

SELECTION

FROM

HADITH

Abdul Hamid Siddiqui

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Publisher's Note

We have great pleasure in placing this terse and pithy selection of Hadith in the hands of the Muslims who are looking out for an authentic book in English on the *Sunnah* (the sublime Practice) of the Holy Prophet (peace and blessings of Allah be upon him). We are sure that the readers will immensely benefit from this posthumous work of the late Prof. Abdul Hamid Siddiqui and feel inclined to pray for His grace in favour of the deceased author and also the humble publisher.

Publisher

Author's Foreword

In compliance with the Qur'anic injunction **وَمَا أَرْسَلْنَاكُمْ الرُّسُولَ إِلَّا مَعَ الْكِتَابِ وَالْحَدِيثِ وَالْحَقِّ وَالْحَقِّ وَالْحَقِّ** (Lix. 7) "So take what the Messenger gives you and refrain from what he prohibits you," and several other similar divine precepts, and also in view of the profound impression which the immaculate personality of the Holy Prophet (peace and blessings of Allah be upon him) had left on his Companions (Allah be pleased with them all), people have been assiduously collecting material relating to the life and actions of the Holy Prophet, to serve as a guide in matters not covered by the Holy Qur'an, or where it withheld to supply the details. Soon there was a large thesaurus of information as to what the Holy Prophet had said on any and every occasion, what and how he had done, what he had approved or allowed to be said or done in his presence or with his knowledge. In course of time this came to be technically called "Hadith".

Different scholars of different ages have been making selections from the various Collections of Hadith, more often to suit the needs of the time. This, as a consequence, gave the Muslim community a well-defined system of social and legal usages called the "Sunnah".

In issuing this little volume, I should like to make it clear at the outset that I have no desire to add to the number of collections of Hadith, so thoroughly dealt with, by masters far better qualified for the purpose. Nothing has been further from my intention than to compile a short compendium of Hadith. Evidently mine has been a humbler, but I trust, a not-less-useful aim. The exigencies of clinging to the *Sunnah* have made me feel that there was room, nay more, that there was a need, for

something of an elementary nature which should be of value to an average Muslim from the English-speaking world of today. It is primarily aimed the service of these men that the work has been undertaken, but there is also a reason to hope that others may find that it will help them secure a thorough acquaintance with the *Sunnah* of the Holy Prophet (peace and blessings of Allah be upon him), and so fit them for a more intelligent use of advanced works. The sooner such readers pass beyond the need of this book, the more fully its purpose be achieved. It is designed only as a primer. It contains such of the authentic and accepted sayings and doings of the Holy Prophet (peace and blessings of Allah be upon him) which should comprehend not only the essential rituals of Islam like *Taharah* (cleanliness), *Salat* (prayers), *Sau'm* (fasting), *Zakat* (poor-due), and *Hajj* (Pilgrimage), but also all the manifold aspects of social life. This selection claims to vividly bring out the salient features of the Islamic law of morality and politeness. It should help the readers understand the true attitude of Islam toward humanity at large, the creatures of the world, and the whole universe. As a piece of necessary exhortation, a chapter has been devoted to a brief description of the eschatological realities, like the Life After Death, the Torment of the Grave, Indications of the Last Hour, the Day of Resurrection, the Day of Judgment, the Garden, and the Fire. An effort has been made to suitably arrange the required material into chapters, and repetition has been avoided. The aim throughout has been simplicity rather than completeness.

May Allah grant us grace. To Him is the recompense and the return!

A.H.S.

الطَّهَارَةُ وَالْوُضُوءُ وَالْغُسْلُ وَالتَّيْمُمُ

Purification, Ablution, Bath and Tayammum

عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الطَّهْوَرُ نِصْفُ
الْإِيمَانِ۔
(جامع الترمذی)

A man (companion of the Holy Prophet) from the tribe of Sulaim reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Purification is half of faith.
(Jami-ut-Tirmidhi)

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِفْتَاحُ الصَّلَاةِ الطَّهْوَرُ۔ (مسند احمد)

Jabir reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The key to prayer is purification (ablution).
(Musnad Ahmad)

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمَاءُ طَهُورٌ إِلَّا أَنْ تَغْيَرَ
رِيحُهُ أَوْ طَعْمُهُ أَوْ لَوْنُهُ بِنَجَاسَةٍ تَحْدُثُ فِيهِ۔
(البيهقي)

Abu Umama Al-Bahili reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Water is pure unless its odour, taste and colour are changed by an impurity taken place in it.
(Al-Baihaqi)

عَنْ أَبِي السَّمْحِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَغْسَلُ مِنْ بَوْلِ الْحَارِيَّةِ
وَيَرْسُ مِنْ بَوْلِ الْعُلَامِ۔
(سنن ابى داود)

Abu Al-Samh reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: (Garments) should be washed with water due to the urine of a female child and only sprinkling the water is sufficient for the urine of a male child.

(Sunan Abu Dawud)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فِي دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ تَحْتَهُ ثُمَّ تَقْرُصُهُ بِالْمَاءِ ثُمَّ تَنْضَحُهُ ثُمَّ تُصَلِّي فِيهِ.

(متفق عليه)

Asma, daughter of Abu Bakr (may Allah be pleased with both of them), reported that the Holy Prophet (peace and blessing of Allah be upon him) said about the blood of menstruation when it was applied to a garment: you should rub it, then wash it with water, then rinse it, and then you may offer the prayer putting it on.

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِسْتَنْزِهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ.

(رواه الدارقطني)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Be far away from urine because the general torture of the grave is due to it.

(Al-Darqutni)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ شَكَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ امْكُئِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكَ ثُمَّ اغْتَسِلِي فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ وَتَوْصِيئِي لِكُلِّ صَلَاةٍ.

(متفق عليه)

A'isha reported that Umm-i-Habiba, the daughter of Jahsh, complained to the Messenger of Allah (peace and blessings of Allah be upon him) of the blood (the prolonged menstruation). Upon this the Holy Prophet said: Remain away (from prayer) equal to the length of the time that your menses prevent you, and bathe after this. Then she used to bathe for every prayer. This hadith is narrated by Imam Muslim and in another hadith narrated by Imam Bukhari, the words are: "And perform ablution for every prayer."

(Agreed upon)

عَنْ أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: كَانَتْ النَّفْسَاءُ تَقْعُدُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا وَكَمْ يَأْمُرُهُنَّ النَّبِيُّ صلى الله عليه وسلم صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَضَاءِ صَلَوةِ النِّفَاسِ-
(سنن ابى داؤد)

Umm-i-Salama (may Allah be pleased with her) reported that the women in childbed used to remain away (from prayer) in the days of Holy Prophet (peace and blessings of Allah be upon him) for 40 days after the childbirth. And the Holy Prophet (peace and blessings of Allah be upon him) did not order them to say the prayers missed during the period of confinement.
(Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَالَ: لَوْ لَا أَنِ اشْتَقُّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسِّيَواكِ مَعَ كُلِّ وُضوءٍ-
(الموطا امام مالك)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Had it not been difficult for my followers, I would have ordered them to use tooth-stick while performing every ablution.

(Al-Muwatta by Imam Malik)

عَنْ ثَوْبَانَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لَا يَحْفَظُ عَلَى الوُضوءِ إِلَّا مُؤْمِنٌ-
(الموطا امام مالك)

Thauban reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: None but a believer is mindful of ablution.
(Al-Muwatta by Imami Malik)

عَنْ حُمْرَانَ، أَنَّ عُثْمَانَ رضي الله عنه دَعَا بِوُضوءٍ فَعَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ تَمَضَّمْضَمَّ وَاسْتَنْشَقَّ وَاسْتَنْشَرَّ ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ عَسَلَ يَدَهُ الِيمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ الِيسْرَى مِثْلَ ذَلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ عَسَلَ رِجْلَهُ الِيمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ الِيسْرَى مِثْلَ ذَلِكَ ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ نَحْوَ وُضوءِي هَذَا-
(متفق عليه)

Humran reported that Usman (may Allah be pleased

with him) called for ablution water and washed his hands thrice. He then rinsed his mouth and cleaned his nose with water. He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head, then washed his right foot up to the ankle three times, then washed his left foot like that and then said: I saw the Messenger of Allah (peace and blessings of Allah be upon him) performing ablution like this ablution of mine. (Agreed upon)

عَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يَأْمُرُنَا إِذَا كُنَّا سَفْرًا أَنْ لَا نُنْزِعَ حِيفًا فَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.
(سنن نسائي)

Safwan bin 'Assal reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to order, as we were travellers not, to take off our socks for 3 days and 3 nights except when there was spermatism and we were not required to take them off because of closet or sleep. (Sunnan-e-Nasai)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَعَلَ النَّبِيُّ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمَسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ يَعْنِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ.
(صحيح مسلم)

Ali bin Abu Talib (may Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) stipulated the upper limit of 3 days and 3 nights for a traveller and 1 day and 1 night for the resident that is about wiping over the socks. (Saheeh Muslim)

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ فَأَجَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ ثُمَّ آتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ إِنَّمَا يَكْفِيكَ أَنْ تَقْعَلَ بِيَدَيْكَ هَكَذَا ثُمَّ ضَرْبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً ثُمَّ مَسَحَ الشِّمَالَ عَلَى الْيَمِينِ وَظَاهِرَ كَفِّهِ وَوَجْهَهُ (وَفِي حَدِيثٍ آخَرَ رَوَاهُ الْبُخَارِيُّ الْفَاطَةَ) "وَضَرْبَ بِكَفِّهِ الْأَرْضَ وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ."
(متفق عليه)

'Ammar bin Yasir (may Allah be pleased with both of them) reported that the Apostle of Allah (peace and blessings of

Allah be upon him) sent me on an errand and I had a seminal emission but could find no water and rolled myself in dust as a beast rolls itself. Then I came to the Allah's Apostle and made mention of that to him and he (the Holy Prophet) said, "Verily it would have been enough for you to do so." Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. And in another hadith reported by Imam Bukhari the words are: "And he struck the ground with his palms and blew over them then wiped with them his face and palms." (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّعِيدُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيَتَّقِ اللَّهَ وَلْيَمْسَهُ بِشِرْتِهِ. (رواه البزار)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: (Pure) dust is the ablution (water) for a Muslim even if he does not find water for 10 years. But when he finds water, he should fear Allah and apply that to his skin. (Al-Bazzar)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ مِنْ أَرْبَعٍ مِنَ الْجَنَابَةِ وَيَوْمَ الْجُمُعَةِ وَمِنَ الْحِجَامَةِ وَمِنْ غُسْلِ الْمَيِّتِ. (سنن ابى داؤد)

A'isha (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to bathe on four occasions: after sexual intercourse, on Friday, after scarification and after washing the dead.

(Sunan Abu Dawud)

فَرَضِيَّةُ الصَّلَاةِ وَفَضَائِلُهَا

Prayer as an Obligatory Act of Devotion and Its Merits

عَنْ عَمْرِو بْنِ شُعَيْبٍ رَضِيَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَرُّوا
أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهِ وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ
وَفَرِّقُو بَيْنَهُمْ فِي الْمَضَاجِعِ.

(سنن أبي داود)

‘Amr bin Shu’aib narrated on the authority of his father, who narrated from his father that the Messenger of Allah (peace and blessings of Allah be upon him) said: Command your children to offer prayer when they attain the age of 7, and when they attain the age of 10 and do not observe prayer, then force them to do so. And separate them in their beds.

(Sunan Abu Dawud)

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ، قَالَ: أَوْصَانِي خَلِيلِي أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا وَإِنْ
قُطِعَتْ أَوْ حُرِّقَتْ وَلَا تَتْرِكْ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرَأَتْ
مِنْهُ الدِّمَةُ.

(سنن ابن ماجه)

Abu Ad-Darda reported: My friend (the Holy Prophet) said to me emphatically: Don’t associate anything with Allah even if you are cut into pieces or you are burnt and don’t give up obligatory prayer intentionally for he who gives it up intentionally, Allah owes no obligation to grant him pardon.

(Sunan Ibn Majah)

عَنْ أَبِي أُمَامَةَ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ صَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا إِذَا أَمَرَكُمُ تَدْخُلُوا جَنَّةَ رَبِّكُمْ. (مسند احمد)

Abu Umama reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Offer your five obligatory prayers, observe fast during the month of *Ramadhan*, pay the poor due (Zakat) out of your wealth and obey whatever He commands you, then you will enter the Paradise of your Lord. (Musnad Ahmad)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مِنْ أَحْسَنِ وَضُوءِ تَهْنٍ وَصَلَاةٍ لَهِنَّ لَوْ قِيَهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ. (سنن ابى داؤد)

'Ubada bin As-Samit reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There are five (obligatory) prayers, which Allah the Exalted, has made obligatory for you. The person who performed ablution for those prayers, well offered them in time and completed the act of bowing, and observed them with submissiveness (Allah has promised to forgive him). (Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانَ إِلَى رَمَضَانَ مَكْفِرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتَنَبْتَ الْكِبَائِرَ. (صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Five obligatory prayers and from Friday prayer till the coming Friday prayer and from the fasts of *Ramadhan* to the next *Ramadhan* all are expiating for the sins done during the periods in case one avoids major sins. (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَا يَجِدُونَ إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا وَلَوْ يَعْلَمُونَ مَا فِي

التَّهَجِيرِ لَا سَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَاتَوَّهُمَا وَلَوْ حَبَوًّا۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Had the people known the reward of calling for prayer or the reward of standing in first row, they would have found no way except casting lots for this purpose and so they cast lots. And had they known the reward of noon prayer, they would have raced to offer it. And had they known the reward of night and morning prayers, they would have reached mosque crawling in order to offer them (in congregation)."

(Agreed upon)

أَوْقَاتُ الصَّلَاةِ

Times of the Prayers

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ آمَنِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ وَكَانَتْ قَدْرَ الشِّرَاكِ وَصَلَّى بِي الْعَصْرَ حِينَ صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ وَصَلَّى بِي الْفَجْرَ حِينَ حُرِمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ فَلَمَّا كَانَ الْغَدُ صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِيهِ وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ وَصَلَّى بِي الْفَجْرَ فَاسْفَرَتْ لِي فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ - (سنن أبي داود و جامع الترمذی)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Jibraeel led me in the prayer near the Ka'bah twice. So he led me in the noon prayer when the sun crossed the meridian a little and he led me in the afternoon prayer when the shade of everything was equal to its length and he led me in the sun-set prayer when the fasting person breaks his fast (i.e., at the sunset) and led me in the night prayer when the twilight disappeared; and he led me in the morning prayer when eating and drinking is prohibited for the fasting person (i.e., before the rising of the sun). On the following day he (Jibraeel) led me in the noon prayer when the shade of a thing was equal to it and he led me in the afternoon

prayer when the shade of a thing was double, and led me in the sun-set prayer when the fasting person breaks his fast (at the sun-set) and he led me in the night prayer when one third of night was over and he led me in the morning prayer when the sun was about to rise, then he turned to me and said: Muhammad, these are the timings of the prayers of the Prophets before you and the right time of the prayers is between these two timings. (Sunan Abi Dawud, Jamiut-Tirmidhi)

عَنْ عُقْبَةَ بْنِ عَامِرٍ، ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَنْ نَقْبِرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بِازِعَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمَ الظُّهْرِ حَتَّى تَزُولَ الشَّمْسُ وَحِينَ تَتَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ۔

(صحيح مسلم)

‘Uqba bin ‘Amir reported that there were three-hours in which the Messenger of Allah (peace and blessings of Allah be upon him) used to forbid us to say the prayer or bury our dead bodies: (1) when the sun is just rising till it goes higher (2) and when it is exact midday till the sun declines (3) and when the sun is just setting. (Saheeh Muslim)

عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا۔

(متفق عليه)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who forgets the prayer or may not offer it because of sleep, the expiation for it is to offer it when he remembers it. (Agreed upon)

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ رَابِعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا۔

(جامع الترمذی)

Anas bin Malik reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: That is the prayer of a hypocrite (which is said too late). He does not offer

the prayer in time and defers it till the sun is between the horns of the satan (is about to set) then he stands to offer the prayer and touches the ground four times in a hurry (offers two rak'as in hot haste) and does not remember Allah but a little.

(Jami-ut-Tirmidhi)

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ
الصَّلَاةُ لَوْ قُتِلَ فِيهَا قُلْتُ ثُمَّ أَيُّ قَالَ بِرُؤَالِدَيْنِ قُلْتُ ثُمَّ أَيُّ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ -

(متفق عليه)

Ibn Mas'ud reported: I asked the Messenger of Allah (peace and blessings of Allah be upon him), "Which deed is the most desirable to Allah?" He replied, "To offer the obligatory prayer in time." Then I asked him (the Holy Prophet), "Which (deed) is the most desirable after that?" He replied, "To be obedient to the parents." Then I asked: "Which deed is most desirable after that?" He replied, "To struggle utmost in the Way of Allah."

(Agreed upon)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ
رِضْوَانُ اللَّهِ وَالْوَقْتُ الْآخِرُ عَفْوُ اللَّهِ -

(جامع الترمذی)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: To offer the prayer in the first hour is to please God and to offer the prayer in late hour is to ask for Allah's pardon.

(Jami-ut-Tirmidhi)

الْأَذَانُ

Calling for the Prayer (*Adhan*)

عَنْ مَالِكِ بْنِ الْحُوَيْرِثٍ رضي الله عنه، قَالَ: قَالَ لَنَا النَّبِيُّ صلوات الله عليه إِذَا حَضَرَتِ الصَّلَاةُ فليؤذِّنْ لَكُمْ أَحَدُكُمْ.

(متفق عليه)

Malik bin Huwairith reported that Allah's Apostle (peace and blessings of Allah be upon him) said to us: When the time for prayers comes, then one of you should call (people) to prayer. (Agreed upon)

عَنْ أَبِي مَحْذُورَةَ رضي الله عنه، قَالَ: قَالَ الْقَنِيَّ عَلَى رَسُولِ اللَّهِ صلوات الله عليه التَّائِدِينَ هُوَ بِنَفْسِهِ فَقَالَ قُلِ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ تَعَوَّدُ فَيَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَتَّى عَلَى الصَّلَاةِ، حَتَّى عَلَى الصَّلَاةِ، حَتَّى عَلَى الْفَلَاحِ، حَتَّى عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

(صحيح مسلم)

Abu Mahzura reported: The Messenger of Allah (peace and blessings of Allah be upon him) himself taught me *Adhan* and said, "Say, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. I testify that there is no god but Allah; I testify that that there is no god but Allah. I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah. Then you should repeat

and say, I testify that there is no god but Allah, I testify that there is no god but Allah. I testify that Muhammad is the Messenger of Allah; I testify that Muhammad is the Messenger of Allah. Come to say the prayer, come to say the prayer. Come for salvation. Come for salvation. Allah is the Greatest, Allah is the Greatest. There is no god but Allah.” (Saheeh Muslim)

عَنْ أَنَسٍ رَضِيَ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ۔ (صحيح مسلم)

Anas reported that Bilal was ordered (by the Holy Prophet) to double the *Adhan* and single the *Iqaama* (just at the time of beginning the prayer). (Saheeh Muslim)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا سَمِعْتُمْ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ وَالْمُسْلِمُ عَنْ عُمَرَ رَضِيَ سِوَى الْجُمْلَتَيْنِ فَيَقُولُ لَأَحْوَلُ وَلَا قُوَّةَ إِلَّا بِاللَّهِ۔ (متفق عليه)

Abu Sa‘id Al-Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, “When you hear the call for prayer, say as the pronouncer says,” and in another hadith which is narrated by Imam Muslim on the authority of ‘Umar except two sentences (that is, come for prayer, come for salvation) and hearing these sentences one should say there is no other might or power but that of Allah. (Agreed upon)

عَنْ أَنَسٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَرُدُّ الدُّعَاءُ بَيْنَ الْأَذَانَ وَالْإِقَامَةَ۔ (سنن أبي داود)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, “No supplication (made to God) between the *Adhan* and *Iqaama* is rejected.”

(Sunan Abu Dawud)

الصَّلَاةُ وَمَا يَتَعَلَّقُ بِهَا

The Prayer and Whatever Concerns It

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ ﷺ قَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ مَا نَيْسَرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا۔

(متفق عليه)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: When you intend to offer the prayer, perform the ablution well and turn your face to the Ka'bah and say: "Allah is the Greatest." Then recite any piece of the Holy Book what you can easily do, then bow down well, then stand erect, then prostrate well, then sit erect, then prostrate well again, then do the same throughout your prayer.

(Agreed upon)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ

(متفق عليه)

بِأَمِّ الْقُرْآنِ۔

'Ubada bin Samit reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "No prayer is accepted of a person who does not recite the *Fatiha*."

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلوات إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَيْهَةً قَبْلَ أَنْ يَقْرَأَ فَسَأَلْتُهُ فَقَالَ أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا نَقَّى الثَّوْبَ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to be silent in the beginning of the prayer for a few minutes after saying "Allah is the Greatest" and before reciting *Fatiha*. So, I asked him (the Holy Prophet) about this and he said in reply, "I recite (in the moments of silence) O, Lord! keep me at the same distance from my sins just as the distance is between the east and the west. O, Lord! purify me from my sins as You make pure the white cloth from filth. O, Lord! wash me with water, snow and hail from my sins."

(Agreed upon)

عَنْ وَائِلِ بْنِ حُجْرٍ رضي، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلوات فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ.

(ابن خزيمة)

Wa'il bin Hujr reported he said the prayer with the Holy Prophet (peace and blessings of Allah be upon him) and he put his right hand on his left hand (and the both hands were placed) on his chest.

(Ibn Khuzaima)

عَنْ أَبِي قَتَادَةَ رضي، قَالَ: كَانَ رَسُولُ اللَّهِ صلوات يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ وَيُسْمِعُنَا الْآيَةَ أحياناً وَيُطَوِّلُ الرَّكَعَةَ الْأُولَى وَيَقْرَأُ فِي الْأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ.

(متفق عليه)

Abu Qatada reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to lead us in prayer and recite, performing the noon and afternoon prayers in the first two rak'as, *Surah Fatiha* and two other *Surahs* and make us hear any verse out of them sometimes and lengthen the first rak'a and in the last two rak'as he used to recite *Fatiha* only.

(Agreed upon)

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ.

(جامع الترمذی)

Ibn Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When one amongst you bows down, he should say three times: "I glorify my Lord the Majestic." In this way his bowing down will be completed but that is (it should be done three times) at least. And when he prostrates (in the prayer), he should say three times, "I glorify my Lord the Exalted." In this way his prostration will be completed but that is the least. (Jami-ut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مِنْ وَافِقٍ قَوْلُهُ قَوْلَ الْمَلَكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ -

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When the Imam (in the prayer) says: Allah heard of the person who praised Him, then you should say, "O, Allah, our Lord, praise be to Thee" because whose utterance conforms to the utterance of the angels, all his sins, committed before, are pardoned. (Agreed upon)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى جَبْهَةٍ وَأَشَارِيئِهِ إِلَى أَنْفِهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ -

(متفق عليه)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: I am ordered to prostrate on seven bones, on forehead, and saying this he (the Holy Prophet) pointed with his hand at his nose, at both hands, at both knees and at the sides of both feet. (Agreed upon)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي
وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي -
(سنن ابى داؤد)

Ibn Abbas reported that the Holy Prophet (peace and blessings of Allah be upon him) used to say between the two prostrations (while sitting), "O, Lord, forgive me and bless me and lead me (to the right path) and pardon me and provide me (with good means of living)." (Sunan Abi Dawud)

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَسْوَأُ النَّاسِ سَرِقَةً الَّذِي
يَسْرِقُ مِنْ صَلَواتِهِ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْرِقُ مِنْ صَلَواتِهِ قَالَ لَا يَتِمُّ رُكُوعَهَا
وَلَا سُجُودَهَا -
(مسند احمد)

Abu Qatada reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The worst thief of the people is the person who steals his prayer. The companions said, "O, Messenger of Allah, how is it possible for a worshipper to steal his prayer?" The Holy Prophet said, "The person, who does not bow down and prostrate well in fact steals his prayer." (Musnad Ahmad)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: التَفَّتْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ إِذَا
صَلَّيْ أَحَدُكُمْ فَلْيَقُلْ التَّحِيَّاتُ لِلَّهِ وَالصَّلَواتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ
إِلَيْهِ فَيَدْعُو -
(متفق عليه)

Abdullah bin Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) turned to us (one day after saying the prayer) and said: When one amongst you says the prayer, he should recite (while sitting after performing two or four rak'ahs): All services rendered by words, by acts of worship and all good things are due to Allah. Peace be upon you, O, Prophet of Allah, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants. I

testify that there is no God but Allah alone. There is no associate with Him. I testify that Muhammad is His servant and His Messenger. Then he may choose any supplication which pleases him most and offer it. (Agreed upon)

عَنْ قُضَايَةَ بْنِ عُبَيْدٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذَا دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَأَحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ. (جامع الترمذی)

Fadala bin 'Ubaid reported that the Messenger of Allah (peace and blessings of Allah be upon him) was sitting when a man entered and began to say the prayer. In the end of the prayer he supplicated: O Lord, forgive me and bless me. Upon this the Messenger of Allah (peace and blessings of Allah be upon him) said: O worshipper, when you offer the prayer and sit in the *Tashahhud*, you should praise Allah with what He deserves and bless me, then pray to Him. (Jami-ut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ. (صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (may peace and blessings of Allah be upon him) said: When one of you is free from the last *Tashahhud*, he should seek protection with Allah against the four: against the torture of Hell, against the torture in grave, against the trial of living and death and against the mischief of Masih Ad Dajjal. (Saheeh Muslim)

عَنْ وَائِلِ بْنِ حُجْرٍ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" وَعَنْ شِمَالِهِ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ". (سنن ابى داؤد)

Wa'il bin Hujr reported that he offered prayer with the Holy Prophet (may peace and blessings of Allah be upon him). He (the Holy Prophet) used to recite salutations to the right side,

saying "Peace be upon you and Allah's mercy and his blessings" and to the left side, saying "Peace be upon you and Allah's mercy and his blessings." (Sunan Abu Dawud)

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ صلوات الله عليه **بِالتَّكْبِيرِ** - (متفق عليه)

Ibn Abbas reported that he used to be acquainted with the conclusion of the prayer of the Messenger of Allah (peace and blessings of Allah be upon him) by hearing the sound of *Takbir* (Allah-u-Akbar). (Agreed upon)

عَنْ أَبِي أُمَامَةَ رضي الله عنه، قَالَ: قِيلَ يَا رَسُولَ اللَّهِ صلوات الله عليه أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْأَخِيرِ وَذُبُرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ - (جامع الترمذی)

Abu 'Umama reported that the Messenger of Allah (peace be upon him) was asked: Which supplication deserves to be accepted (by Allah) readily. He (the Holy Prophet) said: Which is offered in the last part of the night or at the end of the obligatory prayers. (Jamiut-Tirmidhi)

عَنْ ابْنِ عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلوات الله عليه صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً - (متفق عليه)

Ibn Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Congregational prayer excels 27 times to the solitary prayers. (Agreed upon)

عَنْ بُرَيْدَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلوات الله عليه بَشِّرِ الْمُشَاطِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ - (جامع الترمذی)

Buraida reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Convey glad tidings to those who walk in darkness towards the mosques (for prayer) with complete light on the day of Resurrection. (Jami-ut-Tirmidhi)

عَنْ ابْنِ عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلوات الله عليه لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ

وَلَا صَلَاةَ لِمَنْ لَا طَهُورَ لَهُ وَلَا دِينَ لِمَنْ لَا صَلَاةَ لَهُ إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنَ الدِّينِ
كَمَوْضِعِ الرَّأْسِ مِنَ الْحَسَدِ -
(المعجم الصغير)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who does not keep trust has no faith, and he who is impure has no prayer, and he who does not offer prayer has no religion. Verily the position (importance) of prayer in the religion is just as the position of head in the body.
(Al-Mujam-us-Saghir)

عَنْ أُمِّ حَبِيبَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ انْتَبَهَتْ
عَشْرَةَ رُكْعَةٍ بَنِي لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ
الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ -
(جامع الترمذی)

Umme Habiba reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who offers 12 rak'ahs of voluntary prayer during the day and night, deserves that his abode be built in the Paradise, four rak'ahs before noon prayer, and two rak'ahs after it, two rak'ahs after evening prayer, two rak'ahs after night prayer and two rak'ahs before morning prayer.
(Jami-ut-Tirmidhi)

الصَّوْمُ فَرَضِيَّتُهُ وَفَضْلُهُ وَ أَحْكَامُهُ

Fasts of Ramadhan are Obligatory: Their Merits and the Commands Concerning Them

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، قَالَ: إِنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَمَّا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ - قَالَ شَهْرُ رَمَضَانَ - قَالَ هَلْ عَلَيَّ غَيْرُهُ - قَالَ لَا إِلَّا أَنْ تَطَوَّعَ - (متفق عليه)

Talha bin Ubaidullah reported that a man asking the Holy Prophet (peace and blessings of Allah be upon him) (about Ramadhan) said, "Inform me about the fasts which Allah has made obligatory for me." He (the Holy Prophet) replied, "The fasts of the month of Ramadhan." He asked (again), "Is there anything obligatory for me in addition to this?" He (the Holy Prophet) replied, "No, except the voluntary fasts that you may observe." (Agreed upon)

عَنِ ابْنِ عُمَرَ، قَالَ: تَرَأَى النَّاسَ الْهَلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ ﷺ أَنِّي رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ - (سنن ابى داؤد)

Ibn 'Umar reported that the people saw the new moon (of Ramadhan). So I informed the Messenger of Allah (peace and blessings of Allah be upon him) that I had seen the new moon. Upon this the Holy Prophet observed fasting and ordered the people to observe the fasts of Ramadhan. (Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ صُومُوا الرُّيُوتَ، وَأَفْطِرُوا الرُّيُوتَ
فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ۔
(صحيح البخارى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Observe fast (of Ramadhan) on seeing the new moon and break it on seeing the new moon (of Shawwal), and if it (the moon) is hidden from you, then complete the 30 days of Sha'ban. (Saheeh-ul-Bukhari)

عَنْ عَمَّارِ بْنِ يَاسِرٍ رضي، قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا
الْقَاسِمِ۔
(جامع الترمذی)

'Ammar bin Yasir reported that the person who observed a fast on the day about which there is doubt, he in fact disobeyed Abu Qasim (the Holy Prophet). (Jami-ut-Tirmidhi)

عَنْ حَفْصَةَ رضي، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا
صِيَامَ لَهُ۔
(مسند احمد)

Hafsa reported that the Holy Prophet (peace and blessings of Allah be upon him) said: He who did not make intention of observing the fast before dawn in fact did not fast at all. (Musnad Ahmad)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ رَمَضَانُ فَتُحِتَتْ
أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When the month of Ramadhan begins, the doors of the Paradise are opened and the doors of the Hell are closed and satans are chained (Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ
لِلْعَبْدِ يَقُولُ الصِّيَامُ أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ
وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ فَيُشَفَّعَانِ۔
(شعب الإيمان)

Abdullah bin 'Amr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The fasting and the Holy Book will intercede on behalf of the servant. The fast will say: My Lord, I prevented him from food and sexual lust during the day time, so accept my intercession in his case. And the Qur'an will say: I prevented him from sleep in the night, so accept my intercession for him. Then their intercession will be accepted. (Shu'ab Al-Iman)

عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: حَظَبْنَا رَسُولَ اللَّهِ ﷺ فِي إِحْرَامٍ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً وَقِيَامَ لَيْلَةٍ تَطَوُّعًا مَنْ تَقَرَّبَ فِيهِ بِحَصَلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيمَا سِوَاهُ. وَمَنْ أَدَّى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ. وَهُوَ شَهْرُ الصَّبْرِ نَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يَزَادُ فِيهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِذُنُوبِهِ. وَعَتَقَ رَقَبَتَهُ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يُتَقَصَّ مِنْ أَجْرِهِ شَيْءٌ وَهُوَ شَهْرٌ أَوْلَاهُ رَحْمَةً وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتَقٌ مِنَ النَّارِ.

(شعب الإيمان)

Salman Al-Farisi reported that the Messenger of Allah (peace and blessings of Allah be upon him) addressed us on the last day of Sha'ban and said: O people, a great and blessed month is at hand. The month in which comes a night better than a thousand months. Allah has ordained fasts for you and prescribed supererogatory prayer at night. He who drew close to (Allah) by any noble deed in the month of Ramadhan is just like the person who performed an obligatory act in other months. And he who performed an obligatory act in the month of Ramadhan is just like the person who performed 70 obligatory acts in other months. It is the month of endurance and the reward of endurance is Paradise. It is the month of consolation. It is the month in which the livelihood of a believer is increased. And he who provided (eatables) to one fasting (for breaking the

fast) is entitled to forgiveness of his sins and safeguard from the Hell-fire and is entitled to the reward equal to that of fasting without any decrease in his reward. It is the month in which the first term (10 days) is the period of mercy, its second term (next 10 days) is the period of forgiveness and its last term (last 10 days) is the period of safety from the Hell-fire. (Shu'ab Al-Iman)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَامَ رَمَضَانَ إِيمَانًا
وَإِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who observed the fasts of Ramadhan with a belief and seeking reward of them in the Hereafter, his (minor) sins, committed by him previously, would be forgiven. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمٍ
أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرٌ صَائِمٌ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: To observe fast is to hold a shield and when one amongst you observes fast any day, he should neither speak evil nor revile. And if anyone abuses him or fights him, he should say, "I am fasting." (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ
بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ۔
(صحيح البخارى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who did not give up telling a lie and acting according to it, God does not require him to give up his eating and drinking. (Saheeh-ul-Bukhari)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ
غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ۔
(جامع الترمذى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who did not observe any fast of Ramadhan without any valid excuse or illness cannot be compensated by the fast throughout his life even if he observes it practically. (Jami-ut-Tirmidhi)

عَنْ عَائِشَةَ ^{رَضِيَ}، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ تَحْرُوَالَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ۔
(صحيح البخارى)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Seek the night of the Decree in the odd nights of the last 10 days of Ramadhan. (Saheeh-ul-Bukhari)

عَنْ أَبِي هُرَيْرَةَ ^{رَضِيَ}، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who stands to say voluntary prayer in the month of Ramadhan, testifying that the prayer is a matter of faith and seeking its reward in the Hereafter, his previous (minor) sins will be forgiven. And he who stands to pray in the night of the Decree with belief and seeking its reward in the Hereafter, his previous (minor) sins will be forgiven. (Agreed upon)

عَنْ عَائِشَةَ ^{رَضِيَ}، أَنَّ النَّبِيَّ ﷺ كَانَ يَتَكَبَّرُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ۔
(متفق عليه)

A'isha reported that the Holy Prophet (peace and blessings of Allah be upon him) used to seclude himself in a place (prepared for the purpose of worship) for the last 10 days of Ramadhan till his death. (Agreed upon)

الزَّكَاةُ وَمَا تَعَلَّقُ بِهَا

Zakat and What Concerns It

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَاذًا إِلَى الْيَمَنِ فَقَالَ: إِنَّكَ تَأْتِي قَوْمًا أَهْلَ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا ذَلِكَ فَاعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا ذَلِكَ فَاعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَاءِهِمْ فَتُرَدُّ عَلَى فُقَرَاءِهِمْ فَإِنْ هُمْ أَطَاعُوا ذَلِكَ فَأَيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَأَتَقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ۔ (متفق عليه)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) sent Mu'az to Yemen (as a Governor) and said: You are going to a people who are *Ahl-I-Kitab* (people of the Book), so invite them to testify that there is no god but Allah and that Muhammad is Allah's Messenger, then if they accept this, inform them that Allah has ordained for them five (obligatory) prayers in a day and night. And if they accept this, inform them that Allah has enjoined *Zakat* (poor due) on them which will be received from their riches and will be distributed among their poor people. And if they accept this, then you should avoid (snatching) their best commodities and fear the supplication of the oppressed because there is no curtain between it and Allah. (Agreed upon)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ فِيمَادُونَ

خَمْسَةَ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ
وَلَيْسَ فِيمَا دُونَ خَمْسِ دُرُدٍ مِنَ الْإِبِلِ صَدَقَةٌ۔
(متفق عليه)

Abu Sa'id Al-Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: *Zakat* is not due in the date when it is lesser than five *wasqs* (1440 pounds) and *Zakat* is not due in silver when it is less than five *uqiyas* (1.25 pounds) and *Zakat* is not due in camels till they are five in number.
(Agreed upon)

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كَانَتْ لَكَ مِثْنَا دِرْهَمٍ
وَحَالَ عَلَيْهَا الْحَوْلُ فَفِيهَا خَمْسَةٌ دَرَاهِمَ وَلَيْسَ عَلَيْكَ شَيْءٌ يَعْنِي فِي الذَّهَبِ
حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا فَإِذَا كَانَتْ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا
الْحَوْلُ فَفِيهَا نِصْفُ دِينَارٍ۔
(سنن ابى داؤد)

Ali bin Abu Talib reported that the Holy Prophet (peace and blessings of Allah be upon him) said: When you have 200 dirhams (1.25 pound silver) and they have been in your possession for a full 1 year then five dirhams are due as *Zakat*. And nothing is due out of gold till you have 20 dinars and they have been in your possession for a full year then only half a dinar is due as *Zakat*.
(Sunan Abu Dawud)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: فِيمَا سَقَتِ السَّمَاءُ وَالْعَيُونُ أَوْ كَانَ
عَثْرِيًّا الْعَشْرُ وَفِيمَا سُقِيَ بِالنُّضْحِ نِصْفُ الْعَشْرِ۔
(جامع الترمذی)

Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Tenth of the whole output of the land is due as *Zakat* which is watered by rain, fountains or other natural ways, and half of the 10th (one twentieth) is due when the land is irrigated by tubewells.
(Jami-ut-Tirmidhi)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كُنْتُ الْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ
اللَّهِ ﷺ أَكْثَرُ هُوَ فَقَالَ مَا بَلَغَ أَنْ تُودَى زَكَاةُ فَرْكِي فَلَيْسَ بِكَثْرٍ۔
(موطا امام مالك)

Umm Salama reported that she used to put on some golden ornaments, and she said: Messenger of Allah, is it *Kans* (accumulated wealth which is condemned by Allah)? The Holy Prophet replied: When wealth increases to the extent in which *Zakat* is due and then *Zakat* is paid, that is not *kans*.

(Muwatta Imam Malik)

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ
مِنَ الَّذِي نَعُدُّ لِلْبَيْعِ۔
(سنن ابى داؤد)

Samura bin Jundub reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to order us to pay *Zakat* from (the commodities) we prepared for transaction.

(Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ
زَكَوَاتَهُ مُثَلَّ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَيْبَتَانِ يَطْوِفُهُ يَوْمَ الْقِيَامَةِ ثُمَّ
يَأْخُذُ بِلَهْزَمَتَيْهِ يَعْنِي شِدْقِيهِ ثُمَّ يَقُولُ أَنَا مَالِكَ أَنَا كَنْزُكَ۔
(صحيح البخارى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who has been granted wealth by Allah and did not pay its *Zakat*, his wealth will be personified in the form of a bald snake (bald due to the excess of poison) on the Day of Resurrection having two black spots (over his eyes). The snake will coil (round his neck) on the Day of Resurrection then, catching both sides of his mouth will say: I am your money, I am your accumulated wealth.

(Saheeh-ul-Bukhari)

عَنْ أَبِي ذَرٍّ ، عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ رَجُلٍ يَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ
لَا يُؤَدِّي حَقَّهَا إِلَّا أَتَى بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا يَكُونُ وَأَسْمَنُهُ تَطَاهًا بِأَحْفَا فِيهَا
وَتَنْطِحُهُ بِفُرُونِهَا كُلَّمَا حَازَتْ أُخْرَى رُدَّتْ إِلَيْهِ أَوْلَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ۔
(متفق عليه)

Abu Dharr reported that the Holy Prophet (peace and blessings of Allah be upon him) said: There is no man who

possesses a camel or a cow or sheep and does not pay its right (*Zakat*), all his animals will be created on the Day of Resurrection in greater number and fatter form than before, and they will crush him with their hoofs and wound him with their horns. When the last animal will pass over him, the first will come again to pass till the decision between people take place.

(Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا آتَاهُ قَوْمٌ بِصَدَقَتِهِمْ
قَالَ اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى-

(متفق عليه)

Abdullah bin Abi 'Aufa said that whenever some people came to the Holy Prophet (peace and blessings of Allah be upon him) with their *Zakat*, He (the Holy Prophet) said, "O Lord bless the family of so and so." And when my father came to him with his *Zakat*, he said, "O Allah, bless the family of Abu 'Aufa."

(Agreed upon)

زَكَاةُ الْفِطْرِ Sadaqatul Fitr

(Sadaqa at the eve of the conclusion of fast)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكْرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ - (متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) prescribed *Zakat Al-fitr*, 1 sa' (equal to 4.3 pounds) or dates or 1 sa' of barley for every slave and free, male and female, young and old from amongst the Muslims. And the Holy Prophet ordered to pay it before the people go out for 'Id prayer. (Agreed upon)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ زَبِيبٍ - (متفق عليه)

Abu Sa'id Al-Khudri reported: We used to pay *Zakat ul-fitr* 1 sa' of food or 1 sa' of barley, 1 sa' of dates or 1 sa' of cheese or 1 sa' of raisins. (Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ - (جامع الترمذی)

Abdullah bin 'Amr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is not

permissible for a rich person and for a man of power and of sound body to accept *Sadaqa*. (Jamiut-Tirmidhi)

عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ، قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكْمِ نَبِيِّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ فِيهَا هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتُكَ۔

(سنن ابى داؤد)

Ziyad bin Al-Harith Al-Sudai reported that a man came to the Holy Prophet (peace and blessings of Allah be upon him) and said: Pay me (something) out of *Zakat*. The Messenger of Allah (peace and blessings of Allah be upon him) said to him, "Verily, Allah did not like the decision of any Prophet nor of any other person besides him about alms (*Zakat*) till He himself ordered about them and divided them into eight categories. So if you fall in one of those categories, I'll give you."

(Sunan Abu Dawud)

الْحَجُّ Pilgrimage

عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحَجُّوا فَقَالَ رَجُلٌ أَكَلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قُلْتُمْ نَعَمْ لَوْ جَبَّتْ وَلَمَا اسْتَطَعْتُمْ۔
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) addressed us and said, "O people, verily Allah has ordained *Hajj* (pilgrimage) for you, so perform it." A man (Aqra' bin Habis) said, "O Messenger of Allah, is it (obligatory) every year?" Upon this he (the Holy Prophet) kept quiet till he said it three times. So the Holy Prophet (peace and blessings of Allah be upon him) said, "Had I said yes, it would have become obligatory (for you to perform it every year) and you could not afford to do it." (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "He who performed pilgrimage for Allah's sake and avoided sexual intercourse (in the state of *Ihram*) and did not quarrel with anyone and did not abuse, he would return (home, as free from sins) as on that very day when his mother gave birth to him." (Agreed upon)

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: تَعَجَّلُوا إِلَى الْحَجِّ يَعْنِي الْفَرِيضَةَ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْزُرُهُ لَهْ.

(مسند احمد)

Ibn 'Abbas reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Hasten to perform pilgrimage (for whom) it is obligatory, for none amongst you knows what will happen to him (tomorrow). (Musnad Ahmad)

عَنْ أَبِي أُمَامَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ أَوْ سُلْطَانٌ جَائِرٌ أَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ يَحُجَّ فَلَيِّمَتْ إِنْ شَاءَ يَهُودِيًّا وَإِنْ شَاءَ نَصْرَانِيًّا.

(سنن الدارمي)

Abu Umama reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who was not detained from performing *Hajj* either by a pressing need or by a tyrant king or because of illness and died without performing pilgrimage, so let him die as a Jew or as a Christian.

(Sunan-ud-Darimi)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ حِزَاءٌ إِلَّا الْاِحْتِنَاءُ.

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: 'Umrah (pilgrimage to Makkah on days other than the *Hajj* days) is an expiation for sins (committed between them) and there is no reward for perfect pilgrimage, except paradise.

(Agreed upon)

عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ، أَنَّهُ آتَى النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ إِنْ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَالْعُمْرَةَ وَلَا الظَّمْنَ قَالَ حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ.

(جامع الترمذي)

Abu Razin Al-'Uqaili reported that he came to the Holy Prophet (peace and blessings of Allah be upon him) and said, "Messenger of Allah, verily my father is very aged and he cannot perform *Hajj* and 'Umrah and he cannot travel." He (the

Holy Prophet) said, "Perform *Hajj* and '*Umra* on behalf of your father."
(Jamiut-Tirmidhi)

عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ لِيَبِّكَ عَنْ شُبْرَمَةَ قَالَ مَنْ شُبْرَمَةُ قَالَ أَخِي أَوْ قَرِيبِي لِي. قَالَ أَحَجَّجْتَ عَنْ نَفْسِكَ ثُمَّ حَجَّ عَنْ شُبْرَمَةَ.
(سنن ابى داود)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) heard a man saying, "Here I am to do thy service, my Lord, in lieu of Shubrama." He (the Holy Prophet) said, "Who is Shubrama?" He said: "My brother or my close relative." The Holy Prophet said, "Have you performed the pilgrimage yourself?" He said, "No." Then the Holy Prophet said, "Perform pilgrimage first for yourself then perform on behalf of Shubrama."
(Sunan Abu Dawud)

عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّامِ الْحُحْفَةَ وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِأَهْلِ الْيَمَنِ يَلْمَمَ قَالَ فَهَنَّ لَهُنَّ وَلَمَنْ آتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُونَهُنَّ فَمَهَلُهُ مِنْ أَهْلِهِ وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهَلُّونَ مِنْهَا.
(متفق عليه)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) appointed the places for putting on Ihram for the people of Madina, Dhu'l Hulaifa; for the people of Syria, Al-Juhfa; for the people of Najd, Qarn Al-Manzil; and for the people of Yeman, Yalamlam. The Holy Prophet said, "These places are (appointed) for the peoples of those countries, and for those who belong to other countries and come to Makkah for performing *Hajj* and '*Umrah* through these places. And he who resides within the appointed limits should wear the pilgrim's dress from his house and so on till the residents of Makkah will put on pilgrim's dress from Makkah."
(Agreed upon)

عَنِ ابْنِ عُمَرَ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ قَالَ لَا يَلْبَسُ

الْمُحْرِمِ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا الْبُرْنَسَ وَلَا السَّرَاوِيلَ وَلَا تَوْبًا مَسَّهُ وَرَسٌ
وَلَا زَعْفَرَانٌ وَلَا الْخُفَّيْنِ إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ فَلْيَقْطَعْهُمَا حَتَّى يَكُونَ أَسْفَلَ مِنْ
الْكَعْبَيْنِ - (متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) was asked, "Which kind of dress a *Muhrim* (one who wears special dress while entering the sacred place) should wear?" The Holy Prophet said, "A *Muhrim* should not put on shirt, turban, cap, trousers, and cloth coloured with *wars* (a plant giving red colours) and saffron. And he should not put on half boots except one who does not find shoes, so he should cut them to the extent that the sides remain below the ankles." (Agreed upon)

عَنِ ابْنِ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَهْلُ مُلْبِدًا يَقُولُ لَبَّيْكَ اللَّهُمَّ
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَا يَزِيدُ عَلَى
هُوَ لَا إِلَهَ إِلَّا اللَّهُ - (متفق عليه)

Ibn 'Umar reported, "I heard the Messenger of Allah (peace and blessings of Allah be upon him) declaring, having set his hair with gum or anything else: Here I am at Thy service, My Lord, here I am at Thy service, My Lord, there is no associate with Thee, here I am at Thy service My Lord; verily all praise is due to Thee, all grace is Thine and Sovereignty too. There is no associate with Thee." Ibn 'Umar said that the Holy Prophet did not add any other word to these utterances. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا
أَوْ غَزَايَا ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْغَازِي وَالْحَاجِّ وَالْمُعْتَمِرِ -
(شعب الإيمان)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who set forth (of his house) to perform *Hajj* or *'Umrah* or to fight (for the cause

of Islam) and then died on the way, Allah would grant him the reward of a fighter or that of a *Haji* (pilgrim) or that of one who performs 'Umrah. (Shu'ab-ul-Iman)

عَنْ رَجُلٍ مِنْ آلِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ زَارَنِي مُتَعَمِّدًا كَانَ فِي حَوَارِي يَوْمِ الْقِيَامَةِ . . . وَمَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ۔
(شعب الايمان)

A man from the family of Al-Khattab reported that Allah's Apostle (peace and blessings of Allah be upon him) said: He who came to visit my grave intentionally would be in my neighbourhood on the Day of Resurrection. And he who died in one of the sacred places, Allah would resurrect him among those free from every fear on the Day of Resurrection.

(Shu'ab-ul-Iman)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Prayer in this mosque of mine excels 1,000 prayers in the mosques other than this except the sacred mosque of Ka'bah. (Agreed upon)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تُشَدُّ الرَّجَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْأَقْصَى وَمَسْجِدِي هَذَا۔
(متفق عليه)

Abu Sa'id Al-Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Don't travel (to any mosque or sacred place) but to the three mosques: The sacred mosque of Ka'bah, the distant mosque (Bait Al-Mqdis, Jerusalem) and this mosque of mine (Mosque at Madinah). (Agreed upon)

ذِكْرُ اللَّهِ وَتِلَاوَةُ الْقُرْآنِ

Remembrance of Allah and Recitation of the Qur'an

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَعَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِي مَنْ عِنْدَهُ۔

(صحیح مسلم)

Abu Sa'id reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whenever people sit and remember Allah, the angels surround them, the mercy covers them and the tranquillity descends upon them and Allah makes a mention of them among His company (angels).

(Saheeh Muslim)

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ۔

(متفق عليه)

Abu Musa reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who remembers Allah (his Sustainer) and the other one who does not are like the alive and the dead.

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُ فِي خَيْرٍ مِنْهُ۔

(متفق عليه)

Abu Huraira reported Allah's Messenger (peace and blessings of Allah be upon him) as saying that Allah the Most High observed: I am for my servant as he thinks of Me and I am with him when he remembers Me, so if he remembers Me in his mind I also remember him in My mind and if he remembers Me in an assembly I also remember him in the assembly much better than that of his (i.e., in the assembly of the angels). (Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ يُسْرِ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ وَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ أَنْ تَفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِمَّنْ ذَكَرَ اللَّهَ. (مسند احمد)

Abdullah bin Yusr reported that a bedouine came to the Holy Prophet (peace and blessings of Allah be upon him) and said: Messenger of Allah, which deed is the best? He (the Holy Prophet) said: You leave the world (in such a state) that your tongue is busy in reciting the name of Allah. (Musnad Ahmad)

عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ وَأَرْفَعُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ قَالَ الذَّاكِرُونَ اللَّهَ كَثِيرًا أَوَّالِ الذَّاكِرَاتِ. (مسند احمد)

Abu Sa'id reported that the Messenger of Allah (peace and blessings of Allah be upon him) was asked: Who would be the best as a servant and the highest in rank in the eye of Allah on the Day of Resurrection? He (the Holy Prophet) said: The men and the women who remember Allah very much.

(Musnad Ahmad)

عَنْ أَبِي سَعِيدٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ عَلَيْكَ بِذِكْرِ اللَّهِ وَتِلَاوَةِ كِتَابِهِ فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ وَذِكْرٌ لَكَ فِي السَّمَاءِ. (المعجم الصغير)

Abu Sa'id reported that a man came to the Holy Prophet (peace and blessings of Allah be upon him) and said: Messenger of Allah, advise me. He (the Holy Prophet) said: You should remember Allah and recite His Book because this (practice) will be a light for you on the earth and (source of) reputation in the heavens.

(Al-Mu'jam-us-Saghir)

عَنْ عُثْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

(جامع البخارى)

Usman reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The best amongst you is the person who learnt the Qur'an and taught it. (Jami-ul-Bukhari)

عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ، رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا فَهُوَ يَنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ.

(متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Don't envy but two persons – a man whom Allah has granted Al-Qur'an (i.e., he has learnt it by heart) and he recites it while saying prayer during night and day. And the man whom Allah has given money and he spends out of it during night and day. (Agreed upon)

عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى مَنْ شَعَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْئَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

(جامع الترمذى)

Abu Sa'id reported that the Messenger of Allah (peace and blessings of Allah be upon him) said that the Lord Hallowed and the Most High said: He whom the recitation of the Qur'an makes him so much absorbed in it that he cannot pay full attention to my remembering and begging from me, I shall grant him the best of what I give to suppliants. And excellence of the word of Allah in comparison to every other word is like the excellence of Allah to His creatures. (Jamiut-Tirmidhi)

عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ هَذِهِ الْقُلُوبَ تَصَدَأُ كَمَا يَصَدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا جَلَاؤُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْآنِ.

(شعب الايمان)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, these hearts get rusted as the iron (is rusted) when water touches it." Then they said: "O Messenger of Allah, what is the (process of) polishing them?" He (the Holy Prophet) said, "By (recalling to one's mind) the idea of death constantly and by reciting the Qur'an." (Shu'ab Al-Iman)

الاذكار

The Words by Which Allah Is to Be Remembered

عَنْ سُمْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ - (صحيح مسلم)

Samura bin Jundub reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The words liked most by Allah are four – *Subhanallah* (Hallowed be Allah), *Alhamdulillah* (All praise is due to Allah), *lailaha illallah* (there is no god but Allah), *Allahu Akbar* (Allah is the Greatest). There is nothing to worry by which order you begin it (the remembrance) there is no harm in starting with any of them). (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There are two words very light for tongue, very weighty in the scales, and very much loved by the Merciful – *Subhanallahi wa bihamdihi* (Hallowed be Allah and all praise is due to Him) *Subhanallahil Azeem* (Hallowed be Allah, the Exalted). (Agreed upon)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ
 أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ
 إِلَّا بِاللَّهِ۔
 (متفق عليه)

Abu Musa Al-Ash'ari reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Abdullah bin Qais, may I not direct you to a treasure out of the treasures of Paradise? Upon this I said: Messenger of Allah, yes (do it). He (the Holy Prophet) said: Recite *la haula wa la quwwata illa billah* (There is no might and no power, but that of Allah's).

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
 لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ
 لَهُ عِدَّةٌ عَشْرِينَ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا
 مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمَسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلِ جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ
 أَكْثَرَهُنَّ۔
 (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who repeats *La ilaha illallahu wahdahu la sharikalahu la hul mulku wa la hul hardu wahuwa a'la kulli sha'in qadeer* (There is no god but Allah alone. There is not associate with Him. His is the sovereign and all praise is due to Him and He is potent over everything) 100 times a day deserves the reward of freeing 10 slaves and he is credited with hundred virtues and 100 sins of his are obliterated and repeating of this verse provides him a protection from satan all the day till night. And none does good more excellent than he but a man who repeats more than he does.

(Agreed upon)

حَقِيقَةُ الدُّعَاءِ

The True Nature of Supplication

عَنِ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الدُّعَاءُ هُوَ الْعِبَادَةُ وَفِي رِوَايَةِ أَنَسٍ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الدُّعَاءُ مُخُّ الْعِبَادَةِ. (جامع الترمذی)

Nu'man bin Bashir reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The supplication is a form of worship." And in a tradition by Anas (the words are that) the Messenger of Allah (peace and blessings of Allah be upon him) said: Supplication is the marrow of worship. (Jamiut-Tirmidhi)

عَنْ سَلْمَانَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّ صُفْرًا. (جامع الترمذی)

Salman reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily, your Lord is very modest and generous. He feels shy, when his servant raises up his hands for supplication, to let it go unaccepted. (Jamiut-Tirmidhi)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ، أَنَّ النَّبِيَّ ﷺ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِيْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْلَى ثَلَاثِ إِمَّا أَنْ يُعْجَلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدَّ خِرْهَالَهُ فِي الْأَجْرَةِ وَإِمَّا أَنْ يُصْرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نَكَّرْنَا قَالَ اللَّهُ أَكْثَرُ. (مسند احمد)

Abu Sa'id Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There is no Muslim who calls Allah for any purpose other than a sin or breaks off all relations with a relative (for the sake of Allah) that Allah will, in response to his supplication) not grant him one of three things: either will He accept his supplication without delay or he will store the reward of that supplication for the Hereafter or will keep away from him the evil equal to that (good) which he begged for in supplication. The companions said: Then we shall supplicate more and more. The Holy Prophet said: Allah possesses more than what you can demand. (Musnad Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ
بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَاهٍ۔ (جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Supplicate before Allah with the firm belief of its being accepted and know well that Allah does not accept any supplication made in the state of unmindfulness. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبُ
عَلَيْهِ۔ (جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who does not ask Allah (for favours), Allah is annoyed with him. (Jamiut-Tirmidhi)

الْأَدْعِيَةُ

The Supplications

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ عَلَّمْنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي قَالَ قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. (متفق عليه)

Abu Bakr As-Siddique (may Allah be pleased with him) reported that he requested the Messenger of Allah (peace and blessings of Allah be upon him) to teach him a supplication which he might make in prayer. He (the Holy Prophet) said: Say, O Allah, I did great wrong to myself and none forgives sins but Thou, so forgive me Thouself and have mercy upon me. Verily it is Thou the Forgiving, the Merciful. (Agreed upon)

عَنْ مَعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ أَوْصِيكَ بِأَمْعَادٍ لَا تَدَعَنَّ ذُبُرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. (مسند احمد)

Mu'az bin Jabal (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said to him: O Mu'az, I advise you that you must not forget reciting (these words) at the end of every prayer, "O Allah, help me to remember Thee, and express my gratitude to Thee and worship Thee in the best way."

(Musnad Ahmad)

عَنِ ابْنِ عُمَرَ رَضِيَ، إِنَّا كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ مِائَةَ مَرَّةٍ۔
(سنن ابى داؤد)

Ibn 'Umar reported that verily we used to count (the sentence) that the Messenger of Allah (peace and blessings of Allah be upon him) uttered as he sat (at the conclusion of prayer). He recited 100 times: O My Lord, forgive me and turn towards me (in mercy); indeed it is Thou above the Acceptor of penitence, the Forgiving). (Sunan Abu Dawud)

عَنْ أَبِي بَكْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ دَعَاؤُ الْمَكْرُوبِ اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ۔
(سنن ابى داؤد)

Abu Bakr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: This is how a distressed person should supplicate: O Allah, I expect Thine mercy, so put me not to the charge of myself for a moment and make my condition better in all (aspects) there is no God but Thou. (Sunan Abu Dawud)

عَنْ أَبِي مُوسَى رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ۔
(مسند احمد)

Abu Musa reported that as the Holy Prophet (peace and blessings of Allah be upon him) feared (the attack of) a people, he prayed: O Allah, we put Thee before them and we seek protection by Thee against their evils. (Musnad Ahmad)

عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا۔
(صحيح مسلم)

Zaid bin Arqam reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to pray, "O

Allah, I seek Thy protection against the knowledge which does not benefit, against the heart which does not fear, against desire which is not satisfied and against the supplication which is not accepted.” (Saheeh Muslim)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَاقِبَتِكَ وَفَجَاءَةِ نِقْمَتِكَ وَمِنْ سَخَطِكَ.

(صحيح مسلم)

Abdullah bin ‘Umar reported that it was the (common) supplication of the Messenger of Allah (peace and blessings of Allah be upon him): O Allah, I seek Thy protection against the cessation of Thine blessings, against the change of the condition of peace (granted by Thee), against Thine sudden vengeance and against all sorts of Thine wrath. (Saheeh Muslim)

عَنْ عُتْبَةَ بْنِ مَالِكٍ رَضِيَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ.

(جامع الترمذی)

Utba bin Malik reported that the Holy Prophet (peace and blessings of Allah be upon him) used to pray: O Allah, I seek Thine protection against all types of ills in conduct, deeds and wishes. (Jamiut-Tirmidhi)

عَنْ أَنَسٍ رَضِيَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَعَلْبَةِ الرِّجَالِ.

(متفق عليه)

Anas reported that the Holy Prophet (peace and blessings of Allah be upon him) used to pray: O Allah, I seek Thine protection against worry, sorrow, weakness, indolence, cowardice, closefistedness, burden of debt and overcoming of people. (Agreed upon)

عَنْ عَائِشَةَ رَضِيَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْتَمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ

النَّارِ وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ -

(متفق عليه)

A'isha reported that the Holy Prophet (peace and blessings of Allah be upon him) used to pray: O Allah, I seek Thine protection against indolence, decrepitude, loss and sin. O Allah I seek Thine protection against the torture of grave, against the torture of Hell-fire, against the evil of the trial of wealth, against the evil of the trial of poverty and against the evil of the trial of Al-Masih-Ad-Dajjal (the great impostor).

(Agreed upon)

عَنْ أَنَسٍ رَضِيَ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ

(متفق عليه)

وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ -

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) often used to pray: O Allah grant us in this world good and grant us in the hereafter good and keep us away from the torture of the Hell-fire. (Agreed upon)

حُقُوقُ الْوَالِدَيْنِ Rights of Parents

عَنِ الْمُغِيرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ
الْأُمَّهَاتِ - (متفق عليه)

Al-Mughira reported that Allah's Messenger (peace and blessings of Allah be upon him) said: Verily Allah forbade you to disobey the mothers. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَجُلٌ يَارَسُولَ اللَّهِ ﷺ مَنْ أَحَقُّ بِحُسْنِ
صَحَابَتِي قَالَ أُمُّكَ قَالَ تُمَّ مِنْ قَالَ أُمُّكَ قَالَ تُمَّ مِنْ قَالَ
أَبُوكَ - (متفق عليه)

Abu Huraira reported that a man asked the Messenger of Allah (peace and blessings of Allah be upon him) as to who amongst his near ones has the greatest right over him. He (the Holy Prophet) replied, "Your mother." He asked, "Then who is (next)?" He (the Holy Prophet) replied, "Your mother." He again asked, "Then who (is next)?" He (the Holy Prophet) replied, "Your mother." He asked, "Then who is (next)?" He (the Holy Prophet) replied, "Your father." (Agreed upon)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمْتُ عَلَى أُمِّي
وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ فَقُلْتُ يَارَسُولَ اللَّهِ إِنْ أُمِّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ
أَفَأَصِلُهَا قَالَ نَعَمْ صِلِيهَا - (متفق عليه)

Asma, the daughter of Abu Bakr reported: My mother came to me and she was an idolatress in the period when Quraish (were in a dominating position). So I said, "O Messenger of Allah, my mother has come to me and she shows no interest in Islam, should I meet her?" He (the Holy Prophet) replied: Yes, you should meet her. (Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ رَسُولُ اللَّهِ ﷺ رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ
وَسَخَطَ الرَّبِّ فِي سَخَطِ الْوَالِدِ۔
(جامع الترمذی)

Abdullah bin 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Pleasure of the Lord lies in the pleasure of father and wrath of the Lord lies in the anger of father. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ رَغِمَ أَنْفُهُ رَغِمَ أَنْفُهُ
فَقِيلَ مَنْ يَا رَسُولَ اللَّهِ ﷺ قَالَ مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا
لَمْ يَدْخُلِ الْجَنَّةَ۔
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "May his nose cleave to the ground. May his nose cleave to the ground. May his nose cleave to the ground!" It was said to him: Messenger of Allah, whose? He (the Holy Prophet) said, "He who found (the opportunity to serve) his parents in old age, one of them or both of them, but he failed to get himself enter the Paradise."

(Saheeh Muslim)

عَنْ أَبِي الطَّفِيلِ رَضِيَ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْسِمُ لَحْمًا بِالْجَعْرَانَةِ إِذَا أَقْبَلَتْ
امْرَأَةٌ حَتَّى دَنَتْ إِلَى النَّبِيِّ ﷺ فَبَسَطَ لَهَا رِدَاءَهُ فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هِيَ
قَالُوا هِيَ أُمُّهُ الَّتِي أَرْضَعَتْهُ۔
(سنن ابى داؤد)

Abu Tufail reported: I saw Allah's Apostle (peace and blessings of Allah be upon him) distributing the meat at Al-Jeirrana. A woman happened to come there till she reached the Holy Prophet (peace and blessings of Allah be upon him).

He (the Holy Prophet) spread his mantle for her and she sat upon it. I asked who she was. They (the companions) replied that she was the mother who had suckled him. (Sunan Abu Dawud)

عَنْ أَبِي بَكْرَةَ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ الذُّنُوبِ يَغْفِرُ اللَّهُ تَعَالَى مِنْهَا مَا يَشَاءُ إِلَّا عُقُوقَ الْوَالِدَيْنِ فَإِنَّهُ يُعَجَّلُ لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ.

(شعب الإيمان)

Abu Bakr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Allah forgives every sin which He desires (to forgive out of the sins of man) except the disobedience to parents, for Allah makes haste for retribution to one who commits this sin in his life before death.

(Shu'ab-ul-Iman)

عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ رَضِيَ قَالَ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْءٍ أَبْرَهُمَا بِهِ بَعْدَ مَوْتِهِمَا قَالَ نَعَمْ الصَّلَاةُ عَلَيْهِمَا وَالِاسْتِغْفَارُ لَهُمَا وَإِنْفَاءُ عَهْدِهِمَا مِنْ بَعْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا وَإِكْرَامُ صَدِيقِهِمَا.

(سنن أبي داود)

Abu Usaid Al-Sa'idi reported that they were sitting with the Messenger of Allah (peace and blessings of Allah be upon him) when a man from Banu Salima came to him and said, "O Messenger of Allah, is there any good that I should do to my parents after their death?" He (the Holy Prophet) said, "Yes, you should pray for them, ask for their forgiveness, honour their commitments after them, meet the relatives with whom the relationship is because of them and show respect to their friends."

(Sunan Abu Dawud)

حُقُوقُ الْأَقْرَبَاءِ وَالْجِيرَانِ Rights of Relatives and Neighbours

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَجِلُّ لِلرَّجُلِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ۔
(متفق عليه)

Abu Ayyub Al-Ansari reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is unlawful for a person to boycott his brother beyond 3 days that they meet and avoid (greeting each other). The best of them is one who takes an initiative and pays salutation. (Agreed upon)

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ۔
(متفق عليه)

Jubair bin Mut'im reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who breaks off the ties of blood will not enter the Paradise. (Agreed upon)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَتُهُ وَصَلَّهَا۔
(صحيح البخارى)

Ibn 'Umar reported that Allah's Messenger (peace and blessings of Allah be upon him) said: He who meets on his turn is not one (fulfilling the obligations) of relationship. But the

person who binds the ties of relationship when they are broken (is fulfilling the obligations of relationship). (Saheeh Bukhari)

عَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْلِ الْجَنَّةِ رَجُلٌ رَحِيمٌ رَقِيقٌ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ۔
(صحيح مسلم)

'Iyadh bin Himar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The man who is merciful and kind-hearted to every relative and every Muslim is one of inmates of Paradise. (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يُؤْمِنُ جَارَهُ بَوَاقِهِ۔
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "By God, he is not a believer, by God he is not a believer, by God he is not a believer." The companions said: Messenger of Allah, who is that? He (the Holy Prophet) said: He whose neighbour is not safe from his highhandedness (mischief). (Saheeh Muslim)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرَائِيلُ يُؤْصِيَنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُنِي۔
(متفق عليه)

A'isha reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: Jibraeel kept on advising me to do good to the neighbour till I thought he would make him heir (of my legacy). (Agreed upon)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ۔
(شعب الايمان)

Ibn 'Abbas reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: He is not a believer who eats to his fill but his neighbour goes without food. (Shu'ab Al-Iman)

حُسْنُ الْمَعَاشِرَةِ Good Social Life

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُكُمْ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ
وَأَنَا خَيْرُكُمْ لِأَهْلِي۔
(جامع الترمذی)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The best amongst you is he who is the most kind to his family and I am the best amongst you for my family. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ أَيُّ النِّسَاءِ خَيْرٌ قَالَ أَلَّتِي
تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ وَلَا تَخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا يَكْرَهُ۔
(سنن ابی داؤد)

Abu Huraira reported that the Messenger of Allah was asked, "Which wife is the best?" He (the Holy Prophet) replied: She who pleases her husband when he looks at her, obeys him when he orders her, and does not stand in his way about herself and her wealth even if he dislikes that. (Sunnan Abu Dawud)

عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ
جَلْدَ الْعَبْدِ ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ۔
(متفق عليه)

Abdullah bin Zam'a reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: None of you should beat his wife like beating the slave, because afterwards he sleeps with her at the end of the day. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ خَبَبَ امْرَأَةً عَلَيَّ
رُوجَهَا - (سنن ابى داود)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who conspired a woman against her husband does not belong to us.

(Sunan Abu Dawud)

عَنْ عَائِشَةَ رضي، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا
أَحْسَنَهُمْ خُلُقًا وَالْأَطْفَهْمُ بِأَهْلِهِ - (جامع الترمذى)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily the most perfect amongst believers in faith is he who is the best in manners (and behaviour with others) and the kindest to his wife.

(Jamiut-Tirmidhi)

عَنِ ابْنِ عَبَّاسٍ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا
وَلَمْ يُوقِرْ كَبِيرَنَا - (جامع الترمذى)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He is not one amongst us who does not show tenderness to the young and does not show respect to the elders.

(Jamiut-Tirmidhi)

عَنْ عَبْدِ اللَّهِ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ
إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ - (شعب الايمان)

Abdullah reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: All creatures are the family of Allah so the most loved one of Allah is one who shows kindness to His family.

(Shu'ab Al-Iman)

عَنِ ابْنِ عُمَرَ رضي، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ
وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ
كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ
الْقِيَامَةِ - (متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Every Muslim is the brother of another Muslim. He neither oppresses him nor forsakes him (in the hour of distress). And he who tries to fulfil the need of his brother, Allah fulfils his need. And he who alleviates the suffering of a Muslim, Allah will alleviate his suffering out of the sufferings on the Day of Resurrection. And he who wrapped (the sin of) a Muslim, Allah will wrap his sins on the Day of Resurrection. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِحَسْبِ أَمْرِ إِمْنِ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ۔

(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is enough evil for a man that he degrades his Muslim brother. The blood of a Muslim, his property and honour are sacred and inviolable for another Muslim. (Saheeh Muslim)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ۔

(متفق عليه)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: By God in whose hand is my life, the bondsman (of Allah) is not a believer (in the true sense of the term) unless he likes for his brother what he likes for himself. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ السَّاعِي عَلَى الْإِرْمَلَةِ وَالْمَسْكِينِ كَالسَّاعِي فِي سَبِيلِ اللَّهِ وَأَحْسِبُهُ قَالَ كَالْقَائِمِ لَا يَفْتَرُ وَكَالصَّائِمِ لَا يَفْطُرُ۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who tries to serve the widow and the poor is just like the fighter in the way of Allah and I think (says the reporter) that the Holy Prophet (also)

said: Like one standing (for worship) who does not feel exhausted and like one fasting without break. (Agreed upon)

عَنِ ابْنِ عَبَّاسٍ رضي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَوْى يَتِيمًا إِلَى طَعَامِهِ وَشَرَابِهِ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ الْبَتَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ وَمَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخْوَاتِ فَادَّبَهُنَّ وَرَحِمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللَّهُ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْ اثْنَتَيْنِ قَالَ أَوْ اثْنَتَيْنِ -
(شرح السنة)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who invited an orphan to his food and drink, Allah will grant him (in reward) the Paradise provided he would not commit any sin which is not pardonable (e.g., unbelief, polytheism, etc). And he who looked after three daughters or three sisters like them, then educated them and showed mercy towards them till Allah made them independent, Allah will grant him the Paradise. A man said, "O Messenger of Allah, if there are two daughters or sisters?" He (the Holy Prophet) said: In the case of two daughters or sisters also, one deserves the Paradise. (Sharh-us-Sunnah)

عَنْ أَبِي هُرَيْرَةَ رضي ، أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا عَادَ الْمُسْلِمُ أَخَاهُ أَوْ زَارَهُ قَالَ اللَّهُ تَعَالَى طِبَّتْ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا -
(جامع الترمذی)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: When a Muslim inquires after the health of his sick brother or visits him (for this purpose), Allah says: You are good and your walking is blessed and you have made an abode in Paradise. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رضي ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُحَالِلُ -
(مسند احمد)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: A man adopts his friend's way of life so everyone amongst you should be careful about whom he makes friend. (Musnad Ahmad)

عَنْ أَبِي رَزِينٍ، أَنَّهُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ الْإِدْلُكُ عَلَى مِلاَكَ هَذَا الْأَمْرِ
الَّذِي تُصِيبُ بِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ عَلَيْكَ بِمَجَالِسِ أَهْلِ الذِّكْرِ وَإِذَا عَلِمْتَ
فَحَرَكَ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللَّهِ وَاجِبٌ فِي اللَّهِ وَأَبْغَضُ فِي اللَّهِ يَا أَبَا رَزِينٍ
هَلْ شَبِعْتَ أَنَّ الرَّجُلَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِرًا أَخَاهُ شَيْعَةً سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ
يُصَلُّونَ عَلَيْهِ وَيَقُولُونَ رَبَّنَا إِنَّهُ وَصَلَ فَيْكَ فَصَلِّهِ فَإِنْ اسْتَطَعْتَ أَنْ تَعْمَلَ حَسَبَ
ذَلِكَ فَافْعَلْ۔

(شعب الايمان)

Abu Razeen reported that the Messenger of Allah (peace and blessings of Allah be upon him) said to him: May I not direct you to the basic point (of the religion) whereby you can gain the good of this world and that of the Hereafter. You must stick to the company of those who remember Allah and when you are alone you must move your tongue with the praise of Allah as much as you can. And love for the sake of Allah and hate for the sake of Allah. O Abu Razeen, do you know, when a man comes out of his home to visit his brother, 70,000 angels accompany him. All of them bless him and supplicate before Allah in these words: O our Lord, he binds relationship for Thy sake alone, so Thou also bind relationship with him. So (O Abu Razeen) if you can act according to that (as mentioned above), you must do.

(Shu'ab Al-Iman)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَيُّكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ
أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا
وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Avoid suspicions, for suspicion is the greatest lie. And do not be inquisitive about one another, or spy on one another, do not outbid one another with a view to raising price. And do not feel jealous and do not entertain grudge against one another and do not backbite and be, O, servants of Allah, like brothers (amongst yourselves).

(Agreed upon)

عَنِ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ
 إِنْ اشْتَكَى عَيْنَهُ اشْتَكَى كُفَّهُ وَإِنْ اشْتَكَى رَأْسَهُ اشْتَكَى كُفَّهُ. (صحيح مسلم)

Nu'man bin Bashir reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: All the believers are like one man; if his eye becomes sour, the whole body feels pain, and if he has headache, his whole body feels the pain. (Saheeh Muslim)

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْأَخْيَرُ كُمْ بِأَفْضَلٍ مِنْ
 دَرَجَةِ الصِّيَامِ وَالصَّدَقَةِ وَالصَّلَاةِ قَالَ قُلْنَا بَلَى قَالَ إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ
 الْبَيْنِ هِيَ الْحَالِقَةُ. (سنن ابى داؤد)

Abu Ad-Darda reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "May I not inform you the deed which excels the fast, the charity and the prayer?" The reporter says that they said, "Yes." (Upon this) he (the Holy Prophet) said: (That deed is) reconciliation between the Muslims, and rancour amongst them is (something) destructive. (Sunan Abu Dawud)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الرَّاحِمُونَ يَرْحَمُهُمُ
 الرَّحْمَنُ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ. (سنن ابى داؤد)

Abdullah bin 'Amr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The All-Merciful shows mercy upon the merciful people. So show mercy upon the earthly creatures, then the One Who is in the Heaven will show mercy to you. (Sunan Abu Dawud)

مَحَاسِنُ الْأَدَابِ Good Manners

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ، قَالَ: كُنْتُ غَلَامًا فِي حِجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطْبِشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ۔
(متفق عليه)

‘Umar bin Abu Salama reported that he was a child under the care of Allah’s Messenger (peace and blessings of Allah be upon him) and his hand would move in the dish. Upon this the Messenger of Allah (peace and blessings of Allah be upon him) said to him: Mention the name of Allah, eat with your right hand and eat what is near to you. (Agreed upon)

عَنِ ابْنِ عُمَرَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا۔
(صحيح المسلم)

Ibn ‘Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: None of you should ever eat with his left hand or drink with it, for the satan eats with his left hand and drinks with it. (Saheeh Muslim)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَرَغَ مِنْ طَعَامِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ۔
(جامع الترمذی)

Abu Sa‘id Al-Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him), after taking

his food, used to pray: All praise be to Allah, Who gave us food, provided us water to drink and made us amongst the Muslims.

(Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ بَاتَ وَفِي يَدِهِ غَمْرٌ لَمْ يَغْسِلْهُ فَاصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ۔
(سنن ابى داؤد)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who spent the night with something oily sticking to his hand which he did not wash, then (as a result thereof) something harmed him he ought not to blame but his own self.

(Sunan Abu Dawud)

عَنْ أَنَسٍ رَضِيَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا۔ (متفق عليه)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to breathe three times (as a respite) while drinking.

(Agreed upon)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ غَطُّوا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ۔
(صحيح مسلم)

Jabir bin Abdullah reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Cover the pot and fasten (the mouth of) the water-skin with a string.

(Saheeh Muslim)

عَنْ ابْنِ عُمَرَ رَضِيَ، أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ شَرِبَ فِي إِنَاءٍ ذَهَبٍ أَوْ فِضَّةٍ أَوْ إِنَاءٍ فِيهِ شَيْءٌ مِنْ ذَلِكَ فَإِنَّمَا يُجْرُ جُرْفِي بَطْنِهِ نَارَ جَهَنَّمَ۔
(دارقطنى)

Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allah be upon him) said: He who drank (something) in a gold or silver vessel or in a vessel in which some gold or silver has been used in fact swallowed in his belly Hell-fire.

(Darqutni)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ يَوْمًا مِنَ يَوْمِ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ فَلْيُكْرِمُوا ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ -

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who believes in Allah and in the Last Day should honour his guest and he who believes in Allah and in the Last Day should speak good, otherwise remain quiet. (Agreed upon)

عَنْ سَالِمٍ عَنْ أَبِيهِ رضي الله عنه، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ - (سنن ابى داؤد)

Salim reported on the authority of his father that the Holy Prophet (peace and blessings of Allah be upon him) said: Hanging down the lower garment and the shirt and the turban (with pride is unlawful) so he who hangs any of them with pride, Allah will not look toward him (mercifully) on the Day of Resurrection. (Sunan Abu Dawud)

عَنِ ابْنِ عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ -

(مسند احمد)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who imitated a people (other than the Muslims) would be among them.

(Musnad Ahmad)

عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رضي الله عنه دَخَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَأَعْرَضَ عَنْهَا وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ لَنْ يَصْلَحَ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ - (سنن ابى داؤد)

A'isha reported that Asma', the daughter of Abu Bakr, visited Allah's Messenger (peace and blessings of Allah be upon him) and she had been putting on thin clothes so he (the Holy Prophet) turned away from her and said, "Asma', when the woman attains the age of puberty, it does not deem proper that

her body may be seen except this and this (part of her body)" and he pointed to his face and both palms. (Sunan Abu Dawud)

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ أُحِلَّ لِلْمَرْأَةِ وَالْحَرِيرُ لِلْإِنَاثِ مِنْ أُمَّتِي وَحُرِّمَ عَلَيَّ ذُكُورَهَا۔
(جامع الترمذی)

Abu Musa Al-Ash'ari reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Gold and silver are permitted (lawful) for the women of my *Ummah* but are forbidden for its males. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمَنِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُنَ الْيَمْنَى أَوْ لَهَا تُنْعَلُ وَآخِرُهُمَا تَنْزَعُ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When one of you puts on shoes, he should begin with the right foot and when he takes off, he should begin with the left foot. So the right foot should be first while putting on (shoes) and last while taking (them) off. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَمْسِسُ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ۔ لِيَحْفَهُمَا جَمِيعًا أَوْ لِيَنْعَلَهُمَا جَمِيعًا۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: None of you must walk while he is putting one shoe on. You should take off the both (shoes) or put on the both. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْفَطْرَةُ حَمْسٌ الْخِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Five actions are (the demands) of nature: Circumcision, removing hair from the private parts, clipping of the moustache, cutting of the nails and picking the hair of armpit. (Agreed upon)

عَنْ ابْنِ عُمَرَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَالِفُوا الْمُشْرِكِينَ أَوْفَرُوا
اللُّحَى وَأَحْفُوا الشَّارِبَ.
(متفق عليه)

Ibn 'Umar reported that Allah's Messenger (peace and blessings of Allah be upon him) said: Oppose the polytheists, let the beards grow long and shave the moustache. (Agreed upon)

عَنْ عُمَرَ وَبْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ
لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا.
(جامع الترمذی)

'Amr bin Shu'aib reported on the authority of his father, who reported from his father that the Holy Prophet (peace and blessings of Allah be upon him) used to trim his beard from its breadth and length. (Jamiut Tirmidhi)

عَنْ عَائِشَةَ رَضِيَ، قَالَتْ: كُنْتُ أُطِيبُ النَّبِيَّ ﷺ بِأَطْيَبِ مَا نَجِدُ حَتَّى آجِدَ
وَيَبُضُ الطَّيِّبُ فِي رَأْسِهِ وَلِحْيَتِهِ.
(متفق عليه)

A'isha reported that she used to apply perfume to the Holy Prophet (peace and blessings of Allah be upon him) the best of the perfume that was available till she saw the signs of perfume in his head and beard. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ
وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ.
(سنن ابی داؤد)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The perfume suitable for men is that in which the fragrance dominates and the colour is light and the perfume suitable for women is that in which colour dominates and fragrance is light. (Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ
خِصَالٌ يَعُودُهُ إِذَا مَرِضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيَسْلِمُ عَلَيْهِ إِذَا لَقِيَهُ
وَيُسَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ.
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "A believer develops six attributes as regard his relation to the other believer: He visits him when he is ill, attends his funeral rites when he dies, responds when he invites him, greets him when he meets him, says, 'may Allah have mercy upon you' when he sneezes, and seeks good of his whether he is absent or present." (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تَزُورُوا مَرِيضًا وَلَا تَقْبَلُوا مَرِيضًا وَلَا تُؤْمِنُوا وَلَا تَزُورُوا حَتَّى تَحَابُّوا أَوْ لَا أَذْلكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابُّتُمْ بَيْنَهُمْ أَفْشَوْا السَّلَامَ بَيْنَكُمْ۔

(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: You will not enter the Paradise if you are not a believer, and you will not be a believer till you love one another. May I not direct you to a thing whereby you will love one another. Disseminate the practice of saying "Peace be upon you" amongst yourselves.

(Saheeh Muslim)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَا بَنِي إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ۔

(جامع الترمذی)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: O, my son, when you come to your family, say "Peace be upon you." This practice will be a blessing upon you and your family. (Jamiut-Tirmidhi)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا كُنْتُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ فَقَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ نَتَحَدَّثُ فِيهَا فَإِذَا آيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ، قَالُوا وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ قَالَ غَضُّ الْبَصْرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ۔

(متفق عليه)

Abu Sa'id Al-Khudri reported that the Holy Prophet (peace and blessings of Allah be upon him) said, "Beware of

sitting on the paths." The companions said, "Messenger of Allah, there is no other alternative for us but to hold our meetings there and converse with one another." He (the Holy Prophet) said, "If you insist on sitting there, then give the path its due right." The companions said, "Messenger of Allah, what is the right of the path?" He (the Holy Prophet) said, "Lowering the eyes, removing the harmful thing (from the path), saying 'And peace be upon you too' (in response to the greetings of others), commanding of good and forbidding from evil."

(Agreed upon)

عَنْ كَلَادَةَ بِنِ حَنْبَلٍ رَضِيَ اللهُ عَنْهُ، أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَ بِلَبْنٍ أَوْ جَدَايَةٍ
وَصَغَائِيَسَ إِلَى النَّبِيِّ ﷺ وَالنَّبِيِّ ﷺ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ
وَلَمْ أَسْتَأْذِنْ فَقَالَ النَّبِيُّ ﷺ إِرْجِعْ فَقُلِ السَّلَامُ عَلَيْكُمْ أَدْخُلْ - (جامع الترمذی)

Kalada bin Hanbal reported that Safwan bin Umayya sent (him) with milk or young deer and cucumbers to the Holy Prophet (peace and blessings of Allah be upon him) and the Holy Prophet was (at that time) in the high valley of Madina. He (Kalada bin Hanbal) said: So I visited him (the Holy Prophet) and I neither greeted him nor sought permission. Upon this the Holy Prophet (peace and blessings of Allah be upon him) said, "Go back and say: Peace be upon you, may I come?"

(Jamiut-Tirmidhi)

عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَأْذَنْ أَحَدُكُمْ ثَلَاثًا فَلَمْ
يُؤْذِنْ لَهُ فَلْيَرْجِعْ - (متفق عليه)

Abu Musa reported that the Messenger of Allah (peace and blessings of Allah be upon him) said to him: When one of you asks for permission three times and it is not granted to him, he should return. (Agreed upon)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ مَا مِنْ مُسْلِمٍ يَلْتَفِيَانِ
فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا - (مسند احمد)

Bara' bin 'Azib reported that the Holy Prophet (peace and blessings of Allah be upon him) said: The two Muslims who meet and shake hands with each other are forgiven before they separate.

(Musnad Ahmad)

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔
(جامع الترمذی)

Mu'awiya reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who is pleased to see people standing in his honour should seek his seat in the Hell-fire.

(Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ ضِجَّةٌ لَا يُحِبُّهَا اللَّهُ۔
(جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) saw a man sleeping on his belly, so he said: This is a posture of sleeping which Allah does not like.

(Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَالَ إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّنَائِبَ فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مَسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ يَرْحَمُكَ اللَّهُ فَاَمَّا التَّنَائِبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدِّهِ مَا اسْتَطَاعَ فَإِنْ أَحَدُكُمْ إِذَا تَنَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ۔ (صحيح البخارى)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Verily Allah likes the sneeze and dislikes the yawning, so when one of you sneezes and says, "All praise be to Allah," it is the duty of every Muslim who hears it that he should say to him in response, "Mercy be upon you." And as for yawning, it is from satan. When one of you yawns, he should check and stop it as far as he can, because when one of you yawns, the satan laughs at it.

(Saheeh Bukhari)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجِمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ۔
(صحيح البخارى)

A'isha reported that she never saw the Holy Prophet (peace and blessings of Allah be upon him) laughing boisterously till she could see his urulae. Indeed he (the Holy Prophet) used to smile.
(Saheeh Bukhari)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ أَسْمَاءٍ كُنْتُ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ۔
(صحيح مسلم)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily, your names most liked by Allah are Abdullah and Abdur Rahman.

(Saheeh Bukhari)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ وَكَانَ يُحِبُّ الْإِسْمَ الْحَسَنَ۔
(شرح السنة)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) used to draw a good omen and not an evil omen and he liked the good name.

(Sharh-us-Sunnah)

عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَتَصَاوِيرٌ۔
(متفق عليه)

Abu Talha reported that the Holy Prophet (peace and blessings of Allah be upon him) said: The angels do not visit a house which has any dog or pictures therein.
(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْينُهُ۔
(جامع الترمذى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is a proof of the

good faith of a man that he gives up what does not concern him.
(Jamiut-Tirmidhi)

عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَمِينِي فَقَالَ كُنْ فِي الدُّنْيَا
كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ - (صحيح البخارى)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) held my shoulder and said: Be in the world as if you are a stranger or a wayfarer.

(Saheeh Bukhari)

الأخلاق مكارمها ومساوئها Morals—Good and Bad

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَنْظَرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ.
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Look upon one who is below you in status and do not look upon one who is above you in status. In this way you will not look down upon the grace of Allah that He has bestowed upon you. (Agreed upon)

عَنْ سُهَيْلِ بْنِ سَعْدٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.
(صحيح البخارى)

Sahl bin Sa'd reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who guarantees me what is between his jaw bones and what is between his legs, I guarantee him the Paradise. (Saheeh Bukhari)

عَنْ ابْنِ مَسْعُودٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا. وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.
(متفق عليه)

Ibn Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: You must speak the truth, for truth leads to virtue and virtue leads to the Paradise, and a man who always speaks the truth and practises the truth is recorded as truthful with Allah. And keep away from the lie, for lie leads to evil and evil leads to the Hell-fire and a man who continually tells a lie and intends a lie is recorded with Allah as a liar.

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَكْثَرَ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنَ الْخُلُقِ.

(جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The thing which will make the majority of people enter the Paradise is fear of God and good manners.

(Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ إِحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَاتُقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطَانِ.

(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: A believer who is strong is better and more beloved to Allah than the one who is weak, and both bear goodness. Desire eagerly what benefits you, seek help from Allah and do not show slackness in struggle and if something (trouble) befalls you, you should not say, "Had I done so and so, such and such thing would not have happened," but you should say that God destined it and did what He wanted, for with (the word) "if" starts the work of satan.

(Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَيُّكُمْ وَالْحَسَدُ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

(سنن ابى داؤد)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Strictly avoid envy because envy consumes good deeds as the fire consumes the wood. (Sunan Abu Dawud)

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ
الْحَدِيثِ - (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Avoid distrust, for distrust is the greatest lie. (Agreed upon)

عَنْ أَبِي ذَرٍّ ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرُويهِ عَنْ رَبِّهِ قَالَ يَا عِبَادِي إِنِّي حَرَمْتُ
الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا - (صحيح مسلم)

Abu Zarr reported that the Holy Prophet (peace and blessings of Allah be upon him) said reporting from his Lord that He (the Lord) said: O my servants, I look upon highhandedness as something not permissible for myself and I have forbidden it for you too, so do not oppress one another. (Agreed upon)

عَنْ ابْنِ مَسْعُودٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ سَبَابُ الْمُسْلِمِ فُسُوقٌ
وَقِتَالُهُ كُفْرٌ - (متفق عليه)

Ibn Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Abusing a Muslim is a great sin and fighting with him is a disbelief. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا
الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ - (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Powerful is not one who knocks (the other) down. Indeed powerful is the person who controls himself in a fit of anger. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا تُثِّمَنَ خَانَ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Three are the distinctive marks of a hypocrite: whenever he speaks he tells a lie, whenever he promises he breaks it, and whenever he is trusted he betrays.
(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رضي، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اتَّذَرُونَ مَا الْغَيْبَةُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قَالَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ۔ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَيْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَيْتَهُ۔
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Do you know what backbiting is? The companions said: Allah and His Messenger know the best. He (the Holy Prophet) said: Your talking about your brother (in his absence) what he abhors. (One of the companions) said: Messenger of Allah, if there is really (that shortcoming) in my brother what I say? He (the Holy Prophet) said: If there really exists in his life what you say then you backbit him and if no such thing exists in him then you brought a false accusation against him.
(Saheeh Muslim)

عَنْ عَائِشَةَ رضي، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا۔
(صحيح البخارى)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Do not abuse the dead because they have found what they had sent forward.
(Saheeh Bukhari)

عَنْ ابْنِ عَبَّاسٍ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَسَمَّعَ حَدِيثَ قَوْمٍ وَهُمْ لَهْ كَارِهُونَ صَبَّ فِي أُذُنَيْهِ الْأَنْكُ يَوْمَ الْقِيَامَةِ يَعْنِي الرِّصَاصَ۔
(صحيح البخارى)

Ibn 'Abbas reported that the Messenger of Allah (peace

and blessings of Allah be upon him) said: He who listened to the talk of a people which they disapproved (of being overheard) *al-amuk* will be poured in both his ears on the Day of Resurrection, that is the lead. (Saheeh Bukhari)

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ حَبِّ وَلَا بَخِيلٍ وَلَا سَيِّئِ الْمَلَكَةِ.

(جامع الترمذی)

Abu Bakr As-Siddique reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Neither the deceitful nor the miser will enter the Paradise nor will he who misbehaves with one in his possession. (Jamiut-Tirmidhi)

عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ رضي عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ.

(مسند احمد)

Bahz bin Hakin reported on the authority of his father, who reported from his father that the Messenger of Allah (peace and blessings of Allah be upon him) said: Woe to him who speaks and tells a lie in order to make the people laugh by that. Woe to him, woe to him. (Musnad Ahimad)

عَنْ أَبِي الدَّرْدَاءِ رضي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ إِذَا الْعَبْدُ إِذْ أَلْعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ فَتَغْلُقُ أَبْوَابَ السَّمَاءِ وَدُونَهَا ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ فَتَغْلُقُ أَبْوَابَهَا دُونَهَا ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا فَاذًا لَمْ يَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعِنَ فَإِنْ كَانَ لِذَلِكَ أَهْلًا وَالْأَرْضَ رَجَعَتْ إِلَى قَائِلِهَا.

(سنن ابی داؤد)

Abu Ad-Darda reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Verily when a servant curses a thing, the curse rises up to the Heaven and the doors of the Heaven are closed before it, then it falls down to the earth and its doors are also closed, then it goes to the right side and afterwards to the left side but when it does not find any place of entrance, it returns to him who is cursed, and if he deserves that, it falls upon him, otherwise it returns to one who curses. (Sunan Abu Dawud)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ
وَمَا كَانَ الْبَحْيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ۔
(جامع الترمذی)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: there is obscenity in a thing, it disgraces, and in whatsoever a thing there is modesty, it lends grace to that.
(Jamiut-Tirmidhi)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَقُلْتُ يَا رَسُولَ اللَّهِ ﷺ
أَوْصِنِي قَالَ عَلَيْكَ بِطَوْلِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلَى
أَمْرٍ دِينِكَ۔
(شعب الإيمان)

Abu Zarr reported that he visited the Messenger of Allah (peace and blessings of Allah be upon him) and said, "Messenger of Allah, advise me." He (the Holy Prophet) said, "You must observe long silence because it scares away the satan and helps you in performing the acts of your religion (Islam)."

(Shu'ab Al-Iman)

الْحَلَالُ وَالْحَرَامُ

The Lawful and the Unlawful

عَنْ أَبِي هُرَيْرَةَ رض، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا الطَّيِّبَ وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ مَا أَمَرَهُ الْمُسْلِمِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا الصَّالِحَاتِ وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبِرِمُدَّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ مَلْبَسُهُ حَرَامٌ وَعُذْيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ-

(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah is good and He does not accept but good, and verily Allah ordained the believers with what He ordained the Messengers (of Allah). So He said: O Messengers, eat out of the good things and perform noble deeds; and (Allah) the Exalted said: O people who believe, eat out of the good things what We have provided you." Then he (the Holy Prophet) mentioned a man who made a long journey with disheveled hair and dust on his body, he lifted his both hands to the heaven (and prayed), "O my Lord, O my Lord," while his food is unlawful, his drink is unlawful, his garments are unlawful and he was fed on (things) unlawful, so how can his supplication be accepted. (Saheeh Muslim)

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ الشَّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ الشَّحْتِ كَانَتْ النَّارُ أَوْلَى بِهِ۔ (مسند احمد)

Jabir reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The flesh grown by unlawful provisions will not enter the Paradise and every flesh grown by unlawful provisions deserves to be thrown in the Hell-fire. (Musnad Ahmad)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ وَفِيهِ دِرْهَمٌ حَرَامٌ لَمْ يَقْبَلِ اللَّهُ تَعَالَى لَهُ صَلَاةً مَا دَامَ عَلَيْهِ ثُمَّ أَدْخَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَقَالَ صَمْتًا إِنْ لَمْ يَكُنِ النَّبِيُّ ﷺ سَمِعْتَهُ يَقُولُهُ۔ (شعب الإيمان)

Ibn 'Umar said that he who bought a garment for 10 dirhams and 1 dirham out of them was unlawful, Allah would not accept his prayer so long as he would put on that garment. Afterwards he put his two fingers into his two ears and said: Let the both ears be deaf if I did not hear these words from the Holy Prophet (peace and blessings of Allah be upon him). (Shu'ab Al-Iman)

عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ دَعَا مَا يُرِيكَ إِلَى مَا لَا يُرِيكَ فَإِنَّ الصِّدْقَ طَمَآنِينَةٌ وَإِنَّ الْكُذْبَ رِيَّةٌ۔ (جامع الترمذی)

Al-Hasan bin Ali said that he learnt from the Messenger of Allah (peace and blessings of Allah be upon him) (these words): Give up which rankles your mind in favour of that which does not rankle your mind, because the truth, indeed, is a peace of mind and the lie is the rankling (of it). (Jamiut-Tirmidhi)

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ۔ (شعب الإيمان)

Abdullah reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Seeking for lawful livelihood is an obligatory act next to the obligatory worship. (Shu'ab Al-Iman)

عَنِ الْمُقَدَّادِ بْنِ مَعْدِيكَرِبٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرٌ مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدَيْهِ وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدَيْهِ۔
(صحيح البخارى)

Miqdad bin Ma'dikarib reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: One never ate any food better than that he got through the labour of his both hands. And, verily, Daood, the Prophet of Allah (peace be upon him), used to eat what he earned with his both hands.

(Saheeh Bukhari)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَأْتِيهِ
الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ۔
(صحيح البخارى)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: A time is coming for the people that the man will not care about what he gets, whether lawful or unlawful.

(Saheeh Bukhari)

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْحَلَالُ بَيْنَ وَالْحَرَامِ
بَيْنَ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ
لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ۔
(متفق عليه)

An-Nu'man bin Bashir reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The lawful is clear and the unlawful is clear, and between them are the things doubtful, which are not known to most of the people. So he who kept away from the things doubtful in fact protected his faith and honour, and he who indulged in doubtful acts committed the unlawful (deeds).

(Agreed upon)

عَنْ أَبِي جُحَيْفَةَ رَضِيَ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَمَنِ الدِّمِّ وَتَمَنِ الْكَلْبِ
وَكَسْبِ الْبَغِيِّ وَلَعَنَ الْكِلَّ الرَّبْوَا وَمُوكِلَةَ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ۔
(صحيح البخارى)

Abu Juhaifa reported that the Holy Prophet (peace and

blessings of Allah be upon him) forbade to take the price of blood, the price of a dog and the income of a prostitute and he (the Holy Prophet) cursed the person who took the interest and who gave the interest and cursed the woman who tattooed and who wanted to be tattooed and cursed one who draws pictures.

(Saheeh Bukhari)

عَنْ أَنَسٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشْرَةَ. عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَأَكَلَ ثَمَنَهَا وَالْمُشْتَرَى لَهَا وَالْمُشْتَرَى لَهَا.

(جامع الترمذی)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) cursed 10 persons in case of wine: one who extracted the juice, who demanded its extraction, who drank it, who carried it, to whom it was carried, who served it, who sold it, who used its income, and its seller and buyer.

(Jamiut-Tirmidhi)

عَنْ جَابِرٍ، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَاءِ وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدِيهِ وَقَالَ هُمْ سَوَاءٌ.

(صحيح مسلم)

Jabir reported that the Messenger of Allah (peace and blessings of Allah be upon him) cursed the person who took interest, who gave interest, who kept a record of it and who bore witness to it. He (the Holy Prophet) said: These all stand on the same level as regards sin.

(Saheeh Muslim)

الْبَيْعُ وَالْمُعَامَلَاتُ

The Bargains and the Dealings

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى۔
(صحيح البخارى)

Jabir reported that the Messenger of Allah (peace and blessings of Allah be upon him) prayed: May Allah have mercy upon the man who is generous while selling, buying and making a demand (of his balance from the people). (Saheeh Bukhari)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْحَلْفُ مَنْفَقَةٌ لِلسَّلْعَةِ مَحَقَّةٌ لِلْبِرِّكََةِ۔
(متفق عليه)

Abu Huraira reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: The taking of an oath while selling the commodity may yield profit, but it blots out the blessing. (Agreed upon)

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّ وَالصِّدِّيقِينَ وَالشَّهَدَاءِ۔
(جامع الترمذى)

Abu Sa'id reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The truthful and honest merchant will be with prophets, the standard bearers of truth and the martyrs. (Jamiut-Tirmidhi)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ۔
(صحيح مسلم)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: A man should not enter into bargaining in opposition to his brother and should not give proposal of marriage in opposition to the proposal of his brother except with his consent. (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، أَنَّ رَسُولَ اللَّهِ صَلَّى مَرَّ عَلَى صُبْرَةٍ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَلًا فَقَالَ مَا هَذَا يَا صَاحِبَ الطَّعَامِ قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ - مَنْ عَشَّ فَلَيْسَ مِنِّي - (صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) happened to pass by a heap of food. He (the Holy Prophet) inserted his hand into it and his fingers were moistened. Upon this he (the Holy Prophet) said: Owner of the food, what is this? He replied: Messenger of Allah, it is due to rain. He (the Holy Prophet) said: Why did you not put the drenched food upon the heap, so that people could see it? He who deceived (the people) does not belong to me (my *Ummah*). (Saheeh Muslim)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى عَنِ بَيْعِ الثَّمَارِ حَتَّى يَبْدُو صَلاَحَهَا نَهَى الْبَائِعَ وَالْمُشْتَرِيَ - (متفق عليه)

Abdullah bin 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) forbade (the people) to sell the fruits before being ripe. He (the Holy Prophet) forbade both the seller and the purchaser (of such fruits to buy or sell them). (Agreed upon)

عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى يَأْتِينِي الرَّجُلُ يُرِيدُ مِنِّي الْبَيْعَ وَلَيْسَ عِنْدِي فَأَبْتَأُ لَهُ مِنَ السُّوقِ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ - (جامع الترمذی)

Hakim bin Hizam reported that he said: Messenger of Allah, the man comes to me and wants to purchase (something) from me which I do not possess, then I purchase (the thing) for

him from market. He (the Holy Prophet) said: Do not sell which you do not possess. (Jamiut-Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ -

(موطا امام مالك)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) forbade (the people) from double bargaining at a time (to say to the consumer that if he buys a thing by making cash payment then the price is, for example, Rs. 10/- otherwise he will have to pay for the same thing Rs. 12/-). (Muwatta Imam Malik)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ بَاعَ جِلْسًا وَقَدْ حَافَقَالَ مَنْ يَشْتَرِي هَذَا الْجِلْسَ وَالْقَدْحَ فَقَالَ رَجُلٌ اخْذُهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ ﷺ مَنْ يَزِيدُ عَلَي دِرْهَمٍ فَأَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ -

(جامع الترمذی)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) sold a saddle-cloth and a cup, saying: Who will buy this saddle-cloth and cup? A man said: I buy both for a dirham. The Holy Prophet (peace and blessings of Allah be upon him) said: Who will add to a dirham? Upon this, a man gave him (the Holy Prophet) two dirhams. So he sold both of them at his hand. (Jamiut-Tirmidhi)

عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ بَاعَ عَيْبًا لَمْ يَنْبِهِ لَمْ يَزَلْ فِي مَقْتِ اللَّهِ أَوْ لَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ -

(ابن ماجه)

Wathila bin Al-Asqa' reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: He who sold a defective thing and did not inform (the purchaser) about its defect will always remain under the anger of Allah or (the reporter thinks that the Holy Prophet said) the angels curse him incessantly. (Ibn Majah)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَمَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ -

فَأَيُّمَا شَرَطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةً شَرَطٍ فَقَضَاءُ اللَّهِ أَحَقُّ
وَشَرَطُ اللَّهِ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ-
(متفق عليه)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) stood among the people (for addressing them). So he praised Allah and glorified Him and then said: What about the people who impose such conditions which are not in the Book of Allah. Every condition which is not recorded in the Book of Allah is invalid. Even if such conditions are one hundred in number, the decision of Allah is the most meritorious and the condition of Allah is the strongest. Indeed, the amity belongs to one who frees a slave. (Agreed upon)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي
الْثِمَارِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَ فَقَالَ مَنْ أَسْلَفَ فِي شَيْءٍ فَلْيُسْلِفْ فِي كَيْلٍ
مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ-
(متفق عليه)

Ibn 'Abbas reported that when the Messenger of Allah (peace and blessings of Allah be upon him) came to Medinah (at that time) the people of Medinah lent money for one, two or three years and this loan was paid off in the form of fruits. He (the Holy Prophet) said about it: He who lent money for such commodity should lend money for known measure, known weight and to the known limit. (Agreed upon)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: غَلَا السَّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالُوا يَا رَسُولَ
اللَّهِ ﷺ سَعَّرْنَا فَقَالَ الْمُسَعَّرُ إِنْ اللَّهُ هُوَ الْمُعْسِرُ الْقَابِضُ الْبَاسِطُ الرَّزَاقُ وَإِنِّي لَأَرْجُو
أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ-
(جامع الترمذی)

Anas reported that during the life-time of the Holy Prophet (peace and blessings of Allah be upon him) there was a rise in prices and people said: Messenger of Allah, set the prices for us. Upon this the Holy Prophet said: Verily, Allah is He Who sets the prices, Who holds the means of sustenance and expands them and I hope that I shall see my Lord and none,

amongst you, will claim me the compensation of any injustice concerning blood and money. (Jamiut-Tirmidhi)

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ مَرْزُوقٌ وَالْمُحْتَكِرُ مَلْعُونٌ۔

(ابن ماجه)

‘Umar reported that the Holy prophet (peace and blessings of Allah be upon him) said: He who brings (the commodities) to market is provided livelihood and he who hoards is cursed. (Ibn Majah)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ احْتَكَرَ طَعَامًا أَرْبَعِينَ يَوْمًا يُرِيدُ بِهِ الْغَلَاءَ فَقَدْ بَرَّيَ مِنَ اللَّهِ وَبَرَّيَ اللَّهُ مِنْهُ۔

(رواه رزين)

Ibn ‘Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who hoards the food (even if) for 40 days with a view to creating artificial scarcity has nothing to do with Allah and Allah has nothing to do with him. (Razin)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَارِجُلٍ أَفْلَسَ فَأَدْرَكَ رَجُلٌ مَالَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When a man becomes bankrupt and anybody finds (with him) any goods in fact (let him take those) for he has a greater right over it than anyone else. (Agreed upon)

عَنْ أَبِي الْيُسْرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظْلَمَ اللَّهُ فِي ظِلِّهِ۔

(صحيح مسلم)

Abu-ul-Yusr reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: He who allowed time to the insolvent or relieved him of the (debt), Allah will protect him in His shadow. (Shaheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا تَقَاضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْلَظَ لَهُ فَهَمَّ

أَصْحَابُهُ فَقَالَ دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَ اشْتَرُوا لَهُ بَعِيرًا فَأَعْطُوهُ إِيَّاهُ قَالُوا
لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ قَالَ اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ فَإِنْ خَيْرَ كُمْ أَحْسَنُكُمْ قَضَاءً
(متفق عليه)

Abu Huraira reported that a man demanded (the repayment of debt) from the Holy Prophet (peace and blessings of Allah be upon him) and spoke in harsh words to him. Upon this his companions thought of beating (him) but he (the Holy Prophet) said, "Let him speak because the creditor has right to say something, you better purchase for him a camel and give it to him." They (the companions) said, "We do not find but the camel superior in age to that." He (the Holy Prophet) said, "Purchase that and give him that very camel for the best of you is he who is the best in making payment." (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَائَهَا
أَدَّى اللَّهُ عَنْهُ وَمَنْ أَخَذَ يُرِيدُ اتِّلَافَهَا اتَّلَفَهُ اللَّهُ عَلَيْهِ
(صحيح البخارى)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: He who borrows the money from people and wants to pay them, Allah will enable him to make payment. And he who borrows with a view to consuming it (only and not paying it back), Allah will not enable him to pay. (Saheeh Bukhari)

الْخُلْعُ وَالطَّلَاقُ وَالْعِدَّةُ Divorce and Waiting Period

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ، آتَتْ النَّبِيَّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ ﷺ ثَابِتُ بْنُ قَيْسٍ لَا أَعْتَبُ عَلَيْهِ فِي خُلُقِهِ وَلَا دِينِهِ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ أَتَرَدِّينَ عَلَيْهِ حَدِيثَهُ قَالَتْ نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ إِقْبِلِ الْحَدِيثَ وَطَلِّقِيهَا تَطْلِيقًا۔ (صحيح البخارى)

Ibn ‘Abbas reported that the wife of Thabit bin Qais came to the Holy Prophet (peace and blessings of Allah be upon him) and said, “Messenger of Allah, I do not blame Thabit bin Qais for his manners nor for his religion but I dislike his attitude in Islam.” The Messenger of Allah (peace and blessings of Allah be upon him) said, “Do you give him back his garden?” She said: Yes. Then the Messenger of Allah (peace and blessings of Allah be upon him) said (Thabit bin Qais), “Accept your garden and pronounce one divorce to her.” (Saheeh Bukhari)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَغَيَّبَ فِيهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ لِيُرَا جَعَلَهَا ثُمَّ يُمَسِّكُهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضُ فَتَطْهَرُ فَإِنْ بَدَّأَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ۔ (متفق عليه)

Abdullah bin ‘Umar divorced his wife when she had been passing through the period of menses. ‘Umar narrated it to

Allah's Messenger (peace and blessings of Allah be upon him) and he became angry hearing this. Then the Holy Prophet said: He (Ibn 'Umar) should turn towards her and hold her till the period of menses is over and she again enters upon the period of menses and then she is again free from the menses then if it seems better to him to divorce her he should divorce her when she is free from menses before cohabiting with her. This is the waiting period in which Allah has ordained that women should be divorced.

(Agreed upon)

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَّمَ عَلَيْهَا رَائِحَةَ الْجَنَّةِ.

(مسند احمد)

Thauban reported that the Messenger of Allah (peace be upon him) said: Any woman who asks her husband for divorce without any valid objection will be kept away from the smell of Paradise.

(Musnad Ahmad)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقَ.

(سنن ابى داؤد)

Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allah be upon him) said: The most detested act out of the lawful acts in the sight of Allah is divorce.

(Sunan Abu Dawud)

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ لَا طَلَاقَ قَبْلَ الْبَيْعَةِ وَلَا عِتَاقَ إِلَّا بَعْدَ مَلِكٍ وَلَا وِصَالَ فِي صِيَامٍ وَلَا يَتِيمَ بَعْدَ إِحْتِلَامٍ وَلَا رِضَاعَ بَعْدَ فِطَامٍ وَلَا صَمْتَ يَوْمٍ إِلَى اللَّيْلِ.

(شرح السنة)

Ali reported that the Holy Prophet (peace and blessings of Allah be upon him) said: There is no sense of divorce before marriage, and nor is there an idea of freedom (of a slave) before having possession (thereof), nor is there perpetual fasting (not breaking the fast with eating and drinking), no orphanage after puberty, no sucking after weaning and no silence from day to night.

(Sharh-us-Sunnah)

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ
النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ۔
(جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There are three matters which are to be taken seriously and even joking in them is to be taken seriously, the marriage, the divorce and taking one's wife back.
(Jamiut-Tirmidhi)

عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، قَالَ: أُخْبِرَ رَسُولَ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ
ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانًا ثُمَّ قَالَ أَيْلَعُبُ بِكِتَابِ اللَّهِ وَأَنَا يَتِينٌ أَظْهَرُكُمْ
حَتَّى قَامَ رَجُلٌ وَقَالَ يَا رَسُولَ اللَّهِ أَلَا أَقْتُلُهُ۔
(سنن نسائي)

Mahmud bin Labid said that the Messenger of Allah (peace and blessings of Allah be upon him) was informed about a man who had pronounced three divorces to his wife in one breath. Upon this he (the Holy Prophet) stood up angrily and said (to the people): Is the Holy Book of Allah, the most Powerful and Glorious, being made a plaything while I am amongst you? (The Holy Prophet was repeating this phrase) till a man stood up and said: Messenger of Allah, should I kill him?
(Nasa'i)

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفَسَتْ بَعْدَ وِفَاةِ زَوْجِهَا
بِلَيْالٍ فَجَاءَتْ النَّبِيَّ ﷺ فَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ فَإِذَنْ لَهَا فَنَكَحَتْ۔ (صحيح البخارى)

Miswar bin Makhrama reported that Subai'ata Al-Aslamiyya gave birth to a baby some days after the death of her husband. She came to the Holy Prophet (peace and blessings of Allah be upon him) and asked for his permission to marry herself. He (the Holy Prophet) granted her permission and she married.
(Saheeh Bukhari)

عَنْ أُمِّ حَبِيبَةَ وَزَيْنَبَ بِنْتِ حَجَّشٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ لَا يَجِلُّ

لَا مَرَأَةٌ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا۔
(متفق عليه)

Umme Habiba and Zainab, the daughter of Jahsh, both reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is not lawful for any woman who believes in Allah and the Day of Judgement to mourn any dead person for more than 3 days except on the death of her husband for 4 months and 10 days. (This is the period of Iddat.)

(Agreed upon)

الْقَتْلُ وَالْقِصَاصُ وَالِدِّيَّةُ

Murder, Requit and Blood Money

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ۔
(متفق عليه)

Abdullah bin Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The first decision which will take place between the people on the Day of Resurrection will concern the bloods. (Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم مَنْ قَتَلَ مِعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ خَرِيفًا۔
(صحيح البخارى)

Abdullah bin 'Amr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who kills one with whom covenant has been made will not sense even the smell of Paradise, and no doubt, its smell can be sensed from the distance covered in 40 years. (Saheeh Bukhari)

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَةً فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سَمَا فَقَتَلَ نَفْسَةً فَسَمَهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَةً بِخَدِيدَةٍ فَخَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who lets himself fall from the hill top and thus commits suicide will be in the Hell-fire and will go on falling himself fore ever. And he who drinks poison and kills himself will be in the Hell-fire holding his poison in his hand and will go on drinking it in the Hell-fire for ever. And he who kills himself with a weapon, his weapon will be in his hand and he will go on stabbing his belly with it for ever in the Hell-fire. (Agreed upon)

عَنْ أَنَسٍ، أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ فَقِيلَ لَهَا مَنْ فَعَلَ
بِكَ هَذَا أَفْلَانٌ أَفْلَانٌ حَتَّى سَجَى الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا فَجِيءَ بِالْيَهُودِيِّ
فَاعْتَرَفَ وَأَمْرُهُ رَسُولُ اللَّهِ ﷺ فَرَضَ رَأْسَهُ بِالْحِجَارَةِ۔
(متفق عليه)

Anas reported that a Jew crushed the head of a girl between two stones. She was inquired as to who has crushed her head. If that had been such and such person (the enquiry went on) till the Jew was named. On hearing the name of the Jew, she nodded her head. Then the Jew was brought and he made a confession of his guilt. Accordingly the Messenger of Allah (peace and blessings of Allah be upon him) ordered to crush his head, so it was crushed with the stones. (Agreed upon)

عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ أَنْتُمْ كُمْ
بِاللَّهِ اتَّعَلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا يَحِلُّ دَمَ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ زِنًا
يَعْدُ إِحْصَانٍ أَوْ كُفْرٍ بَعْدَ إِسْلَامٍ أَوْ قَتْلِ نَفْسٍ بغيرِ حَقٍّ فَقُتِلَ بِهِ۔
(جامع الترمذی)

Abu Umama bin Sahl reported that 'Usman bin 'Affan looked towards the people from above his house on the day of blockade and said: I adjure you by God, aren't you aware of the fact that the Messenger of Allah (peace and blessings of Allah be upon him) said: That the shedding of blood of a Muslim was unlawful except when he committed any crime out of these three crimes: Adultery after marriage, renouncing Islam after

embracing it, killing anybody without right, or being killed (in this attempt). (Jamiut-Tirmidhi)

عَنْ أَبِي الدَّرْدَاءِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا أَوْ مَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا۔
(سنن ابى داؤد)

Abu Darda reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: It is hoped that Allah will forgive every sin except (the sin of one) who dies associating anyone with Allah or who kills a believer intentionally.

(Sunan Abu Dawud)

عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ وَلَا يُقَادُ بِالْوَالِدِ الْوَالِدُ۔
(جامع الترمذى)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The prescribed punishments of Islamic law should not be imposed in mosques nor should the father be punished for the offence of his children.

(Jamiut-Tirmidhi)

عَنِ الْحَسَنِ عَنْ سَمُرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَتَلَ عَبْدَهُ قَتَلَنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ۔
(جامع الترمذى)

Al-Hasan reported on the authority of Samura that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who kills his slave we shall kill him. And he who mutilates his slave, we shall mutilate him. (Jamiut-Tirmidhi)

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ قَتَلَ مُتَعَمِّدًا دُفِعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ فَإِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا أَحَدُوا وَالِدِيَّةَ وَهِيَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلْفَةً وَمَا صَالِحُوا عَلَيْهِ فَهُوَ لَهُمْ۔
(جامع الترمذى)

'Amr bin Shu'aib reported on the authority of his father

and he reported... that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who kills (a person) intentionally should be handed over to the guardians of the slain. They are authorised to kill them or to accept the blood money. And the blood money of a slain is equal to 30 camels of 3 years of age, 30 camels of 4 years of age and 40 she-camels which are pregnant, and on whatever they are reconciled is also theirs.

(Jamiut-Tirmidhi)

عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ أُصِيبَ بِدَمٍ أَوْ خَبَلٍ وَالنَّخْبَلُ الْحُرْحُ فَهُوَ بِالْخِيَارِ بَيْنَ إِحْدَى ثَلَاثٍ فَإِنْ أَرَادَ الرَّابِعَةَ فَحُدُّوا أَعْلَى يَدَيْهِ بَيْنَ أَنْ يَقْتَصَّ أَوْ يَعْمُو أَوْ يَأْخُذَ الْعَقْلَ فَإِنْ أَخَذَ مِنْ ذَلِكَ شَيْئًا تَمَّ عَدَا بَعْدَ ذَلِكَ فَلَهُ النَّارُ خَالِدًا فِيهَا مُخَلَّدًا.

(سنن داريمى)

Abu Shuraih Al-Khuza'i reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: He who was killed or wounded, (his guardians) is authorised to accept one thing out of the three and if he demands the fourth one you must check him. He is authorised to take requital or forgive him or get ransom. And if he accepts one thing out of these and then makes a transgression, Hell-fire is ordained for him and he will remain there for ever.

(Sunan Darimi)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: اقْتَلَتِ امْرَأَتَانِ مِنْ هَذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحِجْرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةَ عَبْدٍ أَوْ وَلِيدَةٍ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَثَتِهَا وَلَدَهَا وَمَنْ مَعَهُمْ.

(متفق عليه)

Abu Huraira reported that two women from the tribe of Huzail fought and one of them threw a stone on the other and killed her and what was in her womb. The Messenger of Allah (peace and blessings of Allah be upon him) decided that the ransom of her baby was to free a slave man or a slave girl and the blood money of the woman (killed) would be paid by the

offender (the other woman) and he (the Holy Prophet) appointed her children as heirs and other persons who were related to them. (Agreed upon)

عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ وَكَانَ فِي كِتَابِهِ أَنَّ مَنْ اعْتَبَطَ مُؤْمِنًا قَتَلًا فَإِنَّهُ قَوْدِيدِهِ إِلَّا أَنْ يَرْضَى أَوْلِيَاءُ الْمَقْتُولِ وَفِيهِ أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ وَفِيهِ فِي النَّفْسِ الدِّيَّةُ مِائَةٌ مِنَ الْإِبِلِ وَعَلَى أَهْلِ الدَّهَبِ أَلْفُ دِينَارٍ وَفِي الْأَنْفِ إِذَا أُوعِبَ جَدْعُهُ الدِّيَّةُ مِائَةٌ مِنَ الْإِبِلِ وَفِي الْأَسْنَانِ الدِّيَّةُ وَفِي الشَّفَتَيْنِ الدِّيَّةُ وَفِي الْبَيْضَتَيْنِ الدِّيَّةُ وَفِي الذَّكَرِ الدِّيَّةُ وَفِي الصُّلْبِ الدِّيَّةُ وَفِي الْعَيْنَيْنِ الدِّيَّةُ وَفِي الرَّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَّةِ وَفِي الْمَامُومَةِ ثَلَاثُ الدِّيَّةِ وَفِي الْحَائِفَةِ ثَلَاثُ الدِّيَّةِ وَفِي الْمُنْقَلَةِ خَمْسَ عَشْرَةَ مِنَ الْإِبِلِ وَفِي كُلِّ إِصْبَعٍ مِنْ أَصَابِعِ الْيَدِ وَالرَّجْلِ عَشْرٌ مِنَ الْإِبِلِ وَفِي السِّنِّ خَمْسٌ مِنَ الْإِبِلِ وَفِي رِوَايَةِ مَالِكٍ وَفِي الْعَيْنِ خَمْسُونَ وَفِي الْيَدِ خَمْسُونَ وَفِي الرَّجْلِ خَمْسُونَ وَفِي الْمَوْضِحَةِ خَمْسٌ..

(سنن نسائي والدارمي)

Abu Bakr bin Muhammad bin 'Amr bin Hazm reported from his father, who reported on the authority of his father that the Messenger of Allah (peace and blessings of Allah be upon him) wrote to the people of Yeman that "Verily he who kills a believer without any reason should be requited except when the guardians of the slain agree to forgive him." And the letter also contained this: A man would be killed for a woman. And it was also written that the blood money of a person was 100 camels. And those who possess money will have to pay 1,000 dinars. And when full nose is cut off, its penalty is 100 camels. And ransom is due for teeth, both lips, both testicles, sexual organ, backbone and both eyes. Half of the full ransom is due for single foot. One third of the full ransom is due for the head wound which affects the brain. One third of the full ransom is due for the wound which strikes the inside of the head and

belly. Fifteen camels are due for the wound which breaks the bone and dislocates it. Ten camels are due for every finger of the hand and foot. Five camels are due for the tooth. And in a tradition transmitted by Imam Malik (it is recorded): Fifty camels are due for one eye, for one hand and for one foot. And five camels are due for the wound which cuts the flesh and exposes the bone.

(Nasa'i and Darimi)

الْحُدُودُ وَالتَّعْزِيرَاتُ

The Prescribed Punishments

عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِي مَنْ زَنَا وَلَمْ يُحْصِنْ
جَلْدَ مِائَةٍ وَتَغْرِيْبَ عَامٍ۔
(صحيح البخارى)

Zaid bin Khalid reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) making pronouncement about him who had committed adultery and had not been married that he should be given 100 lashes and sent to exile for 1 year. (Saheeh Bukhari)

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ مَاعِزُّ بْنُ مَالِكٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَهَّرْنِي فَقَالَ وَيَحْكَ إِرْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ قَالَ فَرَجَعَ غَيْرَ بَعِيدٍ ثُمَّ جَاءَ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَهَّرْنِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ حَتَّى إِذَا كَانَتِ الرَّابِعَةَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَ أَطَهَّرَكَ قَالَ مِنَ الزَّانَا — قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِيهِ جُنُونٌ فَأَخْبَرَانَهُ لَيْسَ بِمَجْنُونٍ فَقَالَ أَشْرَبَ حَمْرًا فَقَامَ رَجُلٌ فَاسْتَنَكَهَا فَلَمْ يَجِدْ مِنْهُ رِيحَ حَمْرٍ فَقَالَ أَزْنَيْتَ قَالَ نَعَمْ فَأَمَرَ بِهِ فَرَجِمَ فَلَبِثُوا يَوْمَيْنِ أَوْ ثَلَاثَةً ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ لَقَدْ تَابَ تَوْبَةً لَوْ قَسِمَتْ بَيْنَ أُمَّةٍ لَوْ سَعَتْهُمْ۔
(صحيح مسلم)

Buraida reported that Ma'iz bin Malik came to the Holy Prophet (peace and blessings of Allah be upon him) and said: Messenger of Allah, purify me. He (the Holy Prophet) said:

Woe to you, go-back and ask Allah for pardon and turn towards Him (in repentance). He (Buraida) said that Ma'iz turned back while he had not covered a long distance he came again and said: Messenger of Allah, purify me. The Holy Prophet (peace and blessings of Allah be upon him) gave him the same reply as he had done before, till it was fourth time when the Messenger of Allah (peace and blessings of Allah be upon him) asked him: From which (sin) should I purify you? He said: From adultery. Then the Messenger of Allah (peace and blessings of Allah be upon him) said to the companions: Is he mad? They informed him that he (Ma'iz) was not mad. He (the Holy Prophet) said (again): Is he intoxicated? Then a man stood up and smelt the odour of his mouth but did not sense the smell of wine. Then he (the Holy Prophet) asked (him): Have you committed adultery? He replied: Yes. Upon this He (the Holy Prophet) ordered to stone him to death and he was stoned (to death). Then after two or three days the Messenger of Allah (peace and blessings of Allah be upon him) said: Ask Allah for pardon of Ma'iz bin Malik. He has offered repentance in such a way that if it is distributed amongst a people, it will suffice them all.

(Saheeh Muslim)

عَنْ عَمْرٍو بْنِ شُعَيْبٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَعَاْفُوا الْحُدُودَ دَفِيْمًا بَيْنَكُمْ فَمَا بَلَغْنِي مِنْ حَدٍّ فَقَدْ وَجَبَ.

(سنن ابی داؤد)

'Amr bin Shu'aib reported from his father, who reported on the authority of his father, 'Abdullah bin 'Amr bin Al-'As, that the Messenger of Allah (peace and blessings of Allah be upon him) said: Forgive the sins amongst yourselves for if a sin comes to my knowledge which deserves the prescribed punishment, it becomes incumbent upon me to impose that punishment.

(Sunan Abu Dawud)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ.

(جامع الترمذی)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When you find anyone committing homosexuality, kill the sodomite and the catamite.

(Jamiut-Tirmidhi)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ رض، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ وَلَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ.

(سنن ابن ماجه)

'Ubada bin Samit reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Impose the prescribed punishments on close relatives and the distant ones and the reproach of a reproacher may not obstruct you (in imposing punishments prescribed) by Allah.

(Ibn Majah)

عَنِ ابْنِ عُمَرَ رض، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِقَامَةُ حَدِّ مَنْ حُدِّدَ مِنَ اللَّهِ خَيْرٌ مِنْ مَطَرٍ أَرْبَعِينَ لَيْلَةً فِي بِلَادِ اللَّهِ.

(سنن ابن ماجه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Imposing of the punishment prescribed by Allah is better than 40 days' rain in the country of Allah.

(Ibn Majah)

عَنْ عَائِشَةَ رض، عَنِ النَّبِيِّ ﷺ قَالَ لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا بِرُبْعِ دِينَارٍ فَصَاعِدًا.

(متفق عليه)

A'isha reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Hand of a thief should not be cut except when the price of the thing stolen is one fourth of a dinar or above that.

(Agreed upon)

عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رض، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سُئِلَ عَنِ الثَّمْرِ الْمُعْلَقِ قَالَ مَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُورِيَهُ الْجَرِينَ فَبَلَغَ ثَمَنَ الْمِحْنِ فَعَلَيْهِ الْقَطْعُ.

(سنن ابى داؤد)

'Amr bin Shu'aib reported from his father, who reported on the authority of his father, 'Abdullah bin Amr bin Aas, that the Messenger of Allah (peace and blessings of Allah be upon

him) was asked about the fruits on the tree. He (the Holy Prophet) replied: He who stole something from the fruits after they were (plucked and preserved) and the price of stolen fruits was equal to the price of shield then cutting his hand was essential.

(Sunan Abu Dawud)

عَنْ أَبِي سَلَمَةَ وَعَنْ أَبِي هُرَيْرَةَ رضي، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي السَّارِقِ إِنْ سَرَقَ فاقطعوا يده ثم إن سرق فاقطعوا رجله ثم إن سرق فاقطعوا رجله.

(شرح السنة)

Abu Salama and Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said about the thief that if he steals, his (left) hand should be cut. Then cut his foot if he commits theft again. Afterwards cut his right hand if he steals for the third time and cut his foot if he commits theft for the fourth time.

(Sharh As-Sunnah)

عَنْ عَائِشَةَ رضي، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ فَقَالُوا وَمَنْ يَحْتَرِي عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ اتشفع في حد من حدود الله ثم قام فاحتطب ثم قال إنما أهلك الذين قبلكم إنما كانوا إذا سرق فيهم الشريف تركوه وإذا سرق فيهم الضعيف أقاموا عليه الحد وأيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها.

(متفق عليه)

A'isha reported that the case of a woman belonging to the tribe of Makhzum who had committed theft had perturbed the Quraish very much. The people of Quraish pondered as to who could speak in favour of her to the Messenger of Allah (peace and blessings of Allah be upon him). Then they said: And who can dare speak except Usama bin Zaid, the loved one of Allah's Messenger (peace and blessings of Allah be upon him). So Usama spoke to him. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said: Do you intercede against the Ordinances of Allah? Then he (the Holy

Prophet) stood up and delivered an address saying: Verily the people before you were destroyed because when a high born amongst them committed theft, they spared him, and when a weak and helpless stole something, they enforced the Ordinance on him. By God, even if Fatima, the daughter of Muhammad, steals, I shall cut her hand. (Agreed upon)

عَنِ السَّائِبِ بْنِ يَزِيدَ ، قَالَ: كَانَ يُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَمْرَةَ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ فَنَقُومُ عَلَيْهِ بِأَيْدِينَا وَنَعَالِنَا وَآرِدِينَا حَتَّى كَانَ آخِرُ أَمْرَةِ عُمَرَ فَجَلَدَ أَرْبَعِينَ حَتَّى إِذَا عَتَوَا وَفَسَقُوا جَلَدَ ثَمَانِينَ.

(صحيح البخارى)

Sa'ib bin Yazid reported that when a drunkard was brought to Allah's Messenger (peace and blessings of Allah be upon him) during his life time and during the caliphate of Abu Bakr and in the beginning of the caliphate of 'Umar, we beat him with our hands, shoes and when it was the fag end of 'Umar's caliphate he ('Umar) prescribed 40 lashes but when the wrong doer did not mend, he awarded him 80 lashes.

(Saheeh Bukhari)

عَنْ خُرَيْمَةَ بْنِ ثَابِتٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصَابَ ذَنْبًا أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فَهُوَ كَفَّارَتُهُ.

(شرح السنة)

Khuzaima bin Thabit reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who committed a sin and the punishment of that sin was imposed upon him, the punishment would be expiation for it.

(Sharh As-Sunnah)

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ إِذَا ضَرَبَ أَحَدُكُمْ كُمْ فَلْيَتَّقِ الْوَجْهَ.

(سنن ابى داود)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: When one amongst you beats (or whips) he should avoid the face. (Sunan Abu Dawud)

الْإِمَارَةُ وَالْقَضَاءُ

Government and Administration of Justice

عَنْ أَبِي هُرَيْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ قَالَ بَعِيرَهُ فَإِنَّ عَلَيْهِ مِنْهُ۔

(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who obeyed me obeyed Allah and he who disobeyed me disobeyed Allah. And he who obeyed the ruler obeyed me and he who disobeyed the ruler disobeyed me. Verily the ruler is a shield. One fights behind him and is safeguarded through him. If the ruler orders with God consciousness and acts justly, he is entitled to a reward for that and if he speaks otherwise, he will have to bear a burden of his misdeeds. (Agreed upon)

عَنْ أُمِّ الْحُسَيْنِ رضي، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ إِنْ أُمِرَ عَلَيْكُمْ مُجَدَّعٌ يُقَوِّدُكُمْ بِكِتَابِ اللَّهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا۔

(صحيح مسلم)

Umm ul-Husain reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: If a disfigured slave is appointed as your ruler who leads you according to the Book of Allah, you must listen to him and obey him.

(Saheeh Muslim)

عَنْ ابْنِ عُمَرَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ.

(متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Every Muslim must listen and obey (to the ruler) in all the likes and dislikes provided it does not involve the disobedience of Allah. But when he (Muslim) is ordered for disobedience, he must neither listen to the (ruler) nor obey (his command). (Agreed upon)

عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رضي، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ أَحِبَّارَ أُمَّتِكُمُ الَّذِينَ تُحِبُّوهُمْ وَيُحِبُّوكُمْ وَتُصَلُّوْنَ عَلَيْهِمْ وَيُصَلُّوْنَ عَلَيْكُمْ وَشِرَارَ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَفَلَا تُنَابِذُهُمْ عِنْدَ ذَلِكَ قَالَ لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ إِلَّا مَنْ وُلِّيَ عَلَيْهِ وَإِلِ فَرَاهُ يَأْتِي شَيْئًا مِّنْ مَّعْصِيَةِ اللَّهِ فَلْيَكْرَهُ مَا يَأْتِي مِّنْ مَّعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِّنْ طَاعَةٍ.

(صحيح مسلم)

'Auf bin Malik, Al-Ashja'i reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Your best rulers are those whom you love and they love you, and you bless them and they bless you. And your worst rulers are those whom you hate and they hate you, and you curse them and they curse you. He ('Auf) said: We observed, Messenger of Allah, we may then overthrow them in such a case? He (the Holy Prophet) said: No, so long as they establish prayer amongst you. No, so long as they establish prayer amongst you. Behold, he who is ruled by a ruler and he (the ruled) finds him committing something of the nature of disobedience to Allah, he should dislike what he (the ruler) commits as a disobedience of Allah but should not rise in revolt against him. (Saheeh Muslim)

عَنْ وَائِلِ بْنِ حُجْرٍ رضي، قَالَ: سَأَلَ سَلَمَةَ ابْنَ يَزِيدَ الْجَعْفِيَّ رضي رَسُولَ اللَّهِ ﷺ

فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ إِنْ قَامَتِ عَلَيْنَا الْأَمْرَاءُ يَسْئَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا فَمَا تَأْمُرُنَا قَالَ أَسْمِعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِلُوا وَعَلَيْكُمْ مَا حُمِلْتُمْ.

(صحيح مسلم)

Wail bin Hujr reported that Salama bin Yazid Al-Ju'fi asked the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Prophet of Allah, what do you say, if the rulers, appointed for us, demand their right from us but deprive us of our due rights (in such a situation) what do you recommend us? He (the Holy Prophet) said: Listen to them and obey them because they are responsible for what they are ordained to do and you are responsible for what is prescribed for you to do.

(Saheeh Muslim)

عَنْ أَبِي مُوسَىؓ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِي فَقَالَ أَحَدُهُمَا يَا رَسُولَ اللَّهِ أَمَرْنَا عَلَى بَعْضِ مَاوَلَاكَ اللَّهُ وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ فَقَالَ أَنَا وَاللَّهِ لَا تُوَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَصَ عَلَيْهِ.

(متفق عليه)

Abu Musa reported that he and two persons out of the sons of his uncle visited the Holy Prophet (peace and blessings of Allah be upon him). One of them said: Messenger of Allah, appoint us as the governor of any part of the country that Allah has given under your control. And the other one said the same as the first one had said: Upon this, the Messenger of Allah said: By Allah, we do not entrust anyone the job who asks for it or covets to get it.

(Agreed upon)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَؓ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْأَكْلُكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَأَلَامَ الَّذِي عَلَى النَّاسِ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ إِلَّا فِكْلُكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

(متفق عليه)

Abdullah bin 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Behold! Everyone of you is a shepherd and everyone of you is responsible for his subject. So the sultan who rules the people is a guard and responsible for his subject. And the husband is the custodian of the members of the household and responsible for his subject. And the wife is the custodian of the house of her husband and of his children and responsible for them. And the slave of a man is the custodian of the wealth of his master and responsible for it. Beware! Everyone of you is a shepherd and everyone of you is responsible for his subject. (Agreed upon)

عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ. (متفق عليه)

Ma'qil bin Yasar reported that he heard Allah's Messenger (peace and blessings of Allah be upon him) as saying: A Muslim ruler who rules over the subject and dies as being an ill-wisher of them, Allah would not allow him to get into Heaven. (Agreed upon)

عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ اللَّهُمَّ مَنْ وُلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ وَمَنْ وُلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَارْفُقْ بِهِ.

(صحيح مسلم)

A'isha reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: O Allah, he who is entrusted with authority to rule over my *Ummah* and is (unnecessarily) hard for them, be Thou hard for him, and he who is entrusted in any way with the affair of my *Ummah* and treats them kindly, show kindness to him. (Saheeh Muslim)

عَنْ أَبِي بَكْرَةَ، قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوْا عَلَيْهِمْ بَنَتْ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ. (صحيح البخارى)

Abu Bakr reported that when the Messenger of Allah (peace and blessings of Allah be upon him) came to know that

the Persians had appointed as their king the daughter of Chosroes, he (the Holy Prophet) said: The people who instal a woman as their ruler would not meet with success.

(Saheeh Bukhari)

عَنِ الْحَارِثِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَمْرُكُمْ بِخَمْسٍ بِالْجَمَاعَةِ وَالسَّمْعِ وَالطَّاعَةِ وَالْهَجْرَةَ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ وَإِنَّهُ مَنْ فَرَجَ مِنَ الْجَمَاعَةِ قَيْدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجَعَ وَمَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَهُوَ مِنْ جُنْحَى جَهَنَّمَ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ.

(مسند احمد)

Harith Al-Ash'ari reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: I bid you to do five things: to remain attached to the main body (of Muslims), listen to your ruler and obey him, and migrate (to the other land when the need arises) and fight in the way of Allah. And he who detaches himself from the main body of the Muslims to the extent of one span of hand, he in fact throws off the yoke of Islam from his neck, and he who calls with the call of ignorance, is one from the denizens of Hell beyond doubt, even if he observes fast and says prayers and considers himself a Muslim.

(Musnad Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ أَمِيرٍ عَشْرَةَ إِلَّا يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولًا حَتَّى يَفْلِكَ عَنْهُ الْعَدْلُ أَوْ يُؤَيِّقَهُ الْجَوْرُ.

(سنن دارمي)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There is no man of authority (even if it is) over 10 persons but he will be brought on the Day of Resurrection handcuffed and the justice done to them will lead to his freedom and the oppression done by him will ruin him.

(Sunan Darimi)

عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّكَ إِذَا اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ.

(شعب الایمان)

Mu'aviya reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Verily, when you pursue the private life of the people, you spoil them.

(Shu'ab Al-Iman)

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةً حَقًّا عِنْدَ سُلْطَانٍ جَائِرٍ۔
(سنن داؤد)

Abu Sa'id reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The best *jihad* is that a person speaks the truth before the tyrant ruler.

(Sunan Abu Dawud)

عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ يَسِّرَا وَلَا تَعْسِرَا وَبَشِّرَا وَلَا تَنْفِرَا وَتَطَاوَعَا وَلَا تَحْتَلِفَا۔
(متفق عليه)

Abu Burdah reported that the Holy Prophet (peace and blessings of Allah be upon him) sent his grandfather Abu Musa and Ma'adh to Yeman (as governors) and advised them: Facilitate and don't be hard; announce good news and do not (announce such things) which cause aversion and cooperate with one another and differ not.

(Agreed upon)

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ إِذَا بَعَثَ عُمَّالَهُ شَرَطَ عَلَيْهِمْ أَنْ لَا تَرَكِبُوا بَرْدُونَ وَلَا تَأْكُلُوا نَقِيًّا وَلَا تَلْبَسُوا رَفِيًّا وَلَا تُغْلِقُوا أَبْوَابَكُمْ دُونَ حَوَائِجِ النَّاسِ فَإِنْ فَعَلْتُمْ شَيْئًا مِنْ ذَلِكَ فَقَدْ حَلَّتْ بِكُمْ الْعُقُوبَةُ ثُمَّ يَشِيْعُهُمْ۔ (شعب الایمان)

It is reported on the authority of 'Umar Al-Khattab that when he appointed the governors he laid down these conditions: They would not ride the Turkish horses, they would not eat unseived flour, they would not put on the fine clothes and would not shut their doors to the needs of the people. And if they did anyone of these things, the punishment would descend upon them and abide with them.

(Shu'ab Al-Iman)

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْقَضَاءُ ثَلَاثَةٌ وَاحِدٌ فِي الْجَنَّةِ

وَأَثَانٍ فِي النَّارِ۔ فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَفَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلِ فَهُوَ فِي النَّارِ۔

(سنن ابى داؤد)

Buraida reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The judges belong to three categories: one who would be admitted to Paradise and (the remaining) two would be thrown into the Hell-fire. The one who would be admitted to Paradise would be such a judge who recognised the truth and gave judgement according to it. And the person who recognised the truth but deviated from it while giving judgement would (be made) to enter the Hell-fire. And the man who would give judgements in regard to the disputes of people, in ignorance would also (be made) to enter the Hell-fire.

(Sunan Abu Dawud)

عَنْ مَعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ قَالَ كَيْفَ تَقْضِي إِذَا عَرِضَ لَكَ قَضَاءٌ قَالَ أَقْضِي بِكِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ ﷺ قَالَ فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ قَالَ أَجْتَهِدُ رَأْيِي وَلَا أَلْوَأُ قَالَ فَضْرَبَ رَسُولُ اللَّهِ ﷺ عَلَى صَدْرِهِ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ ﷺ لِمَا يَرْضَى بِهِ رَسُولُ اللَّهِ ﷺ۔

(جامع الترمذی)

Mu'adh bin Jabal reported that when the Messenger of Allah (peace and blessings of Allah be upon him) sent him to Yeman (as a governor) he said: How will you give judgement when any dispute is brought to you? He (Mu'adh) said: I shall decide it according to the Holy Book of Allah. He (the Holy Prophet) said: But if you do not find that in the Holy Book? He said: I will then decide it according to the Sunnah of Allah's Messenger (peace and blessings of Allah be upon him). He (the Holy Prophet) said: And if you do not find any guidance from the Sunnah of Allah's Messenger? He said: Then I shall exercise my own judgement and try my utmost to do the right. He (Mu'adh) said: Then the Messenger of Allah (peace and blessings of Allah be upon him) struck his hand on his chest and

said: All praise is due to Allah that He (enabled) the envoy of Allah's Messenger to (state something) which Allah's Apostle (peace and blessings of Allah be upon him) approved of.

(Jamiut-Tirmidhi)

عَنْ أَبِي بَكْرَةَ رَضِيَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى يَقُولُ لَا يَقْضِينَ حَكْمَ
بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانُ۔
(متفق عليه)

Abu Bakr reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: No judge must decide between two persons while he is angry.

(Agreed upon)

عَنْ عَلِيٍّ رَضِيَ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا
تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الأَخْرِ فَإِنَّهُ أحرى أَنْ يَتَبَيَّنَ لَكَ القَضَاءُ۔

(جامع الترمذی)

Ali reported that the Messenger of Allah (peace and blessings of Allah be upon him) said to him: When two persons come to you for decision, do not give judgement in favour of the first unless you have heard the statement of the second. It is more proper that the judgement should be made clearly before you.

(Jamiut-Tirmidhi)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى إِذَا حَكَّمَ الحَاكِمُ
فَاجْتَهَدَ وَ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَّمَ فَاجْتَهَدَ وَ أَخْطَأَ فَلَهُ أَجْرٌ وَ أَحَدٌ۔ (متفق عليه)

Abdullah bin 'Amr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When the ruler is sitting on judgement and he does his utmost to arrive at the truth and consequently he gives a right decision, he is entitled to double reward, and when he gives a decision after trying his utmost to (do full) justice, but fails to do so, he is entitled to single reward.

(Agreed upon)

عَنْ بُرَيْدَةَ رَضِيَ، عَنِ النَّبِيِّ صَلَّى قَالَ مَنْ اسْتَعْمَلَنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا
فَمَا أَحَدَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ۔
(سنن ابى داود)

Buraida reported that the Holy Prophet (peace and blessings of Allah be upon him) said: He whom we appoint against a post, we pay him for that, then what he accepts after that (payment), that is sheer dishonesty. (Sunan Abu Dawud)

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ سِتَّةَ أَيَّامٍ اعْقِلْ يَا أَبَا ذَرٍّ مَا يُقَالُ لَكَ بَعْدَ— فَلَمَّا كَانَ الْيَوْمَ السَّابِعُ قَالَ أَوْ صَبِيكَ بِتَقْوَى اللَّهِ فِي سِرِّ أَمْرِكَ وَعَلَانِيَتِهِ وَإِذَا آسَأْتَ فَأَحْسِنْ وَلَا تَسْأَلَنَّ أَحَدًا شَيْئًا وَإِنْ سَقَطَ سَوْطُكَ وَلَا تَقْبِضْ أَمَانَةً وَلَا تَقْضِ بَيْنَ اثْنَيْنِ—

(مسند احمد)

Abu Zarr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said to him repeatedly for 6 days: O Abu Zarr, understand what will be said to you subsequently. On the seventh day he (the Holy Prophet) said: I advise you to fear Allah in your private and public life. And when you do any wrong (because of the human failing) then do good. And don't ask anybody for something even if your whip falls down. And don't accept charge of an (article) of trust, and don't decide between two persons (as these entail heavy responsibilities). (Musnad Ahmad)

الْأَقْضِيَّةُ وَالشَّهَادَةُ

Judgements and Evidence

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ الْبَيِّنَةُ عَلَى الْمُدَّعِيِ وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ۔
(جامع الترمذی)

‘Amr bin Shu’aib reported from his father, who reported on the authority of his father that the Holy Prophet (peace and blessings of Allah be upon him) said: Evidence should be produced by the plaintiff and the defendant has to take the oath (in order to prove his innocence). (Jamiut-Tirmidhi)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلَيْتَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ۔
(صحيح مسلم)

Abu Zarr reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: He who claims what he does not own is not amongst us (he does not belong to my Ummah) and he should find his seat in the Hell-fire. (Saheeh Muslim)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَاقْضِي لَهُ عَلَى نَحْوِ مَا سَمِعَ مِنْهُ فَمَنْ قَضَيْتَ لَهُ مِنْ شَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ۔
(متفق عليه)

‘Umme Salama reported that the Messenger of Allah

(peace and blessings of Allah be upon him) said: Verily, I am a human being and you come to me for decision. And perhaps one of you is more eloquent to plead his case than the other one. So I give decision in his favour on the basis of what I hear from him. Therefore bear in mind that whom I give something out of his brother's right (because of his glib tongue) he must not accept it since I slice for him a piece out of Hell-fire.

(Agreed upon)

عَنْ عَمْرٍو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رض، عَنِ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا زَانٍ وَلَا زَانِيَةٍ وَلَا ذِي غِمْرٍ عَلَىٰ أَحِيهِ وَرَدَّ شَهَادَةَ الْفَانِعِ لِأَهْلِ الْبَيْتِ -
(سنن ابی داؤد)

'Amr bin Shu'aib reported from his father, who reported on the authority of his father that the Holy Prophet (peace and blessings of Allah be upon him) said, "Invalid is the evidence of a dishonest man, and of a dishonest woman, of an adulterer and an adulteress and that one who nurses a grudge against his brother." And he (the Holy Prophet) rejected the evidence of a dependent (in favour) of the family (to which he belonged).

(Sunan Abu Dawud)

عَنْ مُحَمَّدِ بْنِ فَاتِكٍ رض، قَالَ: صَلَّى رَسُولُ اللَّهِ صلی اللہ علیہ وسلم صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ عَدِلْتُ شَهَادَةَ الزُّورِ بِالْإِشْرَاقِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ -
(سنن ابی داؤد)

Khuraim bin Fatik reported that the Messenger of Allah (peace and blessings of Allah be upon him) led the morning prayer. When he (the Holy Prophet) turned to the companions, he stood up and said, "False evidence is something like associating someone with Allah." He repeated this phrase three times, then recited the verse: So avoid the impurity of idols and avoid words of untruth devoting fully to Allah, not associating anything with him.

(Sunan Abu Dawud)

الْمَعْرُوفُ وَالْمُنْكَرُ

Good Deeds and Misdeds

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه، قَالَ: يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلوات الله عليه يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا مُنْكَرًا فَلَمْ يُغَيِّرُوهُ يُوشِكُ أَنْ يَعْصَهُمُ اللَّهُ بِعِقَابِهِ.

(سنن ابن ماجه)

Abu Bakr Siddique said: O people, I heard Allah's Messenger (peace and blessings of Allah be upon him) as saying: Verily when the people see the evil but make no effort to change it (to good), Allah may inflict upon all of them His punishment. (Ibn Majah)

عَنْ جَابِرٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صلوات الله عليه أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا فَقَالَ يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ فَلَانَا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ فَقَالَ أَقْلِبُهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ.

(شعب الایمان)

Jabir reported Allah's Messenger (peace and blessings of Allah be upon him) having said: Allah, the Most Glorious and Exalted, revealed to Jabriel (peace be upon him), ordering him to turn so and so town upside down along with its population. He (Jabriel) said: O my Lord, among the population, there is such and such servant of Yours who has never disobeyed Thee not even for a moment. Allah ordered: Turn it upside down along with him as well along with them (the other

people), for the colour of his face never underwent a change even for a moment (on seeing an evil). (Shu'ab Al-Iman)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ رَأَيْتُ لَيْلَةَ أُسْرِي بِي رِجَالًا تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ قُلْتُ مَنْ هُوَ لَأَيَّ يَاجِبْرِيلُ قَالَ هَؤُلَاءِ خُطَبَاءُ مِنْ أُمَّتِكَ يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ۔
(شرح السنة)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: I saw during my night journey the persons whose lips were being clipped with the clippers of Fire. I asked Jabriel: Who are these persons? He replied: These are the orators of your *Ummah* who exhorted people to do good but forgot to do it themselves.

(Sharh-us-Sunnah)

عَنْ أَبِي ثَعْلَبٍ رَضِيَ اللَّهُ عَنْهُ، فِي قَوْلِهِ تَعَالَى عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ فَقَالَ أَمَّا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ بَلِ اتَّبِعُوا بِالْمَعْرُوفِ وَتَنَاهَا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤْتَرَةً وَأَعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ وَرَأَيْتَ أَمْرًا لَا بَدَلَكَ مِنْهُ فَعَلَيْكَ نَفْسَكَ وَدَعِ أَمْرَ الْعَوَامِّ فَإِنَّ وَرَاءَكُمْ أَيَّامَ الصَّبْرِ فَمَنْ صَبَرَ فِيهِنَّ قَبِضَ عَلَى الْجَمْرِ۔ لِلْعَامِلِ فِيهِنَّ أَجْرٌ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِهِ قَالُوا يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ مِنْهُمْ قَالَ أَجْرُ خَمْسِينَ مِنْكُمْ۔
(جامع الترمذی)

Abu Tha'laba, while elucidating these words of the One, Most High: you must care for yourself, none who is misled, can harm you if you are on the right path, said: By Allah I asked Allah's Messenger (peace and blessings of Allah be upon him) about this verse and he said: But you must exhort to do good and forbid evil (and this practice should go on) till you see the people (running after vain) longing and (vain) desires and (people) suffering from self-conceitedness and (when) you see the affair inevitable and your trying to change the evil would

make you (entangle) yourself in it, then give up interest in public for at that time the coming days will be the days of patience, and he who keeps patience during them (would have to undergo torture, as if he holds ember of fire. He who does good during these days is entitled to the reward of the deeds of 50 persons. The companions said: Messenger of Allah, reward of 50 persons amongst them? He (the Holy Prophet) said: Reward of 50 persons amongst you. (Jami-ut-Tirmidhi)

الْجِهَادُ وَالْقِتَالُ Jihad and Fighting in the Way of Allah

عَنْ أَنَسٍ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْجِهَادُ مَا ضِ مَدْبَعَتِي اللَّهُ إِلَى أَنْ يُقَاتِلَ أَخِرُ هَذِهِ الْأُمَّةِ الدَّجَالَ لَا يُبْطِلُهُ جُورٌ جَائِرٌ وَلَا عَدْلٌ عَادِلٌ۔ (سنن ابى داؤد)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The Holy War has been going on since Allah has sent me till the last group of my followers will fight against Dajjal. Oppression of any oppressor nor justice of any just would abolish it. (Sunan Abu Dawud)

عَنِ ابْنِ عَمَرَ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ۔ (متفق عليه)

Ibn 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: I have been commanded to fight against the people till they testify that there is no god but Allah and verily Muhammad is Allah's Messenger and establish prayer, pay the *Zakat* (poor due). When they do all these deeds, their lives and property would be secure except what is justified according to Islam and (for their private life) it is Allah Who would judge it (on the Day of Resurrection).

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ مَاتَ وَلَمْ يَغْزُوكُمْ يُحَدِّثُ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ۔
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who died and did not fight (for the cause of Allah) nor did he long for it, he died with the semblance of hypocrisy. (Saheeh Muslim)

عَنْ أَنَسٍ رَضِيَ، أَنَّ النَّبِيَّ ﷺ قَالَ جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتِّكُمْ۔
(مسند احمد)

Anas reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Fight against those who associate with Allah, with your money, with your lives and with your tongues. (Musnad Ahmad)

عَنْ عَائِدِ بْنِ عَمْرٍو رَضِيَ، عَنِ النَّبِيِّ ﷺ قَالَ الْإِسْلَامُ يَعْلَمُوا وَلَا يُعْلَى۔
(دار القطنى)

'Aiz bin 'Amr reported that the Holy Prophet (peace and blessings of Allah be upon him) said: Islam is a dominant force and is not to be dominated. (Dar Qutni)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ بَأَيْتِ اللَّهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ۔
(متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: One who fights in the cause of Allah is like on who observes fast constantly, says the prayer and recites the verses (of the Holy Qur'an) with devotion who is fatigued neither of fasting nor of prayer till the warrior in the way of Allah comes back. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنَّ رَجُلًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ

مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْرُؤُ فِي سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ - (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: By Him in Whose Hand is my life, had it not been the case that the believers did not like to remain behind me as well as I did not find enough riding camels, I would have never detained any detachment fighting in the way of Allah. By Him in Whose Hand is my life, I love to be killed in the way of Allah then to be revived to life again, then to be killed and then to be revived to life and then to be killed and then to be revived to life and then to be killed.

(Agreed upon)

عَنْ أَبِي عَبَسٍ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم مَا عَابَرْتُ قَدَمًا عَبْدًا فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ - (صحيح البخارى)

Abu 'Abs reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Never are the feet of a slave covered with dust in the way of Allah that the Hell-fire touches him.

(Saheeh Bukhari)

عَنْ زَيْدِ بْنِ خَالِدٍ رضي، أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَاوْ مِنْ خَلْفِ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا - (متفق عليه)

Zaid bin Khalid reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who provided equipment for a fighter in the way of Allah, and he fought and he who remained behind (to look after the) family of the fighter in the way of Allah, he in fact fought in the way of Allah.

(Agreed upon)

عَنْ ابْنِ عَبَّاسٍ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم عَيْنَانِ لَا تَمْسُهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ - (جامع الترمذی)

Ibn 'Abbas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Hell-fire will not

touch two kinds of eyes: One which weeps because of the fear of Allah and the other which watches in the night for the sake of Allah. (Jamiut-Tirmidhi)

عَنْ أَبِي مُوسَى رَضِيَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلدُّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ. (متفق عليه)

Abu Musa reported that a man came to the Holy Prophet (peace and blessings of Allah be upon him) and said: A man fights for the spoils of war, another man fights for fame and the third one fights for the show of his bravery, whose fighting is for the cause of Allah? He (the Holy Prophet) said: Who fights so that the Word of Allah becomes supreme, his fight is for the cause of Allah. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ بِشُعْبٍ فِيهِ عَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعَجَبْتُهُ فَقَالَ لَوْ اعْتَرَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشُّعْبِ قَدْ كَرَّ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا. الْآتِحُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ أَغْرُوا فِي سَبِيلِ اللَّهِ. مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فَوَاقٍ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ. (جامع الترمذی)

Abu Huraira reported that a person from among the companions of the Messenger of Allah (peace and blessings of Allah be upon him) went by a mountain pass and there was a spring of sweet water. He liked it very much and said: Had I kept myself aloof from the people, I would have lived in this mountain pass. A mention of this (was made) to the Messenger of Allah (peace and blessings of Allah be upon him) so he (the Messenger of Allah) said: Don't do so as the standing of one of you in the way of Allah is better than his prayer in his house for 70 years. Don't you like that Allah would forgive you and make you enter the Paradise. Fight in the way of Allah for he who fights in the way of Allah for a short time is entitled to Paradise. (Jamiut-Tirmidhi)

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ
وَأَعِدُّو لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ
الرَّمِيَّ - (صحيح مسلم)

‘Uqba bin ‘Amir reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) saying on the pulpit: And equip yourselves against them (the enemies) as much as you can with power. Behold, power lies in archery. Behold, power lies in archery. Behold, power lies in archery. (It means that good workmanship is a great power.)

(Saheeh Muslim)

عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ -

(متفق عليه)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Blessing lies in the forelocks of the horses.

(Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَأَسْبَقَ الْإِنْفِ نَقْلًا أَوْ حَفِيفًا
أَوْ حَافِرًا - (جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: No competition is allowed except in archery or the race of camels or horses.

(Jamiut-Tirmidhi)

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ عَزْوَةً وَرَى بِغَيْرِهَا -

(متفق عليه)

Ka'b bin Malik reported that whenever the Holy Prophet (peace and blessings of Allah be upon him) resolved to attack, he gave an indication of what was opposite (to his real intention).

(Agreed upon)

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ تَبِعَهُ فِي يَوْمٍ بَدْرٍ أَرْجِعْ فَلَنْ
أَسْتَعِينَنَّ بِمُشْرِكٍ - (صحيح مسلم)

(صحيح مسلم)

أَسْتَعِينَنَّ بِمُشْرِكٍ -

A'isha reported that the Holy Prophet (peace and blessings of Allah be upon him) said to a man (who had tried to fight on his side on the day of the battle of Badr): Go back for I do not seek any support from an idolator. (Saheeh Muslim)

عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَعَازِيهِ فَأَنْكَرَ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ۔
(متفق عليه)

Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allah be upon him) saw a woman who had been killed in one of battles so he (the Holy Prophet) condemned the killing of the women and that of children. (Agreed upon)

الْفِتْنُ The Trials

عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِدْرُوا أَبَا الْأَعْمَالِ فِتْنًا كَقِطْعِ
الَيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا.
(صحيح مسلم)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Hasten to do (good) deeds before the trials, great and horrible like the parts of a dark night. At that time a man will be a believer in the morning and will become disbeliever in the evening, and he will give up his religion for riches of the world. (Saheeh Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ
وَتَظْهَرُ الْفِتْنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ قَالُوا وَمَا الْهَرْجُ قَالَ الْقَتْلُ. (متفق عليه)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The time will be close to the Last day. The knowledge will be snatched away and the trials would come. And the covetousness would dominate and *Al-harj* would take place frequently. The companions said: What is *Al-harj*? He (the Holy Prophet) said: The bloodshed. (Agreed upon)

عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْعِبَادَةُ فِي الْهَرْجِ
كَهَجْرَةِ الْإِيَّ. (صحيح مسلم)

Ma'qil bin Yasar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Worship in the period of bloodshed is just as migration to me. (Saheeh Muslim)

عَنْ أَبِي بَكْرَةَ رضي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّهَا سَتَكُونُ فِتْنٌ الْآئِمَّةُ تَكُونُ
فِتْنٌ الْآئِمَّةُ تَكُونُ فِتْنَةُ الْقَاعِدِ خَيْرٌ مِنَ الْمَاشِي فِيهَا وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي
إِلَيْهَا. إِلَّا فَاذْأَوْقَعْتَ فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَ لَهُ غَنَمٌ فَلْيَلْحَقْ
بِغَنَمِهِ وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ لَمْ
يَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ قَالَ يَعْمِدُ إِلَى سَيْفِهِ فَيَدْفُقُ عَلَى حِدِّهِ بِحَجَرٍ تَمَّ
يَنْبُحُ إِنْ اسْتَطَاعَ النِّجَاءَ اللَّهُمَّ هَلْ بَلَغْتَ ثَلَاثًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ
أَكْرَبْتُ حَتَّى يُنْطَلِقَ بِي إِلَى أَحَدِ الصَّفَيْنِ فَضَرَّ بَنِي رَجُلٍ بِسَيْفِهِ أَوْ يَجِيءُ سَهْمٌ
فَيَقْتُلُنِي قَالَ يَبُوءُ بِأَيْمِهِ وَإِيمِكَ وَيَكُونُ مِنْ أَصْحَابِ النَّارِ. (صحيح مسلم)

Abu Bakr reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There will be trials. Beware, then there will be trials. Behold, then there would be a trial. At that time the one who sits would be better than one who walks in that (trial) and the one who walks would be better than one who runs towards that. Behold! When it happens, one who possesses camels should keep himself engaged in their service. And the person who possesses sheep should keep himself engaged in their service. And he who possesses land should remain busy with his land. A man said: Messenger of Allah, inform me about one who possesses neither camels nor sheep nor land (what should he do?). He (the Holy Prophet) said: He should hold his sword and should strike its sharp edge to a stone then seek for salvation if he can. O Lord, have I conveyed? He repeated these words three times. Then a man said: Messenger of Allah, look here, if I am forced and brought to one of the two armies on the battlefield and there anyone strikes me with his sword or an arrow shoots me and kills me. He (the Holy

Prophet) said: He will be responsible for his sins and you for yours and he would be one out of the denizens of Hell.

(Saheeh Muslim)

عَنْ ثَوْبَانَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يَرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ وَلَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ تَلْثُونَ كُلَّهُمْ يُزْعَمُ أَنَّهُ نَبِيُّ اللَّهِ وَأَنَا خَاتَمُ النَّبِيِّينَ لَأَنْبِيَّ بَعْدِي وَلَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ. (سنن ابى داؤد)

Thauban reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When the sword will be drawn amongst my followers, it will never be sheathed till the Day of Resurrection. And the Last Hour will not come till the groups of my followers would attack along with the idolators and till the groups of my followers would worship the idols and verily there would be 30 liars from amongst my followers, every one of them will pretend to be a prophet of Allah while I am the last of the prophets and there will be no prophet after me. And there will exist for ever a group among my followers holding up the cause of truth. Those who oppose them will not harm them till Allah's decision overtakes them.

(Sunan Abu Dawud)

عَنْ كَعْبِ بْنِ عِيَاضٍ رَضِيَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ. (جامع الترمذى)

Ka'b bin Iyadh reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Verily for every people, there is a trial and the trial of my *Ummah* lies in wealth. (Jamiut-Tirmidhi)

عَنْ أَنَسٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ نَبِيٍّ إِلَّا قَدَانَدَرَ أُمَّتَهُ الْأَعْوَرَ

الْكُذَّابِ إِلَّا إِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ - ك ف ر -

(متفق عليه)

Anas reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: There was no prophet but he warned his followers of the one-eyed liar (Dajjal). Beware, he is one-eyed and your Lord is not one-eyed. There is written between his two eyes K-F-R (that is disbelief or unbeliever).

(Agreed upon)

أَشْرَاطُ السَّاعَةِ

Signs of the Last Day

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَرْفَعَ الْعِلْمُ وَيَكْثُرَ الْجَهْلُ وَيَكْثُرَ الزَّانُو وَيَكْثُرُ شُرْبُ الْخَمْرِ وَيَقِلَّ الرَّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقِيمُ الْوَاحِدُ.

(متفق عليه)

Anas reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Verily, among the signs of the Last Day (the signs are) that knowledge would suffer complete extinction, ignorance, adultery and drinking of wine would be (alarmingly) on the increase. The number of female would increase till there will be only one male to look after 50 women. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يُحَدِّثُ إِذْ جَاءَ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ قَالَ إِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا قَالَ إِذَا وَسَدَّ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

(صحيح البخارى)

Abu Huraira reported that while the Holy Prophet (peace and blessings of Allah be upon him) was talking, a bedouin came and asked (the Holy Prophet): When there would be the Last Day? He replied: When the integrity would be lost then wait for the coming of the Last Day. He asked: How would be it lost? He (the Holy Prophet) said: When the government will be entrusted to the underserving (persons) then wait for the Last Day. (Saheeh Bukhari)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا اتَّخَذَ الْفَيْ دَوْلًا وَالْأَمَانَةَ مَغْنَمًا وَالرَّكُوءَةَ مَغْرَمًا وَتُعَلِّمَ لِغَيْرِ الدِّينِ وَأَطَاعَ الرَّجُلُ أَمْرَاتَهُ وَعَقَّ أُمَّهُ وَأَذْنَى صَدِيقَهُ وَأَقْضَى أَبَاهُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ وَكَانَ زَعِيمُ الْقَوْمِ أَرْدَلَهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَبِيئَاتُ وَالْمَعَارِضُ وَشَرِبَتِ الْمَخْمُورُ وَعَنَّ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَارْتَقَبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخُسْفًا وَمَسْخًا وَقَدْفًا وَأَيَاتٍ تَتَابَعُ كِنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعُ-

(جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When *fai* (booty acquired without fighting and reserved only for the poor, needy, etc.) is considered personal wealth, the trust as spoils of war and the Zakat as fine, and non-religious things are taught, and the husband obeys his wife and disobeys his mother. And he draws himself close to his friend and sends away his father and there is noise in the mosques, and the tyrants of the tribe lead (its members), and the meanest among the people is their leader, and a man is honoured because of the fear of his mischief, and the singing girls appear on the scene and the musical instruments and wine become common, and the last of (members of) this *Ummah* curse the first of it. At that time wait for red wind, earthquake, sinking down of the earth metamorphosis and flinging and many other signs which will appear after one another, like the necklace of pearls of which thread is broken and pearls fall down in succession.

(Jamiut-Tirmidhi)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَذْهَبِ الدُّنْيَا حَتَّى يَمْلِكُ الْعَرَبُ رَجُلًا مِنْ أَهْلِ بَيْتِي يُوْاطِئُ اسْمُهُ اسْمِي وَفِي رِوَايَةٍ لَهُ قَالَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ اللَّهُ فِيهِ رَجُلًا مِنْ بَيْتِي يُوْاطِئُ اسْمُهُ اسْمِي وَإِسْمُ أَبِيهِ اسْمُ أَبِي يَمَلُّ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتَ ظُلْمًا وَجَوْرًا-

(جامع الترمذی)

Abullah bin Mas'ud reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Time of the world will not be over till a man, belonging to my family, rules the Arab territory. His name will be after my name. And in a tradition reported by him, he (the Holy Prophet) is reported to have said: If there will remain only but one day for the world (to end), Allah will lengthen that day till Allah will send during that period a man belonging to me or my family (it is the doubt of the reporter). His name will be after my name and his father's name after my father's (name). He will fill the world with justice and equity as it would be filled with injustice and oppression.

(Jami-ut-Tirmidhi)

الْحَيَاةُ بَعْدَ الْمَوْتِ

Life After Death

عَنْ عَائِشَةَ رضي، أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا
 أَعَاذُكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةَ رضي رَسُولَ اللَّهِ صلوات عَنْ عَذَابِ الْقَبْرِ
 فَقَالَ نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ - (متفق عليه)

A'isha reported that a Jewess visited her and made a mention of torture of the grave and said: May Allah save you from the torture of the grave. Afterwards A'isha asked the Messenger of Allah (peace and blessings of Allah be upon him) about the torture of the grave and he said: Yes, torture of the grave is an undeniable fact. (Agreed upon)

عَنْ عُثْمَانَ رضي، قَالَ: كَانَ النَّبِيُّ صلوات إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ
 فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ ثُمَّ سَلُوا اللَّهَ بِالتَّيْبِيتِ فَإِنَّهُ الْآنَ يُسْأَلُ - (سنن ابى داود)

'Usman reported that when the Holy Prophet (peace and blessings of Allah be upon him) had completed the burial of the dead he stood on his grave and said: Seek forgiveness for your brother and beseech (Allah) for his steadfastness (in the hour of this trial) for now he is being questioned. (Sunan Abu Dawud)

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رضي، عَنْ رَسُولِ اللَّهِ صلوات قَالَ يَأْتِيهِ مَلَكَانِ فَيُحْلِسَانِيهِ
 فَيَقُولَانِ لَهُ مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّي اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ؟ فَيَقُولُ دِينِي الْإِسْلَامُ

فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هُوَ رَسُولُ اللَّهِ ﷺ فَيَقُولَانِ لَهُ
وَمَا يُدْرِيكَ فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ فَذَلِكَ قَوْلُهُ يَثْبُتُ اللَّهُ
الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ الْآيَةَ: قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي
فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبَسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ فَيُفْتَحُ قَالَ فَيَأْتِيهِ
مِنْ رُوحِهَا وَطَيْبِهَا وَيُفْسَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ وَأَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهُ قَالَ وَيَعَادُ
رُوحُهُ فِي حَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَاهُ هَاهُ
لَا أَدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي
بُعِثَ فِيكُمْ فَيَقُولُ هَاهُ هَاهُ لَا أَدْرِي فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ
مِنَ النَّارِ وَالْبَسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا
قَالَ وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَحْتَلِفَ فِيهِ أَضْلَاعُهُ ثُمَّ يَقِيضُ لَهُ أَعْمَى أَصَمَّ مَعَهُ
مِرْزَبَةٌ مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا فَيَضْرِبُ بِهَا ضَرْبَةً يَسْمَعُهَا مَايِنٌ
الْمَشْرِيقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا ثُمَّ يَعَادُ فِيهِ الرُّوحُ-

(سنن ابى داود ومسنند احمد)

Bara' bin 'Aazib reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Two angels come to him (the dead in grave) and make him sit and then ask him: Who is your Lord? He says that his Lord is Allah. Then they say to him: What is your religion? He says: My religion is Islam. Then they say: Who is that man who was sent amongst you? He says: He is the Messenger of Allah (peace and blessings of Allah be upon him). Then they say to him: What makes you recognize him? He said: I have recited the Book of Allah then affirmed my faith in and bore testimony that it is His word that is the meaning of the (verse): Allah grants steadfastness to those who believe in Him with the firmly established word. He (the Holy Prophet) said: At that time an announcer from the heaven would announce: My servant has spoken the truth. He would then order them (angels) to prepare for him a bedding from Paradise and put upon him a dress of Paradise and open for him a door to the Paradise, so it would be

opened. He (the Messenger of Allah) said: Afterwards its (of Paradise) wind and odour would be perceived by him and his grave would be expanded for him to the extent of his sight. And as for the unbeliever he (the Holy Prophet) made a mention of his death saying: His spirit is sent back to his body and two angels come to him who make him sit then say to him: Who is your Lord? He says in response: O, O, I know not. Then they say to him: What is your religion? He says: O, O, I know nothing. Then they say: Who is this man who was sent amongst you? He says: O, O, I know not. Then an announcer from the heaven calls out that he has told a lie. So He orders them to prepare for him a bedding of fire, put on him a dress of fire, and open for him a door to the fire. He (the Holy Prophet) said: then its heat and hot wind reaches him, and he also said: his grave is narrowed till his ribs enter into one another. Then a blind and deaf angel is appointed for him. There is an iron rod with him. If the mountain were to be struck thereby, it would have become dust (powder). So he strikes him with one stroke with it and its sound is heard by all creatures, living between the east and the west except the two significant creatures (human beings and jinns). So he becomes earth powder, then (again and again) his soul is returned to his body and he is again struck.

(Musnad Ahmad & Sunan Abu Dawud)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً حَفَاةً عُرْلًا قُلْتُ يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ يَا عَائِشَةَ وَالْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ - (متفق عليه)

A'isha reported that she heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: People will be resurrected and gathered on the Day of Resurrection bare-footed, naked and not circumcised. I said: Messenger of Allah, will the men and women be together and one of them shall look at the other? He (the Holy Prophet) said: A'isha, the condition will be so terrible that one would not be able to look at the other.

(Agreed upon)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسَمْعَةً فَيَذْهَبُ يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا. (متفق عليه)

Abu Sa'id Al-Khudri reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: Our Lord will reveal (on the Day of Judgement), His Leg and every male and female believer will prostrate before Him except one who had said his prayers merely for show and fame in the world. He will also try to prostrate but his back will become as inflexible as a plate. (Agreed upon)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ، عَنِ النَّبِيِّ ﷺ قَالَ يَقُولُ اللَّهُ تَعَالَى يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ قَالَ أَخْرِجْ بَعَثَ النَّارَ قَالَ وَمَا بَعَثَ النَّارَ قَالَ مِنْ كُلِّ أَلْفٍ تَسْعُمَائَةٍ وَتِسْعَةَ وَتِسْعِينَ فَعِنْدَهُ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ. (متفق عليه)

Abu Sa'id Al-Khudri reported the Holy Prophet (peace and blessings of Allah be upon him) as saying: Allah the Most High shall address Adam (peace be upon him) and he will say in response:

Here I am at Thy service, my Lord, and for Thy good and all benevolence is in Thine Hand.

Allah shall say: Bring out (of your children) the group who deserves to be sent to the Hell-fire.

He will ask: And who are the people to be thrown into the Hell-fire?

Allah shall say: From every thousand, nine hundred ninty nine people. At that time the child will appear old and every pregnant female (shall undergo the pang) of abortion. And you see the people in the state of delirium whereas really they will not be in the state of delirium (but because) the torture of Allah will be very severe. (Agreed upon)

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَامِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابٌ يَحْجِبُهُ فَيَنْظُرُ أَيَّمَنْ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَ يَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ۔
(متفق عليه)

‘Adi bin Hatim reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: None is amongst you but his Lord will speak to him (on the Day of Judgement) while there will be no interpreter between He and him, nor will any curtain conceal Him. Then he will see to his right side and he will see nothing but his deeds he has sent forward. And he will see to his left side and he will see nothing but Hell-fire before his face. So, seek protection from Hell-fire even if by the charity of a fraction of a date. (Agreed upon)

عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَصْعُقُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا۔ فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى قَرَرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَخْفِيهَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ۔ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ هَوْلًا لِدِينِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ۔
(متفق عليه)

Ibn ‘Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah will draw near the believer (on the Day of Judgement) and put His side on him and conceal him, then He will ask him whether he knows his such and such sin? He will reply to his Lord in affirmative and will confess all his sins, and he will feel in his mind that, undoubtedly, he is destroyed. (Then) he will say that He (Allah) has concealed his sins in the worldly life and even today He will forgive it. The believer will then be given his record of virtues. And as for the unbelievers and hypocrites they will be called out before the whole creatures. These are the

people who had belied their Lord. Beware! Allah's curse be upon the oppressors. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رض، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِمَّنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ يَكُونَ إِزْدَادًا وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ يَكُونَ نَزَعًا.

(جامع الترمذی)

Abu Huraira reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Everyone who dies regrets.

The companions said: Messenger of Allah, what is his regret?

He (the Holy Prophet) said: If he is virtuous, he will regret that he could not increase his good deeds. And if he is sinful, he will regret that he could not abstain from (committing sins). (Jamiut-Tirmidhi)

عَنْ عَائِشَةَ رض، أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ مَا يَبْكِيكَ قَالَتْ ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا - عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَحْفُ مِيزَانُهُ أَمْ يَتَقَلُّ وَعِنْدَ الْكِتَابِ حِينَ يُقَالُ هَاؤُمُ اقْرَءْ وَكِتَابِيهِ حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ أَوْ يَمِينِهِ أَمْ فِي شِمَالِهِ مِنْ وَرَاءَ ظَهْرِهِ وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ.

(سنن ابی داؤد)

A'isha reported that she remembered the Hell-fire and wept. The Messenger of Allah (peace and blessings of Allah be upon him) asked: What made you weep? She said: I remember Hell-fire and wept. So will you remember your family on the Day of Resurrection? The Messenger of Allah (peace and blessings of Allah be upon him) replied: (I shall remember) except on three places. At these places none will be able to remember anybody. Near the Scales till one knows whether his

Scales are light or heavy. And when the scroll will be handed over, it will be said: Take my book and read, till he knows where his book is delivered whether in his right hand or in his left hand from behind his back. And by the Way, when it will be placed between the Hell. (Sunan Abu Dawud)

عَنْ عَائِشَةَ رَضِيَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي بَعْضِ صَلَوَاتِهِ اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا - قُلْتُ يَا نَبِيَّ اللَّهِ مَا الْحِسَابُ الْيَسِيرُ؟ قَالَ أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ إِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَاعَائِشَةُ هَلَكَ - (مسند احمد)

A'isha reported that she heard the Messenger of Allah (peace and blessings of Allah be upon him) as praying in one of his prayers: O Allah, judge me lightly. I said: Prophet of Allah, what is light judgement? He said that Allah should look at his scroll and forgive him. Verily, he who will be judged strictly on that Day, O A'isha, he is in fact ruined. (Musnad Ahmad)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ، قَالَ: سُئِلَ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ - مَا طَوَّلَ هَذَا الْيَوْمَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَيُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ أَهْوَنَ عَلَيْهِ مِنَ الصَّلَاةِ الْمَكْتُوبَةِ يُصَلِّيهَا فِي الدُّنْيَا - (رواه البيهقي)

Abu Sa'id Al-Khudri reported that the Messenger of Allah (peace and blessings of Allah be upon him) was questioned about the Day, the duration of which is 50,000 years: How much is the length of that day? He said: By Him, in whose Hand is my life, that Day will be reduced for a believer to the extent that it will be lighter for him even than an obligatory prayer, he offers in his wordly life. (Baihaqi)

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ يُحَشِّرُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ فَيُنَادَى مُنَادٍ فَيَقُولُ آيْنَ الَّذِينَ كَانَتْ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُولُونَ وَهُمْ قَلِيلٌ فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ لِسَائِرِ النَّاسِ إِلَى الْحِسَابِ - (شعب الايمان)

Asma', the daughter of Yazid, reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: People will be assembled in one vast ground on the Day of Resurrection. Then an announcer will make announcement saying: Where are those whose sides would separate from their beds (i.e., they spent more of their time in prayer). So they will stand up but they will be small in number. They will enter the Paradise without being asked to render their account. Then the rest of the people would be adjudged. (Shu'ab Al-Iman)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سِوَاءَ مَاءٍ هَ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَيْزَانُهُ كَنْجُومِ السَّمَاءِ مَنْ يَشْرَبُ مِنْهَا فَلَا يَظْمَأُ أَبَدًا۔
(متفق عليه)

Abdullah bin 'Umar reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The length of my cistern is equal to the distance covered in 1 month. And it is square in shape. Its water is whiter than milk and its smell is more pleasant than the musk. Its mugs are equal to the stars of heaven in number. He who will drink out of its water will never feel thirsty. (Agreed upon)

عَنْ سُهَيْلِ بْنِ سَعْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا۔ لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنِّي فَيَقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ فَأَقُولُ سَحَقًا سَحَقًا لِمَنْ غَيْرَ بَعْدِي۔
(متفق عليه)

Sahl bin Sa'd reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: I will be your predecessor on the cistern. And he who will pass before me will drink. And he who will drink (from it) will never feel thirsty. People will surely pass before me, I shall recognise them and they shall recognise me. Then something will come between me and them and I shall say that they are my followers (let them come to me) but it will be said (in response) you do not know

what they have done after you. So I shall say: let them be far away from me who have changed after me. (Agreed upon)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ۔
(صحيح البخارى)

Abu Huraira reported that the Holy Prophet (peace and blessings of Allah be upon him) said: The most deserving person for my intercession on the Day of Resurrection is he who testifies out of sincere heart or sincere mind (doubt of the reporter) that there is no God but Allah alone. (Saheeh Bukhari)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَيُصِيبَنَّ أَقْوَامًا سَفَعٌ مِنَ النَّارِ بِذُنُوبٍ أَصَابُوهَا عُقُوبَةٌ ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِهِ وَرَحْمَتِهِ فَيَقَالُ لَهُمُ الْجَهَنَّمِيُّونَ۔
(صحيح البخارى)

Anas reported that the Holy Prophet (peace and blessings of Allah be upon him) said: People must suffer burn of the Hell-fire as a punishment for their sins they committed. Afterwards Allah will admit them to Paradise with His Grace and Mercy. So they will be called *Al-Jahanamiyyun*.

(Saheeh Bukhari)