoided. It is

like saliva. Ibn al-Mundhir said: The scholars are unanimously agreed on that.

2 – It is a large amount and he can spit it out. If he spits it out there is no sin on him, but if he swallows it deliberately, his fast is invalidated according to the majority of scholars, because he has swallowed food that he could have spat out willingly when he is mindful of his fast. So this breaks the fast just as if he deliberately started eating. End quote.

Islam Q&A - Fatwa #78438

"This Muhammad of yours is a dwarf and fat"

Narrated AbuBarzah:

AbdusSalam ibn AbuHazim AbuTalut said: I saw AbuBarzah who came to visit Ubaydullah ibn Ziyad. Then a man named Muslim who was there in the company mentioned it to me.

When Ubaydullah saw him, he said: This Muhammad of yours is a dwarf and fat. The old man (i.e. AbuBarzah) understood it.

So he said: I did not think that I should remain among people who would make me feel ashamed of the company of Muhammad (peace be upon him).

Thereupon Ubaydullah said: The company of Muhammad (peace be upon him) is a honour for you, not a disgrace. He added: I called for you to ask about the reservoir. Did you hear the Apostle of Allah (peace be upon him) mentioning anything about it? AbuBarzah said: Yes, not once, twice, thrice, four times or five times. If anyone believes it, may Allah not supply him with water from it. He then went away angrily.

Abu Dawud 40:4731

The fact that the old man AbuBarzah 'understood it' implies that Ubaydullah's description of Muhammad as a fat dwarf was accurate.

Watermelons and cucumbers

"If a man makes a hole in a watermelon, or a piece of dough, or a leather skin, or a statue, and has sex with it, then this is the same as what we have said about other types of masturbation [i.e., that it is

halaal in the same circumstances given before, such as being on a journey]. In fact, it is easier than masturbating with one's hand".

"If a woman does not have a husband, and her lust becomes strong, then some of our scholars say: It is permissible for the woman to take an akranbij, which is a piece of leather worked until it becomes shaped like a penis, and insert it in herself. She may also use a cucumber".

Bada'i al-Fuwa'id of Ibn Qayyim (Islamic scholar), page 129

A Muslim Shia website notes: "Maybe this is another reason why 'Umar the Khalifa never went on jihad: somebody had to stay behind and organize the cucumber distribution."

Companions of Muhammad masturbated during Jihad

"If a man is torn between continued desire or releasing it, and if this man does not have a wife or he has a slave-girl but he does not marry, then if a man is overwhelmed by desire, and he fears that he will suffer because of this (someone like a prisoner, or a traveller, or a pauper), then it is permissible for him to masturbate, and Ahmad (ibn Hanbal) is explicit on this. Furthermore, it is narrated that the Companions of the Prophet (s) used to masturbate while they were on military expeditions or travelling".

Bada'i al-Fuwa'id of Ibn Qayyim (Islamic scholar), page 129

Don't flash Allah

Narrated Abu Huraira:

The Prophet had forbidden: (A) the Mulamasa and Munabadha (bargains), (B) the offering of two prayers, one after the morning compulsory prayer till the sun rises, and the others, after the 'Asr prayer till the sun sets (C) He also forbade that one should sit wearing one garment, nothing of which covers his private parts (D) and prevent them from exposure to the sky; (E) he also forbade Ishtimal-as-Samma'.

Doodling is a sin!

The scholars of the Standing Committee for Issuing Fatwas said:

Whatever is images of animate beings such as insects and other living beings is not permissible, even if it is drawn on a blackboard or on paper, and even if the purpose of it is to help in teaching, because it is not essential and because of the general meaning of the evidence concerning that. (Fataawa al-Lajnah al-Daa'imah, 1/685)

What is prohibited is making images of animate beings, whether that is engraving or painting on walls or fabric or paper or woven cloth, and whether it is done with a feather or a pen or other equipment, whether the thing is drawn as it is or whether some imaginary element is introduced, so it is made smaller or larger or more beautiful or more ugly, or it is drawn as a stick figure. (Fataawa al-Lajnah al-Daa'imah, 1/696)

Shaykh Muhammad ibn Ibraaheem (may Allah have mercy on him) said:

One of the most serious of evils is making images of animate beings and keeping them and using them. There is no difference between that which is three dimensional and that which is on paper, whether it is produced by machines or otherwise. This meaning was mentioned by al-Nawawi in Sharh Saheeh Muslim, and he mentioned that it is the view of the four imams. The hadeeths which emphatically warned against that are well known. (Fataawa Rasaa'il Muhammad ibn Ibraaheem, 13/173)

Shaykh Ibn 'Uthaymeen said:

Making images of animate beings, whether they are human or otherwise, is undoubtedly haraam and is a major sin, because it is proven that the one who does that is cursed by the Messenger of Allah (blessings and peace of Allah be upon him). This is clear,

whether they are three-dimensional or drawn by hand. (Majmoo'
Fataawa wa Rasaa'il Ibn 'Uthaymeen 2/288)
Islam Q&A - Fatwa No. 129446

Animals and living things

Muttaqi (God-fearing) monkeys

Narrated 'Amr bin Maimun: During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.
Sahih Bukhari 5:58:188

According to `Amr b. Maymûn : I was in Yemen. Amongst the female goats of my people, I saw that at a heightened place, a male monkey brought along a female monkey and slept while keeping her hand beneath his head. During this time, a young monkey came and signaled the female monkey. She softly removed her hand from beneath the male monkey's head and went with the young monkey. She fornicated with him and I was watching it. After that, the female monkey returned and was softly trying to put her hand back under the male monkey's head that he woke up bewildered and smelled her and then screamed.

All the monkeys gathered thereafter. He would point towards her and scream constantly (i.e. she has committed adultery). At last the other monkeys went towards the right left and brought along that young monkey whom I recognized. They dug a hole for this young monkey and the female one and stoned them to death. So I saw monkeys stoning to death too besides the human race.
Taiseer-ul-Baari, volume 2, Page 626

This is consistent with the Qur'an in its claim that Jews (who at one time practiced stoning) were turned into apes:

"And you know well the story of those among you who broke Sabbath. We said to them: "Be apes—despised and hated by all. Thus We made their end a warning to the people of their time and succeeding generation, and an admonition for God-fearing people." Qur'an 2:65

Unpaid debt to turn into talking snake on Judgement Day

Narrated Abu Huraira: Allah's Apostle said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakat has not been paid) of anyone of you will appear in the shape of a huge bald-headed poisonous male snake and its owner will run away from it, but it will follow him and say, 'I am your Kanz.'" The Prophet added, "By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allah's Apostle added, "If the owner of camels does not pay their Zakat, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Sahih Bukhari 9:86:89

Monkeys and pigs are humans who once played music

Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." Sahih Bukhari 7:69:494

Zoophilia pardonable but not homosexuality

Abu Dawud 38:4448 prescribes the death sentence for an unmarried man who commits sodomy but there is no prescribed punishment for having sex with an animal:

Narrated Abdullah ibn Abbas: There is no prescribed punishment for one who has sexual intercourse with an animal.

Abu Dawud 38:4450

Sheeps prefer female babies

Narrated Umm Kurz: I heard the Prophet (may peace be upon him) say: Let the birds stay in their roosts. She said: I also heard him say: Two sheep are to be sacrificed for a boy and one for a girl, but it does you no harm whether they are male or female.

Abu Dawud 15:2829

Have flu? Try fresh camel urine

The climate of Medina did not suit some people, so the Prophet ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy.

Sahih Bukhari 7:71:590

YOU AIN'T NOTHING BUT A HOUND DOG!

Narrated 'Aisha: The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs... "

Sahih Bukhari 1:9:490

Goat ate my Qur'an

'Aisha: "The verse of the stoning and of suckling an adult ten times were revealed, and they were (written) on a paper and kept under my bed. When the messenger of Allah expired and

we were preoccupied with his death, a goat entered and ate away the paper."

Musnad Ahmad bin Hanbal. vol. 6, p. 269; Sunan Ibn Majah, p. 626; Ibn Qutbah, Tawil Mukhtalafi 'l-Hadith (Cairo: Maktaba al-Kulliyat al-Azhariyya. 1966) p. 310; As-Suyuti, ad-Durru 'l-Manthur, vol. 2, p. 13

HOLY COCKS & DEVIL DONKEYS

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."

Sahih Bukhari 4:54:522

COWGATE

Narrated Abu Huraira: Once Allah's Apostle; offered the Morning Prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, "We have not been created for this, but we have been created for sloughing." On that the people said astonishingly, "Glorified be Allah! A cow speaks!" The Prophet said, "I believe this, and Abu Bakr and 'Umar too, believe it, although neither of them was present there.

PART 2

While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?" The people said surprisingly, "Glorified be Allah! A wolf speaks!" The Prophet

said, "But I believe this, and Abu Bakr and 'Umar too, believe this, although neither of them was present there."

Sahih Bukhari 4:56:677

More horse dung and urine equals more heavenly rewards
Narrated Abu Huraira: The Prophet said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."
Sahih Bukhari 4:52:105

Lost camels can be returned to their owners but not sheep

Narrated Zaid bin Khalid Al-Juhani
A man asked the Prophet about the picking up of a "Luqata" (fallen lost thing). The Prophet replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes."
Then the person asked about the lost camel. On that, the Prophet got angry and his cheeks or his Face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet replied, "It is either for you, for your brother (another person) or for the wolf."
Sahih Bukhari 1:3:91

A house may be set on fire by a mouse

This hadith has been reported on the authority of Jabir through another chain of transmitters but with a slight variation of words:
The mouse may set the house on fire over its inhabitants."
Sahih Muslim 23:4994

Yahya related to me from Malik from Abu'z-Zubayr al-Makki from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, said, "Lock the door, tie the waterskin, turn the

vessel over or cover it, and put out the lamp. Shaytan does not open a locked door or untie a tied knot, or uncover a vessel. A mouse may set fire to people's houses about them."

Al-Muwatta 49 10.21

YOU DIRTY RAT!

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."

PART 2

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.)"

Sahih Bukhari 4:54:524

Race relations, the Islamic way

Narrated Anas: The Prophet said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

Sahih Bukhari 1:11:662

In a dream, Satan cannot imitate the Prophet

Narrated Anas: The Prophet said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

Sahih Bukhari 9:87:123, See also Sahih Bukhari 9:87:124, Sahih Bukhari 9:87:125, and Sahih Bukhari 9:87:126

Don't be late, the angels are watching

Narrated Abu Huraira: The Prophet said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Sahih Bukhari 4:54:433

Allah wants to see you...naked

Narrated Ibn Abbas: The Prophet said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised."

Sahih Bukhari 8:76:531, See also Sahih Bukhari 8:76:532, Sahih Bukhari 8:76:533, and Sahih Bukhari 8:76:533

Women are just like camels

Narrated 'Abdullah bin 'Umar: I heard Allah's Apostle saying, "Women are just like camels, out of one hundred, one can hardly find a single camel suitable to ride."

Sahih Bukhari 8:76:505

Flag fixed behind the buttocks

It is narrated on the authority of Abu Sa'id that the Messenger of Allah (may peace be upon him) said: On the Day of Judgment there will be a flag fixed behind the buttocks of every person guilty of the breach of faith.

Sahih Muslim 19:4309

Satanic influences

Satan ties three knots at back of our head while we sleep

Narrated Abu Huraira: Allah's Apostle said, "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay, otherwise he gets up dull and gloomy. "

Sahih Bukhari 4:54:491

SATAN'S LULLABY

Narrated 'Abdullah : A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears."

Sahih Bukhari 2:21:245

WHY DO ARABS HAVE BIG NOSES?

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said. When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose.

SATAN'S LULLABY

Narrated 'Abdullah : A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears."

Sahih Bukhari 2:21:245

Sahih Muslim 2:462

Satan tries to interrupt Muhammad

Narrated Abu Huraira: The Prophet offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistently to divert my attention from the prayer, but Allah gave me the strength to over-power him."

Sahih Bukhari 4:54:504

Satan gets unlimited hospital passes

Narrated Abu Huraira: The Prophet said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

Sahih Bukhari 4:54:506

Satan & yawning

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."

Sahih Bukhari 4:54:509

Man talks to Satan for 3 nights and Satan steals his food

Narrated Abu Huraira

Allah's Apostle deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Apostle ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me, "What did your prisoner do yesterday?" I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take

you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.

In the morning Allah's Apostle asked me, "What did your prisoner do." I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." Allah's Apostle said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-l-Haiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan." Sahih Bukhari 3:38:505t

FARTING SATAN

Narrated Abu Huraira: Allah's Apostle said, "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back and again takes to his heels

when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

Sahih Bukhari 1:11:582

SATAN THE CHILD MOLESTER

Narrated Abu Huraira: The Prophet said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

Sahih Bukhari 4:54:506

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)

Sahih Bukhari Book 55 No. 641

Call of nature related to offensive and wicked things

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)."

Sahih Bukhari 1:4:144

PARADISE: "appetizing vaginas" & "ever-erect" penises

Abu Umama narrated: "The Messenger of God said, 'Everyone that God admits into paradise will be married to 72 wives; two of them are houris and seventy of his inheritance of the [female] dwellers of hell. All of them will have libidinous sex organs and he will have an ever-erect penis.' "

Sunan Ibn Maja, Zuhd (Book of Abstinence) 39

PART 2

"Each time we sleep with a Houri we find her virgin. Besides, the penis of the Elected never softens. The erection is eternal; the sensation that you feel each time you make love is utterly delicious and out of this world and were you to experience it in this world you would faint. Each chosen one [i.e. Muslim] will marry seventy [sic] houris, besides the women he married on earth, and all will have appetizing vaginas."

Al-Itqan fi Ulum al-Qur'an, p. 351

Allah punishes Muhammad for Safiyah's capture by making him fall off a camel

Safiyah bint Huyay was a woman that Muhammad captured and married, after killing her husband.

Narrated Anas bin Malik: We were in the company of the Prophet while returning from 'Usfan, and Allah's Apostle was riding his she camel keeping Safiya bint Huyay riding behind him. His she camel slipped and both of them fell down. Abu Talha jumped from his camel and said, "O Allah's Apostle! May Allah sacrifice me for you." The Prophet said, "Take care of the lady." So, Abu Talha covered his face with a garment and went to Safiya and covered her with it, and then he set right the condition of their she camel so that both of them rode, and we were encircling Allah's Apostle like a cover. When we approached Medina, the Prophet said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

Sahih Bukhari 4:52:318

Tortured in the grave for peeing on himself

Narrated Ibn 'Abbas: Once the Prophet, while passing through one of the grave-yards of Medina or Mecca heard the voices of 2 persons who were being tortured in their graves. The Prophet said, "These 2 persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, 1 of them never saved himself from being soiled with his urine while the other used to go about gossiping.

PART 2

The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Sahih Bukhari 1:4:215

TURN YOUR ARSE WEST, MY BOY!

Narrated Abu Aiyub Al-Ansari: Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west

Sahih Bukhari 1:4:215

BLACK DOGS ARE DEVILS

Abu Dharr reported: The Messenger of 'Allah (may peace be upon him) said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, woman, and black Dog.

PART 2

I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah (may peace be upon him) as you are asking me, and he said: The black dog is a devil.
Sahih Muslim 4:1032

Playing chess is evil

Buraida reported on the authority of his father that Allah's Apostle (may peace be upon him) said: He who played chess is like one who dyed his hand with the flesh and blood of swine.
Sahih Muslim 28:5612

SHINE YOUR LIGHT ON ME

Aminah and her vagina light

**According to accepted sirat, Muhammad's mother had light coming out of her vagina when giving birth to him. When the prophet came out of his mothers vagina, the light covered the east and the west which reached all the way to Sham (Syria today)
sirat ibn hisham 166**

Free a Muslim slave, and save your private parts

Narrated Abu Huraira: The Prophet said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts will be saved from the Fire) because of freeing the slave's private parts."
Sahih Bukhari 8:79:706

Don't ever raise your head

The sin of raising your head before the imam is so great, your face will transform into a donkey.

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?"

Sahih Bukhari 1:11:660

He pees like a woman

Narrated Amr ibn al-'As: AbdurRahman ibn Hasanah reported: I and Amr ibn al-'As went to the Prophet (peace be upon him). He came out with a leather shield (in his hand). He covered himself with it and urinated. Then we said: Look at him. He is urinating as a woman does. The Prophet (peace be upon him), heard this and said: Do you not know what befell a person from amongst Banu Isra'il (the children of Israel)? When urine fell on them, they would cut off the place where the urine fell; but he (that person) forbade them (to do so), and was punished in his grave.

Abu Dawud 1:22

COMMITT SUICIDE

Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.

Qur'an 22:15

Drunk water while standing up? Puke it out!

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None of you should drink while standing; and if anyone forgets, he must vomit.

Sahih Muslim 23:5022

2 things the Prophet loves: perfume and women

Al-Hasan al-Basri wrote: "The Messenger of God said, "The only two things I cherish of the life of this world are women and perfume.

Ibn Sa'd's Kitab Tabaqat Al-Kubra, Volume 1, Page 380

Aisha said "The Prophet of God liked three things of this world:

Perfume, women, and food; he had the [first] two, but missed food."

Ibn Sa'd's Kitab Tabaqat Al-Kubra, Volume 1, Page 380

Don't look up!

Jabir b. Samura reported: The Messenger of Allah (may peace be upon him) said: The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.

Sahih Muslim 4:862

Abu Huraira reported: People should avoid lifting their eyes towards the sky while supplicating in prayer, otherwise their eyes would be snatched away.

Sahih Muslim 4:863

15. Harm No. 14: Leads to Masturbation

...

Just as it is unlawful and forbidden to commit sexual intercourse with a strange man or woman, it is likewise forbidden to masturbate. Unfortunately, this sin has become widespread in this day and age. In some narrations of Hadith there are severe warnings against this sin. It has been mentioned that the person who masturbates shall be resurrected on the Day of Judgment with a pregnant hand. It has also been mentioned that the **دىال ناكح** (the one who masturbates) is under the curse of Allah. Fulfilling one's sexual desires in an unlawful manner is obviously impermissible. But one should also be cautious of excessive permissible sex. Too much sexual intercourse spoils the health and drains one's strength.

Spiritually, one does not get enjoyment in worship and Zikr. It also causes the child to be born weak and frail. It is for this very reason that the Buzurgs have advised to preserve the semen. After 15 to 30 days when there is a strong urge to have sex, only then should one

fulfill one's desire. The lion copulates once a year and from that it breeds offspring.

Similarly, those people who have intercourse after long intervals of time produce strong and healthy children. Therefore, moderation is necessary in sexual relations with one's wife, otherwise excessive sex can even lead to death. My Shaikh, Hazrat Phoulpoori (الله فرحم) (دى عمل) narrated to us the incident of an Alim who had a very beautiful wife. Whenever he would come home from running errands and would see his wife, then he would not be able to control himself. He used have so much sexual relations that after six months, instead of discharging semen, blood started to ejaculate from his penis. This eventually led to a severe fever after which he died. Beauty was the cause of his death. This is why I advise to have moderation in permissible things as well. As for the unlawful, then my advice is not to even go near Haraam. May Allah Ta'ala grant us the ability to practice upon what has been said. Amen

The 14 Harms Of Casting Evil Glances

Shaikh ul Arab wal Ajam Hazrat Maulana Shah Hakeem

Muhammad Akhtar Saheb

Muhammad the inadvertent trend-setter has a temper tantrum

Narrated Ibn 'Umar: Allah's Apostle wore a gold ring or a silver ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Apostle of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw away his own ring and said, "I will never wear it," and then wore a silver ring, whereupon the people too started wearing silver rings. Ibn Umar added: After the Prophet Abu Bakr wore the ring, and then Umar and then 'Uthman wore it till it fell in the Aris well from 'Uthman. bin 'Umar : Allah's Apostle wore a gold ring, then he threw it and said, "I will never wear it." The people also threw their (gold) rings.

Sahih Bukhari 7:72:756, See also: Sahih Muslim 24:5210, and Sahih Bukhari 7:72:755

Wanna have an affair and steal things? Go ahead!

Narrated Abu Dhar: The Prophet said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allah, will enter Paradise (or will not enter the (Hell) Fire)." The Prophet asked. "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

Sahih Bukhari 4:54:445

Prophet Muhammad's BO-scented perfume, anyone?

Narrated Thumama: Anas said,

"Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

Sahih Bukhari 8:74:298

Moses slaps the Angel of Death

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.".....

Sahih Bukhari 2:23:4

691 TEACHINGS OF IMMORAL DEPRAVITY

Don't bother to warn the disbelievers. Allah has blinded them. Theirs will be an awful doom. 2:6

Allah has sickened their hearts. A painful doom is theirs because they lie. 2:10

Allah mocks the unbelievers, "leaving them to wander blindly." 2:15

Allah has blinded the disbelievers. 2:17-18

A fire has been prepared for the disbelievers, whose fuel is men and stones. 2:24

Disbelievers will be burned with fire. 2:39, 90

Only those Jews and Christians who convert to Islam will be rewarded with heaven. 2:62

Allah turned the Sabbath-breaking Jews into apes. 2:66

Whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire. 2:81

If you believe in only part of the Scripture, you will suffer in this life and go to hell in the next. 2:85

Allah has cursed them for their unbelief. 2:88

The curse of Allah is on disbelievers. 2:89

Allah is an enemy to the disbelievers. 2:98

Only evil people are disbelievers. 2:99

For disbelievers is a painful doom. 2:104

For unbelievers: ignominy in this world, an awful doom in the next. 2:114

"And thou wilt not be asked about the owners of hell-fire." (They are the non-muslims.) 2:119

Disbelievers are losers. 2:121

Allah will leave the disbelievers alone for a while, but then he will compel them to the doom of Fire. 2:126

Those who reject the proofs, are accursed of Allah. 2:159

Those who die disbelievers, are cursed by Allah, angels, and men. 2:161

The doom of the disbelievers will not be lightened. 2:162

Allah is severe punishment! 2:165-6

They will not emerge from the Fire. 2:167

Disbelievers will be deaf, dumb, and blind. 2:171

Those who hide the Scripture will have their bellies eaten with fire. Theirs will be a painful doom. 2:174

How constant are they in their strife to reach the Fire! 2:175

"Fight in the way of Allah." 2:190, 2:244

Believers must retaliate. Those who transgress will have a painful doom. 2:178

Kill disbelievers wherever you find them. If they attack you, then kill them. Such is the reward of disbelievers. (But if they desist in their unbelief, then don't kill them.) 2:191-2

"Guard us from the doom of Fire." 2:201

Those who fail in their duty to Allah are proud and sinful. They will all go to hell. 2:206

The disbelievers, they are the wrong-doers. 2:254

Disbelievers worship false gods. They will burn forever in the Fire. 2:257

Allah does not guide disbelievers. 2:264

Those who swallow usury ... are rightful owners of the Fire. 2:275

Those who disbelieve the revelations of Allah, theirs will be a heavy doom.
3:4

Those who disbelieve will be fuel for the Fire. 3:10

Those who disbelieve shall be overcome and gathered unto Hell. 3:12

"Guard us from the punishment of Fire." 3:16

Those who disbelieve, promise them a painful doom. 3:21

Allah loveth not the disbelievers. 3:32

Don't believe anyone who is not a Muslim. 3:73

Theirs will be a painful doom. 3:77

Disbelievers will be cursed by Allah, angels, and men. They will have a painful doom. 3:87-88

Disbelievers will have a painful doom. And they will have no helpers. 3:91

"Ye were upon the brink of an abyss of fire, and He did save you from it."
3:103

Disbelievers will have their faces blackened on the last day. They will face an awful doom. 3:105-6

Those who disbelieve will be burnt in the Fire. 3:116

The Fire is prepared for disbelievers. 3:131

Give us victory over the disbelieving folk. 3:147

"Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire?"
Unbelievers will burn forever in the Fire. 3:162

Theirs will be an awful doom. 3:176

Disbelievers do not harm Allah, but will have a painful doom. 3:177

Disbelievers will have a shameful doom. 3:178

Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant." (The rest will burn forever in the Fire.) 3:185

Those who brag about doing good will go to hell. 3:188

"Preserve us from the doom of Fire." 3:191

"Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers." 3:192

Disbelievers will go to Hell. 3:196

Let believers not take disbelievers for friends...guard yourself against them, taking security. 3:28

Don't steal from orphans (or Allah will burn you forever in hell). 4:10

Those who disobey Allah and his messenger will be burnt with fire and suffer a painful doom. 4:14

For the disbelievers and those who make a last-minute conversion, Allah has prepared a painful doom. 4:18

"We shall cast him into Fire, and that is ever easy for Allah." 4:30

For disbelievers, We prepare a shameful doom. 4:37

Allah has cursed them for their disbelief. 4:46

Those who ascribe a partner to Allah (like Christians do with Jesus and the Holy Spirit) will not be forgiven. They have "invented a tremendous sin." 4:48, 4:116

Those who invent lies about Allah are guilty of flagrant sin. 4:50

Jews and Christians believe in idols and false deities, yet they claim to be more rightly guided than Muslims. 4:51

Those (Christians and Jews) are they whom Allah hath cursed. 4:52

Hell is sufficient for their burning. 4:55

Unbelievers will be tormented forever with fire. When their skin is burned off, a fresh skin will be provided. 4:56

Those who refuse to follow Muhammad, follow false gods and are deceived by Satan. 4:60

Those who refuse to believe what Allah has revealed to Muhammad are hypocrites. 4:61

Oppose and admonish those who refuse to follow Muhammad. 4:63

The hypocrites refuse to die for Allah and Muhammad. 4:66

Those who obey Allah and Muhammad are favored by Allah. They are the best company. 4:69

Their habitation will be hell, an evil journey's end. 4:97

Those who oppose the messenger and become unbelievers will go to hell. 4:115

Allah will lead them astray and they will go to hell. 4:119-121

Those who believe, then disbelieve, then believe and disbelieve again will never be forgiven by Allah. 4:137

For the hypocrites there will be a painful doom. 4:138

Allah will gather hypocrites and disbelievers into hell. 4:140

Do not choose disbelievers as friends. 4:144

The hypocrites will be in the lowest part of hell and no one will help them there. 4:145

You must believe everything Allah and his messengers tell you. Those who don't are disbelievers and will face a painful doom. 4:150-151

God will guide disbelievers down a road that leads to everlasting hell. 4:168-169

If you don't do good works, Allah will punish you with a painful doom.
4:173

Those who deny Islam will be losers in the Hereafter. 5:5

Disbelievers are the rightful owners of Hell. 5:10

Allah has cursed the Jews and hardened their hearts. Nearly all of them are treacherous. 5:12-13

Christians are disbelievers for believing in the divinity of Christ. 5:17

The owners of the fire. That is the reward of evil-doers.5:29

Disbelievers will have a painful doom. 5:36

Allah makes some people sin. He will not cleanse their hearts. They will have ignominy in this world, and in the Hereafter an awful doom. 5:41

Life for life, eye for eye, nose for nose, ear for ear, and tooth for tooth. Non-muslims are wrong doers. 5:45

Jews and Christians are losers. 5:53

Don't choose Jews, Christians, or disbelievers as guardians. 5:57

Evil is the handiwork of the rabbis and priests. 5:63

Allah has cast enmity and hatred among the Jews. 5:64

Allah does not guide disbelievers. 5:67

The Jews rejected and killed Allah's prophets, since "they were wilfully blind and deaf." 5:70-71

Christians are wrong about the Trinity. For that they will have a painful doom. 5:73

Muslims that make friends with disbelievers will face a doom prepared for them by Allah. 5:80

Disbelievers will be owners of hell-fire. 5:86

Allah will test believers to see if they are afraid. Those who fail a second test will suffer a painful doom. 5:94

Those who deny the truth of Islam will be punished by Allah. 6:5

Many generations have been destroyed by Allah. 6:6

See the nature of the consequence for the rejecters!6:11

Those who ruin their souls will not believe. 6:12, 20

Disbelievers will say when they see the Fire that they would have believed if they had known the truth. But they are all liars. 6:27-28

Allah will torment those how deny his revelations. 6:49

Those who disbelieve will be forced to drink boiling water, and will face a painful doom. 6:70

When nonbelievers die, the angels will deliver to them doom and degradation. 6:93

Stay away from idolaters. 6:106

Allah confounds the hearts and eyes of unbelievers. 6:110

Most unbelievers are ignorant. 6:111

Allah allows some to disbelieve in the afterlife, and to take pleasure in their disbelief, so that he can torment them forever after they die. 6:113

Allah chooses to lead some astray, and he lays ignominy on those who disbelieve. 6:125

Allah will send everyone the Fire, except those he chooses to deliver. 6:128

Let the idolaters kill their children. It is Allah's will. 6:137

The worst thing anyone can do is deny the revelations of Allah. Those who do so will be awarded an evil doom. 6:157

How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them. 7:4-5

Allah banishes Iblis and promises to fill hell with those who are misled by him. 7:18

Disbelievers lose their souls. 7:9

Allah has made devils the protecting friends of disbelievers. 7:27

Disbelievers choose devils as protecting friends and believe they are rightly guided. 7:30

Only believers go to heaven. 7:32

Allah forbids beliefs that he hasn't revealed (i.e., all non-Muslim beliefs). 7:33

Disbelievers are the rightful owners of the Fire. 7:36

Disbelief is the greatest evil. 7:37

Entire nations have entered the Fire. Some get a double torment. 7:38

"Taste the doom for what ye used to earn." 7:39

Disbelievers will be excluded from heaven. Theirs will be a bed of hell. 7:40-41

Those in the fire will be taunted by those in the Garden. "So how's it going down there? Are you enjoying the warmth of the Fire?" 7:44

Those in the Garden will plead with Allah not to be cast into the Fire. 7:47

Those in the Fire will cry out to those in heaven, saying: "Pour water on us." But Allah has forbidden that to disbelievers. 7:50

Those who forget Allah will be forgotten (sent to hell) on Judgement Day. 7:51

Serve Allah or go to hell. 7:59

Allah drowned everyone on earth (except Noah and his family) because they disbelieved. 7:64

Disbelievers are liars. 7:66

Those who believe incorrectly will face the terror and wrath of Allah. 7:71

"We cut the root of those who denied Our revelations and were not believers." 7:72

Allah killed the disbelievers with an earthquake. 7:78

Allah killed everyone in Sodom and Gomorrah except Lot and his daughters.
7:83-84

"So the earthquake seized them."
Allah killed the disbelievers with an earthquake. 7:90-91

"How can I sorrow for a people that rejected (truth)?"
Shu'eyb tells the Allah's victims that they deserved to die for rejecting Islam. 7:93

"Then We seized them unawares, when they perceived not."
Unbelievers are never safe from Allah's wrath. 7:95-99

"We straitened Pharaoh's folk with famine."
Allah sent a famine on all of the Egyptians to punish Pharaoh. 7:130

"So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs." 7:133

"How can I sorrow for a people that rejected (truth)?"
Shu'eyb tells the Allah's victims that they deserved to die for rejecting Islam. 7:93

"We drowned them in the sea: because they denied Our revelations."
7:136

Allah will destroy non-muslim cultures. 7:138-9

Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless." 7:147

Those who worship the calf will suffer terror and humiliation from Allah.
7:152

"But those of them who ... changed the word ... We sent down upon them
wrath from heaven." 7:162

"Why preach ye to a folk whom Allah is about to destroy or punish with an
awful doom?" 7:164

"When they forgot that whereof they had been reminded, We ... visited
[them] with dreadful punishment." 7:165

Allah will punish the disbelieving Jews until the Day of Resurrection. 7:167

Those who deny Muhammad's revelations are like dogs. 7:176

Those who deny Muhammad's revelation are evil. 7:177

Allah has already sent many people and jinn to hell. They were worse than
cows: they couldn't see or hear and were neglectful. 7:179

Stay away from those who blaspheme Allah's names. They will be
punished for it. 7:180

Allah leads astray those who deny his revelations. 7:182-3

"Rain down stones on us or bring on us some painful doom!" 8:32

Taste of the doom because ye disbelieve. 8:35

Those who disbelieve will be gathered into hell. 8:36

"The wicked will He place piece upon piece, and heap them all together,
and consign them unto hell." 8:37

The angels smite the face and backs of disbelievers, saying: "Taste the
punishment of burning!" 8:50

Ye cannot escape Allah. Allah will confound the disbelievers.9:2

Give tidings (O Muhammad) of a painful doom to those who disbelieve. 9:3

Those who submit and convert to Islam will be treated well. (Those who don't submit will be killed. See previous verse.) 9:6

Don't make treaties with non-Muslims. They are all evildoers and should not be trusted. 9:7-9

Treat converts to Islam well. (Kill those who refuse to convert. See 9:5) 9:11

Don't let idolaters tend the sanctuaries. Their works are in vain and they will be burned in the Fire. 9:17

Only idolaters are unclean. Keep them away from your places of worship. 9:28

Those who are tormented in the Fire will have their foreheads and backs branded. 9:35

Allah does not guide the disbelievers. 9:37

Fight for Allah with your wealth and whatever weapons are available to you. 9:41

Those who refuse to fight for Allah (claiming they are unable) are liars who have destroyed their souls. 9:42

Disbelievers go to hell. 9:49

Pay your contribution willingly. Allah will not accept a contribution from disbelievers or idlers. 9:53

Those who vex the Prophet, for them there is a painful doom. 9:61

Allah is only pleased by true believers. 9:62

Those who oppose Allah and His messenger will burn in the fire of hell. 9:63

Allah promises hypocrites and disbelievers the fire of hell. Allah curses them. They will have a lasting torment. 9:68

Allah will afflict disbelievers with a painful doom in this world and the Hereafter. 9:74

"Theirs will be a painful doom." 9:79

God will not forgive disbelievers, so don't ask. 9:80

Don't pray for dead disbelievers or attend their funerals. 9:84

For disbelievers there will be a painful doom. 9:90

Non-Muslim who pretend to believe (so they won't be killed by Muslims) are unclean and will go to hell. 9:95

The unbelieving Arabs will be punished by Allah with an evil fortune. 9:97-98

"We shall chastise them twice; then they will be relegated to a painful doom." 9:101

Stay away from non-Muslims. They are all liars. 9:107

Those that ignore Allah will be thrown into the fire of hell. 9:109

Disbelievers are wicked and have diseased hearts. 9:125

Allah turns away those who misunderstand him. 9:127

Disbelievers will have a boiling drink and a painful doom. 10:4

Those who neglect Allah's revelations will make their home in the Fire. 10:7-8

Allah has destroyed entire generations. 10:13

Denying the revelations of Allah is the worst sin imaginable. 10:17

"Such are rightful owners of the Fire." 10:27

On the last day Allah will kill all the disbelievers (and then he will torture them forever in hell). 10:45

"His doom cometh unto you as a raid by night." 10:50

The damned will feel remorse for what they have done, but it will not save them from the doom that Allah has prepared. 10:54

Those who disbelieved will face a dreadful doom. 10:70

Allah drowned those who disbelieved his revelations. 10:73

Moses asked Allah to harden the hearts of the Egyptians so that they would not believe until they saw the painful doom. 10:88

If you deny the revelations of Allah, you will be among the losers and will "see the painful doom." 10:95-97

Disbelievers will end up in the Fire. 11:17

"The doom cannot be averted from them, and that which they derided will surround them." 11:8

Those who oppose Islam and disbelieve in the Hereafter are guilty of the greatest wrong. 11:18-19

Allah sent a lasting doom on those who mocked Noah. 11:39

Allah will send a painful doom on several nations. 11:48

"Lo! there cometh unto them a doom which cannot be repelled." 11:76

Allah killed everyone in Sodom and Gomorrah by dropping burning stones on them. 11:82-83

Lo! Is fear for you the doom of a besetting Day." 11:84

"Ye will soon know on whom there cometh a doom that will abase him." 11:93

"He ... will lead them to the Fire for watering-place." 11:98

"The doom of the Hereafter" 11:103

Those in the Fire will suffer as long as the heavens and earth endure. 11:106-7

"Incline not toward those who do wrong lest the Fire touch you." 11:113

Allah will fill hell with humans and jinn. 11:119

"What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?" 12:25

Disbelievers are the rightful owners of the Fire 13:5

Allah does not hear the prayer of disbelievers. 13:14

Those who do not answer Allah's call will go to hell. 13:18

Disbelievers will be tormented in this life, and suffer even more pain in the Hereafter. 13:33-34

The reward for disbelievers is the Fire. 13:35

"When Allah doometh there is none that can postpone His doom." 13:41

Woe unto the disbelievers. Theirs will be an awful doom. 14:2

Those who are in hell will be forced to drink festering water which they can hardly swallow. They will want to die, but they will not be able to. Theirs is a harsh doom. 14:16-17

There is no escape from Allah's doom. 14:21

"Lo! for wrong-doers is a painful doom." 14:22

Allah leads wrong-doers astray and then sends them to hell. 14:27-29

"They set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire." 14:30

"Warn mankind of a day when the doom will come upon them." 14:44

Those in hell will be chained together. Their clothing will be made of pitch and fire will cover their faces. 14:49-50

Iblis will lead humans astray. Only perfect Muslims will be safe from him. The rest will go to hell. 15:39-43

Allah's doom is a dolorous doom. 15:50

Allah made a roof fall in to kill unbelievers. "And the doom came on them whence they knew not." 16:26

Disbelievers are liars. 16:39

Allah "will cause the earth to swallow" those who plan ill-deeds. the doom will come on them when they least expect it. 16:45

Theirs will be the Fire, and they will be abandoned." 16:62

"Theirs will be a painful doom." 16:63

"The Hour of Doom is but a twinkling of the eye." 16:77

"When those who did wrong behold the doom, it will not be made light for them." 16:85

Allah will add doom to doom for those who disbelieve. 16:88

Disbelievers will have a painful doom. 16:104

Those who loose their faith in Islam will face an awful doom. Allah's wrath is upon them. 16:106

Those who invent lies against Allah will have a painful doom. 16:116-7

Allah made hell to be a dungeon for disbelievers. 17:8

Allah has prepared a painful doom for those who disbelieve in the Hereafter. 17:10

Allah destroyed entire towns. 17:16

How many generations Allah has destroyed since Noah! 17:17

Allah intends to burn people in hell. 17:18

"Set not up with Allah any other god, lest thou be cast into hell." 17:39

Allah makes it so that unbelievers cannot understand. 17:45-46

"Lo! the doom of thy Lord is to be shunned." 17:57

Allah will destroy every town before the Day of Resurrection. 17:58

Whoever follows Iblis will be cast into hell. 17:63

Allah will send disbelievers astray. Then he'll burn them in hell, increasing the flames from time to time. 17:97-98

"He maketh none to share in His government."
Democracy is heresy. Allah shares his government with no one. 18:26

Allah has prepared a Fire for the disbelievers. When they want a shower, Allah will give them a shower of molten lead to burn their faces. 18:29

Those who are condemned to the Fire know they will have no way to escape. 18:53

Nothing prevents non-muslims from believing in Islam. So it's their own fault when they are sent to their doom. 18:55

The worst wrong is to forget Allah's revelations. Allah covers their hearts and makes them deaf so that they will never believe the truth. 18:57

There is an appointed time in which the doomed will find no escape. 18:58

Allah has destroyed many towns. 18:59

On a certain day, Allah will present hell, in plain view, to the disbelievers. 18:100

Allah will welcome the disbelievers into hell. 18:102

The good works of disbelievers are all in vain. They will go to hell anyway. 18:104-105

Hell is the reward for disbelievers because they made a jest of Allah's revelations and messengers. 18:106

Allah will pluck out from every sect those who should burn in hell. 19:69-70

"How many a generation have We destroyed before them?"
Allah brags about destroying entire generations. 19:74

Allah will prolong the lives of non-believers so they can see their punishment, either in this world or in the Hour of doom. 19:75

Allah will record what disbelievers say and then prolong their torment. 19:77-79

Allah has sent the devils on the disbelievers to confuse them. 19:83

Allah will "drive the guilty unto hell, a weary herd." 19:86

Allah has destroyed many generations. 19:98

Allah destroyed entire towns, yet the people still disbelieved. 20:6

The people cried out for mercy, but Allah killed them anyway. 20:15

Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away." 20:48

"There [in hell] he will neither die nor live." 20:74

Allah has destroyed many generations. 20:128

Allah destroyed entire towns, yet the people still disbelieved. 21:6

"And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell." 21:29

Disbelievers will not be able to put out the fire on their faces and backs. They will be stupefied and no one will help them. 21:39-40

"Fear the Lord ... and dread the Hour of doom." 21:49

Every person alive at the time of the flood was evil. So Allah drowned them all. 21:77

The disbelievers will stare in terror at what Allah has in store for them. 21:97-99

When the doom of Allah comes, pregnant women will suffer miscarriages, and men will act like they are drunk. 22:1-2

The devil will guide some to the punishment of the Flame. 22:3-4

Whoever thinks that Allah will not give Muhammad victory should go hang himself. 22:15

"There are many unto whom the doom is justly due. Allah doeth what he will." 22:18

How many towns Allah has destroyed! 22:45

"They will bid thee hasten on the Doom." 22:47

"Those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day." 22:55

Allah told Noah not to bother pleading for the people he was about to drown. 23:27

Those who don't believe in the Hereafter will receive extreme punishment from Allah. 23:74-77

"Those whose scales are light are those who lose their souls, in hell abiding." 23:103

When fire burns their faces, they will be glum. 23:104

Disbelievers will not be successful. 23:117

Scourge adulterers and adulteresses with 100 stripes. Do not show them any pity. Have a party of believers watch the punishment. 24:2

Those who spread slander will face an awful doom. 24:11

Those who murmur will face an awful doom. 24:14

Those who traduce virtuous, believing women ... cursed are they in the world and the Hereafter. Theirs will be an awful doom." 24:23

Disbelievers will never escape the Fire that will be their home. 24:57

Those who deny the coming of the Hour will be chained together and burned with fire. They will pray for their own destruction. 25:11-13

Allah will force the evil-doers to taste great torment. 25:19

It will be a hard day for disbelievers and wrong-doers. They will gnaw on their hands and wish they had chosen Islam. 25:26-27

"Those who will be gathered on their faces unto hell" 25:34

Those who deny Muhammad's revelations will be destroyed. 25:36

Allah drowned everyone in the flood of Noah, and has prepared a painful doom for evil-doers. 25:37

"They [the non-muslims] will know, when they behold the doom, who is more astray as to the road." 25:42

"The doom of hell; lo! the doom thereof is anguish." 25:65

Those who cry out to another god with Allah will be tormented doubly in hell. 25:68-69

"Hell will appear plainly to the erring." 26:91

Allah killed those that ignored Hud's warnings. 26:124-139

Allah destroyed the people in Lot's town with a dreadful rain. 26:172-3

Many will not believe until they see the painful doom. 26:201

Those who believe in another god are doomed. 26:213

Allah leads those who do not believe in the Hereafter astray by making things work out OK in this life, so that he can torment them forever in the next. They will get the worst punishment and will be the greatest losers. 27:4-5

"Allah destroyed them and their people, every one." 27:51

Allah sent a dreadful rain on "those who stayed behind." 27:58

Whoever does something wrong will be thrown into the Fire. 27:90

"We made them (evil-doers) patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped." 28:40-42

Allah has completely destroyed many communities. 28:58

Allah will taunt Christians on the day of their doom, saying: Where are My partners whom ye imagined? 28:62-64

Allah caused the earth to swallow Korah.28:79-81

Never help disbelievers. 28:86

Those who disbelieve in the revelations of Allah have no hope of mercy. For such there is a painful doom. 29:23

"Ye have chosen only idols instead of Allah ... on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers." 29:25

"Bring Allah's doom upon us." 29:29

Only wrong-doers deny the revelations of Allah. 29:49

Those who disbelieve in the revelations of Allah are the losers. 29:52

The doom of hell will come upon disbelievers suddenly, when they least expect it. 29:53-55

The worst thing you can do is tell a lie about Allah. Hell is the home of disbelievers. 29:68

When the Hour comes, Christians will be divided into two groups: Those who believed Allah's revelations, and those who disbelieved in them. The believers will be happy in the Garden; the disbelievers will be brought to doom. 30:13-16

Allah does not love disbelievers. 30:45

Allah seals the heart of disbelievers. (And then he burns them in the Fire.) 30:59

Those who mislead others from Allah's way and mock Islam will have a painful doom. 31:6-7

Allah will give disbelievers a little comfort for a little while, and then he'll torment them forever with a heavy doom. 31:23-24

Allah will fill hell with the jinn and mankind together. 32:13

Allah: Taste the doom of immortality because of what ye used to do. 32:14

Those who used to deny the Fire will be tormented in it forever. 32:20

The worst thing you can do is to deny the revelations of Allah. 32:22

He hath prepared a painful doom for the unfaithful." 33:8

Those who oppose Islam will be slain with a fierce slaughter. 33:60-61

Allah has cursed the disbelievers, and has prepared for them a flaming fire, wherein they will abide forever. 33:64-65

The disbelievers will be burned in the Fire with a double torment. 33:66-68

Those who challenge the revelations of Muhammad will have a painful doom. 34:5

Those who disbelieve in the Hereafter will be tormented. 34:8

But some of the jinn Allah burned with flaming Fire. 34:12

"They are filled with remorse when they behold the doom;
and We place carcans on the necks of those who disbelieved." 34:33

Those who strive against Allah's revelations will be brought to the doom. 34:38

Those who worshipped the jinn will taste the doom of the Fire. 34:41

Allah hates those who ignore his messengers. 34:45

Those who ignore Allah's messenger (Muhammad) will face a terrific doom. 34:46

Those who are cast into hell be terrified when they see that they have no escape. Then they will believe. But it will be too late. 34:51-52

The devil is real. He and his followers will burn forever in the Fire. 35:6

Those who disbelieve will have an awful doom. 35:7

"Those who plot iniquities ... will have an awful doom." 35:10

Disbelievers will burn forever in the fire of hell. Allah will keep them alive so that he can torture them forever. When they repent and ask for mercy, he will ignore them. 35:36-7

Allah has blinded the disbelievers so that they cannot see the truth. So it don't bother warning them. They will go to hell anyway. 36:8-10

Allah has destroyed many entire generations. 36:31

If Allah feels like it, he will drown everyone. 36:43

Allah will burn the disbelievers in hell. 36:63-4

Those who "did wrong" will go to hell, and their wives will go to hell with them (no matter how they behaved). 37:22-23

Those who refuse to believe in Muhammad's revelations will face a painful doom. 37:31-3

Those who refuse to believe in Muhammad's revelations will face a painful doom. 37:31-38

"Then looketh he and seeth him in the depth of hell." 37:55

If you're not favored by Allah, you're doomed. 37:57

Those in hell must eat from a tree with the heads of devils, and then drink boiling water. After that they return to hell. 37:62-68

Allah drowned everyone except Noah and his family in the flood. 37:82

Allah tells Abraham in a dream to sacrifice his son. (But is the son Ishmael or Isaac?) 37:102

Only the "single-minded slaves of Allah" will be saved from the doom. 37:127-8

Allah killed everyone in Sodom except for Lot and his family. 37:136

No one is against Allah, except those who burn in hell. 37:162-3

Just wait a while and watch. The unbelievers will soon be destroyed in the doom. 37:176-9

Allah has destroyed many generations. 38:3

Those who doubt will soon taste Allah's doom. 38:8

Those who deny the messengers deserve doom. 38:14

Those who wander from the way of Allah will have an awful doom. 38:26

Those who disbelieve will burn in the Fire. 38:27

David slashed their legs and necks (with Allah's approval). 38:33

The transgressors will roast in the Fire and be forced to drink boiling liquids followed by ice cold drinks. 38:55-9

"Whoever did prepare this for us, oh, give him double portion of the Fire!"
38:61

Iblis asks Allah to let him hang around and mislead humans. Allah allows him to do so, and Iblis leads all humans to hell except for the single-minded slaves. Allah agrees, and plans to fill hell with Iblis and his followers. 38:79-85

Tell the disbelievers to enjoy themselves now, because later they will be owners of the Fire. 39:8

Those who disobey Allah should fear his doom. 39:13

The losers will be those who lose themselves and their families on the Day of Resurrection. They will be surrounded by fire. 39:15-16

No one will be able to help those that Allah torments in the Fire. 39:19

"Wrong-doers" will be taunted while suffering in an "awful doom." 39:24

The doom will come upon those who deny what Allah has revealed. 39:25

Allah will make non-believers "taste humiliation in the life of the world" and "the doom of the Hereafter" which will be even worse. 39:26

The worst thing you can do is tell a lie against Allah. The home of disbelievers is hell. 39:32

"On whom there falleth everlasting doom." 39:40

"They ... will seek to ransom themselves ... from the awful doom." 39:47

Surrender to Allah before he sends the doom upon you suddenly. 39:54-55

Disbelievers had their chance to believe. They will all suffer in an endless doom. 39:56-59

Those who lie about Allah will be sent to hell and will have their faces blackened. 39:60

Losers are those who disbelieve the revelations of Allah. 39:63

Those ascribe a partner to Allah (like the Christians) will be among the losers. 39:65

Those who disbelieve will be driven into hell. 39:71-72

Allah sent an awful punishment at the time of Noah. 40:5

Those who disbelieve are the owners of the Fire. 40:6

Allah greatly abhors those who disbelieve. 40:10

When the doom comes, the hearts of the doomed will choke in their throats, and no one will help them. 40:18

Those who ignore Allah's "clear proofs" will be seized and punished severely. 40:22

Disbelievers will burn forever in the Fire. 41:41-42

The prodigals will be owners of the Fire. 40:43

"A dreadful doom encompassed Pharaoh's folk." 40:45

The doomed will be exposed to the Fire morning and evening. 40:46

While burning in the Fire, they argue about who is to blame. 40:47

Those in hell will beg to be relieved from the Fire's torment for just a day. But the prayer of a disbeliever is in vain. 40:49-50

Those who bicker about Allah's revelations are filled with pride. 40:56

Those who scorn Allah will go to hell. 40:60

Those who deny the revelations of Allah are perverted. 40:63

Those who deny the Scripture and Allah's messengers will be dragged through boiling water and thrust into the Fire. 40:70-72

Thus does Allah send astray the disbelievers (in his guidance). 40:74

Those who scorn will go to hell. 40:76

When they see Allah's doom they will believe in Allah. But their faith will not save them. The disbelievers will be ruined. 40:84-85

Allah will make life miserable for those who deny his revelations and then he will torment them forever in the Hereafter. And they will not be helped. 41:15-16

"The doom of humiliation overtook them because of what they used to earn." 41:17

The enemies of Allah will be gathered into the Fire where their skin, ears, and eyes will testify against them. 41:19-20

Non-muslims will be tormented forever in the Fire. Allah will not have any mercy on them. 41:24

Allah will make those who disbelieve taste an awful doom. Their immortal home will be the Fire, since they denied Allah's revelations. 41:27-28

"Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better?" 41:40

Those who disbelieve will taste hard punishment. 41:50

Woe unto the idolaters who disbelieve in the Hereafter. 41:6

While some lounge in the Garden, others will roast in the Flame. 42:7

In whatsoever ye differ, the verdict therein belongeth to Allah."
Disputes, whether religious or political, must be decided by Allah.
Democracy is not an option. 42:10

Those who argue about Allah will have his wrath upon them. Theirs will be
an awful doom. 42:16

For wrong-doers there is a painful doom. 42:21

"And as for disbelievers, theirs will be an awful doom." 42:26

Allah sometimes kills people for misbehaving. 42:34

"For such there is a painful doom." 42:42

Allah sends some people astray and then punishes them for it by burning
them in the Fire. 42:44-46

"And thou wilt see them exposed to (the Fire), made humble by disgrace."
42:45

Those who turn people away from Islam will "be sharers in the doom."
43:37-39

When the Egyptians angered Allah, he drowned them all. 43:55

Those who argue and do wrong will have a painful doom that will come
upon them suddenly. 43:65-66

The guilty are tormented forever in hell. Allah will not relax their
punishment. 43:74-75

"But they will come to know."
Allah will torment disbelievers forever in hell. 43:88-89

Those in torment will claim to believe and ask Allah for relief. But he will
refuse since they will return to their disbelief. 44:11-16

Those in hell must eat from a tree like molten brass that burns their bellies.
Then boiling water will be poured on their heads. 44:43-48

"He hath saved them [Muslims] from the doom of hell."
(Everyone else is going to hell.) 44:56

Those who hear and reject Allah's revelations are sinful liars. Give them tidings of a painful doom. 45:7-8

Those who joke about Allah's revelations will go to hell. Theirs will be a shameful doom. 45:9-10

Those who disbelieve in Allah's revelations will have an awful doom of wrath. 45:11

"Your habitation is the Fire, and there is none to help you." 45:34

Disbelievers will be rewarded with the ignominious doom of the Fire. 46:20

Serve only Allah or face the doom of a tremendous day. 46:21

The guilty will face a wind with a painful torment. 46:25

Allah has destroyed entire towns. 46:27

If you believe Muhammad, Allah will forgive some of your sins and protect you from the painful doom (that he plans to torture everyone else with). 46:31

Allah will taunt the disbelievers that he torments in the fire, saying: "Taste the doom for that ye disbelieved." 46:34

Allah will damn the disbelievers and make all their actions fruitless. 47:8-9

Disbelievers may eat and be happy now, but the Fire will be their final home. 47:12

Those in the Garden will drink delicious wine, while those in the Fire will drink boiling water that will tear apart their intestines. 47:15

Allah curses people by making them deaf and blind. 47:23

Angels will gather them together and smite their faces and backs. 47:27

Allah will make the actions those who disbelieve fruitless. 47:32

Those who disbelieve will never be pardoned by Allah. 47:34-35

Those who think an evil thought concerning Allah will be cursed and sent to hell by him. 48:6

Allah punished those who disbelieved with a painful punishment. 48:25

Allah will hurl those who believe in another god into a dreadful doom. 50:26

"We say unto hell: Art thou filled? and it saith: Can there be more to come?"

Allah talks to hell about its occupancy level. 50:30

Allah has destroyed many entire generations. 50:36

Accursed are the conjecturers who ask: When is the Day of Judgment? It is the day they will be tormented by the Fire. 51:10-14

"We left behind therein a portent for those who fear a painful doom." 51:37

Woe to the disbelievers. 51:60

Lo! the doom of thy Lord will surely come to pass." 52:7

Those who deny the existence of hell will be thrust into its Fire. 52:11-16

"Their Lord hath warded off from them the torment of hell-fire."
(Everyone else is going to hell -- and the believers are all okay with that.)
52:18

"Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire." 52:27

Stay away from non-Muslims, especially those who disbelieve in the afterlife. 53:29

Allah sent a storm of stones on Lot's folk, killing all but Lot's family. 54:34

The guilty deny hell. But after they die they go circling between it and fierce, boiling water. 55:43-44

The suffering in hell will be more wretched and bitter than anything experienced on earth. 54:46-48

Allah destroyed many people, but does anyone remember anymore?
54:51

"There will be sent, against you both, heat of fire and flash of brass, and ye will not escape." 55:35

The guilty deny hell. But after they die they go circling between it and fierce, boiling water. 55:43-44

But those on his left hand will face scorching wind, scalding water, and black smoke. 56:42-43

Those who deny Allah and the Hereafter will eat from the Zaqqum tree and drink boiling water. 56:51-54

Allah will welcome the rejecters and erring with boiling water and a roasting in the hell fire. 56:92-94

Those who disbelieve or doubt the revelations of Allah will be face the doom. 57:13-14

The home of disbelievers is the Fire, a hapless journey's end. 57:15

Those who disbelieve and deny Allah's revelations are the owners of the fire. 57:19

For disbelievers is a painful doom. 58:4

For disbelievers is a shameful doom. 58:5

Those who disobey Muhammad will go to hell. 58:8

Don't make friends with Allah's enemies. For those who do so, Allah has prepared a dreadful doom. 58:14-15

Those who turn others away from the way of Allah will have a shameful doom. They are rightful owners of the Fire. 58:16-17

Those who oppose Allah and His Messenger will be among the lowest. 58:20

Allah cast fear into the hearts of the disbelieving People of the Scripture. Their home in the Hereafter will be the Fire. 59:2-3

The disbelieving people of the Scripture are liars. 59:11

The disbelievers fear the believers more than Allah. 59:13

The devil and disbelievers will be in the Fire. 59:16-17

Whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)."

Do whatever Muhammad tells you to do. (Or you'll go to hell.) 59:7

Don't be friends with disbelievers. They are your (and Allah's) enemy. 60:1

Don't be friends with those who disbelieve in the Hereafter. They are Allah's enemies. 60:13

Allah gave Muhammad the one true religion and sent him to conquer all other (false) religions. 61:9

"O ye who believe! Shall I show you a commerce that will save you from a painful doom?" 61:10

A hypocritical Jew looks like an ass carrying books. Those who deny the revelations of Allah are ugly. 62:5

Allah seals the hearts of those who believe and then disbelieve so that they can understand nothing. 63:3

Don't bother to ask Allah to forgive the disbelievers. He will never forgive them. 63:6

Those who disbelieve will have a painful doom. 64:5

Those who disbelieve are the owners of the Fire. 64:10

The fuel of the Fire is men and stones. 66:6

Allah has prepared for the devils a doom of flame. 67:5

Disbelievers will go to hell where they will hear its roaring and boiling. 67:6-7

Who will protect the disbelievers from a painful doom? (Nobody) 67:28

Those who consider the Quran to be "mere fables" will be branded on the nose.68:15-16

Shall We then treat those who have surrendered (Muslims) as We treat the guilty (Non-Muslims)? 68:35

Those who do not believe in Allah will be chained up and cast into hell-fire where they will eat filth. 69:30-35

"Lo! it is the fire of hell Eager to roast." 70:15

Doom is about to fall on all disbelievers. Only worshippers (Muslims) and those who preserve their chastity (except with their wives and slave girls) will be spared from "the fires of hell" that are "eager to roast." 70:1-30

"Lo! the doom of their Lord is that before which none can feel secure" (except for maybe those who are fearful of it). 70:27-28

Disbelievers will enter hell with frantic with fear, knowing they will be tortured forever by Allah. 70:36, 44

Allah sent Noah to warn people about the painful doom he was planning to send. (It didn't work out well; Allah sent it anyway.) 71:1

Those that Allah drowned in Noah's flood were then tortured forever in the Fire. 71:25

Noah asked Allah to drown all the disbelievers. 71:26

The fires of hell will be fueled with the bodies of idolators and unbelievers. They will experience an ever-greater torment. 72:15-17

Those who disobey Allah and his messenger will dwell forever in the fire of hell. 72:23

The fires of hell will be fueled with the bodies of idolators and unbelievers. They will experience an ever-greater torment. 72:15-17

Those who disobey Allah and his messenger will dwell forever in the fire of hell. 72:23

Allah will take care of the deniers. He will tie them up, burn them in a raging fire, and feed them food that chokes them. 73:11-13

The last day will be a day of anguish for disbelievers. 74:9-10

Those who are stubborn to Allah's revelations will face a fearful doom.
74:16-17

The fire of hell shrivels humans and spares nothing. 74:27-29

Allah has appointed angels to tend the Fire and has prepared stumbling blocks for those who disbelieve. He sends some people (whoever he wants) astray. 74:31

Those who pay attention to this life and ignore the Hereafter will suffer forever in hell. 75:20-29

The doom is coming soon. 75:35

Allah has prepared chains, manacles, and a raging fire for the disbelievers. 76:4

Don't obey disbelievers. 76:24

Allah has prepared a painful doom for evil-doers. 76:31

Allah destroyed "the former folk." 77:16

Woe unto the repudiators on that day! 77:19, 77:24, 77:28, 77:34, 77:40, 77:45, 77:49

Depart unto that doom which ye used to deny." 77:29

Those who deny the revelations given to Muhammad will burn forever in hell. 78:21-30

"Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: 'Would that I were dust!'" 78:40

Those who rebel by choosing this life over the next will go to hell. 79:37-39

The wicked will burn in hell forever. 82:14-16

Disbelievers are wicked people. On the last day they will be in darkness and have dust on their faces. 80:40-42

Those who reject Allah's revelations will burn in hell. 83:10-17

The disbelievers used to laugh at the believers. But the final laugh will be on them. 83:29-36

Some folks will be thrown into a scorching fire. 84:11-12

Disbelievers will be given a painful doom. 84:22-24

"(Self-)destroyed were the owners of the ditch Of the fuel-fed fire." 85:4-5

Those who persecute Muslims, without repenting, will burn in hell. 85:10

Allah plots against non-Muslims. 86:16

Those who are flung into the great Fire will neither live nor die. 87:12-13

On that day many will be sad and weary. Scorched by the fire, drinking boiling water, with only bitter thorn-fruit to eat. 88:2-7

Allah will punish disbelievers with the direst punishment. 88:23-24

Allah poured the disaster of His punishment upon those who rebelled against him. 89:11-13

Those who disbelieve Allah's revelations will have the Fire placed over them like an awning. 90:19-20

"Allah doomed them for their sin" and burned their houses. 91:14

Those who deny Allah's revelations must endure the flaming fire. 92:14-16

Allah created humans to be "of best stature" but then reduced them "to the lowest of the low". Except for "those who believe and do good works." But what about those who don't believe but do good works? Are they the "lowest of the low"? 95:4-6 Allah will grab those who deny His guidance by the forelock and call the guards of hell. 96:13-18

Those who disbelieve will abide in the fire of hell. They are the worst of created beings. 98:6 What is the Calamity? It is a day when dead people's bodies will be scattered like moths, consumed in a raging fire. 101:1-11

Allah will show humans hellfire and then he will ask them about pleasure.
102:5-7

Some rich folks will be flung into the Consuming One, the fire of Allah.
104:4-6 Abu Lahab will die and be plunged in flaming Fire. His wife will
have on her neck a halter of palm fiber. 111:1

Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)

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."

Volume 5, Book 59, Number 286:

Narrated 'Abdullah bin Mas'ud:

From Sad bin Mu'adh: Sad bin Mu'adh was an intimate friend of Umaiya bin Khalaf and whenever Umaiya passed through Medina, he used to stay with Sad, and whenever Sad went to Mecca, he used to stay with Umaiya. When Allah's Apostle arrived at Medina, Sa'd went to perform 'Umra and stayed at Umaiya's home in Mecca. He said to Umaiya, "Tell me of a time when (the Mosque) is empty so that I may be able to perform Tawaf around the Ka'ba." So Umaiya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sad." Abu Jahl addressed Sad saying, "I see you wandering about safely in Mecca inspite of the fact that you have given shelter to the people who have changed their religion (i.e. became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sad, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e. performing Tawaf) I would certainly prevent you from something which is more valuable for you, that is, your passage through Medina." On this, Umaiya said to him, "O Sad do not raise your voice before Abu-l-Hakam, the chief of the people of the Valley (of Mecca)." Sad said, "O Umaiya, stop that! By Allah, I have heard Allah's Apostle predicting that the Muslim will kill you." Umaiya asked, "In Mecca?" Sad said, "I do not know." Umaiya was greatly scared by that news.

When Umaiya returned to his family, he said to his wife, "O Um Safwan! Don't you know what Sad told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e. companions) that they will kill me. I asked him, 'In Mecca?' He replied, 'I do not know.'" Then Umaiya added, "By Allah, I will never go out of Mecca." But when the day of (the Ghazwa of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiya disliked to go out (of Mecca). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the Valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e. Umaiya) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Mecca. Then Umaiya said (to his wife). "O Um Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want

to go with them but for a short distance." So when Umaiya went out, he used to tie his camel wherever he camped. He kept on doing that till Allah caused him to be killed at Badr.

Volume 5, Book 59, Number 287:

Narrated Kab bin Malik:

I never failed to join Allah's Apostle in any of his Ghazawat except in the Ghazwa of Tabuk. However, I did not take part in the Ghazwa of Badr, but none who failed to take part in it, was blamed, for Allah's Apostle had gone out to meet the caravans of (Quraish, but Allah caused them (i.e. Muslims) to meet their enemy unexpectedly (with no previous intention) .

Volume 5, Book 59, Number 288:

Narrated Ibn Masud:

I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet while the Prophet was urging the Muslims to fight with the pagans. Al-Miqdad said, "We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet getting bright with happiness, for that saying delighted him.

Volume 5, Book 59, Number 289:

Narrated Ibn Abbas:

On the day of the battle of Badr, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." (54.45)

Volume 5, Book 59, Number 290:

Narrated Ibn Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward).

Volume 5, Book 59, Number 291:

Narrated Al-Bara:

I and Ibn 'Umar were considered too young to take part in the battle of Badr.

Volume 5, Book 59, Number 292:

Narrated Al-Bara:

I and Ibn 'Umar were considered too young (to take part) in the battle of Badr, and the number of the Emigrant warriors were over sixty (men) and the Ansar were over 249.

Volume 5, Book 59, Number 293:

Narrated Al-Bara:

The companions of (the Prophet) Muhammad who took part in Badr, told me that their number was that of Saul's (i.e. Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer. (See Qur'an 2:249)

Volume 5, Book 59, Number 294:

Narrated Al-Bara:

We, the Companions of Muhammad used to say that the number of the warriors of Badr was the same as the number of Saul's companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and the were over three-hundred-and-ten men.

Volume 5, Book 59, Number 295:

Narrated Al-Bara:

As below (Hadith 295).

Volume 5, Book 59, Number 296:

Narrated Al-Bara:

We used to say that the warriors of Badr were over three-hundred-and-ten, as many as the Companions of Saul who crossed the river with him; and none crossed the river with him but a believer.

Volume 5, Book 59, Number 297:

Narrated 'Abdullah bin Mas'ud:

The Prophet faced the Ka'ba and invoked evil on some people of Quraish, on Shaiba bin Rabi'a, 'Utba bin Rabi'a, Al-Walid bin 'Utba and Abu Jahl bin Hisham. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day.

Volume 5, Book 59, Number 298:

Narrated Abdullah: That he came across Abu Jahl while he was on the point of death on the day of Badr. Abu Jahl said, "You should not be proud that you have killed me nor I am ashamed of being killed by my own folk."

Volume 5, Book 59, Number 299:

Narrated Anas:

As below (Hadith 300).

Volume 5, Book 59, Number 300:

Narrated Anas:

The Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally (and he was in his last breaths). 'Abdullah bin Mas'ud said, "Are you Abu Jahl?" And took him by the beard. Abu Jahl said, "Can there be a man superior to one you have killed or one whom his own folk have killed?"

Volume 5, Book 59, Number 301:

Narrated Anas:

On the day of Badr, the Prophet said, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally. 'Abdullah bin Mas'ud got hold of his beard and said, "Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

Volume 5, Book 59, Number 302:

Narrated Anas bin Malik:

(as above Hadith 301).

Volume 5, Book 59, Number 303:

Narrated 'Abdur-Rahman bin 'Auf:

(the grandfather of Salih bin Ibrahim) the story of Badr, namely, the narration regarding the sons of 'Afra'.

Volume 5, Book 59, Number 304:

Narrated Abu Mijlaz:

From Qais bin Ubad: 'Ali bin Abi Talib said, "I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor)." Qais bin Ubad also said, "The following Verse was revealed in their connection:--

"These two opponents (believers and disbelievers) Dispute with each other About their Lord."
(22.19) Qais said that they were those who fought on the day of Badr, namely, Hamza, 'Ali, 'Ubaida or Abu 'Ubaida bin Al-Harith, Shaiba bin Rabi'a, 'Utba and Al-Wahd bin Utba.

Volume 5, Book 59, Number 305:

Narrated Abu Dhar:

The following Holy Verse:--

"These two opponents (believers & disbelievers) dispute with each other about their Lord,"
(22.19) was revealed concerning six men from Quraish, namely, 'Ali, Hamza, 'Ubaida bin Al-Harith; Shaiba bin Rabi'a, 'Utba bin Rabi'a and Al-Walid bin 'Utba.

Volume 5, Book 59, Number 306:

Narrated 'Ali:

The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord." (22.19) was revealed concerning us.

Volume 5, Book 59, Number 307:

Narrated Qais bin Ubad:

I heard Abu Dhar swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr.

Volume 5, Book 59, Number 308:

Narrated Qais:

I heard Abu Dhar swearing that the following Holy verse:-- "These two opponents (believers and disbelievers) disputing with each other about their Lord," (22.19) was revealed concerning those men who fought on the day of Badr, namely, Hamza, 'Ali, Ubaida bin Al-Harith, Utba and Shaiba-- --the two sons of Rabi'a-- and Al-Walid bin 'Utba.

Volume 5, Book 59, Number 309:

Narrated Abu Ishaq:

A man asked Al-Bara' and I was listening, "Did 'Ali take part in (the battle of) Badr?" Al-Bara' said, "(Yes). he even met (his enemies) in a duel and was clad in two armors (one over the other),"

Volume 5, Book 59, Number 310:

Narrated 'Abdur-Rahman bin 'Auf:

"I had an agreement with Umaiya bin Khalaf (that he would look after my relatives and property in Mecca, and I would look after his relatives and property in Medina)." 'Abdur-Rahman then mentioned the killing of Umaiya and his son on the day of Badr, and Bilal said, "Woe to me if Umaiya remains safe (i.e. alive) . "

Volume 5, Book 59, Number 311:

Narrated 'Abdullah:

The Prophet recited Surat-an-Najm and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on I saw him killed as an infidel.

Narrated 'Urwa (the son of Az- Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it. He received two of those wounds on the day of Badr and one on the day of Al-Yarmuk. When 'Abdullah bin Zubair was killed, 'Abdul-Malik bin Marwan said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I

said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of Badr." 'Abdul- Malik said, "You are right! (i.e. their swords) have dents because of clashing with the regiments of the enemies Then 'Abdul-Malik returned that sword to me (i.e. Urwa). (Hisham, 'Urwa's son said, "We estimated the price of the sword as three-thousand (Dinars) and after that it was taken by one of us (i.e. the inheritors) and I wish I could have had it.")

Volume 5, Book 59, Number 312:

Narrated Hisham:

That his father said, "The sword of Az-Zubair was decorated with silver." Hisham added, "The sword of 'Urwa was (also) decorated with silver. "

Volume 5, Book 59, Number 313:

Narrated 'Urwa:

On the day of (the battle) of Al-Yarmuk, the companions of Allah's Apostle said to Az-Zubair, "Will you attack the enemy so that we shall attack them with you?" Az-Zubair replied, "If I attack them, you people would not support me." They said, "No, we will support you." So Az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) 'Abdullah bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

Volume 5, Book 59, Number 314:

Narrated Abu Talha:

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear

him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

Volume 5, Book 59, Number 315:

Narrated Ibn 'Abbas:

regarding the Statement of Allah:--"Those who have changed Allah's Blessings for disbelief..." (14.28) The people meant here by Allah, are the infidels of Quraish. ('Amr, a sub-narrator said, "Those are (the infidels of) Quraish and Muhammad is Allah's Blessing. Regarding Allah's Statement: "...and have led their people into the house of destruction? (14.29) Ibn 'Abbas said, "It means the Fire they will suffer from (after their death) on the day of Badr."

Volume 5, Book 59, Number 316:

Narrated Hisham's father:

It was mentioned before 'Aisha that Ibn 'Umar attributed the following statement to the Prophet "The dead person is punished in the grave because of the crying and lamentation of his family." On that, 'Aisha said, "But Allah's Apostle said, 'The dead person is punished for his crimes and sins while his family cry over him then.'" She added, "And this is similar to the statement of Allah's Apostle when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' She added, "But he said now they know very well what I used to tell them was the truth." 'Aisha then recited: 'You cannot make the dead hear.' (30.52) and 'You cannot make those who are in their Graves, hear you.' (35.22) that is, when they had taken their places in the (Hell) Fire.

Volume 5, Book 59, Number 317:

Narrated Ibn Umar:

The Prophet stood at the well of Badr (which contained the corpses of the pagans) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Aisha and she said, "But the Prophet said, 'Now they know very well that what I used to tell them was the truth.' Then she recited (the Holy Verse):-- "You cannot make the dead hear... ..till the end of Verse)." (30.52)

Volume 5, Book 59, Number 318:

Narrated Anas:

Haritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Allah's Apostle! You know how dear Haritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall

see what I do?" He said, "May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."

Volume 5, Book 59, Number 319:

Narrated 'Ali:

Allah's Apostle sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, "Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin Abi Balta' a to the pagans of Mecca." So we found her riding her camel at the place which Allah's Apostle had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Allah's Apostle had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked." When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Apostle. Then 'Umar said, "O Allah's Apostle! (This Hatib) has betrayed Allah, His Apostle and the believers! Let me cut off his neck!" The Prophet asked Hatib, "What made you do this?" Hatib said, "By Allah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Mecca) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property." The Prophet said, "He has spoken the truth; do no say to him but good." 'Umar said, "He has betrayed Allah, His Apostle and the faithful believers. Let me cut off his neck!" The Prophet said, "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" On this, tears came out of Umar's eyes, and he said, "Allah and His Apostle know better."

Volume 5, Book 59, Number 320:

Narrated Usaid:

On the day of Badr, Allah's Apostle said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

Volume 5, Book 59, Number 321:

Narrated Abu Usaid:

On the day of (the battle of) Badr, Allah's Apostle said to us, "When your enemy comes near to you (i.e. overcome you by sheer number), shoot at them but use your arrows sparingly."

Volume 5, Book 59, Number 322:

Narrated Al-Bara' bin 'Azib:

On the day of Uhud the Prophet appointed 'Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided ."

Volume 5, Book 59, Number 323:

Narrated Abu Musa:

That the Prophet said, "The good is what Allah gave us later on (after Uhud), and the reward of truthfulness is what Allah gave us after the day (of the battle) of Badr."

Volume 5, Book 59, Number 324:

Narrated 'Abdur-Rahman bin 'Auf:

While I was fighting in the front file on the day (of the battle) of Badr, suddenly I looked behind and saw on my right and left two young boys and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abu Jahl." I said, "O nephew! What will you do to him?" He said, "I have promised Allah that if I see him (i.e. Abu Jahl), I will either kill him or be killed before I kill him." Then the other said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e. Abu Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afra' (i.e. an Ansari woman).

Volume 5, Book 59, Number 325:

Narrated Abu Huraira:

Allah's Apostle sent out ten spies under the command of 'Asim bin Thabit Al-Ansari, the grandfather of 'Asim bin 'Umar Al-Khattab. When they reached (a place called) Al-Hadah between 'Usfan and Mecca, their presence was made known to a sub-tribe of Hudhail called Banu Lihyan. So they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e. Medina)," and went on tracing the Muslims' footsteps. When 'Asim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Asim bin Thabit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allah! Inform your Prophet about us." So the archers threw their arrows at them and martyred 'Asim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them,

they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Mecca after the event of the Badr battle.

The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Harith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill him. One day Khubaib borrowed from a daughter of Al-Harith, a razor for shaving his public hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (i.e. Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allah, I had never seen a better captive than Khubaib. By Allah, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Mecca." She used to say, "It was food Allah had provided Khubaib with."

When they took him to Al-Hil out of Mecca sanctuary to martyr him, Khubaib requested them. "Allow me to offer a two-Rak'at prayer." They allowed him and he prayed two Rakat and then said, "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more." Then he (invoked evil upon them) saying, "O Allah! Count them and kill them one by one, and do not leave anyone of them!" Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body." Then Abu Sarva, 'Ubqa bin Al-Harith went up to him and killed him. It was Khubaib who set the tradition of praying for any Muslim to be martyred in captivity (before he is executed). The Prophet told his companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Asim bin Thabit's death, sent some messengers to bring a part of his body so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allah sent a swarm of wasps to protect the dead body of 'Asim, and they shielded him from the messengers who could not cut anything from his body.

Volume 5, Book 59, Number 326:

Narrated Nafi:

Ibn 'Umar was once told that Said bin Zaid bin 'Amr bin Nufail, one of the Badr warriors, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday prayer approached and Ibn 'Umar did not take part in the Friday prayer.

Narrated Subaia bint Al-Harith: That she was married to Sad bin Khaula who was from the tribe of Bani 'Amr bin Luai, and was one of those who fought the Badr battle. He died while she was pregnant during Hajjat-ul-Wada.' Soon after his death, she gave birth to a child. When she completed the term of deliver (i.e. became clean), she prepared herself for suitors. Abu As-Sanabil bin Bu'kak, a man from the tribe of Bani Abd-ud-Dal called on her and said to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry By Allah, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e. Abu As-Sanabil) said this to me. I put on my

dress in the evening and went to Allah's Apostle and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

Volume 5, Book 59, Number 327:

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims." or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)."

Volume 5, Book 59, Number 328:

Narrated Mu'adh bin Rifa'a bin Rafi:

Rifa'a was one of the warriors of Badr while (his father) Rafi' was one of the people of Al-'Aqaba (i.e. those who gave the pledge of allegiance at Al-'Aqaba). Rafi' used to say to his son, "I would not have been happier if I had taken part in the Badr battle instead of taking part in the 'Aqaba pledge."

Volume 5, Book 59, Number 329:

Narrated Mu'adh:

The one who asked (the Prophet) was Gabriel.

Volume 5, Book 59, Number 330:

Narrated Ibn 'Abbas:

The Prophet said on the day (of the battle) of Badr, "This is Gabriel holding the head of his horse and equipped with arms for the battle.

Volume 5, Book 59, Number 331:

Narrated Anas:

Abu Zaid died and did not leave any offspring, and he was one of the Badr warriors.

Volume 5, Book 59, Number 332:

Narrated Ibn Abbas:

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

Volume 5, Book 59, Number 333:

Narrated 'Urwa:

Az-Zubair said, "I met Ubaida bin Said bin Al-As on the day (of the battle) of Badr and he was covered with armor; so much that only his eyes were visible. He was surnamed Abu Dhat-al-Karish. He said (proudly), 'I am Abu-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." 'Urwa said, "Later on Allah's Apostle asked Az-Zubair for the spear and he gave it to him. When Allah's Apostle died, Az-Zubair took it back. After that Abu Bakr demanded it and he gave it to him, and when Abu Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthman demanded it from him and he gave it to him. When 'Uthman was martyred, the spear remained with Ali's offspring. Then 'Abdullah bin Az-Zubair demanded it back, and it remained with him till he was martyred."

Volume 5, Book 59, Number 334:

Narrated 'Ubada bin As-Samit:

(who was one of the Badr warriors) Allah's Apostle said, "Give me the pledge of allegiance."

Volume 5, Book 59, Number 335:

Narrated 'Aisha:

(the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin 'Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Apostle also adopted Zaid as his son. In the Pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

Volume 5, Book 59, Number 336:

Narrated Ar-Rubai bint Muauwidh:

The Prophet came to me after consummating his marriage with me and sat down on my bed as you (the sub-narrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my father who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet said (to her), "Do not say this, but go on saying what you have spoken before."

Volume 5, Book 59, Number 337:

Narrated Ibn 'Abbas:

As below (Hadith 338).

Volume 5, Book 59, Number 338:

Narrated Ibn Abbas:

Abu Talha, a companion of Allah's Apostle and one of those who fought at Badr together with Allah's Apostle told me that Allah's Apostle said. "Angels do not enter a house in which there is a dog or a picture" He meant the images of creatures that have souls.

Volume 5, Book 59, Number 339:

Narrated 'Ali:

as below (Hadith 340).

Volume 5, Book 59, Number 340:

Narrated 'Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks

had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin 'Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Volume 5, Book 59, Number 341:

Narrated Ibn Maqal:

'Ali led the funeral prayer of Sahl bin Hunaif and said, "He was one of the warriors of Badr."

Volume 5, Book 59, Number 342:

Narrated 'Abdullah bin 'Umar:

Umar bin Al-Khattab said, "When (my daughter) Hafsa bint 'Umar lost her husband Khunais bin Hudhaifa As-Sahrni who was one of the companions of Allah's Apostle and had fought in the battle of Badr and had died in Medina, I met 'Uthman bin 'Affan and suggested that he should marry Hafsa saying, "If you wish, I will marry Hafsa bint 'Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'if you wish, I will marry you, Hafsa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with Uthman . Some days later, Allah's Apostle demanded her hand in marriage and I married her to him. Later on Abu Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allah's Apostle had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Apostle , but had he (i.e. the Prophet) given her up I would surely have accepted her."

Volume 5, Book 59, Number 343:

Narrated Abu Masud Al-Badri:

The Prophet said, "A man's spending on his family is a deed of charity."

Volume 5, Book 59, Number 344:

Narrated Az-Zuhri:

I heard 'Urwa bin Az-Zubair talking to 'Umar bin 'Abdul 'Aziz during the latter's Governorship (at Medina), he said, "Al-Mughira bin Shu'ba delayed the 'Asr prayer when he was the ruler of Al-Kufa. On that, Abu Mas'ud. 'Uqba bin 'Amr Al-Ansari, the grand-father of Zaid bin Hasan, who was one of the Badr warriors, came in and said, (to Al-Mughira), 'You know that Gabriel came down and offered the prayer and Allah's Apostle prayed five prescribed prayers, and Gabriel said (to the Prophet), "I have been ordered to do so (i.e. offer these five prayers at these fixed stated hours of the day)."

Volume 5, Book 59, Number 345:

Narrated Abu Masud Al-Badri:

Allah's Apostle said, "It is sufficient for one to recite the last two Verses of Surat-al-Baqara at night."

Volume 5, Book 59, Number 346:

Narrated Mahmud bin Ar-Rabi:

That 'Itban bin Malik who was one of the companions of the Prophet and one of the warriors of Badr, came to Allah's Apostle.

Volume 5, Book 59, Number 347:

Narrated Ibn Shihab:

I asked Al-Husain bin Muhammad who was one of the sons of Salim and one of the nobles amongst them, about the narration of Mahmud bin Ar-Rabi 'from 'Itban bin Malik, and he confirmed it.

Volume 5, Book 59, Number 348:

Narrated 'Abdullah bin 'Amr bin Rabi'a:

who was one of the leaders of Bani 'Adi and his father participated in the battle of Badr in the company of the Prophet. 'Umar appointed Qudama bin Maz'un as ruler of Bahrain, Qudama was one of the warriors of the battle of Badr and was the maternal uncle of Abdullah bin 'Umar and Hafsa.

Volume 5, Book 59, Number 349:

Narrated Az-Zuhri:

Salim bin 'Abdullah told me that Rafi' bin Khadij told 'Abdullah bin 'Umar that his two paternal uncles who had fought in the battle of Badr informed him that Allah's Apostle forbade the renting of fields. I said to Salim, "Do you rent your land?" He said, "Yes, for Rafi' is mistaken."

Volume 5, Book 59, Number 350:

Narrated 'Abdullah bin Shaddad bin Al-Had Al-Laithi:

I saw Rifa'a bin Rafi Al-Ansari who was a Badr warrior.

Volume 5, Book 59, Number 351:

Narrated Al-Miswar bin Makhrama:

That 'Amr bin Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet, said, "Allah's Apostle sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Apostle had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Apostle smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them."

Volume 5, Book 59, Number 352:

Narrated Nafi: Ibn 'Umar used to kill all kinds of snakes until Abu Lubaba Al-Badri told him that the Prophet had forbidden the killing of harmless snakes living in houses and called Jinan. So Ibn 'Umar gave up killing them.

Volume 5, Book 59, Number 353:

Narrated Anas bin Malik:

Some men of the Ansar requested Allah's Apostle to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbas." The Prophet said, "By Allah, you will not leave a single Dirham of it!"

Volume 5, Book 59, Number 354:

Narrated 'Ubaidullah bin 'Adi bin Al-Khiyar:

That Al-Miqdad bin 'Amr Al-Kindi, who was an ally of Bani Zuhra and one of those who fought the battle of Badr together with Allah's Apostle told him that he said to Allah's Apostle, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, "I surrender to Allah (i.e. I have become a Muslim),' could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle said, "You should not kill him." Al-Miqdad said, "O Allah's Apostle! But he had cut off one of my two hands, and then he had uttered those words?" Allah's Apostle replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

Volume 5, Book 59, Number 355:

Narrated Anas:

Allah's Apostle said on the day of Badr, "Who will go and see what has happened to Abu Jahl?" Ibn Mas'ud went and saw him struck by the two sons of 'Afra and was on the point of death . Ibn Mas'ud said, "Are you Abu Jahl?" Abu Jahl replied, "Can there be a man more superior to the one whom you have killed (or as Sulaiman said, or his own folk have killed.)?" Abu Jahl added, "Would that I had been killed by other than a mere farmer. "

Volume 5, Book 59, Number 356:

Narrated Ibn Abbas:

'Umar said, "When the Prophet died I said to Abu Bakr, 'Let us go to our Ansari brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sa'ida and Manbin Adi."

Volume 5, Book 59, Number 357:

Narrated Qais:

The Badr warriors were given five thousand (Dirhams) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

Volume 5, Book 59, Number 358:

Narrated Jubair bin Mut'im:

I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Volume 5, Book 59, Number 359:

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Said bin Al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the Prophet. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'" Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha).

Volume 5, Book 59, Number 360:

Narrated Ibn Shihab:

These were the battles of Allah's Apostle (which he fought), and while mentioning (the Badr battle) he said, "While the corpses of the pagans were being thrown into the well, Allah's Apostle said (to them), 'Have you found what your Lord promised true?' 'Abdullah said, "Some of the Prophet's companions said, "O Allah's Apostle! You are addressing dead people.' Allah's Apostle replied, 'You do not hear what I am saying, better than they.' The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty, were 81 men." Az-Zubair said, "When their shares were distributed, their number was 101 men. But Allah knows it better."

Volume 5, Book 59, Number 361:

Narrated Az-Zubair:

On the day of Badr, (Quraishi) Emigrants received 100 shares of the war booty."

Volume 5, Book 59, Number 362:

Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Volume 5, Book 59, Number 363:

Narrated Said bin Jubair:

I mentioned to Ibn 'Abbas Surat-Hashr. He said, "Call it Surat-an-Nadir."

Volume 5, Book 59, Number 364:

Narrated Anas bin Malik:

Some people used to allot some date palm trees to the Prophet as gift till he conquered Banu Quraiza and Bani An-Nadir, where upon he started returning their date palms to them.

Volume 5, Book 59, Number 365:

Narrated Ibn Umar:

Allah's Apostle had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al-Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5)

Volume 5, Book 59, Number 366:

Narrated Ibn Umar:

The Prophet burnt the date-palm trees of Bani An-Nadir. Hassan bin Thabit said the following poetic Verses about this event:-- "the terrible burning of Al-Buwaira Has been received indifferently By the nobles of Bani Luai (The masters and nobles of Quraish)." Abu Sufyan bin Al-Harith (i.e. the Prophet's cousin who was still a disbeliever then) replied to Hassan, saying in poetic verses:-- "May Allah bless that burning And set all its (i.e. Medina's) Parts on burning fire.

You will see who is far from it (i.e. Al-Buwaira) And which of our lands will be Harmed by it (i.e. the burning of Al-Buwaira)."

Volume 5, Book 59, Number 367:

Narrated Malik bin Aus Al-Hadathan An-Nasri:

That once 'Umar bin Al-Khattab called him and while he was sitting with him, his gatekeeper, Yarfa came and said, "Will you admit 'Uthman, 'Abdur-Rahman bin Auf, AzZubair and Sad (bin Abi Waqqas) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfa- came again and said, "Will you admit 'Ali and 'Abbas who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbas said, "O chief of the believers! Judge between me and this (i.e. 'Ali). "Both of them had a dispute regarding the property of Bani An-Nadir which Allah had given to His Apostle as Fai (i.e. booty gained without fighting), 'Ali and 'Abbas started reproaching each other. The (present) people (i.e. 'Uthman and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from) the other." 'Umar said, "Wait I beseech you, by Allah, by Whose Permission both the heaven and the earth stand fast! Do you know that Allah's Apostle said, 'We (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthman and his company) said, "He did say it. "'Umar then turned towards 'Ali and 'Abbas and said, "I beseech you both, by Allah! Do you know that Allah's Apostle said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allah the Glorified favored His Apostle with something of this Fai (i.e. booty won without fighting) which He did not give to anybody else. Allah said:--

"And what Allah gave to His Apostle ("Fai" Booty) from them--For which you made no expedition With either Calvary or camelry. But Allah gives power to His Apostles Over whomsoever He will And Allah is able to do all things." (59.6)

So this property was especially granted to Allah's Apostle . But by Allah, the Prophet neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this Allah's Apostle used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allah's Property is spent (i.e. in charity), Allah's Apostle kept on acting like that during all his life, Then he died, and Abu Bakr said, 'I am the successor of Allah's Apostle.' So he (i.e. Abu Bakr) took charge of this property and disposed of it in the same manner as Allah's Apostle used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Ali and 'Abbas and said, "You both remember that Abu Bakr disposed of it in the way you have described and Allah knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allah caused Abu Bakr to die and I said, 'I am the successor of Allah's Apostle and Abu Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. Caliphate and I used to dispose of it in the same wa as Allah's Apostle and Abu Bakr used to do; and Allah knows that I have been sincere, pious, rightly guided an the follower of the right (in this matte Later on both of you (i.e. 'Ali and Abbas) came to me, and the claim of you both was one and the same, O 'Abbas! You also came to me. So I told you both that Allah's Apostle said, "Our property is not inherited, but whatever we leave is to be given in charity.' Then when I thought that I should better hand over this property to you both or the condition that you will promise and pledge before Allah that you will dispose it off in the same way as Allah's Apostle and Abu Bakr did and as I have done since the beginning of my caliphate or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to

you. Do you want me now to give a decision other than that (decision)? By Allah, with Whose Permission both the sky and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf." The sub-narrator said, "I told 'Urwa bin Az-Zubair of this Hadith and he said, 'Malik bin Aus has told the truth' I heard 'Aisha, the wife of the Prophet saying, 'The wives of the Prophet sent 'Uthman to Abu Bakr demanding from him their 1/8 of the Fai which Allah had granted to his Apostle. But I used to oppose them and say to them: Will you not fear Allah? Don't you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet mentioned that regarding himself. He added: 'The family of Muhammad can take their sustenance from this property. So the wives of the Prophet stopped demanding it when I told them of that.' So, this property (of Sadaqa) was in the hands of Ali who withheld it from 'Abbas and overpowered him. Then it came in the hands of Hasan bin 'Ali, then in the hands of Husain bin 'Ali, and then in the hands of Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah's Apostle ."

Volume 5, Book 59, Number 368:

Narrated 'Aisha:

Fatima and Al'Abbas came to Abu Bakr, claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar. Abu Bakr said, "I heard the Prophet saying, 'Our property is not inherited, and whatever we leave is to be given in charity. But the family of Muhammad can take their sustenance from this property.' By Allah, I would love to do good to the Kith and kin of Allah's Apostle rather than to my own Kith and kin."

Volume 5, Book 59, Number 369:

Narrated Jabir bin 'Abdullah:

Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Kab and said, "That man (i.e. Muhammad demands Sadaqa (i.e. Zakat) from us, and he has troubled us, and I have come to borrow something from you." On that, Kab said, "By Allah, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Kab said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the 'Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muhammad bin Maslama and his companion promised Kab that Muhammad would return to him. He came to Kab at night along with Kab's foster brother, Abu Na'ila. Kab invited them to come into his fort, and then he went down to them. His wife asked him, "Where

are you going at this time?" Kab replied, "None but Muhammad bin Maslama and my (foster) brother Abu Na'ila have come." His wife said, "I hear a voice as if dropping blood is from him, Ka'b said. "They are none but my brother Muhammad bin Maslama and my foster brother Abu Naila. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two men. (Some narrators mention the men as 'Abu bin Jabr. Al Harith bin Aus and Abbad bin Bishr). So Muhammad bin Maslama went in together with two men, and sail to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strip him. I will let you smell his head." Kab bin Al-Ashraf came down to them wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said. "I have never smelt a better scent than this. Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him. (Abu Rafi) was killed after Ka'b bin Al-Ashraf."

Volume 5, Book 59, Number 370:

Narrated Al-Bara bin Azib:

Allah's Apostle sent a group of persons to Abu Rafi. Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Volume 5, Book 59, Number 371:

Narrated Al-Bara bin Azib:

Allah's Apostle sent some men from the Ansar to ((kill) Abu Rafi, the Jew, and appointed 'Abdullah bin Atik as their leader. Abu Rafi used to hurt Allah's Apostle and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. Abdullah (bin Atik) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullah as one of the castle's servants) addressing him saying, "O Allah's Servant! Enter if you wish, for I want to close the gate." 'Abdullah added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abu Rafi for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark house amidst his family, I could not recognize his location in the house. So I shouted, 'O Abu Rafi!' Abu Rafi said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abu Rafi?' He said, 'Woe to your mother! A man in my house has hit me with a sword! I again hit him severely but I did not kill him. Then I drove the

point of the sword into his belly (and pressed it through) till it touched his back, and I realized that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abu Rafi, the merchant of Hijaz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allah has killed Abu Rafi,' So I (along with my companions proceeded and) went to the Prophet and described the whole story to him. "He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became All right as if I had never had any ailment whatsoever."

Volume 5, Book 59, Number 372:

Narrated Al-Bara:

Allah's Apostle sent 'Abdullah bin 'Atik and 'Abdullah bin 'Utba with a group of men to Abu Rafi (to kill him). They proceeded till they approached his castle, whereupon 'Abdullah bin Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullah said later on, "I played a trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call to nature. The gatekeeper called, 'Whoever wants to come in, should come in before I close the gate.' So I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abu Rafi and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the key of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abu Rafi by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abu Rafi!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice, 'What is wrong with you, O Abu Rafi?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abu Rafi cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abu Rafi lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allah's Apostle of this good news, but I will not leave (this place) till I hear the news of his (i.e. Abu Rafi's) death.' When dawn broke, an announcer of death got over the wall and announced, 'I convey to you the news of Abu Rafi's death.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news."

Volume 5, Book 59, Number 373:

Narrated Ibn Abbas:

On the day of Uhud. the Prophet said, "This is Gabriel holding the head of his horse and equipped with war material.'

Volume 5, Book 59, Number 374:

Narrated Uqba bin Amir:

Allah's Apostle offered the funeral prayers of the martyrs of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al-Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." That was the last look which I cast on Allah's Apostle.

Volume 5, Book 59, Number 375:

Narrated Al-Bara:

We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet said, "Do not answer him." Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet said (to his companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

Volume 5, Book 59, Number 376:

Narrated Sad bin Ibrahim:

A meal was brought to 'Abdur-Rahman bin 'Auf while he was fasting. He said, "Musab bin 'Umar was martyred, and he was better than I, yet he was shrouded in a Burda (i.e. a sheet) so that, if his head was covered, his feet became naked, and if his feet were covered, his head became naked." 'Abdur-Rahman added, "Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Rahman then started weeping so much that he left the food.

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 .

Volume 5, Book 59, Number 378:

Narrated Khabbab bin Al-Art:

We migrated in the company of Allah's Apostle, seeking Allah's Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (here), and one of them was Mus'ab bin 'Umar who was martyred on the day of the battle of Uhud, and did not leave anything except a Namira (i.e. a sheet in which he was shrouded). If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. So the Prophet said to us, "Cover his head with it and put some Idhkhir (i.e. a kind of grass) over his feet or throw Idhkhir over his feet." But some amongst us have got the fruits of their labor ripened, and they are collecting them.

Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet (i.e. Badr battle), and if Allah should let me participate in (a battle) with the Prophet, Allah will see how strongly I will fight." So he encountered the day of Uhud battle. The Muslims fled and he said, "O Allah ! I appeal to You to excuse me for what these people (i.e. the Muslims) have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sad bin Mu'adh (fleeing), and asked him, "Where are you going, O Sad? I detect a smell of Paradise before Uhud." Then he proceeded on and was martyred. No-body was able to recognize him till his sister recognized him by a mole on his body or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

Volume 5, Book 59, Number 379:

Narrated Zaid bin Thabit:

When we wrote the Holy Quran, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:--

'Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting" (33.23) So we wrote this in its place in the Quran.

Volume 5, Book 59, Number 380:

Narrated Zaid bin Thabit:

When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him, returned. The companions of the Prophet were divided into two groups. One group said, "We will fight them (i.e. the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:-- '(O Muslims!) Then what is the matter within you that you are divided. Into two parties about the hypocrites? Allah has cast them back (to disbelief) Because of what they have earned.' (4.88) On that, the Prophet said, "That is Taiba (i.e. the city of Medina) which clears one from one's sins as the fire expels the impurities of silver."

Volume 5, Book 59, Number 381:

Narrated Jabir:

This Verse: "When two of your parties almost Decided to fall away..." was revealed in our connection, i.e. Bani Salama and Bani Haritha and I would not have liked that, if it was not revealed, for Allah said:-- But Allah was their Protector.....(3.122)

Volume 5, Book 59, Number 382:

Narrated Jabir:

"Allah's Apostle said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Apostle! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet said, "You have done the right thing."

Volume 5, Book 59, Number 383:

Narrated Jabir bin Abdullah:

That his father was martyred on the day of the battle of Uhud and was in debt and left six (orphan) daughters. Jabir, added, "When the season of plucking the dates came, I went to Allah's Apostle and said, "You know that my father was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should see you." The Prophet said, "Go and pile every kind of dates apart." I did so and called him (i.e. the Prophet). When the creditors saw him, they started claiming their debts from me then in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, 'O Jabir, call your companions (i.e. the creditors).' Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet had been sitting, it seemed as if a single date had not been taken away thereof."

Volume 5, Book 59, Number 384:

Narrated Sad bin Abi Waqqas:

I saw Allah's Apostle on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting as bravely as possible. I had never seen them before, nor did I see them later on.

Volume 5, Book 59, Number 385:

Narrated Sad bin Abi Waqqas:

The Prophet took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you."

Volume 5, Book 59, Number 386:

Narrated Sad:

Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud.

Volume 5, Book 59, Number 387:

Narrated Ibn Al Musaiyab:

Sad bin Abi Waqqas said, "Allah's Apostle mentioned both his father and mother for me on the day of the battle of Uhud." He meant when the Prophet said (to Sad) while the latter was fighting. "Let my father and mother be sacrificed for you!"

Volume 5, Book 59, Number 388:

Narrated 'Ali: I have never heard the Prophet mentioning both his father and mother for anybody other than Sad.

Volume 5, Book 59, Number 389:

Narrated 'Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sad bin Malik. I heard him saying on the day of Uhud, "O Sad throw (arrows)! Let my father and mother be sacrificed for you !"

Volume 5, Book 59, Number 390:

Narrated Mu'tamir's father:

'Uthman said that on the day of the battle of Uhud, none remained with the Prophet but Talha and Sad.

Volume 5, Book 59, Number 391:

Narrated As-Saib bin Yazid:

I have been in the company of 'AbdurRahman bin 'Auf, Talha bin 'Ubaidullah, Al-Miqdad and Sad, and I heard none of them narrating anything from the Prophet excepting the fact that I heard Talha narrating about the day of Uhud (battle) .

Volume 5, Book 59, Number 392:

Narrated Qais:

I saw Talha's paralyzed hand with which he had protected the Prophet on the day of Uhud.

Volume 5, Book 59, Number 393:

Narrated Anas:

When it was the day of Uhud, the people left the Prophet while Abu Talha was in front of the Prophet shielding him with his leather shield. Abu Talha was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet would say (to him), put (scatter) its contents for Abu Talha." The Prophet would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you ! Do not raise your head, lest an arrow of the enemy should hit you.

(Let) my neck (be struck) rather than your neck." I saw 'Aisha, the daughter of Abu Bakr, and Um Sulaim rolling up their dresses so that I saw their leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talha's hand twice or thrice (on that day).

Volume 5, Book 59, Number 394:

Narrated 'Aisha:

When it was the day of Uhud, the pagans were defeated. Then Satan, Allah's Curse be upon him, cried loudly, "O Allah's Worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yaman, he shouted, "O Allah's Worshippers, my father, my father!" But by Allah, they did not stop till they killed him. Hudhaifa said, "May Allah forgive you." (The sub-narrator, 'Urwa, said, "By Allah, Hudhaifa continued asking Allah's Forgiveness for the killers of his father till he departed to Allah (i.e. died).")

Volume 5, Book 59, Number 395:

Narrated 'Uthman bin Mauhab:

A man came to perform the Hajj to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthman bin 'Affan fled on the day of Uhud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e. 'Uthman) was absent from the Badr (battle) and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e. Pledge of allegiance at Hudaibiya) and did not witness it?" Ibn 'Umar replied, "Yes," He then said, "Allahu-Akbar!" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Apostle and she was ill, so the Prophet said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance if there had been anybody more respected by the Meccans than 'Uthman bin 'Affan, the Prophet would surely have sent that man instead of 'Uthman. So the Prophet sent him (i.e. 'Uthman to Mecca) and the Ridwan Pledge of allegiance took place after 'Uthman had gone to Mecca. The Prophet raised his right hand saying, 'This is the hand of 'Uthman,' and clapped it over his other hand and said, "This is for 'Uthman.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

Volume 5, Book 59, Number 396:

Narrated Al-Bara' bin 'Azib:

The Prophet appointed Abdullah bin Jubair as the commander of the cavalry archers on the day of the battle of Uhud. Then they returned defeated, and that what is referred to by Allah's Statement:-- "And the Apostle (Muhammad) in your rear was calling you." (3.153)

Volume 5, Book 59, Number 397:

Narrated Salim's father:

That he heard Allah's Apostle, when raising his head from bowing of the first Rak'a of the morning prayer, saying, "O Allah! Curse so-and-so and so-and-so" after he had said, "Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!" So Allah revealed:-- "Not for you (O Muhammad!).....(till the end of Verse) they are indeed wrong-doers." (3.128) Salim bin 'Abdullah said "Allah's Apostle used to invoke evil upon Safwan bin Umaiyah, Suhail bin 'Amr and Al-Harith bin Hisham. So the Verse was revealed:-- "Not for you (O Muhammad!).....(till the end of Verse) For they are indeed wrong-doers." (3.128)

Volume 5, Book 59, Number 398:

Narrated Tha'laba bin Abi Malik:

'Umar bin Al-Khattab distributed woolen clothes amongst some women of Medina, and a nice woolen garment remained. Some of those who were sitting with him, said, "O chief of the believers! Give it to the daughter of Allah's Apostle who is with you," and by that, they meant Um Kulthum, the daughter of 'Ali. Umar said, "Um Salit has got more right than she." Um Saht was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle. 'Umar added, "She (i.e. Um Salit) used to carry the filled water skins for us on the day of the battle of Uhud."

Volume 5, Book 59, Number 399:

Narrated Jafar bin 'Amr bin Umaiyah:

I went out with 'Ubaidullah bin 'Adi Al-Khaiyar. When we reached Hims (i.e. a town in Syria), 'Ubaidullah bin 'Adi said (to me), "Would you like to see Wahshi so that we may ask him about the killing of Hamza?" I replied, "Yes." Wahshi used to live in Hims. We enquired about him and somebody said to us, "He is that in the shade of his palace, as if he were a full water skin." So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. 'Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. 'Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that 'Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullah uncovered his face and said (to Wahshi), "Will you tell us (the story of) the killing of Hamza?" Wahshi replied "Yes, Hamza killed Tuaima bin 'Adi bin Al-Khaiyar at Badr (battle) so my master, Jubair bin Mut'im said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'" When the people set out (for the battle of Uhud)

in the year of 'Ainain ..'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley.. I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muttalib came out and said, 'O Siba'. O Ibn Um Anmar, the one who circumcises other ladies! Do you challenge Allah and His Apostle?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Mecca, I too returned with them. I stayed in (Mecca) till Islam spread in it (i.e. Mecca). Then I left for Taif, and when the people (of Taif) sent their messengers to Allah's Apostle, I was told that the Prophet did not harm the messengers; So I too went out with them till I reached Allah's Apostle. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Apostle died, and Musailamah Al-Kadhhab appeared (claiming to be a prophet). I said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansari man attacked him and struck him on the head with a sword. 'Abdullah bin 'Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e. Musailamah) has been killed by a black slave.'

Volume 5, Book 59, Number 400:

Narrated Abu Huraira:

Allah's Apostle (pointing to his broken canine tooth) said, "Allah's Wrath has become severe on the people who harmed His Prophet. Allah's Wrath has become severe on the man who is killed by the Apostle of Allah in Allah's Cause."

Volume 5, Book 59, Number 401:

Narrated Ibn 'Abbas

Allah's Wrath became severe on him whom the Prophet had killed in Allah's Cause. Allah's Wrath became severe on the people who caused the face of Allah's Prophet to bleed.

Volume 5, Book 59, Number 402:

Narrated Abu Hazim:

That he heard Sahl bin Sad being asked about the wounds of Allah's Apostle saying, "By Allah, I know who washed the wounds of Allah's Apostle and who poured water (for washing them), and with what he was treated." Sahl added, "Fatima, the daughter of Allah's Apostle used to wash the wounds, and 'Ali bin Abi Talib used to pour water from a shield. When Fatima saw that the water

aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His canine tooth got broken on that day, and face was wounded, and his helmet was broken on his head."

Volume 5, Book 59, Number 403:

Narrated Ibn Abbas:

Allah's Wrath gets severe on a person killed by a prophet, and Allah's Wrath became severe on him who had caused the face of Allah's Apostle to bleed

Volume 5, Book 59, Number 404:

Narrated 'Aisha:

Regarding the Holy Verse: "Those who responded (To the call) of Allah And the Apostle (Muhammad), After being wounded, For those of them Who did good deeds And refrained from wrong, there is a great reward." (3.172)

She said to 'Urwa, "O my nephew! Your father, Az-Zubair and Abu Bakr were amongst them (i.e. those who responded to the call of Allah and the Apostle on the day (of the battle of Uhud). When Allah's Apostle, suffered what he suffered on the day of Uhud and the pagans left, the Prophet was afraid that they might return. So he said, 'Who will go on their (i.e. pagans') track?' He then selected seventy men from amongst them (for this purpose)." (The sub-narrator added, "Abu Bakr and Az-Zubair were amongst them.")

Volume 5, Book 59, Number 405:

Narrated Qatada:

We do not know of any tribe amongst the 'Arab tribes who lost more martyrs than Al-Ansar, and they will have superiority on the Day of Resurrection. Anas bin Malik told us that seventy from the Ansar were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma'una, and seventy on the day of Al-Yamama. Anas added, "The battle of Bir Ma'una took place during the lifetime of Allah's Apostle and the battle of Al-Yamama, during the caliphate of Abu Bakr, and it was the day when Musailamah Al-Kadhhab was killed."

Volume 5, Book 59, Number 406:

Narrated Jabir bin 'Abdullah

Allah's Apostle used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Quran more?" When one of the two was pointed out, he would put him first in the grave.

Then he said, "I will be a witness for them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The companions of the Prophet stopped me from doing so but the Prophet did not stop me. Then the Prophet said, '(O Jabir.) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial)."

Volume 5, Book 59, Number 407:

Narrated Abu Musa:

The Prophet said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

Volume 5, Book 59, Number 408:

Narrated Khabbab:

We migrated with the Prophet for Allah's Cause, so our reward became due with Allah. Some of us passed away (i.e. died) without enjoying anything from their reward, and one of them was Mus'ab bin 'Umar who was killed (i.e. martyred) on the day of Uhud. He did not leave behind except a sheet of striped woolen cloth. If we covered his head with it, his feet became naked, and if we covered his feet with it, his head became naked. The Prophet said to us, "Cover his head with it and put Idhkhir (i.e. a kind of grass) over his feet," or said, "Put some Idhkhir over his feet." But some of us have got their fruits ripened, and they are collecting them.

Volume 5, Book 59, Number 409:

Narrated Anas:

The Prophet said, "This is a mountain that loves us and is loved by us."

Volume 5, Book 59, Number 410:

Narrated Anas bin Malik:

When the mountain of Uhud appeared before Allah's Apostle he said, "This IS a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and I have made Medina (i.e. the area between its two mountains) a Sanctuary as well."

Volume 5, Book 59, Number 411:

Narrated Uqba:

One day the Prophet went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

Volume 5, Book 59, Number 412:

Narrated Abu Huraira:

The Prophet sent a Sariya of spies and appointed 'Asim bin Thabit, the grandfather of 'Asim bin 'Umar bin Al-Khattab, as their leader. So they set out, and when they reached (a place) between 'Usfan and Mecca, they were mentioned to one of the branch tribes of Bani Hudhail called Lihyan. So, about one-hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. 'Asim and his companions) had encamped and found stones of dates they had brought as journey food from Medina.

The archers said, "These are the dates of Medina," and followed their traces till they took them over. When 'Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Asim said, "As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet about us." So they fought with them till they killed 'Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca. The sons of Al-Harith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Harith bin 'Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of Al-Harith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh.

When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said 'Are you afraid that I will kill it? Allah willing, I will never do that,' " Later on she used to say, "I have never seen a captive better than Khubaib Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allah." So they took him out of the Sanctuary (of Mecca) to kill him. He said, "Allow me to offer a two-Rak'at prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid

of death, I would have prayed for a longer time." So it was Khubaib who first set the tradition of praying two Rakat before being executed. He then said, "O Allah! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's Sake, because this death is in Allah's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Asim in order to bring a part of his body so that his death might be known for certain, for 'Asim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

Volume 5, Book 59, Number 413:

Narrated Jabir:

The person who killed Khubaib was Abu Sarua (i.e. 'Uqba bin Al-Harith).

Volume 5, Book 59, Number 414:

Narrated 'Abdul Aziz:

Anas said, "The Prophet sent seventy men, called Al-Qurra 'for some purpose. The two groups of Bani Sulaim called Ri'l and Dhakwan, appeared to them near a well called Bir Ma'una. The people (i.e. Al-Qurra) said, 'By Allah, we have not come to harm you, but we are passing by you on our way to do something for the Prophet.' But (the infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning prayer. That was the beginning of Al Qunut and we used not to say Qunut before that." A man asked Anas about Al-Qunut, "Is it to be said after the Bowing (in the prayer) or after finishing the Recitation (i.e. before Bowing)?" Anas replied, "No, but (it is to be said) after finishing the Recitation."

Volume 5, Book 59, Number 415:

Narrated Anas:

Allah's Apostle said Al-Qunut for one month after the posture of Bowing, invoking evil upon some 'Arab tribes.

Volume 5, Book 59, Number 416:

Narrated Anas bin Malik:

(The tribes of) Ri'l, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Apostle to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by

betraying them. When this news reached the Prophet , he said Al-Qunut for one month In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased." (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Volume 5, Book 59, Number 417:

Narrated Anas:

That the Prophet sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin At-Tufail proposed three suggestions (to the Prophet) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Apostle ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka'ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: 'We have met our Lord and He is pleased with us and has made us pleased.' (After this event) the Prophet invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle

Volume 5, Book 59, Number 418:

Narrated Anas bin Malik:

That when Haram bin Milhan, his uncle was stabbed on the day of Bir Ma'una he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'ba.'

Volume 5, Book 59, Number 419:

Narrated 'Aisha:

Abu Bakr asked the Prophet to allow him to go out (of Mecca) when he was greatly annoyed (by the infidels). But the Prophet said to him, "Wait." Abu Bakr said, "O Allah's Apostle! Do you hope that you will be allowed (to migrate)?" Allah's Apostle replied, "I hope so." So Abu Bakr waited for him till one day Allah's Apostle came at noon time and addressed him saying "Let whoever is present with you, now leave you." Abu Bakr said, "None is present but my two daughters." The Prophet said, "Have you noticed that I have been allowed to go out (to migrate)?" Abu Bakr said, "O Allah's Apostle, I would like to accompany you." The Prophet said, "You will accompany me." Abu Bakr said, "O Allah's Apostle! I have got two she-camels which I had prepared and kept ready for (our) going out." So he gave one of the two (she-camels) to the Prophet and it was Al-Jad'a . They both rode and proceeded till they reached the Cave at the mountain of Thaur where they hid themselves. Amir bin Fuhaira was the slave of 'Abdullah bin Al-Tufail bin Sakhbara 'Aisha's brother from her mother's side. Abu Bakr had a milch she-camel. Amir used to go with it (i.e. the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet (and Abu Bakr) went away (from the Cave), he (i.e. 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Medina. 'Amir bin Fuhaira was martyred on the day of Bir Ma'una.

Narrated 'Urwa: When those (Muslims) at Bir Ma'una were martyred and 'Amr bin Umaiya Ad-Damri was taken prisoner, 'Amir bin At-Tufail, pointing at a killed person, asked Amr, "Who is this?" 'Amr bin Umaiya said to him, "He is 'Amir bin Fuhaira." 'Amir bin At-Tufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, "Your companions (of Bir Ma'una) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You and You are pleased with us." So Allah informed them (i.e. the Prophet and his companions) about them (i.e. martyrs of Bir Mauna).

On that day, 'Urwa bin Asma bin As-Salt who was one of them, was killed, and Urwa (bin Az-Zubair) was named after 'Urwa bin Asma and Mundhir (bin AzZubair) was named after Mundhir bin 'Amr (who had also been martyred on that day).

Volume 5, Book 59, Number 420:

Narrated Anas:

The Prophet said Al-Qunut after Bowing (i.e. Ar-Ruku') for one month, invoking evil upon (the tribes of) Ril and Dhakwan. He used to say, "Usaiya disobeyed Allah and His Apostle."

Volume 5, Book 59, Number 421:

Narrated Anas bin Malik :

The Prophet invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Quranic Verse to His Prophet regarding those who had been killed, i.e. the Muslims killed at Bir Ma'una, and we recited the Verse till later it was

cancelled. (The Verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

Volume 5, Book 59, Number 422:

Narrated Asim Al-Ahwal:

I asked Anas bin Malik regarding Al-Qunut during the prayer. Anas replied, "Yes (Al-Qunut was said by the Prophet in the prayer)." I said, "Is it before Bowing or after Bowing?" Anas replied, "(It was said) before (Bowing)." I said, "So-and-so informed me that you told him that it was said after Bowing." Anas replied, "He was mistaken, for Allah's Apostle said Al-Qunut after Bowing for one month. The Prophet had sent some people called Al-Qurra who were seventy in number, to some pagan people who had concluded a peace treaty with Allah's Apostle. But those who had concluded the treaty with Allah's Apostle violated the treaty (and martyred all the seventy men). So Allah's Apostle said Al-Qunut after Bowing (in the prayer) for one month, invoking evil upon them.

Volume 5, Book 59, Number 423:

Narrated Ibn Umar:

That the Prophet inspected him on the day of Uhud while he was fourteen years old, and the Prophet did not allow him to take part in the battle. He was inspected again by the Prophet on the day of Al-Khandaq (i.e. battle of the Trench) while he was fifteen years old, and the Prophet allowed him to take Part in the battle.

Volume 5, Book 59, Number 424:

Narrated Sahl bin Sad:

We were with Allah's Apostle in the Trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Apostle said, 'O Allah! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar.'

Volume 5, Book 59, Number 425:

Narrated Anas:

Allah's Apostle went out towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, 'O Allah! The real life is the life of the Hereafter, so please forgive Ansar and the Emigrants.' They said in reply to him, "We are those who have given the Pledge of allegiances to Muhammad for to observe Jihad as long as we live."

Volume 5, Book 59, Number 426:

Narrated Anas:

Al-Muhajirun (i.e. the Emigrants) and the Ansar were digging the trench around Medina and were carrying the earth on their backs while saying, "We are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet said in reply to their saying, "O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e. oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e. workers) who were hungry, and it used to stick to their throats and had a nasty smell.

Volume 5, Book 59, Number 427:

Narrated Jabir:

We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said, "O Allah's Apostle! Allow me to go home." (When the Prophet allowed me) I said to my wife, "I saw the Prophet in a state that I cannot treat lightly. Have you got something (for him to eat?" She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allah's Apostle, you and one or two men along with you (for the food)." The Prophet asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirun (i.e. Emigrants) and the Ansar got up. When I came to my wife, I said, "Allah's Mercy be upon you! The Prophet came along with the Muhajirun and the Ansar and those who were present with them." She said, "Did the Prophet ask you (how much food you had)?" I replied, "Yes." Then the Prophet said, "Enter and do not throng." The Prophet started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill, and even then, some food remained. Then the Prophet said (to my wife), "Eat and present to others as the people are struck with hunger."

Volume 5, Book 59, Number 428:

Narrated Jabir bin 'Abdullah:

When the Trench was dug, I saw the Prophet in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Apostle in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Apostle. My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench! Jabir has prepared a meal so let us go." Allah's Apostle said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Apostle too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet of what you said." Then she brought out to him (i.e. the Prophet the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

Volume 5, Book 59, Number 429:

Narrated 'Aisha:

As regards the following Quranic Verse:-- "When they came on you from above and from below you (from east and west of the valley) and when the eyes grew wild and the hearts reached up to the throats....." (33.10) That happened on the day of Al-Khandaq (i.e. Trench).

Volume 5, Book 59, Number 430:

Narrated Al-Bara:

The Prophet was carrying earth on the day of Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e. calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction, (i.e. want to frighten us and fight against us then we would not flee but withstand them)." The Prophet used to raise his voice saying, "Abaina! Abaina! (i.e. would not, we would not)."

Volume 5, Book 59, Number 431:

Narrated Ibn Abbas:

The Prophet said, "I have been made victorious by As-Saba (i.e. an easterly wind) and the Ad nation was destroyed by Ad-Dabur (i.e. a westerly wind)."

Volume 5, Book 59, Number 432:

Narrated Al-Bara:

When it was the day of Al-Ahzab (i.e. the clans) and Allah's Apostle dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha while he was carrying the earth, "O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e. calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i.e. want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet would then prolong his voice at the last words.

Volume 5, Book 59, Number 433:

Narrated Ibn Umar:

The first day (i.e. Ghazwa) I participated in, was the day of Al-Khandaq (i.e. Trench).

Volume 5, Book 59, Number 434:

Narrated Ikrima bin Khalid:

Ibn 'Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, (to me), 'Go to them, and as they (i.e. the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.' " So Hafsa did not leave Ibn 'Umar till we went to them. When the people differed. Muawiya addressed the people saying, "If anybody wants to say anything in this matter of the Caliphate, he should show up and not conceal himself, for we are more rightful to be a Caliph than he and his father." On that, Habib bin Masalama said (to Ibn 'Umar), "Why don't you reply to him (i.e. Muawiya)?" 'Abdullah bin 'Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islam, is more rightful to be a Caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allah has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Habib said, "You did what kept you safe and secure (i.e. you were wise in doing so)."

Volume 5, Book 59, Number 435:

Narrated Sulaiman bin Surd:

On the day of Al-Ahzab (i.e. clans) the Prophet said, (After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us."

Volume 5, Book 59, Number 436:

Narrated Sulaiman bin Surd:

When the clans were driven away, I heard the Prophet saying, "From now onwards we will go to attack them (i.e. the infidels) and they will not come to attack us, but we will go to them."

Volume 5, Book 59, Number 437:

Narrated 'Ali:

On the day of Al-Khandaq (i.e. Trench), the Prophet said '(Let) Allah fill their (i.e. the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e. 'Asr prayer) till the sun had set."

Volume 5, Book 59, Number 438:

Narrated Jabir bin 'Abdullah:

Umar bin Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Apostle! I was unable to offer the ('Asr) prayer till the sun was about to set." The Prophet said, "By Allah, I have not offered this (i.e. 'Asr) prayer." So we came down along with the Prophet to Buthan where he performed ablution for the prayer and then we performed the ablution for it. Then he offered the 'Asr prayer after the sun had set, and after it he offered the Maghrib prayer.

Volume 5, Book 59, Number 439:

Narrated Jabir:

On the day of Al-Ahzab (i.e. clans), Allah's Apostle said, 'Who will bring us the news of the people (i.e. the clans of Quraish infidels)?" Az-Zubair said, "I." The Prophet again said, "Who will bring us the news of the people?" AzZubair said, "I." The Prophet again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet then said, "Every prophet has his Hawari (i.e. disciple-special helper); my disciple is Az-Zubair.

Volume 5, Book 59, Number 440:

Narrated Abu Huraira:

Allah's Apostle used to say, "None has the right to be worshipped except Allah Alone (Who) honored His Warriors and made His Slave victorious, and He (Alone) defeated the (infidel) clans; so there is nothing after Him.

Volume 5, Book 59, Number 441:

Narrated 'Abdullah bin Abi 'Aufa:

Allah's Apostle invoked evil upon the clans saying, "Allah, the Revealer of the Holy Book (i.e. the Quran), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

Volume 5, Book 59, Number 442:

Narrated 'Abdullah:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or 'Umra, he used to start (saying), "Allahu-Akbar," thrice and then he would say, "None has the right to be worshipped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is able to do all things (i.e. Omnipotent). We are returning with repentance (to Allah) worshipping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His Slave victorious, and He (Alone) defeated the clans (of infidels) ."

Volume 5, Book 59, Number 443:

Narrated 'Aisha:

When the Prophet returned from Al-Khandaq (i.e. Trench) and laid down his arms and took a bath, Gabriel came and said (to the Prophet), "You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraiza. So the Prophet went out towards them.

Volume 5, Book 59, Number 444:

Narrated Anas:

As if I am just now looking at the dust rising in the street of Banu Ghanm (in Medina) because of the marching of Gabriel's regiment when Allah's Apostle set out to Banu Quraiza (to attack them).

Volume 5, Book 59, Number 445:

Narrated Ibn Umar:

On the day of Al-Ahzab (i.e. Clans) the Prophet said, "None of you Muslims) should offer the 'Asr prayer but at Banu Quraiza's place." The 'Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet did not mean that for us." Later on It was mentioned to the Prophet and he did not berate any of the two groups.

Volume 5, Book 59, Number 446:

Narrated Anas:

Some (of the Ansar) used to present date palm trees to the Prophet till Banu Quraiza and Banu An-Nadir were conquered (then he returned to the people their date palms). My people ordered me to ask the Prophet to return some or all the date palms they had given to him, but the Prophet had given those trees to Um Aiman. On that, Um Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet) has given them to me." The Prophet go said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allah," till he gave her ten times the number of her date palms.

Volume 5, Book 59, Number 447:

Narrated Abu Said Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Sad bin Mu'adh. So the Prophet sent for Sad, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet said (to Sad). "These (i.e. Banu Quraiza) have agreed to accept your verdict." Sad said, "Kill their (men) warriors and take their offspring as captives," On that the Prophet said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."

Volume 5, Book 59, Number 448:

Narrated 'Aisha:

Sad was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-'Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Amir bin Lu'ai who shot an arrow at Sad's medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Sad) in the Mosque so that he might be near to the Prophet to visit. 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."

Narrated Hisham: My father informed me that 'Aisha said, "Sad said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sad's wound. Sad then died because of that."

Volume 5, Book 59, Number 449:

Narrated Al-Bara:

The Prophet said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e. supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Apostle said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).'"

Volume 5, Book 59, Number 450:

Narrated Abu Burda:

Abu Musa said, "We went out in the company of the Prophet for a Ghazwa and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwa was named Dhat-ur-Riqa as we wrapped our feet with rags." When Abu- Musa narrated this (Hadith), he felt regretful to do so and said, as if he disliked to have disclosed a good deed of his.

Volume 5, Book 59, Number 451:

Narrated Salih bin Khawwat:

Concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa' in the company of Allah's Apostle; One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet led the batch that was with him in one Rak'a, and he stayed in the standing posture while that batch completed their (two Rakat) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet)

offered his remaining Rak'a with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslim along with them.

Narrated Ibn Az-Zubair: Jabir said, "We were with the Prophet at Nakhil," and then he mentioned the Fear prayer.

Narrated Al-Qasim bin Muhammad: The Prophet offered the Fear prayer in the Ghazwa of Banu Anmar.

Volume 5, Book 59, Number 452:

Narrated Sahl bin Abi Hathma:

(describing the Fear prayer): The Imam stands up facing the Qibla and one batch of them (i.e. the army) (out of the two) prays along with him and the other batch faces the enemy. The Imam offers one Rak'a with the first batch they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the prayer behind the Imam) and he offers the second Rak'a with them. So he completes his two-Rak'at and then the second batch bows and prostrates two prostrations (i.e. complete their second Rak'a and thus all complete their prayer)

Volume 5, Book 59, Number 453:

Narrated Salih bin Hathma:

The Prophet said as above (Hadith 452).

Volume 5, Book 59, Number 454:

Narrated Salih bin Khawwat:

Sahl said as above (Hadith 452).

Volume 5, Book 59, Number 455:

Narrated Ibn 'Umar:

I took part in a Ghazwa towards Najd along with Allah's Apostle and we clashed with the enemy, and we lined up for them.

Volume 5, Book 59, Number 456:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle led the Fear-prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away and took places of their companions (i.e. second batch) and the second batch came and he led his second Rak'a with them. Then he (i.e. the Prophet: finished his prayer with Taslim and then each of the two batches got up and completed their remaining one Rak'a.

Volume 5, Book 59, Number 457:

Narrated Sinan and Abu Salama:

Jabir mentioned that he had participated in a Ghazwa towards Najd in the company of Allah's Apostle .

Volume 5, Book 59, Number 458:

Narrated Jabir bin 'Abdullah:

That he fought in a Ghazwa towards Najd along with Allah's Apostle and when Allah's Apostle returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Apostle dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Apostle took shelter under a Samura tree and hung his sword on it. We slept for a while when Allah's Apostle suddenly called us, and we went to him, to find a bedouin sitting with him. Allah's Apostle said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?', I replied, 'Allah.' Now here he is sitting." Allah's Apostle did not punish him (for that).

Through another group of narrators, Jabir said, "We were in the company of the Prophet (during the battle of) Dhat-ur-Riqa', and we came across a shady tree and we left it for the Prophet (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet), 'Are you afraid of me?' The Prophet said, 'No.' He said, 'Who can save you from me?' The Prophet said, Allah.' The companions of the Prophet threatened him, then the Iqama for the prayer was announced and the Prophet offered a two Rakat Fear prayer with one of the two batches, and that batch went aside and he offered two Rak'a-t with the other batch. So the Prophet offered four Rakat but the people offered two Rakat only." (The sub-narrator) Abu Bishr added, "The man was Ghaurath bin Al-Harith and the battle was waged against Muharib Khasafa." Jabir added, "We were with the Prophet at Nakhil and he offered the Fear prayer." Abu Huraira said, "I offered the Fear prayer with the Prophet during the Ghazwa (i.e. the battle) of Najd." Abu Huraira came to the Prophet during the day of Khaibar.

Volume 5, Book 59, Number 459:

Narrated Ibn Muhairiz:

I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azi (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist.'"

Volume 5, Book 59, Number 460:

Narrated Jabir bin 'Abdullah:

We took part in the Ghazwa of Najd along with Allah's Apostle and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Apostle called us and we came and found a bedouin sitting in front of him. The Prophet said, "This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allah's Apostle did not punish him.

Volume 5, Book 59, Number 461:

Narrated Jabir bin Abdullah Al-Ansari:

I saw the Prophet offering his Nawafil prayer on his Mount facing the East during the Ghazwa of Anmar.

Volume 5, Book 59, Number 462:

Narrated 'Aisha:

Whenever Allah's Apostle intended to go on a journey, he used to draw lots amongst his wives, and Allah's Apostle used to take with him the one on whom lot fell. He drew lots amongst us during one of the Ghazwat which he fought. The lot fell on me and so I proceeded with Allah's Apostle after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till Allah's Apostle had finished from that Ghazwa of his and returned.

When we approached the city of Medina he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find

that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin Al-Muattal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna lillahi wa inna lillahi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the lfk (i.e. slander) more, was 'Abdullah bin Ubai Ibn Salul."

(Urwa said, "The people propagated the slander and talked about it in his (i.e. 'Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was 'Abdullah bin Ubai bin Salul." Urwa added, "'Aisha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honor are all for the protection of Muhammad's honor from you.'").

'Aisha added, "After we returned to Medina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Apostle as I used to receive when I got sick. (But now) Allah's Apostle would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Um Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old 'Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Um Mistah who was the daughter of Abu Ruhm bin Al-Muttalib bin Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah bin Uthatha bin 'Abbas bin Al-Muttalib, went out. I and Um Mistah returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e. Mistah) said? 'I said, 'What did he say?'

Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allah's Apostle came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allah's Apostle allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allah! (I testify the uniqueness of Allah). Are the people really talking in this way?' I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed.

Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid to ask and consult them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Allah's Apostle!) She is your wife and we do not know anything except good about her.' 'Ali bin Abi Talib said, 'O Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Apostle called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e. Aisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Apostle got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sad bin Mu'adh the brother of Banu 'Abd Al-Ashhal got up and said, 'O Allah's Apostle! I will relieve you from him; if he is from the tribe of Al-Aus, then I will chop his head off, and if he is from our brothers, i.e. Al-Khazraj, then order us, and we will fulfill your order.' On that, a man from Al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sad bin Ubada, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sad (bin Mu'adh). 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid bin Hudair who was the cousin of Sad (bin Mu'adh) got up and said to Sad bin 'Ubada, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aus and Al Khazraj got so much excited that they were about to fight while Allah's Apostle was standing on the pulpit. Allah's Apostle kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Apostle came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle then recited Tashah-hud and then said, 'Ammu Badu, O 'Aisha! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for

forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'

When Allah's Apostle finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle .' Then I said to my mother, 'Reply to Allah's Apostle on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Quran, I said, 'By Allah, no doubt I know that you heard this (slandrous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Apostle left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle.

So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah's Apostle was over, he got up smiling, and the first word he said was, 'O 'Aisha! Allah has declared your innocence!' Then my Mother said to me, 'Get up and go to him (i.e. Allah's Apostle). I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the ten Verses:-- "Verily! They who spread the slander Are a gang, among you....." (24.11-20)

Allah revealed those Quranic Verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allah, I will never give to Mistah bin Uthatha anything after what he has said about Aisha.' Then Allah revealed:--

"And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allah's cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful." (24.22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me.' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'

Aisha further said:." Allah's Apostle also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, "O Allah's Apostle! I refrain from claiming falsely that I have heard or seen anything. By Allah, I know nothing except good (about 'Aisha).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who

were destroyed. The man who was blamed said, 'Subhan-Allah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allah's Cause."

Volume 5, Book 59, Number 463:

Narrated Az-Zuhri:

Al-Walid bin 'Abdul Malik said to me, "Have you heard that 'Ali' was one of those who slandered 'Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin 'Abdur-Rahman and Abu Bakr bin Abdur-Rahman bin Al-Harith have informed me that Aisha told them that 'Ali remained silent about her case."

Volume 5, Book 59, Number 464:

Narrated Masruq bin Al-Aida:

Um Ruman, the mother of 'Aisha said that while 'Aisha and she were sitting, an Ansari woman came and said, "May Allah harm such and-such a person!" Um Ruman said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the Slander)." Um Ruman said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Aisha said, "Did Allah's Apostle hear about that?" She replies, "yes." 'Aisha further said, "And Abu Bakr too?" She replied, "Yes." On that, 'Aisha fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet came and asked, "What is wrong with this (lady)?" Um Ruman replied, "O Allah's Apostle! She (i.e. 'Aisha) has got temperature with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Aisha sat up and said, "By Allah, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Jacob and his sons (as Jacob said): 'It is Allah (Alone) Whose Help can be sought against that you assert.' Um Ruman said, "The Prophet then went out saying nothing. Then Allah declared her innocence. On that, 'Aisha said (to the Prophet), "I thank Allah only; thank neither anybody else nor you."

Volume 5, Book 59, Number 465:

Narrated Ibn Abi Malaika:

'Aisha used to recite this Verse:-- 'Ida taliqunahu bi-alsinatikum' (24.15) "(As you tell lie with your tongues.)" and used to say "Al-Walaq" means "telling of a lie. "She knew this Verse more than anybody else as it was revealed about her.

Volume 5, Book 59, Number 466:

Narrated Hisham's father:

I started abusing Hassan in front of 'Aisha. She said, "Do not abuse him as he used to defend Allah's Apostle (against the infidels). 'Aisha added, "Once Hassan took the permission from the Prophet to say poetic verses against the infidels. On that the Prophet said, 'How will you exclude my forefathers (from that)? Hassan replied, 'I will take you out of them as one takes a hair out of the dough." Hisham's father added, "I abused Hassan as he was one of those who spoke against 'Aisha."

Volume 5, Book 59, Number 467:

Narrated Masruq:

We went to 'Aisha while Hassan bin Thabit was with her reciting poetry to her from some of his poetic verses, saying "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)." 'Aisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allah said:-- "and as for him among them, who had the greater share therein, his will be a severe torment." (24.11)

On that, 'Aisha said, "And what punishment is more than blinding?" She, added, "Hassan used to defend or say poetry on behalf of Allah's Apostle (against the infidels)."

Volume 5, Book 59, Number 468:

Narrated Zaid bin Khalid:

We went out with Allah's Apostle in the year of Al-Hudaibiya. One night it rained and Allah's Apostle led us in the Fajr prayer and (after finishing it), turned to us and said, " Do you know what your Lord has said?" We replied, "Allah and His Apostle know it better." He said, "Allah said:-- "(Some of) My slaves got up believing in Me, And (some of them) disbelieving in Me. The one who said: We have been given Rain through Allah's Mercy and Allah's Blessing and Allah's Bounty, Then he is a believer in Me, and is a Disbeliever in the star. And whoever said: We have been given rain because of such-and-such star, Then he is a believer in the star, and is a disbeliever in Me."

Volume 5, Book 59, Number 469:

Narrated Anas:

Allah's Apostle performed four 'Umras, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e. in Dhul-Hijja). He performed one 'Umra from Al-Hudaibiya in Dhul-Qa'da, another 'Umra in the following year in Dhul Qa'da a third from Al-Jirana where he distributed the war booty of Hunain, in Dhul Qa'da, and the fourth 'Umra he performed was with his Hajj.

Volume 5, Book 59, Number 470:

Narrated Abu Qatada:

We set out with the Prophet in the year of Al-Hudaibiya, and all his companions assumed the state of Ihram but I did not.

Volume 5, Book 59, Number 471:

Narrated Al-Bara:

Do you (people) consider the conquest of Mecca, the Victory (referred to in the Qur'an 48:1). Was the conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet) . On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

Volume 5, Book 59, Number 472:

Narrated Al-Bara bin Azib:

That they were in the company of Allah's Apostle on the day of Al-Hudaibiya and their number was 1400 or more. They camped at a well and drew its water till it was dried. When they informed Allah's Apostle of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allah) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

Volume 5, Book 59, Number 473:

Narrated Salim:

Jabir said "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Apostle had a utensil containing water. He performed ablution from it and then the people came towards him. Allah's Apostle said, 'What is wrong with you?' The people said, 'O Allah's Apostle! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution." I said to Jabir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500."

Volume 5, Book 59, Number 474:

Narrated Qatada:

I said to Sa'id bin Al-Musaiyab, "I have been informed that Jabir bin 'Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa'id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet on the day of Al-Hudaibiya."

Volume 5, Book 59, Number 475:

Narrated Jabir bin 'Abdullah:

On the day of Al-Hudaibiya, Allah's Apostle said to us' "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the Tree (beneath which the Pledge of allegiance was given by us)," Salim said, "Our number was 1400." 'Abdullah bin Abi Afa said, "The people (who gave the Pledge of allegiance) under the Tree numbered 1300 and the number of Bani Aslam was 1/8 of the Emigrants."

Volume 5, Book 59, Number 476:

Narrated Mirdas Al-Aslami:

Who was among those (who had given the Pledge of allegiance) under the Tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley and Allah will pay no attention to them.

Volume 5, Book 59, Number 477:

Narrated Marwan and Al-Miswar bin Makhrama:

The Prophet went out in the company of 1300 to 1500 of his companions in the year of Al-Hudaibiya, and when they reached Dhul-Hulaifa, he garlanded and marked his Hadi and assumed the state of Ihram.

Volume 5, Book 59, Number 478:

Narrated Kab bin Ujra:

That Allah's Apostle saw him with the lice falling (from his head) on his face. Allah's Apostle said, "Are your lice troubling you? Ka'b said, "Yes." Allah's Apostle thus ordered him to shave his head while he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of Ihram and they hoped that they would enter Mecca. Then the order of Al-Fidya was

revealed, so Allah's Apostle ordered Kab to feed six poor persons with one Faraq of food or slaughter a sheep or fast for three days.

Volume 5, Book 59, Number 479:

Narrated Aslam:

Once I went with 'Umar bin Al-Khattab to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died, leaving little children. By Allah, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufaf bin Ima Al-Ghafari, and my father witnessed the Pledge of allegiance) of Al-Hudaibiya with the Prophet." Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it, two sacks he had loaded with food grains and put between them money and clothes and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allah gives you a good supply." A man said, "O chief of the believers! You have given her too much." "Umar said disapprovingly. "May your mother be bereaved of you! By Allah, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

Volume 5, Book 59, Number 480:

Narrated Said bin Al-Musaiyab:

That his father said, "I saw the Tree (of the Ar-Ridwan Pledge of allegiance and when I returned to it later, I was not able to recognize it. (The sub--narrator MahmiJd said, Al-Musaiyab said, 'Then; forgot it (i.e., the Tree).")"

Volume 5, Book 59, Number 481:

Narrated Tariq bin 'Abdur-Rahman:

When I set out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Apostle took the Ar-Ridwan Pledge of allegiance. Then I went to Sa'id bin Musaiyab and informed him about it. Said said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Apostle beneath the Tree. He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognize it. "Then Said said (perhaps ironically) "The companions of the Prophet could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

Volume 5, Book 59, Number 482:

Narrated Said bin Al-Musaiyab:

That his father was amongst those who had given the Pledge of allegiance (to the Prophet) beneath the Tree, and the next year when they went towards the Tree, they were not able to recognize it.

Volume 5, Book 59, Number 483:

Narrated Tariq:

(The tree where the Ridwan Pledge of allegiance was taken by the Prophet) was mentioned before Said bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e. the Pledge) ."

Volume 5, Book 59, Number 484:

Narrated Abdullah bin Abi Aufa:

(Who was one of those who had given the Pledge of allegiance to the Prophet beneath the Tree) When the people brought Sadaqa (i.e. Rakat) to the Prophet he used to say, "O Allah! Bless them with your Mercy." Once my father came with his Sadaqa to him whereupon he (i.e. the Prophet) said. "O Allah! Bless the family of Abu Aufa."

Volume 5, Book 59, Number 485:

Narrated 'Abbas bin Tamim:

When it was the day (of the battle) of Al-Harra the people were giving Pledge of allegiance to Abdullah bin Hanzala. Ibn Zaid said, "For what are the people giving Pledge of allegiance to Abdullah bin Hanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the Pledge of allegiance for that to anybody else after Allah's Apostle ." Ibn Zaid was one of those who had witnessed the day of Al-Hudaibiya with the Prophet.

Volume 5, Book 59, Number 486:

Narrated Iyas bin Salama bin Al-Akwa:

My father who was amongst those who had given the Pledge of allegiance to the Prophet beneath the Tree, said to me, "We used to offer the Jumua prayer with the Prophet and then depart at a time when the walls had no shade for us to take shelter in."

Volume 5, Book 59, Number 487:

Narrated Yazid bin Abi Ubaid:

I said to Salama bin Al-Akwa, "For what did you give the Pledge of allegiance to Allah's Apostle on the day of Al-Hudaibiya?" He replied, "For death (in the Cause of Islam.)."

Volume 5, Book 59, Number 488:

Narrated Al-Musaiyab:

I met Al-Bara bin 'Azib and said (to him). "May you live prosperously! You enjoyed the company of the Prophet and gave him the Pledge of allegiance (of Al-Hudaibiya) under the Tree." On that, Al-Bara' said, "O my nephew! You do not know what we have done after him (i.e. his death)."

Volume 5, Book 59, Number 489:

Narrated Abu Qilaba:

that Thabit bin Ad-Dahhak had informed him that he was one of those who had given the Pledge of allegiance (of Al-Hudaibiya) beneath the Tree.

Volume 5, Book 59, Number 490:

Narrated Anas bin Malik:

regarding Allah's Statement: "Verily! We have granted you (O, Muhammad) Manifest victory." (48.1) It refers to the Al-Hudaibiya Pledge. And the companions of the Prophet said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed:-- "That He may admit the believing men and women to gardens beneath which rivers flow." (48.5)

Volume 5, Book 59, Number 491:

Narrated Zahir Al-Aslami:

(who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Apostle announced, "Allah's Apostle forbids you to eat donkey's meat."

The same narration was told by Majzaa from a man called Uhban bin Aus who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree., and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

Volume 5, Book 59, Number 492:

Narrated Suwaid bin An-Numan:

who was one of those who witnessed (the Pledge of allegiance beneath) the Tree: Allah's Apostle and his companions were given Sawiq and they chewed it.

Volume 5, Book 59, Number 493:

Narrated Abu Jamra:

I asked Aidh bin Amr, who was one of the companions of the Prophet one of those (who gave the allegiance to the Prophet the Tree: "Can the Witr prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part 'of the night." (See Fateh-al-Bari page 458 Vol 8th).

Volume 5, Book 59, Number 494:

Narrated Zaid bin Aslam:

My father said, "Allah's Apostle was proceeding at night on one of his journeys and 'Umar bin Al-Khattab was going along with him. 'Umar bin Al-Khattab asked him (about something) but Allah's Apostle did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that Umar bin Al-Khattab addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allah's Apostle thrice, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allah's Apostle and greeted him. He (i.e. the Prophet) said, 'Tonight there has been revealed to me, a Sura which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have granted you (O Muhammad) A manifest victory.'" (48.1)

Volume 5, Book 59, Number 495:

Narrated Al-Miswar bin Makhrama and Marwan bin Al-Hakam:

(one of them said more than his friend): The Prophet set out in the company of more than one-thousand of his companions in the year of Al-Hudaibiya, and when he reached Dhul-Hulaifa, he garlanded his Hadi (i.e. sacrificing animal), assumed the state of Ihram for 'Umra from that place and sent a spy of his from Khuzi'a (tribe). The Prophet proceeded on till he reached (a village called) Ghadir-al-Ashtat. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allah will destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abu Bakr said, "O Allah Apostle! You have come with the intention of visiting this House

(i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet said, "Proceed on, in the Name of Allah!"

Volume 5, Book 59, Number 496:

Narrated Urwa bin Az-Zubair:

That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Apostle in the 'Umra of Al-Hudaibiya. They said, "When Allah's Apostle concluded the truce with Suhail bin 'Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet), "If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allah's Apostle except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Apostle except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Apostle then returned Abu Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women Emigrants came (to Medina) and Um Kulthum, the daughter of 'Uqba bin Abi Mu'ait was one of those who came to Allah's Apostle and she was an adult at that time. Her relatives came, asking Allah's Apostle to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women). Aisha said, "Allah's Apostle used to test all the believing women who migrated to him, with the following Verse:-- "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." (60.12)

'Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration.

Volume 5, Book 59, Number 497:

Narrated Nafi:

Abdullah bin Umar set out for Umra during the period of afflictions, and he said, "If I should be stopped from visiting the Kaba, I will do what we did when we were with Allah's Apostle." He assumed Ihram for 'Umra in the year of Al-Hudaibiya.

Volume 5, Book 59, Number 498:

Narrated Nafi:

Ibn 'Umar assumed Ihram and said, "If something should intervene between me and the Ka'ba, then I will do what the Prophet did when the Quraish infidels intervened between him and (the Ka'ba). Then Ibn 'Umar recited: "You have indeed in Allah's Apostle A good example to follow." (33.21)

Volume 5, Book 59, Number 499:

Narrated Nafi:

One of 'Abdullah's sons said to 'Abdullah (bin Umar) "I wish you would stay this year (and not perform Hajj) as I am afraid that you will not be able to reach the Kaba." On that he (i.e. 'Abdullah bin Umar) said, "We went out with the Prophet (for 'Umra), and when the Quraish infidel intervened between us and the Ka'ba, the Prophet slaughtered his Hadi and shaved (his head), and his companions cut short their hair." Then 'Abdullah bin Umar said, "I make you witness that I have intended to perform 'Umra and if I am allowed to reach the Kaba, I will perform the Tawaf, and if something (i.e. obstacles) intervene between me and the Kaba, then I will do what Allah's Apostle did." Then after going for a while, he said, "I consider the ceremonies (of both 'Umra and Hajj as one and the same, so I would like you to witness that I have intended to perform Hajj along with my 'Umra." So he performed only one Tawaf and one Sai (between Safa and Marwa) and finished the Ihram of both Umra and Hajj).

Volume 5, Book 59, Number 500:

Narrated Nafi:

The people used to say that Ibn 'Umar had embraced Islam before 'Umar. This is not true. What happened is that 'Umar sent 'Abdullah to bring his horse from an Ansari man so as to fight on it. At that time the people were giving the Pledge of allegiance to Allah's Apostle near the Tree, and 'Umar was not aware of that. So Abdullah (bin Umar) gave the Pledge of Allegiance (to the Prophet) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armor to get ready for fighting, 'Abdullah informed him that the people were giving the Pledge of allegiance to Allah's Apostle beneath the Tree. So 'Umar set out and 'Abdullah accompanied him till he gave the Pledge of allegiance to Allah's Apostle, and it was this event that made people say that Ibn 'Umar had embraced Islam before 'Umar. "Abdullah bin 'Umar added, "The people were along with the Prophet on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him." 'Umar said, "O 'Abdullah! Go and see why the people are encircling Allah's Apostle and looking at him." 'Abdullah bin Umar then saw the people giving the Pledge of allegiance to the Prophet. So he also gave the Pledge of allegiance and returned to 'Umar who went out in his turn and gave the Pledge of allegiance to the Prophet.'

Volume 5, Book 59, Number 501:

Narrated 'Abdullah bin Abi Aufa:

We were in the company of the Prophet when he performed the 'Umra. He performed the Tawaf and we did the same; he offered the prayer and we also offered the prayer with him. Then he performed the Sai between Safa and Marwa and we were guarding him against the people of Mecca so that nobody should harm him.

Volume 5, Book 59, Number 502:

Narrated Abu Wail:

When Sahl bin Hunaif returned from (the battle of) Siffin, we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your opinions. I saw myself on the day of Abu Jandal (inclined to fight), and if I had the power of refusing the order of Allah's Apostle then, I would have refused it (and fought the infidels bravely). Allah and His Apostle know (what is convenient) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

Volume 5, Book 59, Number 503:

Narrated Kab bin Ujra:

The Prophet came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

Volume 5, Book 59, Number 504:

Narrated Ka'b bin Ujra:

We were in the company of Allah's Apostle at Al-Hudaibiya in the state of Ihram and the pagans did not allow us to proceed (to the Ka'ba). I had thick hair and lice started falling on my face. The Prophet passed by me and said, "Are the lice of your head troubling you?" I replied, "Yes." (The sub-narrator added, "Then the following Divine Verse was revealed:-- "And if anyone of you is ill or has an ailment in his scalp, (necessitating shaving) must pay a ransom (Fida) of either fasting or feeding the poor, Or offering a sacrifice." (2.196)

Volume 5, Book 59, Number 505:

Narrated Anas:

Some people of the tribe of 'Ukl and 'Uraina arrived at Medina to meet the Prophet and embraced Islam and said, "O Allah's Prophet! We are the owners of milch livestock (i.e. bedouins) and not farmers (i.e. countrymen)." They found the climate of Medina unsuitable for them. So Allah's Apostle ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Medina and to drink the camels' milk and urine (as medicine) So they set out and when they reached Al-Harra, they reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the

Prophet). The Prophet gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. (See Hadith 234 Vol 1)

Volume 5, Book 59, Number 506:

Narrated Abu Raja:

The freed slave of Abu Qilaba, who was with Abu Qilaba in Sham: 'Umar bin 'Abdul 'Aziz consulted the people saying, "What do you think of Qasama." They said, "It is a right (judgment) which Allah's Apostle and the Caliphs before you acted on." Abu Qilaba was behind 'Umar's bed. 'Anbasa bin Said said, "But what about the narration concerning the people of Uraina?" Abu Qilaba said, "Anas bin Malik narrated it to me," and then narrated the whole story.

Volume 5, Book 59, Number 507:

Narrated Salama bin Al-Akwa:

Once I went (from Medina) towards (Al-Ghaba) before the first Adhan of the Fajr Prayer. The she-camels of Allah's Apostle used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the way) and said, "The she-camels of Allah's Apostle had been taken away by force." I asked, "Who had taken them?" He replied "(The people of) Ghatafan." I made three loud cries (to the people of Medina) saying, "O Sabahah!" I made the people between the two mountains of Medina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the wicked people." I kept on saying like that till I restored the she-camels (of the Prophet), I also snatched thirty Burda (i.e. garments) from them. Then the Prophet and the other people came there, and I said, "O Allah's Prophet! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet said, "O the son of Al-Akwa! You have overpowered them, so forgive them." Then we all came back and Allah's Apostle seated me behind him on his she-camel till we entered Medina.

Volume 5, Book 59, Number 508:

Narrated Suwaid bin An-Numan:

I went out in the company of the Prophet in the year of Khaibar, and when we reached As Sahba' which is the lower part of Khaibar, the Prophet offered the Asr prayer and then asked the people to collect the journey food. Nothing was brought but Sawiq which the Prophet ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the Maghrib prayer. He washed his mouth, and we too washed our mouths, and then he offered the prayer without repeating his ablution.

Volume 5, Book 59, Number 509:

Narrated Salama bin Al-Akwa:

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry?" 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-- "O Allah! Without You we Would not have been guided On the right path Neither would be have given In charity, nor would We have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us Be sacrificed for Your Cause And send Sakina (i.e. calmness) Upon us to make our feet firm When we meet our enemy, and If they will call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others' help Against us." The Prophet on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa'."

Then the Prophet said, "May Allah bestow His Mercy on him." A man amongst the people said, "O Allah's Prophet! has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet said, "Throw away the meat and break the pots!" Some man said, "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Apostle saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Amir are lost." The Prophet said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e. Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done."

Volume 5, Book 59, Number 510:

Narrated Anas:

Allah's Apostle reached Khaibar at night and it was his habit that, whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e. the Prophet), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

Narrated Anas bin Malik: We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was

made by the announcer of the Prophet, "Allah and His Apostle forbid you to eat the meat of donkeys as it is an impure thing."

Volume 5, Book 59, Number 511:

Narrated Anas bin Malik:

Someone came to Allah's Apostles and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ordered an announcer to announce to the people, "Allah and His Apostle forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

Volume 5, Book 59, Number 512:

Narrated Anas:

The Prophet offered the Fajr Prayer near Khaibar when it was still dark and then said, "Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet . The Prophet made her manumission as her 'Mahr'.

Volume 5, Book 59, Number 513:

Narrated 'Abdul 'Aziz bin Suhaib:

Anas bin Malik said, "The Prophet took Safiya as a captive. He manumitted her and married her." Thabit asked Anas, "What did he give her as Mahr (i.e. marriage gift)?" Anas replied. "Her Mahr was herself, for he manumitted her."

Volume 5, Book 59, Number 514:

Narrated Sahl bin Sad As Saidi:

Allah's Apostle (and his army) encountered the pagans and the two armies.,, fought and then Allah's Apostle returned to his army camps and the others (i.e. the enemy) returned to their army camps. Amongst the companions of the Prophet there was a man who could not help pursuing any single isolated pagan to strike him with his sword. Somebody said, "None has benefited the Muslims today more than so-and-so." On that Allah's Apostle said, "He is from the people of the Hell-Fire certainly." A man amongst the people (i.e. Muslims) said, "I will accompany him (to know the fact)." So he went along with him, and whenever he stopped he stopped with him, and

whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allah's Apostle and said, "I testify that you are the Apostle of Allah." The Prophet said, "Why is that (what makes you say so)?" He said "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-Fire. The people were surprised by your statement, and I said to them, "I will try to find out the truth about him for you." So I went out after him and he was then inflicted with a severe wound and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allah's Apostle then said, "A man may do what seem to the people as the deeds of the dwellers of Paradise but he is from the dwellers of the Hell-Fire and another may do what seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 515:

Narrated Abu Huraira:

We witnessed (the battle of) Khaibar. Allah's Apostle said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e. committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Apostle! Allah has made your statement true so-and-so has committed suicide." The Prophet said, "O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man."

Volume 5, Book 59, Number 516:

Narrated Abu Musa Al-Ashari:

When Allah's Apostle fought the battle of Khaibar, or when Allah's Apostle went towards it, (whenever) the people, (passed over a high place overlooking a valley, they raised their voices saying, "Allahu-Akbar! Allahu-Akbar! None has the right to be worshipped except Allah." On that Allah's Apostle said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allah's Apostle and he heard me saying. "There Is neither might, nor power but with Allah," On that he said to me, "O Abdullah bin Qais!" I said, "Labbaik. O Allah's Apostle!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise" I said, "Yes, O Allah's Apostle! Let my father and mother be sacrificed for your sake." He said, "It is: There is neither might nor power but with Allah."

Volume 5, Book 59, Number 517:

Narrated Yazid bin Abi Ubaid:

I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."

Volume 5, Book 59, Number 518:

Narrated Sahl:

During one of his Ghazawat, the Prophet encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and strike him with his sword. It was said, "O Allah's Apostle! None has fought so satisfactorily as so-and-so (namely, that brave Muslim). "The Prophet said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet and said, "I testify that you are Apostle of Allah." The Prophet said, "What is this?" The man told him the whole story. The Prophet said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."

Volume 5, Book 59, Number 519:

Narrated Abu Imran:

Anas looked at the people wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days). On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

Volume 5, Book 59, Number 520:

Narrated Salama:

Ali remained behind the Prophet during the Ghazwa of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet , " and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (Khaibar) will be conquered through him, (with Allah's help)" While every one of us was hopeful to have the flag, it was said, "Here is 'Ali" and the Prophet gave him the flag and Khaibar was conquered through him (with Allah's Help).

Volume 5, Book 59, Number 521:

Narrated Sahl bin Sad:

On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." 'Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So 'Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. 'Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.

Volume 5, Book 59, Number 522:

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba, Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Volume 5, Book 59, Number 523:

Narrated Anas bin Malik:

The Prophet stayed with Safiya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Safiya was amongst those who were ordered to use a veil.

Volume 5, Book 59, Number 524:

Narrated Anas:

The Prophet stayed for three nights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet

but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.

Volume 5, Book 59, Number 525:

Narrated 'Abdullah bin Mughaffal:

While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet was there. So I felt shy (to take it then).

Volume 5, Book 59, Number 526:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of garlic and the meat of donkeys.

Volume 5, Book 59, Number 527:

Narrated 'Ali bin Abi Talib:

On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Volume 5, Book 59, Number 528:

Narrated Ibn Umar:

On the day of Khaibar, Allah's Apostle forbade the eating of donkey meat.

Volume 5, Book 59, Number 529:

Narrated Ibn Umar:

Allah's Apostle forbade the eating of donkey-meat.

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.

Volume 5, Book 59, Number 531:

Narrated Ibn Abi Aufa:

We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet came to say, "Do not eat anything the donkey-meat and upset the cooking pots." We then thought that the Prophet had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys from the point of view of principle, because donkeys used to eat dirty things."

Volume 5, Book 59, Number 532:

Narrated Al-Bara and 'Abdullah bin Abi Aufa:

That when they were in the company of the Prophet, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet said, "Turn the cooking pots upside down (i.e. throw out the meat)."

Volume 5, Book 59, Number 533:

Narrated Al-Bara' and Ibn Abi Aufa:

On the day of Khaibar when the cooking pots were put on the fire, the Prophet said, "Turn the cooking pots upside down."

Volume 5, Book 59, Number 534:

Narrated Al-Bara:

We took part in a Ghazwa with the Prophet (same as Hadith No. 533).

Volume 5, Book 59, Number 535:

Narrated Al-Bara Bin Azib:

During the Ghazwa of Khaibar, the Prophet ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

Volume 5, Book 59, Number 536:

Narrated Ibn Abbas:

I do not know whether the Prophet forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day of Khaibar permanently.

Volume 5, Book 59, Number 537:

Narrated Ibn 'Umar:

On the day of Khaibar, Allah's Apostle divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. (The sub-narrator, Nafi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share.")

Volume 5, Book 59, Number 538:

Narrated Jubair bin Mutim:

Uthman bin 'Affan and I went to the Prophet and said, "You had given Banu Al-Muttalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet said, "Banu Hashim and Banu Al-Muttalib only are one and the same." So the Prophet did not give anything to Banu Abd Shams and Banu Nawfal.

Volume 5, Book 59, Number 539:

Narrated Abu Musa:

The news of the migration of the Prophet (from Mecca to Medina) reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Negus in Ethiopia. There we met Ja'far bin Abi Talib and stayed with him. Then we all came (to Medina) and met the Prophet at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the ship, "We have migrated before you." Asma' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife the Prophet . She

had migrated along with those other Muslims who migrated to Negus. 'Umar came to Hafsa while Asma' bint 'Umais was with her. 'Umar, on seeing Asma,' said, "Who is this?" She said, "Asma' bint 'Umais," 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asma' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allah's Apostle " On that Asma' became angry and said, "No, by Allah, while you were with Allah's Apostle who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah's Apostle . By Allah, I will neither eat any food nor drink anything till I inform Allah's Apostle of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will not tell a lie or curtail your saying or add something to it." So when the Prophet came, she said, "O Allah's Prophet 'Umar has said so-and-so." He said (to Asma'), "What did you say to him?" Asma's aid, "I told him so-and-so." The Prophet said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asma' later on said, "I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration,, and to them nothing in the world was more cheerful and greater than what the Prophet had said about them."

Narrated Abu Burda: Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Narrated Abu Burda: Abu Musa said, "The Prophet said, "I recognize the voice of the group of Al-Ashariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen their houses when they came to them during the day time. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e. the enemy). My companions order you to wait for them.' "

Volume 5, Book 59, Number 540:

Narrated Abu Musa:

We came upon the Prophet after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest.

Volume 5, Book 59, Number 541:

Narrated Abu Huraira:

When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allah's Apostle to the valley of Al-Qira, and at that time Allah's Apostle had a slave called Mid'am who had been presented to him by one of Banu Ad-Dibbab. While the slave was dismounting the saddle of Allah's Apostle an arrow the thrower of which was unknown, came and hit him. The people said, "Congratulations to him for the martyrdom." Allah's Apostle said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of Fire burning him." On hearing that, a man brought one or two

leather straps of shoes to the Prophet and said, "These are things I took (illegally)." On that Allah's Apostle said, "This is a strap, or these are two straps of Fire."

Volume 5, Book 59, Number 542:

Narrated 'Umar bin Al-Khattab:

By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute it revenue amongst themselves.

Volume 5, Book 59, Number 543:

Narrated 'Umar:

But for the other Muslims (i.e. coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet divided (the land of) Khaibar.

Volume 5, Book 59, Number 544:

Narrated 'Anbasa bin Said:

Abu Huraira came to the Prophet and asked him (for a share from the Khaibar booty). On that, one of the sons of Said bin Al-'As said to him, "O Allah's Apostle! Do not give him." Abu Huraira then said (to the Prophet) "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadum Ad-Dan!"

Narrated Abu Huraira: Allah's Apostle sent Aban from Medina to Najd as the commander of a Sariya. Aban and his companions came to the Prophet at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fire of date palm trees. I said, "O Allah's Apostle! Do not give them a share of the booty." on that, Aban said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dal (a lotus tree)! "On that the Prophet said, "O Aban, sit down ! " and did not give them any share.

Volume 5, Book 59, Number 545:

Narrated Said:

Aban bin Said came to the Prophet and greeted him. Abu Huraira said, "O Allah's Apostle! This (Aban) is the murderer of the Ibn Qauqal." (On hearing that), Aban said to Abu Huraira, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a

person whom Allah favored (with martyrdom) with my hand, and whom He forbade to degrade me with his hand.'

Volume 5, Book 59, Number 546:

Narrated 'Aisha:

Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her inheritance of what Allah's Apostle had left of the property bestowed on him by Allah from the Fai (i.e. booty gained without fighting) in Medina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Abu Bakr said, "Allah's Apostle said, "Our property is not inherited. Whatever we leave, is Sadaqa, but the family of (the Prophet) Muhammad can eat of this property.' By Allah, I will not make any change in the state of the Sadaqa of Allah's Apostle and will leave it as it was during the lifetime of Allah's Apostle, and will dispose of it as Allah's Apostle used to do." So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself. When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. 'Ali had not given the oath of allegiance during those months (i.e. the period between the Prophet's death and Fatima's death). 'Ali sent someone to Abu Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come, 'Umar said (to Abu Bakr), "No, by Allah, you shall not enter upon them alone " Abu Bakr said, "What do you think they will do to me? By Allah, I will go to them' So Abu Bakr entered upon them, and then 'Ali uttered Tashah-hud and said (to Abu Bakr), "We know well your superiority and what Allah has given you, and we are not jealous of the good what Allah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allah's Apostle ."

Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said, "By Him in Whose Hand my soul is to keep good relations with the relatives of Allah's Apostle is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allah's Apostle following, in disposing of it, but I will follow." On that 'Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this after noon." So when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered; Then 'Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allah had favored him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to what the people had done (i.e. giving the oath of allegiance to Abu Bakr).

Volume 5, Book 59, Number 547:

Narrated 'Aisha:

When Khaibar was conquered, we said, "Now we will eat our fill of dates!"

Volume 5, Book 59, Number 548:

Narrated Ibn Umar:

We did not eat our fill except after we had conquered Khaibar.

Volume 5, Book 59, Number 549:

Narrated Abu Said Al-Khudri and Abu Huraira:

Allah's Apostle appointed a man as the ruler of Khaibar who later brought some Janib (i.e. dates of good quality) to the Prophet. On that, Allah's Apostle said (to him). "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Apostle! But we take one Sa of these (dates of good quality) for two or three Sa's of other dates (of inferior quality)." On that, Allah's Apostle said, "Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib." Abu Said and Abu Huraira said, "The Prophet made the brother of Bani Adi from the Ansar as the ruler of Khaibar.

Volume 5, Book 59, Number 550:

Narrated 'Abdullah:

The Prophet gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

Volume 5, Book 59, Number 551:

Narrated Abu Huraira:

When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah's Apostle

Volume 5, Book 59, Number 552:

Narrated Ibn Umar:

Allah's Apostle appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet said, "If you speak ill of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him."

Volume 5, Book 59, Number 553:

Narrated Al-Bara:

When the Prophet went out for the 'Umra in the month of Dhal-Qa'da, the people of Mecca did not allow him to enter Mecca till he agreed to conclude a peace treaty with them by virtue of which he would stay in Mecca for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muhammad, Apostle of Allah has concluded."

The infidels said (to the Prophet), "We do not agree with you on this, for if we knew that you are Apostle of Allah we would not have prevented you for anything (i.e. entering Mecca, etc.), but you are Muhammad, the son of 'Abdullah." Then he said to 'Ali, "Erase (the name of) 'Apostle of Allah'." 'Ali said, "No, by Allah, I will never erase you (i.e. your name)." Then Allah's Apostle took the writing sheet...and he did not know a better writing...and he wrote or got it the following written! "This is the peace treaty which Muhammad, the son of 'Abdullah, has concluded: "Muhammad should not bring arms into Mecca except sheathed swords, and should not take with him any person of the people of Mecca even if such a person wanted to follow him, and if any of his companions wants to stay in Mecca, he should not forbid him."

(In the next year) when the Prophet entered Mecca and the allowed period of stay elapsed, the infidels came to Ali and said "Tell your companion (Muhammad) to go out, as the allowed period of his stay has finished." So the Prophet departed (from Mecca) and the daughter of Hamza followed him shouting "O Uncle, O Uncle!" Ali took her by the hand and said to Fatima, "Take the daughter of your uncle." So she made her ride (on her horse). (When they reached Medina) 'Ali, Zaid and Ja'far quarreled about her. 'Ali said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Ali, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Ali said to the Prophet "Won't you marry the daughter of Hamza?" The Prophet said, "She is the daughter of my foster brother."

Volume 5, Book 59, Number 554:

Narrated Ibn 'Umar:

Allah's Apostle set out with the intention of performing 'Umra, but the infidels of Quraish intervened between him and the Ka'ba, so the Prophet slaughtered his Hadi (i.e. sacrificing animals and shaved his head at Al-Hudaibiya and concluded a peace treaty with them (i.e. the infidels) on condition that he would perform the 'Umra the next year and that he would not carry arms against them except swords, and would not stay (in Mecca) more than what they would

allow. So the Prophet performed the 'Umra in the following year and according to the peace treaty, he entered Mecca, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

Volume 5, Book 59, Number 555:

Narrated Mujahid:

'Urwa and I entered the Mosque and found 'Abdullah bin 'Umar sitting beside the dwelling place of 'Aisha. 'Urwa asked (Ibn 'Umar), "How many 'Umras did the Prophet perform?" Ibn 'Umar replied, "Four, one of which was in Rajab." Then we heard 'Aisha brushing her teeth whereupon 'Urwa said, "O mother of the believers! Don't you hear what Abu 'Abdur-Rahman is saying? He is saying that the Prophet performed four 'Umra, one of which was in Rajab." 'Aisha said, "The Prophet did not perform any 'Umra but he (i.e. Ibn 'Umar) witnessed it. And he (the Prophet) never did any 'Umra in (the month of) Rajab."

Volume 5, Book 59, Number 556:

Narrated Ibn Abi Aufa:

When Allah's Apostle performed the 'Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah's Apostle from the infidels and their boys lest they should harm him.

Volume 5, Book 59, Number 557:

Narrated Ibn Abbas:

When Allah's Apostle and his companions arrived (at Mecca), the pagans said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Medina)." So the Prophet ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka'ba and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Volume 5, Book 59, Number 558:

Narrated Ibn Abbas:

The Prophet hastened in going around the Ka'ba and between the Safa and Marwa in order to show the pagans his strength. Ibn 'Abbas added, "When the Prophet arrived (at Mecca) in the year of peace (following that of Al-Hudaibiya treaty with the pagans of Mecca), he (ordered his companions) to do Ramal in order to show their strength to the pagans and the pagans were watching (the Muslims) from (the hill of) Quaiqan.

Volume 5, Book 59, Number 559:

Narrated Ibn Abbas:

The Prophet married Maimuna while he was in the state of Ihram but he consummated that marriage after finishing that state. Maimuna died at Saraf (i.e. a place near Mecca). Ibn 'Abbas added, The Prophet married Maimuna during the 'Umrat-al-Qada' (i.e. the 'Umra performed in lieu of the 'Umra which the Prophet could not perform because the pagans, prevented him to perform that 'Umra)

Volume 5, Book 59, Number 560:

Narrated Nafi:

Ibn 'Umar informed me that on the day (of Mu'tah) he stood beside Ja'far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

'Abdullah bin 'Umar said, "Allah's Apostle appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullah bin Rawaha should take over his position.' " 'Abdullah bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

Volume 5, Book 59, Number 561:

Narrated Anas:

The Prophet had informed the people of the martyrdom of Zaid, Ja'far and Ibn Rawaha before the news of their death reached. The Prophet said, "Zaid took the flag (as the commander of the army) and was martyred, then Ja'far took it and was martyred, and then Ibn Rawaha took it and was martyred." At that time the Prophet's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid) and Allah made them (i.e. the Muslims) victorious."

Volume 5, Book 59, Number 562:

Narrated 'Amra:

I heard 'Aisha saying, "When the news of the martyrdom of Ibn Haritha, Ja'far bin Abi Talib and 'Abdullah bin Rawaha reached, Allah's Apostle sat with sorrow explicit on his face." 'Aisha added, "I was then peeping through a chink in the door. A man came to him and said, "O Allah's Apostle! The women of Ja'far are crying.' Thereupon the Prophet told him to forbid them to do so. So the

man went away and returned saying, "I forbade them but they did not listen to me." The Prophet ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e. did not listen to me)." 'Aisha said that Allah's Apostle said (to him), "Go and throw dust into their mouths." Aisha added, "I said, May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Apostle from trouble."

Volume 5, Book 59, Number 563:

Narrated 'Amir:

Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "Assalam 'Alaika (i.e. peace be on you) O the son of two-winged person."

Volume 5, Book 59, Number 564:

Narrated Khalid bin Al-Walid:

On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

Volume 5, Book 59, Number 565:

Narrated Khalid bin Al-Walid:

On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

Volume 5, Book 59, Number 566:

Narrated An-Nu'man bin Bashir:

Abdullah bin Rawaha fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabala! Oh so-and-so! Oh so-and-so! and went on calling him by his (good) qualities one by one). When he came to his senses, he said (to his sister), "When-ever you said something, I was asked, 'Are you really so (i.e. as she says)?"

Volume 5, Book 59, Number 567:

Narrated Ash Shabi:

An Nu'man bin Bashir said, "Abdullah bin Rawaha fell down unconscious.." (and mentioned the above Hadith adding, "Thereupon, when he died she (i.e. his sister) did not weep over him."

Volume 5, Book 59, Number 568:

Narrated Usama bin Zaid:

Allah's Apostle sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we took him over, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about that and he said, "O Usama! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." The Prophet kept on repeating that so often that I wished I had not embraced Islam before that day.

Volume 5, Book 59, Number 569:

Narrated Salama bin Al-Akwa:

I fought in seven Ghazwat (i.e. battles) along with the Prophet and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander.

Narrated Salama in another narration: I fought seven Ghazwat (i.e. battles) along with the Prophet and also fought in nine battles, fought by armies sent by the Prophet . Once Abu Bakr was our commander and another time, Usama was (our commander).

Volume 5, Book 59, Number 570:

Narrated Salama bin Al-Akwa:

I fought in nine Ghazwa-t along with the Prophet, I also fought along with Ibn Haritha when the Prophet made him our commander.

Volume 5, Book 59, Number 571:

Narrated Yazid bin Abi Ubaid:

Salama bin Al-Akwa' said, "I fought in seven Ghazwat along with the Prophet." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e. battle) of Hunain and the day of Al-Qurad. I forgot the names of the other Ghazwat.

Volume 5, Book 59, Number 572:

Narrated 'Ali:

Allah's Apostle sent me, Az-Zubair and Al-Miqdad saying, "Proceed till you reach Rawdat Khakh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached the Rawda, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes." So she took it out of her braid, and we brought the letter to Allah's Apostle. The letter was addressed from Hatib, bin Abi Balta'a to some pagans of Mecca, telling them about what Allah's Apostle intended to do. Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the Emigrants who were with you, have got their kinsmen (in Mecca) who can protect their families and properties. So I liked to do them a favor so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (i.e. Islam) nor did I do it to choose Heathenism after Islam." Allah's Apostle said to his companions, "As regards him, he (i.e. Hatib) has told you the truth." Umar said, "O Allah's Apostle! Allow me to chop off the head of this hypocrite!" The Prophet said, "He (i.e. Hatib) has witnessed the Badr battle (i.e. fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (i.e. Badr Muslim warriors), do what you like, for I have forgiven you. "Then Allah revealed the Sura:--

"O you who believe! Take not my enemies And your enemies as friends offering them (Your) love even though they have disbelieved in that Truth (i.e. Allah, Prophet Muhammad and this Quran) which has come to you ... (to the end of Verse)... (And whosoever of you (Muslims) does that, then indeed he has gone (far) astray (away) from the Straight Path." (60.1

Volume 5, Book 59, Number 573:

Narrated Ubaidullah bin Abdullah bin 'Utba:

Ibn Abbas said, Allah's Apostle fought the Ghazwa (i.e. battles of Al-Fath during Ramadan."

Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn Abbas added, "The Prophet fasted and when he reached Al-Kadid, a place where there is water between Kudaid and 'Usfan, he broke his fast and did not fast afterwards till the whole month had passed away.

Volume 5, Book 59, Number 574:

Narrated Ibn Abbas :

The Prophet left Medina (for Mecca) in the company of ten-thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his migration to Medina. He and the Muslims who were with him, proceeded on their way to Mecca. He was fasting and they were fasting, but when they reached a place called Al-Kadid which was a place of water between 'Usfan and Kudaid, he broke his fast and so did they. (Az-Zuhri said, "One should take the last action of Allah's Apostle and leave his early action (while taking a verdict.)"

Volume 5, Book 59, Number 575:

Narrated Ibn Abbas:

Allah's Apostle set out towards Hunain in the month of Ramadan and some of the people were fasting while some others were not fasting, and when the Prophet mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not fasting told those who were fasting, to break their fast (i.e. as the Prophet had done so). Ibn Abbas added, "The Prophet went (to Hunain) in the year of the Conquest (of Mecca)."

Volume 5, Book 59, Number 576:

Narrated Tawus:

Ibn Abbas said, "Allah's Apostle travelled in the month of Ramadan and he fasted till he reached (a place called) 'Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast till he reached Mecca." Ibn Abbas used to say, "Allah's Apostle fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)"

Volume 5, Book 59, Number 577:

Narrated Hisham's father:

When Allah's Apostle set out (towards Mecca) during the year of the Conquest (of Mecca) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about Allah's Apostle, They proceeded on their way till they reached a place called Marr-az-Zahran (which is near Mecca). Behold! There they saw many fires as if they were the fires of Arafat. Abu Sufyan said, "What is this? It looked like the fires of Arafat." Budail bin Warqa' said, "Banu 'Amr are less in number than that." Some of the guards of Allah's Apostle saw them and took them over, caught them and brought them to Allah's Apostle. Abu Sufyan embraced Islam.

When the Prophet proceeded, he said to Al-Abbas, "Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbas kept him standing (at that place) and the tribes with the Prophet started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O 'Abbas Who are these?" 'Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, I have got nothing to do with Ghifar." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sad bin Huzaim passed by and he said similarly as above. then (Banu) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" Abbas said, "They are the Ansar headed by Sad bin Ubada, the one holding the flag." Sad bin Ubada said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abu Sufyan said., "O 'Abbas! How excellent the day of destruction is! "Then came another batch (of warriors) which was the smallest of all the batches, and in it there was

Allah's Apostle and his companions and the flag of the Prophet was carried by Az-Zubair bin Al Awwam. When Allah's Apostle passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sad bin 'Ubada said?" The Prophet said, "What did he say?" Abu Sufyan said, "He said so-and-so." The Prophet said, "Sad told a lie, but today Allah will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allah's Apostle ordered that his flag be fixed at Al-Hajun.

Narrated 'Urwa: Nafi bin Jubair bin Mut'im said, "I heard Al-Abbas saying to Az-Zubair bin Al-'Awwam, 'O Abu 'Abdullah ! Did Allah's Apostle order you to fix the flag here?' " Allah's Apostle ordered Khalid bin Al-Walid to enter Mecca from its upper part from Ka'da while the Prophet himself entered from Kuda. Two men from the cavalry of Khalid bin Al-Wahd named Hubaish bin Al-Ash'ar and Kurz bin Jabir Al-Fihri were martyred on that day.

Volume 5, Book 59, Number 578:

Narrated 'Abdullah bin Mughaffal:

I saw Allah's Apostle on the day of the Conquest of Mecca over his she-camel, reciting Surat-al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e. 'Abdullah bin Mughaffal) did, imitating Allah's Apostle.")

Volume 5, Book 59, Number 579:

Narrated 'Amr bin 'Uthman:

Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Apostle! Where will we encamp tomorrow?" The Prophet said, "But has 'Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Ail and Talib inherited him."

Volume 5, Book 59, Number 580:

Narrated Abu Huraira:

Allah's Apostle said, "If Allah makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to Heathenism (by boycotting Banu Hashim, the Prophet's folk)."

Volume 5, Book 59, Number 581:

Narrated Abu Huraira:

When Allah's Apostle intended to carry on the Ghazwa of Hunain, he said, "Tomorrow, if Allah wished, our encamping) place will be Khaif Bani Kinana where (the infidels) took an oath to be loyal to Heathenism."

Volume 5, Book 59, Number 582:

Narrated Anas bin Malik:

On the day of the Conquest, the Prophet entered Mecca, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka'ba." The Prophet said, "Kill him." (Malik a sub-narrator said, "On that day the Prophet was not in a state of Ihram as it appeared to us, and Allah knows better.")

Volume 5, Book 59, Number 583:

Narrated Abdullah:

When the Prophet entered Mecca on the day of the Conquest, there were 360 idols around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.

Volume 5, Book 59, Number 584:

Narrated Ibn Abbas:

When Allah's Apostle arrived in Mecca, he refused to enter the Ka'ba while there were idols in it. So he ordered that they be taken out. The pictures of the (Prophets) Abraham and Ishmael, holding arrows of divination in their hands, were carried out. The Prophet said, "May Allah ruin them (i.e. the infidels) for they knew very well that they (i.e. Abraham and Ishmael) never drew lots by these (divination arrows). Then the Prophet entered the Ka'ba and said. "Allahu Akbar" in all its directions and came out and not offer any prayer therein.

Volume 5, Book 59, Number 585:

Narrated 'Aisha:

During the year of the Conquest (of Mecca), the Prophet entered Mecca through Kada which was at the upper part of Mecca.

Volume 5, Book 59, Number 586:

Narrated Hisham's father:

During the year of the Conquest (of Mecca), the Prophet entered Mecca through its upper part through Kada.

Volume 5, Book 59, Number 587:

Narrated Ibn Laila:

None informed us that he saw the Prophet offering the Duha (i.e. forenoon) prayer, except Um Ham who mentioned that the Prophet took a bath in her house on the day of the Conquest (of Mecca) and then offered an eight Rakat prayer. She added, "I never saw the Prophet offering a lighter prayer than that prayer, but he was performing perfect bowing and prostrations."

Volume 5, Book 59, Number 588:

Narrated Ibn Abbas :

'Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to 'Umar), "Why do you allow this young man to enter with us, while we have sons of his own age?" 'Umar said, "You know what person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). 'Umar asked them, "What do you say about (the Sura): "When comes the help of Allah and the Conquest (of Mecca) And you see mankind entering the Religion of Allah (i.e. Islam) in crowds. 'So celebrate the Praises Of your Lord and ask for His forgiveness, Truly, He is the One Who accepts repentance and forgives." (110.1-3)

Some of them replied, "We are ordered to praise Allah and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say similarly?" I said, "No." 'Umar said "What do you say then?" I said, "This Verse indicates the approaching of the death of Allah's Apostle of which Allah informed him. When comes the help of Allah and the Conquest, i.e. the Conquest of Mecca, that will be the sign of your Prophet's) approaching death, so testify the uniqueness of your Lord (i.e. Allah) and praise Him and repent to Him as He is ready to forgive." On that, 'Umar said, "I do not know about it anything other than what you know."

Volume 5, Book 59, Number 589:

Narrated Abu Shuraih:

Al-Adawi that he said to 'Amr bin Said while the latter was sending troops in batches to Mecca, "O chief! Allow me to tell you a statement which Allah's Apostle said on the second day of the Conquest of Mecca. My two ears heard it and my heart remembered it and my two eyes saw him when he said it. He (i.e. the Prophet) praised Allah and then said, 'Mecca has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Mecca because Allah's Apostle was allowed to fight in it, say to him; Allah permitted His Apostle and did not allow you, and even he (i.e. the Apostle) was allowed for a short period of the

day, and today its (Mecca's sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith)." Then Abu Shuraih, was asked, "What did 'Amr say to you? Abu Shuraih said, "He said, "I knew that better than you, O Abu Shuraih! The Haram (i.e. Mecca) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction."

Volume 5, Book 59, Number 590:

Narrated Jabir bin 'Abdullah:

That he heard Allah's Apostle saying in the year of the Conquest (of Mecca) while he was in Mecca, "Allah and His Apostle have made the selling of wine (i.e. alcoholic drinks) unlawful."

Volume 5, Book 59, Number 591:

Narrated Anas:

We stayed (in Mecca) for ten days along with the Prophet and used to offer shortened prayers (i.e. journey prayers).

Volume 5, Book 59, Number 592:

Narrated Ibn Abbas:

The Prophet stayed in Mecca for 19 days during which he prayed 2 Rakat in each prayer.

Volume 5, Book 59, Number 593:

Narrated 'Ikrima:

Ibn 'Abbas said, "We stayed for 19 days with Prophet on a journey during which we used to offer shortened prayers." Ibn 'Abbas added, "We offer the Qasr prayer (i.e. shortened prayer) If we stay up to 19 days as travelers, But if we stay longer, we offer complete prayers

Volume 5, Book 59, Number 594:

Narrated Az-Zuhri:

While we were in the company of the Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a Hadith), Abu Jamila said that he lived during the lifetime of the Prophet and that he had accompanied him (to Mecca) during the year of the Conquest (of Mecca).

Volume 5, Book 59, Number 595:

Narrated 'Amr bin Salama:

We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?. They would say, "That man claims that Allah has sent him (as an Apostle), that he has been divinely inspired, that Allah has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e. mind) And the 'Arabs (other than Quraish) delayed their conversion to Islam till the Conquest (of Mecca). They used to say." "Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, "By Allah, I have come to you from the Prophet for sure!" The Prophet afterwards said to them, 'Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the Adhan (for the prayer), and let the one amongst you who knows Qur'an most should, lead the prayer." So they looked for such a person and found none who knew more Qur'an than I because of the Quranic material which I used to learn from the caravans. They therefore made me their Imam ((to lead the prayer) and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the anus of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

Volume 5, Book 59, Number 596:

Narrated 'Aisha:

Utba bin Abi Waqqas authorized his brother Sad to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him). "He is my son." When Allah's Apostle arrived in Mecca during the Conquest (of Mecca), Sad bin Abi Waqqas took the son of the slave-girl of Zam'a and took him to the Prophet 'Abd bin Zam'a too came along with him. Sad said. "This is the son of my brother and the latter has informed me that he is his son." 'Abd bin Zam'a said, "O Allah's Apostle! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e. Zam'as) bed.' Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abi Waqqas. Allah's Apostle then said (to 'Abd), " He is yours; he is your brother, O 'Abd bin Zam'a, he was born on the bed (of your father)." (At the same time) Allah's Apostle said (to his wife Sauda), "Veil yourself before him (i.e. the son of the slave-girl) O Sauda," because of the resemblance he noticed between him and Utba bin Abi Waqqas. Allah's Apostle added, "The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer." (Ibn Shihab said, "Abu Huraira used to say that (i.e. the last statement of the Prophet in the above Hadith 596, publicly.)"

Volume 5, Book 59, Number 597:

Narrated 'Urwa bin Az-Zubair:

A lady committed theft during the lifetime of Allah's Apostle in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Apostle, the color of the face of Allah's Apostle changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usama said, "O Allah's Apostle! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du ! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Apostle gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Apostle

Volume 5, Book 59, Number 598:

Narrated Majashi:

I took my brother to the Prophet after the Conquest (of Mecca) and said, "O Allah's Apostle! I have come to you with my brother so that you may take a pledge of allegiance from him for migration." The Prophet said, The people of migration (i.e. those who migrated to Medina before the Conquest) enjoyed the privileges of migration (i.e. there is no need for migration anymore)." I said to the Prophet, "For what will you take his pledge of allegiance?" The Prophet said, "I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e. fighting in Allah's Cause)"

Volume 5, Book 59, Number 599:

Narrated Mujashi bin Masud:

I took Abu Mabad to the Prophet in order that he might give him the pledge of allegiance for migration. The Prophet said, "Migration has gone to its people, but I take the pledge from him (i.e. Abu Mabad) for Islam and Jihad."

Volume 5, Book 59, Number 600:

Narrated Mujahid:

I said to Ibn 'Umar, "I want to migrate to Sham." He said, "There is no migration, but Jihad (for Allah's Cause). Go and offer yourself for Jihad, and if you find an opportunity for Jihad (stay there) otherwise, come back." (In an other narration) Ibn 'Umar said, "There is no migration today or after Allah's Apostle." (and completed his statement as above.)

Volume 5, Book 59, Number 601:

Narrated Mujahid bin Jabr:

'Abdullah bin 'Umar used to say, "There is no migration after the Conquest (of Mecca)."

Volume 5, Book 59, Number 602:

Narrated 'Ata' bin Abi Rabah:

'Ubaid bin 'Umar and I visited 'Aisha, and he asked her about the migration. She said, "There is no migration today. A believer used to flee with his religion to Allah and His Prophet for fear that he might be put to trial as regards his religion. Today Allah has rendered Islam victorious; therefore a believing one can worship one's Lord wherever one wishes. But there is Jihad (for Allah's Cause) and intentions." (See Hadith 42, in the 4th Vol. for its Explanation)

Volume 5, Book 59, Number 603:

Narrated Mujahid:

Allah's Apostle got up on the day of the Conquest of Mecca and said, "Allah has made Mecca a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it till the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me!, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, not its Luqata (i.e. Most things) picked up except by one who makes a public announcement about it." Al-Abbas bin 'Abdul Muttalib said, "Except the Idhkhir, O Allah's Apostle, as it is indispensable for blacksmiths and houses." On that, the Prophet kept quiet and then said, "Except the Idhkhir as it is lawful to cut."

Volume 5, Book 59, Number 604:

Narrated Ismail:

I saw (a healed scar of) blow over the hand of Ibn Abi Afa who said, "I received that blow in the battle of Hunain in the company of the Prophet." I said, "Did you take part in the battle of Hunain?" He replied, "Yes (and in other battles) before it."

Volume 5, Book 59, Number 605:

Narrated Abu Ishaq:

I heard Al-Bara' narrating when a man came and said to him, "O Abu 'Umara! Did you flee on the day (of the battle) of Hunain?" Al-Bara' replied, "I testify that the Prophet did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu

Sufyan bin Al-Harith was holding the white mule of the Prophet by the head, and the Prophet was saying, "I am the Prophet undoubtedly; I am the son of 'Abdul-Muttalib."

Volume 5, Book 59, Number 606:

Narrated Abu Ishaq:

Al-Bara' was asked while I was listening, "Did you flee (before the enemy) along with the Prophet on the day of (the battle of) Hunain?" He replied, "As for the Prophet, he did not (flee). The enemy were good archers and the Prophet was saying, "I am the Prophet undoubtedly; I am the son of 'Abdul Muttalib."

Volume 5, Book 59, Number 607:

Narrated Abu Ishaq:

That he heard Al-Bara narrating when a man from Qais (tribe) asked him "Did you flee leaving Allah's Apostle on the day (of the battle) of Hunain?" Al-Bara' replied, "But Allah's Apostle did not flee. The people of Hawazin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet riding his white mule while Abu Sufyan was holding its reins, and the Prophet was saying "I am the Prophet undoubtedly." (Israil and Zuhair said, "The Prophet dismounted from his Mule.")

Volume 5, Book 59, Number 608:

Narrated Marwan and Al-Miswar bin Makhrama:

When the delegate of Hawazin came to Allah's Apostle declaring their conversion to Islam and asked him to return their properties and captives, Allah's Apostle got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e. have not distributed the booty)." Allah's Apostle had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Apostle was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Apostle got up amongst the Muslims, and praising Allah as He deserved, said, "To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allah will give us, then he can do so." The people said, "We do that (i.e. return the captives) willingly as a favor, 'O Allah's Apostle!" Allah's Apostle said, "We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision." They went back and their chiefs spoke to them, and they (i.e. the chiefs) returned to Allah's Apostle and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e. that the captives be returned to their people). (The sub-narrator said, "That is what has reached me about the captives of Hawazin tribe.")

Volume 5, Book 59, Number 609:

Narrated Ibn 'Umar:

When we returned from (the battle of) Hunain, 'Umar asked the Prophet about a vow which he had made during the Pre-Islamic period of Ignorance that he would perform Itikaf. The Prophet ordered him to fulfill his vow.

Volume 5, Book 59, Number 610:

Narrated Abu Qatada:

We set out along with the Prophet during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet and some of his companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?" He said, "It is the Order of Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e. the belonging of the deceased e.g. clothes, arms, horse, etc)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet repeated his question. Then the Prophet said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet asked his former question again. So I got up. The Prophet said, "What is the matter, O Abu Qatada?" So I narrated the whole story; A man said, "Abu Qatada has spoken the truth, and the Salb of the deceased is with me, so please compensate Abu Qatada on my behalf." Abu Bakr said, "No! By Allah, it will never happen that the Prophet will leave a Lion of Allah who fights for the Sake of Allah and His Apostle and give his spoils to you." The Prophet said, "Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So he gave it to me and I bought a garden in (the land of) Banu Salama with it (i.e. the spoils) and that was the first property I got after embracing Islam.

Volume 5, Book 59, Number 611:

Narrated Abu Qatada:

When it was the day of (the battle of) Hunain, I saw a Muslim man fighting with one of the pagans and another pagan was hiding himself behind the Muslim in order to kill him. So I hurried towards the pagan who was hiding behind the Muslim to kill him, and he raised his hand to hit me but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (excepting the Prophet and some of his companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khattab amongst the people and I asked him, "What is wrong with the people?" He said, "It is the order of Allah" Then the people returned to Allah's Apostle (after defeating the enemy). Allah's Apostle said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed man." So I got up to look for an evidence to prove that I

had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allah's Apostle. A man from the persons who were sitting with him (i.e. the Prophet), said, "The arms of the deceased one whom he (i.e. Abu Qatada) has mentioned, are with me, so please compensate him for it (i.e. the spoils)," Abu Bakr said, "No, Allah's Apostle will not give it (i.e. the spoils) to a weak humble person from Quraish and leave one of Allah's Lions who fights on behalf of Allah and His Apostle." Allah's Apostle then got up and gave that (spoils) to me, and I bought with it, a garden which was the first property I got after embracing Islam.

Volume 5, Book 59, Number 612:

Narrated Abu Musa:

When the Prophet had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas He (i.e. Abu Amir) met Duraid bin As Summa and Duraid was killed and Allah defeated his companions. The Prophet sent me with Abu 'Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu 'Amir. "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet asked for water, performed ablution and then raised hands, saying, "O Allah's Forgive 'Ubaid, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet said, "O Allah, forgive the sins of 'Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu 'Amir and the other was for Abu Musa (i.e. 'Abdullah bin Qais)."

Volume 5, Book 59, Number 613:

Narrated Um Salama:

The Prophet came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullah bin Abi Umaiya, "O 'Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet then said, "These (effeminate men) should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit."

Volume 5, Book 59, Number 614:

Narrated Hisham:

The above narration and added extra, that at that time, the Prophet, was besieging Taif.

Volume 5, Book 59, Number 615:

Narrated 'Abdullah bin Amr:

When Allah's Apostle besieged Taif and could not conquer its people, he said, "We will return (to Medina) if Allah wills." That distressed the Companions (of the Prophet and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

Volume 5, Book 59, Number 616:

Narrated Abu Uthman:

I heard from Sad, the first man who has thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet. They both said, "We heard the Prophet saying, " If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise).'"

Narrated Ma'mar from 'Asim from Abu Al'Aliya or Abu Uthman An-Nahdi who said. "I heard Sad and Abu Bakra narrating from the Prophet." 'Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet in a group of thirty-three persons from Ta'if.'"

Volume 5, Book 59, Number 617:

Narrated Abu Burda:

Abu Musa said, "I was with the Prophet when he was encamping at Al-Jarana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet and said, "Won't you fulfill what you have promised me?" The Prophet said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests

and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her.

Volume 5, Book 59, Number 618:

Narrated Safwan bin Ya'la bin Umaiya:

Ya'la used to say, "I wish I could see Allah's Apostle at the time when he is being inspired divinely." Ya'la added "While the Prophet was at Al-Ja'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Apostle ! What is your opinion regarding a man who assumes the state of Ihram for 'Umra wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'la to come (near). Ya'la came and put his head (underneath that cloth sheet) and saw the Prophet red-faced and when that state (of the Prophet) was over, he said, "Where is he who as already asked me about the 'Umra?" The man was looked for and brought to the Prophet The Prophet said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your 'Umra the rites you do in your Hajj."

Volume 5, Book 59, Number 619:

Narrated 'Abdullah bin Zaid bin Asim: When Allah gave to His Apostle the war booty on the day of Hunain, he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islam), but did not give anything to the Ansar. So they

Volume 5, Book 59, Number 620:

Narrated Anas Bin Malik:

hen." Anas added: But they did not remain patient.

Volume 5, Book 59, Number 621:

Narrated Anas:

When it was the day of the Conquest (of Mecca) Allah's Apostle distributed the war booty amongst the people of Quraish which caused the Ansar to become angry. So the Prophet said, "Won't you be pleased that the people take the worldly things and you take Allah's Apostle with you?" They said, "Yes." The Prophet said, "If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

Volume 5, Book 59, Number 622:

Narrated Anas:

When it was the day of (the battle of) Hunain, the Prophet confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e. those who had embraced Islam on the day of the Conquest of Mecca) with the Prophet. When they (i.e. Muslims) fled, the Prophet said, "O the group of Ansari" They replied, "Labbaik, O Allah's Apostle and Sadaik! We are under your command." Then the Prophet got down (from his mule) and said, "I am Allah's Slave and His Apostle." Then the pagans were defeated. The Prophet distributed the war booty amongst the Tulaqa and Muhajirin (i.e. Emigrants) and did not give anything to the Ansar. So the Ansar spoke (i.e. were dissatisfied) and he called them and made them enter a leather tent and said, Won't you be pleased that the people take the sheep and camels, and you take Allah's Apostle along with you?" The Prophet added, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar"

Volume 5, Book 59, Number 623:

Narrated Anas:

The Prophet gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things) and you take Allah's Apostle with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

Volume 5, Book 59, Number 624:

Narrated 'Abdullah:

When the Prophet distribute the war booty of Hunain, a man from the Ansar said, "He (i.e. the Prophet), did not intend to please Allah in this distribution." So I came to the Prophet and informed him of that (statement) whereupon the color of his face changed and he said, "May Allah bestow His Mercy on Moses, for he was troubled with more than this, but he remained patient."

Volume 5, Book 59, Number 625:

Narrated 'Abdullah:

When it was the day of Hunain, Prophet favored some people over some others (in the distribution of the booty). He gave Al-Aqra' one-hundred camels and gave Uyaina the same, and also gave other people (of Quraish). A man said, "Allah's Pleasure was not the aim, in this distribution." I said, "I will inform the Prophet (about your statement)." The Prophet said, "May Allah bestow Mercy on Moses, for he was troubled more this but he remained patient."

Volume 5, Book 59, Number 626:

Narrated Anas Bin Malik:

When it was the day (of the battle) of Hunain, the tributes of Hawazin and Ghatafan and others, along with their animals and offspring (and wives) came to fight against the Prophet. The Prophet had with him, ten thousand men and some of the Tulaqa. The companions fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Ansar!" They said, "Labbaik, O Allah's Apostle! Rejoice, for we are with you!" Then he turned left and said, "O the group of Ansar!" They said, "Labbaik! O Allah's Apostle! Rejoice, for we are with you!" The Prophet at that time, was riding on a white mule; then he dismounted and said, "I am Allah's Slave and His Apostle." The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhajirin and the Tulaqa and did not give anything to the Ansar. The Ansar said, "When there is a difficulty, we are called, but the booty is given to other than us." The news reached the Prophet and he gathered them in a leather tent and said, "What is this news reaching me from you, O the group of Ansar?" They kept silent, He added, "O the group of Ansar! Won't you be happy that the people take the worldly things and you take Allah's Apostle to your homes reserving him for yourself?" They said, "Yes." Then the Prophet said, "If the people took their way through a valley, and the Ansar took their way through a mountain pass, surely, I would take the Ansar's mountain pass." Hisham said, "O Abu Hamza (i.e. Anas)! Did you witness that?" He replied, "And how could I be absent from him?"

Volume 5, Book 59, Number 627:

Narrated Ibn 'Umar:

The Prophet sent a Sariya towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

Volume 5, Book 59, Number 628:

Narrated Salim's father:

The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Volume 5, Book 59, Number 629:

Narrated 'Ali:

The Prophet sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."

Volume 5, Book 59, Number 630:

Narrated Abu Burda:

Allah's Apostle sent Abu Musa and Muadh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet said (to them), "Facilitate things for the people and do not make things difficult for them (Be kind and lenient (both of you) with the people, and do not be hard on them) and give the people good tidings and do not repulse them. So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abu Musa. Mu'adh came riding his mule till he reached Abu Musa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'adh said to Abu Musa, "O 'Abdullah bin Qais! What is this?" Abu Musa replied. "This man has reverted to Heathenism after embracing Islam." Mu'adh said, "I will not dismount till he is killed." Abu Musa replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed." So Abu Musa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O 'Abdullah (bin Qais)! How do you recite the Qur'an?" Abu Musa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's Reward for both my sleep as well as my prayer (at night)."

Volume 5, Book 59, Number 631:

Narrated Abi Burda:

That Abu Musa Al-Ash'ari said that the Prophet had sent him to Yemen and he asked the Prophet about certain (alcoholic) drink which used to be prepared there The Prophet said, "What are they?" Abu Musa said, "Al-Bit' and Al-Mizr?" He said, "Al-Bit is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley." The Prophet said, "All intoxicants are prohibited."

Volume 5, Book 59, Number 632:

Narrated Abu Burda:

That the Prophet sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu'adh to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them and both of you should obey each other." Abu Musa said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit" The Prophet said, "All intoxicants are prohibited." Then both of them proceeded and Mu'adh asked Abu Musa, "How do you recite the Quran?" Abu Musa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Muadh said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Muadh) pitched a tent and they started visiting each other. Once Muadh paid a visit to Abu Musa and saw a chained man. Muadh asked, "What is this?" Abu Musa said, "(He was) a Jew who embraced Islam and has now turned apostate." Muadh said, "I will surely chop off his neck!"

Volume 5, Book 59, Number 633:

Narrated Abu Musa Al-Ashari:

Allah's Apostle sent me (as a governor) to the land of my people, and I came while Allah's Apostle was encamping at a place called Al-Abtah. The Prophet said, "Have you made the intention to perform the Hajj, O Abdullah bin Qais?" I replied, "Yes, O Allah's Apostle!" He said, "What did you say?" I replied, "I said, 'Labbaik' and expressed the same intention as yours." He said, "Have you driven the Hadi along with you?" I replied, "No, I did not drive the Hadi." He said, "So perform the Tawaf of the Ka'ba and then the Sai, between Safa and Marwa and then finish the state of Ihram." So I did the same, and one of the women of (the tribe of) Banu-Qais combed my hair. We continued follow in that tradition till the caliphate of Umar.

Volume 5, Book 59, Number 634:

Narrated Ibn Abbas:

Allah's Apostle said to Muadh bin Jabal when he sent him to Yemen. "You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zakat) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah.

Volume 5, Book 59, Number 635:

Narrated Amr bin Maimuin:

When Mu'adh arrived at Yemen, he led them (i.e. the people of Yemen) in the Fajr prayer wherein he recited: 'Allah took Abraham as a Khalil.' A man amongst the people said, "(How) glad the mother of Abraham is!" (In another narration) 'Amr said, "The Prophet sent Mu'adh to Yemen and he (led the people) in the Fajr prayer and recited: 'Allah took Abraham as a Khalil. A man behind him said, "(How) glad the mother of Abraham is!"

Volume 5, Book 59, Number 636:

Narrated Al-Bara:

Allah's Apostle sent us to Yemen along with Khalid bin Al-Walid. Later on he sent Ali bin Abi Talib in his place. The Prophet said to 'Ali, "Give Khalid's companions the choice of either staying with you (in Yemen) or returning to Medina." I was one of those who stayed with him (i.e. Ali) and got several Awaq (of gold from the war booty).

Volume 5, Book 59, Number 637:

Narrated Buraida:

The Prophet sent 'Ali to Khalid to bring the Khumus (of the booty) and I hated Ali, and 'Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet I mentioned that to him. He said, "O Buraida! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumus."

Volume 5, Book 59, Number 638:

Narrated Abu Said Al-Khudri:

'Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Apostle. Allah's Apostle distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either Alqama or Amir bin At Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet, he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Apostle! Be afraid of Allah." The Prophet said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Wahd said, "O Allah's Apostle! Shall I chop his neck off?" The Prophet said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Apostle said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes

through a game's body." I think he also said, "If I should be present at their time I would kill them as the nations a Thamud were killed."

Volume 5, Book 59, Number 639:

Narrated 'Ata:

Jabir said, "The Prophet ordered 'Ali to keep the state of Ihram." Jabir added, "Ali bin Abi Talib returned (from Yemen) when he was a governor (of Yemen). The Prophet said to him, 'With what intention have you assumed the state of Ihram?' 'Ali said, "I have assumed Ihram with an intention as that of the Prophet." Then the Prophet said (to him), 'Offer a Hadi and keep the state of Ihram in which you are now.' 'Ali slaughtered a Hadi on his behalf."

Volume 5, Book 59, Number 640:

Narrated Ibn Umar:

The Prophet assumed the state of Ihram for Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at Mecca, the Prophet said, "Whoever does not possess a Hadi should regard his Ihram for Umra only." The Prophet had a Hadi with him. 'Ali bin Abi Talib came to us from Yemen with the intention of performing Hajj. The Prophet said (to him), "With what intention have you assumed the Ihram, for your wife is with us?" 'Ali said, "I assumed the Ihram with the same intention as that of the Prophet ." The Prophet said, "Keep on the state of Ihram, as we have got the Hadi."

Volume 5, Book 59, Number 641:

Narrated Jarir:

In the Pre-Islamic Period of Ignorance there was a house called Dhu-l-Khalasa or Al-Ka'ba Al-Yamaniya or Al-Ka'ba Ash-Shamiya. The Prophet said to me, "Won't you relieve me from Dhu-l-Khalasa?" So I set out with one-hundred-and-fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet and informed him, and he invoked good upon us and Al-Ahmas (tribe) .

Volume 5, Book 59, Number 642:

Narrated Qais:

Jarir said to me, The Prophet said to me, "Won't you relieve me from Dhu-l-Khalasa?" And that was a house (in Yemem belonging to the tribe of) Khatham called Al-Kaba Al Yamaniya. I proceeded with one-hundred and-fifty cavalry from Ahmas (tribe) who were horse riders. I used not to sit firm on horses, so the Prophet stroke me over my chest till I saw the mark of his fingers over my chest, and then he said, 'O Allah! Make him (i.e. Jarir) firm and one who guides others

and is guided on the right path." So Jarir proceeded to it dismantled and burnt it, and then sent a messenger to Allah's Apostle. The messenger of Jarir said (to the Prophet), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel." The Prophet blessed the horses of Ahmas and their men five times.

Volume 5, Book 59, Number 643:

Narrated Qais:

Jarir said "Allah's Apostle said to me, "Won't you relieve me from Dhul-Khalasa?" I replied, "Yes, (I will relieve you)." So I proceeded along with one-hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I used not to sit firm over horses, so I informed the Prophet of that, and he stroke my chest with his hand till I saw the marks of his hand over my chest and he said, O Allah! Make him firm and one who guides others and is guided (on the right path).' Since then I have never fallen from a horse. Dhul-I--Khulasa was a house in Yemen belonging to the tribe of Khatham and Bajaila, and in it there were idols which were worshipped, and it was called Al-Ka'ba." Jarir went there, burnt it with fire and dismantled it. When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Apostle is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jarir sent a man called Abu Artata from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhu-I-Khalasa). So when the messenger reached the Prophet, he said, "O Allah's Apostle! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet blessed the horses of Ahmas and their men five times.

Volume 5, Book 59, Number 644:

Narrated Abu Uthman:

Allah's Apostle sent 'Amr bin Al As as the commander of the troops of Dhat-us-Salasil. 'Amr bin Al-'As said, "(On my return) I came to the Prophet and said, 'Which people do you love most?' He replied, 'Aisha.' I said, 'From amongst the men?' He replied, 'Her father (Abu Bakr)'. I said, 'Whom (do you love) next?' He replied, "Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

Volume 5, Book 59, Number 645:

Narrated Jarir:

While I was at Yemen, I met two men from Yemen called Dhu Kala and Dhu Amr, and I started telling them about Allah's Apostle. Dhu Amr said to me, "If what you are saying about your friend (i.e. the Prophet) is true, then he has died three days ago." Then both of them accompanied me to Medina, and when we had covered some distance on the way to Medina, we saw some riders

coming from Medina. We asked them and they said, "Allah's Apostle has died and Abu Bakr has been appointed as the Caliph and the people are in a good state.' Then they said, "Tell your friend (Abu Bakr) that we have come (to visit him), and if Allah will, we will come again." So they both returned to Yemen. When I told Abu Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhu Amr, and he said to me, "O Jarir! You have done a favor to me and I am going to tell you something, i.e. you, the nation of 'Arabs, will remain prosperous as long as you choose and appoint another chief whenever a former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

Volume 5, Book 59, Number 646:

Narrated Wahab bin Kaisan:

Jabir bin Abdullah said, "Allah's Apostle sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

Volume 5, Book 59, Number 647:

Narrated Jabir bin 'Abdullah:

Allah's Apostle sent us who were three-hundred riders under the command of Abu Ubaida bin Al-Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out, an animal (i.e. a fish) called Al-'Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)." Jabir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abu 'Ubaida forbade him to do so.

Narrated Abu Salih: Qais bin Sad said to his father. "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again. He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter

(camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abu 'Ubaida this time)."

Volume 5, Book 59, Number 648:

Narrated Jabir:

We set out in the army of Al-Khabt and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-'Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

Volume 5, Book 59, Number 649:

Narrated Abu Huraira:

That during the Hajj in which the Prophet had made Abu Bakr As Siddiq as chief of the, Hajj before the Hajj-ul-Wida,' on the day of Nahr, Abu Bakr sent him along with a group of persons to announce to the people. "No pagan is permitted to perform Hajj after this year, and nobody is permitted to perform the Tawaf of the Ka'ba naked."

Volume 5, Book 59, Number 650:

Narrated Al-Bara:

The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of Sura-an-Nisa':-- "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs." (4.177)

Volume 5, Book 59, Number 651:

Narrated 'Imran bin Hussein:

A delegation from Banu Tamim came to the Prophet . The Prophet said, "Accept the good tidings, O Banu Tamim!" They said, "O Allah's Apostle! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them), "Accept the good tidings, for Banu Tamim refuses to accept them." They replied, "We have accepted them, O Allah's Apostle!"

Volume 5, Book 59, Number 652:

Narrated Abu Huraira:

I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Apostle (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; 'Aisha had a slave-girl from them, and the Prophet told her to manumit her as she was from the descendants of (the Prophet) Ishmael; and, when their Zakat was brought, the Prophet said, "This is the Zakat of my people."

Volume 5, Book 59, Number 653:

Narrated Ibn Abi Mulaika:

'Abdullah bin Az-Zubair said that a group of riders belonging to Banu Tamim came to the Prophet, Abu Bakr said (to the Prophet), "Appoint Al-Qa'qa bin Mabad bin Zurara as (their) ruler." 'Umar said (to the Prophet). "No! But appoint Al-Aqra bin Habis." Thereupon Abu Bakr said (to 'Umar). "You just wanted to oppose me." 'Umar replied. "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:-- "O you who believe ! Do not be forward in the presence of Allah and His Apostle..." (till the end of Verse)...(49.1)

Volume 5, Book 59, Number 654:

Narrated Abu Jamra:

I said to Ibn 'Abbas, "I have an earthenware pot containing Nabidh (i.e. water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbas said, "A delegation of Abdul Qais came to Allah's Apostle and he said, "Welcome, O people! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! There are the Mudar pagans between you and us, so we cannot come to you except in the sacred Months. So please teach us some orders on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us." The Prophet said, "I order you to do four things and forbid you from four things (I order you): To believe in Allah...Do you know what is to believe in Allah? That is to testify that None has the right to be worshipped except Allah: (I order you also to offer prayers perfectly to pay Zakat; and to fast the month of Ramadan and to give the Khumus (i.e. one-fifth of the booty) (for Allah's Sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba, An-Naquir, Az-Hantam and Al-Muzaffat. (See Hadith No. 50 Vol. 1)

Volume 5, Book 59, Number 655:

Narrated Ibn 'Abbas:

The delegation of 'Abdul Qais came to the Prophet and said, "O Allah's Apostle We belong to the tribe of Rabia. The infidels of Mudar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on. The Prophet said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allah, i.e. to testify that None has the right to be worshipped except Allah." The Prophet pointed with finger indicating one and added, "To offer prayers perfectly: to give Zakat, and to give one-fifth of the booty you win (for Allah's Sake). I forbid you to use Ad-Dubba', An-Naquir, Al-Hantam and Al-Muzaffat, (Utensils used for preparing alcoholic liquors and drinks)

Volume 5, Book 59, Number 656:

Narrated Bukair:

That Kuraib, the freed slave of Ibn Abbas told him that Ibn Abbas, 'Abdur-Rahman bin Azhar and Al-Miswar bin Makhrama sent him to 'Aisha saying, "Pay her our greetings and ask her about our offering of the two-Rak'at after 'Asr Prayer, and tell her that we have been informed that you offer these two Rakat while we have heard that the Prophet had forbidden their offering." Ibn 'Abbas said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, 'Ask Um Salama.' So, I informed them (of 'Aisha's answer) and they sent me to Um Salama for the same purpose as they sent me to 'Aisha. Um Salama replied, 'I heard the Prophet forbidding the offering of these two Rakat. Once the Prophet offered the 'Asr prayer, and then came to me. And at that time some Ansari women from the Tribe of Banu Haram were with me. Then (the Prophet) offered those two Rakat, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him): Um Salama says, 'O Allah's Apostle! Didn't I hear you forbidding the offering of these two Rakat (after the Asr prayer yet I see you offering them?' And if he beckons to you with his hand, then wait behind.' So the lady slave did that and the Prophet beckoned her with his hand, and she stayed behind, and when the Prophet finished his prayer, he said, 'O the daughter of Abu Umaiya (i.e. Um Salama), You were asking me about these two Rakat after the 'Asr prayer. In fact, some people from the tribe of 'Abdul Qais came to me to embrace Islam and busied me so much that I did not offer the two Rakat which were offered after Zuhr compulsory prayer, and these two Rakat (you have seen me offering) make up for those."

Volume 5, Book 59, Number 657:

Narrated Ibn Abbas:

The first Friday (i.e. Jumua) prayer offered after the Friday Prayer offered at the Mosque of Allah's Apostle was offered at the mosque of Abdul Qais situated at Jawathi, that is a village at Al Bahrain .

Volume 5, Book 59, Number 658:

Narrated Abu Huraira:

The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied, "I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" The Prophet gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Jamaica unless the Prophet gives his permission."

Volume 5, Book 59, Number 659:

Narrated Ibn Abbas:

Musailima Al-Kadhdhab came during the lifetime of the Prophet and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Medina with a great number of the people of his tribe. Allah's Apostle went to him in the company of Thabit bin Qais bin Shammās, and at that time, Allah's Apostle had a stick of a date-palm tree in his hand. When he (i.e. the Prophet) stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allah's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion, then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf." Then the Prophet went away from him. I asked about the statement of Allah's Apostle : "You seem to be the same person who was shown to me in my dream," and Abu Huraira informed me that Allah's Apostle said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al Ansi and the other, Musailima."

Volume 5, Book 59, Number 660:

Narrated Abu Huraira:

Allah's Apostle said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Sana and the Ruler of Yamaha."

Volume 5, Book 59, Number 661:

Narrated Abu Raja Al-Utaridi:

We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab. Abu Raja' added: When the Prophet sent with (Allah's) Message, I was a boy working as a shepherd of my family camels. When we heard the news about the appearance of the Prophet, we ran to the fire, i.e. to Musailima al-Kadhhab.

Volume 5, Book 59, Number 662:

Narrated Ubaidullah bin Abdullah bin Utba:

We were informed that Musailima Al-Kadhhab had arrived in Medina and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith bin Kuraiz was his wife and she was the mother of 'Abdullah bin 'Amir. There came to him Allah's Apostle accompanied by Thabit bin Qais bin Shammās who was called the orator of Allah's Apostle. Allah's Apostle had a stick in his hand then. The Prophet stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you..." The Prophet said, "If you asked me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit bin Al-Qais who will answer you on my behalf." The Prophet then went away. I asked Ibn Abbas about the dream Allah's Apostle had mentioned. Ibn Abbas said, "Someone told me that the Prophet said, "When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed to blow on them, and when I blew at them, both of them flew. Then I interpreted them as two liars who would appear." One of them was Al-'Ansi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhbab."

Volume 5, Book 59, Number 663:

Narrated Hudhaifa:

Al-'Aqib and Saiyid, the rulers of Najran, came to Allah's Apostle with the intention of doing Lian one of them said to the other, "Do not do (this Lian) for, by Allah, if he is a Prophet and we do this Lian, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet said, "I will send an honest man

who is really trustworthy." Then every one of the companions of Allah's Apostle wished to be that one. Then the Prophet said, "Get up, O Abu 'Ubaida bin Al-Jarrah." When he got up, Allah's Apostle said, "This is the Trustworthy man of this (Muslim) nation."

Volume 5, Book 59, Number 664:

Narrated Hudhaifa:

The people of Najran came to the Prophet and said, "Send an honest man to us." The Prophet said, "I will send to you an honest man who is really trustworthy." Everyone of the (Muslim) people hoped to be that one. The Prophet then sent Abu Ubaida bin Al-Jarrah.

Volume 5, Book 59, Number 665:

Narrated Anas:

The Prophet said, "Every nation has an Amin (i.e. the most honest man), and the Amin of this nation is Abu 'Ubaida bin Al-Jarrah."

Volume 5, Book 59, Number 666:

Narrated Jabir bin Abdullah:

Allah's Apostle said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allah's Apostle had died. When the revenue came during the rule of Abu Bakr. Abu Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet, should present himself to me (i.e. Abu Bakr). I came to Abu Bakr and informed him that the Prophet had said (to me), "If the revenue of Al-Bahrain should come, I will give you so-much and so much," repeating "so much" thrice. So Abu Bakr gave me (in another narration Jaibir said,). I met Abu Bakr after that and asked him (to give me what the Prophet had promised me) but he did not give me. I again went to him but he did not give me. I again went to him (for the third time) but he did not give me; On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miserly to me, on that, Abu Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than miserliness." Abu Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you." (In another narration) Jabir bin 'Abdullah said, "I went to Abu Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five-hundred, and then Abu Bakr said (to me), "Take the same amount twice."

Volume 5, Book 59, Number 667:

Narrated Abu Musa:

My brother and I came from Yemen (to Medina) and remained for some time, thinking that Ibn Masud and his mother belonged to the family of the Prophet because of their frequent entrance (upon the Prophet) and their being attached to him.

Volume 5, Book 59, Number 668:

Narrated Zahdam:

When Abu Musa arrived (at Kufa as a governor) he honored this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abu Musa invited the man to the lunch, but the latter said, "I saw chickens (eating something (dirty) so I consider them unclean." Abu Musa said, "Come on! I saw the Prophet eating it (i.e. chicken)." The man said "I have taken an oath that I will not eat (chicken)" Abu Musa said. "Come on! I will tell you about your oath. We, a group of Al-Ash'ariyin people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels we said, "We have made the Prophet forget his oath, and we will not be successful after that." So I went to the Prophet and said, "O Allah' Apostle ! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths"

Volume 5, Book 59, Number 669:

Narrated Imran bin Husain:

The people of Banu Tamim came to Allah's Apostle, and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah's Apostle changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah's Apostle!"

Volume 5, Book 59, Number 670:

Narrated Abu Masud: The Prophet beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards

Volume 5, Book 59, Number 671:

Narrated Abu Huraira:

The Prophet said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep."

Volume 5, Book 59, Number 672:

Narrated Abu Huraira:

The Prophet said, "Belief is Yemenite while afflictions appear from there (the east) from where the side of the head of Satan will appear."

Volume 5, Book 59, Number 673:

Narrated Abu Huraira:

The Prophet said, "The people of Yemen have come to you, and they are more soft hearted and gentle hearted people. The capacity for understanding religion is Yemenite and Wisdom is Yemenite."

Volume 5, Book 59, Number 674:

Narrated Alqama:

We were sitting with Ibn Masud when Khabbab came and said, "O Abu Abdur-Rahman! Can these young fellows recite Qur'an as you do?" Ibn Mas'ud said, "If you wish I can order one of them to recite (Qur'an) for you ." Khabbab replied, "Yes." Ibn Mas'ud said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyad bin Hudair said, (to Ibn Mas'ud), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ud said, "If you like, I would tell you what the Prophet said about your nation and his (i.e. 'Alqama's) nation." So I recited fifty Verses from Sura-Maryam. 'Abdullah (bin Mas'ud) said to Khabbab, "What do you think (about 'Alqama's recitation)?" Khabbab said, "He has recited well." 'Abdullah said, "Whatever I recite, 'Alqama recites." Then 'Abdullah turned towards Khabbab and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbab said, "You will not see me wearing it after today," and he throw it away.

Volume 5, Book 59, Number 675:

Narrated Abu Huraira:

Tufail bin 'Amr came to the Prophet and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allah against them." But the Prophet said, "O Allah! Give guidance to the Daus (tribe) and bring them (to Islam)!"

Volume 5, Book 59, Number 676:

Narrated Abu Huraira:

When I came to the Prophet said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the place of Heathenism." A slave of mine ran away on the way. When I reached the Prophet I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet said to me. "O Abu Huraira! Here is your slave," I said, "He (i.e. the slave) is (free) for Allah's Sake," and manumitted him.

Volume 5, Book 59, Number 677:

Narrated 'Adi bin Hatim:

We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him. "Don't you know me, O chief of the Believers?" He said, "Yes, you embraced Islam when they (i.e. your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it." On that, 'Adi said, "I therefore don't care."

Volume 5, Book 59, Number 678:

Narrated 'Aisha:

We went out with Allah's Apostle during Hajjat-ul-Wada' and we assumed the Ihram for 'Umra. Then Allah's Apostle said to us, "Whoever has got the Hadi should assume the Ihram for Hajj and 'Umra and should not finish his Ihram till he has performed both ('Umra and Hajj)." I arrived at Mecca along with him (i.e. the Prophet) while I was menstruating, so I did not perform the Tawaf around the Ka'ba or between Safa and Marwa. I informed Allah's Apostle about that and he said, "Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the 'Umra." I did so, and when we performed and finished the Hajj, Allah's Apostles sent me to At-Tanim along with (my brother) 'Abdur-Rahman bin Abu Bakr As-Siddiq, to perform the 'Umra. The Prophet said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the Ihram for 'Umra, performed the Tawaf around the Ka'ba and between Safa and Marwa, and then finished their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka'ba and between Safa and Marwa), but those who combined their Hajj and 'Umra, performed only one Tawaf (between Safa and Marwa) (for both).

Volume 5, Book 59, Number 679:

Narrated Ibn Juraij:

'Ata' said, "Ibn 'Abbas said, 'If he (i.e. the one intending to perform 'Umra) has performed the Tawaf around the Ka'ba, his Ihram is considered to have finished.' said, 'What proof does Ibn 'Abbas has as to this saying?' 'Ata' said, "(The proof is taken) from the Statement of Allah:-- "And afterwards they are brought For sacrifice unto Ancient House (Ka'ba at Mecca)" (22.33) and from the order of the Prophet to his companions to finish their Ihram during Hajjat-ul-Wada." I said (to 'Ata'), "That (i.e. finishing the Ihram) was after coming form 'Arafat." 'Ata' said, "Ibn 'Abbas used to allow it before going to 'Arafat (after finishing the 'Umra) and after coming from it (i.e. after performing the Hajj)."

Volume 5, Book 59, Number 680:

Narrated Abu Musa Al-Ashari:

I came to the Prophet at a place called Al-Batha'. The Prophet said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)?" I said, "Labbaik (i.e. I am ready) to assume the Ihram with the same intention as that of Allah's Apostle." The Prophet said, "Perform the Tawaf around the Ka'ba and between Safa and Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka'ba and between Safa and Marwa and then I came to a woman from the tribe of Qais who removed the lice from my head.

Volume 5, Book 59, Number 681:

Narrated Hafsa:

(the wife of the Prophet) The Prophet ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wada. On that, I asked the Prophet "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hadi. So I will not finish my Ihram unless I have slaughtered my Hadi."

Volume 5, Book 59, Number 682:

Narrated Ibn Abbas:

A woman from the tribe of Khath'am asked for the verdict of Allah's Apostle (regarding something) during Hajjat-ul-Wada' while Al-Fadl bin 'Abbas was the companion-rider behind Allah's Apostle. She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?" He said, "Yes."

Volume 5, Book 59, Number 683:

Narrated (Abdullah) bin 'Umar:

The Prophet arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel). Al-Qaswa.' Bilal and 'Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka'ba, he said to 'Uthman, "Get us the key (of the Ka'ba). He brought the key to him and opened the gate (of the Ka'ba), for him. The Prophet, Usama, Bilal and 'Uthman (bin Talha) entered the Ka'ba and then closed the gate behind them (from inside). The Prophet stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet pray?" He said, "He prayed between those two front pillars." The Ka'ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka'ba at his back and facing (in prayer) the wall which faces one when one enters the Ka'ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of Rakat the Prophet had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

Volume 5, Book 59, Number 684:

Narrated 'Aisha:

(the wife of the Prophet) Safiya bin Huyai, the wife of the Prophet menstruated during Hajjat-ul-Wada' The Prophet said, "Is she going to detain us?" I said to him, "She has already come to Mecca and performed the Tawaf (ul-ifada) around the Ka'ba, O Allah's Apostle." The Prophet said, " Let her then proceed on (to Medina)."

Volume 5, Book 59, Number 685:

Narrated Ibn Umar:

We were talking about Hajjat-ul-Wada, while the Prophet was amongst us. We did not know what Hajjat-ul-Wada' signified. The Prophet praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster). No doubt,! Allah has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet added: No doubt! Haven't I conveyed Allah's Message to you? " They replied, "Yes," The Prophet said thrice, "O Allah! Be witness for it." The Prophet added, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another."

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."

Volume 5, Book 59, Number 687:

Narrated Jarir:

The Prophet ordered me during Hajjatul-Wada'. "Ask the people to listen." He then said, "Do not become infidels after me by cutting the necks (throats) of one another. "

Volume 5, Book 59, Number 688:

Narrated Abu Bakra:

The Prophet said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumaida (ath-thania) and Sha'ban." Then the Prophet asked, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet kept quiet so long that we thought that he might name it with another name. Then the Prophet said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" "We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes, " Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties, (The sub-narrator Muhammad said, 'I think the Prophet also said: And your honor..) are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

Volume 5, Book 59, Number 689:

Narrated Tariq bin Shibab:

Some Jews said, "Had this Verse been revealed to us, we would have taken that day as 'Id (festival)." 'Umar said, "What Verse?" They said:-- "This day I have Perfected your religion for you, Completed My Favor upon you And have chosen for you Islam as your religion" (5.3) 'Umar said, "I know the place where it was revealed; It was revealed while Allah's Apostle was staying at 'Arafat."

Volume 5, Book 59, Number 690:

Narrated 'Aisha:

We set out with Allah's Apostle, and some of us assumed the Ihram for 'Umra, some assumed it for Hajj, and some assumed it for both Hajj and 'Umra. Allah's Apostle assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and 'Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices).

Volume 5, Book 59, Number 691:

Narrated Malik:

The same as above (Hadith 690), saying, "(We set out) with Allah's Apostle in Hajjat-ul-Wada'..."

Volume 5, Book 59, Number 692:

Narrated Malik:

The same as above (Hadith 690).

Volume 5, Book 59, Number 693:

Narrated Sad:

The Prophet visited me during Hajjat ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Apostle! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it?" He replied, "1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wives mouth." I said, "O Allah's Apostle! Should I remain (in Mecca) behind my companions (who are going with you to Medina)?" The Prophet said, "If you remain behind, any good deed which you will do for Allah's Sake, will upgrade and elevate you. May be you will live longer so that some people may benefit by you and some other (i.e. infidels) may get harmed by you." The Prophet then added, "O Allah! Complete the Migration of my companions and do not turn them on their heels. But the poor Sad bin Khaula (not the above mentioned Sad) (died in Mecca)." Allah's Apostle pitied Sad for he died in Mecca.

Volume 5, Book 59, Number 694:

Narrated Ibn 'Umar:

The Prophet got his head shaved during Hajjat-ul-Wada.'

Volume 5, Book 59, Number 695:

Narrated Ibn Umar:

During Hajjat-ul-Wada', the Prophet and some of his companions got their heads shaved while some of his companions got their head-hair cut short.

Volume 5, Book 59, Number 696:

Narrated 'Abdullah bin 'Abbas:

That he came riding a donkey when Allah 's Apostle was standing at Mina during Hajjat-ul-Wada', leading the people in prayer. The donkey passed in front of a part of the row (of the people offering the prayer). Then he dismounted from it and took his position in the row with the people.

Volume 5, Book 59, Number 697:

Narrated Hisham's father:

In my presence, Usama was asked about the speed of the Prophet during his Hajj. He replied, "It was Al-'Anaq (i.e. moderate easy speed) and if he encountered an open space, he used to increase his speed."

Volume 5, Book 59, Number 698:

Narrated 'Abdullah bin Yazid Al-Khatmi:

That Abu Aiyub informed him that he offered the Maghrib and 'Isha' prayers together with the Prophet during Hajjat-ul-Wada.

Volume 5, Book 59, Number 699:

Narrated Abu Musa:

My Companions sent me to Allah's Apostle to ask him for some animals to ride on as they were accompanying him in the army of Al-Usra, and that was the Ghazwa (Battle) of Tabuk, I said, "O Allah's Prophet! My companions have sent me to you to provide them with means of

transportation." He said, "By Allah! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal the Prophet and for the fear that the Prophet might have become 'angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilal calling, "O 'Abdullah bin Qais!" I replied to his call. Bilal said, "Respond to Allah's Apostle who is calling you." When I went to him (i.e. the Prophet), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had brought them from Sad at that time. The Prophet added, "Take them to your companions and say, 'Allah (or Allah's Apostle) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet allows you to ride on these (camels) but by Allah, I will not leave you till some of you proceed with me to somebody who heard the statement of Allah's Apostle. Do not think that I narrate to you a thing which Allah's Apostle has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abu Musa proceeded along with some of them till they came to those who have heard the statement of Allah's Apostle wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Musa had told them.

Volume 5, Book 59, Number 700:

Narrated Sad:

Allah's Apostle set out for Tabuk. appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

Volume 5, Book 59, Number 701:

Narrated Safwan bin Yala bin Umaiya:

that his father said, "I participated in Al-Usra (i.e. Tabuk) along with the Prophet." Yala added, "(My participation in) that Ghazwa was the best of my deeds to me." Ya'la said, "I had a laborer who quarrelled with somebody, and one of the two bit the hand of the other ('Ata', the sub-narrator, said, "Safwan told me who bit whom but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet and he considered the biter's claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet said, "Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?"

Volume 5, Book 59, Number 702:

Narrated Abdullah bin Kab bin Malik:

Who, from among Kab's sons, was the guide of Kab when he became blind: I heard Kab bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part. Kab said, "I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I

failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet in that Ghazwa.

By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Apostle fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Apostle did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Apostle! We know nothing about him but good.' Allah's Apostle kept silent." Ka'b bin Malik added, "When I heard that he (i.e. the Prophet) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Apostle, had come near all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Apostle arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Apostle accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal For carrying you?' I answered, "Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Kab bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (i.e. the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Apostle and said, 'Allah's Apostle orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter.' Kab added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I

should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Apostle to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Apostle regarding her, for I do not know What Allah's Apostle would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Apostle prohibited the people from talking to us. When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Quran) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Kab bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Kab further said, "When I entered the Mosque. I saw Allah's Apostle sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Kab added, "When I greeted Allah's Apostle he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Kab added, "I said to the Prophet 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse:--

"Verily, Allah has forgiven the Prophet, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said:-- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people--" (9.95-96) Kab added, "We, the three persons, differed altogether

from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle left our case pending till Allah gave His Judgment about it. As for that Allah said:-- And to the three (He did for give also) who remained behind." (9.118)

What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.

Volume 5, Book 59, Number 703:

Narrated Ibn Umar:

When the Prophet passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

Volume 5, Book 59, Number 704:

Narrated Ibn Umar:

Allah's Apostle said to his companions who were at Al-Hijr, "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you..."

Volume 5, Book 59, Number 705:

Narrated Urwa bin Al-Mughira:

Al-Mughira bin Shu'ba, said, "The Prophet went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the Ghazwa of Tabuk. Al-Mughira added. "The Prophet washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e. his forearms) and passed wet hands over his Khuffs."

Volume 5, Book 59, Number 706:

Narrated Abu Humaid: We returned in the company of the Prophet from the Ghazwa of Tabuk, and when we looked upon Medina, the Prophet said, "This is Taba (i.e. Medina), and this is Uhud, a mountain that loves us and is loved by us."

Volume 5, Book 59, Number 707:

Narrated Anas bin Malik:

Allah's Apostle returned from the Ghazwa of Tabuk, and when he approached Medina, he said, "There are some people in Medina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you they (i.e. the people) said, "O Allah's Apostle! Even though they were at Medina?" He said, "Yes, because they were stopped by a genuine excuse."

Volume 5, Book 59, Number 708:

Narrated Ibn Abbas:

Allah's Apostle sent a letter to Khosrau with Abdullah bin Hudhafa As-Sahmi and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain handed it over to Khosrau, and when he read the latter, he tore it into pieces. (The sub-narrator added, "I think that Ibn Al-Musaiyab said, 'Allah's Apostle invoked (Allah) to tear them all totally Khosrau and his companions) into pieces.

Volume 5, Book 59, Number 709:

Narrated Abu Bakra:

During the days (of the battle) of Al-Jamal, Allah benefited me with a word I had heard from Allah's Apostle after I had been about to join the Companions of Al-Jamal (i.e. the camel) and fight along with them. When Allah's Apostle was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, "Such people as ruled by a lady will never be successful."

Volume 5, Book 59, Number 710:

Narrated As-Sa'ib bin Yazid:

I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada to receive Allah's Apostle .

Volume 5, Book 59, Number 711:

Narrated As-Saib:

I remember I went out with the boys to Thaniyat-ul-Wada' to receive the Prophet when he returned from the Ghazwa of Tabuk.

Volume 5, Book 59, Number 712:

Narrated Um Al-Fadl bint Al-Harith:

I heard the Prophet reciting Surat-al-Mursalat 'Urfan (77) in the Maghrib prayer, and after that prayer he did not lead us in any prayer till he died.

Volume 5, Book 59, Number 713:

Narrated Ibn Abbas:

'Umar bin Al-Khattab used to let Ibn Abbas sit beside him, so 'AbdurRahman bin 'Auf said to 'Umar, "We have sons similar to him." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbas about the meaning of this Holy Verse:-- "When comes the help of Allah and the conquest of Mecca . . ." (110.1)

Ibn 'Abbas replied, "That indicated the death of Allah's Apostle which Allah informed him of." 'Umar said, "I do not understand of it except what you understand."

Narrated 'Aisha: The Prophet in his ailment in which he died, used to say, "O 'Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

Volume 5, Book 59, Number 714:

Narrated 'Aisha:

Whenever Allah's Apostle became ill, he used to recite Al-Muawidhatan (i.e. the last two Suras of the Qur'an) and then blow his breath and passed his hand over himself. When he had his fatal illness, I started reciting Al-Muawidhatan and blowing my breath over him as he used to do, and then I rubbed the hand of the Prophet over his body.

Volume 5, Book 59, Number 715:

Narrated 'Aisha:

I heard the Prophet and listened to him before his death while he was Lying supported on his back, and he was saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)." See the Qur'an (4.69) and See Hadith No. 719.

Volume 5, Book 59, Number 716:

Narrated Ibn Abbas:

Thursday! And how great that Thursday was! The ailment of Allah's Apostle became worse (on Thursday) and he said, fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him ? (Do you think) he is delirious (seriously ill)? Ask him (to understand his state)." So they went to the Prophet and asked him again. The Prophet said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Said bin Jubair, the sub-narrator said that Ibn Abbas kept quiet as rewards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol. 1)

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."

Volume 5, Book 59, Number 718:

Narrated 'Aisha:

The Prophet called Fatima during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

Volume 5, Book 59, Number 719:

Narrated 'Aisha:

Used to hear (from the Prophet) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom is the grace of Allah ..(to the end of the Verse)." (4.69) Thereupon I thought that the Prophet had been given the option.

Volume 5, Book 59, Number 720:

Narrated 'Aisha:

When the Prophet fell ill in his fatal illness, he started saying, "With the highest companion."

Volume 5, Book 59, Number 721:

Narrated Aisha:

When Allah 's Apostle was in good health, he used to say, "Never does a prophet die unless he is shown his place in Paradise (before his death), and then he is made alive or given option." When the Prophet became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allah! (Please let me be) with the highest companion." Thereupon I said, "Hence he is not going to stay with us? " Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

Volume 5, Book 59, Number 722:

Narrated Aisha:

'Abdur-Rahman bin Abu Bakr entered upon the Prophet while I was supporting the Prophet on my chest. 'AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Apostle looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet who cleaned his teeth with it. I had never seen Allah's Apostle cleaning his teeth in a better way. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allah! Let me be with the highest companions," and then died. 'Aisha used to say, "He died while his head was resting between my chest and chin."

Volume 5, Book 59, Number 723:

Narrated Aisha:

Whenever Allah's Apostle became ill, he used to recite the Muawidhatan and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to blow and made the hand of the Prophet pass over his body.

Volume 5, Book 59, Number 724:

Narrated 'Aisha:

I heard the Prophet and listened to him before his death while he was leaning his back on me and saying, "O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the companions."

Volume 5, Book 59, Number 725:

Narrated Urwa bin Az-Zubair:

'Aisha said, "The Prophet said during his fatal illness, "Allah cursed the Jews for they took the graves of their prophets as places for worship." 'Aisha added, "Had it not been for that (statement of the Prophet) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

Volume 5, Book 59, Number 726:

Narrated 'Aisha:

The Prophet died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

Volume 5, Book 59, Number 727:

Narrated Aisha:

(the wife of the Prophet) "When the ailment of Allah's Apostle became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbas bin 'Abdul--Muttalib and another man" 'Ubaidullah said, "I told 'Abdullah of what 'Aisha had said, 'Abdullah bin 'Abbas said to me, 'Do you know who is the other man whom 'Aisha did not name?' I said, 'No.' Ibn 'Abbas said, 'It was 'Ali bin Abu Talib.'" 'Aisha, the wife of the Prophet used to narrate saying, "When Allah's Apostle entered my house and his disease became aggravated, he said, " Pour on me the water of seven water skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafsa, the wife of the Prophet and then started to pour water on him from these water skins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Aisha added, "Then he went out to the people and led them in prayer and preached to them." 'Aisha and 'Abdullah bin 'Abbas said, "When Allah's Apostle became ill seriously, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allah's (curse be on the Jews and the Christians, as they took the graves of their prophets as (places of worship),' intending to warn (the Muslims) of what they had done." 'Aisha added, "I argued with Allah's Apostle repeatedly about that matter (i.e. his order that Abu Bakr

should lead the people in prayer in his place when he was ill), and what made me argue so much, was, that it never occurred to my mind that after the Prophet, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allah's Apostle to give up the idea of choosing Abu Bakr (to lead the people in prayer)."

Volume 5, Book 59, Number 728:

Narrated 'Abdullah bin Abbas:

Ali bin Abu Talib came out of the house of Allah's Apostle during his fatal illness. The people asked, "O Abu Hasan (i.e. Ali)! How is the health of Allah's Apostle this morning?" 'Ali replied, "He has recovered with the Grace of Allah." 'Abbas bin 'Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of 'Abdul Muttalib look at the time of their death. So let us go to Allah's Apostle and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Ali said, "By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah's Apostle for it."

Volume 5, Book 59, Number 729:

Narrated Anas bin Malik:

While the Muslims were offering the Fajr prayer on Monday and Abu Bakr was leading them in prayer, suddenly Allah's Apostle lifted the curtain of 'Aisha's dwelling and looked at them while they were in the rows of the prayers and smiled. Abu Bakr retreated to join the row, thinking that Allah's Apostle wanted to come out for the prayer. The Muslims were about to be put to trial in their prayer (i.e. were about to give up praying) because of being overjoyed at seeing Allah's Apostle. But Allah's Apostle beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

Volume 5, Book 59, Number 730:

Narrated Aisha:

It was one of the favors of Allah towards me that Allah's Apostle expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. 'Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you ? " He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you ?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to

be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.

Volume 5, Book 59, Number 731:

Narrated Urwa:

'Aisha said, "Allah's Apostle in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?', seeking 'Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Aisha's house till he expired while he was with her." 'Aisha added, "The Prophet expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva." 'Aisha added, "Abdur-Rahman bin Abu Bakr came in, carrying a Siwak he was cleaning his teeth with. Allah's Apostle looked at it and I said to him, 'O 'AbdurRahman! Give me this Siwak.' So he gave it to me and I cut it, chewed it (it's end) and gave it to Allah's Apostle who cleaned his teeth with it while he was resting against my chest."

Volume 5, Book 59, Number 732:

Narrated 'Aisha:

The Prophet expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives) used to recite a prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet looked at it and I thought that the Prophet was in need of it (for cleaning his teeth). So I took it (from 'Abdur Rahman) and chewed its head and shook it and gave it to the Prophet who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

Volume 5, Book 59, Number 733:

Narrated 'Aisha:

Abu Bakr came from his house at As-Sunh on a horse. He dismounted and entered the Mosque, but did not speak to the people till he entered upon 'Aisha and went straight to Allah's Apostle who was covered with Hibra cloth (i.e. a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you, has come upon you."

Narrated Ibn 'Abbas: Abu Bakr went out while Umar bin Al-Khattab was talking to the people. Abu Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So the people came to Abu Bakr and left Umar. Abu Bakr said, "To proceed, if anyone amongst you used to worship Muhammad ,

then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said:--"Muhammad is no more than an Apostle, and indeed (many) apostles have passed away before him..(till the end of the Verse).....Allah will reward to those who are thankful." (3.144) By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

Narrated Az-Zuhri: Said bin Al-Musaiyab told me that 'Umar said, "By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet had died."

Volume 5, Book 59, Number 734:

Narrated Aisha and Ibn Abbas:

Abu Bakr kissed the Prophet after his death.

Volume 5, Book 59, Number 735:

Narrated 'Aisha:

We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines. He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except 'Abbas as he has not witnessed you (doing the same to me)."

Volume 5, Book 59, Number 736:

Narrated Al-Aswad:

It was mentioned in the presence of 'Aisha that the Prophet had appointed 'Ali as successor by will. Thereupon she said, "Who said so? I saw the Prophet, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Ali as his successor?"

Volume 5, Book 59, Number 737:

Narrated Talha:

I asked 'Abdullah bin Abu 'Aufa "Did the Prophet make a will? ' He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it? " He said, "The Prophet made a will concerning Allah's Book."

Volume 5, Book 59, Number 738:

Narrated 'Amir bin Al-Harith:

Allah's Apostle did not leave a Dinar or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travelers.

Volume 5, Book 59, Number 739:

Narrated Anas:

When the ailment of the Prophet got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Apostle?"

Volume 5, Book 59, Number 740:

Narrated 'Aisha:

When the Prophet was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allah! (with) the highest companion."

Volume 5, Book 59, Number 741:

Narrated Aisha and Ibn 'Abbas:

The Prophet stayed for ten years in Mecca with the Qur'an being revealed to him and he stayed in Medina for ten years.'

Volume 5, Book 59, Number 742:

Narrated 'Aisha:

Allah 's Apostle died when he was sixty-three years of age.

Volume 5, Book 59, Number 743:

Narrated 'Aisha:

The Prophet died while his armor was mortgaged to a Jew for thirty Sa's of barley.

Volume 5, Book 59, Number 744:

Narrated Salim's father:

The Prophet appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably). The Prophet said, " I have been informed that you spoke about Usama. (Let it be known that) he is the most beloved of all people to me."

Volume 5, Book 59, Number 745:

Narrated Abdullah bin 'Umar:

Allah's Apostle sent troops appointed Usama bin Zaid as their commander. The people criticized his leadership. Allah's Apostle got up and said, "If you (people) are criticizing his (i.e. Usama's) leadership you used to criticize the leadership of his father before. By Allah, he (i.e. Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e. his son, Usama) is one of the most beloved persons to me after him."

Volume 5, Book 59, Number 746:

Narrated Ibn Abu Habib:

Abu Al-Khair said, "As-Sanabih, I asked (me), 'When did you migrate?' I (i.e. Abu Al-Khair) said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: We buried the Prophet five days ago.'" I asked (As-Sanabih), 'Did you hear anything about the night of Qadr?' He replied, 'Bilal, the Mu'adhhdhin of the Prophet informed me that it is on one of the seven nights of the last ten days (of Ramadan)."

Volume 5, Book 59, Number 747:

Narrated Abu Ishaq:

I asked Zaid bin Al-Arqam, "In how many Ghazawat did you take part in the company of Allah's Apostle?" He replied, "Seventeen." I further asked, "How many Ghazawat did the Prophet fight?" He replied, "Nineteen."

Volume 5, Book 59, Number 748:

Narrated Al-Bara:

I fought fifteen Ghazawat in the company of the Prophet.

Volume 5, Book 59, Number 749:

Narrated Buraida:

That he fought sixteen Ghazawat with Allah's Apostle.

Sunan Abu-Dawud, Book 38:

Prescribed Punishments (Kitab Al-Hudud)

Book 38, Number 4339:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed.

Book 38, Number 4341:

Narrated Mu'adh ibn Jabal:

AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that.

Book 38, Number 4345:

Narrated Abdullah ibn Abbas:

Abdullah ibn AbuSarh used to write (the revelation) for the Apostle of Allah (peace_be_upon_him). Satan made him slip, and he joined

the infidels. The Apostle of Allah (peace_be_upon_him) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Apostle of Allah (peace_be_upon_him) gave him protection.

Book 38, Number 4346:

Narrated Sa'd ibn AbuWaqqa:

On the day of the conquest of Mecca, Abdullah ibn Sa'd ibn AbuSarh hid himself with Uthman ibn Affan.

He brought him and made him stand before the Prophet (peace_be_upon_him), and said: Accept the allegiance of Abdullah, Apostle of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time.

Then turning to his companions, he said: Was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him?

They said: We did not know what you had in your heart, Apostle of Allah! Why did you not give us a signal with your eye?

He said: It is not advisable for a Prophet to play deceptive tricks with the eyes.

Book 38, Number 4348:

Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (peace_be_upon_him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (peace_be_upon_him) and

abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (peace_be_upon_him) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (peace_be_upon_him) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (peace_be_upon_him) said: Oh be witness, no retaliation is payable for her blood.

Book 38, Number 4349:

Narrated Ali ibn AbuTalib:

A Jewess used to abuse the Prophet (peace_be_upon_him) and disparage him. A man strangled her till she died. The Apostle of Allah (peace_be_upon_him) declared that no recompense was payable for her blood.

Book 38, Number 4350:

Narrated AbuBakr:

AbuBarzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Apostle of Allah (peace_be_upon_him), that I cut off his neck? These words of mine removed his anger; he stood and went in. He

then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (peace_be_upon_him).

Book 38, Number 4356:

Narrated Abdullah ibn Umar:

Some people raided the camels of the Prophet (peace_be_upon_him), drove them off, and apostatised. They killed the herdsman of the Apostle of Allah (peace_be_upon_him) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (peace_be_upon_him) was then revealed. These were the people about whom Anas ibn Malik informed al-Hajjaj when he asked him.

Book 38, Number 4357:

Narrated AbuzZinad:

When the Apostle of Allah (peace_be_upon_him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Book 38, Number 4359:

Narrated Abdullah ibn Abbas:

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of

hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

Book 38, Number 4362:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.

Book 38, Number 4363:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace_be_upon_him) said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out.

Book 38, Number 4364:

Narrated Nu'aym:

Ma'iz came to the Prophet (peace_be_upon_him) and admitted (having committed adultery) four times in his presence so he ordered him to be stoned to death, but said to Huzzal: If you had covered him with your garment, it would have been better for you.

Book 38, Number 4366:

Narrated Wa'il ibn Hujr:

When a woman went out in the time of the Prophet (peace_be_upon_him) for prayer, a man attacked her and overpowered (raped) her.

She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her.

She said: Yes, this is he. Then they brought him to the Apostle of Allah (peace_be_upon_him).

When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Apostle of Allah, I am the man who did it to her.

He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (AbuDawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death.

He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.

Book 38, Number 4367:

Narrated AbuUmayyah al-Makhzumi:

A thief who had accepted (having committed theft) was brought to the Prophet (peace_be_upon_him), but no good were found with him. The Apostle of Allah (peace_be_upon_him), said to him: I do not think you have stolen. He said: Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said: Ask Allah's pardon and turn to Him in repentance. He said: I ask Allah's pardon and turn to Him in

repentance. He (the Prophet) then said: O Allah, accept his repentance.

Book 38, Number 4369:

Narrated An-Nu'man ibn Bashir:

Azhar ibn Abdullah al-Harari said: Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet (peace_be_upon_him). He confined them for some days and then set them free.

They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle (peace_be_upon_him).

Book 38, Number 4373:

Narrated Abdullah ibn Umar:

The Prophet (peace_be_upon_him) had a man's hand cut off who had stolen from the place reserved for women a shield whose price was three dirhams.

Book 38, Number 4374:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace_be_upon_him) had a man's hand cut off for (stealing) a shield whose price was a dinar or ten dirhams.

Book 38, Number 4375:

Narrated Rafi' ibn Khadij:

Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it.

He told him that he had heard the Apostle of Allah (peace_be_upon_him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree.

The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Apostle of Allah (peace_be_upon_him). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam.

Rafi' said to him: I heard the Apostle of Allah (peace_be_upon_him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released.

Book 38, Number 4377:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace_be_upon_him) was asked about fruit which was bung up and said: If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his hand cut off if their

value reaches the value of a shield. If he steals a thing less in value than it, he is to be found twice the value and punished.

Book 38, Number 4378:

Narrated Jabir ibn Abdullah:

The Prophet (peace_be_upon_him) said: Cutting of hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us.

Book 38, Number 4380:

Narrated Safwan:

AbuDawud said: Za'idah has also transmitted it from Simak from Ju'ayd ibn Hujayr. He said: Safwan slept. Mujahid and Tawus said: While he was sleeping a thief came and stole the cloak from beneath his head. The version of AbuSalamah ibn AbdurRahman has: He snatched it away from beneath his head and he awoke. He cried and he (the thief) was seized. Az-Zuhri narrated from Safwan ibn Abdullah. His version has: He slept in the mosque and used his cloak as pillow. A thief came and took his cloak. The thief was seized and brought to the Prophet (peace_be_upon_him).

Book 38, Number 4382:

Narrated Aisha, Ummul Mu'minin:

A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was seized and brought to the Prophet (peace_be_upon_him). He gave orders that her hand should be cut off. It is this woman about whom Usamah interceded and of her the Apostle of Allah (peace_be_upon_him) said whatever he said.

Book 38, Number 4384:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace_be_upon_him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.

Book 38, Number 4385:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned.

Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned.

He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty?

He said: Yes. He then asked: Why is it that this woman is being stoned?

He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.

Book 38, Number 4387:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman passed by Ali ibn AbuTalib. He then mentioned the rest of the tradition to the same effect as Uthman mentioned. This version has: Do you not remember that the Apostle of Allah (peace_be_upon_him) has said: There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty?

Book 38, Number 4388:

Narrated Ali ibn AbuTalib:

AbuZubyan said: A woman who had committed adultery was brought to Umar. He gave orders that she should be stoned.

Ali passed by just then. He seized her and let her go. Umar was informed of it. He said: Ask Ali to come to me. Ali came to him and said: Commander of the Faithful, you know that the Apostle of Allah (peace_be_upon_him) said: There are three (people) whose actions are not recorded: A boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot (mad) woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy.

Umar said: I do not know. Ali said: I do not know.

Book 38, Number 4389:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Book 38, Number 4390:

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Book 38, Number 4394:

Narrated Busr ibn Artat:

Junadah ibn AbuUmayyah said: We were with Busr ibn Artat on the sea (on an expedition). A thief called Misdar who had stolen a bukhti she-camel was brought. He said: I heard the Apostle of Allah (peace_be_upon_him) say: Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off.

Book 38, Number 4395:

Narrated AbuDharr:

The Apostle of Allah (peace_be_upon_him) said to me: O AbuDharr: I replied: At your service and at your pleasure, Apostle of Allah! He said: how will you do when death smites people, and a house, meaning a grave, will cost as much as a slave. I said: Allah and His Apostle know best, or he said: What Allah and His Apostle choose for me. He said: Show endurance, or he said: You may show endurance.

Book 38, Number 4396:

Narrated Jabir ibn Abdullah:

A thief was brought to the Prophet (peace_be_upon_him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot.

So his (left) foot was cut off.

He was brought a third time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his hand. (So his (left) hand was cut off.)

He was brought a fourth time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his foot. So his (right) foot was cut off.

He was brought a fifth time and he said: Kill him.

So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

Book 38, Number 4397:

Narrated Fadalah ibn Ubayd:

A thief was brought to the Apostle of Allah (peace_be_upon_him) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck.

Book 38, Number 4398:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: When a slave steals, sell him, even though it be for half an uqiyah.

Book 38, Number 4403:

Narrated Ubadah ibn as-Samit:

The tradition mentioned above (No. 4401) has also been transmitted by Ubadah ibn as-Samit through a different chain of narrators.

This version has: The people said to Sa'd ibn Ubadah: AbuThabit, the prescribed punishments have been revealed: if you find a man with your wife, what will you do?

He said: I shall strike them with a sword so much that they become silent (i.e. die). Should I go and gather four witnesses? Until that (time) the need would be fulfilled.

So they went away and gathered with the Apostle of Allah (peace_be_upon_him) and said: Apostle of Allah! did you not see AbuThabit. He said so-and-so.

The Apostle of Allah (peace_be_upon_him) said: The sword is a sufficient witness. He then said: No, no, a furious and a jealous man may follow this course.

Book 38, Number 4405:

Narrated Nu'aym ibn Huzzal:

Yazid ibn Nu'aym ibn Huzzal, on his father's authority said: Ma'iz ibn Malik was an orphan under the protection of my father. He had illegal sexual intercourse with a slave-girl belonging to a clan. My father said to him: Go to the Apostle of Allah (peace_be_upon_him)

and inform him of what you have done, for he may perhaps ask Allah for your forgiveness. His purpose in that was simply a hope that it might be a way of escape for him.

So he went to him and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (the Prophet) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (again) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah.

When he uttered it four times, the Apostle of Allah (peace_be_upon_him) said: You have said it four times. With whom did you commit it?

He replied: With so and so. He asked: Did you lie down with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied: Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Harrah, and while he was being stoned he felt the effect of the stones and could not bear it and fled. But Abdullah ibn Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the Prophet (peace_be_upon_him) and reported it to him.

He said: Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.

Book 38, Number 4406:

Narrated Jabir ibn Abdullah:

Muhammad ibn Ishaq said: I mentioned the story of Ma'iz ibn Malik to Asim ibn Umar ibn Qatadah. He said to me: Hasan ibn Muhammad ibn Ali ibn AbuTalib said to me: Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted

to me the saying of the Apostle of Allah (peace_be_upon_him):
Why did you not leave him alone?

He said: But I did not understand this tradition. So I went to Jabir ibn Abdullah and said (to him): Some men of the tribe of Aslam narrate that the Apostle of Allah (peace_be_upon_him) said when they mentioned to him the anxiety of Ma'iz when the stones hurt him: "Why did you not leave him alone?" But I do not know this tradition.

He said: My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried: O people! return me to the Apostle of Allah (peace_be_upon_him). My people killed me and deceived me; they told me that the Apostle of Allah (peace_be_upon_him) would not kill me. We did not keep away from him till we killed him. When we returned to the Apostle of Allah (peace_be_upon_him) we informed him of it.

He said: Why did you not leave him alone and bring him to me? and he said this so that the Apostle of Allah (peace_be_upon_him) might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said: I then understood the intent of the tradition.

Book 38, Number 4407:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace_be_upon_him) and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people: Is he mad? They replied: There is no defect in him. He asked: Have you done it with her? He replied: Yes. so he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him.

Book 38, Number 4412:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace_be_upon_him) and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. He (the Prophet) said: You have testified to yourself four times. Take him away and stone him to death.

Book 38, Number 4413:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said to Ma'iz ibn Malik: Perhaps you kissed, or squeezed, or looked. He said: No. He then said: Did you have intercourse with her? He said: Yes. On the (reply) he (the Prophet) gave order that he should be stoned to death.

Book 38, Number 4414:

Narrated AbuHurayrah:

A man of the tribe of Aslam came to the Prophet (peace_be_upon_him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (peace_be_upon_him) was turning away from him.

Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife.

He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. Then the Prophet (peace_be_upon_him) heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air.

He asked: Where are so and so? They said: Here we are, Apostle of Allah (peace_be_upon_him)! He said: Go down and eat some of this ass's corpse. They replied: Apostle of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

Book 38, Number 4420:

Narrated Buraydah ibn al-Hasib:

We, the Companions of the Apostle of Allah (peace_be_upon_him), used to talk mutually: Would that al-Ghamidiyyah and Ma'iz ibn Malik had withdrawn after their confession; or he said: Had they not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession).

Book 38, Number 4421:

Narrated Al-Lajlaj al-Amiri:

I was working in the market. A woman passed carrying a child. The people rushed towards her, and I also rushed along with them.

I then went to the Prophet (peace_be_upon_him) while he was asking: Who is the father of this (child) who is with you? She remained silent.

A young man by her side said: I am his father, Apostle of Allah!

He then turned towards her and asked: Who is the father of this child with you?

The young man said: I am his father, Apostle of Allah! The Apostle of Allah (peace_be_upon_him) then looked at some of those who were around him and asked them about him. They said: We only know good (about him).

The Prophet (peace_be_upon_him) said to him: Are you married? He said: Yes. So he gave orders regarding him and he was stoned to death.

He (the narrator) said: We took him out, dug a pit for him and put him in it. We then threw stones at him until he died. A man then came asking about the man who was stoned.

We brought him to the Prophet (peace_be_upon_him) and said: This man has come asking about the wicked man.

The Apostle of Allah (peace_be_upon_him) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say "in praying over him." This is the tradition of Abdah, and it is more accurate.

Book 38, Number 4423:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace_be_upon_him) and confessed before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace_be_upon_him) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go.

Book 38, Number 4424:

Narrated Jabir ibn Abdullah:

A man committed fornication with a woman. So the Apostle of Allah (peace_be_upon_him) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.

Book 38, Number 4426:

Narrated Imran ibn Husayn:

A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (peace_be_upon_him) and said that she had committed fornication and that she was pregnant. The Apostle of Allah (peace_be_upon_him) called her guardian.

Then the Apostle of Allah (peace_be_upon_him) said to him: Be good to her, and when she bears a child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (peace_be_upon_him) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. He commanded the people (to pray) and they prayed over her.

Thereupon Umar said: Are you praying over her, Apostle of Allah, when she has committed fornication?

He said: By Him in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find better than the fact that she gave her life.

Aban did not say in his version: Then her clothes were tied to her.

Book 38, Number 4429:

Narrated AbuBakrah:

The Prophet (peace_be_upon_him) had a woman stoned and a pit was dug up to her breasts.

Book 38, Number 4433:

Narrated Al-Bara' ibn Azib:

The people passed by the Apostle of Allah (peace_be_upon_him) with a Jew who was blackened with charcoal and who was being flogged.

He called them and said: Is this the prescribed punishment for a fornicator?

They said: Yes. He then called on a learned man among them and asked him: I adjure you by Allah Who revealed the Torah to Moses, do you find this prescribed punishment for a fornicator in your divine Book?

He said: By Allah, no. If you had not adjured me about this, I should not have informed you. We find stoning to be prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank; so when we seized a person of rank, we left him alone, and when we seized a weak person, we inflicted the prescribed punishment on him. So we said: Come, let us agree on something which may be enforced equally on people of higher and lower rank. So we agreed to blacken the face of a criminal with charcoal, and flog him, and we abandoned stoning.

The Apostle of Allah (peace_be_upon_him) then said: O Allah, I am the first to give life to Thy command which they have killed. So he commanded regarding him (the Jew) and he was stoned to death.

Allah Most High then sent down: "O Apostle, let not those who race one another into unbelief, make thee grieve..." up to "They say: If you are given this, take it, but if not, beware!...." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," about Jews, up to "And if any do fail to judge by (the right of) what Allah hath revealed, they are no better than) wrong-doers" about Jews: and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." About this he said: This whole verse was revealed about the infidels.

Book 38, Number 4434:

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Apostle of Allah (peace_be_upon_him) to Quff. So he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Apostle of Allah (peace_be_upon_him) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.

He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

Book 38, Number 4435:

Narrated AbuHurayrah:

(This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication.

Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It is a judgment of one of your prophets. So they came to the Prophet (peace_be_upon_him) who was sitting in the mosque among his companions.

They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school.

He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?

They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent.

When the Prophet (peace_be_upon_him) emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication).

The Prophet (peace_be_upon_him) said: So when did you lessen the severity of Allah's command? He said:

A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them.

The Prophet (peace_be_upon_him) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.

Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses): therein

was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will.

Book 38, Number 4441:

Narrated Al-Bara' ibn Azib:

while I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouin began to go round me for my position with the Prophet (peace_be_upon_him). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife.

Book 38, Number 4442:

Narrated Al-Bara' ibn Azib:

I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Apostle of Allah (peace_be_upon_him) has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property.

Book 38, Number 4443:

Narrated An-Nu'man ibn Bashir:

Habib ibn Salim said: A man called AbdurRahman ibn Hunayn had intercourse with his wife's slave-girl. The matter was brought to an-Nu'man ibn Bashir who was the Governor of Kufah. He said: I shall decide between you in accordance with the decision of the Apostle of Allah (peace_be_upon_him). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes.

Book 38, Number 4444:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace_be_upon_him) said: about a man who had (unlawful) intercourse with his wife's slave girl: If she made her lawful for him, he will be flogged one hundred lashes; if she did not make her lawful for him, I shall stone him.

Book 38, Number 4445:

Narrated Salamah ibn al-Muhabbaq:

The Apostle of Allah (peace_be_upon_him) made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her.

Book 38, Number 4446:

Narrated Salamah ibn al-Muhabbaq:

A similar tradition (to the No. 4445) has also been transmitted by Salamah ibn al-Muhabbaq from the Prophet (peace_be_upon_him).

This version has: If she asked her to have intercourse with her voluntarily, then she and a similar slave-girl would be given to her mistress from his property.

Book 38, Number 4447:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

Book 38, Number 4448:

Narrated Abdullah ibn Abbas:

If a man who is not married is seized committing sodomy, he will be stoned to death.

Book 38, Number 4449:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal/ He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.

Book 38, Number 4450:

Narrated Abdullah ibn Abbas:

There is no prescribed punishment for one who has sexual intercourse with an animal.

Book 38, Number 4451:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace_be_upon_him) and made acknowledgment before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace_be_upon_him) sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of Lashes and left her.

Book 38, Number 4452:

Narrated Abdullah ibn Abbas:

A man of Bakr ibn Layth came to the Prophet (peace_be_upon_him) and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered to him. The man had not been married. He then asked him to produce proof against the woman, and she said: I swear by Allah, Apostle of Allah, that he has lied. Then he was given the punishment of eighty lashes of falsehood.

Book 38, Number 4457:

Narrated Some Companions:

AbuUmamah ibn Sahl ibn Hunayf said that some companions of the Apostle of Allah (peace_be_upon_him) told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it.

He said: Ask the Apostle of Allah (peace_be_upon_him) about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me.

So they mentioned it to the Apostle of Allah (peace_be_upon_him) saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin

and bone. So the Apostle of Allah (peace_be_upon_him) commanded them to take one hundred twigs and strike him once.

Book 38, Number 4458:

Narrated Ali ibn AbuTalib:

A slave-girl belonging to the house of the Apostle of Allah (peace_be_upon_him) committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Book 38, Number 4459:

Narrated Aisha, Ummul Mu'minin:

When my vindication came down, the Prophet (peace_be_upon_him) mounted the pulpit and mentioned that, and recited the Qur'an. Then when he came down from the pulpit he ordered regarding the two men and the woman, and they were given the prescribed punishment.

Book 38, Number 4460:

Narrated Aisha, Ummul Mu'minin:

The tradition mentioned above (No. 4459) has also been transmitted by Muhammad ibn Ishaq through a different chain of narrators. But he did not mention Aisha.

This version has: He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Hassan ibn Thabit and Mistah ibn Uthathah. An-Nufayl said: It is said that the woman was Hammah daughter of Jahsh.

Book 38, Number 4461:

Narrated Abdullah ibn Abbas:

The Prophet (peace_be_upon_him) did not prescribe any punishment for drinking wine. Ibn Abbas said: A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet (peace_be_upon_him). When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet (peace_be_upon_him), he laughed and said: Did he do that? and he gave no command regarding him.

Book 38, Number 4465:

Narrated Ali ibn AbuTalib:

Hudayn ibn al-Mundhir ar-Ruqashi, who was AbuSasan, said: I was present with Uthman ibn Affan when al-Walid ibn Uqbah was brought to him. Humran and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it.

Uthman said: He could not vomit it, unless he did not drink it. He said to Ali: Inflict the prescribed punishment on him. Ali said to al-Hasan: Inflict the prescribed punishment on him.

Al-Hasan said: He who has enjoyed its pleasure should also bear its burden. So Ali said to Abdullah ibn Ja'far: Inflict the prescribed punishment on him. He took a whip and struck him with it while Ali was counting.

When he reached (struck) forty (lashes), he said: It is sufficient. The Prophet (peace_be_upon_him) gave forty lashes. I think he also said: "And AbuBakr gave forty lashes, and Uthman eighty. This is all sunnah (standard practice). And this is dearer to me."

Book 38, Number 4466:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace_be_upon_him) and AbuBakr gave forty lashes for drinking wine and Umar made it eighty. And all this is sunnah, the model and standard practice.

Book 38, Number 4467:

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (peace_be_upon_him) said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.

Book 38, Number 4469:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him.

AbuDawud said: And there is a similar tradition of Umar ibn AbuSalamah, from his father, on the authority of AbuHurayrah, from the Prophet (peace_be_upon_him): If he drinks wine, flog him if he does it so again, a fourth time, kill him.

Book 38, Number 4470:

Narrated Qabisah ibn Dhuwayb:

The Prophet (peace_be_upon_him) said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed.

Book 38, Number 4472:

Narrated AbdurRahman ibn Azhar:

I can still picture myself looking at the Apostle of Allah (peace_be_upon_him) who was among the camps of the Companions seeking the camp of Khalid ibn al-Walid, when a man who had drunk wine was brought before him. He asked the people: Beat him. Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (mitakhah). Ibn Wahb said: This (mitakhah) means green palm fronds. Then the apostle of Allah (peace_be_upon_him) took some dust from the ground and threw it on his face.

Book 38, Number 4473:

Narrated AbdurRahman ibn al-Azhar:

A man who had drunk wine was brought before the Prophet (peace_be_upon_him) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands. He then said to them: Leave him, and they left him. The Apostle of Allah (peace_be_upon_him) then died, and AbuBakr gave forty lashes for

drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes.

Book 38, Number 4474:

Narrated AbdurRahman ibn Azhar:

I saw the Apostle of Allah (peace_be_upon_him) on the morning of the conquest of Mecca when I was a young boy. He was walking among the people, seeking the camp of Khalid ibn al-Walid. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with whips, some with sticks and some with sandals. The Apostle of Allah (peace_be_upon_him) threw some dust on his face.

When a man who had drunk wine was brought before AbuBakr, he asked them (i.e. the people) about the number of beatings which they gave him. They numbered it forty. So AbuBakr gave him forty lashes.

When Umar came to power, Khalid ibn al-Walid wrote to him: The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty.

He said: They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes.

Ali said: When a man drinks wine, he tells lies. I, therefore, think that he should be prescribed punishment that is prescribed for telling lies..

Book 38, Number 4475:

Narrated Hakim ibn Hizam:

The Apostle of Allah (peace_be_upon_him) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it.

Book 38, Number 4478:

Narrated AbuHurayrah:

The Prophet (peace_be_upon_him) said: When one of you inflicts a beating, he should avoid striking the face.



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9/11 and FT. Hood Massacre are Quran teaching 9:111
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Muhammad raped a retarded woman
He had followers who missed prayer and their families burnt alive in their homes
Muhammad married 6 year Baby Aisha, molested and raped her at 9. The Prophet raped and gang raped his sex slaves. He owned 40 slaves. Muhammad had sex with 61 women – many of whom he raped.
Bukhari: V4852N220 "Allah's Apostle said, 'I have been made victorious with terror'
AND MUCH, MUCH MORE