

"The date of the actual Hijrah as given in Caetani may be accepted as Sept.-Oct. 622, being the month of Rab'i 1. If the ninth of that month would be accepted as the date of the departure from the cave of Thawr, the best synchronised date would be the 22nd of September 622 C. But as the first month of the Arab year was (and is) Muharram, the Hijrah year 1 is counted as beginning on the 15th or 16th July 622 (= 1 Muharram A.H. 1.)"

[Abdullah Yusuf Ali, *The Holy Qur'an*, 1989, p 1032.]

The Hijra took place on Tuesday, Rabi 1, 8th. The first of that year -that is, al-[Muharram](#)-fell on a Thursday according to the average (calculation).

After this had become generally known, it was considered (the correct date). However, according to observation (of the new moon) and astronomical(?) calculation, the day fell on a Friday. The author of the [Nihayat al-idrak](#) said that (the Hijra) was used, and for all future times the era was counted from it. Agreement on this matter was reached in the year 17 of the Hijra, the fourth year of the caliphate of 'Umar. Until then, each year (after the Hijra) was called after its main event, and this was used for dating purposes. The first year of the Prophet's residence in Medina was thus called: 'The permission to travel'. The second year was called: 'The year of the command to fight'. The third year: 'The year of the test', and so on. Afterwards, the custom of naming the year after the main events was abandoned.
Hakim Mohammed Said

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In September 622, warned of a plot to assassinate him, Muhammad secretly slipped out of [Mecca](#) with Abu Bakr.^[3] By degrees, Muhammad and his followers emigrated to the city of Yathrib, 320 kilometres (200 mi) north of Mecca. Yathrib was soon renamed Madinat un-Nabi, literally "the City of the Prophet", but un-Nabi was soon dropped, so its name in English is [Medina](#), meaning "the city".^[4] The Muslim year during which the Hijra occurred was designated the first year of the [Islamic calendar](#) by [Umar](#) in 638 or 17 AH (*anno hegirae* = "in the year of the hijra").^[4] In the following chronology^[4] the city will be referred to as Medina, and the region surrounding it as Yathrib.

Day	Date	Notes
Day 1 Thursday	26 Safar AH 1 (9 September 622)	Left home in Mecca. Stayed three days in the Cave of Thur near Mecca.
Day 5 Monday	1 Rabi' I AH 1 (13 September 622)	Left the environs of Mecca. Traveled to the region of Yathrib.
Day 12 Monday	8 Rabi' I AH 1 (20 September 622)	Arrived at Quba' near Medina.
Day 16 Friday	12 Rabi' I AH 1 (24 September 622)	First visit to Medina for Friday prayers.
Day 26 Monday	22 Rabi' I AH 1 (4 October 622)	Moved from Quba' to Medina.

The Muslim dates are in the Islamic calendar extended back in time. The Western dates are in the [Julian calendar](#). The lunar year is about 300/309 solar year. The Hijra is celebrated annually on 8 Rabi' I, about 66 days after 1 Muharram, the first day of the Muslim year. Many writers confuse the first day of the year of the Hijra with the Hijra itself, erroneously stating that the Hijra occurred on 1 Muharram AH 1 or 16 July 622.

[F. A. Shamsi, "The Date of Hijrah", *Islamic Studies* **23** (1984): 189-224, 289-323.]

Some time in 638 AD, [Abu Musa Asha'ari](#), the Governor of [Basra](#) wrote:

"Amir-ul-Mominin, we receive instructions from you every now and then, but as the letters are undated, and some times the contents of the letters differ, it becomes difficult to ascertain as to which instructions are to be followed."

That set Umar thinking. In the meantime, he received from Yemen a draft for some money which was encashable in Shaban. Umar thought that the practice of merely mentioning the month in such cases was defective for one could not be sure whether the month referred to was of the current or the following year.

Umar convened an assembly to consider the question of calendar reform.

Some one suggested that the Roman calendar should be adopted. After discussion the proposal was rejected as the Roman calendar dated from too remote an era and was cumbersome.

It was next considered whether the Persian calendar might be adopted. Hormuzan explained the salient features of the Persian calendar called 'Mahroz'. The consensus of opinion was that such a calendar would not be suitable for the Muslims.

The general opinion was that instead of adopting any alien calendar, the Muslims should have a calendar of their own. This was agreed to, and the point next considered was from when should such an era begin?

Some one suggested that the era should begin from the date of birth of the Holy Prophet. Some suggested that it should begin from the death of the Holy Prophet. **Ali suggested that it should begin from the date the Muslims migrated from Mecca to Madina. After discussion, Ali's suggestion was agreed to.**

The Holy Prophet had migrated in the month of Rabi-ulAwwal, when the year had already run two months and eight days. Next the question arose from which month should the new era start.

Some one suggested that the calendar should start with the month of Rajab as in the pre-Islamic period this month was held sacred. Some one proposed that the first month should be Ramzan as that is a sacred month for the Muslims. Another proposal was that the first month should be 'Zul Hajj' as that is the month of the pilgrimage.

Usman suggested that as in Arabia the year started with Muharram the new era should also start with Muharram. This suggestion was accepted. The date was accordingly pushed back by two months and eight days, and the new Hijri calendar began with the first day of Muharram in the year of migration rather than from the actual date of migration.

Umar accordingly issued instructions to all concerned regarding the enforcement of the Hijri calendar

Khalifa Umar bin al-Khattab

<http://www.witness-pioneer.org/vil/Articles/companion/default.htm>

Some traditions are found in ahadith books to the effect that the Prophet (s.a.w.) on migrating to Medina found the Jews fasting on the 10th of Muharram. He asked them why, and was told: "It is an auspicious day; it is the day when God delivered the children of Israel from their enemy (i.e. Pharaoh); and, therefore, Moses fasted on that day." The Prophet (s.a.w.) said, "I am worthier of Moses than you are." Thereupon, he fasted on that day and ordered (the Muslims) to fast.

1. *al-Sahih* of al-Bukhari, Vol.3; Egypt ed.; p.54
2. *Mishkatul-Masabih*; Delhi ed.; 1307 A.H.; p.172

It is noted by the commentator of *Mishkatul-Masabih* that "it was in the second year, because in the first year the Prophet had arrived at Medina after 'Ashura, in Rabi'ul-awwal."

How much importance was this fast supposed to have may be judged from another tradition narrated in al-Sahih of al-Bukhari: "The Prophet (s.a.w.) ordered a man from the (tribe of) Aslam: Announce to the people that whoever has eaten should fast the rest of the day, and whoever has not eaten should fast (the whole day), because today is the 'Ashura (10th day of Muharram)." That very year the fast of Ramadan was ordained and the obligation to fast on 'Ashura was abrogated, as has been claimed in other traditions narrated in the same book. Still, reportedly, it carries much importance as a voluntary fast.

Now let us look closely at these traditions:

First: The Jews had their own calendar and months. There is no logic in saying that they fasted on the 10th of Muharram - unless it could be proved that this date always coincided with a Jewish day of fast.

It was mentioned in an article, "*Martyrdom of Imam Husayn and the Muslim and the Jewish Calendars*" (Alserat, Vol.VI, No's 3 & 4; Muharram 1401 Nov.1980) that the first month of the Jews (Abib, later named Nisan) coincided with Rajab of the Arabs. W.O.E.Oesterley and Theodore

H.Robinson have written that in Arabia "the most important of all the new-moon festivals was that which fell in the month of Ragab (sic), equivalent to the Hebrew month 'Abib, for this was the time when the ancient Arabs celebrated the Spring festival." (*Hebrew Religion*; S.P.C.K., London; 1955;

p.128) Probably, in ancient times the two branches of Abraham's house followed the same system of intercalating an additional month 7 times in a cycle of 19 years. And in this way the 7th Jewish month, Tishri I, coincided with Muharram. And the 'Ashura of Muharram synchronized with 10th of Tishri I, the Jewish Day of Atonement - a day of fast. In that article, it was observed that the two calendars lost their synchronization when Islam, in the 9th year of hijra, disallowed intercalation. But on deeper consideration it transpired that that parity was lost long before the advent of Islam, because the Arabs did not follow any mathematical calculation in their intercalation. That was why the Muharram of the 2nd year of Hijra began on 5th July, 623 C.E. (Al-Munjid, 21st ed.), months before Tishri I (which always coincides with September-October). Clearly, 'Ashura of Muharram in that year (or, for that matter, during the Prophet's whole life at Medina) had no significance whatsoever for the Jews.

The question is: Why did they fast on that day?

Second: The Jewish Midrashic literature relates the 10th day of the 7th month (Yom Hakippurim - Day of Atonement) to the event of bringing the tablets of the Covenant from Mount Sinai, as Dr. Mishael Maswari-Caspi has written in his letter, quoted in my previous article, mentioned above. The question is: If the Jews had wanted to keep the long-lost synchronization of Tishri I and Muharram in view, how was it that they forgot to narrate this tradition to the Prophet?

Third: The month in which God delivered the Israelites from Pharaoh was Abib (i.e. Rajab), as the Bible clearly says: "*Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.*" (Deut., 16:1) The question is: How can the date transfer an event of Abib (originally coinciding with Rajab) to Muharram?

And *lastly* here is a point to ponder for the Muslims: The Prophet (s.a.w.) was sent with a religion to abrogate all previous religions and shari'ah. How was it that he deigned to imitate the custom of the Jews? It is clear from above-mentioned facts that the Jews had no reason at all to fast on 'Ashura of Muharram at that period; and this story, built on that premise, is just that - a fiction. The inventor of which only knew that once upon a time Muharram coincided with the Jews' Tishri I; but was totally unaware of the contemporary Jewish religion and culture.

One feels constrained to mention here that this and other such traditions were forged by campfollowers of the Umayyads, after the martyrdom of Imam Husayn, as a part of their campaign to turn the 10th of Muharram into a day of rejoicing. These traditions are of the same genre as those which say that it was on the 10th of Muharram that Noah's ark rested on Mount Arafat, the fire became cool and safe for Abraham, and Jesus ascended to the heaven. In the same category came the traditions exhorting the Muslims to treat 'Ashura as a festival of joy, and to store one's foodgrain. on this very day as it would increase one's sustenance and bring the blessings of Allah to the household.

Aledging that the Qur'aan is incomplete

Al-Bukhari recorded in his Sahih, v8, pp 209-210, that Ibn Abbas reported that Umar Ibn al-Khattab said the following in a discourse which he delivered during the last years of the caliphate.

(For Arabic-English version of Sahih al-Bukhari see 8.817:)

When Umar performed his last Hajj, he said: Certainly Allah sent Muhammad with the truth and revealed him the Book. One of the revelations which came to him was the verse of stoning. We read it and understood it.

The Messenger of God stoned and we stoned after him. I am concerned that if time goes on, some one may say ' By God we do not find the verse of stoning in the Book of God '; thus, the Muslims will deviate by neglecting a commandment the Almighty revealed.

Again, we used to read in what we found in the Book of God :
"Do not deny the fatherhood of your fathers in contempt because it is a disbelief on your part to be ashamed of your fathers."

More references of similar tradition:

- Musnad Ahmad Ibn Hanbal (in the Musnad of Umar under the caption of the Hadith al-Saqeefah, pp 47,55)
- Sirah of Ibn Hisham (Pub. by Issa al-Babi al-Halabi of Egypt 1955), v2, p658

The above Hadith in Sahih al-Bukhari (Tradition 8.817) as well as similar ones in Sahih al-Bukhari (Tradition 8.816 and 9.424(B)) all say "Umar's last Hajj". Would you tell us when this Hadith could have been told originally? How long had it been passed by then from the death of prophet? Or from the gathering of Quran?

Please also note that the above verse which was recited by Umar in the above tradition, is not in present Quran.

The following Hadith is narrated without any Hadith number in Bukhari. It is in the title of one of the chapters of Bukhari. Fortunately, it was translated by the translator.

Sahih al-Bukhari, Arabic-English version, vol 9, p212:
{Between Traditions 9.281 and 9.282}

(21) CHAPTER. If a judge has to witness in favor of a litigant when he is a judge or he had it before he became a judge (can he pass a judgment in his favor accordingly or should he refer the case to another judge before whom he would bear witness?). And the judge Shuraih said to a person who sought his witness, "Go to the ruler so that I may bear witness (before him) for you." And 'Ikrima said, "Umar said to 'Abdur-Rahman bin 'Auf, 'If I saw a man committing illegal sexual intercourse or theft, and you were the ruler (what would you do)?'. 'Abdur-Rahman said, 'I would regard your witness as equal to the witness of any other man among the Muslims. 'Umar said, 'You have said the truth.' 'Umar added:

If I were not afraid of the fact that people may say that 'Umar has added to the Quran extra (verses), I would have written the Verse al-Rajm (stoning to death of married adulterers) with my own hands. and Ma'iz confessed before the Prophet that he had committed illegal intercourse, whereupon the prophet ordered him to be stoned to death. It is not mentioned that the prophet sought witness of those who were present there.

Hammad said, "If an adulterer confesses before a ruler once only, he should be stoned to death." But al-Hakam said, "He must confess four times.

One of the narrator of this counterversy is Abdullah bin Masud. The prophet has allegedly indicated that Abdullah Ibn Masud is one of whom should be trusted on the matter of Quran.

*Sahih al-Bukhari Hadith: 6.521, Narrated Masriq:
'Abdullah bin 'Amr mentioned 'Abdullah bin Masud and said, "I shall ever love that man, for I heard the Prophet saying, 'Take (learn) the Quran from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b.' "*

*Sahih al-Bukhari Hadith: 6.524:
Narrated 'Abdullah (bin Mas'ud) : By Allah other than Whom none has the right to be worshipped! There is no Sura revealed in Allah's Book but I know at what place it was revealed; and there is no Verse revealed in Allah's Book but I know about whom.*

Sahih al-Bukhari Hadith: 6.468:
Narrated Ibrahim:

The companions of 'Abdullah (Ibn Mas'ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them, 'Who among you can recite (Quran) as 'Abdullah recites it?' They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear 'Abdullah bin Mas'ud reciting Surat al-Lail (The Night)?" Alqama recited:

'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:--

'And by Him Who created male and female.' but by Allah, I will not follow them."

Sahih al-Bukhari Hadith: 5. 85:
Narrated 'Alqama:

...Abu Darda further asked, "How does 'Abdullah (bin Mas'ud) recite the Surah starting with, 'By the Night as it conceals (the light).'" (92.1)
Then I recited before him:

'By the Night as it envelops: And by the Day as it appears in brightness; And by male and female.' (91.1-3) On this Abu Ad-Darda' said, "By Allah, the Prophet made me recite the Surah in this way while I was listening to him (reciting it)."

Sahih al-Bukhari Hadith: 5.105:
Narrated Alqama:

I went to Sham and was offering a two-Rak'at prayer; I said, "O Allah! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said, (to myself), "I hope Allah has given me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kufa." He said, "Weren't there amongst you the Carrier of the (Prophet's) shoes, Siwak and the ablution water container? Weren't there amongst you the man who was given Allah's Refuge from the Satan? And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew? How did Ibn Um 'Abd (i.e. 'Abdullah bin Mas'ud) use to recite Surat al-Layl (The Night; ch. 92)?" I recited:--

"By the Night as it envelops By the Day as it appears in brightness. And by male and female." (92.1-3) On that, Abu Darda said, "By Allah, the Prophet made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."

The Prophet Forgets Two Sections Of The Prayer

The two sheikhs mentioned a tradition that Abu Hurayra had said: "Prophet Muhammad offered one of the day prayers, I think it was the Asr prayer, in two sections (rak'ah) instead of four and he finished it. Then he stood up and put his hand on a piece of wood that was in the front of the mosque. Among the people in the mosque were Abu Bakr and Omar, but they feared to ask the Prophet about that. The hurried people left the mosque and asked if the prayer had been lessened. Someone, whom the Prophet called Thul-Yadayn, asked the Prophet: "Did you forget or lessen the prayer?" The Prophet said: "I didn't forget and the prayer wasn't lessened." Thul-Yadayn said: "Yes, you forgot." The Prophet offered two additional rak'ahs, made tassleem (the ending of a prayer), said Allah (swt)uakbar (Allah (swt) is the greatest) and prostrated for forgetting."

- al-Bukhari's Sahih, vol.1 section on Takbir during Sahw prostrations, pg.145 and in other places of the book. Refer to Muslim's Sahih, vol.1, section on forgetting in prayers and prostration, pg.215 and Ahmed's Musnad, vol.2, pg.234.

--There are too many contradictions here to count.--

Prophet Muhammad (S) Hurt, Whipped, Abused And Cursed Innocent People

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad (S) said: O Allah (swt), Muhammad is not but a human being. He becomes angry like the other human beings. I had a promise with You that You would not break it. Every believer I hurt, abused, cursed or whipped, let it be expiation for his guilt and a cause for making him closer to You."

- Muslim in his book Sahih, vol.2 section on whoever the Prophet (S) has cursed, pg.392, al-Bukhari in his Sahih, vol.4 chapter of supplication, section on Prophet (S) saying whoever I hurt, pg. 71 and Ahmed in his Musnad, vol.2, pg.243.

Abrogation before the time of performance

Al-Bukhari mentioned that Abu Hurayra had said: "The Prophet (S) sent us in a delegation and said to us: "If you find (those two men), burn them with fire!" Then he said to us when we wanted to leave: "I ordered you to burn (those two men) with fire, but no one is to torture with fire save Allah (swt). So when you find them, kill them both."

- Sahih al-Bukhari vol. 2 chapter of Jihad, section on one does not get punished with punishment..., pg. 114.

(Nor does he speak out of desire. It is naught but revelation that is revealed) 53:3-4,

They deny the narrator's tradition, so he changes his mind

Muslim mentioned that Abdul Malik bin Abu Bakr said that Abu Bakr had said: "I heard Abu Hurayra narrating in his stories: "Whoever was impure when it dawned, he was not to fast." I told Abdur Rahman of that and he asked his father. His father denied it. Abdur Rahman and I went to Aa'isha and Um Salama (the Prophet's (S) wives). Abdur Rahman asked them and said to me: "Both of them said that the Prophet (S) became impure in the morning without a wet dream and he fasted. Then we went to Marwan, who was the wali of Medina by Mu'awiya. Abdur Rahman told Marwan of that. Marwan said: "I ask you to go to Abu Hurayra to refute his saying." We went to Abu Hurayra. Abdur Rahman told him that. He said: "Did they (the Prophet's (S) wives) say that?" he said: "Yes, they did." Abu Hurayra said: "They knew more than me. I heard that from al-Fadhil and didn't hear it from the Prophet (S)." He changed his mind and ascribed the tradition to al-Fadhil.

- Muslim's Sahih, vol.1, pg.412.

--Something you probably didn't think about, but would the Prophet (SAW) be impure before the dawn, in-light of the fact that he (SAW) was required to be pure for the dawn prayers?—

Al-Bukhari mentioned a tradition narrated by Abu Salama that Abu Hurayra had said: "The Prophet (S) said: "There is no contagiousness, no Safar and no Hama." One of the nomads asked him: "O messenger of Allah (swt), our camels move on the sands like the antelopes, but why do they, when mix with a mangy camel, become mangy?" The Prophet (S) said: "Then, who infected the first one?"

- Sahih, vol.4 section on "There is no Hama", pg.15 and Muslim's Sahih, vol.2, pg.258.

Directly after this tradition, al-Bukhari mentioned another one narrated by Abu Salama that he had heard Abu Hurayra saying: "The Prophet (S) said: "No sick is to mix with a healthy one." Abu Salama

said to Abu Hurayra: "Didn't you narrate that there is no infection." He denied his first tradition and began to murmur in Abyssinian."

Allah (swt) Descends To The Lower Heaven Every Night

The two sheikhs mentioned a tradition narrated by Ibn Shihab from Abu Abdullah al-Agharr and Abu Salama bin Abdur-Rahman that Abu Hurayra had said: "Our god descends to the lower heaven at the last third of every night and says: Let any one ask me to grant him what he asks for."

- Sahih of al-Bukhari, vol.4 section on "Midnight supplication", pg.68 and vol.1, pg.136.
- Sahih of Muslim, vol.1,pg.283.Musnad of Ahmed bin Hanbal, vol.2, pg.258.

Hell Won't Be Full Until Allah (swt) Puts His Leg In It

The two sheikhs (Bukhari & Muslim) mentioned a tradition narrated by Abdur Razak from Ma'mar from Humam that Abu Hurayra had said: "The Paradise and the Hell disputed about what each had. The Hell said: "I am favored by having the haughty people and the tyrants. The Paradise said: "What about me that I have but the poor and miserable people." Allah (swt) said to Paradise: "You are My mercy, which I grant to whomever I will." He said to Hell: "You are My torture, which I punish with whomever I will." Each of them must be filled. But Hell will not be filled until Allah (swt) puts His leg into it and it says: "Enough, enough." Then it becomes full and some of its parts join the others."

- Al-Bukhari's Sahih, vol.3 chapter on tafsir surat Qaf, pg.127. Muslim's Sahih, vol.2. pg.482. - Ahmed's Musnad, vol.2, pg.314.

Allah (swt) Created Adam Like His Own Image

The two sheikhs; al-Bukhari and Muslim mentioned a tradition narrated by Abdur-Razak from Ma'mar from Humam bin Munabbih that Abu Hurayra had said: "The Prophet (S) said: "Allah (swt) had created Adam like His own image in sixty cubits long."

Ahmad added from another way by Sa'eed bin al-Musayyab that Abu Hurayra had said: "...and seven cubits wide. When Allah (swt) had finished creating him, He said to him: Go and greet those sitting angels and listen to what they will greet you with. It will be your and your progeny's greeting. Adam went and said to them: As-salamu alaykum (peace be upon you). They said: As-salamu alayk wa rahmatullah. They added (wa rahmatullah-and the mercy of Allah (swt)). Every one entered Paradise was like Adam in sixty cubits long. The human beings began to grow less gradually until nowadays."

- al-Bukhari's Sahih, vol.4 first tradition in chapter of "AlIstidhan", pg.57, Muslim's Sahih, vol.2 chapter of paradise, section people entering paradise having hearts like birds', pg.481 and Ahmed's Musnad, vol.2, pg.315.

- Irshad as-Sari,vol.7,pg.90.

Abu Hurayra had another tradition saying: "Prophet Moses (as) beat the rock with his stick for the Israelites and water gushed out. He said to them: "Drink water, donkeys." Then Allah (swt) revealed to

him: "You intended to compare the human beings, whom I had created according to My image, to donkeys."

- Ibn Qutayba mentioned this tradition in his book (Interpretation of different traditions) pg.280, and made it as evidence that the pronoun (his) in Abu Hurayra's saying: (Allah (swt) had created Adam according to His image) referred to Allah (swt) and not to Adam.

Abu Hurayra advanced in this tradition. Sometime he narrated it as above and sometime he said: "If someone of you quarrels with another, let him avoid the face because Allah (swt) had created Adam according to His image." Sometimes he said: "If someone of you hits another, let avoid the face and not say: May Allah (swt) uglify your face and the face of whoever looks like you, because Allah (swt) had created Adam according to His image."

- Muslim's Sahih, vol.2 section on hitting face being forbidden, pg.397.
- al-Bukhari in al-Adab al-Mufrad and by Ahmed in his Musnad, vol.2, pg.434.

He quoted many things from jewish traditions, like his saying: Sayhan, Jayhan, the Euphrates and the Nile of Egypt all are parts of Paradise. It was mentioned by al-Khateeb in his book History of Baghdad, vol.2,pg.235. It was quoted from the Old Testament.

Moses Slaps The Angel Of Death

The two sheikhs mentioned a tradition that Abu Hurayra had said: "Prophet Muhammad (S) said: The angel of death came to Moses (as) and said to him: Respond to the order of your god! Moses slapped the angel of death on his eye and gouged it. The angel of death returned to Allah (swt) and said to Him: You sent me to one of Your slaves, who did not want to die. He gouged my eye. Allah (swt) restored to him his eye and said to him: Go back to My slave and say to him: If you want to live, you are to put your hand on a bull's back and see how many hairs stick in your hand. You will live for every hair a year."

Ahmed bin Hanbal mentioned this tradition in his Musnad that Abu Hurayra had said: "The Prophet (S) said: The angel of death used to come to people visibly. He came to Moses. Moses (as) slapped him and gouged his eye..." Ibn Jareer at-Tabari in his book Tareekh al-Umam wel- Mulook (the history of the nations and the kings) vol. 1, mentioned that Abu Hurayra had said: "The angel of death used to come to people visibly until he came to Moses. Moses slapped him and gouged his eye..." and at the last of the tradition that "the angel of death began to come to people invisibly after the death of Moses."

Al-Bukhari and Muslim mentioned in their Sahihs that Abu Hurayra had said that it was this event, which Allah (swt) had referred to in His saying: *(O you who believe! be not like those who spoke evil things of Musa, but Allah (swt) cleared him of what they said, and he was worthy of regard with Allah (swt))* 33:69.

Criticizing Moses For Burning The Village Of Ants

The two sheikhs mentioned that Abu Hurayra had said: "Prophet Muhammad said: An ant pinched one of the prophets (Moses, as said by at-Tarmithi in al-Qastalani's book Irshad as-Sari, vol.6, pg.288). He ordered to burn the village of ants and it was burned. Allah (swt) revealed to him: "Why did you burn one of the nations that praised Allah (swt), because an ant had pinched you?"

- al-Bukhari's book Sahih, vol.2 chapter of Jihad, section on narration from Yahya bin bakir, pg. 114, Muslim's Sahih, vol.2 chapter of killing snakes, section on forbidding killing ants, pg.267, Abu Dawood's al-Adab, Ibn Maja, an-Nassa'ei and Ahmed's Musnad.

Narrated from Dhakwan and 'Abd al-Rah.man ibn Abi Nu`m by Ahmad with two "sound chains" Volume 7, Book 64, Number 268:

Narrated Abu Huraira:

"The Prophet said, 'The best alms is that which is given when one is rich, and a giving hand is better than a taking one, and you should start first to support your dependents.' A wife says, 'You should either provide me with food or divorce me.' A slave says, 'Give me food and enjoy my service.'" A son says, "Give me food; to whom do you leave me?" The people said, "O Abu Huraira! Did you hear that from Allah's Apostle ?" He said, "No, it is from my own self."

So what does that have to do with our beloved Prophet (SAW) I don't know...