ISLAM

The Hadith

Secondary but highly influential collections of reports documenting the sayings, actions, and approvals of the Prophet Muhammad. Presents Book I ("On Faith") of A.N. Matthews's 1809-1810 translation of Mishkat al-Masabih, plus Stanley Lane-Poole's 1882 Table-Talk anthology -- a modest selection, not the full canonical collections (Sahih al-Bukhari, Sahih Muslim, etc.), whose standard translations are commercially copyrighted.

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Book I: On Faith (Iman)

In Explanation of Iman

[1] Omer-ibn-il-Khattab said: One day myself and several of the companions were near the Prophet, when, on a sudden, a man appeared to us, whose clothes were extremely white, and the hair of whose head was very black, on whom we could discover no marks of travelling, nor was he recognized by any one of us; at length he sat himself down near the Prophet, and advanced his knees close to the knees of the Prophet, and placed the palms of both his hands upon Muhammed's; and the unknown person said, "O Muhammed, instruct me in Islam." The Prophet said, "Islam is that thou bear witness that there is no God but God, and that Muhammed is his messenger; and be steadfast in prayer, and charitable; and fast during the month Ramdan; and make a pilgrimage to the Caaba, if thou have it in thy power to go there." The man replied, "Thou hast spoken true." On which we wondered at his questioning the Prophet and then telling him that he spoke the truth. Then the man said, "Instruct me in Iman." The Prophet said, "That thou believe in God and in his Angels and in his Books, and in his Prophets, and in the day of resurrection, and that every virtue and vice is by the will of God." The man said, "Thou hast spoken true." He then said, "Inform me of Ihsan." The Prophet said, "That thou worship God as if thou sawest him; for though thou dost not see him, know that he seeth thee." The man said, "Thou hast spoken true." He then said, "Instruct me concerning the resurrection." The Prophet said, "I am no wiser than the questioner." The man then said, "Tell me the signs that will appear at that time." Muhammed said, "When a female slave shall give birth to her master, and when ye shall see the naked of foot and body, beggars and shepherds, arrogantly possessing houses." Omer said, after this the man departed, and I remained sitting a long time; after which the Prophet said to me, "Didst thou know who that person was?" I replied, "God and his Prophet know best." Muhammed said, "Verily it was Gabriel; he came for the purpose of instructing you in your faith." This tradition is related by Muslim, as having descended from Omer.

[2] Abu-huraira has related the same tradition with the following variant: "When ye shall see the naked of body and foot, the deaf and dumb, the ignorant, become lords of the earth and of power: and the knowledge of the resurrection is contained in five things which are unknown to all but God." Then the Prophet read a revelation from the Koran, which says, "Verily the knowledge of the resurrection resteth with God, as also the fall of rain, and the contents of the pregnant womb; neither doth any one know, except God, what he will do on the morrow, nor in what land he will die." Bokhari and Muslim both agree in this tradition.

[3] Ibn-Omer has related that the Prophet of God said, "The edifice of Islam is constructed on five things: to bear witness that there is no God but God, and that Muhammed is his servant and messenger; to perform the prayers with strict propriety; to be charitable; to perform pilgrimage; and to observe the fast of the month Ramdan." Bokhari and Muslim also accord in this.

[4] Abu'huraira says that the Prophet of God said, "The branches of Iman are more than seventy, and the most excellent of them is to repeat there is no God but God, and the least of them is to remove any thing that may be inconvenient to man; a regard for character is the medium branch." Both Bokhari and Muslim are agreed in this.

[5] There is a tradition by Abdullah-Ibn-Omer which says that the Prophet of God said, "A perfect Musleman is he from the tongue and hands of whom mankind are safe, and a Muhajir is he who flies what God has forbidden." This is agreeable to Bokhari. And Muslim says that a man asked the Prophet of God which was the best kind of Musleman; he said, "He from the tongue and hands of whom mankind are safe."

[6] There is a tradition by Anas bin Malic that the Prophet of God said, "Not one of you can be a Musleman until I am more beloved by you than your fathers or sons or all mankind." The Prophet of God said, "There are three qualifications which, whoever shall possess, he will taste the sweetness of Iman: he who shall love God and his Prophet above all, and shall love a creature solely for the sake of God; and he who shall abhor a relapse into infidelity after having been redeemed therefrom by God, as he would the being cast into fire."

[7] Abbas-bin-Abdul-Mutalleb says that the Prophet of God said, "That person has tasted the sweets of Iman who is pleased with God as his cherisher, with Islam as his religion, and with Muhammed as the Prophet of God."

[8] Abu-huraira said that the Prophet of God said, "I swear by God that my soul is in his hand; whoever hath heard of my prophecy without believing in my religion, and hath died, will be of the companions of the fire, although he shall have been a Jew or a Christian."

[9] Abu Musa Ashaari: The Prophet of God said, "There are three persons that will meet with double rewards: one of them of the people of the book (i.e. the followers of the Bible and evangelists), the Jew who believes in Moses as his Prophet and the Christian in Jesus Christ, if he shall believe in Muhammed as a Prophet likewise; and the second, a slave who shall do his duty to God and his master; and the third, a man who, having had connection with his female slave, shall afterwards have instructed her in knowledge and good behaviour, and then emancipated her and married her."

[10] Ibn Omer said that the Prophet of God said, "I am ordered to make war on man, until he shall bear witness that there is but one God and Muhammed is his messenger, shall be steadfast in prayer, and give the legal alms; and when he shall perform these things, his blood and property will be secure for me excepting in conformity to the laws, and his account will be taken in futurity by God."

[11] Anas: The Prophet of God said, "He who shall attend to my prayers, and shall turn his face towards my Kibla, and shall eat of my killing, that person is a Musleman who is under the protection of God and his Prophet; therefore molest him not."

[12] Abu-huraira said that an Arabi came and said to the Prophet, "Shew me the way, and inform me of a matter by the performance of which I may enter into paradise." The Prophet told him to worship God and not associate any thing with him, to attend to the prayers ordered, and the divine commands respecting charity, and to fast during the blessed month Ramdan. The Arabi said, "I will not exceed what thou hast ordered nor be deficient therein." When he had gone, the Prophet said, "Whoever is desirous of seeing an inhabitant of paradise, let him look at that Arabi."

[13] Sufi'an-bin Abdulla-al Sakfi: I said to the Prophet, "Inform me in the matter of Islam, so that I may have no occasion to ask others about it hereafter." He replied, "Say, O Sufi'an, I believe in God; after which obey the commandments, and abandon the things forbidden."

[14] Talha-bin Obaidullah said: a person from among the inhabitants of Najd came to the Prophet with dishevelled hair; we heard the sound of his voice, but could not distinguish what he said, until he approached the Prophet; when behold he asked about Islam, and the Prophet of God said, "Five divine prayers during the day and night." The man said, "Is any thing else incumbent on me besides these five prayers?" The Prophet said, "No, excepting such prayers as you may voluntarily undertake, and to fast during the month Ramdan." Then the man said, "Are there other fasts for me to observe?" The Prophet said, "No, unless you voluntarily keep them." Sufian said that the Prophet mentioned legal alms to him, and the man said, "Is there any thing besides it?" He said, "No, unless you give such charity as ye may voluntarily bestow." Talha-bin Obaidullah said that after this the man departed, and went along saying, "I swear by God that I will neither do more nor less than this." Then the Prophet of God said, "That man has found redemption if he be a teller of truth."

[15] Ibn Abbas said: When the ambassadors of Abdul Kais came before the Prophet, he said, "What sect is this?" They answered, "Of the tribe of Rabiah." The Prophet said, "Here is plenty of room for you, ye are welcome, at a time when ye will neither repent nor suffer slander." The tribe said, "O Prophet of God, we cannot come before thee unless in the Haram months, because between us and you the infidels of the tribe of Mudar are as a wall; therefore instruct us in the rules that are clear, in order that we may report them to those we have left behind; and that we may enter into paradise by the practice of them." Then the ambassadors asked the Prophet what was the proper vessel to drink out of. He ordered them four things, and forbid them four; and ordered them to believe in one God. The Prophet of God then asked them if they knew what it was to believe in God alone; they said, "God and his Prophet know best." He said, "It is to bear witness that God is God and of the mission of his Prophet, and to say prayers, to give the legal alms, and fast in Ramdan, and to give a fifth of all plunder." And he forbade them four things: to drink out of a Trulhtam, or a Dubba, or a Nakir, or Muzaffat. He enjoined them to remember these orders, and report them to those they had left behind.

[16] Ubadah-bin-Samit: The Prophet of God said, at a time when he was encompassed by many of his friends, "Promise ye to me that ye will not associate any thing with God, and that ye will not steal, nor commit adultery, nor murder your children, nor throw suspicion on others from your own invention, nor disobey the orders of the law. Whoever shall obey this order will meet with his reward in God; and that person who shall commit any one of these faults, and shall suffer punishment for it in the world, that will expunge it. But whoever shall be guilty of any part of these crimes, and God shall have covered him from detection, his business then is with God, who, if he pleaseth will pass it over; if not, will punish it." We then accepted from his highness the conditions as above set forth by him.

[17] Abu Said Khudri said that the Prophet of God came out, on the day of Fitr, towards the Idgah, and passed by a concourse of women, to whom he said, "O women, bestow something in the road of God, for verily many of you will go to hell." They said, "Wherefore, O Prophet of God?" He said, "Because ye are very abusive, and are ungrateful to your husbands; for in spite of your defective sense and want of religion, still there is not your equal in captivating men of the most perfect understandings." The women said, "In what consist our defective sense and faith?" The Prophet said,

"Is not the evidence of a woman equal to half that of a man?" They said, "Yes." He said, "This then is the defect of your sense. And is it not the case when ye have your courses, that ye neither fast nor pray?" They said, "Yes." The Prophet said, "This then is your defect in religion."

[18] Abu Huraira: The Prophet of God said that the Almighty said, "The sons of Adam have belied me, which is not right for them to do; and they have blasphemed me, which is a crime. Their belying me consists in this, that they deny the resurrection, which is easier to me than creation in the first instance; and their blasphemy is this, that they said God has got a son; whereas I am single in nature and in attributes, and I am in need of nothing, but every thing is in need of me. I was not born, neither will any one be born of me, nor is there any one like unto me."

[19] Abu Huraira said that the Prophet of God related these words of God: "The sons of Adam vex me and abuse time; whereas I am time itself; in my hands are all events; I have made the day and night."

[20] Abu Musa al Ashari related that the Prophet of God said, "There is not one more patient than God at the sins which he hears: they say he hath got a son; yet after this God keeps them in safety and bestows on them daily bread."

[21] Mu'adh-ibn-Jabal said, "I was riding with the Prophet on an ass, and there was nothing between us except the back of the saddle; and the Prophet said, 'O Mu'adh, do you know what debt God has charged against his servants, and what he owes them?' I replied, 'God and his Prophet know best.' Muhammed then said, 'Verily the debt of God on his servants is, that they worship him and do not associate any thing with him; and what God owes them is, that he will not punish those who do not associate any thing with him.' And I said, 'O Prophet of God, may I give these joyful tidings to mankind?' He said, 'No; for then they will rest on this alone.'"

[22] Anas has related that the Prophet and Mu'adh were riding together, when the Prophet said, "O Mu'adh!" He said, "I am ready to serve you and obey you." This Muhammed exclaimed three times, and Mu'adh answered each time in the same manner. His highness then said, "There is not one who shall bear witness, from the sincerity of his heart, that there is no God but one God, and that Muhammed is his messenger, who will not be preserved from the fire." Mu'adh said, "Shall I not acquaint mankind of this which will make them happy?" The Prophet said, "At this time they will depend upon it alone." But Mu'adh revealed it just before his death, to avoid sinning.

[23] Abu Dhar Ghaffari said, "I came to the Prophet when he was asleep with a white cloth over him, and returned to him when he awoke; and he said, 'There is no creature who shall say there is no God but God, and shall die on it, but will enter into paradise.' I said, 'Although he may have committed adultery and theft?' The Prophet replied, 'Although he may have committed both.' I repeated my question three times, and received similar answers, and he added, 'Contrary to the supposition of Abu Dhar.' And whenever Abu Dhar related this tradition, he would say, from the greatness of his own mind, 'Contrary to the supposition of Abu Dhar.'"

[24] Amer-ibn-il-Aas said, "I came to the Prophet, and said to him, 'Hold out your arm that I may confess to you,' and he held out his right hand. I drew back my own. The Prophet said, 'Why is this, O Amer?' I said, 'To make an agreement with you.' Muhammed said, 'What agreement?' I replied, 'That you ask for me remission of my sins.' He said, 'Do you not know, O Amer, that Islam does away every thing which happened previous to it, and that Islam and Hijrat and Hajj overthrow the habitations of former faults.'"

[25] Mu'adh said, "I said to the Prophet, 'Tell me an act by which I may reach paradise, and keep far from hell.' He said, 'Truly thou hast asked me concerning a very great matter; but it is easy to him to whom God has made it so; worship then God, and do not associate any thing with him; say your prayers and be charitable, fast the month Ramdan, and go on pilgrimage to the Caaba.' After that he said, 'Do I not point out to you the doors of virtue? To fast is a shield, alms do away sins, as water extinguishes fire, and to say prayers at midnight is one of the doors of virtue.' Then the Prophet read this commandment, 'The Creator of the universe praises the wakeful at night, who keep their sides from the bed of rest.' Then he said, 'Do I not shew you the root of every thing and the pillars of religion and its exalted cushion?' I said, 'Yes, O Prophet of God.' He said, 'The root of religion is Islam, and its pillars are prayers, and its exalted cushion is to fight with infidels.' Again he said, 'Shall I not inform you of those things which are regulated and restrained by it?' I said, 'Yes, O Prophet of God.' Then he took hold of his tongue and said, 'Restrain this;' and I said, 'O Prophet of God, shall I be entangled by what I may have uttered?' He said, 'O Mu'adh, (your mother weep over you!) men are not thrown into the fire upon their faces and noses, unless from their tongue.'"

[26] Abu-u'mamah: The Prophet of God said, "He who befriends another for the sake of God, and makes another an enemy on God's account, and gives for God, and does not give to God's enemy, verily that person has perfected his Iman."

[27] Abu'd'har-Ghaffari: The Prophet of God said, "The most excellent of all actions is to befriend any one on God's account, and to be at enmity with that person who shall be the enemy of God."

[28] Abu'hurairah: The Prophet of God said, "That person is a Musleman from whose hands and tongue Muslemans are safe, and that person is a Momin in whom is found an asylum for blood and property."

[29] Anas said the Prophet seldom read me lectures without saying, "There is no faith in him who is not faithful to his trust, nor is there any religion in him who breaks his promise."

[30] Ubadah-bin Samit said, "I heard the Prophet of God say, 'Whoever gives evidence that there is no God but God, and that Muhammed is sent by him, God will forbid him hell-fire.'"

[31] Othman-bin-Affan: The Prophet of God said, "Whoever dies knowing no God but God, will enter into paradise."

[32] Ja'bir: The Prophet of God said, "There are two qualities which are the cause of entrance into paradise and hell." A man said, "O Prophet, what are they?" He said, "He who shall die associating any thing with God, will go to hell; and he who does not, will go to heaven."

[33] Abu'hurairah said, "We were sitting around the Prophet, and Abu-bacr and Omer with us; and the Prophet rose up and went out, and delayed his return; and we feared his being alone, lest any thing should happen to him from his enemies: we all got up, and I was the first person to lament his absence: I came out to look for him, till I reached a garden which belonged to the assistants, and walked around the wall, hoping to find a gateway, but did not find any; when on a sudden I saw a drain, which conducted water into the garden from a well on the outside of it; and I contracted myself and penetrated into the garden: the Prophet said, 'Is it Abu'hurairah?' I said, 'Yes:' he said, 'Wherefore have you come?' I said, 'You were amongst us when you stood up and walked away, and delayed returning; at which I was alarmed lest any accident should happen to you without us, and I lamented it, and was the first person who did so: then I came to this garden and contracted myself, like a fox

when entering his hole, and the rest are following me.' The Prophet said, 'O Abuhurairah!' and giving me his shoes, said, 'Take them away, and whoever shall present himself to you behind this garden, and shall be a witness to God and his Prophet, from his heart, give him glad tidings of paradise.' The first person I met was Omer, who said, 'What shoes are these, O Abu'hurairah?' I said, 'They belong to the Prophet of God, and were sent by me for the purpose that whoever I met who should give evidence with a sincerity of heart, I should give him joy of paradise.' Then Omer struck me on the breast, and I fell on my back: he then said, 'Return,' and I returned to the Prophet, and took protection with him in tears; and Omer arrived, following me. The Prophet said, 'What is the matter with you, O Abu'hurairah?' I said, 'I met Omer, and told him your errand; when he struck me on the breast, and I fell on my back to the ground, and he told me to return.' The Prophet then said to Omer, 'What was the cause of your doing this?' He said, '(May my father and mother be sacrificed for you) did you send Abu'hurairah with your shoes; that he should give assurance of paradise to any one he met who might from his heart give evidence to the unity of God?' The Prophet said, 'Yes.' Omer said, 'Do not so, for I am fearful that mankind will depend on this alone, and abandon the other duties; therefore leave them alone to act as at present.' The Prophet told Abu'hurairah not to mention it to any one."

[34] Mu'adh-ibn-Jabal: The Prophet of God said to me, "The keys of paradise are the bearing witness that there is no other God but God."

[35] Othman said that when the Prophet died, his companions grieved much, to such a degree that some of them were disposed to doubt its possibility, and I was also of that number, at that time. Omer passed by me and saluted me, but I was ignorant of both. Then Omer went and complained to Abubacr, when they came and hailed me, and Abubacr said, "What was the reason of your not returning the compliment which your brother Omer paid?" I replied, "I am ignorant of the charge." Then Omer said, "By God I went towards you, and paid you the compliment of a salam, and you did not return it." Othman said, "I swear by God that I know nothing of your being near me." Abubacr said, "Othman has spoken true, the calamity of the Prophet's death must have prevented you." To which I answered, "Yes." Abubacr said, "How did that so operate upon you?" I replied, "The death of the Prophet happened before I had asked how I was to be freed from the love of the world and deceit of the devil." He said, "I asked him about that affair." Then I stood near him, and said to him, "(May my father and mother be sacrificed for you) you are the most worthy of it." Abubacr said, "I asked the Prophet what was the redemption from it." The Prophet said, "Whoever receives from me this maxim, 'There is no God but God,' he will be freed."

[36] Mekdad said, "I heard the Prophet of God say, 'There will not be a city, town, village or inhabitant of the wilds, but will enter into Islam. Some will be conquered, others ruined: the conquered will be brought over to the Iman, and the rest made to pay a poll tax'; then I said, that the religion of all will be for God."

[37] Wahab-bin-Munabbih: People asked him if to say "There is no God but God" was not the key of paradise. He said, "Yes, but it is a key which has wards, and if ye come with a key of that description, paradise will be opened to you, otherwise it will not."

[38] Abu'hurairah: The Prophet of God said, "When any one of you shall have believed truly and sincerely, whatever good works that person may do, will be rewarded from ten to seven hundred fold; and every evil will be retaliated one for one, until he dies."

[39] Abu-Umamah said, "A man asked the Prophet what was the mark whereby a man might know the reality of his faith." He said, "If thou derive pleasure from the good which thou hast performed, and be grieved for the evil which thou hast committed, thou art a true believer." The man said, "What does a fault really consist in?" He said, "When any thing pricks your conscience, forsake it."

[40] Amer-Ibn-Abasah said, "I came before the Prophet and then said to him, 'O Prophet of God, who is your assistant in Islam?' He said, 'A free man (Abubacr) and a slave, (called Bilal).' I then asked him, 'What is Islam?' He said, 'Purity of speech and charity.' 'And what is Iman?' He said, 'Abstinence and obedience.' I then asked the Prophet which was the most excellent: he said, 'He from the tongue and hands of whom Muslemans remain safe.' I then asked him which was the most excellent Iman: he said, 'An amiable disposition.' 'And which is the best prayer?' He said, 'That which keeps you longest standing.' 'Which is the most excellent Hijrat?' He said, 'Abandoning that which God disapproves of.' 'And which Jehad is the most excellent?' He said, 'That in which the legs of thy horse shall be cut off, and thy own blood spilt.' I said, 'And which is the best time for standing up in prayer?' The Prophet said, 'In the middle of the latter part of the night.'"

[41] Mua'dh-Ibn-Jabal: I heard the Prophet of God say, "He who died without associating any thing with God, and shall have constantly said the five prayers and fasted the month Ramdan, will be pardoned." I said, "O Prophet, shall I not rejoice mankind with this circumstance?" He said, "Let them alone until they practise it." Mua'dh-Ibn-Jabal asked the Prophet of the most excellent Iman. He said, "To love him who loves God, and hate him who hateth God, and to keep your tongue employed in repeating the name of God." "What else, O Prophet?" He said, "To do unto all men as you would wish to have done unto you, and to reject for others what you would reject for yourself."

In Explanation of Capital Crimes and Signs of Hypocrisy

[1] Abdullah-Ibn-Masu'ud: A man said to the Prophet, "O Messenger of God, which is the greatest of all crimes before God?" He said, "That you call any other like unto God who created you." The man said, "And next to it?" He said, "That you murder your child from an idea that it will eat your victuals." "And what after this?" He said, "That you commit adultery with your neighbour's wife."

[2] Abdullah-Ibn-Omer: The Prophet of God said, "The greatest crime is to associate another with God, and to vex your father and mother, and to murder your own species, or commit suicide, or swear to a lie."

[3] Abu Hurairah: The Prophet said, "Abstain ye from seven ruinous destructive things." The companions said, "O Prophet, what are they?" He said, "Associating any thing with God, and magick, and killing any one without reason, and taking interest on money, and taking the property of the orphan, and running away on the day of battle for the faith, and taxing with adultery good women who may be ignorant of sin."

[4] Abu Hurairah: The Prophet said, "He is not a Momin who commits adultery, or who steals, or who drinks liquor, or who plunders, or who embezzles when charged with the plunder of the infidel. Beware, beware."

[5] Abu Hurairah: The Prophet said, "The signs of hypocrisy are three: speaking falsely, promising and not performing, and when trusted being perfidious."

[6] Abdullah-Ibn-Omer: The Prophet said, "There are four qualities which, being possessed by any one, constitute a complete hypocrite; and whoever has one of the four, has one hypocritical quality till he discards it: perfidy when trusted, the breaking of agreements, speaking falsely, and prosecuting hostility by treachery."

[7] Ibn-Omer: The Prophet said, "Hypocrisy is like unto a sheep between two flocks, which wants the ram, and at one time turns to one side, at another time to the other."

[8] Safwan-bin-Assal: A Jew said to his friend, "Carry me to this Prophet." He said, "Do not call him a Prophet, for if he hears it he will be pleased." And they came to the Prophet and asked him about the nine wonders which appeared from the hands of Moses. He said, "Do not associate any thing with God, or steal, or commit adultery, or murder, or take an inoffensive person before the King to be killed, or practise magick, or take interest, or accuse women of adultery, or turn your backs on the field of battle; and it is proper particularly for the Jews not to fish on Saturday." Safwan says that the Jews kissed the hands and feet of the Prophet, and said, "We bear witness that you are a Prophet." He said, "What prevented you from being my disciples?" They replied, "David called on God to perpetuate the gift of prophecy in his family, and we feared the Jews would kill us if we became your followers."

[9] Anas: The Prophet of God said, "There are three roots to Iman: one of them, not to trouble him who shall say there is no God but God, not to think him an unbeliever on account of one fault, or discard him for one crime; secondly, to fight perpetually for the religion, even to the time of Dajjal; for neither shall the tyranny of the tyrannical King, nor the justice of the just King, have any weight in this matter; thirdly, to have faith in destiny."

[10] Abu Hurairah: The Prophet said, "When a man commits adultery, Iman leaves him, and remains over his head like a canopy; but when he quits such bad ways, Iman will return to him."

[11] Mu'adh-Ibn-Jabal: The Prophet of God advised me in ten things: he said, "Do not associate any one thing with God, although they kill or burn you; nor affront your parents, although they should order you to quit your wives, your children, and your property; nor abandon the divine prayers intentionally; and he who does so will not remain in the asylum of God. Never drink wine, for it is the root of all evil; abstain from vice, for from it descends the anger of God; refrain from running away in battle, although ye be destroyed; and when a pestilence shall pervade mankind, and you shall be amongst them, remain with them; cherish your children, and beat them in order to teach them good behaviour; and instruct them in the fear of God."

[12] Hudhaifah-Bin-Yeman said, "There was no hypocrisy except in the time of the Prophet; for at this time there is nothing but infidelity or belief."

On the Machinations of the Devil

[1] Abu Hurairah: The Prophet of God said, "It is most certain that God has passed over the wicked desire of the hearts of my sect until they practise them, or utter that they will do so."

[2] Abu Hurairah: Some of the Prophet's friends came to him and said, "Verily we find in our minds such wicked propensities, as we think it even hard to mention." The Prophet said, "Do you find them really bad?" They said, "Yes." He said, "This is purely Iman."

[3] Abu Hurairah: The Prophet said, "Does the devil come to any one of you, and say who created this, and who created that, even to say who created your creator? When it comes to this, then tell him to take protection with God (by saying, God defend us from the cast-out devil) and tell him to keep on one side from the attempts of the devil."

[4] Abu Hurairah: The Prophet said, "Men are constantly asking one another; even to say God has created the creation, but who has created God? Whoever is found in this state, tell him to say, I believe in God and his Prophets."

[5] Ibn-Masu'ud: The Prophet said, "There is not one amongst you but has an angel and a devil appointed over him." The companions said, "Do you include yourself in this?" He said, "Yes, for me also, but God has given me victory over the devil, and he does not order me except in what is good."

[6] Anas: The Prophet said, "Verily the devil enters into man as the blood into his body."

[7] Abu Hurairah: The Prophet said, "There is not of the sons of Adam, except Mary and her son, one born but is touched by the devil at the time of his birth, and the child makes a loud noise from the touch."

[8] Abuhurairah: The Prophet said, "The noise which a child makes at its birth is from the devil's touch."

[9] Ja'bir: The Prophet said, "Verily the devil rests his throne upon the waters, and sends his armies to excite contention and strife amongst mankind; and those in his armies who are nearest to him in power and rank, are those who do the most mischief. One of them returns to the devil and says I have done so and so, and he says he has done nothing; after that another comes and says I did not quit him till I made a division between him and his wife; then the devil appoints him a place near himself, and says you are a good assistant."

[10] Ja'bir: The Prophet said, "Verily the devil is hopeful in his endeavours to secure the worship of those of the land of Arabia who say their prayers; but he is employed in working them on to quarrel."

[11] Ibn-Abbas: A man came before the Prophet and said, "Indeed I have conceived such a thought that it would be better for me to be burnt than to give utterance to it." The Prophet said, "Praise be to God, who has prevented the machinations of the devil."

[12] Ibn-Masu'ud: The Prophet said, "Verily the devil sticks close to the sons of Adam, and an Angel also; the business of the devil is to do evil, and that of the Angel to inform of the truth; and he who meets with truth and goodness in his mind, let him know it proceeds from God, and let him praise God; and he who finds the other, let him seek for an asylum from the devil in God." Then the Prophet read this revelation of the Koran: "The devil threatens you with poverty if ye bestow in charity, and orders ye to pursue avarice; but God promises you grace and abundance from charity."

[13] Othman-Ibn-Abil'as said, "I said, 'O Prophet of God, indeed the devil intrudes himself between me and my prayers and my reading, and perplexes me in both.' Then the Prophet said, 'This is a demon called Khinzab, who casts doubt into prayer: when you are aware of it, take protection with God, and spit over your left arm three times.' I did so and all doubt and perplexity was dispelled."

[14] Kasim-ibn-Muhammed: A person said to me, "I am troubled with much doubt at my prayers, and am frequently in this condition." I told him to finish his prayers, that he would never get rid of his doubts till he read them through.

On Fate

[1] Abdullah-Ibn-Omer: The Prophet of God said, "God wrote the orders for creation, before creating the heavens and earth, fifty thousand years; and his throne was upon the waters."

[2] Ibn-Omer: The Prophet said, "Whatever is in the universe is by the order of God, even to understanding and stupidity."

[3] Abu'hurairah: The Prophet of God said that Adam and Moses (in the world of spirits) maintained a debate before God, and Adam got the better of Moses; who said, "Thou art that Adam whom God created by the power of his hand, and breathed into thee from his own spirit, and made the Angels bow before thee, and gave thee an habitation in his own paradise: after that thou threwest man upon the earth, from the fault which thou committedst." Adam said, "Thou art that Moses whom God elected for his prophecy, and to converse with, and he gave to thee twelve tables, in which are explained every thing, and God made thee his confidant, and the bearer of his secrets: then how long was the Bible written before I was created?" Moses said, "Forty years." Then Adam said, "Didst thou see in the Bible that Adam disobeyed God?" He said, "Yes." Adam said, "Dost thou reproach me on a matter which God wrote in the Bible forty years before creating me?"

[4] Ibn-Masu'ud said, "The Prophet of God related this tradition to me: verily the root of creation of every one is semen, which is collected in his mother's womb forty days in embryo; after that it is like a clot of blood, and in forty days after it assumes the appearance of a piece of flesh; and then God sends an Angel to it to write four things in its fortune, when its actions, its life, and its portion are specified, and whether fortunate or unfortunate: after that he breathes a spirit into it. Therefore I swear by God that some of you will be appropriated to paradise, and some of you to hell."

[5] Sahal-ibn-Sad: The Prophet of God said, "Verily there is no reliance on actions but at the latter end."

[6] Aayeshah: The Prophet was called to say prayers over the bier of one of the children of the companions, and I said to him, "O Prophet of God, be happy; for this child is a bird of the birds of paradise, for it hath committed no sin." Then the Prophet said, "Peradventure it may be otherwise, because God hath created those who are fit for paradise when in their father's loins, and those for hell at the same time."

[7] Ali: The Prophet said, "There is not one amongst you whose sitting place is not written by God, whether in the fire or in paradise." The companions said, "O Prophet, since God hath appointed our places, may we confide in this and abandon our religious and moral duties?" He said, "No, because the happy will do good works, and those who are of the miserable will do bad works." After which the Prophet read this revelation from the Koran: "He who hath given to the needy, and abstained from sin, and known as a truth that God is but one and Muhammed his servant and messenger, I will speedily appoint him to a matter by which he will easily enter into paradise."

[8] Abu'hurairah: The Prophet said, "Verily God hath written it in the destiny of those who will commit adultery, and they certainly and by necessity must do so: then the adultery of the eye is to look with an eye of desire on the wife of another; and the adultery of the tongue is to utter what is forbidden. The heart of man may desire, and sometimes the parts of man and woman fall into adultery and sometimes reject it."

[9] Abu'hurairah: "I said to the Prophet of God, truly I am a youth, and fear my desires may lead me to commit adultery, and I have not the means of marriage." (By which words it is supposed that Abu'hurairah requested permission to become an eunuch.) The Prophet remained silent. Then I spoke again in the like manner, but he was silent; and again a third time, when the Prophet of God said, "O Abu'hurairah, the pen of thy actions is already dry, then be an eunuch or not as thou likest."

[10] Abdullah-ibn-Omer: The Prophet of God said, "The hearts of men are at the disposal of God like unto one heart, and he turneth them about in any way that he pleaseth." After that the Prophet said, "O thou director of hearts, turn our hearts to obey thee."

[11] Abu'hurairah: The Prophet said, "There is not one born but is created to Islam, then it is their fathers and mothers who make them Jews and Christians and Gabrs; like as the beasts produce their young with all their members perfect; do you see any thing deficient in them?"

[12] Abu Musa-al-ashari said, "The Prophet of God warned us of five things: one of them, God sleepeth not, it is impossible that he should do so; he circumscribeth the portions of some and maketh abundant those of others; the actions of the night are carried up by the angels before the actions happen of the next day, and so likewise those committed in the day before the performance of those of the night. The splendour of God is his veil, and if it were lifted up it would burn every thing."

[13] Abu'hurairah: The Prophet of God said, "The hand of God's gifts is full, and does not diminish from giving; it is the bestower of the day and of the night, and it hath been constantly supplying our wants, since the beginning of the creation of the heavens and earth without a deficiency. In his hand is the scale of daily bread, he augmenteth to some and curtaileth from others according to his pleasure."

[14] Abu'hurairah: The Prophet of God was asked about the children of polytheists who might die in their infancy, whether they would go to heaven or hell. He said, "God knoweth best what their actions would have been had they lived; it depends on this."

[15] Ubadah-bin-Samit said, the Prophet said, "The first thing which God created was a pen, and he said to it, write: it said, what shall I write? And God said, write down the quantity of every individual thing to be created, and it wrote all that was, and that will be, to eternity."

[16] Muslim bin Yesar: The Prophet said, "Verily God created Adam, and touched his back with his right hand, and brought forth from it a family: and God said to Adam, I have created this family for paradise, and their actions will be like unto those of the people of paradise. Then God touched the back of Adam, and brought forth another family, and said, I have created this for hell, and their actions will be like unto those of the people of hell." Then a man said to the Prophet, "Of what use will deeds of any kind be?" He said, "When God createth his servant for paradise, his actions will be deserving of it until he die, when he will enter therein; and when God createth one for the fire, his actions will be like those of the people of hell till he die, when he will enter therein."

[17] Abdullah-ibn-Omer: The Prophet came out of his house with two books in his hands, and said, "Do you know what books these are?" We said, "No, but do thou tell us." Then he said of the book which was in his right hand, "This is from God; in it are the names of the people of paradise, of their fathers and tribes; and their numbers were cast up at the bottom of the book; and of them there cannot be more or less." And he said of the book that was in his left hand, "This is from God, in it are the names of the people of hell, their fathers and tribes cast up at the bottom, and neither will there be

more or less." Then his companions said, "O Prophet, of what use are actions to works that are already finished?" He said, "Do your duty towards God in the straight road, and seek to approach him, because the people of paradise end their lives with deeds becoming paradise, whatever their actions may have been during their lives; and the people for hell will seal their lives as inhabitants of hell, whatever their actions may have been during their lives." Then the Prophet threw the books from his hands and said, "God hath finally determined respecting his servants, a tribe in heaven and a tribe in hell."

[18] Abu Khizamah: I said, "O Prophet of God, inform me respecting charms, and the medicines which I swallow, and shields which I make use of for protection, whether they prevent any of the orders of God?" Muhammed said, "These also are by the order of God."

[19] Abu'hurairah: The Prophet of God came out of his house when we were debating about fate, and he was angry, and became red in the face, to such a degree that you would say the seeds of a pomegranate had been bruised on it. And he said, "Hath God ordered you to debate of fate, or was I sent to you for this? Your forefathers were destroyed for debating about fate and destiny; I adjure you not to argue on those points."

[20] Abu-Musa-al-ashari said, "I heard the Prophet of God say, verily God created Adam from a handful of earth, taken from all parts, and the children of Adam became different, like the earth: some of them red, some white and some black, some between red white and black, some gentle and some severe, some impure and some pure."

[21] Abdullah-ibn-Omer said, "I heard the Prophet of God say, verily God created his creation in darkness, and reflected upon it his own light; and those whom this light reached found the right road, and those whom it did not reach were lost. On this account I say that the pen became dry on the wisdom of God."

[22] Anas said the Prophet of God used to say frequently, "O thou director of hearts from one condition to another, fix my heart on thy own religion." Then I said, "O Prophet, I put faith in thee and in thy religion; therefore dost thou fear from me the decay of religion and Iman?" He said, "Yes, for verily all hearts are in the possession and power of God, he directeth them as he willeth."

[23] Abu-Musa: The Prophet of God said, "Hearts are like a feather in a desert, driven about by contrary winds, sometimes on one side, sometimes on the other."

[24] Ali (with whom God be pleased): The Prophet of God said, "No creature believeth, till he believeth in four things: the first of them is this, that he bear witness there is no other God but God, and bear witness that Muhammed the elect is the messenger of God truly sent, and that he believe in death as ordered by God, and life after death, and in fate as ordained by God."

[25] Ibn Abbas: The Prophet of God said, "There are two sects among my followers that will not benefit by Islam: one of them Murjiah and the other Kaderiah."

[26] Ibn Omer said, "I heard the Prophet of God say, there will be in my sect some who will sink under the earth, and others that will change their likeness for the worse; and these things will happen to those who deny fate."

[27] Ibn Omer: The Prophet said, "A denier of fate is like a Gabr, who when sick, ask not about him, and if he dies, be not present at his funeral."

[28] Omer-ibn-al-khattab: The Prophet of God said, "Sit not with a disputer about fate, nor begin a conversation with him."

[29] Aayeshah (with whom God be pleased): The Prophet said, "There are six persons whom I have cursed, and who are cursed by God; and whatever the Prophet doth will be approved of by God: one who shall add any thing to the book of God, the second who shall belie God's fate, the third who shall dishonour him whom God hath honoured, or shall dignify him whom God hath disgraced; the fourth who shall wish to make lawful what God hath forbidden, the fifth who shall act towards my family in such a way as God hath forbidden, the sixth he who shall abandon my laws."

[30] Mu'r-ibn-Ucamis said, "The Prophet of God said, when God hath ordered a creature to die in any particular place, he causeth his wants to direct him to that place."

[31] Aayeshah: I said, "O Prophet of God, what is the condition of the children of Muslemans that have died, are they in heaven or in hell?" He said, "As the conditions of their fathers." Then I said, "O Prophet of God, do they go to heaven without good deeds?" He said, "God knows best how they would have acted." Then I said, "What is the condition of the children of polytheists?" He said, "They also are as their fathers." I said, "Without bad actions?" He said, "God knows best the things which they would have done."

[32] Ibn-Masu'ud said, the Prophet of God said, "The woman who buries her child alive, and the child so buried, are in hell."

[33] Abu Dardaa: The Prophet of God said, "Verily God hath pre-ordained five things on his servants: the duration of life, their actions, their dwelling places, their travels and their portions."

[34] Aayeshah: I heard the Prophet of God say, "Whoever shall say any thing about predestination, will be interrogated about it on the day of the resurrection, and he who shall not talk about it will not be asked thereof."

[35] Ibn-al-Dailami said, I was walking before Ubai bin Cab, and said to him, "Really a doubt occurs to my mind about fate, therefore relate to me the sayings of the Prophet: perhaps God may remove the doubt from my heart." Then Ubai bin Cab said, "Verily if God should punish the people of heaven and earth, he would not be a tyrant; and if he have compassion on them, it will be better for them than their actions deserve; and if you give in charity gold equal to the mountain of Ohud in the road of God, he will not approve of thee until thou believe in fate and destiny, and till thou shalt know that whatever happeneth to thee is from fate: and if thou shouldest die without believing in fate thou most certainly wouldest enter into hell fire." Then I heard the like from Abdullah-ibn-Masu'ud and Hudhaifah-ibn-al-Yeman and Zaid bin Thabit.

[36] Nafi said, a man came before Ibn Omer, and said, "Such a one has sent his salam to you." Then Ibn Omer said, "I have heard that he has fabricated something which was not in the religion; and if true, do not return my salam to him, because I heard the Prophet of God say, such folks will either sink into the earth or be changed from their natural likeness, or have a shower of stones upon them."

[37] Ali said, "Khadijah asked the Prophet of God concerning two of her children, which were by the Prophet, and who died in the days of ignorance, saying, what are their conditions, are they in heaven or in hell?" He said, "They are both in hell." Ali said that when Muhammed perceived symptoms of displeasure in the face of Khadijah he said to her, "If you saw the place they are in, you would be displeased with both of them." She said, "O Prophet of God, what is the state of the son that I had by

you?" He said, "Verily Muslemans and their children are in paradise, and infidels and their children in hell," and then read a revelation, the signification of which is this: "Those who have believed and their children followed their steps, I have joined together."

[38] Abu'hurairah: The Prophet said, "When God created Adam he fondled his back, and there fell from it all mankind, and in this way creation will go on till the resurrection; and he created in both the eyes of every man flashes of light, and then shewed all mankind to Adam, and Adam said, 'O my creator, who are these?' He said, 'They are thy children.' Then Adam saw a person amongst them, the sparkling of whose eyes pleased him, and Adam said, 'O my Lord, who is this man?' God said, 'This is Dawud the Prophet.' Adam said, 'How many years hast thou made his life?' He said, 'Sixty years.' Adam said, 'O my creator, add forty years to his age out of my life.'" The Prophet of God said that when the age of Adam had elapsed, except forty years, the angel of death came to him. Adam said, "Do not forty years of my life still remain?" The angel said, "Did you not give forty years of your own life to your son?" The Prophet of God said, "Then Adam denied, and his children have inherited this vice; and Adam forgot, and eat of the tree, and his children inherited forgetfulness from him: Adam committed a fault, and his children have inherited crimes from him."

[39] Abu Dardaa: The Prophet of God said, "God created Adam, and struck him on the right shoulder, and brought out his white children, you would say they were pearls; then he struck his left shoulder, and produced his black children, you would say they were coals; and God said, those of the right side are towards paradise, and I have no fear, and he said of those of the left side, they are towards hell and I fear not."

[40] Abu Radhrah said, "Verily there was a man of the companions of the Prophet who was called Abuabdullah, who was sick, and his friends came to inquire after his health at a time that he was weeping, and said to him, 'Why dost thou weep? Hath not the Prophet of God said to you, cut off part of your whiskers and keep them so till you meet me?'" He said, "Yes, but I heard the Prophet say, verily God took one tribe in his right hand, one in his left, and said, the right is for paradise and the left for the fire, and I fear not: now I do not know which of the two I belong to."

[41] Ibn Abbas: The Prophet of God said, God took an engagement from the children of Adam in Naaman, and brought out a family from the back of Adam, and scattered them before him. After that God spoke to them in his presence, saying, "Am I not your creator?" They said, "Yes; we bear witness to your Godhead" (that they might not plead ignorance on the day of the resurrection).

[42] Ubai-bin-Cab said, from the word of God: when God created the children of Adam, he placed them together and made them various; after that he gave them forms and speech, and they spoke; and then he took a promise from them, to confess one God; and they said, "Thou art our cherisher and our God, and we have no other cherisher but thee and no other God but thee," and they bore testimony to this. Then Adam looked towards his family, and saw the affluent and the indigent, some handsome and others deformed: then he said, "O my Lord, why didst thou not make all equal?" God said, "Verily I have befriended those, for the purpose of receiving gratitude." Then Adam saw Prophets amongst his children, bright as lamps: then God took a promise from Ibrahim, Musa, and Isa-bin-Mariam, which were in the world of spirits, and others; and afterwards sent Isa to Mariam, and he entered at her mouth.

43 Umm Salmah said, "O Prophet of God, you feel pain every year from the poison which you swallowed in mutton at Khaiber." He said, "I do not experience any thing from it but what was pre-ordained."

On the Punishments of the Grave

1 Bara-ibn-Aazib: The Prophet of God said, when a Musleman is interrogated in his grave, about his God, his Prophet and religion, he will give evidence to the unity of God, and the mission of his Prophet; and will say my religion is Islam.

2 Anas: The Prophet of God said, "When a servant is put into the grave and mankind leave him, verily he heareth the noise they make in walking away; when two angels come to the dead man, and make him sit up in his grave; and say, what was your opinion about Muhammed? Then that person who is a Musleman will say, I bore witness that he was the servant of God and his Prophet. Then it will be said to the dead person, look towards thy place, which was in the fire, but God hath now changed it for thee to paradise; and he sees them both. And it will be said to the hypocrite, what sayest thou with respect to Muhammed? He will answer, I know him not. The angels will then say to him, did not thy understanding and reading inform thee? Then he will be struck with an iron hammer, and he will roar out, which will be heard by all animals that may be near his grave, excepting man and the genii."

3 Abdullah-bin-Omer: The Prophet said, "When any one of you dieth, his place is shewn him morning and evening, whether in heaven or hell, and it is said to him, this grave is thy sitting place until the day of resurrection."

4 Aayeshah said, a Jew came to me, and mentioned the punishments of the grave, and said, "May God protect thee from the sufferings of the grave." Then I interrogated the Prophet about them, he said, "Yes, punishments in the grave are true," and I always observed the Prophet, at the end of every prayer, implore God to defend him from the sufferings of the grave.

5 Zaid Ibn Thabit said, one day the Prophet of God was riding on a camel in the orchard of Beni Najar, and we along with him, when the camel tried to throw the Prophet, and there were five or six graves on the spot, and Muhammed said, "Does any one know who were buried here?" A man said, "I know." He said, "In what state did they die?" The man said, "In infidelity." The Prophet said, "It is certain enough that such are punished in their graves, and if I were not afraid that you would leave off burying, verily I would call on God to give you the power of hearing what I now hear." After which the Prophet turned himself towards us, and said, "Call on God to defend you from the fire, and from the punishments of the grave, and all other calamities, and from the wickedness of Dajjal."

6 Abuhurairah said, the Prophet of God said, "When a dead body is placed in its grave, two black angels come to it, with blue eyes, the name of one Munkir, and the other Nakir, and they ask about the Prophet of God. If the dead person be a Musleman he will bear witness to the unity of God and the mission of Muhammed; when the angels will say, we knew thou wouldest say so, after which the grave will be expanded seven thousand yards in length and seven thousand in breadth. After that a light will be given for the grave, and it will be said, sleep. Then the dead body will say, shall I return to my brethren and inform them of this? When the angels will say, sleep like the bridegroom, till God

shall raise thee up from this grave on the day of the resurrection. But if the corpse be that of a hypocrite, it will be asked, what sayest thou about Muhammed? It will answer, I know him not. And the angels will reply, we knew thou wouldest say so. Then the ground will be ordered to close upon it, and it will break its sides, and turn its right side to its left, and its left to its right; and it will suffer perpetual punishment in the grave till God raise it therefrom."

[7] Bara-ibn-Aazib: The Prophet of God said, two angels come to a dead body and cause it to sit up, and say, "Who is thy defender?" And it will say, "My defender is God." "And what is thy religion?" It will say, "My religion is Islam." Then they will ask, "Who is this man who was sent to thee?" It will say, "He was the messenger of God." "And how didst thou know that he was the Prophet of God?" It will say, "I read the book of God, and put faith in it." Then a voice will come from heaven saying, "My servant hath spoken true." And a bed shall be prepared and clothes provided for it from paradise; and a door shall be opened for it towards paradise, when a fragrant gale will breathe upon it from above, and a place will be opened for it in the grave to see out of. But the soul of an infidel will be replaced in its body in the grave. Two angels will sit it up and say, "Who is thy cherisher?" It will say, "Alas, alas, I know not." And it will be asked its religion; it will answer, "Alas, alas, I know not." Then the angels will ask about Muhammed. It will reply, "Alas, I know him not." A voice will then come from heaven saying, "This servant hath lied; then give it a bed from hell and clothes also, and open for it a door towards hell." Then a hot wind will come to it, and its grave will be contracted so as to break the bones of each side, after which an angel will come to it, blind and dumb, with a mace of iron, with which if a mountain were struck it would turn it to dust. Then the angel will strike the body with the mace, the noise of which will be heard by every thing between the east and west excepting the genii and man; and it will turn to dust, after which a soul will be returned to it, and it will be tormented to the day of resurrection.

[8] Othman: When I was sitting on a grave I wept till the whole of my beard became wet, and they said to me, "You recollect paradise and hell, and do not cry, but you cry from sitting on a grave." I replied, "Verily the Prophet of God said the grave is the first stage of the journey to eternity: whoever is redeemed from this stage, every thing after it is easy; and whoever is not redeemed from this, every thing after it is more difficult; and the Prophet said, I have not seen a more intricate stage than that of the grave."

[9] Othman: When the Prophet had finished the interment of a corpse, he stood upon the grave, and said to his companions, "Ask grace for this body," and they prayed accordingly and said, "God strengthen him on thy own unity and on the mission of thy Prophet; for verily at this time the dead are asked."

[10] Abu Said-al-Khudri: The Prophet said, "Verily there are appointed for the grave of the unbeliever ninety serpents to bite him, to the day of resurrection, any one of which breathing upon the earth, would blast it."

[11] Jabir: I came out with the Prophet of God towards the bier of Sad-bin-Mu'adh and he read prayers over it, and put it into the grave, and dust was thrown over it, and the Prophet repeated Subhan Allah, we also did the same. Then he said Allah Acber, and we did the same: and the Prophet was asked why he said Subhan Allah and Allah Acber. He said, "Verily the grave of this servant was tight upon him, but it is now expanded from what we have repeated."

[12] Asma-bint-Abibacr: One day the Prophet mentioned the torments of the grave, and the Muslemans wept and cried.

[13] Jabir: The Prophet said when a corpse enters the grave, the sun appears to it as setting; and it sits up and rubs its eyes and says, "Allow me to say my prayers."

[14] Abuhurairah: The Prophet said, verily a dead body sits up in its grave without fear or noise, after which it is asked its religion in the world; it will reply, "I was in Islam." "And what dost thou say concerning Muhammed?" It will say, "He is the messenger of God, who brought wonders to us from God, and I considered him a teller of truth." "And didst thou see God?" It will say, "It is not possible for any one to see God." Then an opening will be made for it towards hell, to see some tearing others to pieces in flames; then it will be told, "Look towards that from which God hath guarded thee." After which an opening will be made for it towards paradise, and it will see its beauties and pleasures; and it will be told, "This is the place of thy abode, because thou livedst in the truth, and diedst in it: and God will raise thee up in it." And a bad man will sit in his grave in lamentation and wailing. Then he will be asked what he did; he will say, "I know not." "But what dost thou say concerning Muhammed?" He will say, "I heard something about him." For him will be opened a crevice towards paradise, and he will look at its beauties, and will be told, "Look at those things which God hath withheld from thee." Then a hole will be opened for him towards hell, and he will see its wailing and gnashing of teeth, and will be told, "This is thy abode, because thou livedst in doubt, diedst in doubt, and wilt be raised up in doubt, God willing."

On Holding Fast the Koran and the Laws of Muhammed

[1] Aayeshah: The Prophet said, "Whosoever fabricateth any thing new in my religion, that person and that thing will be rejected."

[2] Ja'bir: The Prophet of God said, "Verily the best word is the word of God, and the best rule of conduct is that delivered by Muhammed; and the worst of all acts are those which are innovations; every thing newly introduced being so, and every innovation is abandoning the right road."

[3] Ibn Abbas: The Prophet said, "The greatest enemies of God are three persons: the first is he who shall abandon the respect for the Caaba, the second that person who is entered into Islam and does acts of infidelity, the third who shall, without cause, shed the blood of man."

[4] Abu'hurairah: The Prophet said, "The whole of my sect will enter into paradise excepting he who shall deny me." He was asked, "Who would deny him?" He said, "He who obeys me will go to heaven, and he who has disobeyed me has denied me."

[5] Ja'bir said, that a party of angels came towards the Prophet, when he was sleeping, and they said to each other, "Verily there is a parable for your friend, then let us explain it." Some of them observed, "He certainly is asleep." Others said, "His eyes are sleeping but his heart is wakeful," and they said, "The parable is that of a man who hath built a house and dressed victuals therein, and sent invitations; therefore those who accept them have entered the house and eaten thereof, and those who have not accepted the invitations have not entered the house and have not eaten of the food." Then the angels said, "Explain clearly, that he may understand." Some said, "He verily is asleep;" and others said, "His eyes are asleep, but his heart waketh." Then the angels said, "The house is paradise,

and the invitor Muhammed, and the builder God: therefore, those who obey Muhammed, verily obey God; and those who disobey Muhammed verily disobey God; and Muhammed is the separator between the true and the false."

[6] Anas said, three persons came to the wives of the Prophet and asked about his acts of worship: and when the wives explained his adorations they thought them trifling: and the three persons said, "What relation is there between our worshipping and his? For certainly God has forgiven him his former sins, as well as all that he may fall into in future." Then one of them said, "I will ever pray during the night;" another said, "I will always fast during the day;" the third said, "I will never have any thing to do with woman." Then the Prophet of God came to them and said, "Are you the persons that say so? I swear by God that I fear him more than you do, and am more abstinent than you, but I fast and eat also, say my prayers and sleep, and marry likewise; then those who turn from my ways are not of me."

[7] Aayeshah said, "The Prophet did an act and permitted others to do the same. But one tribe refused, which reached the ears of the Prophet, who said, 'What is the matter with them that they should refuse to do what I do? I swear by God I know better than they, and fear God more.'"

[8] Rafi-Ibn-Khadij said, "The Prophet came to Medinah when the people were inserting the male bud of the date tree into the female, in order to produce a greater abundance of fruit, and he said to them, 'Why do you do this?' They said, 'It is an ancient custom.' The Prophet replied, 'Perhaps it would be better were you not to do so,' and they left it off, and the tree produced but little fruit. The people then complained to Muhammed, who said, 'I am no more than man; when I order you any thing respecting religion, receive it, and when I order you about the affairs of the world, then I am nothing more than man.'"

[9] Abu Musa: The Prophet of God said, "I and my religion are like unto a man who came to a tribe and said, O people, verily I have seen with my own eyes an army which is coming to plunder you; therefore hasten away. Some of them ran away and escaped; others disbelieved him, when they were seized by the army in the morning and destroyed. Then this is the simile: those who obey me and follow my religion will be redeemed; and those who do the reverse will be punished."

[10] Abu Musa said, the Prophet said, "My religion is like clouds dropping much rain, some of them falling on pure, favourable soil, cause fresh grass to grow; some of them fall in hollows from which mankind are benefited, some fall on high lands from which no benefit is derived; then the two first are like the person acquainted with the religion of God and instructing others; and the last like the person not regarding it nor accepting the right road."

[11] Abdullah-ibn-Omer said, "I went before the Prophet one day, when he heard the voices of two persons maintaining opposite opinions concerning the meaning of a revelation of the Koran; and he came out of his house in anger, and said, our ancestors were ruined for differing about the meaning of the book of God."

[12] Abu'hurairah: The Prophet said, "Men will be liars towards the end of the world, and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife."

[13] Abu'hurairah said, there were people of the book who read the Bible in Hebrew and translated it into Arabic for the people of Islam, and the Prophet said, "Do not consider them liars or tellers of

truth, but say to them, we believe in God and that which is sent to us, and what was sent to Moses and Jesus."

14 Abu'hurairah: The Prophet said, "The sign of a liar is that he relateth every thing that he heareth."

15 Ibn Masu'ud: The Prophet said, there was not any Prophet sent before me by God to his sect but found friends and companions, who embraced his maxims and became his disciples; after which were born those who gave out precepts which they did not practise, and did what they were not ordered to do; therefore those who oppose them with the hand, the tongue and the heart, are Momins. And there is not any thing in Iman besides this, even to a grain of mustard seed.

16 Abu'hurairah: The Prophet of God said, "That person who calls another to the right road, will be rewarded as the follower of it, and there will not be a deficiency in their rewards; and he who shall call on another to stray, will sin, as the person who obeys the call, nor will their crimes be less."

17 Abu'hurairah: The Prophet said, "Islam commenced in a forlorn state, and it will quickly return as at its beginning; then be joyful ye who are firm."

18 Abu'hurairah: The Prophet said, "Verily Iman will direct its course towards Medinah as a snake towards its hole."

19 Mekdam-bin-Madikerib: The Prophet said, "Know for certain that the Koran was given to me, and with it, that which is like unto it. It is near that the affluent will arrogantly say, hold fast the Koran, and know what you find there as lawful, to be lawful, and what is there stated as unlawful, to be unlawful. Now that which the Prophet of God hath made unlawful is like what God hath made so. Know then, the flesh of the tame ass is forbidden, and that of all animals of prey; and it is forbidden you to pick up any thing belonging to those who have agreed to pay the poll tax, unless they give it you. And whoever shall alight at your house give him to eat; and if you do not voluntarily give him, it is lawful that he take some by force."

20 Irbad-bin-Sariah said, "The Prophet of God was standing and said, doth any one of you suppose that God hath not forbidden any thing but what is in the Koran? Beware! for verily I swear by God that I have ordered, advised and prohibited things which are like the Koran or more than it: and God hath not made it lawful for you to enter the houses of the people of the book without their permission, or that you beat their women, or eat their fruits, when they shall have agreed to give you what is established as a poll tax."

21 Irbad said, the Prophet read prayers with us one day, after which he directed himself towards us, and admonished us till we shed tears and our hearts were affected, and a man said, "O Prophet of God, we may say you are taking your leave of us, then advise us." He said, "I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason that those amongst you who may live after me will soon see great schisms. Therefore hold fast my ways, and those of my successors, who may be directors of the straight road, having found it themselves; and ardently seize my laws and be firm thereto, and fear any thing newly introduced, because every thing new is heresy, and every heresy leads astray."

22 Abdullah-Bin-Masu'ud said, the Prophet drew a straight line for us, and said, "This is the path of God," after which he drew several other lines on the right and left side of it, and said, "These are roads, upon every one of which is a devil who calls mankind towards his own way; verily this road of mine is straight, then follow it."

[23] Abdullah-ibn-Omer: The Prophet said, "Not one of you is a Momin till his wishes are bent on following what I have brought."

[24] Bilal-bin-Harith: The Prophet of God said, "He who shall revive any one of my laws which shall have died away after my time, for him there is a reward equal to that of him who shall practise it; and he who shall give rise to a heresy displeasing to God and his Prophet, his sin will be equal to that of the person who followeth such heretical practices."

[25] Abdullah-ibn-Omer: The Prophet said, "Verily there will happen to my sect like unto that of the children of Israel: if any one amongst them shall have been guilty of incest with his mother, such will happen in any tribe. Verily the children of Israel were separated into seventy-two tribes, and mine will be divided into seventy-three; every one of them will go to hell excepting one class." The companions said, "O Prophet of God, which is that one?" He said, "The religion which is professed by me and my friends."

[26] Ibn Omer: The Prophet of God said, "Verily God doth not assemble people together of my sect to mislead them; but he aideth them in their councils, and he who dissenteth will enter singly into the fire."

[27] Ibn Omer: The Prophet said, "Follow my learned men; for whoever shall turn from them is in the fire."

[28] Anas: The Prophet of God said to me, "Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards any one." Then he said, "O my son, this is one of my laws, and he who loveth my laws verily loveth me, and he who loveth me will be with me in paradise."

[29] Abu'hurairah: The Prophet said, "Whoever holdeth fast my laws at the time when wickedness prevaileth in my sect, his reward will be equal to that of one hundred martyrs."

[30] Jarir: When Omer came before the Prophet, he said, "Verily I hear stories from the Jews which are very pleasing to me; wilt thou allow me to write down some of them?" The Prophet said, "Dost thou waver in the faith, as the Jews and Christians waver in theirs? Verily I swear by God I have brought you a faith bright and pure: if Moses were alive he would follow no religion but mine."

[31] Abusaid-al-Khudri: The Prophet said, "Whoever hath eaten of pure food and practised my laws, and mankind have lived in security from him, will enter into paradise." Then a man said, "O Prophet of God, verily in these times there are many of that description." The Prophet said, "Yes, and many such will also be found after me."

[32] Abu'hurairah: The Prophet said, "Verily ye are in an age in which if ye abandon one tenth of what is ordered, ye will be ruined. After this a time will come when he who shall observe one tenth of what is now ordered will be redeemed."

[33] Abu-Umamah: The Prophet said, "Mankind will not go astray after having found the right road, unless from disputation." After which the Prophet read the revelation: "Mankind dispute not with you but for the purpose of quarrelling; but they are a sect at enmity with you."

[34] Anas: The Prophet said, "Torment not yourselves, lest God should punish you, because a tribe tormented themselves and God treated them with severity for it."

[35] Abu'hurairah: The Prophet said, "The Koran consisteth of five heads: things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is

there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe the mysteries and take warning from the examples."

[36] Ibn-Abbas: "Commandments are of three kinds: one the reward of which is clear, then follow it; one which leads astray, abstain from it; and another in which arise contradictions, resign that to God."

[37] Mu'adh-Bin-Jabal: The Prophet said, "Verily the devil is a wolf to man as a wolf is to sheep, which seizeth any one separated from the flock; fear therefore caverns, and go with the crowd."

[38] Abu Dhar: The Prophet said, "That person who separateth himself a hand's breadth from what is generally established, verily hath withdrawn himself from the collar of Islam."

[39] Malic-bin-Anas: The Prophet of God said, "I have left two things amongst you, and you will not stray as long as you hold them fast: one is the book of God, the other the laws of the Prophet."

[40] Ghudaif-bin-Harith al-Thumali: The Prophet said, "Whatever heresy is newly invented suspends proportionally my law: then it is better to hold fast my laws than innovations."

[41] Ibrahim-bin-Maisarah: The Prophet of God said, "That person who respecteth an innovator, hath certainly assisted in sapping the foundation of Islam."

[42] Ibn Abbas said, "That person who hath learnt the book of God, and followed its contents, God will direct from straying in the world, and will protect on the day of resurrection from the punishment of account."

[43] Ibn-Masu'ud: The Prophet said, "God hath made a straight road, and two walls, one on each side of it, in which are doors open, and over them curtains are thrown; and at the top of the road is an admonisher who saith, go straight on the road and not crooked; and above this admonisher is another who saith (whenever a creature is trying to open these doors), open them not, because if you do you will fall into them." After this the Prophet explained and told them, "Verily the road is Islam; and the doors which are open are those things which God hath forbidden; and the curtains dropped are the bounds of God; and the admonisher the Koran, and the upper admonisher is God in the heart of every Momin."

[44] Ja'bir said, verily Omer Ibn-al-Khattab brought a copy of the Pentateuch to the Prophet, and said, "This is a copy of the Pentateuch." Muhammed was silent, and Omer was very near reading part of it, and the face of the Prophet changed; when Abubacr said, "(Your mother weeps for you) do you not look on the Prophet's face?" Then Omer looked, and said, "God protect me from the anger of God and his Prophet; I am satisfied with this, that God is my cherisher, and Islam my religion, and Muhammed my Prophet." Then Muhammed said, "If Moses were alive and found my prophecy he would follow me."

[45] Ja'bir: The Prophet said, "My words are not contrary to the word of God, but the word of God cannot contradict mine, and some of the words of God abrogate others."

[46] Ibn Omer: The Prophet said, "Some of my traditions rescind others, like the Koran."

[47] Abu-Thalabah al Khushani: The Prophet of God said, "Verily God hath ordered the divine commandments, then lose them not; and he hath forbidden the unlawful, then do not fall therein; and he hath fixed boundaries, then pass not beyond them; and he hath remained silent on some things without forgetting them, then do not debate about them."

The Table-Talk of Mohammad

Introductory Sayings

1 When God created the creation He wrote a book, which is near him upon the sovran Throne; and what is written in it is this: _Verily my compassion overcometh my wrath_.

2 Say not, if people do good to us, we will do good to them, and if people oppress us, we will oppress them: but resolve that if people do good to you, you will do good to them, and if they oppress you, oppress them not again.

3 God saith: Whoso doth one good act, for him are ten rewards, and I also give more to whomsoever I will; and whoso doth ill, its retaliation is equal to it, or else I forgive him; and he who seeketh to approach me one cubit, I will seek to approach him two fathoms; and he who walketh towards me, I will run towards him; and he who cometh before me with the earth full of sins, but joineth no Partner to me, I will come before him with an equal front of forgiveness.

4 There are seven people whom God will draw under His own shadow, on that Day when there will be no other shadow: one a just king; another, who hath employed himself in devotion from his youth; the third, who fixeth his heart on the Mosque till he return to it; the fourth, two men whose friendship is to please God, whether together or separate; the fifth, a man who remembereth God when he is alone, and weepeth; the sixth, a man who is tempted by a rich and beautiful woman, and saith, Verily I fear God! the seventh, a man who hath given alms and concealed it, so that his left hand knoweth not what his right hand doeth.

5 The most excellent of all actions is to befriend any one on God’s account, and to be at enmity with whosoever is the enemy of God.

6 Verily ye are in an age in which if ye abandon one-tenth of what is ordered, ye will be ruined. After this a time will come when he who shall observe one-tenth of what is now ordered will be redeemed.

Concerning Prayer

1 Angels come amongst you both night and day; then those of the night ascend to heaven, and God asketh them how they left His creatures: they say, We left them at prayer, and we found them at prayer.

2 The rewards for the prayers which are performed by people assembled together are double of those which are said at home.

3 Ye must not say your prayers at the rising or the setting of the sun: so when a limb of the sun appeareth, leave your prayers until her whole orb is up: and when the sun beginneth to set, quit your prayers until the whole orb hath disappeared; for, verily she riseth between the two horns of the Devil.

[4] No neglect of duty is imputable during sleep; for neglect can only take place when one is awake: therefore, when any of you forget your prayers, say them when ye recollect.

[5] When any one of you goeth to sleep, the Devil tieth three knots upon his neck; and saith over every knot, “The night is long, sleep.” Therefore, if a servant awake and remember God, it openeth one knot, and if he perform the ablution, it openeth another; and if he say prayers it openeth the other; and he riseth in the morning in gladness and purity:--otherwise he riseth in a lethargic state.

[6] When a Muslim performeth the ablution, it washeth from his face those faults which he may have cast his eyes upon; and when he washeth his hands, it removeth the faults they may have committed, and when he washeth his feet, it dispelleth the faults towards which they may have carried him: so that he will rise up in purity from the place of ablution.

Of Charity

[1] When God created the earth, it began to shake and tremble; then God created mountains, and put them upon the earth, and the land became firm and fixed; and the angels were astonished at the hardness of the hills, and said, “O God, is there anything of thy creation harder than hills?” and God said, “Yes, water is harder than the hills, because it breaketh them.” Then the angel said, “O Lord, is there anything of thy creation harder than water?” He said, “Yes, wind overcometh water: it doth agitate it and put it in motion.” They said, “O our Lord! is there anything of thy creation harder than wind?” He said, “Yes, the children of Adam giving alms: those who give with their right hand, and conceal from their left, overcome all.”

[2] The liberal man is near the pleasure of God and is near Paradise, which he shall enter into, and is near the hearts of men as a friend, and he is distant from hell; but the niggard is far from God’s pleasure and from paradise, and far from the hearts of men, and near the Fire; and verily a liberal ignorant man is more beloved by God than a niggardly worshipper.

[3] A man’s giving in alms one piece of silver in his lifetime is better for him than giving one hundred when about to die.

[4] Think not that any good act is contemptible, though it be but your brother’s coming to you with an open countenance and good humour.

[5] There is alms for a man’s every joint, every day in which the sun riseth; doing justice between two people is alms; and assisting a man upon his beast, and his baggage, is alms; and pure words, for which are rewards; and answering a questioner with mildness is alms, and every step which is made toward prayer is alms, and removing that which is an inconvenience to man, such as stones and thorns, is alms.

[6] The people of the Prophet’s house killed a goat, and the Prophet said, “What remaineth of it?” They said, “Nothing but the shoulder; for they have sent the whole to the poor and neighbours, except a shoulder which remaineth.” The Prophet said, “Nay, it is the whole goat that remaineth except its shoulder: that remaineth which they have given away, the rewards of which will be eternal, and what remaineth in the house is fleeting.”

[7] Feed the hungry, visit the sick, and free the captive if he be unjustly bound.

Of Fasting

[1] A keeper of fasts, who doth not abandon lying and slandering, God careth not about his leaving off eating and drinking.

[2] Keep fast and eat also, stay awake at night and sleep also, because verily there is a duty on you to your body, not to labour overmuch, so that ye may not get ill and destroy yourselves; and verily there is a duty on you to your eyes, ye must sometimes sleep and give them rest; and verily there is a duty on you to your wife, and to your visitors and guests that come to see you; ye must talk to them; and nobody hath kept fast who fasted always; the fast of three days in every month is equal to constant fasting: then keep three days' fast in every month.

Of Reading the Korān

[1] The state of a Muslim who readeth the Korān is like the orange fruit, whose smell and taste are pleasant; and that of a Muslim who doth not read the Korān, is like a date which hath no smell, but a sweet taste; and the condition of any hypocrite who doth not read the Korān is like the colocynth which hath no smell, but a bitter taste; and the hypocrite who readeth the Korān is like the sweet bazil, whose smell is sweet, but taste bitter.

[2] Read the Korān constantly; I sware by Him in the hands of whose might is my life, verily the Korān runneth away faster than a camel which is not tied by the leg.

Of Labour and Profit

[1] Verily the best things which ye eat are those which ye earn yourselves or which your children earn.

[2] Verily it is better for one of you to take a rope and bring a bundle of wood upon his back and sell it, in which case God guardeth his honour, than to beg of people, whether they give him or not; if they do not give him, his reputation suffereth and he returneth disappointed; and if they give him, it is worse than that, for it layeth him under obligations.

[3] A man came to the Prophet, begging of him something, and the Prophet said, "Have you nothing at home?" He said, "Yes, there is a large carpet, with one part of which I cover myself, and spread the other, and there is a wooden cup in which I drink water." Then the Prophet said, "Bring me the carpet and the cup." And the man brought them, and the Prophet took them in his hand and said, "Who will buy them?" A man said, "I will take them at one silver piece." He said, "Who will give more?" This he repeated twice or thrice. Another man said, "I will take them for two pieces of silver." Then the Prophet gave the carpet and cup to that man, and took the two pieces of silver, and gave them to the helper, and said, "Buy food with one of these pieces, and give it to your family, that they may make it their sustenance for a few days; and buy a hatchet with the other piece and bring it to me." And the man brought it; and the Prophet put a handle to it with his own hands, and then said, "Go, cut wood, and sell it, and let me not see you for fifteen days." Then the man went cutting wood, and selling it; and he came to the Prophet, when verily he had got ten pieces of silver, and he bought a garment with part of it, and food with part. Then the Prophet said, "This cutting and selling of wood, and

making your livelihood by it, is better for you than coming on the day of resurrection with black marks on your face.”

4 Acts of begging are scratches and wounds by which a man woundeth his own face; then he who wisheth to guard his face from scratches and wounds must not beg, unless that a man asketh from his prince, or in an affair in which there is no remedy.

5 The Prophet hath cursed ten persons on account of wine: one, the first extractor of the juice of the grape for others; the second for himself; the third the drinker of it; the fourth the bearer of it; the fifth the person to whom it is brought; the sixth the waiter; the seventh the seller of it; the eighth the eater of its price; the ninth the buyer of it; the tenth that person who hath purchased it for another.

6 Merchants shall be raised up liars on the Day of Resurrection, except he who abstaineth from that which is unlawful, and doth not swear falsely, but speaketh true in the price of his goods.

7 The taker of interest and the giver of it, and the writer of its papers and the witness to it, are equal in crime.

8 The holder of a monopoly is a sinner and offender.

9 The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and he who keepeth back grain in order to sell at a high rate is cursed.

10 He who desireth that God should redeem him from the sorrows and difficulties of the Day of Resurrection, must delay in calling on poor debtors, or forgive the debt in part or whole.

11 A martyr shall be pardoned every fault but debt.

12 Whosoever has a thing with which to discharge a debt, and refuseth to do it, it is right to dishonour and punish him.

13 A bier was brought to the Prophet, to say prayers over it. He said, “Hath he left any debts?” They said, “Yes.” He said, “Hath he left anything to discharge them?” They said, “No.” The Prophet said, “Say ye prayers over him, I shall not.”

14 Give the labourer his wage before his perspiration be dry.

Of Fighting for the Faith

1 We came out with the Prophet, with a part of the army, and a man passed by a cavern in which was water and verdure, and he said in his heart, “I shall stay here, and retire from the world.” Then he asked the Prophet’s permission to live in the cavern; but he said, “Verily I have not been sent on the Jewish religion, nor the Christian, to quit the delights of society; but I have been sent on the religion inclining to truth, and that which is easy, wherein is no difficulty or austerity. I swear by God, in whose hand is my life, that marching about morning and evening to fight for religion is better than the world and everything that is in it: and verily the standing of one of you in the line of battle is better than supererogatory prayers performed in your house for sixty years.”

2 When the Prophet sent an army out to fight, he would say, March in the name of God and by His aid and on the religion of the Messenger of God. Kill not the old man who cannot fight, nor young children nor women; and steal not the spoils of war, but put your spoils together; and quarrel not amongst yourselves, but be good to one another, for God loveth the doer of good.

Of Judgments

[1] The first judgment that God will pass on man at the Day of Resurrection will be for murder.

[2] Whosoever throweth himself from the top of a mountain and killeth himself is in Hell Fire for ever; and whosoever killeth himself with iron, his iron shall be in his hand, and he will stab his belly with it in Hell Fire everlastingly.

[3] No judge must decide between two persons whilst he is angry.

[4] There is no judge who hath decided between men, whether just or unjust, but will come to God's court on the Day of Resurrection held by the neck by an angel; and the angel will raise his head towards the heavens and wait for God's orders; and if God ordereth to throw him into hell, the angel will do it from a height of forty years' journey.

[5] Verily there will come on a just judge at the Day of Resurrection such fear and horror, that he will wish, Would to God that I had not decided between two persons in a trial for a single date.

Of Women and Slaves

[1] The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman.

[2] I have not left any calamity more hurtful to man than woman.

[3] A Muslim cannot obtain (after righteousness) anything better than a well-disposed, beautiful wife: such a wife as, when ordered by her husband to do anything, obeyeth; and if her husband look at her, is happy; and if her husband swear by her to do a thing, she doth it to make his oath true; and if he be absent from her, she wisheth him well in her own person by guarding herself from inchastity, and taketh care of his property.

[4] Verily the best of women are those who are content with little.

[5] Admonish your wives with kindness; for women were created out of a crooked rib of Adam, therefore if ye wish to straighten it, ye will break it; and if ye let it alone, it will be always crooked.

[6] Every woman who dieth, and her husband is pleased with her, shall enter into paradise.

[7] That which is lawful but disliked by God is divorce.

[8] A woman may be married by four qualifications: one, on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; a fourth, on account of her faith; therefore look out for religious women, but if ye do it from any other consideration, may your hands be rubbed in dirt.

[9] A widow shall not be married until she be consulted; nor shall a virgin be married until her consent be asked, whose consent is by her silence.

[10] When the Prophet was informed that the people of Persia had made the daughter of Chosroes their Queen, he said, The tribe that constitutes a woman its ruler will not find redemption.

[11] Do not prevent your women from coming to the mosque; but their homes are better for them.

[12] O assembly of women, give alms, although it be of your gold and silver ornaments; for verily ye are mostly of Hell on the Day of Resurrection.

[13] When ye return from a journey and enter your town at night, go not to your houses, so that your wives may have time to comb their dishevelled hair.

[14] God has ordained that your brothers should be your slaves: therefore him whom God hath ordained to be the slave of his brother, his brother must give him of the food which he eateth himself, and of the clothes wherewith he clotheth himself, and not order him to do anything beyond his power, and if he doth order such a work, he must himself assist him in doing it.

[15] He who beateth his slave without fault, or slappeth him in the face, his atonement for this is freeing him.

[16] A man who behaveth ill to his slave will not enter into paradise.

[17] Forgive thy servant seventy times a day.

Of Dumb Animals

[1] Fear God in respect of animals: ride them when they are fit to be ridden, and get off when they are tired.

[2] A man came before the Prophet with a carpet, and said, “O Prophet! I passed through a wood, and heard the voices of the young of birds; and I took and put them into my carpet; and their mother came fluttering round my head, and I uncovered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have.” Then the Prophet said, “Put them down.” And when he did so, their mother joined them: and the Prophet said, “Do you wonder at the affection of the mother towards her young? I swear by Him who hath sent me, verily God is more loving to His servants than the mother to these young birds. Return them to the place from which ye took them, and let their mother be with them.”

[3] Verily there are rewards for our doing good to dumb animals, and giving them water to drink. An adulteress was forgiven who passed by a dog at a well; for the dog was holding out his tongue from thirst, which was near killing him; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

Of Hospitality

[1] When a man cometh into his house and remembereth God and repeateth His name at eating his meals, the Devil saith to his followers, “Here is no place for you to stay in to-night, nor is there any supper for you.” And when a man cometh into his house without remembering God’s name, the Devil saith to his followers, “You have got a place to spend the night in.”

[2] Whosoever believeth in God and the Day of Resurrection must respect his guest, and the time of being kind to him is one day and one night, and the period of entertaining him is three days, and after that, if he doth it longer, he benefiteth him more. It is not right for a guest to stay in the house of the host so long as to inconvenience him.

[3] I heard this, that God is pure, and loveth purity; and God is liberal, and loveth liberality; God is munificent, and loveth munificence: then keep the courts of your house clean, and do not be like Jews who do not clean the courts of their houses.

Of Government

[1] Government is a trust from God, and verily government will be at the Day of Resurrection a cause of inquiry, unless he who hath taken it be worthy of it and have acted justly and done good.

[2] Verily a king is God's shadow upon the earth; and every one oppressed turneth to him: then when the king doeth justice, for him are rewards and gratitude from his subject: but, if the king oppresseth, on him is his sin, and for the oppressed resignation.

[3] That is the best of men who disliketh power. Beware! ye are all guardians; and ye will be asked about your subjects: then the leader is the guardian of the subject, and he will be asked respecting the subject; and a man is a shepherd to his own family, and will be asked how they behaved, and his conduct to them; and a wife is guardian to her husband's house and children, and will be interrogated about them; and a slave is a shepherd to his master's property, and will be asked about it, whether he took good care of it or not.

[4] There is no prince who oppresseth the subject and dieth, but God forbiddeth Paradise to him.

[5] If a negro slave is appointed to rule over you, hear him, and obey him, though his head should be like a dried grape.

[6] There is no obedience due to sinful commands, nor to any other than what is lawful.

[7] O Prophet of God, if we have princes over us, wanting our rights, and withholding our rights from us, then what do you order us? He said, "Ye must hear them and obey their orders: it is on them to be just and good, and on you to be obedient and submissive."

[8] He is not strong or powerful who throws people down, but he is strong who withholds himself from anger.

[9] When one of you getteth angry, he must sit down, and if his anger goeth away from sitting, so much the better; if not, let him lie down.

Of Vanities and Sundry Matters

[1] The angels are not with the company with which is a dog nor with the company with which is a bell.

[2] A bell is the Devil's musical instrument.

[3] The angels do not enter a house in which is a dog, nor that in which there are pictures.

[4] Every painter is in Hell Fire; and God will appoint a person at the Day of Resurrection for every picture he shall have drawn, to punish him, and they will punish him in Hell. Then if you must make pictures, make them of trees and things without souls.

[5] Whosoever shall tell a dream, not having dreamt, shall be put to the trouble at the Day of Resurrection of joining two barleycorns; and he can by no means do it; and he will be punished. And whosoever listeneth to others' conversation, who dislike to be heard by him, and avoid him, boiling lead will be poured into his ears at the Day of Resurrection. And whosoever draweth a picture shall be punished by ordering him to breathe a spirit into it, and this he can never do, and so he will be punished as long as God wills.

[6] O servants of God use medicine: because God hath not created a pain without a remedy for it, to be the means of curing it, except age; for that is a pain without a remedy.

[7] He who is not loving to God's creatures and to his own children, God will not be loving to him.

[8] The truest words spoken by any poet are those of Lebīd, who said, "Know that everything is vanity except God."

[9] Verily he who believeth fighteth with his sword and tongue: I swear by God, verily abuse of infidels in verse is worse to them than arrows.

[10] Meekness and shame are two branches of faith, and vain talking and embellishing are two branches of hypocrisy.

[11] The calamity of knowledge is forgetfulness, and to lose knowledge is this, to speak of it to the unworthy.

[12] Whoso pursueth the road of knowledge, God will direct him to the road of Paradise; and verily the angels spread their arms to receive him who seeketh after knowledge; and everything in heaven and earth will ask grace for him; and verily the superiority of a learned man over a mere worshipper is like that of the full moon over all the stars.

[13] Hearing is not like seeing: verily God acquainted Moses of his tribe's worshipping a calf, but he did not throw down the tables; but when Moses went to his tribe, and saw with his eyes the calf they had made, he threw down the tables and broke them.

[14] Be not extravagant in praising me, as the Christians are in praising Jesus, Mary's Son, by calling him God, and the Son of God; I am only the Lord's servant; then call me the servant of God, and His messenger.

[15] It was asked, "O Messenger of God, what relation is most worthy of doing good to?" He said, "Your mother," this he repeated thrice: "and after her your father, and after him your other relations by propinquity."

[16] God's pleasure is in a father's pleasure, and God's displeasure is a father's displeasure.

[17] Verily one of you is a mirror to his brother: Then if he see a vice in his brother he must tell him to get rid of it.

[18] The best person near God is the best amongst his friends; and the best of neighbours near God is the best person in his own neighbourhood.

[19] Deliberation in undertaking is pleasing to God, and haste is pleasing to the devil.

[20] The heart of the old is always young in two things, in love for the world and length of hope.

Of Death

[1] Wish not for death any one of you; either a doer of good works, for peradventure he may increase them by an increase of life; or an offender, for perhaps he may obtain the forgiveness of God by repentance.

[2] When the soul is taken from the body, the eyes follow it, and look towards it: on this account the eyes remain open.

[3] When a believer is nearly dead, angels of mercy come, clothed in white silk garments, and say to the soul of the dying man, “Come out, O thou who art satisfied with God, and with whom He is satisfied; come out to rest, which is with God, and the sustenance of God’s mercy and compassion, and to the Lord, who is not angry.” Then the soul cometh out like the smell of the best musk, so that verily it is handed from one angel to another, till they bring it to the doors of the celestial regions. Then the angels say, “What a wonderful pleasant smell this is which is come to you from the earth!” Then they bring it to the souls of the faithful, and they are very happy at its coming; more than ye are at the coming of one of your family after a long journey. And the souls of the faithful ask it, “What hath such an one done, and such an one? how are they?” and they mention the names of their friends who are left in the world. And some of them say, “Let it alone, do not ask it, because it was grieved in the world, and came from thence aggrieved; ask it when it is at rest.” Then the soul saith when it is at ease, “Verily such an one about whom ye ask is dead.” And as they do not see him amongst themselves, they say to one another, “Surely he was carried to his mother, which is Hell Fire.” And verily when an infidel is near death, angels of punishment come to him, clothed in sackcloth, and say to his soul, “Come out, thou discontented, and with whom God is displeased; come to God’s punishments.” Then it cometh out with a disagreeable smell, worse than the worst stench of a dead body, until they bring it upon the earth, and they say, “What an extraordinary bad smell this is;” till they bring it to the souls of the infidels.

[4] A bier was passing, and the Prophet stood up for it; and we stood with him and said, “O Prophet! verily this bier is of a Jewish woman; we must not respect it.” Then the Prophet said, “Verily death is dreadful: therefore when ye see a bier stand up.”

[5] Do not abuse or speak ill of the dead, because they have arrived at what they sent before them; they have received the rewards of their actions; if the reward is good, you must not mention them as sinful; and if it is bad, perhaps they may be forgiven, but if not, your mentioning their badness is of no use.

[6] Sit not upon graves, nor say your prayers fronting them.

[7] Whoso consoleth one in misfortune, for him is a reward equal to that of the sufferer.

[8] Whoso comforteth a woman who has lost her child will be covered with a garment in Paradise.

[9] The Prophet passed by graves in Medina, and turned his face towards them, and said, “Peace be to you, O people of the graves. God forgive us and you! Ye have passed on before us, and we are following you.”

Of the State after Death

[1] To whomsoever God giveth wealth, and he doth not perform the charity due from it, his wealth will be made into the shape of a serpent on the Day of Resurrection, which shall not have any hair upon its head, and this is a sign of its poison and long life, and it hath two black spots upon its eyes, and it will be twisted round his neck like a chain on the Day of Resurrection; then the serpent will seize the man's jaw-bones, and will say, "I am thy wealth, the charity for which thou didst not give, and I am thy treasure, from which thou didst not separate any alms."

[2] The Prophet asked us, "Did any one of you dream?" We said, "No." He said, "But I did. Two men came to me and took hold of my hands, and carried me to a pure land: and behold, there was a man sitting and another standing: the first had an iron hook in his hand, and was hooking the other in the lip, and split it to the back of the neck, and then did the same with the other lip. While this was doing the first healed, and the man kept on from one lip to the other." I said, "What is this?" They said, "Move on," and we did so till we reached a man sleeping on his back, and another standing at his head with a stone in his hand, with which he was breaking the other's head, and afterwards rolled the stone about and then followed it, and had not yet returned, when the man's head was healed and well. Then he broke it again, and I said, "What is this?" They said, "Walk on," and we walked, till we came to a hole like an oven, with its top narrow and its bottom wide, and fire was burning under it, and there were naked men and women in it; and when the fire burnt high the people mounted also, and when the fire subsided they subsided also. Then I said "What is this?" They said, "Move on," and we went on till we came to a river of blood, with a man standing in the middle of it, and another man on the bank, with stones in his hands: and when the man in the river attempted to come out, the other threw stones in his face, and made him return. And I said, "What is this?" They said, "Advance," and we moved forward, till we arrived at a green garden, in which was a large tree, and an old man and children sitting on the roots of it, and near it was a man lighting a fire. Then I was carried upon the tree, and put into a house which was in the middle of it,--a better house I have never seen: and there were old men, young men, women, and children. After that they brought me out of the house and carried me to the top of the tree, and put me into a better house, where were old men and young men. And I said to my two conductors, "Verily ye have shown me a great many things to-night, then inform me of what I have seen." They said, "Yes: as to the man whom you saw with split lips, he was a liar, and will be treated in that way till the Day of Resurrection; and the person you saw getting his head broken is a man whom God taught the Korān, and he did not repeat it in the night, nor practice what is in it by day, and he will be treated as you saw till the Day of Resurrection; and the people you saw in the oven are adulterers; and those you saw in the river are receivers of usury; and the old man you saw under the tree is Abraham; and the children around them are the children of men: and the person who was lighting the fire was Mālik, the keeper of hell; and the first house you entered was for the common believers; and as to the second house, it is for the martyrs: and we who conducted you are one of us Gabriel, and the other Michael; then raise up your head;" and I did so, and saw above it as it were a cloud: and they said, "That is your dwelling." I said, "Call it here, that I may enter it;" and they said, "Verily your life remaineth, but when you have completed it, you will come into your house."

[3] When God created Paradise, He said to Gabriel, "Go and look at it," then Gabriel went and looked at it and at the things which God had prepared for the people of it. After that Gabriel came and said,

“O my Lord! I swear by thy glory no one will hear a description of Paradise but will be ambitious of entering it.” After that God surrounded Paradise with distress and troubles, and said, “O Gabriel, go and look at Paradise.” And he went and looked, and then returned and said, “O my Lord, I fear that verily no one will enter it.” And when God created Hell Fire He said to Gabriel, “Go and take a look at it.” And he went and looked at it, and returned and said, “O my Lord, I swear by thy glory that no one who shall hear a description of Hell Fire will wish to enter it.” Then God surrounded it with sins, desires, and vices, after that said to Gabriel, “Go and look at Hell Fire,” and he went and looked at it, and said, “O my Lord, I swear by thy glory I am afraid that every one will enter Hell, because sins are so sweet that there is none but will incline to them.”

4 If ye knew what I know of the condition of the resurrection and futurity, verily ye would weep much and laugh little.

5 Then I said, “O messenger of God! shall we perish while the virtuous are amongst us?” He said, Yes, when the wickedness shall be excessive, verily there will be tribes of my sects that will consider the wearing of silks and drinking liquor lawful, and will listen to the lute: and there will be men with magnificent houses, and their milch animals will come to them in the evening, full of milk, and a man will come begging a little and they will say, Come to-morrow. Then God will quickly send a punishment upon them, and will change others into the shape of monkeys and swine, unto the Day of Resurrection.

6 Verily among the signs of the Resurrection will be the taking away of knowledge from amongst men; and their being in great ignorance and much wickedness and much drinking of liquor, and diminution of men, and there being many women; to such a degree that there will be fifty women to one man, and he will work for a livelihood for the women.

7 How can I be happy, when Isrāfīl hath put the trumpet to his mouth to blow it, leaning his ear towards the true God for orders, and hath already knit his brow, waiting in expectation of orders to blow it?

Of Destiny

1 The hearts of men are at the disposal of God like unto one heart, and He turneth them about in any way that He pleaseth. O Director of hearts, turn our hearts to obey Thee.

2 The first thing which God created was a pen, and He said to it, “Write.” It said, “What shall I write?” And God said, “Write down the quantity of every separate thing to be created.” And it wrote all that was and all that will be to eternity.

3 There is not one among you whose sitting-place is not written by God whether in the fire or in Paradise. The Companions said, “O Prophet! since God hath appointed our place, may we confide in this and abandon our religious and moral duty?” He said, “No, because the happy will do good works, and those who are of the miserable will do bad works.”

4 The Prophet of God said that Adam and Moses (in the world of spirits) maintained a debate before God, and Adam got the better of Moses; who said, “Thou art that Adam whom God created by the power of His hands, and breathed into thee from His own spirit, and made the angels bow before thee, and gave thee an habitation in His own Paradise: after that thou threwest man upon the earth,

from the fault which thou committedst.” Adam said, “Thou art that Moses whom God elected for His prophecy, and to converse with, and He gave to thee twelve tables, in which are explained everything, and God made thee His confidant, and the bearer of His secrets: then how long was the Bible written before I was created?” Moses said, “Forty years.” Then Adam said, “Didst thou see in the Bible that Adam disobeyed God?” He said, “Yes.” Adam said, “Dost thou then reproach me on a matter which God wrote in the Bible forty years before creating me?”

[5] 'Aïsha relates that the Prophet said to her, “Do you know, O 'Aïsha! the excellence of this night?” (the fifteenth of Ramadān.) I said, “What is it, O Prophet?” He said, “One thing in this night is, that all the children of Adam to be born in the year are written down; and also those who are to die in it, and all the actions of the children of Adam are carried up to heaven in this night; and their allowances are sent down.” Then I said, “O Prophet, do none enter Paradise except by God’s mercy?” He said, “No, none enter except by God’s favour:” this he said thrice. I said, “You, also, O Prophet! will you not enter into Paradise, excepting by God’s compassion?” Then the Prophet put his hand on his head, and said, “I shall not enter, except God cover me with His mercy:” this he said thrice.

[6] A man asked the Prophet what was the mark whereby a man might know the reality of his faith. He said, “If thou derive pleasure from the good which thou hast done, and be grieved for the evil which thou hast committed, thou art a true believer.” The man said, “What doth a fault really consist in?” He said, “When anything pricketh thy conscience forsake it.”

[7] I am no more than man: when I order you anything with respect to religion, receive it, and when I order you about the affairs of the world then I am nothing more than man.