

# “Jew(s)” in the Hadith

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The word “**Jew**” appears 165 time(s) in 110 hadith(s) in Muslim translation.

(1) A similar hadith has been reported on the authority of Anas (with another chain of transmitters) with the exception of these words: that he again becomes a **Jew** or a Christian. (Book [#001](#), Hadith [#0069](#))

(2) It is reported on the authority of Abu Huraira that when it was revealed to the Messenger of Allah (may peace be upon him): To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He Pleases; and Allah is over everything Potent” (ii. 284). the Companions of the Messenger of Allah (may peace be upon him) felt it hard and severe and they came to the Messenger of Allah (may peace be upon him) and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (may peace be upon him) said: Do you intend to say what the people of two books (**Jews** and Christians) said before you:” We hear and disobey”? You should rather say:” We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return.” And they said:” We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return.” When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards:” The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return” (ii. 285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed:” Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake.” (The Prophet said: ) Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said: ) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear (The Prophet said: ) Yes, and pardon us and grant us protection! and have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people” (ii. 286). He (the Lord) said: Yes. (Book [#001](#), Hadith [#0228](#))

(3) Hudhaifa reported: The Messenger of Allah (may peace be upon him) narrated to us two ahadith. I have seen one (crystallized into reality), and I am waiting for the other. He told us: Trustworthiness descended in the innermost (root) of the hearts of people. Then the Qur’an was revealed and they learnt from the Qur’an and they learnt from the Sunnah. Then he (the Holy Prophet) told us about the removal of trustworthiness. He said: The man would have a wink of sleep and trustworthiness would be taken away from his heart leaving the impression of a faint mark. He would again sleep and trustworthiness would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it. He (the Holy Prophet) then took up a pebble and rolled it down over his foot and (said): The people would enter into transactions amongst one another and hardly a person would be left who would return (things) entrusted to him. (And there would be so much paucity of honest persons) till it would be said: There in such a such tribe is a trustworthy man. And they would also say about a person: How prudent he is, how broad-minded he is and how intelligent he is, whereas in his heart there would not be faith even to the weight of a mustard seed. I have passed through a time in which I did not care with whom amongst you I entered into a transaction, for if he

were a Muslim his faith would compel him to discharge his obligations to me and if he were a Christian or a **Jew**, the ruler would compel him to discharge his obligations to me. But today I would not enter into a transaction with you except so and so. (Book #001, Hadith #0265)

(4) It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of **Jews** or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire. (Book #001, Hadith #0284)

(5) Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the **Jews** would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to

the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him. Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this (Book [#001](#), Hadith [#0352](#))

(6) Thabit narrated it from Anas: Among the **Jews**, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: Do everything except intercourse. The **Jews** heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the **Jews** say such and such thing. We should not have, therefore, any contact with them (as the **Jews** do). The face of the Messenger of Allah (may peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them. (Book [#003](#), Hadith [#0592](#))

(7) Thauban, the freed slave of the Messenger of Allah (may peace be upon him), said: While I was standing beside the Messenger of Allah (may peace be upon him) one of the rabbis of the **Jews** came and said: Peace be upon you, O Muhammad. I pushed him back with a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The **Jew** said: We call him by the name by which he was named by his family. The Messenger of Allah (may peace be upon him) said: My name is Muhammad with which I was named by my family. The **Jew** said: I have come to ask you (something). The Messenger of Allah (may peace be upon him) said: Should that thing be of any benefit to you, if I tell you that? He (the **Jew**) said: I will lend my ears to it. The Messenger of Allah (may peace be upon him) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the **Jew** said: Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (may peace be upon him) said: They would be in darkness beside the Bridge. He (the **Jew**) again said: Who amongst people

would be the first to cross (this bridge).? He said: They would be the poor amongst the refugees. The **Jew** said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the **Jew**) said. What would be their food alter this? He (the Holy Prophet) said: A bullock which was fed in the different quarters of Paradise would be slaughtered for them. He (the **Jew**) said: What would be their drink? He (the Holy Prophet) said: They would be given drink from the fountain which is named” Salsabil”. He (the **Jew**) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the **Jew**) said: I would lend ears to that. He then said: I have come to ask you about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i. e. ovum central portion) yellow, and when they have sexual intercourse and the male’s substance (chromosomes and genes) prevails upon the female’s substance (chromosomes and genes), it is the male child that is created by Allah’s Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The **Jew** said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah (may peace be upon him) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that. (Book [#003](#), Hadith [#0614](#))

(8) Ibn Umar reported: When the Muslims came to Medina, they gathered and sought to know the time of prayer but no one summoned them. One day they discussed the matter, and some of them said: Use something like the bell of the Christians and some of them said: Use horn like that of the **Jews**. Umar said: Why may not a be appointed who should call (people) to prayer? The Messenger of Allah (may peace be upon him) said: O Bilal, get up and summon (the people) to prayer. (Book [#004](#), Hadith [#0735](#))

(9) ‘A’isha reported: The Messenger of Allah (may peace be upon him) said during his illness from which he never recovered: Allah cursed the **Jews** and the Christians that they took the graves of their prophets as mosques. She (‘A’isha) reported: Had it not been so, his (Prophet’s) grave would have been in an open place, but it could not be due to the fear that it may not be taken as a mosque. (Book [#004](#), Hadith [#1079](#))

(10) Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let Allah destroy the **Jews** for they have taken the graves of their apostles as places of worship. (Book [#004](#), Hadith [#1080](#))

(11) Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let there be curse of Allah upon the **Jews** and the Christians for they have taken the graves of their apostles as places of worship. (Book [#004](#), Hadith [#1081](#))

(12) ‘A’isha and Abdullah reported: As the Messenger of Allah (may peace be upon him) was about to breathe his last, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the **Jews** and the Christians that they have taken the graves of their apostles as places of worship. He in fact warned (his men) against what they (the **Jews** and the Christians) did. (Book [#004](#), Hadith [#1082](#))

(13) ‘A’isha reported: The Holy Prophet (may peace be upon him) entered my house when a **Jewess** was with me and she was saying: Do you know that you would be put to trial in the grave? The Messenger of Allah (may peace be upon him) trembled (on hearing this) and said: It is the **Jews** only who would-be put to trial. ‘A’isha said: We passed some nights and then the Messenger of Allah (may peace be upon him) said: Do you know that it has been revealed to me:” You would be put to trial in the grave”? ‘A’isha said: I heard the Messenger of Allah (may peace be upon him) seeking refuge from the torment of the grave after this. (Book [#004](#), Hadith [#1212](#))

(14) ‘A’isha reported: There came to me two old women from the old **Jewesses** of Medina and said: The people of the grave are tormented in their graves. I contradicted them and I did not deem it proper to testify them. They went away and the Messenger of Allah (may peace be upon him) came to me and I said to him: Messenger of Allah I there came to me two old women from the old **Jew-**esses of Medina and asserted that the people of the graves would be tormented therein. He (the Prophet) said: They told the truth; they would be tormented (so much) that the animals would listen

to it. She ('A'isha) said: Never did I see him (the Holy Prophet) afterwards but seeking refuge from the torment of the grave in prayer. (Book #004, Hadith #1214)

(15) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the **Jews** observing the next day and the Christians the day following that. (Book #004, Hadith #1858)

(16) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the **Jews** and the day following for the Christians. (Book #004, Hadith #1860)

(17) Abu Huraira reported Muhammad, the Messenger of Allah (may peace be upon him), as saying: We who are the last would be the first on the Day of Resurrection but they (other Ummahs) were given the Book before us and we were given after them, and this was the day that was prescribed for them but they disagreed on it. And Allah guided us to it. and they came after us with regard to it, the **Jews** observing the next day and the Christians the day following that. (Book #004, Hadith #1861)

(18) It is narrated by Abu Huraira and Huraira that the Messenger of Allah (may peace be upon him) said: It was Friday from which Allah diverted those who were before us. For the **Jews** (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (**Jews** and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ', to be judged among them'. (Book #004, Hadith #1862)

(19) 'Amra reported that a **Jewess** came to 'A'isha to ask (about something) and said: May Allah protect you from the torment of the grave! 'A'isha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (may peace be upon him) said: (May there be) protection of Allah! The Messenger of Allah (may peace be upon him) mounted one morning on the ride, and the sun eclipsed. 'A'isha said: I came in the company of the women in the mosque from behind the rooms. The Messenger of Allah (may peace be upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. 'A'isha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard 'A'isha say: I listened after this to the Messenger of Allah (may peace be upon him) seeking refuge from the torment of Fire and the torment of the grave. (Book #004, Hadith #1973)

(20) Abu Musa reported that when 'Umar was wounded, there came Suhaib from his house and went to 'Umar and stood by his side, and began to wail. Upon this 'Umar said: What are you weeping for? Are you weeping for me? He said: By Allah, it is for you that I weep, O Commander of the believers. He said: By Allah, you already know that the Messenger of Allah (may peace be upon him) had said: He who is lamented upon is punished. I made a mention of it to Musa b. Talha, and he said that 'A'isha told that it concerned the **Jews** (only). (Book #004, Hadith #2020)

(21) Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said: May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a **Jew** passed before the Messenger of Allah (may peace be upon him) and (the members of his family)

were waiting over him. Upon this he said: You are wailing and he is being punished. (Book [#004](#), Hadith [#2026](#))

(22) 'Amra daughter of 'Abd al Rahman narrated that she heard (from) 'A'isha and made a mention to her about 'Abdullah b. 'Umar as saying: The dead is punished because of the lamentation of the living. Upon this 'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah (may peace be upon him) happened to pass by a (dead) **Jewess** who was being lamented. Upon this he said: They weep over her and she is being punished in the grave. (Book [#004](#), Hadith [#2029](#))

(23) It is narrated on the authority of Jabir ibn 'Abdullah: There passed a bier and the Holy Prophet (may peace be upon him) stood up for it and we also stood up along with him. We said: Messenger of Allah, that was the bier of a **Jewess**. Upon this he remarked: Verily, death is a matter of consternation, so whenever you come across a bier stand up. (Book [#004](#), Hadith [#2095](#))

(24) Again Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) and his Companions kept standing for a bier of a **Jew** until it disappeared from sight. (Book [#004](#), Hadith [#2097](#))

(25) It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Holy Prophet (may peace be upon him) and he stood up. He was told that he (the dead man) was a **Jew**. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are: "There passed a bier before us." (Book [#004](#), Hadith [#2098](#))

(26) Zainab, the wife of 'Abdullah (b. Mas'ud ), reported that the Messenger of Allah (may peace be upon him) said: O women, give sadaqa even though it be some of your **Jewellery**. She returned to 'Abdullah and said: You are a person with empty hands, whereas the Messenger of Allah (may peace be upon him) has commanded us to give sadaqa, so better go to him and ask and if this will suffice for me; otherwise I shall give it to someone else. 'Abdullah said to me (his wife): You better go yourself. So I went and there was another woman of the Ansar at the door of the Messenger of Allah (may peace be upon him) having the same purpose as I had. Now Allah's Messenger (may peace be upon him) was invested with awe (so we did not like to knock). Then Bilal came out and we said to him: Go to the Messenger of Allah (may peace be upon him) and inform him that there are two women at the door asking him whether it will serve them to give sadaqa to their spouses and to orphans who are under their charge, but do not inform him who we are. Bilal went to the Messenger of Allah (may peace be upon him) and asked him (what these women had instructed him to ask). The Messenger of Allah (may peace be upon him) asked him who these women were. He (Bilal) said: They are women from Ansar and Zainab. Upon this the Messenger of Allah (may peace be upon him) said: Which of the Zainabs? He said: The wife of 'Abdullah. The Messenger of Allah (may peace be upon him) said: There are two rewards for them, the reward of kinship and the reward of Sadaqa. (Book [#005](#), Hadith [#2188](#))

(27) A hadith like this has been narrated on the authority of Zainab the wife of 'Abdullah, and she said: I was in the mosque and the Prophet of Allah (may peace be upon him) saw me and said: Give Sadaqa even though it is out of your **Jewellery**. The rest of the hadith is the same. (Book [#005](#), Hadith [#2189](#))

(28) Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (may peace be upon him) came to Medina, he found the **Jews** observing the fast on the day of Ashura. They (the **Jews**) were asked about it and they said: It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Apostle of Allah (may peace be upon him) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day. (Book [#006](#), Hadith [#2518](#))

(29) This hadith has been narrated by Ibn Bishr with the same chain of transmitters (but with a slight variation) that he (the Holy Prophet) inquired of them (**Jews**) about it (fasting on the day of 'Ashura). (Book [#006](#), Hadith [#2519](#))

(30) Ibn 'Abbas (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) arrived in Medina and found the **Jews** observing fast on the day of 'Ashura. The Messenger of Allah (may peace be upon him) said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed. (Book [#006](#), Hadith [#2520](#))

(31) Abu Musa (Allah be pleased with him) reported: The day of 'Ashura was one which the **Jews** respected and they treated it as Id. The Messenger of Allah (may peace be upon him) said: You also observe fast on this day. (Book [#006](#), Hadith [#2522](#))

(32) Abu Musa reported that the people of Khaibar (most of them were **Jews**) observed fast on the day of 'Ashura and they treated it as 'Id and gave their women ornaments and beautiful dresstowear. The Messenger of Allah (may peace be upon him) said: You (only) observe fast on this day. (Book [#006](#), Hadith [#2523](#))

(33) Ibn 'Abbas reported that when the Messenger of Allah (may peace be upon him) fasted on the day of 'Ashura and commanded that it should be observed as a fast, they (his Companions) said to him: Messenger of Allah, it is a day which the **Jews** and Christians hold in high esteem. Thereupon the Messenger of Allah (may peace be upon him) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (may peace be upon him) died before the advent of the next year. (Book [#006](#), Hadith [#2528](#))

(34) Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger (may peace be upon him) got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. (The woman) was Safiyya daughter of Huyayy. Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman. They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Allah's Apostle's camel) stumbled and Allah's Messenger (may peace be upon him) fell down and she (Radrat Safiyya: also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away the **Jewess**! He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging

greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: (“ O you who believe), do not enter the houses of the Prophet unless permission is given to ‘you” (xxxiii. 53).

(Book [#008](#), Hadith [#3328](#))

(35) Jabir (Allah be pleased with him) declared that the **Jews** used to say: When a man has intercourse with his wife through the vagina but being on her back. the child will have squint, so the verse came down:” Your wives are your tilth; go then unto your tilth as you may desire” (ii. 223)

(Book [#008](#), Hadith [#3363](#))

(36) Jabir (b. Abdullah) (Allah be pleased with him) reported that the **Jews** used to say that when one comes to one’s wife through the vagina, but being on her back, and she becomes pregnant, the child has a squint. So the verse came down:” Your wives are your ti’Ith; go then unto your tilth, as you may desire.” (Book [#008](#), Hadith [#3364](#))

(37) ‘Abdullah b. Umar (Allah be pleased with them) reported that when Khaibar had been conquered, the **Jews** asked Allah’s Messenger (may peace be upon him) to let them continue (cultivation in those lands) on half of the share of yield in fruits and crop, whereupon Allah’s Messenger (may peace be upon him) said: I will allow you to continue here, so long as we would desire. The rest of the hadith is the same, but with this addition:” The fruit would be distributed equal to the half of Khaibar. And out of half of the produce of the land, Allah’s Apostle (may peace be upon him) got the fifth part.” (Book [#010](#), Hadith [#3761](#))

(38) Abdullah b. Umar (Allah be pleased with them) reported that Allah’s Messenger (may peace be upon him) returned to the **Jews** of Khaibar the date-palms of Khaibar and its land on the condition that they should work upon them with their own wealth (seeds, implements), and give half of the yield to Allah’s Messenger (may peace be upon him). (Book [#010](#), Hadith [#3762](#))

(39) Ibn Umar reported that ‘Umar b. al-Khattab (Allah be pleased with him) expelled the **Jews** and Christians from the land of Hijaz, and that when Allah’s Messenger (may peace be upon him) conquered Khaibar he made up his mind to expel the **Jews** from it (the territory of Khaibar) because, when that land was conquered, it came under the sway of Allah, that of His Messenger (may peace be upon him) and that of the Muslims. The **Jews** asked Allah’s Messenger (may peace be upon him) to let them continue there on the condition that they would work on it, and would get in turn half of the fruit (of the trees), whereupon Allah’s Messenger (may peace be upon him) said: We would let you continue there so long as we will desire. So they continued (to cultivate the lands) till ‘Umar externed them to Taima’ ang Ariha (two villages in Arabia, but out of Hijaz). (Book [#010](#), Hadith [#3763](#))

(40) Jabir b. ‘Abdullah (Allah be pleased with them) reported Allah’s Messenger (may peace be upon him) as saying in the Year of Victory while he was in Mecca: Verily Allah and His Messenger have forbidden the sale of wine, carcass, swine and idols, It was said: Allah’s Messenger, you see that the fat of the carcass is used for coating the boats and varnishing the hides and people use it for lighting purposes, whereupon he said: No, it is forbidden, Then Allah’s Messenger (may peace be upon him) said: May Allah the Exalted and Majestic destroy the **Jews**; when Allah forbade the use of fat of the carcass for them, they melted it, and then sold it and made use of its price (received from it). (Book [#010](#), Hadith [#3840](#))

(41) Ibn Abbas (Allah be pleased with him) reported: This news reached ‘Umar that Samura had sold wine, whereupon he said: May Allah destroy Samura; does he not know that Allah’s Messenger (may peace be upon him) said:” Let there be the curse of Allah upon the **Jews** that fat was declared forbidden for them, but they melted it and then sold it”? (Book [#010](#), Hadith [#3842](#))

(42) Abu Huraira (Allah be pleased with him) reported Allah’s Messenger (may peace be upon him) as saying: May Allah destroy the **Jews** for Allah forbade the use of fat for them, but they sold it and made use of its price. (Book [#010](#), Hadith [#3844](#))



- (43) Fadala b. 'Ubaid reported: We were in the company of Allah's Messenger ( may peace be upon him) on the day (of the Victory of) Khaibar, and made transaction with the **Jews** for the 'uqiya of gold for the dinars or three (gold coins), whereupon Allah's Messenger (may peace be upon him) said: Do not sell gold for gold but for equal weight (Book [#010](#), Hadith [#3866](#))
- (44) Hanash reported: We were along with Fadala b. Ubaid (Allah be pleased with him) in an expedition. There fell to my and my friend's lot a necklace made of gold, silver and **Jewels**. I decided to buy that. I asked Fadala b. 'Ubaid, whereupon he said: Separate its gold and place it in one pan (of the balance) and place your gold in the other pan, and do not receive but equal for equal, for I heard Allah's Messenger (may peace be upon him) as saying: He who believes in Allah and the Hereafter should not take but equal for equal. (Book [#010](#), Hadith [#3867](#))
- (45) 'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) bought some grain from a **Jew** on credit and gave him a coat-of- mail of his as a pledge. (Book [#010](#), Hadith [#3902](#))
- (46) 'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) bought from a **Jew** grain (as loan) and pledged him his iron coat-of-mail. (Book [#010](#), Hadith [#3903](#))
- (47) 'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) bought from a **Jew** grain for a specified time; and gave him iron coat-of-mail of his as a pledge. (Book [#010](#), Hadith [#3904](#))
- (48) Sahl b. Abu Hathma and Rafi' b. Khadij reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid went out and as they reached Khaibar they were separated. Then Muhayyisa found 'Abdullah b. Sahl having been **killed**. He buried him, and then came to Allah's Messenger (may peace be upon him). They were Huwayyisa b. Mas'ud and 'Abd al-Rahman b. Sahl, and he (the latter one) was the youngest of the people (those three who had come to seek an interview with the Holy Prophet) began to talk before his Companions (had spoken). Thereupon Allah's Messenger (may peace be upon him) said: The eldest one (eldest in regard to age should speak). So he kept quiet, and his companions (Muhayyisa and Huwayyisa) began to speak, and he ('Abd al-Rahman) spoke along with them and they narrated to Allah's Messenger (may peace be upon him) the murder of 'Abdullah b. Sahl. Thereupon he said to them: Are you prepared to take fifty oaths so that you may be entitled (to blood-wit) of your companion (or your man who has murdered)? They said: How can we take an oath on a matter which we have not witnessed? He (the Holy Prophet) said: Then the **Jews** will exonerate themselves by fifty oaths. They said: How can we accept the oaths of people who are unbelievers? When Allah's Messenger (may peace be upon him) saw that, he himself paid his blood-wit. (Book [#016](#), Hadith [#4119](#))
- (49) Sahl b. Abu Hathma and Rafi' b. Khadij reported that Muhayyisa b. Mas'ud and 'Abdullah b. Sahl went towards Khaibar and they separated near the palm-trees. 'Abdullah b. Sahl was **killed**. They accused the **Jews** (for this act). And there came to Allah's Apostle (may peace be upon him) his brother (the brother of the slain person) 'Abd al-Rahman and his cousins Huwayyisa and Muhayyisa; and 'Abd al-Rahman talked to him about the matter pertaining to (the murder of) his brother, and he was the youngest among them. Thereupon Allah's Messenger (may peace be upon him) said: Show regard for the greatness of the old, or he said: Let the eldest begin speaking. Then they (Huwayyisa and Muhayyisa) spoke about the matter of their companion (murder of their cousin, 'Abdullah b. Sahl). Thereupon Allah's Messenger (may peace be upon him) said: Let fifty (persons) among you take oath for levelling the charge (of murder) against a person amongst them, and he would be surrendered to you. They said: We have not witnessed this matter ourselves. How can we then take oath? He (the Holy Prophet) said: The **Jews** will exonerate themselves by the oaths of fifty of them. They said: Messenger of Allah, they are non-believing people. Thereupon Allah's Messenger (may peace be upon him) paid the blood wit for him. Sahl said: As one day I entered the fold a she-camel amongst those camels hit me with its leg. (Book [#016](#), Hadith [#4120](#))
- (50) Bushair b. Yasar reported that 'Abdullah b. Sahl b. Zaid and Muhayyisa b. Mas'ud b. Zaid, both of them were Ansar belonging to the tribe of Banu Haritha, set out to Khaibar during the lifetime of Allah's Messenger (may peace be upon him). There was peace during those days and (this

place) was inhabited by the **Jews**. They parted company for their (respective) needs. ‘Abdullah b. Sahl was **killed**, and his dead body was found in a tank. His companion (Muhayyisa) buried him and came to Medina, and the brothers of the slain ‘Abd al-Rahman b. Sahl. and Muhayyisa and Huwayyisa told Allah’s Messenger (may peace be upon him) the case of ‘Abdullah and the place where he had been murdered. Bushair reported on the authority of one who had seen Allah’s Messenger (may peace be upon him) that he had said to them: You take fifty oaths and you are entitled to blood-wit of (one) slain among you (or your companion). They said: Messenger of Allah, we neither saw (with our own eyes this murder) nor were we present there. Thereupon (Allah’s Messenger is reported to have said): Then the **Jews** will exonerate themselves by taking fifty oaths. They said: Allah’s Messenger, how can we accept the oath of unbelieving people? Bushair said that Allah’s Messenger (may peace be upon him) paid the blood-wit himself. (Book [#016](#), Hadith [#4123](#))

(51) Abu Laila ‘Abdullah b. ‘Abd al-Rahman b. Sahl reported that the elderly persons of (the tribe) had informed Sahl b. Abu Hathma that ‘Abdullah b. Sahl and Muhayyisa went out to Khaibar under some distress which had afflicted them. Muhayyisa came and informed that Abdutlah b. Sahl had been **killed**, and (his dead body) had been thrown in a well or in a ditch. He came to the **Jews** and said: By Allah, it is you who have **killed** him. They said: By Allah, we have not **killed** him. He then came to his people, and made mention of that to them. Then came he and his brother Huwayyisa, and he was older than he, and ‘Abd al-Rahman b. Sahl. Then Muhayyisa went to speak, and it was he who had accompanied (‘Abdullah) to Khaibar, whereupon Allah’s Messenger (may peace be upon him) said to Muhayyisa: Observe greatness of the great (he meant the seniority of age). Then Huwayyisa spoke and then Muhayyisa also spoke. Thereupon Allah’s Messenger (may peace be upon him) said: They should either pay blood-wit for your companion, or be prepared for war. Allah’s Messenger (may peace be upon him) wrote about it to them (to the **Jews**). They wrote: Verily, by Allah, we have not **killed** him. Thereupon Allah’s Messenger (may peace be upon him) said to Huwayyisa and Muhayyisa and Abd al-Rahman: Are you prepared to take oath in order to entitle yourselves for the blood-wit of your companion? They said: No. He (the Holy Prophet) said: Then the **Jews** will take oath (of their innocence). They said: They are not Muslims. Allah’s Messenger (may peace be upon him), however, himself paid the blood-wit to them and sent to them one hundred camels until they entered into their houses, Sahl said: One red she-camel among them kicked me. (Book [#016](#), Hadith [#4126](#))

(52) This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters but with this addition:” Allah’s Messenger (may peace be upon him) decided (according to Qasama) between the persons of Ansar (and yours) about a slain (Muslim) for which they made claim against the **Jews** (Book [#016](#), Hadith [#4128](#))

(53) Anas b. Malik reported that a **Jew** **killed** a girl with a stone for her silver ornaments. She was brought to Allah’s Messenger (may peace be upon him) when there was yet some life in her. He (the Holy Prophet) said to her: Has so and so **killed** you? She indicated with the nod of her head: No. He said for the second time, and she again said: No with the nod of her head. He asked for the third time, and she said: Yes with the nod of her head and Allah’s Messenger (may peace be upon him) commanded to crush his head between two stones. (Book [#016](#), Hadith [#4138](#))

(54) Anas reported that a **Jew** **killed** a girl of the Ansar for her ornaments and then threw her in a well and smashed her head with a stone. He was caught and brought to the Messenger of Allah (may peace be upon him), and he commanded that he should be stoned to death. So he was stoned until he died. (Book [#016](#), Hadith [#4140](#))

(55) Anas b. Malik reported: A girl was found with her head crushed between two stones. They asked her as to who had done that-has so and so (done it) until they mentioned a **Jew**. She indicated with the nod of her head (that it was so). So the **Jew** was caught, and he made confession (of his guilt). And Allah’s Messenger (may peace be upon him) commanded that his head be smashed with stones. (Book [#016](#), Hadith [#4142](#))

(56) Abdullah b. ‘Umar reported that a **Jew** and a **Jewess** were brought to Allah’s Messenger (may peace be upon him) who had committed adultery. Allah’s Messenger (may peace be upon him) came to the **Jews** and said: What do you find in Torah for one who commits adultery? They said:

We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning, and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (may peace be upon him) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning. Allah's Messenger (may peace be upon him) pronounced judgment about both of them and they were stoned. Abdullah b. 'Umar said: I was one of those who stoned them, and I saw him (the **Jew**) protecting her (the **Jewess**) with his body. (Book #017, Hadith #4211)

(57) Ibn Umar reported that Allah's Messenger (may peace be upon him) stoned to death the **Jews**, both male and female, who had committed adultery. The **Jews** brought them to Allah's Messenger (may peace be upon him). The rest of the hadith is the same. (Book #017, Hadith #4212)

(58) Ibn 'Umar reported that the **Jews** brought to Allah's Messenger (may peace be upon him) a man and a woman who had committed adultery. The rest of the hadith is the same. (Book #017, Hadith #4213)

(59) Al-Bara' b. 'Azib reported: There happened to pass by Allah's Apostle (may peace be upon him) a **Jew** blackened and lashed. Allah's Apostle (may peace be upon him) called them (the **Jews**) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No. Had you not asked me in the name of Allah, I would not have given you this information. We find stoning to death (as punishment prescribed in the Torah). But this (crime) became quite common amongst our aristocratic class. So when we caught hold of any rich person (indulging in this offence) we spared him, but when we caught hold of a helpless person we imposed the prescribed punishment upon him. We then said: Let us agree (on a punishment) which we can inflict both upon the rich and the poor. So We decided to blacken the face with coal and flog as a substitute punishment for stoning. Thereupon Allah's Messenger (may peace be upon him) said: O Allah, I am the first to revive Thy command when they had made it dead. He then commanded and he (the offender) was stoned to death. Allah, the Majestic and Glorious, sent down (this verse):" O Messenger, (the behaviour of) those who vie with one another in denying the truth should not grieve you..." up to" is vouchsafed unto you, accept it" (v. 41) 2176 It was said (by the **Jews**): Go to Muhammad; if he commands you to blacken the face and award flogging (as punishment for adultery), then accept it, but if he gives verdict for stoning, then avoid it. It was (then) that Allah, the Majestic and Great, sent down (these verses):" And they who do not judge in accordance with what Allah has revealed are, indeed, deniers of the truth" (v. 44) ;" And they who do not judge in accordance with what Allah has revealed-they, they indeed are the wrongdoers" (v. 45) ;" And they who do not judge in accordance with what God has revealed-they are the iniquitous (v. 47). (All these verses) were revealed in connection with the non-believers. (Book #017, Hadith #4214)

(60) Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) stoned (to death) a person from Banu Aslam, and a **Jew** and his wife. (Book #017, Hadith #4216)

(61) It has been narrated on the authority of Abu Huraira who said: We were (sitting) in the mosque when the Messenger of Allah (may peace be upon him) came to us and said: (Let us) go to the **Jews**. We went out with him until we came to them. The Messenger of Allah (may peace be upon him) stood up and called out to them (saying): O ye assembly of **Jews**, accept Islam (and) you will be safe. They said: Abu'l-Qasim, you have communicated (God's Message to us). The Messenger of Allah (may peace be upon him) said: I want this (i. e. you should admit that God's Message has been communicated to you), accept Islam and you would be safe. They said: Abu'l-Qasim, you have communicated (Allah's Message). The Messenger of Allah (may peace be upon him) said: I want this... - He said to them (the same words) the third time (and on getting the same reply) he added: You should know that the earth belongs to Allah and His Apostle, and I wish that I should expel you from this land Those of you who have any property with them should sell it, otherwise they

should know that the earth belongs to Allah and His Apostle (and they may have to go away leaving everything behind). (Book [#019](#), Hadith [#4363](#))

(62) It has been narrated on the authority of Ibn Umar that the **Jews** of Banu Nadir and Banu Quraizi fought against the Messenger of Allah (may peace be upon him) who expelled Banu Nadir, and allowed Quraiza to stay on, and granted favour to them until they too fought against him Then he **kill**ed their men, and distributed their women, children and properties among the Muslims, except that some of them had joined the Messenger of Allah (may peace be upon him) who granted them security. They embraced Islam. The Messenger of Allah (may peace be upon him) turned out all the **Jews** of Medlina. Banu Qainuqa' (the tribe of 'Abdullah b. Salim) and the **Jews** of Banu Haritha and every other **Jew** who was in Medina. (Book [#019](#), Hadith [#4364](#))

(63) It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the **Jews** and Christians from the Arabian Peninsula and will not leave any but Muslim. (Book [#019](#), Hadith [#4366](#))

(64) It has been narrated on the authority of Usama b. Zaid that the Prophet (may peace be upon him) rode a donkey. It had on it a saddle under which was a mattress made at Fadak (a place near Medina). Behind him he seated Usama. He was going to the street of Banu Harith al-Khazraj to inquire after the health of Sa'd b. Ubada This happened before the Battle of Badr. (He proceeded) until he passed by a mixed company of people in which were Muslims, polytheists, idol worshippers and the **Jews** and among them were 'Abdullah b. Ubayy and 'Abdullah b. Rawaha. When the dust raised by the hoofs of the animal spread over the company, 'Abdullah b. Ubayy covered his nose with his mantle and said: Do not scatter the dust over us (Not minding this remark), the Holy Prophet (may peace be upon him) greeted them, stopped, got down from his animal, invited them to Allah, and recited to them the Qur'an. 'Abdullah b. Ubayy said: O man, if what you say is the truth, the best thing for you would be not to bother us with it in our assemblies. Get back to your place. Whoso comes to you from us, tell him (all) this. Abdullah b. Rawaha said: Come to us in our gatherings, for we love (to hear) it. The narrator says: (At this), the Muslims, the polytheists and the **Jews** began to rebuke one another until they were determined to come to blows. The Holy Prophet (may peace be upon him) continued to pacify them. (When they were pacified), he rode his animal and came to Sa'd b. 'Ubida. He said: Sa'd, haven't you heard what Abu Hubab (meaning 'Abdullah b. Ubayy) has said? He has said so and so. Sa'd said: Messenger of Allah, forgive and pardon. God has granted you a sublime position, (but so far as he is concerned) the people of this settlement had decided to make him their king by making him wear a crown and a turban (in token thereof), but God has circumvented this by the truth He has granted you. This has made him jealous and his jealousy (must have) prompted the behaviour that you have witnessed. So, the Holy Prophet (may peace upon him) forgave him. (Book [#019](#), Hadith [#4431](#))

(65) It has been narrated on the authority of Salama b. al-Akwa' who said: We marched upon Khaibar with the Messenger of Allah (may peace be upon him). We journeyed during the night. One of the people said to (my brother) 'Amir b. al-Akwa': Won't you recite to us some of your verses? Amir was a poet. So he began to chant his verses to urge the camels, reciting: O God, if Thou hadst not guided us We would have neither been guided rightly nor practised charity, Nor offered prayers. We wish to lay down our lives for Thee; so forgive Thou our lapses, And keep us steadfast when we encounter (our enemies). Bestow upon us peace and tranquillity. Behold, when with a cry they called upon us to help. The Messenger of Allah (may peace be upon him) said: Who is this driver (of the camels)? They said: It is 'Amir. He said: God will show mercy to him. A man said: Martyrdom is reserved for him. Messenger of Allah, would that you had allowed us to benefit ourselves from his life. (The narrator says): We reached Khaibar and besieged them, and (we continued the siege) until extreme hunger afflicted us. Then the Messenger of Allah (may peace be upon him) said: Behold, God has conquered it for you. When it was evening of the day on which the city was conquered. the Muslims lit many fires. The Messenger of Allah (may peace be upon him) said: What are these fires? And what are they cooking? They said: They are cooking meat. He asked. Which meat? They said: That of domestic asses. He said: Let them throw it away and break the pots (in which it is being cooked). A man said: Or should they throw it away and wash the pots? He said: They may do that. When the people drew themselves up in battle array 'Amir caught hold of his sword that was rather short He drove a **Jew** before him to strike him with it. (As he struck

him), his sword recoiled and struck his own knee, and ‘Amir died of the wound. When the people returned (after the conquest of Kliiaibar) and he (Salama) had caught hold of my hand, and said: The Messenger of Allah (may peace be upon him) saw that I was silent (and dejected) ; he said: What’s the matter with thee? I said to him: My father and my mother be thy ransom, people presume that ‘Amir’s sacrifice has been in vain. He asked: Who has said that? I said: So and so and Usaid b. Hudair al-Ansari. He said: Who has said that has lied. For him (for ‘Amir) there is a double reward. (He indicated this by putting two of his fingers together.) He was a devotee of God and a warrior fighting for His cause. There will be hardly any Arab who can fight as bravely as he did. Qutaiba has differed in a few words. (Book [#019](#), Hadith [#4440](#))

(66) It has been reported on the authority of Abu Musa who said: I went to the Holy Prophet (may peace be upon him) and with me were two men from the Ash’ari tribe. One of them was on my right hand and the other on my left. Both of them made a request for a position (of authority) while the Holy Prophet (may peace be upon him) was brushing his teeth with a tooth-stick. He said (to me): Abu Musa (or ‘Abdullah b. Qais), what do you say (about the request they have made)? I said: By God Who sent thee on thy mission with truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position. The narrator says (while recalling this hadith): I visualise as if I were looking at the miswak of the Holy Prophet (may peace be upon him) between his lips. He (the Holy Prophet) said: We shall not or shall never appoint to the public offices (in our State) those who wish to have them, but you may go, Abu Musa (or Abdullah b. Qais) (to take up your assignment). He sent him to Yemen as governor. then he sent Mu’adh b. Jabal in his wake (to help him in the discharge of duties). When Mu’adh reached the camp of Abu Musa, the latter (received him and) said: Please get yourself down; and he spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu’adh said: Who is this? Abu Musa said: He was a **Jew**. He embraced Islam. Then he reverted to his false religion and became a **Jew**. Mu’adh said: I won’t sit until he is **killed** according to the decree of Allah and His Apostle (may peace be upon him) (in this case). Abu Musa said: Be seated. It will be done. He said: I won’t sit unless he is **killed** in accordance with the decree of Allah and His Apostle (may peace be upon him). He repeated these words thrice. Then Abu Musa ordered him (to be **killed**) and he was killed. Then the two talked of standing in prayer at night. One of them, i. e. Mu’adh, said: I sleep (for a part of the night) and stand in prayer (for a part) and I hope that I shall get the same reward for steeping as I shall get for standing (in prayer). (Book [#020](#), Hadith [#4490](#))

(67) Abu Horaira reported Allah’s Messenger (may peace be upon him) as saying: The **Jews** and the Christians do not dye (their hair), so oppose them. (Book [#024](#), Hadith [#5245](#))

(68) Sa’id b. Musayyib reported: Mu’awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the **Jews** did? (I can well recall) that when this act (adding of artificial hair) reached Allah’s Messenger (may peace be upon him), he named it as cheating. (Book [#024](#), Hadith [#5308](#))

(69) Ibn ‘Umar reported Allah’s Messenger (may peace be upon him) as saying: When the **Jews** offer you salutations, some of them say as-Sam-u-’Alaikum (death be upon you). You should say (in response to it): Let it be upon you. (Book [#026](#), Hadith [#5382](#))

(70) ‘A’isha reported that a group of **Jews** came to Allah’s Messenger (may peace be upon him) and sought his audience and said: As-Sam-u-’Alaikum. ‘A’isha said in response: As-Sim-u-’Alaikum (death be upon you) and curse also, whereupon Allah’s Messenger (may peace be upon him) said: ‘A’isha, verily Allah looses kindness in every matter. She said: Did you bear what they said? Thereupon he said: Did you not hear that I said (to them): Wa ‘Alaikum. (Book [#026](#), Hadith [#5384](#))

(71) ‘A’isha reported that some **Jews** came to Allah’s Apostle (may peace be upon him) and they said: Abu’l-Qasim (the Kunya of the Holy Prophet), as-Sam-u-’Alaikum, whereupon he (the Holy Prophet) said: Wa ‘Alaikum. ‘A’isha reported: In response to these words of theirs, I said: But let there be death upon you and disgrace also, whereupon Allah’s Messenger (may peace be upon him) said: ‘A’isha, do not use harsh words. She said: Did you hear what they said? Thereupon he (the Holy Prophet) said: Did I not respond to them when they said that; I said to them: Wa’Alaikum (let it be upon you). (Book [#026](#), Hadith [#5386](#))

(72) Jabir b. Abdullah reported that some people from amongst the **Jews** said to Allah's Messenger (may peace be upon him) Abu'l-Qasim. as-Sam-u-'Alaikum, whereupon he said: Wa 'Alaikum, A'isha was enraged and asked him (Allah's Apostle) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded. (Book #026, Hadith #5388)

(73) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do not greet the **Jews** and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it. (Book #026, Hadith #5389)

(74) This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. The hadith transmitted on the authority of Waki', the words are 'When you meet the **Jews**.' And in the hadith transmitted on the authority of Shu'ba, the words are: 'When you meet the People of the Book.' And in the hadith transmitted on the authority of Jarir the words are: 'When you meet them,' but none amongst the polytheists has been mentioned explicitly by name. (Book #026, Hadith #5390)

(75) A'isha reported that a **Jew** from among the **Jews** of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (may peace be upon him) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah's Messenger (may peace be upon him) made supplication (to dispel its effects). He again made a supplication and he again did this and said to 'A'isha: Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is tbatp He replied: In the well of Dhi Arwan. She said: Allah's Messenger (may peace be upon him) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (may peace be upon him) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried. (Book #026, Hadith #5428)

(76) Anas reported that a **Jewess** came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to **kill** you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not **kill** her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Aitah's Messenger. (Book #026, Hadith #5430)

(77) Anas b. Malik reported that a **Jewess** brought poisoned meat and then served it to Allah's Messenger (may peace be upon him) (Book #026, Hadith #5431)

(78) Abu Huraira reported: While a **Jew** was selling goods, he was given something which he did not accept or he did not agree (to accept) that 'Abdul 'Azlz (one of the narrators) is doubtful about it. He (the **Jew**) said: By Allah, Who chose Moses (peace be upon him) among mankind. A person from the Ansar heard it and gave a blow at his face saying: (You have the audacity) to say: By Him Who chose Moses amongst mankind, whereas Allah's Messenger (may peace be upon him) is living amongst us. The **Jew** went to Allah's Messenger (may peace be upon him) and said: Abu'l-Qasim, I am a Dhimmi and (thus need your protection) by a covenant, and added: Such and such person has given a blow upon my face. Thereupon Allah's Messenger (may peace be upon him) said: Why did you give a blow on his face? He said: Allah's Messenger, this man said: By Him Who chose Moses (peace be upon him) amongst mankind, whereas you are living amongst us. Allah's Messenger (may peace be upon him) became angry and signs of anger could be seen on his

face, and then said: Don't make distinction amongst the Prophets of Allah. When the horn will be blown and whatever is in the heavens and the earth would swoon but he whom Allah grants exception, then another horn will be blown and I would be the first amongst those who would recover and Moses (peace be upon him) would be catching hold of the Throne and I do not know whether it is a compensation for that when he swooned on the Day of Tur or he would be resurrected before me and I do not say that anyone is more excellent than Yunus son of Matta (peace he upon him). This hadith has been narrated on the authority of Abu Salama with the same chain of transmitters. (Book [#030](#), Hadith [#5853](#))

(79) Abu Fluraira reported that two persons, one from amongst the **Jews** and the other from amongst the Muslims, fell into dispute and began to abuse one another. The Muslim said: By Him Who chose Muhammad (may peace be upon him) in the worlds. And the **Jew** said: By Him Who chose Moses in the worlds. Thereupon the Muslim lifted his hand and slapped at the face of the **Jew**. The **Jew** went to Allah's Messenger (may peace be upon him) and told him about his affair and the affair of the Muslim. Thereupon Allah's Messenger (may peace be upon him) laid: Don't make me superior to Moses for mankind will swoon and I would be the 'first to recover from it and Moses would be at that time seizing the side of the Throne and I do not know (whether) he would swoon and would recover before me or Allah would make an exception for him. (Book [#030](#), Hadith [#5854](#))

(80) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person from amongst the Muslims and a person from amongst the **Jews** fell into dispute and reviled each other. The rest of the hadith is the same. (Book [#030](#), Hadith [#5855](#))

(81) Abu Sa'id Khudri reported that a **Jew** who had received a blow at his face came to Allali', ; Messenger (may peace be upon him) ; the rest of the hadith is the same, up to the hand (where the words are): That he (the Holy Prophet) said: I do not know whether he would be one who would fall into swoon and would recover before me or he would be compensated for his swooning at Tur (and thus he would not swoon on this occasion) of Resurrection. (Book [#030](#), Hadith [#5856](#))

(82) Abu Huraira reported that Gabriel came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, lo. Khadija is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, the Exalted and Glorious, and on my behalf and give her glad tidings of a palace of **Jewels** in Paradise wherein there is no noise and no toil. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with a slight variation of wording. (Book [#031](#), Hadith [#5967](#))

(83) Ismail reported: I said to 'Abdullah b. Abi Aufa: Did Allah's Messenger (may peace be upon him) give glad tidings of Paradise to Khadija? He said: Yes. He did give glad tidings to her of a palace of **Jewels** in Paradise wherein there would be no noise and no toil. (Book [#031](#), Hadith [#5968](#))

(84) 'A'isha reported: Never did I feel jealous of any woman as I was jealous of Khadija. She had died three years before he (the Holy Prophet) married me. I often heard him praise her, and his lord, the Exalted and Glorious, had commanded him to give her the glad tidings of a palace of **Jewels** in Paradise: and whenever he slaughtered a sheep he presented (its meat) to her female companions. (Book [#031](#), Hadith [#5971](#))

(85) Abu Naufal reported: I saw (the dead body) of Abdullah b. Zubair hanging on the road of Medina (leading to Mecca). The Quraish passed by it and other people too, that Abdullah b. Umar happened to pass by it. He stood up there and said: May there be peace upon you, Abu Khubaib (the Kunya of Hadrat 'Abdullah b. Zubair), may there be peace upon you Abu Khubaib, may there be peace upon you, Abu Khubaib! By Allah, I used to forbid you from this; by Allah, I used to forbid you from this, by Allah I used to forbid you from this. By Allah, so far as I know, you had been very much devoted to fasting and prayer and you had been paying very much care to cementing the ties of blood. By Allah, the group to which you belong (are labelled) as (a) wicked (person) is indeed a fine group. Then 'Abdullah b. 'Umar went away. The stand 'Abdullah (b. 'Umar) took in regard to the inhuman treatment (meted out to 'Abdullah b. Zubair) and his words (in that connection) were conveyed to Hajjaj (b. Yusuf) and (as a consequence of that) he (the body of Abdullah b.

Zubair) was brought down from the stump (the scaffold) by which it was hanging and thrown into the graves of the **Jews**. He (Hajjaj) sent (his messenger) to Asma' (bint Abu Bakr, 'Abdullah's mother). But she refused to come. He again sent the messenger to her with the message that she must come, otherwise he would bring her forcibly catching hold of her hair. But she again refused and said: By Allah, I will not come to you until you send one to me who would drag me by pulling my hair. Thereupon he said: Bring me my shoes. He put on his shoes and walked on quickly swollen with vanity and pride until he came to her and said: How do you find what I have done with the enemy of Allah? She said: I find that you wronged him in this world, whereas he has spoiled your next life. It has been conveyed to me that you used to call him ('Abdullah b. Zubair) as the son of one having two belts. By Allah, I am indeed (a woman) of two belts. One is that with the help of which I used to suspend high the food of Allah's Messenger (may peace be upon him) and that of Abu Bakr (making it out of the reach) of animals and, so far as the second belt is concerned, that is the belt which no woman can dispense with. Verily Allah's Messenger (may peace be upon him) told us that in Thaqif, there would be born a great liar and great murderer. The liar we have seen, and as far as the murderer is concerned, I do not find anyone else besides you. 'Thereupon he (Hajjaj) stood up and did not give any reply to her. (Book [#031](#), Hadith [#6176](#))

(86) There is none born but is created to his true nature (Islam). It is his parents who make him a **Jew** or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Qur'an., The nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" (xxx. 33) (Book [#033](#), Hadith [#6423](#))

(87) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No babe is born but upon Fitra. It is his parents who make him a **Jew** or a Christian or a Polytheist. A person said: Allah's Messenger, what is your opinion if they were to die before that (before reaching the age of adolescence when they can distinguish between right and wrong)? He said: It is Allah alone Who knows what they would be doing. (Book [#033](#), Hadith [#6426](#))

(88) Abu Huraira reported from Allah's Messenger (may peace be upon him) many ahadith and one amongst them is that he is reported to have said: An infant is born according to his (true) nature. It is his parents Who make him a **Jew**, a Christian, just as a she-camel gives birth to its young ones. Do you find any deficiency in their limbs? You cut their ears (i. e. after birth). They (the Companions of the Holy Prophet) said: What is your opinion about him who dies in infancy? Thereupon Allah's Apostle (may peace be upon him) said: It is Allah alone Who knows best what they would be doing. (Book [#033](#), Hadith [#6428](#))

(89) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a **Jew** or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life) ; when his mother gives birth Satan strikes him but it was not the case with Mary and her son (Jesus Christ). (Book [#033](#), Hadith [#6429](#))

(90) Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also. We said: Allah's Messenger, do you mean **Jews** and Christians (by your words)" those before you"? He said: Who else (than those two religious groups)? (Book [#034](#), Hadith [#6448](#))

(91) Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection Allah would deliver to every Muslim a **Jew** or a Christian and say: That is your rescue from Hell-Fire. (Book [#037](#), Hadith [#6665](#))

(92) Abu Burda reported on the authority of his father that Allah's Apostle (may peace be upon him) said: No Muslim would die but Allah would admit in his stead a **Jew** or a Christian in Hell-Fire. 'Umar b. Abd al-'Aziz took an oath: By One besides Whom there is no god but He, thrice that his father had narrated that to him from Allah's Messenger (may peace be upon him). (Book [#037](#), Hadith [#6666](#))



(93) Abu Burda reported Allah's Messenger (may peace be upon him) as saying: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the **Jews** and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (may peace be upon him)? I said: Yes. (Book [#037](#), Hadith [#6668](#))

(94) 'A'isha reported: When I came under discussion what the people had to say about me, Allah's Messenger (may peace be upon him) stood up for delivering an address and he recited tashahhud (I bear witness to the fact that there is no god but Allah) and praised Allah, lauded Him what He rightly deserves and then said: Coming to the point. Give me an advice about them who have brought false charge about my family. By Allah, I know no evil in the members of my family and the person in connection with whom the false charge is being levelled, I know no evil in him too. And he never entered my house but in my presence and when I was away on a journey, he remained with me even in that. The rest of the hadith is the same but with this change that Allah's Messenger (may peace be upon him) came to my house and asked my maidservant and she said: By Allah, I know no fault in her but this that she sleeps, and goat comes and eats the kneaded flour. Some of the Companions (of the Holy Prophet) scolded her and said: State the fact before Allah's Messenger (may peace be upon him) and they even made a pointed reference (to this incident). She said: Galled by Allah. By Allah, I know about her as does the **Jeweller** know about the pure piece of gold. And when this news reached the person in connection with whom the allegation was made he said: Hallowed be Allah. By Allah, I have never unveiled any woman. 'A'isha said: He fell as a martyr in the cause of Allah, and there is this addition in this hadith that the people who had brought false allegation amongst them were Mistah and Hamna and Hassan. And so far as the hypocrite 'Abdullah b. Ubayy is concerned, he was one who tried his best to gather the false news and then gave them the wind. And he was in fact a fabricator and there was Hamna, daughter of Jahsh with him. (Book [#037](#), Hadith [#6675](#))

(95) Abdullah b. Mas'ud reported that a **Jew** scholar came to Allah's Apostle (may peace be upon him) and said. Muhammad, or Abu al-Qasim, verify, Allah, the Exalted and Glorious. would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger-in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon Allah's Messenger (may peace be upon him) smiled testifying what that scholar had said. He then recited this verse:" And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heaven\* r\*Utd up in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" (xxxix. 67). (Book [#039](#), Hadith [#6699](#))

(96) This hadith has been narrated on the authority of Mansur with the same chain of transmission (and the words are): A **Jew** scholar came to Allah's Messenger (may peace be upon him). The rest of the hadith is the same, but there is no mention of "then He would stir them." But there is this addition:" I saw Allah's Messenger (may peace be upon him) smiling so much that his front teeth appeared and testifying him (th **Jew** scholar) ; then Allah's Messenger (may peace be upon him) recited the verse:" And they honour not Allah with the honour due to Him" (xxxix. 67). (Book [#039](#), Hadith [#6700](#))

(97) Abu al-Sa'id Khudri reported Allah's Messenger (may peace be upon him) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the **Jews** came and he said: Abu al-Qasim, may the Compassionate Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger (may peace be upon him) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balim and fish. The Companions of the Holy Prophet

(may peace be upon him) said: What is this balam? He said: Ox and fish from whose excessive liv-ers seventy thousand people would be able to eat. (Book [#039](#), Hadith [#6710](#))

(98) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If ten scholars of the **Jews** would follow me, no **Jew** would be left upon the surface of the earth who would not embrace Islam. (Book [#039](#), Hadith [#6711](#))

(99) 'Abdullah (b. Mas'ud) reported: As I was going along with Allah's Apostle (may peace be upon him) in a cultivable land and he (the Holy Prophet) was walking with the support of a wood, a group of **Jews** happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. Allah's Messenger (may peace be upon him) kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation de-scended upon him:" They ask thee 'about Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (xvii. 58). (Book [#039](#), Hadith [#6712](#))

(100) This hadith has been narrated on the authority of Abu Ayyub through some other chains of transmitters (and the words are):" Allah's Messenger (may peace be upon him) went out after the sun had set and he heard some sound and said: It is the **Jews** who are being tormented in their graves. (Book [#040](#), Hadith [#6861](#))

(101) Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: You will fight against the **Jews** and you will **kill** them until even a stone would say: Come here, Muslim, there is a **Jew** (hiding himself behind me) ; **kill** him. (Book [#041](#), Hadith [#6981](#))

(102) Ubaidullah has reported this hadith with this chain of transmitters (and the Words are):" There is a **Jew** behind me." (Book [#041](#), Hadith [#6982](#))

(103) Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: You and the **Jews** would fight against one another until a stone would say: Muslim, here is a **Jew** behind me; come and **kill** him. (Book [#041](#), Hadith [#6983](#))

(104) Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) said: The **Jews** will fight against you and you will gain victory over them until the stone would say: Muslim, here is a **Jew** behind me; **kill** him. (Book [#041](#), Hadith [#6984](#))

(105) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the **Jews** and the Muslims would **kill** them until the **Jews** would hide themselves behind a stone or a tree and a stone or a tree would say: Mus-lim, or the servant of Allah, there is a **Jew** behind me; come and **kill** him; but the tree Gharqad would not say, for it is the tree of the **Jews**. (Book [#041](#), Hadith [#6985](#))

(106) Abu Sa'id Khudri reported: Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as Dajjal? Has Allah's Apostle (may peace be upon him) not said that he would be a **Jew** whereas I am a Muslim and he also said that he would not have children, whereas I have chil-dren, and he also said: verily, Allah has prohibited him to enter Mecca whereas I have performed Pilgrimage, atid. he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (Dajjal) is and I know his father and I mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that. (Book [#041](#), Hadith [#6995](#))

(107) Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: The Dajjal would be followed by seventy thousand **Jews** of Isfahan wearing Persian shawls. (Book [#041](#), Had-ith [#7034](#))

(108) Tariq b. Shihab reported that a **Jew** said to 'Umar: You recite a verse which, if it had been revealed in relation to us, we would have taken that day as the day of rejoicing. Thereupon 'Umar said: I know where it was revealed and on the day when it was revealed and where Allah's Messen-ger (may peace be upon him) had been at that time when it was revealed. It was revealed on the day of 'Arafa (ninth of Dhu'l Hijjah) and Allah's Messenger (may peace be upon him) had been staying

in 'Arafat. Sufyan said: I doubt, whether it was Friday or not (and the verse referred to) is this:" Today I have perfected your religion for you and completed My favours upon you" (v. 4). (Book #043, Hadith #7153)

(109) Tariq b. Shihab reported that a **Jew** said to 'Umar: If this verse were revealed in relation to the **Jews** (i. e." This day I have perfected your religion for you and have completed My favours for you and have chosen for you al-Islam as religion" ) we would have taken the day of rejoicing on which this verse was revealed. Thereupon 'Umar said: I know the day on which it was revealed and the hour when it was revealed and where Allah's Messenger (may peace be upon him) had been when it was revealed. It was revealed on the night of Friday and we were in 'Arafat with Allah's Messenger (may peace be upon him) at that time. (Book #043, Hadith #7154)

(110) Tariq b. Shihab reported that a **Jew** came to 'Umar and said: Commander of the Faithful, there is a verse in your Book, which you recite. Had it been revealed in connection with the **Jews**, we would have taken it as the day of rejoicing. Thereupon he said: Which verse do you mean? He replied:" This day I have perfected your religion for you and I have completed My favours upon you and I have chosen al-Islam as religion for you." Umar said, I know the day when it was revealed and the place where it was revealed. It was revealed to Allah's Messenger (may peace be upon him) at 'Arafat on Friday. (Book #043, Hadith #7155)