



Sahih Bukhari English

The Most Authenticated Book of Hadith

Muhammad Ibn Ismail al-Bukhari popularly known as Imam Bukhari, (810-870AD), was a Sunni Islamic scholar. He authored the Hadith collection *Sahih Bukhari*, a collection which Sunni Muslims regard as the most authentic of all Hadith compilations. Bukhari wrote three works discussing narrators of Hadith with respect to their ability in conveying their material: the "brief compendium of Hadith narrators," "the medium compendium" and the "large compendium". The large compendium is published and well-identified.

The Book of Knowledge

Ahadith 76

(59-134)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

The excellence of knowledge

Those among you who are believers and those who have been given knowledge, Allah will raise their ranks, and Allah is aware of your deeds.

Allah says:

وَقُلْ رَبِّ زِدْنِي عِلْمًا

but say, "O my Lord! advance me in knowledge. (20:114)

While in conversation, finish talking and then answer the questioner

Hadith # 59

Narrated Abu Huraira:

While the Prophet (ﷺ) was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?"

Allah's Messenger (ﷺ) continued his talk, so some people said that Allah's

Messenger (ﷺ) had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Messenger (ﷺ) had not heard it. When the Prophet (ﷺ) finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?"

The Bedouin said, "I am here, O Allah's Apostle ."

Then the Prophet (ﷺ) said, "When honesty is lost, then wait for the Hour (Doomsday)."

The Bedouin said, "How will that be lost?"

The Prophet (ﷺ) said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

Raising voice in conveying knowledge

Hadith # 60

Narrated `Abdullah bin `Amr:

Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

It is correct to use the word **أخبرنا وأنبأنا** by narrators

As Imam Hamidi said, according to Ibn Ayaina, the words *Hadathna*, *Akhbarna*, *Anbana*, and *Sumat* were the same.

And Abdullah bin Masoud (RA) also said the same thing about the Messenger of Allah, peace and blessings of Allah be upon him, while he was the most truthful of the truthful.

Hadith # 61

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree."

Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O

Allah's Messenger (ﷺ)?"

He replied, "It is the date-palm tree."

Imam questioning his companions to test their knowledge

Hadith # 62

Narrated Ibn `Umar

The Prophet (ﷺ) said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree."

Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree.

The others then asked, "Please inform us what is that tree, O Allah's Messenger (ﷺ)?"

He replied, "It is the date-palm tree."

Reading and reciting by the student in front of the teacher

Imam Hasan Basri and Sufyan Al-Thawri and Malik have said that it is permissible for the student to read and some have taken the argument of reading in front of the teacher from the hadith of Zammam bin Thaalba.

He asked the Prophet, *may Allah bless him and grant him peace*, whether Allah has ordered us to pray. The prophet said yes. So it is as if reading in front of the Holy Prophet (peace be upon him). Zammam then went and explained this to his people, so they accepted it as valid.

And Imam Malik took argument from the document which is read before the people. They say that we were witnessed by such and such a person on the document and the reader reads it and tells it to the teacher and then says that so and so taught me.

Hasan Basri said there is no shame in reading in front of a scholar.

Sufyan Al-Thawri used to say that when a person recites a hadith to a muhaddith, there is no wrongdoing if he says that he narrated it to me.

Abu Asim used to explain the opinion of Imam Malik and Sufyan Thauri that the scholar's recitation and the scholar's recitation in front of the students are both equal.

Hadith # 63

Narrated Anas bin Malik:

While we were sitting with the Prophet (ﷺ) in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet (ﷺ) was sitting amongst us leaning on his arm. We replied, "This white man reclining on his arm."

The man then addressed him, "O Son of `Abdul Muttalib." The Prophet (ﷺ) said, "I am here to answer your questions."

The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet (ﷺ) said, "Ask whatever you want."

The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?"

The Prophet (ﷺ) replied, "By Allah, yes."

The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes."

The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes."

The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?"

The Prophet (ﷺ) replied, "By Allah, yes."

Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha`laba from the brothers of Bani Sa`d bin Bakr."

The Prophet (peace and blessings of Allah be upon him) said, "If he proves his word to be true, he will surely enter Paradise."

Exchange of oral and written knowledge

Hadith # 64

Narrated `Abdullah bin `Abbas:

Once Allah's Messenger (ﷺ) gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces.

The sub-narrator Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Messenger (ﷺ) invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.)"

Hadith # 65

Narrated Anas bin Malik

Once the Prophet (ﷺ) wrote a letter or had an idea of writing a letter. The Prophet (ﷺ) was told that they (rulers) would not read letters unless they were sealed.

So the Prophet (ﷺ) got a silver ring made with "Muhammad Allah's Messenger (ﷺ)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.

Sitting at the end of the assembly or anywhere

Hadith # 66

Narrated Abu Waqid Al-Laithi

While Allah's Messenger (ﷺ) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (ﷺ) and the third one went away. The two persons kept on standing before Allah's Messenger (ﷺ) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away.

When Allah's Messenger (ﷺ) finished his preaching, he said, "Shall I tell you about these three persons?"

- One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him,
- the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him),
- while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

The Statement of the Prophet (saws):

Sometimes the person to whom the hadith is conveyed remembers the hadith more than the listener

Hadith # 67

Narrated `Abdur-Rahman bin Abi Bakra's father:

Once the Prophet (ﷺ) was riding his camel and a man was holding its rein.

The Prophet (ﷺ) asked, "What is the day today?" We kept quiet, thinking that he might give that day another name.

He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes."

He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name.

Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said,

"Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Knowledge is before speech and action

Because Allah says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Know, therefore, that there is no god but Allah, (47:19)

So it is as if Allah started with knowledge

And it is in the hadith that the scholars are the inheritors of the prophets.

And the prophets have left a legacy of knowledge. Then he who acquired knowledge acquired a great amount of wealth. And whoever follows a path to gain knowledge, Allah makes the path of Paradise easy for him.

And Allah Almighty said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Those truly fear Allah, among His Servants, who have knowledge: (35:28)

And in another place He said:

وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

but only those understand them who have Knowledge. (29:43)

He further said:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

They will further say:

"Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" (67:10)

He further said:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ

Say: "Are those equal, those who know and those who do not know? (39:9)

And the Messenger of Allah, may God bless him and grant him peace, said:

- To whom Allah wills to do good, He gives him the understanding of religion.
- And knowledge comes from learning.

And Abu Dharr said: If you put a sword on him, and point it at your neck, and I believe that I heard a word from the Prophet (peace and blessings of Allah be upon him) before cutting his neck. If I can, I will certainly explain it, and the Prophet (peace and blessings of Allah be upon him) said that the present should convey (my words) to the absent.

And Ibn Abbas, may God be pleased with him, has said that the verse (كُونُوا رَبَّانِيِّنَ) (3:79 refers to scholars, jurists, and scholars.

And زباني said to be a person who educates people by explaining small problems before big problems.

Hadith # 68

Narrated Ibn Mas`ud:

The Prophet (ﷺ) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

Hadith # 69

Narrated Anas bin Malik:

The Prophet (ﷺ) said,

"Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).

It is permissible to Appoint certain days for the people of knowledge

Hadith # 70

Narrated Abu Wail:

`Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba `Abdur-Rahman! (By Allah) I wish if you could preach us daily."

He replied, "The only thing which prevents me from doing so, is that I hate to bore

you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet (ﷺ) used to do with us, for fear of making us bored."

Allah gives understanding of religion to whomever He wants to do good

Hadith # 71

Narrated Muawiya:

I heard Allah's Messenger (ﷺ) saying,

"If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

To act wisely in knowledge

Hadith # 72

Narrated Ibn `Umar:

We were with the Prophet (ﷺ) and fresh dates of a palm tree were brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the datepalm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet (ﷺ) said, "It is the date-palm tree."

Wish to be like the one who has knowledge and *Al-Hikmah*

Umar (may Allah be pleased with him) said: Before becoming a leader, be wise (i.e. acquire knowledge of religion).

And Imam Bukhari, says that even after being made a leader, acquire knowledge, because the companions of the Messenger of Allah, may God bless him and grant him peace, learned religion even in old age.

Hadith # 73

Narrated `Abdullah bin Mas`ud

The Prophet (ﷺ) said,

"Do not wish to be like anyone except in two cases.

- A person, whom Allah has given wealth and he spends it righteously;

- the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others."

What has been said about Musa's journey to meet Al-Khidr

And the saying of Allah, which is the saying of Musa:

هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا

"May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (18:66)

Hadith # 74

Narrated Ibn `Abbas:

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn `Abbas said that he was Al Khadir. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion, whom Moses asked the way to meet. Have you heard the Prophet (ﷺ) mentioning something about him?

He said, "Yes. I heard Allah's Messenger (ﷺ) saying,

"While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you?

Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)'

Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir).

So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking?' (18.64)

So they went back retracing their footsteps, and found Khadir.

(And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

The Prophet's statement

Hadith # 75

Narrated Ibn `Abbas:

Once the Prophet (ﷺ) embraced me and said,

"O Allah! Bestow on him the knowledge of the Book (Qur'an).

At what age may a youth be listened to (*Hadith*) acceptable

Hadith # 76

Narrated Ibn `Abbas:

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Messenger (ﷺ) was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

Hadith # 77

Narrated Mahmud bin Rabi`a:

When I was a boy of five, I remember, the Prophet (ﷺ) took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

Hadith # 78

Narrated Ibn `Abbas:

He differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet (ﷺ) Moses. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Messenger (ﷺ) mentioning something about him?"

Ubai bin Ka`b said: "Yes, I heard the Prophet (ﷺ) mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you?"

Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should

return (to the place where he had lost it) and there he would meet him (Al-Khadir).

So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Khadir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Superiority of a religious scholar who teaches others

Hadith # 79

Narrated Abu Musa:

The Prophet (ﷺ) said, "

- The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance.

- (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).

The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

Decline of knowledge and the appearance of ignorance

Hadith # 80

Narrated Anas:

Allah's Messenger (ﷺ) said,

"From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of Religious learned men).
2. (Religious) ignorance will prevail.

3. Drinking of Alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

Hadith # 81

Narrated Anas:

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Messenger (ﷺ) saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).
2. Religious ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

The superiority of knowledge

Hadith # 82

Narrated Ibn `Umar:

Allah's Messenger (ﷺ) said,

"While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to `Umar Ibn Al-Khattab"

The companions of the Prophet (ﷺ) asked, "What have you interpreted (about this dream)?" "O Allah's Messenger (ﷺ)!" he replied, "(It is religious) knowledge."

To give a religious verdict while riding

Hadith # 83

Narrated `Abdullah bin `Amr bin Al `Aas:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)."

The Prophet (ﷺ) said, "There is no harm, go and do the slaughtering now."

Then another person came and said, "I forgot and slaughtered (the camel) before

Rami (throwing of the pebbles) at the Jamra." The Prophet (ﷺ) said, "Do the Rami now and there is no harm."

The narrator added:

So on that day, when the Prophet (ﷺ) was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

Whoever gave a religious verdict by beckoning or by nodding

Hadith # 84

Narrated Ibn `Abbas:

Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami."

The Prophet (ﷺ) beckoned with his hand and said, "There is no harm in that."

Then another person said. "I got my head shaved before offering the sacrifice."

The Prophet (ﷺ) beckoned with his hand saying, "There is no harm in that."

Hadith # 85

Narrated Abu Huraira:

The Prophet (ﷺ) said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and حرج Harj will increase."

It was asked, "What is حرج Harj, O Allah's Messenger (ﷺ)?" He replied by beckoning with his hand indicating "killing."

Hadith # 86

Narrated Asma':

I came to `Aisha while she was praying, and said to her, "What has happened to the people?"

She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "Subhan Allah."

I said to her, "Is there a sign?" She nodded with her head meaning, "Yes."

I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head.

After the prayer, the Prophet (ﷺ) praised and glorified Allah and then said,

"Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih-ad-Dajjal or nearly like it

(the sub narrator is not sure which expression Asma' used).

You will be asked, 'What do you know about this man (the Prophet (ﷺ) Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Messenger (ﷺ) who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.'

On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

The Prophet urged the people of 'Abdul Qais

Memorize faith and knowledge and convey to people left behind

Hadith # 87

Narrated Abu Jamra:

I was an interpreter between the people and Ibn `Abbas. Once Ibn `Abbas said that a delegation of the tribe of `Abdul Qais came to the Prophet (ﷺ) who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?"

They replied, "We are from the tribe of Rabi`a."

Then the Prophet (ﷺ) said to them, "Welcome, O people (of `Abdul Qais)." Neither will you have disgrace nor will you regret."

They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)"

The Prophet ordered them to do four things, and forbade them from four things. He ordered them:

- to believe in Allah Alone, the Honorable the Majestic

and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet (ﷺ) said, "(That

means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle,

- to offer prayers perfectly,
- to pay Zakat,
- to observe fasts during the month of Ramadan,
- (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)."

Then he forbade them four things, namely

- Ad-Dubba.'
- Hantam,
- Muzaffat (and)
- An-Naqir or Muqaiyar

(These were the names of pots in which alcoholic drinks used to be prepared).

The Prophet (ﷺ) further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Travel seeking an answer to a problematic matter

Hadith # 88

Narrated `Abdullah bin Abi Mulaika:

`Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin `Aziz. Later on a woman came to him and said, "I have suckled (nursed) `Uqba and the woman whom he married (his wife) at my breast."

`Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Messenger (ﷺ) at Medina, and asked him about it.

Allah's Messenger (ﷺ) said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?"

Then `Uqba divorced her, and she married another man.

Fix the duties in rotation for learning knowledge

Hadith # 90

Narrated `Umar:

My Ansari neighbor from Bani Umaiya bin Zaid who used to live at `Awali Al-Medina and used to visit the Prophet (ﷺ) by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me.

Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened."

I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Messenger (ﷺ) divorce you all?" She replied, "I do not know."

Then, I entered upon the Prophet (ﷺ) and said while standing, "Have you divorced your wives?"

The Prophet (ﷺ) replied in the negative. On that I said, "Allahu-Akbar."

Get furious while teaching if one observes something hateful

Hadith # 90

Narrated Abu Mas`ud Al-Ansari:

Once a man said to Allah's Messenger (ﷺ) "O Allah's Messenger (ﷺ)! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it.

The narrator added: "I never saw the Prophet (ﷺ) more furious in giving advice than he was on that day. The Prophet said,

"O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do).

Hadith # 91

Narrated Zaid bin Khalid Al-Juhani:

A man asked the Prophet (ﷺ) about the picking up of a "*Luqata*" (fallen lost thing).

The Prophet (ﷺ) 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 (ﷺ) 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 (ﷺ) replied, "It is either for you, for your brother (another person) or for the wolf."

Hadith # 92

Narrated Abu Musa:

The Prophet (ﷺ) was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like."

A man asked, "Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhafa."

Then another man got up and said, "Who is my father, O Allah's Messenger (ﷺ)?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba."

So when `Umar saw that (the anger) on the face of the Prophet (ﷺ) he said, "O Allah's Messenger (ﷺ)! We repent to Allah (Our offending you).

Hadith # 93

Narrated Anas bin Malik:

One day Allah's Messenger (ﷺ) came out (before the people) and `Abdullah bin Hudhafa stood up and asked (him) "Who is my father?"

The Prophet (ﷺ) replied, "Your father is Hudhafa." The Prophet (ﷺ) told them repeatedly (in anger) to ask him anything they liked.

`Umar knelt down before the Prophet (ﷺ) and said thrice, "We accept Allah as (our) Lord and Islam as (our) religion and Muhammad as (our) Prophet." After that the Prophet (ﷺ) became silent.

Repeating talk thrice to make others understand

Hadith # 94

Narrated Anas:

Whenever the Prophet (ﷺ) asked permission to enter, he knocked the door thrice with greeting and whenever he spoke (said a thing) he used to repeat it thrice.

Hadith # 95

Narrated Anas:

Whenever the Prophet (ﷺ) spoke a sentence, he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to

enter, (he knocked the door) thrice with greeting

Hadith # 96

Narrated `Abdullah bin `Amr:

Once Allah's Messenger (ﷺ) remained behind us in a journey. He joined us while we were performing ablution for the `Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

A man teaching his woman-slave and his family

Hadith # 97

Narrated Abu Burda's father:

Allah's Messenger (ﷺ) said "Three persons will have a double reward:

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

Teaching of the knowledge to women by the Imam

Hadith # 98

Narrated Ibn 'Abbas:

Once Allah's Messenger (ﷺ) came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms.

(Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilal was collecting them in the corner of his garment.

Eagerness to learn the Hadith

Hadith # 99

Narrated Abu Huraira:

I said: "O Allah's Messenger (ﷺ)! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?"

Allah's Messenger (ﷺ) said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths.

The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart " لا إله إلا الله "None has the right to be worshipped but Allah."

How the (religious) knowledge will be taken away

Hadith # 100

Narrated `Abdullah bin `Amr bin Al-`As:

I heard Allah's Messenger (ﷺ) saying,

"Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

A day be fixed for women to teach them religion?

Hadith # 101

Narrated Abu Sa`id Al-Khudri:

Some women requested the Prophet (ﷺ) to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments.

Once during such a lesson the Prophet said,

"A woman whose three children die will be shielded by them from the Hell fire."

On that a woman asked, "If only two die?"

He replied, "Even two (will shield her from the Hell-fire).

Hadith # 102

Narrated Abu Sa`id Al-Khudri:

as above (the sub narrators are different).

Abu Huraira qualified the three children referred to in the above mentioned Hadith

as not having reached the age of committing sins (i.e. age of puberty).

On hearing if not understood it then ask again

Hadith # 103

Narrated Ibn Abu Mulaika:

Whenever `Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet (ﷺ) said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished."

I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8)

The Prophet (ﷺ) replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Incumbent on who is present to convey the knowledge to absentees

Hadith # 104

Narrated Sa`id:

Abu Shuraih said, "When `Amr bin Sa`id was sending the troops to Mecca (to fight `Abdullah bin Az- Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet (ﷺ) said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said,

"Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Messenger (ﷺ) did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet (ﷺ) added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent."

Abu- Shuraih was asked, "What did `Amr reply?" He said `Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca).

Hadith # 105

Narrated Abu Bakra:

The Prophet (ﷺ) said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent."

(Muhammad the Sub-narrator used to say, "Allah's Messenger (ﷺ) told the truth.")

The Prophet (ﷺ) repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

Telling a lie against the Prophet (saws)

Hadith # 106

Narrated `Ali:

The Prophet (ﷺ) said,

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

Hadith # 107

Narrated `Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah s Apostle as I hear (his narration) from so and so?'

Az-Zubair replied. I was always with him (the Prophet) and I heard him saying

"Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire.

Hadith # 108

Narrated Anas:

The fact which stops me from narrating a great number of Hadiths to you is that the Prophet (ﷺ) said:

"Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

Hadith # 109

Narrated Salama:

I heard the Prophet (ﷺ) saying,

"Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

Hadith # 110

Narrated Abu Huraira:

The Prophet (ﷺ) said,

- "Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e. Abul Qasim).

- And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me.

- And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."

The writing of knowledge

Hadith # 111

Narrated Ash-Shu`bi:

Abu Juhaifa said, "I asked `Ali, 'Have you got any book (which has been revealed to the Prophet (ﷺ) apart from the Qur'an)?' "

Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).'

Abu Juhaifa said, "I asked, 'What is (written) in this sheet of paper?'

`Ali replied, it deals with The *Diyya* (compensation (blood money) paid by the killer to the relatives of the victim, the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

Hadith # 112

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza`a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet (ﷺ) about it. So he rode his *Rahila* (she-camel) and addressed the people

saying, "Allah held back the killing from Mecca.

(The sub-narrator is in doubt whether the Prophet (ﷺ) said "elephant or killing," as the Arabic words standing for these words have great similarity in shape),

but He (Allah) let His Apostle and the believers over power the infidels of Mecca.

Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyya) or retaliation having the killer killed.

In the meantime a man from Yemen came and said, "O Allah's Messenger (ﷺ)! Get that written for me." The Prophet (ﷺ) ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Messenger (ﷺ), as we use it in our houses and graves."

The Prophet (ﷺ) said, "Except *Al-Idhkhir* i.e. *Al-Idhkhiris* allowed to be plucked."

Hadith # 113

Narrated Abu Huraira:

There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al-`As) who used to write them and I never did the same.

Hadith # 114

Narrated `Ubaidullah bin `Abdullah:

Ibn `Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But `Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.'"

Ibn `Abbas came out saying, "It was most unfortunate that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise.

Note: It is apparent from this Hadith that Ibn `Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn `Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally.

Teaching and preaching at night

Hadith # 115

Narrated Um Salama:

One night Allah's Messenger (ﷺ) got up and said,

"Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

Discuss religious knowledge at night

Hadith # 116

Narrated `Abdullah bin `Umar:

Once the Prophet (ﷺ) led us in the `Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said:

"Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

Hadith # 117

Narrated Ibn `Abbas:

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet (ﷺ)) while the Prophet (ﷺ) was there with her during her night turn. The Prophet (ﷺ) offered the `Isha' prayer (in the mosque), returned home and after having prayed four rak`at, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five rak`at followed by two more rak`at. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

Memorization of (religious) knowledge

Hadith # 118

Narrated Abu Huraira:

People say that I have narrated many Hadiths. Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ ... وَأَنَا التَّوَّابُ الرَّحِيمُ

Those who conceal the clear (Signs) We have sent down, and the guidance, after We have made it clear for the people in the book, on them shall be Allah's curse, and the curse of those entitled to curse. Except those who repent and make amends and openly declare (the truth), to them I turn; for I am Oft-Returning, Most Merciful. (2:159-160)

And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Messenger (ﷺ) contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Hadith # 119

Narrated Abu Huraira:

I said to Allah's Messenger (ﷺ) "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your *Rida'* (garment)."

I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Rida'*) and then said, "Take and wrap this sheet over your body."

I did it and after that I never forgot anything.

Hadith # 120

Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Messenger (ﷺ) . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

It is imperative to listen to the scholars in silence

Hadith # 121

Narrated Jarir:

The Prophet (ﷺ) said to me during *Hajjat-al-Wida`*: Let the people keep quiet and listen. Then he said,

"Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other).

When a learned man is asked, "Who is the most learned."

it is better for him to attribute or entrust absolute knowledge to Allah and to say. "Allah is the Most Learned

Hadith # 122

Narrated Sa`id bin Jubair:

I said to Ibn `Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn `Abbas remarked that the enemy of Allah (Nauf) was a liar.

Narrated Ubai bin Ka`b:

The Prophet (ﷺ) said, "Once the Prophet (ﷺ) Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you."

Moses said, "O my Lord! How can I meet him?"

Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish.

So Moses set out along with his (servant) boy, Yusha` bin Noon and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy.

They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking.

So they went back retracing their footsteps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses."

He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been

taught."

Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will disobey no order of yours.

So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out. Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot."

The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?"

Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me."

The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

Asking question while standing to a sitting scholar

Hadith # 123

Narrated Abu Musa:

A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness."

The Prophet (ﷺ) raised his head (as the questioner was standing) and said, "

He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Asking / giving religious matter/verdict while doing the Rami of Jimar

Hadith # 124

Narrated `Abdullah bin `Ammar:

I saw the Prophet (ﷺ) near the Jamra and the people were asking him questions (about religious problems).

A man asked, "O Allah's Messenger (ﷺ)! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet (ﷺ) replied, "Do the Rami (now) and there is no harm."

Another person asked, "O Allah's Messenger (ﷺ)! I got my head shaved before slaughtering the animal." The Prophet (ﷺ) replied, "Do the slaughtering (now) and there is no harm."

So on that day, when the Prophet (ﷺ) was asked about anything as regards the ceremonies of Hajj performed before or after its due time his reply was, "Do it (now) and there is no harm."

The Statement of Allah:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"And of knowledge you (mankind) have been given only a little" (17.85)

Hadith # 125

Narrated `Abdullah:

While I was going with the Prophet (ﷺ) through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abul-Qasim ! What is the spirit?"

The Prophet (ﷺ) remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet (ﷺ) then said,

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"And they ask you (O Muhammad) concerning the spirit --

Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

Leaving optional things fearing that people may not understand

Hadith # 126

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka`ba?"

I replied, "She told me that once the Prophet (ﷺ) said, 'O `Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka`ba and would have made two doors in it; one for entrance and the other for exit."

Later on Ibn Az-Zubair did the same.

Explaining knowledge to some, thinking that other may not understand.

Hadith # 127

Narrated Abu at-Tufail:

The above mentioned Statement of `Ali.

Talk to people who know. Do you like that people deny Allah and His Messenger?

Hadith # 128

Narrated Anas bin Malik:

"Once Mu`adh was along with Allah's Messenger (ﷺ) as a companion rider. Allah's Messenger (ﷺ) said, "O Mu`adh bin Jabal." Mu`adh replied, "Labbaik and Sa`daik. O Allah's Messenger (ﷺ)!"

Again the Prophet (ﷺ) said, "O Mu`adh!" Mu`adh said thrice, "Labbaik and Sa`daik, O Allah's Messenger (ﷺ)!" Allah's Messenger (ﷺ) said,

"There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah, will save him from the Hell-

fire."

Mu`adh said, "O Allah's Messenger (ﷺ) ! Should I not inform the people about it so that they may have glad tidings?" He replied,

"When the people hear about it, they will solely depend on it."

Then Mu`adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Hadith # 129

Narrated Anas:

I was informed that the Prophet (ﷺ) had said to Mu`adh,

"Whosoever will meet Allah without associating anything in worship with Him will go to Paradise."

Mu`adh asked the Prophet, "Should I not inform the people of this good news?"

The Prophet (ﷺ) replied, "No, I am afraid, lest they should depend upon it."

Feeling shy while learning knowledge

Mujahid says that a proud and shy man cannot acquire knowledge.

Aisha (may Allah be pleased with her) says that the women of the Ansar are good women that shame does not prevent them from developing understanding in religion.

Hadith # 130

Narrated Um Salama:

Um-Sulaim came to Allah's Messenger (ﷺ) and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?)"

The Prophet replied, "Yes, if she notices a discharge."

Um Salama, then covered her face and asked, "O Allah's Messenger (ﷺ)! Does a woman get a discharge?"

He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

Hadith # 131

Narrated `Abdullah bin `Umar:

Once Allah's Messenger (ﷺ) said, "Amongst the trees there is a tree, the leaves of

which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer).

The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree."

I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might possess."

Shy person may request another person to ask on his behalf

Hadith # 132

Narrated `Ali:

I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet (ﷺ) about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)."

Teaching and giving religious verdicts in a masjid

Hadith # 133

Narrated Nafi`:

`Abdullah bin `Umar said: "A man got up in the mosque and said: O Allah's Messenger (ﷺ) 'At which place you order us that we should assume the Ihram?'

Allah's Messenger (ﷺ) replied, 'The residents of Medina should assure the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn."

Ibn `Umar further said, "The people consider that Allah's Messenger (ﷺ) had also said, 'The residents of Yemen should assume Ihram from Yalamlam.' "

Ibn `Umar used to say, "I do not: remember whether Allah's Messenger (ﷺ) had said the last statement or not?"

Answering the questioner more than what was asked

Hadith # 134

Narrated Ibn `Umar:

A man asked the Prophet (ﷺ) : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform `Umra or Hajj) wear?"

He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has no slippers, then he can use Khuffs (socks made from thick fabric or leather) but the socks should be cut short so as to make the ankles bare."



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