

Low Status of Women - Bukhari
296 hadiths
45,580 words

Volume 1, Book 2, Number 28:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

Volume 1, Book 3, Number 101:

Some women requested the Prophet 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)."

Volume 1, Book 4, Number 148:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Volume 1, Book 6, Number 301:

Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Volume 1, Book 6, Number 321:

Hafsa said, 'We used to forbid our young women to go out for the two 'Id prayers. A woman came and stayed at the palace of Bani Khalaf and she narrated about her sister whose husband took part in twelve holy battles along with the Prophet and her sister was with her husband in six (out of these twelve). She (the woman's sister) said, "We used to treat the wounded, look after the patients and once I asked the Prophet, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and in the religious gathering of the Muslims.' When Um 'Atiya came I asked her whether she had heard it from the Prophet. She replied, "Yes. May my father be sacrificed for him (the Prophet)! (Whenever she mentioned the Prophet she used to say, 'May my father be sacrificed for him) I have heard the Prophet saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla (praying place).' " Hafsa asked Um 'Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafat (Hajj) and such and such (other deeds)?"

Volume 1, Book 8, Number 368:

Narrated 'Aisha: Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

Volume 1, Book 8, Number 395:

Narrated 'Umar (bin Al-Khattab): My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rakat of Tawaf of Ka'ba)". (2.125)
2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.
3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Volume 1, Book 9, Number 474:

Narrated 'Aun bin Abi Juhaifa: I heard my father saying, "The Prophet led us, and prayed a two-Rak'at Zuhr prayer and then a two-Rak'at 'Asr prayer at Al-Batha' with an 'Anza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that 'Anza)."

Volume 1, Book 9, Number 478:

Narrated 'Aun bin Abi Juhaifa: that he had heard his father saying, "Allah's Apostle came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuhr and 'Asr prayers with an 'Anza planted in front of him (as a Sutra), while women and donkeys were passing beyond it."

Volume 1, Book 9, Number 486:

Narrated 'Aisha: Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my guilt.

Volume 1, Book 9, Number 490:

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. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him."

Volume 1, Book 10, Number 552:

Narrated 'Aisha: The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Volume 1, Book 12, Number 778:

Narrated Sahl bin Sa'd:

The people used to pray with the Prophet tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

Volume 1, Book 12, Number 824:

Narrated Ibn 'Umar:

The Prophet said, "If your women ask permission to go to the mosque at night, allow them."

Volume 1, Book 12, Number 826:

Narrated 'Aisha:

When Allah's Apostle finished the Fajr prayer, the women would leave covered in their sheets and were not recognized owing to the darkness.

Volume 1, Book 12, Number 828:

Narrated 'Aisha:

Had Allah's Apostle known what the women were doing, he would have forbidden them from going to the mosque as the women of Bani Israel had been forbidden. Yahya bin Said (a sub-narrator) asked 'Amra (another sub-narrator), "Were the women of Bani Israel forbidden?" She replied "Yes."

Volume 1, Book 12, Number 829:

Narrated Um Salama:

Whenever Allah's Apostle completed the prayer with Taslim, the women used to get up immediately and Allah's Apostle would remain at his place for someone before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them)."

Volume 1, Book 12, Number 831:

Narrated 'Aisha:

Allah's Apostle used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another.

Volume 2, Book 13, Number 22:

Narrated Ibn Umar:

The Prophet (p.b.u.h) said, "Allow women to go to the Mosques at night."

Volume 2, Book 13, Number 23:

Narrated Ibn Umar:

One of the wives of Umar (bin Al-Khattab) used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Apostle (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah s Mosques' prevents him."

Volume 2, Book 14, Number 68:

Narrated Anas bin Malik:

Allah's Apostle (p.b.u.h) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned.' The people came out into the streets saying, "Muhammad and his army." Allah's Apostle vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her and her Mahr was her manumission.

Volume 2, Book 15, Number 88:

Narrated Um 'Atiya:

We used to be ordered to come out on the Day of 'Id and even bring out the virgin girls from their houses and menstruating women so that they might stand behind the men and say Takbir along with them and invoke Allah along with them and hope for the blessings of that day and for purification from sins.

Volume 2, Book 15, Number 91:

Narrated Muhammad:

Um 'Atiyya said: "Our Prophet ordered us to come out (on 'Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

Volume 2, Book 15, Number 96:

Narrated Aiyub:

Hafsa bint Sirin said, "On Id we used to forbid our girls to go out for 'Id prayer. A lady came and stayed at the palace of Bani Khalaf and I went to her. She said, 'The husband of my sister took part in twelve holy battles along with the Prophet and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked, 'O Allah's Apostle! If a woman has no veil, is there any harm if she does not come out (on 'Id day)?' The Prophet said, 'Her companion should let her share her veil with her, and the women should participate in the good deeds and in the religious gatherings of the believers.' " Hafsa added, "When Um-'Atiya came, I went to her and asked her, 'Did you hear anything about so-and-so?' Um-'Atiya said, 'Yes, let my father be sacrificed for the Prophet (p.b.u.h). (And whenever she mentioned the name of the Prophet she always used to say, 'Let my father be' sacrificed for him). He said, 'Virgin mature girls staying often screened (or said, 'Mature girls and virgins staying often screened--Aiyub is not sure as which was right) and menstruating women should come out (on the 'Id day). But the menstruating women should keep away from the Musalla. And all the women should participate in the good deeds and in the religious gatherings of the believers.'" Hafsa said, "On that I said to Um-'Atiya, 'Also those who are menstruating?' " Um-'Atiya replied, "Yes. Do they not present themselves at 'Arafat and elsewhere?"

Volume 2, Book 15, Number 97:

Narrated Um-'Atiya:

We were ordered to go out (for 'Id) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn 'Aun said, "Or mature virgins staying in seclusion)." The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musalla.

Volume 2, Book 18, Number 161:

Narrated 'Abdullah bin Abbas:

The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, "The sun and the moon are two of the signs of Allah. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.' "

Volume 2, Book 22, Number 306:

Narrated Sahl bin Sad:

The people used to offer the prayer with the Prophet with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

Volume 2, Book 22, Number 326:

Narrated Sahl bin Sad As-Sa'idi :

The news about the differences amongst the people of Bani'Amr bin 'Auf reached Allah's Apostle and so he went to them along with some of his companions to affect a reconciliation between them. Allah's Apostle was delayed there, and the time of the prayer was due. Bilal went to Abu Bakr and said to him, "Allah's Apostle has been delayed (there) and the time of prayer is due. So will you lead the people in prayer?" Abu Bakr said, "Yes, if you wish." Bilal pronounced the Iqama and Abu Bakr, went forward and said Takbir for the people. In the mean-time Allah's Apostle came crossing the rows (of the praying people) and stood in the (first) row and the people started clapping. Abu Bakr, would never glance side-ways in his prayer but when the people clapped much he looked back and (saw) Allah's Apostle . Allah's Apostle beckoned him to carry on the prayer. Abu Bakr raised his hands and thanked Allah, and retreated till he reached the (first) row. Allah's Apostle went forward and led the people in the prayer. When he completed the prayer he faced the people and said, "O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever amongst you comes across something in the prayer should say, 'Subhan-Allah' for there is none who will not turn round on hearing him saying Subhan-Allah. O Ab-u Bakr! What prevented you from leading the people in the prayer when I beckoned you to do so?" Abu Bakr replied, "How dare the son of Abu Quhafa lead the prayer in the presence of Allah's Apostle ?"

Volume 2, Book 23, Number 341:

Narrated Abu Sa'id:

The women requested the Prophet, "Please fix a day for us." So the Prophet preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

Volume 2, Book 23, Number 386:

Narrated 'Aisha:

When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (p.b.u.h) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." ('Aisha added): Allah's Apostle ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue.

Volume 2, Book 23, Number 392:

Narrated Aisha:

When the news of the martyrdom of Zaid bin Haritha, Ja'far and 'Abdullah bin Rawaha came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, "O Allah's Apostle! The women of Ja'far," and then he mentioned their crying . The Prophet (p.b.u.h) ordered h im to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed." The Prophet (p.b.u.h) ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me, (or "us": the sub-narrator Muhammad bin Haushab is in doubt as to which is right). " ('Aisha added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allah stick your nose in the dust (i.e. humiliate you)." By Allah, you could not (stop the women from crying) to fulfill the order, besides you did not relieve Allah's Apostle from fatigue."

Volume 2, Book 23, Number 393:

Narrated Um 'Atiyya:

At the time of giving the pledge of allegiance to the Prophet one of the conditions was that we would not wail, but it was not fulfilled except by five women and they are Um Sulaim, Um Al-'Ala', the daughter of Abi Sabra (the wife of Muadh), and two other women; or the daughter of Abi Sabra and the wife of Muadh and another woman.

Volume 2, Book 24, Number 541:

Narrated Abu Said Al-Khudri

On 'Id ul Fitr or 'Id ul Adha Allah's Apostle (p.b.u.h) went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, "O people! Give alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Apostle! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Masud, came and asked permission to enter. It was said, "O Allah's Apostle! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ub. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Masud said that he and his children deserved it more than anybody else." The Prophet replied, "Ibn Masud had spoken the truth. Your husband and your children had more right to it than anybody else."

Volume 2, Book 26, Number 595:

Narrated 'Aisha:

(the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet said, "The best Jihad (for women) is Hajj Mabruur. "

Volume 2, Book 26, Number 714:

Narrated Hafsa:

(On 'Id) We used to forbid our virgins to go out (for 'Id prayer). A lady came and stayed at the Palace of Bani Khalaf. She mentioned that her sister was married to one of the companions of Allah's Apostle who participated in twelve Ghazawats along with Allah's Apostle and her sister was with him in six of them. She said, "We used to dress the wounded and look after the patients." She (her sister) asked Allah's Apostle, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Um 'Atiyya came, I asked her, "Did you hear anything about that?" Um 'Atiyya said, "Bi Abi" and she never mentioned the name of Allah's Apostle without saying "Bi Abi" (i.e. 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Apostle saying so and so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musalla (praying place)." I asked her, "The menstruating women?" She replied, "Don't they present themselves at 'Arafat and at such and such places?"

Volume 2, Book 26, Number 739:

Narrated 'Abdullah:

(the slave of Asma') During the night of Jam', Asma' got down at Al-Muzdalifa and stood up for (offering) the prayer and offered the prayer for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the Jamra (Jamrat-al-Aqaba) and

then she returned to her dwelling place and offered the morning prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Apostle gave permission to the women to do so."

Volume 2, Book 26, Number 810:

Narrated Ibn Abbas:

The people were ordered to perform the Tawaf of the Ka'ba (Tawaf-al-Wada') as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

Volume 2, Book 26, Number 814:

Narrated Ibn Abbas:

A menstruating woman was allowed to leave Mecca if she had done Tawaf-al-Ifada. Tawus (a sub-narrator) said from his father, "I heard Ibn 'Umar saying that she would not depart. Then later I heard him saying that the Prophet had allowed them (menstruating women) to depart."

Volume 3, Book 29, Number 84:

Narrated Aisha (mother of the faithful believers):

I said, "O Allah's Apostle! Shouldn't we participate in Holy battles and Jihad along with you?" He replied, "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah." 'Aisha added: Ever since I heard that from Allah's Apostle I have determined not to miss Hajj.

Volume 3, Book 34, Number 420:

Narrated Abu Huraira:

The Prophet said, "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, 'O Abraham! Who is this lady accompanying you?' Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar.' So she came back to Abraham and said, 'Allah humiliated the pagan and gave us a slavegirl for service."

Volume 3, Book 43, Number 648:

Narrated 'Abdullah bin 'Abbas:

I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, "O Chief of the believers! ' Who were the two ladies from among the wives of the Prophet to whom Allah said:

'If you two return in repentance (66.4)? He said, "I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa."

Then 'Umar went on relating the narration and said. "I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. 'Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle.

In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)? The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar? He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them..."

'Umar told the whole story (about his wife). "On that the Prophet smiled." 'Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion ('Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said:--

'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers amongst you A great reward.' (33.28) 'Aisha said,

'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aisha did.'

Volume 3, Book 44, Number 674:

Narrated 'Urwa bin Az-Zubair:

That he had asked 'Aisha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (4.3)

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate Mahr (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable Mahr; otherwise they were ordered to marry any other woman." 'Aisha further said, "After that verse the people again asked the Prophet (about the marriage with orphan 'girls), so Allah revealed the following verses:-- 'They ask your instruction Concerning the women. Say: Allah Instructs you about them And about what is Recited unto you In the Book, concerning The orphan girls to whom You give not the prescribed portions and yet whom you Desire to marry...' (4.127)

What is meant by Allah's Saying:-- 'And about what is Recited unto you is the former verse which goes:-- 'If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (other) women of your choice.' (4.3) 'Aisha said, "Allah's saying in the other verse:--'Yet whom you desire to marry' (4.127) means the desire of the guardian to marry an orphan girl under his supervision when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

Volume 3, Book 46, Number 717:

Narrated Ibn Aun:

I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day. Nafi said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

Volume 3, Book 48, Number 826:

Narrated Abu Said Al-Khudri:

The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Volume 3, Book 48, Number 829:

Narrated Aisha:

(the wife of the Prophet) "Whenever Allah's Apostle intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a Ghazwa of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allah had decreed the use of the veil by women. I was carried in a Howdah (on the camel) and dismounted while still in it. When Allah's Apostle was through with his Ghazwa and returned home, and we approached the city of Medina, Allah's Apostle ordered us to proceed at night. When the order of setting off was given, I walked till I was past the army to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my Howdah and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and did not use to eat much. So, those people did not feel the difference in the heaviness of the Howdah while lifting it, and they put it over the camel. At that time I was a young lady. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept.

Safwan bin Mu'attal As-Sulami Adh-Dhakwani was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me, and he used to see me before veiling. So, I got up when I heard him saying, "Inna lil-lah-wa inn a ilaihi rajiun (We are for Allah, and we will return to Him)." He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwan set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullah bin Ubai bin Salul. After that we returned to Medina, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Um Mistah to the Manasi where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So, I and Um Mistah bint Ruhm went out walking. Um Mistah stumbled because of her long dress and on that she said, 'Let Mistah be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O Hanata (you there) didn't you hear what they said?' Then she told me the rumors of the false accusers.

My sickness was aggravated, and when I returned home, Allah's Apostle came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them I Allah's Apostle allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allah, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allah! Are the people really taking of this matter?' That night I kept on weeping and could not sleep till morning. In the morning Allah's Apostle called Ali bin Abu Talib and Usama bin Zaid when he saw the Divine Inspiration delayed, to consul them about divorcing his wife (i.e. 'Aisha). Usama bin Zaid said what he knew of the good reputation of his wives and added, 'O Allah's Apostle! Keep you wife, for, by Allah, we know nothing about her but good.' 'Ali bin Abu Talib said, 'O Allah's Apostle! Allah has no imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allah's Apostle called Buraira and said, 'O Burair. Did you ever see anything which roused your suspicions about her?' Buraira said, 'No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sad bin 'Ubada, the chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allah, you have told a lie; you cannot kill him, and you will never be able to kill him.' On that Usaid bin Al-Hadir got up and said (to Sad bin 'Ubada), 'By Allah! you are a liar. By Allah, we will kill him; and you are a hypocrite, defending the hypocrites.' On this the two tribes of Aus and Khazraj got excited and were about to fight each other, while Allah's Apostle was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep.

In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allah's Apostle came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited Tashah-hud (i.e. None has the right to be worshipped but Allah and Muhammad is His Apostle) and then said, 'O 'Aisha! I have been informed such-and-such about you; if you are innocent, then Allah will soon reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him to forgive you, for when a person confesses his sin and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Apostle finished his speech my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allah's Apostle on my behalf. My father said, 'By Allah, I do not know what to say to Allah's Apostle.' I said to my mother, 'Talk to Allah's Apostle on my behalf.' She said, 'By Allah, I do not know what to say to Allah's Apostle.'

I was a young girl and did not have much knowledge of the Quran. I said, 'I know, by Allah, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allah knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allah knows that I am innocent you would believe me. By Allah, I don't compare my situation with you except to the situation of Joseph's father (i.e. Jacob) who said, 'So (for me) patience is most fitting against that which you assert and it is Allah (Alone) whose help can be sought.' Then I turned to the other side of my bed hoping that Allah would prove my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle might have a dream in which Allah would prove my innocence. By Allah, Allah's Apostle had not got up and nobody had left the house before the Divine Inspiration came to Allah's Apostle. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allah's Apostle was over, he was smiling and the first word he said, 'Aisha! Thank Allah, for Allah has declared your innocence.' My mother told me to go to Allah's Apostle. I replied, 'By Allah I will not go to him and will not thank but Allah.' So Allah revealed: "Verily! They who spread the slander are a gang among you . . ." (24.11)

When Allah gave the declaration of my Innocence, Abu Bakr, who used to provide for Mistah bin Uthatha for he was his relative, said, 'By Allah, I will never provide Mistah with anything because of what he said about Aisha.' But Allah later revealed: --

"And let not those who are good and wealthy among you swear not to help their kinsmen, those in need and those who left their homes in Allah's Cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? Verily! Allah is Oft-forgiving, Most Merciful." (24.22) After that Abu Bakr said, 'Yes ! By Allah! I like that Allah should forgive me,' and resumed helping Mistah whom he used to help before.

Allah's Apostle also asked Zainab bint Jahsh (i.e. the Prophet's wife about me saying, 'What do you know and what did you see?' She replied, 'O Allah's Apostle! I refrain to claim hearing or seeing what I have not heard or seen. By Allah, I know nothing except goodness about Aisha.' Aisha further added "Zainab was competing with me (in her beauty and the Prophet's love), yet Allah protected her (from being malicious), for she had piety."

Volume 3, Book 49, Number 855:

Narrated Sahl bin Sad:

There was a dispute amongst the people of the tribe of Bani 'Amr bin 'Auf. The Prophet went to them along with some of his companions in order to make peace between them. The time for the prayer became due but the Prophet did not turn up; Bilal pronounced the Adhan (i.e. call) for the prayer but the Prophet did not turn up, so Bilal went to Abu Bakr and said, "The time for the prayer is due and the Prophet is detained, would you lead the people in the prayer?" Abu Bakr replied, "Yes, you wish." So, Bilal pronounced the Iqama of the prayer and Abu Bakr went ahead (to lead the prayer), but the Prophet came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abu Bakr used not to look hither and thither in the prayer, but he turned round and saw the Prophet standing behind him. The Prophet beckoned him with his hand to keep on praying where he was. Abu Bakr raised his hand and praised Allah and then retreated till he came in the (first) row, and the Prophet went ahead and lead the people in the prayer. When the Prophet finished the prayer, he turned towards the people and said, "O people! When something happens to you during the prayer, you start clapping. Really clapping is (permissible) for women only. If something happens to one of you in his prayer, he should say: 'Subhan Allah', (Glorified be Allah), for whoever hears him (saying so) will direct his attention towards him. O Abu Bakr! What prevented you from leading the people in the prayer when I beckoned to you (to continue)?" Abu Bakr replied, "It did not befit the son of Abu Quhafa to lead the prayer in front of the Prophet.

Volume 3, Book 50, Number 874:

Narrated Marwan and al-Miswar bin Makhrama:

(from the companions of Allah's Apostle) When Suhail bin Amr agreed to the Treaty (of Hudaibiya), one of the things he stipulated then, was that the Prophet should return to them (i.e. the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and got disgusted with it. Suhail did not agree except with that condition. So, the Prophet agreed to that condition and returned Abu Jandal to his father Suhail bin 'Amr. Thenceforward the Prophet returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Um Kalthum bint Uqba bin Abu Muait who came to Allah's Apostle and she was a young lady then. Her relative came to

the Prophet and asked him to return her, but the Prophet did not return her to them for Allah had revealed the following Verse regarding women:

"O you who believe! When the believing women come to you as emigrants. Examine them, Allah knows best as to their belief, then if you know them for true believers, Send them not back to the unbelievers, (for) they are not lawful (wives) for the disbelievers, Nor are the unbelievers lawful (husbands) for them (60.10)

Narrated 'Urwa: Aisha told me, "Allah's Apostle used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft-Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of allegiance except by his words (only)."

Volume 4, Book 51, Number 25:

Narrated Az-Zuhri:

Urwa bin Az-Zubair said that he asked 'Aisha about the meaning of the Quranic Verse:--

"And if you fear that you will not deal fairly with the orphan girls then marry (other) women of your choice." (4.2-3)

Aisha said, "It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standard. So they (i.e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allah's Apostle about it. So Allah revealed the following Verse:--

"They ask your instruction (O Muhammad!) regarding women. Say: Allah instructs you regarding them..." (4.127) and in this Verse Allah indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesirable for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

Volume 4, Book 52, Number 43:

Narrated 'Aisha:

(That she said), "O Allah's Apostle! We consider Jihad as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah)."

Volume 4, Book 52, Number 74i:

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."

Volume 4, Book 52, Number 256:

Narrated As-Sab bin Jaththama:

The Prophet passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet saying, "The institution of Hima is invalid except for Allah and His Apostle."

Volume 4, Book 52, Number 280:

Narrated Abu Sa'id Al-Khudri:

When the tribe of Bani Quraiza was ready to accept Sad's judgment, Allah's Apostle sent for Sad who was near to him. Sad came, riding a donkey and when he came near, Allah's Apostle said (to the Ansar), "Stand up for your leader." Then Sad came and sat beside Allah's Apostle who said to him. "These people are ready to accept your judgment." Sad said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet then remarked, "O Sad! You have judged amongst them with (or similar to) the judgment of the King Allah."

Volume 4, Book 54, Number 464:

Narrated 'Imran bin Husain:

The Prophet said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Volume 4, Book 54, Number 465:

Narrated Abu Huraira:

While we were in the company of the Prophet, he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, To whom does this palace belong? 'They said, To 'Umar bin Al-Khattab.' Then I remembered 'Umar's Ghaira (concerning women), and so I quickly went away from that palace." (When 'Umar heard this from the Prophet), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allah's Apostle?"

Volume 4, Book 55, Number 548:

Narrated Abu Huraira:

Allah's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

Volume 4, Book 55, Number 623:

Narrated Abu Musa:

Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

Volume 4, Book 55, Number 635:

Narrated Abu Huraira:

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child.'" The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than seventy)."

Volume 4, Book 56, Number 767:

Narrated Abu Juhaifa:

By chance I went to the Prophet at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Apostle had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Apostle came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet offered a two-Rakat Zuhr prayer and a two-Rakat 'Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick).

Volume 5, Book 57, Number 113:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of Imran and Asiya, the wife of Pharaoh. And the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. an Arabic dish) to other meals."

Volume 5, Book 57, Number 114:

Narrated Anas bin Malik:

Allah's Apostle said, "The superiority of 'Aisha over other women is like the superiority of Tharid to other meals."

Volume 5, Book 58, Number 148:

Narrated Abu Said Al-Khudri:

Some people (i.e. the Jews of Bani bin Quraiza) agreed to accept the verdict of Sad bin Muadh so the Prophet sent for him (i.e. Sad bin Muadh). He came riding a donkey, and when he approached the Mosque, the Prophet said, "Get up for the best amongst you." or said, "Get up for your chief." Then the Prophet said, "O Sad! These people have agreed to accept your verdict." Sad said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment (or the King's judgment)."

Volume 5, Book 58, Number 164:

Narrated

'Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

Volume 5, Book 58, Number 166:

Narrated 'Aisha:

I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."

Volume 5, Book 58, Number 234:

Narrated Aisha:

The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

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 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.'"

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 laihi 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 Ifk (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, 'Amma 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 (slandorous) 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 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 6, Book 60, Number 10:

Narrated Anas:

Umar said, "I agreed with Allah in three things," or said, "My Lord agreed with me in three things. I said, 'O Allah's Apostle! Would that you took the station of Abraham as a place of prayer.' I also said, 'O Allah's Apostle! Good and bad persons visit you! Would that you ordered the Mothers of the believers to cover themselves with veils.' So the Divine Verses of Al-Hijab (i.e. veiling of the women) were revealed. I came to know that the Prophet had blamed some of his wives so I entered upon them and said, 'You should either stop (troubling the Prophet) or else Allah will give His Apostle better wives than you.' When I came to one of his wives, she said to me, 'O 'Umar! Does Allah's Apostle haven't what he could advise his wives with, that you try to advise them?' " Thereupon Allah revealed:-- "It may be, if he divorced you (all) his Lord will give him instead of you, wives better than you Muslims (who submit to Allah).. " (66.5)

Volume 6, Book 60, Number 55:

Narrated Muhammad bin Sirin:

I sat in a gathering in which the chiefs of the Ansar were present, and Abdur-Rahman bin Abu Laila was amongst them. I mentioned the narration of 'Abdullah bin 'Utba regarding the question of Subai'a bint Al-Harith. Abdur-Rahman said, "But 'Abdullah's uncle used not to say so." I said, "I am too brave if I tell a lie concerning a person who is now in Al-Kufa," and I raised my voice. Then I went out and met Malik bin 'Amir or Malik bin 'Auf, and said, "What was the verdict of Ibn Mas'ud about the pregnant widow whose husband had died?" He replied, "Ibn Mas'ud said, 'Why do you impose on her the hard order and don't let her make use of the leave? The shorter Sura of women (i.e. Surat-at-Talaq) was revealed after the longer Sura (i.e. Surat-al-Baqara)." (i.e. Her 'Idda is up till she delivers.)

Volume 6, Book 60, Number 98:

Narrated 'Urwa bin Az-Zubair:

That he asked 'Aisha regarding the Statement of Allah:

"If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry

women of their choice other than those orphan girls." 'Aisha added," The people asked Allah's Apostle his instructions after the revelation of this Divine Verse whereupon Allah revealed:
"They ask your instruction regarding women " (4.127) 'Aisha further said, "And the Statement of Allah: "And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." 'Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

Volume 6, Book 60, Number 139:

Narrated Abdullah:

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

Volume 6, Book 61, Number 547:

Narrated Sahl bin Sad:

A lady came to the Prophet and declared that she had decided to offer herself to Allah and His Apostle. The Prophet said, "I am not in need of women." A man said (to the Prophet) "Please marry her to me." The Prophet said (to him), "Give her a garment." The man said, "I cannot afford it." The Prophet said, "Give her anything, even if it were an iron ring." The man apologized again. The Prophet then asked him, "What do you know by heart of the Qur'an?" He replied, "I know such-and-such portion of the Qur'an (by heart)." The Prophet said, "Then I marry her to you for that much of the Qur'an which you know by heart."

Volume 7, Book 62, Number 130:

Narrated 'Abdullah:

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe ! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Volume 7, Book 62, Number 30:

Narrated Abdullah bin 'Umar:

Allah's Apostle said, "Evil omen is in the women, the house and the horse."

Volume 7, Book 62, Number 33:

Narrated Usama bin Zaid:

The Prophet said, "After me I have not left any affliction more harmful to men than women."

Volume 7, Book 62, Number 35:

Narrated Aisha"

(regarding) the Verse: 'And if you fear that you shall not be able to deal justly with the orphans...' (4.3) It is about the orphan girl who is in the custody of a man who is her guardian, and he intends to marry her because of her wealth, but he treats her badly and does not manage her property fairly and honestly. Such a man should marry women of his liking other than her, two or three or four. 'Prohibited to you (for marriage) are: ...your foster-mothers (who suckled you).' (4.23) Marriage is prohibited between persons having a foster suckling relationship corresponding to a blood relationship which renders marriage unlawful.

Volume 7, Book 62, Number 29:

Narrated 'Ursa:

that he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, "O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Apostle after that, so Allah revealed: 'They ask your instruction

concerning the women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr. Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house.' a lady is to be warded off. And the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you (i.e may stop you from the obedience of Allah)' (64.14)

Volume 7, Book 62, Number 40:

Narrated Aisha:

that Aflah the brother of Abu Al-Qu'ais, her foster uncle, came, asking permission to enter upon her after the Verse of Al-Hijab (the use of veils by women) was revealed. 'Aisha added: I did not allow him to enter, but when Allah's Apostle came, I told him what I had done, and he ordered me to give him permission.

Volume 7, Book 62, Number 51:

Narrated Abu Jamra:

I heard Ibn Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn 'Abbas said, "Yes."

Volume 7, Book 62, Number 70:

Narrated Abdur-Rahman bin Yazid and Majammi bin Yazid.

the same ,Hadith above: A man called Khidam married a daughter of his (to somebody) against her consent. 'If you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.' (4.3) And if somebody says to the guardian (of a woman), "Marry me to so-and-so," and the guardian remained silent or said to him, "What have you got?" And the other said, "I have so much and so much (Mahr)," or kept quiet, and then the guardian said, "I have married her to you," then the marriage is valid (legal). This narration was told by Sahl on the authority of the Prophet

Volume 7, Book 62, Number 71:

Narrated 'Ursa bin Az-Zubair:

that he asked 'Aisha, saying to her, "O Mother! (In what connection was this Verse revealed):

'If you fear that you shall not be able to deal justly with orphan girls (to the end of the verse) that your right hands possess?" (4.3) Aisha said, "O my nephew! It was about the female orphan under the protection of her guardian who was interested in her beauty and wealth and wanted to marry her with a little or reduced Mahr. So such guardians were forbidden to marry female orphans unless they deal with them justly and give their full Mahr; and they were ordered to marry women other than them." Aisha added, "(Later) the people asked Allah's Apostle, for instructions, and then Allah revealed: 'They ask your instruction concerning the women . . . And yet whom you desire to marry.' (4.127) So Allah revealed to them in this Verse that-if a female orphan had wealth and beauty, they desired to marry her and were interested in her noble descent and the reduction of her Mahr; but if she was not desired by them because of her lack in fortune and beauty they left her and married some other woman. So, as they used to leave her when they had no interest in her, they had no right to marry her if they had the desire to do so, unless they deal justly with her and gave her a full amount of Mahr."

Volume 7, Book 62, Number 72:

Narrated Sahl:

A woman came to the Prophet,, and presented herself to him (for marriage). He said, "I am not in need of women these days." Then a man said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "What have you got?" He said, "I have got nothing." The Prophet said, "Give her something, even an iron ring." He said, "I have got nothing." The Prophet asked (him), "How much of the Quran do you know (by heart)?" He said, "So much and so much." The Prophet said, "I have married her to you for what you know of the Quran."

Volume 7, Book 62, Number 81:

Narrated 'Uqba:

The Prophet said: "The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract)."

Volume 7, Book 62, Number 86:

Narrated 'Aisha:

When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you prosper and have blessings and have good omen."

Volume 7, Book 62, Number 114:

Narrated Abu Huraira:

The Prophet said, "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."

Volume 7, Book 62, Number 119:

Narrated Ibn 'Abbas :

I had been eager to ask 'Umar bin Al-Khattab about the two ladies from among the wives of the Prophet regarding whom Allah said 'If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah, your hearts are indeed so inclined (to oppose what the Prophet likes). (66.4) till 'Umar performed the Hajj and I too, performed the Hajj along with him. (On the way) 'Umar went aside to answer the call of nature, and I also went aside along with him carrying a tumbler full of water, and when 'Umar had finished answering the call of nature, I poured water over his hands and he performed the ablution. Then I said to him, "O chief of the Believers! Who were the two ladies from among the wives of the Prophet regarding whom Allah said: 'If you two (wives of the Prophet) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes)?" (66.4) He said, "I am astonished at your question, O Ibn Abbas. They were 'Aisha and Hafsa." Then 'Umar went on narrating the Hadith and said, "I and an Ansari neighbor of mine from Bani Umaiyya bin Zaid who used to live in Awali-al-Medina, used to visit the Prophet in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the Ansar, we found that their women had the upper hand over their men, so our women also started learning the ways of the Ansari women. I shouted at my wife and she retorted against me and I disliked that she should answer me back. She said to me, 'Why are you so surprised at my answering you back? By Allah, the wives of the Prophet answer him back and some of them may leave (does not speak to) him throughout the day till the night.' The (talk) scared me and I said to her, 'Whoever has done so will be ruined!' Then I proceeded after dressing myself, and entered upon Hafsa and said to her, 'Does anyone of you keep the Prophet angry till night?' She said, 'Yes.' I said, 'You are a ruined losing person! Don't you fear that Allah may get angry for the anger of Allah's Apostle and thus you will be ruined? So do not ask more from the Prophet and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbor (i.e., 'Aisha) in her manners for she is more charming than you and more beloved to the Prophet ." Umar added, "At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My Ansari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Allah's Apostle; has divorced his wives. 'Umar added, "The Prophet kept away from his wives and I said "Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet and then the Prophet; entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet; was and said to a black slave of his, 'Will you get the permission (of the Prophet) for 'Umar (to enter)?' The slave went in, talked to the Prophet about it and then returned saying, 'I have spoken to the Prophet and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once

again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'The Prophet has given you permission.' Then I entered upon Allah's Apostle and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Apostle? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet smiled and then I said to him, 'Will you heed what I say, O Allah's Apostle? I entered upon Hafsa and said to her, "Do not be tempted to imitate your companion ('Aisha), for she is more charming than you and more beloved to the Prophet.' " The Prophet smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allah, I could not see anything of importance in his house except three hides, so I said, 'O Allah's Apostle! Invoke Allah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allah.' Thereupon the Prophet sat up as he was reclining. and said, 'Are you of such an opinion, O the son of Al-Khattab? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allah's Apostle! Ask Allah to forgive me.' Then the Prophet kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to 'Aisha. The Prophet had said, 'I will not enter upon them (my wives) for one month,' because of his anger towards them, when Allah had admonished him. So, when twenty nine days had passed, the Prophet first entered upon 'Aisha. 'Aisha said to him, 'O Allah's Apostle! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet said, 'The (present) month is of twenty nine days.' 'Aisha added, 'Then Allah revealed the Verses of the option. (2) And out of all his-wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Aisha had said . " (1) The Prophet, ' had decided to abstain from eating a certain kind of food because of a certain event, so Allah blamed him for doing so. Some of his wives were the cause of him taking that decision, therefore he deserted them for one month. See Quran: (66.4)

Volume 7, Book 62, Number 124:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

Volume 7, Book 62, Number 125:

Narrated 'Abdullah bin Abbas:

During the lifetime of Allah's Apostle, the sun eclipsed. Allah's Apostle offered the prayer of (the) eclipse and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are

ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you." "

Volume 7, Book 62, Number 126:

Narrated Imran:

The Prophet said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

Volume 7, Book 62, Number 133:

Narrated 'Aisha:

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

Volume 7, Book 62, Number 164:

Narrated 'Aisha:

Once Sada bint Zam'a went out at night for some need, and 'Umar saw her, and recognizing her, he said (to her), "By Allah, O Sada! You cannot hide yourself from us." So she returned to the Prophet and mentioned that to him while he was sitting in my dwelling taking his supper and holding a bone covered with meat in his hand. Then the Divine Inspiration was revealed to him and when that state was over, he (the Prophet was saying: "O women! You have been allowed by Allah to go out for your needs."

Volume 7, Book 62, Number 169:

Narrated Abu Huraira:

(The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.'" But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful."

Volume 7, Book 63, Number 178:

Narrated 'Abdullah bin 'Umar:

that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle . 'Umar bin Al-Khattab asked Allah's Apostle about that. Allah's Apostle said, "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

Volume 7, Book 63, Number 248:

Narrated Al-Hasan:

The sister of Ma'qil bin Yasar was married to a man and then that man divorced her and remained away from her till her period of the 'Iddah expired. Then he demanded for her hand in marriage, but Ma'qil got angry out of pride and haughtiness and said, "He kept away from her when he could still retain her, and now he demands her hand again?" So Ma'qil disagreed to remarry her to him. Then Allah revealed: 'When you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands.' (2.232) So the Prophet sent for Ma'qil and recited to him (Allah's order) and consequently Ma'qil gave up his pride and haughtiness and yielded to Allah's order.

Volume 7, Book 63, Number 249:

Narrated Nafi:

Ibn 'Umar bin Al-Khattab divorced his wife during her menses. Allah's Apostle ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her. And that is the period Allah has fixed for divorcing women. Whenever 'Abdullah (bin 'Umar) was asked about that, he would say to the questioner, "If you divorced her thrice, she is no longer lawful for you unless she marries another man (and the other man divorces her in his turn)." Ibn 'Umar further said, "Would that you (people) only give one or two divorces, because the Prophet has ordered me so."

Volume 7, Book 65, Number 329:

Narrated Abu Musa Al-Ash'ari:

The Prophet said, "Many men reached perfection but none among the women reached perfection except Mary, the daughter of 'Imran, and Asia, Pharaoh's wife. And the superiority of 'Aisha to other women is like the superiority of Tharid to other kinds of food."

Volume 7, Book 65, Number 375:

Narrated Anas:

I know (about) the Hijab (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allah's Apostle became the bridegroom of Zainab bint Jahsh whom he married at Medina. After the sun had risen high in the sky, the Prophet invited the people to a meal. Allah's Apostle remained sitting and some people remained sitting with him after the other guests had left. Then Allah's Apostle got up and went away, and I too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Aisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet hung a curtain between me and him and the Verse regarding the order for (veiling of women) Hijab was revealed.

Volume 7, Book 72, Number 715:

Narrated 'Ikrima:

Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'AbdurRahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,"

Volume 7, Book 72, Number 734:

Narrated Ibn 'Abbas:

For one year I wanted to ask 'Umar about the two women who helped each other against the Prophet but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature, and when he returned, I asked him and he said, "(They were) 'Aisha and Hafsa." Then he added, "We never used to give significance to ladies in the days of the Pre-Islamic period of ignorance, but when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife and she answered me back in a loud voice. I said to her, 'Strange! You can retort in this way?' She said, 'Yes. Do you say this to me while your daughter troubles Allah's Apostle?' So I went to Hafsa and said to her, 'I warn you not to disobey Allah and His Apostle.' I first went to Hafsa and then to Um Salama and told her the same. She said to me, 'O 'Umar! It surprises me that you interfere in our affairs so much that you would poke your nose even into the affairs of Allah's Apostle and his wives.' So she rejected my advice. There was an Ansari man; whenever he was absent from Allah's Apostle and I was present there, I used to convey to him what had happened (on that day), and when I was absent and he was present there, he used to convey to me what had

happened as regards news from Allah's Apostle . During that time all the rulers of the nearby lands had surrendered to Allah's Apostle except the king of Ghassan in Sham, and we were afraid that he might attack us. All of a sudden the Ansari came and said, 'A great event has happened!' I asked him, 'What is it? Has the Ghassani (king) come?' He said, 'Greater than that! Allah's Apostle has divorced his wives! I went to them and found all of them weeping in their dwellings, and the Prophet had ascended to an upper room of his. At the door of the room there was a slave to whom I went and said, "Ask the permission for me to enter." He admitted me and I entered to see the Prophet lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fires. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa and Um Salama and what reply Um Salama had given me. Allah's Apostle smiled and stayed there for twenty nine days and then came down." (See Hadith No. 648, Vol. 3 for details)

Volume 7, Book 72, Number 815:

Narrated 'Abdullah:

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? And that is in Allah's Book. i.e. His Saying: 'And what the Apostle gives you take it and what he forbids you abstain (from it).'

(59.7)

Volume 7, Book 72, Number 816:

Narrated Humaid bin 'Abdur-Rahman bin 'Auf

that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

Volume 7, Book 72, Number 822:

Narrated 'Alqama:

'Abdullah cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" 'Abdullah said, "Why should I not curse those who were cursed by Allah's Apostle and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. 'Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).'

(59.7)

Volume 7, Book 72, Number 826:

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?

Volume 7, Book 72, Number 832:

Narrated 'Abdullah :

Allah has cursed those women who practise tattooing and those who get it done for themselves, and those who remove hair from their faces, and those who artificially create spaces between their teeth to look beautiful, such women as alter the features created by Allah. Why should I not then curse those whom Allah's Apostle has cursed and that is in Allah's Book?

Volume 8, Book 73, Number 108:

Narrated Sa'd:

'Umar bin Al-Khattab asked permission of Allah's Apostle to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When 'Umar asked permission to enter, all of them hurried to screen themselves the Prophet admitted 'Umar and he entered, while the Prophet was smiling. 'Umar said, "May Allah always keep you smiling, O Allah's Apostle! Let my father and mother be sacrificed for you !" The Prophet said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "You have more right, that they should be afraid of you, O Allah's Apostle!" And then he ('Umar) turned towards them and said, "O enemies of your souls! You are afraid of me and not of Allah's Apostle?" The women replied, "Yes, for you are sterner and harsher than Allah's Apostle." Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"

Volume 8, Book 73, Number 182:

Narrated Anas bin Malik:

Allah's Apostle was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Apostle said, "Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

Volume 8, Book 73, Number 221:

Narrated Anas:

Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet, was driving their camels (very fast). The Prophet said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies)."

Volume 8, Book 73, Number 229:

Narrated Anas:

The Prophet was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet said, "O Anjasha, drive slowly (the camels) with the glass vessels!" Abu Qilaba said, "By the glass vessels' he meant the women (riding the camels)."

Volume 8, Book 73, Number 230:

Narrated Anas bin Malik:

The Prophet had a Had (a camel driver) called Anjasha, and he had a nice voice. The Prophet said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatada said, "(By vessels') he meant the weak women."

Volume 8, Book 74, Number 257:

Narrated 'Aisha:

(the wife of the Prophet) 'Umar bin Al-Khattab used to say to Allah's Apostle "Let your wives be veiled" But he did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Manasi.' Once Sauda, the daughter of Zam'a went out and she was a tall woman. 'Umar bin Al-Khattab saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine orders regarding the veil (the veiling of women.) So Allah revealed the Verse of veiling. (Al-Hijab; a complete body cover excluding the eyes). (See Hadith No. 148, Vol. 1)

Volume 8, Book 74, Number 278:

Narrated Abu Said:

The people of (the tribe of) Quraiza agreed upon to accept the verdict of Sa'd. The Prophet sent for him (Sa'd) and he came. The Prophet said (to those people), "Get up for your chief or the best among you!" Sa'd sat beside the Prophet and the Prophet said (to him), "These people have agreed to accept your verdict." Sa'd said, "So I give my judgment that their warriors should be killed and their women and children should be taken as captives." The Prophet said, "You have judged according to the King's (Allah's) judgment." (See Hadith No. 447, Vol. 5)

Volume 8, Book 76, Number 456:

Narrated 'Imran bin Husain:

The Prophet said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

Volume 8, Book 76, Number 554:

Narrated 'Imran:

The Prophet said, "I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."

Volume 8, Book 76, Number 555:

Narrated Usama:

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

Volume 8, Book 78, Number 634:

Narrated Abu Huraira:

Allah's Apostle said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.' On this, his companion said to him, 'Say: Allah willing!'" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said, 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers. "

Volume 8, Book 79, Number 711:

Narrated Abu Huraira:

(The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, 'If Allah will (Allah willing).'" But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet said, "If Solomon had said, 'If Allah will' (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abu Huraira added: Allah apostle said, "If he had accepted."

Volume 9, Book 85, Number 79:

Narrated 'Aisha:

I asked the Prophet, "O Allah's Apostle! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

Volume 9, Book 89, Number 321:

Narrated 'Aisha:

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse:-- (60.12) "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Volume 9, Book 92, Number 462:

Narrated 'Aisha:

After the slanderers had given a forged statement against her, Allah's Apostle called 'Ali bin Abi Talib and Usama bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about the question of divorcing me. Usama gave his evidence that was based on what he knew about my innocence, but 'Ali said, "Allah has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allah, I know nothing about my family except good." The narrator added: Then the Prophet mentioned the innocence of 'Aisha. (See Hadith No. 274, Vol. 6)

Volume 9, Book 93, Number 517:

Narrated Anas bin Malik:

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah married me (to the Prophet in the Heavens)."

Volume 9, Book 93, Number 561:

Narrated Abu Huraira:

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to fight in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

Volume 1, Book 3, Number 88:

'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 Apostle at Medina, and asked him about it. Allah's Apostle 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.

Volume 1, Book 3, Number 97:

Allah's Apostle said "Three persons will have a double reward:

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

Volume 1, Book 4, Number 227:

A woman came to the Prophet and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

Volume 1, Book 6, Number 295:

A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All this is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha told me that she used to comb the hair of Allah's Apostle while she was in her menses, and he was in Itikaf (in the mosque). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses."

Volume 1, Book 6, Number 304:

A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."

Volume 1, Book 6, Number 311:

A woman asked the Prophet about the bath which is take after finishing from the menses. The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

Volume 1, Book 6, Number 312:

An Ansari woman asked the Prophet how to take a bath after finishing from the menses. He replied, "Take a piece a cloth perfumed with musk and clean the private parts with it thrice." The Prophet felt shy and turned his face. So pulled her to me and told her what the Prophet meant.

Volume 1, Book 6, Number 318:

A woman asked 'Aisha, "Should I offer the prayers that which I did not offer because of menses" 'Aisha said, "Are you from the Huraura' (a town in Iraq?) We were with the Prophet and used to get our periods but he never ordered us to offer them (the Prayers missed during menses)." 'Aisha perhaps said, "We did not offer them."

Volume 1, Book 6, Number 326:

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Allfada). Ibn 'Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Apostle gave them the permission to leave (after Tawaf-Allfada)."

Volume 2, Book 13, Number 18:

Narrated Ibn Umar:

I heard Allah's Apostle saying, "All of you are Guardians." Yunis said: Ruzaiq bin Hukaim wrote to Ibn Shihab while I was with him at Wadi-al-Qura saying, "Shall I lead the Jumua prayer?" Ruzaiq was working on the land (i.e. farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihab wrote (to Ruzaiq) ordering him to lead the Jumua prayer and telling him that Salim told him that 'Abdullah bin 'Umar had said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.' I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.'"

Volume 2, Book 20, Number 192:

Narrated Ibn 'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

Volume 2, Book 20, Number 193:

Narrated Ibn'Umar:

The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram."

Volume 2, Book 20, Number 194:

Narrated Abu Huraira:

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

Volume 2, Book 21, Number 288:

Narrated Qaza'a Maula:

(freed slave of) Ziyad: I heard Abu Said Al-khudri narrating four things from the Prophet and I appreciated them very much. He said, conveying the words of the Prophet.

(1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram.

(2) No fasting is permissible on two days: 'Id-ul-Fitr and 'Id-ul-Adha.

(3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the 'Asr prayer till the sun sets.

(4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-AI-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

Volume 2, Book 23, Number 370:

Narrated Zainab bint Abi Salama:

When the news of the death of Abu Sufyan reached from Sham, Um Habiba on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, "No doubt, I would not have been in need of this, had I not heard the Prophet saying: "It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days."

Volume 2, Book 23, Number 371:

Narrated Zainab bint Abi Salama :

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'" Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' "

Volume 3, Book 31, Number 172:

Narrated Abu Said:

The Prophet said, "Isn't it true that a woman does not pray and does not fast on menstruating? And that is the defect (a loss) in her religion."

Volume 3, Book 34, Number 264:

Narrated Ibrahim bin Sad from his father from his grand-father:

Abdur Rahman bin Auf said, "When we came to Medina as emigrants, Allah's Apostle established a bond of brotherhood between me and Sad bin Ar-Rabi'. Sad bin Ar-Rabi' said (to me), 'I am the richest among the Ansar, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' Abdur-Rahman replied, "I am not in need of all that. Is there any market-place where trade is practiced?' He replied, "The market of Qainuqa." Abdur-Rahman went to that market the following day and brought some dried butter-milk (yogurt) and butter, and then he continued going there regularly. Few days later, 'AbdurRahman came having traces of yellow (scent) on his body. Allah's Apostle asked him whether he had got married. He replied in the affirmative. The Prophet said, 'Whom have you married?' He replied, 'A woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet said, 'Give a Walima (wedding banquet) even if with one sheep . ' "

Volume 3, Book 34, Number 280:

Narrated Abu Huraira:

The Prophet said, "If a woman gives something (i.e. in charity) from her husband's earnings without his permission, she will get half his reward."

Volume 3, Book 38, Number 505r:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I want to give up myself to you." A man said, "Marry her to me." The Prophet said, "We agree to marry her to you with what you know of the Qur'an by heart."

Volume 3, Book 46, Number 730:

Narrated 'Abdullah:

Allah's Apostle said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abu) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

Volume 3, Book 46, Number 733:

Narrated 'Abdullah bin 'Umar:

That he heard Allah's Apostle saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet and think that the Prophet also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

Volume 3, Book 48, Number 807:

Narrated Aisha:

The wife of Rifa'a Al-Qurazi came to the Prophet and said, "I was Rifa'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married AbdurRahman bin Az-Zubair but he is impotent." The Prophet asked her 'Do you want to remarry Rifa'a? You cannot unless you had a complete sexual relation with your present husband.' Abu Bakr was sitting with Allah's Apostle and Khalid bin Said bin Al-'As was at the door waiting to be admitted. He said, "O Abu Bakr! Do you hear what this (woman) is revealing frankly before the Prophet?"

Volume 3, Book 48, Number 808:

Narrated Abdullah bin Abu Mulaika from 'Uqba bin Al-Harith:

Uqba married the daughter of Abu Ihab bin Aziz, and then a woman came and said, "I suckled 'Uqba and his wife." 'Uqba said to her, "I do not know that you have suckled me, and you did not inform me." He then sent someone to the house of Abu Ihab to enquire about that but they did not know that she had suckled their daughter. Then 'Uqba went to the Prophet in Medina and asked him about it. The Prophet said to him, "How (can you keep your wife) after it has been said (that both of you were suckled by the same woman)?" So, he divorced her and she was married to another (husband).

Volume 3, Book 48, Number 828:

Narrated 'Uqba bin Al-Harith:

I married a woman and later on a woman came and said, "I suckled you both." So, I went to the Prophet (to ask him about it). He said, "How can you (keep her as a wife) when it has been said (that you were foster brother and sister)? Leave (divorce) her."

Volume 3, Book 49, Number 859:

Narrated Aisha:

The following Verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes). (4.128) "There is no blame on them if they reconcile on such basis."

Volume 3, Book 50, Number 885:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came to Allah's Apostle and said, "O Allah's apostle! I ask you by Allah to judge My case according to Allah's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allah's

Laws, and allow me to speak." Allah's Apostle said, "Speak." He (i.e. the bedouin or the other man) said, "My son was working as a laborer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle said, "By Him in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Apostle ordered that she be stoned to death.

Volume 4, Book 52, Number 110:

Narrated 'Abdullah bin 'Umar:

I heard the Prophet saying, "Evil omen is in three things: The horse, the woman and the house."

Volume 4, Book 52, Number 111:

Narrated Sahl bin Sad Saidi:

Allah's Apostle said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

Volume 4, Book 55, Number 611:

Narrated Abu Huraira:

The Prophet said, "Were it not for Bani Israel, meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Volume 5, Book 57, Number 119:

Narrated Hisham's father:

The people used to send presents to the Prophet on the day of 'Aisha's turn. 'Aisha said, "My companions (i.e. the other wives of the Prophet) gathered in the house of Um Salama and said, "O Um Salama! By Allah, the people choose to send presents on the day of 'Aisha's turn and we too, love the good (i.e. presents etc.) as 'Aisha does. You should tell Allah's Apostle to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Um Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e. Um Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, "O Um Salama! Don't trouble me by harming 'Aisha, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."

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 7, Book 62, Number 27:

Narrated Abu Huraira:

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

Volume 7, Book 62, Number 31:

Narrated Ibn 'Umar:

Evil omen was mentioned before the Prophet: The Prophet said, "If there is evil omen in anything, it is in the house, the woman and the horse."

Volume 7, Book 62, Number 32:

Narrated Sahl bin Sad:

Allah's Apostle said, "If at all there is bad omen, it is in the horse, the woman, and the house."

Volume 7, Book 62, Number 41:

Narrated 'Uqba bin Al-Harith:

I married a woman and then a black lady came to us and said, "I have suckled you both (you and your wife)." So I came to the Prophet and said, "I married so-and-so and then a black lady came to us and said to me, 'I have suckled both of you.' But I think she is a liar." The Prophet turned his face away from me and I moved to face his face, and said, "She is a liar." The Prophet said, "How (can you keep her as your wife) when that lady has said that she has suckled both of you? So abandon (i.e., divorce) her (your wife)."

Volume 7, Book 62, Number 44:

Narrated Jabir:

Allah's Apostle forbade that a woman should be married to man along with her paternal or maternal aunt.

Volume 7, Book 62, Number 45:

Narrated Abu Huraira:

Allah's Apostle said, "A woman and her paternal aunt should not be married to the same man; and similarly, a woman and her maternal aunt should not be married to the same man."

Volume 7, Book 62, Number 46:

Narrated Abu Huraira:

The Prophet forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's wife, for 'Ursa told me that 'Aisha said, "What is unlawful because of blood relations, is also unlawful because of the corresponding foster suckling relations."

Volume 7, Book 62, Number 52:

Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa':

While we were in an army, Allah's Apostle came to us and said, "You have been allowed to do the Mut'a (marriage), so do it." Salama bin Al-Akwa' said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)."

Volume 7, Book 62, Number 54:

Narrated Sahl bin Sad:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Allah's Apostle! (If you are not in need of her) marry her to me." The Prophet said, "What have you got?" The man said, "I have nothing." The Prophet said (to him), "Go and search for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (Izar) waist sheet, and half of it is for her." He had no Rida' (upper garment). The Prophet said, "What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Quran do you know (by heart)?" The man replied I know such Sura and such Sura (by heart)," naming the Suras The Prophet said, "I have married her to you for what you know of the Quran "

Volume 7, Book 62, Number 58:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to present myself to you (for marriage)." Allah's Apostle glanced at her. He looked at her carefully and fixed his glance on her and then lowered

his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer." The man said, 'No, by Allah, O Allah's Apostle!' The Prophet said (to him), "Go to your family and try to find something." So the man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Go again and look for something, even if it were an iron ring." He went and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet).' He had no Rida (upper garment). He added, "I give half of it to her." Allah's Apostle said "What will she do with your Izar? If you wear it, she will have nothing over herself thereof (will be naked); and if she wears it, then you will have nothing over yourself thereof ' So the man sat for a long period and then got up (to leave). When Allah's Apostle saw him leaving, he ordered that he e called back. When he came, the Prophet asked (him), "How much of the Qur'an do you know (by heart)?" The man replied, I know such Sura and such Sura and such Sura," naming the suras. The Prophet said, "Can you recite it by heart?" He said, 'Yes." The Prophet said, "Go I let you marry her for what you know of the Quran (as her Mahr).

Volume 7, Book 62, Number 63:

Narrated Sahl bin Sad:

While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Apostle!" The Prophet asked (him), "Have you got anything?" He said, "I have got nothing." The Prophet said, "Not even an iron ring?" He said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Quran (by heart)?" He said, "Yes." The Prophet said, "Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)." 'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse).

Volume 7, Book 62, Number 66:

Narrated Sahl bin Sad:

A woman came to Allah's Apostle and said, "I present myself (to you) (for marriage). She stayed for a long while, then a man said, "If you are not in need of her then marry her to me." The Prophet said, "Have you got anything in order to pay her Mahr?" He said, "I have nothing with me except my Izar (waist sheet)." The Prophet said, "If you give her your Izar, you will have no Izar to wear, (so go) and search for something. He said, "I could not find anything." The Prophet said, "Try (to find something), even if it were an iron ring But he was not able to find (even that) The Prophet said (to him). "Do you memorize something of the Qur'an?" "Yes. ' he said, "such Sura and such Sura," naming those Suras The Prophet said, "We have married her to you for what you know of the Quran (by heart)."

Volume 7, Book 62, Number 79:

Narrated Sahl bin Sad As-Sa'idi:

While I was (sitting) among the people in the company of Allah's Apostle a woman stood up and said, "O Allah's Apostle! She has given herself in marriage to you; please give your opinion of her." The Prophet did not give her any reply. She again stood up and said, "O Allah's Apostle! She has given herself (in marriage) to you; so please give your opinion of her. The Prophet did not give her any reply. She again stood up for the third time and said, "She has given herself in marriage to you: so give your opinion of her." So a man stood up and said, "O Allah's Apostle! Marry her to me." The Prophet asked him, "Have you got anything?" He said, "No." The Prophet said, "Go and search for something, even if it were an iron ring." The man went and searched and then returned saying, "I could not find anything, not even an iron ring." Then the Prophet said, "Do you know something of the Quran (by heart)?" He replied, "I know (by heart) such Sura and such Sura." The Prophet said, "Go! I have married her to you for what you know of the Quran (by heart)."

Volume 7, Book 62, Number 82:

Narrated Abu Huraira:

The Prophet said, "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e. the other wife of her would-be husband) in order to have everything for herself, for she will take only what has been written for her."

Volume 7, Book 62, Number 113:

Narrated Abu Huraira:

Allah's Apostle said, "The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness."

Volume 7, Book 62, Number 120:

Narrated Abu Huraira:

The Prophet said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)."

Volume 7, Book 62, Number 122:

Narrated Abu Huraira:

The Prophet said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)."

Volume 7, Book 62, Number 134:

Narrated Aisha:

regarding the Verse: 'If a wife fears cruelty or desertion on her husband's part ...' (4.128) It concerns the woman whose husband does not want to keep her with him any longer, but wants to divorce her and marry some other lady, so she says to him: 'Keep me and do not divorce me, and then marry another woman, and you may neither spend on me, nor sleep with me.' This is indicated by the Statement of Allah: 'There is no blame on them if they arrange an amicable settlement between them both, and (such) settlement is better.' (4.128)

Volume 7, Book 62, Number 166:

Narrated 'Aisha:

My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Apostle! I have been suckled by a woman and not by a man." Allah's Apostle said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

Volume 7, Book 62, Number 167:

Narrated 'Abdullah bin Mas'ud:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

Volume 7, Book 62, Number 168:

Narrated 'Abdullah:

The Prophet said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

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!"

Volume 7, Book 63, Number 251:

Narrated Humaid bin Nafi':

Zainab bint Abu Salama told me these three narrations: Zainab said: I went to Um Habiba, the wife of the Prophet when her father, Abu- Sufyan bin Herb had died. Um ,Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and

said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'" Zainab further said: I want to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'" Zainab further said, "I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, "O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Apostle replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Apostle added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed." I said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like."

Volume 7, Book 63, Number 252:

Narrated Um Salama:

A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allah's Apostle, and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In the Pre-Islamic period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung, Nay, (she cannot use kohl) till four months and ten days have elapsed."

Narrated Um Habiba: The Prophet said, "It is not lawful for a Muslim woman who believes in Allah and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn for four months and ten days."

Volume 7, Book 71, Number 649:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "There is neither 'Adha (no contagious disease is conveyed to others without Allah's permission) nor Tiyara, but an evil omen may be in three a woman, a house or an animal."

Volume 7, Book 71, Number 666:

Narrated 'Abdullah bin Umar:

Allah's Apostle said, "there is neither 'Adha nor Tiyara, and an evil omen is only in three: a horse, a woman and a house." (See the foot-note of Hadith No. 649)

Volume 7, Book 72, Number 818:

Narrated Asma:

(the daughter of Abu' Bakr) A woman came to Allah's Apostle and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially.

Volume 7, Book 72, Number 824:

Narrated Asma':

A woman asked the Prophet saying, "O Allah's Apostle! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?" He said (to her), "Allah has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially."

Volume 7, Book 72, Number 829:

Narrated Abu Juhaifa:

The Prophet forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

Volume 7, Book 72, Number 830:

Narrated Abu Huraira :

A woman who used to practise tattooing was brought to 'Umar. 'Umar got up and said, "I beseech you by Allah, which of you heard the Prophet saying something about tattooing?" I got up and said, "O chief of the Believers! I heard something." He said, "What did you hear?" I said, "I heard the Prophet (addressing the ladies), saying, 'Do not practise tattooing and do not get yourselves tattooed.'"

Volume 8, Book 73, Number 204:

Narrated Anas bin Malik:

That he and Abu Talha were coming in the company of the Prophet towards Medina, while Safiyya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the way suddenly the foot of the she-camel slipped and both the Prophet and the woman (i.e., his wife, Safiyya) fell down. Abu Talha jumped quickly off his camel and came to the Prophet (saying.) "O Allah's Apostle! Let Allah sacrifice me for you! Have you received any injury?" The Prophet said, "No, but take care of the woman (my wife)." Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she camel (by tightening its saddle, etc.) and both of them (the Prophet and Safiyya) mounted it. Then all of them proceeded and when they approached near Medina, or saw Medina, the Prophet said, "Ayibun, ' abidun, taibun, liRabbina hamidun (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The Prophet continued repeating these words till he entered the city of Medina

Volume 9, Book 86, Number 99:

Narrated Al-Qasim:

A woman from the offspring of Ja'far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansar, 'AbdurRahman and Mujammi', the two sons of Jariya, and they said to her, "Don't be afraid, for Khansa' bint Khidam was given by her father in marriage against her will, then the Prophet cancelled that marriage." (See Hadith No. 78)

Volume 9, Book 86, Number 102:

Narrated 'Aisha:

Allah's Apostle used to like sweets and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once he visited Hafsa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allah's Apostle to drink." I said, "By Allah, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allah's Apostle! Have you eaten Maghafir?' He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allah's Apostle that a bad smell should be found on his body. He will say, 'Hafsa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfut (a foul smelling flower).' I too, will tell him the same. And you, O Saifya, say the same." So when the Prophet entered upon Sauda (the following happened). Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allah 's Apostle came near to me, I said to him, 'O Allah's Apostle! Have you eaten Maghafir?' He replied, 'No.' I said, 'What about this smell?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfut.' " When he entered upon me, I told him the same as that, and when he entered upon Safiyya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Apostle! Shall I give you a drink of it (honey)?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet!"

Volume 9, Book 89, Number 252:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is

responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

Volume 9, Book 92, Number 413:

Narrated Abu Said:

A woman came to Allah's Apostle and said, "O Allah's Apostle! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Apostle said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allah's Apostle came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Apostle! If she lost two children?" She repeated her question twice, whereupon the Prophet said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)

Volume 9, Book 92, Number 456:

Narrated 'Aisha:

A woman asked the Prophet about the periods: How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, "How shall I clean myself with it, O Allah's Apostle?" The Prophet said, "Clean yourself" She said again, "How shall I clean myself, O Allah's Apostle?" The Prophet said, "Clean yourself with it." Then I knew what Allah's Apostle meant. So I pulled her aside and explained it to her.

Volume 1, Book 8, Number 367:

Narrated 'Abdul 'Aziz: Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet . He uncovered his thigh and I saw **the whiteness of the thigh of the Prophet**. When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, '**O Allah's Prophet! Give me a slave girl from the captives.**' **The Prophet said, 'Go and take any slave girl.'** He took Safiyya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiyya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle ."

Volume 3, Book 34, Number 362:

Narrated Abu Huraira:

The Prophet said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope."

Volume 3, Book 34, Number 363:

Narrated Abu Huraira and Zaid bin Khalid:

Allah's Apostle was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet said, "If she committed illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeated the third time, then sell her even for a hair rope." Ibn Shihab said, "I don't know whether to sell her after the third or fourth offense."

Volume 2, Book 24, Number 570:

Narrated Al-Aswad:

'Aisha intended to buy Barira (a slave-girl) in order to manumit her and her masters intended to put the condition that her Al-wala would be for them. 'Aisha mentioned that to the Prophet who said to her, "Buy her, as the "Wala" is for the manumitted." Once some meat was presented to the Prophet and 'Aisha said to him, "This (meat) was given in charity to Barira." He said, "It is an object of charity for Barira but a gift for us."

Volume 2, Book 24, Number 572:

Narrated Anas:

Some meat was presented to the Prophet (p.b.u.h) and it had been given to Barira (the freed slave-girl of Aisha) in charity. He said, "This meat is a thing of charity for Barira but it is a gift for us."

Volume 3, Book 34, Number 364:

Narrated 'Aisha:

Allah's Apostle came to me and I told him about the slave-girl (Buraira) Allah's Apostle said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."

Volume 3, Book 34, Number 378:

Narrated 'Abdullah bin 'Umar:

Aisha, (mother of the faithful believers) wanted to buy a slave girl and manumit her, but her masters said that they would sell her only on the condition that her Wala' would be for them. 'Aisha told Allah's Apostle of that. He said, "What they stipulate should not hinder you from buying her, as the Wala' is for the manumitted."

Volume 3, Book 34, Number 435:

Narrated Zaid bin Khalid and Abu Huraira:

that Allah's Apostle was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

Volume 3, Book 34, Number 436:

Narrated Abu Huraira:

I heard the Prophet saying, "If a slave-girl of yours commits illegal sexual intercourse and her illegal sexual intercourse is proved, she should be lashed, and after that nobody should blame her, and if she commits illegal sexual intercourse the second time, she should be lashed and nobody should blame her after that, and if she does the offense for the third time and her illegal sexual intercourse is proved, she should be sold even for a hair rope."

Volume 3, Book 34, Number 440:

Narrated Aun bin Abu Juhaifa:

I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures."

Volume 3, Book 36, Number 483:

Narrated Abu Huraira: The Prophet prohibited the earnings of slave girls (through prostitution).

Volume 3, Book 41, Number 603:

Narrated Aisha:

Abu bin Zam'a and Sad bin Abi Waqqas carried the case of their claim of the (ownership) of the son of a slave-girl of Zam'a before the Prophet. Sad said, "O Allah's Apostle! My brother, before his death, told me that when I would return (to Mecca), I should search for the son of the slave-girl of Zam'a and take him into my custody as he was his son." 'Abu bin Zam'a said, 'he is my brother and the son of the slave-girl of my father, and was born on my father's bed." The Prophet noticed a resemblance between Utba and the boy but he said, "O 'Abu bin Zam'a! You will get this boy, as the son goes to the owner of the bed. You, Sauda, screen yourself from the boy."

Volume 3, Book 46, Number 710:

Narrated 'Aisha:

Utba bin Abi Waqqas authorized his brother Sad bin Abi Waqqas to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allah's Apostle went (to Mecca) at the time of the Conquest, Sad took the son of the slavegirl of Zam'a to Allah's Apostle and also brought 'Abu bin Zam'a with him and said, "O Allah's Apostle! This is the son of my brother 'Utba who authorized me to take him into my custody." 'Abu bin Zam'a said, "O Allah's Apostle! He is my brother, the son of Zam'a' slave-girl and he was born on his bed." Allah's Apostle looked at the son of the slave-girl of Zam'a and noticed much resemblance (to 'Utba). Allah's Apostle said, "It is for you, O 'Abu bin Zam'a as he was born on the bed of your father." Allah's Apostle then told Sauda bint Zam'a to observe veil in the presence of the boy as he noticed the boy's resemblance to 'Utba and Sauda was the wife of the Prophet .

Volume 3, Book 46, Number 720:

Narrated Abu Musa:

Allah's Apostle said, "He who has a slave-girl and educates and treats her nicely and then manumits and marries her, will get a double reward."

Volume 3, Book 46, Number 723:

Narrated Abu Musa Al-Ashari:

The Prophet said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."

Volume 3, Book 46, Number 728:

Narrated Abu Huraira:

The Prophet said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati), but should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami)."

Volume 3, Book 46, Number 731:

Narrated Abu Huraira and Zaid bin Khalid:

The Prophet said, "If a slave-girl (Ama) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offence, the Prophet said, "Sell her even for a hair rope."

Volume 3, Book 47, Number 765:

Narrated Kurib:

the freed slave of Ibn 'Abbas, that Maimuna bint Al-Harith told him that she manumitted a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Apostle, that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

Volume 3, Book 49, Number 860:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Laws." His opponent got up and said, "He is right. Judge between us according to Allah's Laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet said, "No doubt I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death" So, Unais went and stoned her to death.

Volume 4, Book 51, Number 8:

Narrated 'Aisha:

(the wife of the Prophet) Utba bin Abi Waqqas entrusted (his son) to his brother Sad bin Abi Waqqas saying, "The son of the slave-girl of Zam'a is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Sad took the boy and said, "This is my brother's son whom my brother entrusted to me." 'Abu bin Zam's got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allah's Apostle and Sad said, "O Allah's Apostle! This is my brother's son whom my brother entrusted to me."

Then 'Abu bin Zam'a got up and said, "This is my brother and the son of the slave-girl of my father." Allah's Apostle said, "O Abu bin Zam'a! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Then the Prophet said to his wife Sauda bint Zam'a, "Screen yourself from this boy," when he saw the boy's resemblance to 'Utba. Since then the boy did not see Sauda till he died.

Volume 4, Book 52, Number 255:

Narrated Abu Burda's father:

The Prophet said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a believer from the people of the scriptures who has been a true believer and then he believes in the Prophet (Muhammad). Such a person will get a double reward. (The third is) a slave who observes Allah's Rights and Obligations and is sincere to his master."

Volume 4, Book 53, Number 372:

Narrated Nafi:

'Umar bin Al-Khattab said, "O Allah's Apostle! I vowed to observe Itikaf for one day during the Pre-Islamic period." The Prophet ordered him to fulfill his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Mecca. When Allah's Apostle freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullah! See what is the matter." 'Abdullah replied, "Allah's Apostle has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nafi added:) Allah's Apostle did not perform the 'Umra from Al-Jarana, and if he had performed the 'Umra, it would not have been hidden from 'Abdullah.

Volume 4, Book 55, Number 578:

Narrated Abu Huraira:

Abraham did not tell a lie except on three occasion. Twice for the Sake of Allah when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allah for me, and I shall not harm you." So Sarah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allah for me, and I will not harm you." Sarah asked Allah again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hajar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened?" She replied, "Allah has spoiled the evil plot of the

infidel (or immoral person) and gave me Hajar for service." (Abu Huraira then addressed his listeners saying, "That (Hajar) was your mother, O Bani Ma-is-Sama (i.e. the Arabs, the descendants of Ishmael, Hajar's son)."

Volume 4, Book 55, Number 655:

Narrated Abu Musa Al-Ash'ari:

Allah's Apostle said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

Volume 4, Book 56, Number 678:

Narrated Abu Huraira:

Allah's Apostle said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.'"

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 consummated that marriage when she was nine years old.

Volume 5, Book 58, Number 262:

Narrated Al-Bara bin Azib:

The first people who came to us (in Medina) were Mus'ab bin 'Umar and Ibn Um Maktum who were teaching Qur'an to the people. Then they came Bilal, Sad and 'Ammar bin Yasir. After that 'Umar bin Al-Khattab came along with twenty other companions of the Prophet. Later on the Prophet himself (to Medina) and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Apostle has arrived!" And before his arrival I had read the Sura starting with:-- "Glorify the Name of your Lord, the Most High" (87.1) together with other Suras of Al-Mufasssal.

Volume 6, Book 60, Number 97:

Narrated Aisha:

There was an orphan (girl) under the care of a man. He married her and she owned a date palm (garden). He married her just because of that and not because he loved her. So the Divine Verse came regarding his case: "If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) The sub-narrator added: I think he (i.e. another sub-narrator) said, "That orphan girl was his partner in that datepalm (garden) and in his property."

Volume 6, Book 61, Number 529:

Narrated Abu Saïd Al-Khudri:

While we were on one of our journeys, we dismounted at a place where a slave girl came and said, "The chief of this tribe has been stung by a scorpion and our men are not present; is there anybody among you who can treat him (by reciting something)?" Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, "Did you know how to treat with the recitation of something?" He said, "No, but I treated him only with the recitation of the Mother of the Book (i.e., Al-Fatiha)." We said, "Do not say anything (about it) till we reach or ask the Prophet so when we reached Medina, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet said, "How did he come to know that it (Al-Fatiha) could be used for treatment? Distribute your reward and assign for me one share thereof as well."

Volume 7, Book 62, Number 20:

Narrated Abu Burda's father:

Allah's Apostle said, any man who has a slave girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward And if any man of the people of the Scriptures believes in his own prophet and then believes in me too, he will (also) get a double reward And any slave who fulfills his duty to his master and to his Lord, will (also) get a double reward."

Volume 7, Book 62, Number 22:

Narrated Anas:

The Prophet stayed for three days between Khaibar and Medina, and there he consummated his marriage to Safiyya bint Huyai. I invited the Muslims to the wedding banquet in which neither meat nor bread was offered. He ordered for leather dining-sheets to be spread, and dates, dried yoghurt and butter were laid on it, and that was the Prophet's wedding banquet. The Muslims wondered, "Is she (Saffiyya) considered as his wife or his slave girl?" Then they said, "If he orders her to veil herself, she will be one of the mothers of the Believers; but if he does not order her to veil herself, she will be a slave girl. So when the Prophet proceeded from there, he spared her a space behind him (on his she-camel) and put a screening veil between her and the people.

Volume 7, Book 62, Number 59:

Narrated 'Aisha:

(as regards the Verse): 'And about what is recited unto you in the Book, concerning orphan girls to whom you give not the prescribed portions and yet, whom you desire to marry.' (4.127) This Verse is about the female orphan who is under the guardianship of a man with whom she shares her property and he has more right over her (than anybody else) but does not like to marry her, so he prevents her, from marrying somebody else, lest he should share the property with him.

Volume 7, Book 62, Number 163:

Narrated 'Aisha:

The Prophet was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Volume 7, Book 63, Number 260:

Narrated Abu Huraira:

The Prophet forbade taking the earnings of a slave girl by prostitution.

Volume 7, Book 72, Number 817:

Narrated 'Aisha :

An Ansari girl was married and she became sick and all her hair fell out intending to provide her with false hair. They asked the Prophet who said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and also the one who gets her hair lengthened."

Volume 8, Book 73, Number 151:

Narrated 'Aisha:

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13)

Volume 8, Book 77, Number 600:

Narrated Abu Said Al-Khudri:

That while he was sitting with the Prophet a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to come into existence but will be created."

Volume 8, Book 78, Number 629:

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Apostle. One of them said, "O Allah's Apostle! Judge between us according to Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet said, "Speak." He said, "My son was a laborer serving this (person) and he committed illegal sexual intercourse with his wife, The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allah's Apostle said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslami was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

Volume 8, Book 79, Number 708:

Narrated 'Aisha:

that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wala'. When 'Aisha mentioned that to the Prophet ; he said, "Buy her, for the Wala' is for the one who manumits."

Volume 8, Book 80, Number 741:

Narrated 'Aisha:

'Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian." So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abu bin Zam'a got up and said, 'but the child is my brother, and the son of my father's slave girl as he was born on his bed." So they both went to the Prophet. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abu bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet said, "This child is for you. O 'Abu bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to 'Utba. Since then the boy had never seen Sauda till he died.

Volume 8, Book 80, Number 749:

Narrated Ibn Umar:

That Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's master said, "We are ready to sell her to you on the condition that her Wala should be for us." Aisha mentioned that to Allah's Apostle who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)."

Volume 8, Book 82, Number 821:

Narrated Abu Huraira and Zaid bin Khalid:

A bedouin came to the Prophet while he (the Prophet) was sitting, and said, "O Allah's Apostle! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allah's Apostle! Decide his case according to Allah's Laws. My son was a laborer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one-hundred sheep and a slave girl as a ransom for him. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws. The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death (after she had confessed).

Volume 8, Book 82, Number 822:

Narrated Abu Huraira and Said bin Khalid:

The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse

(after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal intercourse."

Volume 8, Book 82, Number 826:

Narrated Abu Huraira and Zaid bin Khalid:

Two men had a dispute in the presence of Allah's Apostle. One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Apostle, judge us according to Allah's Laws and allow me to speak (first)" The Prophet said to him, "Speak " He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about It), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death " Allah's Apostle said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be returned to you." Then the Prophet had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

Volume 9, Book 86, Number 101:

Narrated 'Aisha:

Allah's Apostle said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet; said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage."

Volume 9, Book 89, Number 303:

Narrated Abu Huraira and Zaid bin Khalid Al-Juhani:

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's Book (Laws)." His opponent stood up and said, "He has said the truth, so judge between us according to Allah's Laws." The bedouin said, "My son was a laborer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes plus one year of exile.' " The Prophet said, "I shall judge between you according to Allah's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. O you, Unais!" The Prophet addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

Volume 9, Book 91, Number 365:

Narrated Abu Huraira:

While we were with Allah's Apostle a bedouin got up and said, "O Allah's Apostle! Settle my case according to Allah's Book (Laws)." Then his opponent got up and said, "O Allah's Apostle! He has said the truth! Settle his case according to Allah's Book (Laws.) and allow me to speak," He said, "My son was a laborer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile.' The Prophet said, "By Him in Whose Hands my life is, I will judge between you according to Allah's Book (Laws): As for the slave girl and the sheep, they are to be returned; and as for your son, he shall receive one-hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

Volume 3, Book 34, Number 432:

Narrated Abu Said Al-Khudri:

that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Volume 4, Book 51, Number 10:

Narrated Ibn 'Abbas:

The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth or a fourth and for the husband a half or a fourth.

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."

Volume 8, Book 73, Number 97:

Narrated Haritha bin Wahb:

Al-Khuzai: The Prophet said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfill his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person." Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Apostle and take him wherever she wished."

Volume 2, Book 22, Number 325:

Narrated Kuraib:

I was sent to Aisha by Ibn Abbas, Al-Miswar bin Makhrama and 'Abdur-Rahman bin Azhar . They told me to greet her on their behalf and to ask her about the offering of the two Rakat after the 'Asr prayer and to say to her, "We were informed that you offer those two Rakat and we were told that the Prophet had forbidden offering them." Ibn Abbas said, "I along with 'Umar bin Al-Khattab used to beat the people whenever they offered them." I went to Aisha and told her that message. 'Aisha said, "Go and ask Um Salama about them." So I returned and informed them about her statement. They then told me to go to Um Salama with the same question with which t sent me to 'Aisha. Um Salama replied, "I heard the Prophet forbidding them. Later I saw him offering them immediately after he prayed the 'Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Bani Haram were sitting with me, so I sent my slave girl to him having said to her, 'Stand beside him and tell him that Um Salama says to you, "O Allah's Apostle! I have heard you forbidding the offering of these (two Rakat after the 'Asr prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave girl did that. The Prophet beckoned her with his hand and she waited for him. When he had finished the prayer he said, "O daughter of Bani Umaiya! You have asked me about the two Rakat after the 'Asr prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two Rakat after the Zuhr prayer. These (two Rakat that I have just prayed) are for those (missed) ones.

Volume 7, Book 62, Number 117:

Narrated 'Aisha:

Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it." The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering

(the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house." The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a Zarnab (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword. His ashes are abundant and his house is near to the people who would easily consult him." The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is Abu Zar and what is Abu Zar (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abu Zar and what may one say in praise of the mother of Abu Zar? Her saddle bags were always full of provision and her house was spacious. As for the son of Abu Zar, what may one say of the son of Abu Zar? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Abu Zar, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Abu Zar, what may one say of the (maid) slavegirl of Abu Zar? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house." The eleventh lady added, "One day it so happened that Abu Zar went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Um Zar, and give provision to your relatives.'" She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of Abu Zar's." 'Aisha then said: Allah's Apostle said to me, "I am to you as Abu Zar was to his wife Um Zar."

Volume 5, Book 59, Number 399:

Narrated Jafar bin 'Amr bin Umaiya:

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-existent 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 1, Book 8, Number 430:

Narrated 'Aisha: There was a black slave girl belonging to an Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allah! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " 'Aisha added: That slave girl came to Allah's Apostle and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town. 'Aisha added: "Once I asked her, 'What is the matter with you? Whenever you sit with me, you always recite these poetic verses.' On that she told me the whole story. "

Volume 4, Book 53, Number 344:

Narrated 'Ali:

Fatima complained of what she suffered from the hand mill and from grinding, when she got the news that some slave girls of the booty had been brought to Allah's Apostle. She went to him to ask for a maid-servant, but she could not find him, and told 'Aisha of her need. When the Prophet came, Aisha informed him of that. The Prophet came to our house when we had gone to our beds. (On seeing the Prophet) we were going to get up, but he said, 'Keep at your places, I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e. Allah is Greater)' for 34 times, and 'Alhamdu Lillah (i.e. all the praises are for Allah)' for 33 times, and Subhan Allah (i.e. Glorified by Allah) for 33 times. This is better for you than what you have requested."

Volume 4, Book 55, Number 645:

Narrated Abu Huraira:

The Prophet said, "None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allah! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allah! Do not make me like him.' The child then started to suck her breast again. (Abu Huraira further said, "As if I were now looking at the Prophet sucking his finger (in way of demonstration.") After a while the people passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allah! Do not make my child like this (slave girl)!', On that the child left her breast and said, 'O Allah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.'

Volume 7, Book 62, Number 38:

Narrated Um Habiba:

(daughter of Abu Sufyan) I said, "O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

Volume 7, Book 62, Number 89:

Narrated Anas:

The Prophet stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay. I invited the Muslims to a banquet which included neither meat nor bread. The Prophet ordered for the leather dining sheets to be spread, and then dates, dried yogurt and butter were provided over it, and that was the Walima (banquet) of the Prophet. The Muslims asked whether Safiyya would be considered as his wife or as a slave girl of what his right hands possessed. Then they said, "If the Prophet screens her from the people, then she is the Prophet's wife but if he does not screen her, then she is a slave girl." So when the Prophet proceeded, he made a place for her (on the camel) behind him and screened her from people.

Volume 7, Book 62, Number 148:

Narrated 'Aisha:

Allah's Apostle said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you would laugh less and weep more!"

Volume 7, Book 64, Number 274:

Narrated Ali:

Fatima went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Aisha. When the Prophet came, 'Aisha informed him about that. 'Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.'" Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Alhamdulillah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant."

Volume 7, Book 64, Number 285:

Narrated Um Habiba:

(the wife of the Prophet) I said, "O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I said, "Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister." He said, "That is not lawful for me." I said, "O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama." He said, "You mean the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters."

Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated.

Volume 7, Book 67, Number 409:

Narrated Ka'b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet and ask him, or, till I send someone to ask him." So he went to the Prophet or sent someone to him. The Prophet permitted (them) to eat it.

Volume 7, Book 67, Number 410:

Narrated 'Abdullah

that Ka'b had a slave girl who used to graze his sheep on a small mountain, called "Si'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

Volume 7, Book 67, Number 413:

Narrated Mu'adh bin Sad or Sad bin Mu'adh:

A slave girl belonging to Ka'b used to graze some sheep at Si'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, "Eat it."

Volume 8, Book 80, Number 757:

Narrated 'Aisha:

Sa'd bin Abi Waqqas and 'Abu bin Zam'a had a dispute over a boy. Sa'd said, "O Allah's Apostle! This (boy) is the son of my brother, 'Utba bin Abi Waqqas who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And 'Abu bin Zam'a said, "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then the Prophet looked at the boy and noticed evident resemblance between him and 'Utba, so he said, "He (the toy) is for you, O 'Abu bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." 'Aisha added: Since then he had never seen Sauda.

Volume 9, Book 89, Number 293:

Narrated 'Aisha:

(the wife of the Prophet) 'Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your custody." So in the year of Conquest of Mecca, Sa'd took him and said, (This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allah's Apostle. Sa'd said, "O Allah's Apostle! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allah's Apostle said, "The boy is for you, O 'Abd bin Zam'a!" Then Allah's Apostle further said, "The child is for the owner of the bed, and the stone is for the adulterer," He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to 'Utba. The boy did not see her again till he met Allah.

Volume 8, Book 80, Number 743:

Narrated 'Aisha:

I bought Barira (a female slave). The Prophet said (to me), "Buy her as the Wala' is for the manumitted." Once she was given a sheep (in charity). The Prophet said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us." Al-Hakam said, "Barira's husband was a free man." Ibn 'Abbas said, "When I saw him, he was a slave."

Volume 8, Book 80, Number 731:

Narrated Ibn 'Abbas:

(During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one's husband one-half (if the deceased has no children) and one-fourth (if she has children)."

Volume 9, Book 93, Number 506:

Narrated Abu Said 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.'"

Volume 1, Book 11, Number 694:

Narrated Anas bin Malik:

One night an orphan and I offered the prayers behind the Prophet in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

Volume 1, Book 12, Number 830:

Narrated Anas:

The Prophet prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

Volume 3, Book 47, Number 755:

Narrated 'Urwa from 'Aisha:

The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr."

Volume 3, Book 48, Number 827:

Narrated Uqba bin Al-Harith:

That he had married Um Yahya bint Abu Ihab. He said, "A black slave-lady came and said, 'I suckled you both.' I then mentioned that to the Prophet who turned his face aside." Uqba further said, "I went to the other side and told the Prophet about it. He said, 'How can you (keep her as your wife) when the lady has said that she suckled both of you (i.e. you and your wife?)" So, the Prophet ordered him to divorce her.

Volume 8, Book 73, Number 170:

Narrated Anas bin Malik:

The Prophet came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu Qalaba said, "The Prophet said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it".

Volume 8, Book 73, Number 237:

Narrated Um Salama:

(One night) the Prophet woke up and said, "Subhan Allah ! How many treasures have been (disclosed) sent down! And how many afflictions have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings (for praying)?" (He meant by this his wives.) The Prophet added, "A well-dressed soul (person) in this world may be naked in the "Hereafter." Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allahu Akbar.' "

Volume 1, Book 4, Number 228:

Fatima bint Abi Hubaish came to the Prophet and said, "O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes."

Volume 1, Book 6, Number 303:

Fatima bint Abi Hubaish said to Allah's Apostle, "O Allah's Apostle! I do not become clean (from bleeding). Shall I give up my prayers?" Allah's Apostle replied: "No, because it is from a blood vessel and not the menses. So when the real menses begins give up your prayers and when it (the period) has finished wash the blood off your body (take a bath) and offer your prayers."

Volume 1, Book 6, Number 322:

Fatima bint Abi Hubaish asked the Prophet, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

Volume 1, Book 8, Number 358:

Narrated Sahl: The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying).

Volume 5, Book 58, Number 245:

Narrated 'Aisha:

(the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn Ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out (of my country), so I want to wander on the earth and worship my Lord." Ibn Ad-Daghina said, "O Abu Bakr! A man like you should not leave his home-land, nor should he be driven out, because you help the destitute, earn their livings, and you keep

good relations with your Kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them. "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his Kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children." Ibn Ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Quran outside his house.

Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Quran. That situation scared the nobles of the pagans of Quraish, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are now afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abu-Bakr and said, ("O Abu Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs hear that my people have dishonored a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allah."

At that time the Prophet was in Mecca, and he said to the Muslims, "In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts." So, some people migrated to Medina, and most of those people who had previously migrated to the land of Ethiopia, returned to Medina. Abu Bakr also prepared to leave for Medina, but Allah's Apostle said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!" The Prophet said, "Yes." So Abu Bakr did not migrate for the sake of Allah's Apostle in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months. One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is Allah's Apostle with his head covered coming at a time at which he never used to visit us before." Abu Bakr said, "May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity." So Allah's Apostle came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "Tell everyone who is present with you to go away." Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allah's Apostle!" The Prophet said, "I have been given permission to migrate." Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allah's Apostle!" Allah's Apostle said, "Yes." Abu Bakr said, "O Allah's Apostle! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Apostle replied, "(I will accept it) with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain (i.e. the owner of two belts).

Then Allah's Apostle and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) aver night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Mecca. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allah's Apostle and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of Al-'As bin Wail As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Apostle and Abu Bakr, a reward equal to their bloodmoney. While I was sitting in one of the gatherings of my tribe. Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet and Abu Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by Allah's Apostle who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its fore-legs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (i.e. Islam) will become victorious. So I said to him, "Your people have assigned a reward equal to the bloodmoney for your head." Then I told them all the plans the people of Mecca had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Apostle proceeded on his way. Narrated 'Urwa bin Az-Zubair: Allah's Apostle met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah's Apostle and Abu Bakr with white clothes to wear. When the Muslims of Medina heard the news of the departure of Allah's Apostle from Mecca (towards Medina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw Allah's Apostle and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allah's Apostle on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while Allah's Apostle sat down and kept silent. Some of the Ansar who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when the sunshine fell on Allah's Apostle and Abu Bakr came forward and shaded him with his sheet only then the people came to know Allah's Apostle. Allah's Apostle stayed with Bani 'Amr bin 'Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. Allah's Apostle prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Apostle at Medina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, Allah's Apostle said, "This place, Allah willing, will be our abiding place." Allah's Apostle then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Apostle!" Allah's Apostle then built a mosque there. The Prophet himself started carrying unburnt bricks for its building and while doing so, he was saying "This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable." He was also saying, "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants." Thus the Prophet recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. (Ibn Shibab said, "In the Hadiths it does not occur that Allah's Apostle recited a complete poetic verse other than this one.")

Volume 3, Book 47, Number 796:

Narrated Aiman:

I went to 'Aisha and she was wearing a coarse dress costing five Dirhams. 'Aisha said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allah's Apostle I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me."

Volume 2, Book 24, Number 569:

Narrated Ibn Abbas :

The Prophet saw a dead sheep which had been given in charity to a freed slavegirl of Maimuna, the wife of the Prophet . The Prophet said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

Volume 3, Book 34, Number 269:

Narrated Aisha:

Utba bin Abu Waqqas took a firm promise from his brother Sad bin Abu Waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. 'Utba's) son. In the year of the Conquest (of Mecca) Sad bin Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abu bin Zam'a got up and said, "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to the Prophet Sad said, "O Allah's Apostle! He is the son of my brother and he has taken a promise from me that I will take him." 'Abu bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle said, "The boy is for you. O 'Abu bin Zam'a." Then the Prophet said, "The son is for the bed (i.e the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has done illegal sexual intercourse." The Prophet told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died.

Volume 3, Book 34, Number 421:

Narrated 'Aisha:

Sad bin Abi Waqqas and 'Abu bin Zam'a quarreled over a boy. Sad said, "O Allah's Apostle! This boy is the son of my brother ('Utba bin Abi Waqqas) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abu bin Zam'a said, "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." Allah's Apostle cast a look at the boy and found definite resemblance to 'Utba and then said, "The boy is for you, O 'Abu bin Zam'a. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). Then the Prophet said, "O Sauda bint Zama! Screen yourself from this boy." So, Sauda never saw him again.

Volume 3, Book 38, Number 500:

Narrated Ibn Ka'b bin Malik from his father:

We had some sheep which used to graze at Sala'. One of our slavegirls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Don't eat it till I ask the Prophet about it (or till I send somebody to ask the Prophet)." So, he asked or sent somebody to ask the Prophet, and the Prophet permitted him to eat it. 'Ubaidullah (a sub-narrator) said, "I admire that girl, for though she was a slave-girl, she dared to slaughter the sheep . "

Volume 3, Book 46, Number 719:

Narrated Abu Huraira:

I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Apostle said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Apostle said, "These are the Sadaqat (i.e. charitable gifts) of our folk." 'Aisha had a slave-girl from that tribe, and the Prophet said to 'Aisha, "Manumit her as she is a descendant of Ishmael (the Prophet)."

Volume 3, Book 46, Number 736:

Narrated 'Abdullah bin 'Umar:

Aisha wanted to buy a slave-girl in order to manumit her. The girl's masters stipulated that her Wala' would be for them. Allah's Apostle said (to 'Aisha), "What they stipulate should not stop you, for the Wala' is for the liberator."

Volume 3, Book 47, Number 799:

Narrated Ibn Shihab Az-Zuhri:

Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's mother who was also the mother of 'Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet also returned to Anas's mother the date-palms. Allah's Apostle gave Um Aiman other trees from his garden in lieu of the old gift.

Volume 3, Book 47, Number 803:

Narrated Abu Huraira:

Allah's Apostle said, "The Prophet Abraham migrated with Sarah. The people (of the town where they migrated) gave her Ajar (i.e. Hajar). Sarah returned and said to Abraham, "Do you know that Allah has humiliated that pagan and he has given a slave-girl for my service?"

Volume 4, Book 54, Number 515:

Narrated Sad bin Abi Waqqas:

Once Umar asked the leave to see Allah's Apostle in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When 'Umar asked permission to enter the women got up (quickly) hurrying to screen themselves. When Allah's Apostle admitted 'Umar, Allah's Apostle was smiling, 'Umar asked, "O Allah's Apostle! May Allah keep you gay always." Allah's Apostle said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Apostle?" They replied, "Yes, for you are a fearful and fierce man as compared with Allah's Apostle." On that Allah's Apostle said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."

Volume 5, Book 57, Number 32:

Narrated Sad bin Abi Waqqas:

Umar bin Al-Khattab asked the permission of Allah's Apostle to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Apostle. When 'Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and 'Umar came in while Allah's Apostle was smiling, 'Umar said "O Allah's Apostle! May Allah always keep you smiling." The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Apostle?" They said, "Yes, for you are harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

Volume 6, Book 60, Number 124:

Narrated 'Aisha:

Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part." (4.128)

Volume 7, Book 62, Number 2:

Narrated 'Ursa:

that he asked 'Aisha about the Statement of Allah: 'If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three or four; but if you fear that you shall not be able to deal justly (with them), then only one, or (the captives) that your right hands possess. That will be nearer to prevent you from doing injustice.' (4.3) 'Aisha said, "O my nephew! (This Verse has been revealed in connection with) an orphan girl under the guardianship of her guardian who is attracted by her wealth and beauty and intends to marry her with a Mahr less than what other women of her standard deserve. So they (such guardians) have been forbidden to marry them unless they do justice to them and give them their full Mahr, and they are ordered to marry other women instead of them."

Volume 7, Book 62, Number 62:

Narrated 'Aisha:

(regarding His Statement): 'They ask your instruction concerning the women. Say: Allah instructs you about them ...' (4.127) It is about the female orphan who is under the guardianship of a man with whom she shares her property and he does not want to marry her and dislikes that someone else should marry her, lest he should share the property with him, so he prevents her from marrying. So Allah forbade such a guardian to do so (i.e. to prevent her from marrying).

Volume 9, Book 86, Number 95:

Narrated 'Urwa:

That he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphan girls, marry (other) women of your choice.' (4.3) 'Aisha said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle for such cases, whereupon Allah revealed: 'They ask your instruction concerning women..' (4.127) (The sub-narrator then mentioned the Hadith.)

Volume 3, Book 29, Number 85:

Narrated Ibn 'Abbas:

The Prophet said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram." A man got up and said, "O Allah's Apostle! I intend to go to such and such an army and my wife wants to perform Hajj." The Prophet said (to him), "Go along with her (to Hajj)."

Volume 4, Book 52, Number 250:

Narrated Ibn Abbas:

That he heard the Prophet saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Apostle said, "Go, and perform the Hajj with your wife."

Volume 5, Book 58, Number 125:

Narrated Anas:

When 'Abdur-Rahman bin 'Auf came to us, Allah's Apostle made a bond of fraternity between him and Sad bin Ar-Rabi' who was a rich man, Sad said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. 'Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But 'Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Apostle bearing the traces of yellow scent over his clothes. Allah's Apostle asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet said, "Arrange a marriage banquet even with a sheep."

Volume 6, Book 61, Number 548:

Narrated Sahl bin Sad:

A lady came to Allah's Apostle and said, "O Allah's Apostle! I have come to you to offer myself to you." He raised his eyes and looked at her and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from his companions got up and said. "O Allah's Apostle! If you are not in need of this woman, then marry her to me." Allah's Apostle said, "Do you have anything to offer her?" He replied. "No, by Allah, O Allah's Apostle!" The Prophet said to him, "Go to your family and see if you can find something.' The man went and returned, saying, "No, by Allah, O Allah's Apostle! I have not found anything." The Prophet said, "Try to find something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle, not even an iron ring, but I have this waist sheet of mine." The man had no upper garment, so he intended to give her, half his waist sheet. So Allah's Apostle said, "What would she do with your waist sheet? If you wear it, she will have

nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allah's Apostle saw him going away, so he ordered somebody to call him. When he came, the Prophet asked him, "How much of the Qur'an do you know?" He replied, "I know such Surat and such Surat and such Surat," and went on counting it, The Prophet asked him, "Can you recite it by heart?" he replied, "Yes." The Prophet said, "Go, I have married this lady to you for the amount of the Qur'an you know by heart."

Volume 7, Book 62, Number 24:

Narrated Sahl bin Sad As-Sa'idi:

A woman came to Allah's Apostle and said, "O Allah's Apostle! I have come to give you myself in marriage (without Mahr)." Allah's Apostle looked at her. He looked at her carefully and fixed his glance on her and then lowered his head. When the lady saw that he did not say anything, she sat down. A man from his companions got up and said, "O Allah's Apostle! If you are not in need of her, then marry her to me." The Prophet said, "Have you got anything to offer?" The man said, "No, by Allah, O Allah's Apostle!" The Prophet said (to him), "Go to your family and see if you have something." The man went and returned, saying, "No, by Allah, I have not found anything." Allah's Apostle said, "(Go again) and look for something, even if it is an iron ring." He went again and returned, saying, "No, by Allah, O Allah's Apostle! I could not find even an iron ring, but this is my Izar (waist sheet)." He had no rida. He added, "I give half of it to her." Allah's Apostle said, "What will she do with your Izar? If you wear it, she will be naked, and if she wears it, you will be naked." So that man sat down for a long while and then got up (to depart). When Allah's Apostle saw him going, he ordered that he be called back. When he came, the Prophet said, "How much of the Quran do you know?" He said, "I know such Sura and such Sura," counting them. The Prophet said, "Do you know them by heart?" He replied, "Yes." The Prophet said, "Go, I marry her to you for that much of the Quran which you have."

Volume 2, Book 15, Number 70:

Narrated Aisha:

Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h)?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signalled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

Volume 2, Book 15, Number 103:

Narrated 'Urwa on the authority of 'Aisha:

On the days of Mina, (11th, 12th, and 13th of Dhul-Hijjah) Abu Bakr came to her while two young girls were beating the tambourine and the Prophet was lying covered with his clothes. Abu Bakr scolded them and the Prophet uncovered his face and said to Abu Bakr, "Leave them, for these days are the days of 'Id and the days of Mina." 'Aisha further said, "Once the Prophet was screening me and I was watching the display of black slaves in the Mosque and ('Umar) scolded them. The Prophet said, 'Leave them. O Bani Arfida! (carry on), you are safe (protected)'."

Volume 4, Book 52, Number 155:

Narrated 'Aisha:

Allah's Apostle came to my house while two girls were singing beside me the songs of Bu'ath (a story about the war between the two tribes of the Ansar, i.e. Khazraj and Aus, before Islam.) The Prophet reclined on the bed and turned his face to the other side. Abu Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allah's Apostle?" Allah's Apostle turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I waved the two girls to go away and they left. It was the day of 'Id when negroes used to play with leather shields and spears. Either I requested Allah's Apostle or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Bani Arfida (i.e. negroes)!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

Volume 4, Book 56, Number 730:

Narrated 'Aisha:

That during the Mina days, Abu Bakr came to her, while there were two girls with her, beating drums, and the Prophet was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet uncovered his face and said, "O Abu Bakr! Leave them, for these are the days of Id (festival)." Those days were the days of Mina-. 'Aisha added, "I was being screened by the Prophet while I was watching the Ethiopians playing in the Mosque. 'Umar rebuked them, but the Prophet said, "Leave them, O Bani Arfida! Play. (for) you are safe."

Volume 3, Book 47, Number 754:

Narrated 'Aisha:

The people used to send gifts to the Prophet on the day of my turn. Um Salama said: "My companions (the wives of the Prophet Other than Aisha) gathered and they complained about it. So I informed the Prophet about it on their behalf, but he remained silent.

Volume 1, Book 6, Number 325:

(the wife of the Prophet) I told Allah's Apostle that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (Al-Ifada) with you?" We replied, "Yes." On that the Prophet told her to depart.