

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

For

Young Muslims

Sahih Bukhari & Muslim

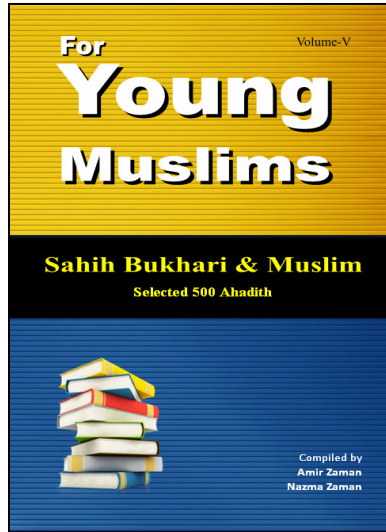
Selected 500 Ahadith

Compiled by:
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Iqra bisme rabbikallzi khalaq

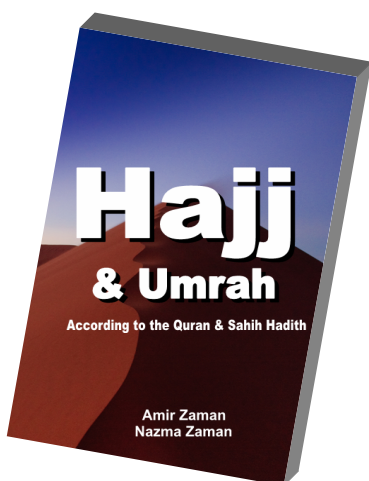
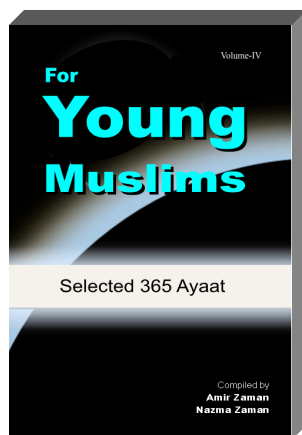
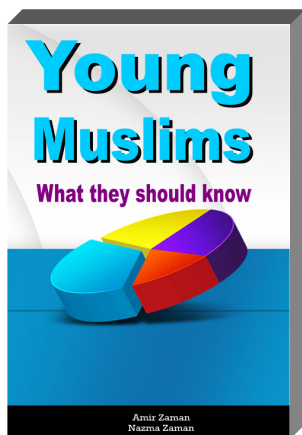
Read! In the name of your Lord, Who has created
(all that exists).

[Sura Alaq 96, Ayah 1]



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Our Publications



For Young Muslims
Sahih Bukhari & Muslim
(Selected 500 Ahadith)

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In the name of Allah, Most Gracious, Most Merciful

Preface

Dear Brothers and Sisters in Islam,

السلام عليكم ورحمة الله وبركاته (Allah's Blessings and Peace
be upon you)

Surely all praise is for Allah. We praise Him and seek His help. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our own deeds.

Books of Hadith which are available in the market are generally expensive and big volume which discourage easy handling. As a result, in our observation, most of the Muslims do not read Sahih Hadith on regular basis to improve their authentic knowledge in Islam. In this circumstance, to make it easier, we have compiled 250 selected Ahadith from Sahih Bukhari and 250 selected Ahadith from Sahih Muslim, and are publishing those in two separate volumes, at reasonable price. Any brother or sister can collect these books for regular study and implementation in appropriate circumstances in their personal and family life.

For any inadvertent mistake or lapses in compiling these books, we seek forgiveness from Allah. Suggestions or corrections (if any) are welcome through E-mail or telephone. May Allah guide us all on His Right Path.

Ma-as salam,

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Robbi Zidni 'Ilma

O my Allah! Increase me in knowledge. (Sura Ta-Ha: 114)

SAHIH BUKHARI

The Book of 'Revelation'

1. Narrated 'Umar bin Al-Khattab (RA): I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." *Sahih Bukhari Hadith # 1*

2. Narrated Ibn 'Abbas (RA): Allah's Apostle was the most generous of all the people and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds). *Sahih Bukhari Hadith # 5*

The Book of 'Belief'

3. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith." *Sahih Bukhari Hadith # 8*
4. Narrated Abu Musa (RA): Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands." *Sahih Bukhari Hadith # 10*
5. Narrated 'Abdullah bin 'Amr (RA): A man asked the Prophet (Blessings and Peace be upon him), "What sort of deeds or (what qualities of) Islam are good?" The Prophet (Blessings and Peace be upon him) replied, 'To feed (the poor) and greet those whom you know and those whom you do not know (See Hadith No. 27). *Sahih Bukhari Hadith # 11*

6. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." *Sahih Bukhari Hadith # 12*
7. Narrated Abu Huraira (RA): "Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." *Sahih Bukhari Hadith # 13*
8. Narrated Abu Said Al-Khudri (RA): Allah's Apostle said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions." *Sahih Bukhari Hadith # 18*
9. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever possesses the following three qualities will taste the sweetness of faith: 1. The one to whom Allah and His Apostle become dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to disbelief (Atheism) after Allah has brought

(saved) him out from it, as he hates to be thrown in fire." *Sahih Bukhari Hadith # 20*

10. Narrated 'Abdullah (RA): When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Apostle asked, "Who is amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed." (31.13) *Sahih Bukhari Hadith # 31*
11. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "The signs of a hypocrite are three: 1) whenever he speaks, he tells a lie. 2) Whenever he promises, he always breaks it (his promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)" *Sahih Bukhari Hadith # 32*
12. Narrated Abu Huraira (RA): Allah's Apostle said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven." *Sahih Bukhari Hadith # 34*

13. Narrated Abu Huraira (RA): Allah's Apostle said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven." *Sahih Bukhari Hadith # 37*
14. Narrated Abu Mas'ud (RA): The Prophet (Blessings and Peace be upon him) said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him." *Sahih Bukhari Hadith # 52*
15. Narrated Jarir bin Abdullah (RA): I gave the pledge of allegiance to Allah's Apostle for the following: 1) offer prayers perfectly 2) Pay the Zakat (obligatory charity) 3) And be sincere and true to every Muslim. *Sahih Bukhari Hadith # 54*

The Book of 'Knowledge'

16. Narrated 'Abdullah bin 'Amr (RA): Once the Prophet (Blessings and Peace be upon him) remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet (Blessings and Peace be upon him) addressed us in a loud voice and said twice or thrice: "Save your heels from the fire." *Sahih Bukhari Hadith # 57*
17. Narrated Ibn Mas'ud (RA): The Prophet (Blessings and Peace be upon him) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time). *Sahih Bukhari Hadith # 68*
18. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)." *Sahih Bukhari Hadith # 69*

19. Narrated 'Abdullah bin Mas'ud (RA): The Prophet (Blessings and Peace be upon him) said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." *Sahih Bukhari Hadith # 73*
20. Narrated Ibn 'Abbas (RA): Once the Prophet (Blessings and Peace be upon him) embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an)." *Sahih Bukhari Hadith # 75*
21. Narrated Anas (RA): I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Apostle saying: From among the portents of the Hour are (the following): 1. Religious knowledge will decrease (by the death of religious learned men). 2. Religious ignorance will prevail. 3. There will be prevalence of open illegal sexual intercourse. 4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. *Sahih Bukhari Hadith # 81*

22. Narrated Anas (RA): Whenever the Prophet (Blessings and Peace be upon him) spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting. *Sahih Bukhari Hadith # 95*
23. Narrated 'Ali (RA): The Prophet (Blessings and Peace be upon him) said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." *Sahih Bukhari Hadith # 106*
24. Narrated Abu Huraira (RA): I have memorized two kinds of knowledge from Allah's Apostle. I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed). *Sahih Bukhari Hadith # 121*
25. Narrated Jarir (RA): The Prophet (Blessings and Peace be upon him) said to me during Hajjat-al-Wida': Let the people keep quiet and listen. Then he said (addressing the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)." *Sahih Bukhari Hadith # 122*

The Book of 'Ablutions (Wudu)'

26. Narrated Abu Huraira (RA): Allah's Apostle said, "The prayer of a person who does, Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira (RA), "What is 'Hadath'?" Abu Huraira (RA) replied, " 'Hadath' means the passing of wind from the anus." *Sahih Bukhari Hadith # 137*
27. Narrated 'Abbas bin Tamim (RA): My uncle asked Allah's Apostle about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something." *Sahih Bukhari Hadith # 139*
28. Narrated Anas (RA): Whenever the Prophet (Blessings and Peace be upon him) went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)." *Sahih Bukhari Hadith # 144*

29. Narrated Abu Aiyub Al-Ansari (RA): Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west." *Sahih Bukhari Hadith # 146*
30. Narrated Abu Qatada (RA): Allah's Apostle said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand." *Sahih Bukhari Hadith # 155*
31. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. *Sahih Bukhari Hadith # 169*
32. Narrated Abu Huraira (RA): Allah's Apostle said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times." *Sahih Bukhari Hadith # 173*
33. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "If anyone of you

feels drowsy while praying, he should sleep till he understands what he is saying (reciting)."

Sahih Bukhari Hadith # 212

34. Narrated 'Amr bin 'Amir (RA): Anas (RA) said, "The Prophet (Blessings and Peace be upon him) used to perform ablution for every prayer." I asked Anas (RA), "What you used to do?" Anas (RA) replied, "We used to pray with the same ablution until we break it with Hadath." *Sahih Bukhari Hadith # 213*
35. Narrated Anas bin Malik (RA): A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet (Blessings and Peace be upon him) stopped them till he finished urinating. The Prophet (Blessings and Peace be upon him) ordered them to spill a bucket of water over that place and they did so. *Sahih Bukhari Hadith # 221*
36. Narrated 'Aisha (RA): (the mother of faithful believers) A child was brought to Allah's Apostle and it urinated on the garment of the Prophet (Blessings and Peace be upon him). The Prophet (Blessings and Peace be upon him) asked for water and poured it over the soiled place. *Sahih Bukhari Hadith # 222*

37. Narrated Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "All drinks that produce intoxication are Haram (forbidden to drink). *Sahih Bukhari Hadith # 243*
38. Narrated Hudhaifa (RA): Whenever the Prophet (Blessings and Peace be upon him) got up at night, he used to clean his mouth with Siwak (Miswak). *Sahih Bukhari Hadith # 246*
39. Narrated Maimuna (RA): The Prophet (Blessings and Peace be upon him) took the bath of Janaba. (Sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet. *Sahih Bukhari Hadith # 260*

The Book of 'Rubbing hands and feet with dust (Tayammum)'

40. Narrated 'Ammar (RA): The Prophet (Blessings and Peace be upon him) stroked the earth with his hands and then passed them over his face and the backs of his hands (while

demonstrating Tayammum). *Sahih Bukhari Hadith # 339*

41. Narrated 'Aisha (RA): the mother of believers: Allah enjoined the prayer when He enjoined it, it was two Rakat only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the Rakat of) the prayers for non-travelers were increased. *Sahih Bukhari Hadith # 346*
42. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "None of you should offer prayer in a single garment that does not cover the shoulders." *Sahih Bukhari Hadith # 355*
43. Narrated 'Aisha (RA): Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized . *Sahih Bukhari Hadith # 368*
44. Narrated Abu Salama (RA): 'Aisha (RA) the wife of the Prophet (Blessings and Peace be upon him) said, "I used to sleep in front of Allah's Apostle and my legs were opposite his Qibla and in prostration he pushed my legs and I

withdrew then and when he stood, I stretched them.' 'Aisha (RA) added, "In those days the houses were without lights." *Sahih Bukhari Hadith # 379*

45. Narrated Abu Maslama (RA): Said bin Yazid Al-Azdi (RA): I asked Anas bin Malik (RA) whether the Prophet (Blessings and Peace be upon him) had ever, prayed with his shoes on. He replied "Yes." *Sahih Bukhari Hadith # 383*
46. Narrated 'Abdullah (RA): "Once the Prophet (Blessings and Peace be upon him) offered five Rakat in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet (Blessings and Peace be upon him) said, "And what is it?" They said, "You have prayed five Rakat.' So he bent his legs and performed two prostrations (of Sahu). *Sahih Bukhari Hadith # 398*
47. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "None of you should spit in front or on his right but he could spit either on his left or under his foot." *Sahih Bukhari Hadith # 404*
48. Narrated Nafi (RA): "I saw Ibn 'Umar (RA) praying while taking his camel as a Sutra in

front of him and he said, "I saw the Prophet (Blessings and Peace be upon him) doing the same." *Sahih Bukhari Hadith # 422*

49. Narrated Abu Huraira (RA): Allah's Apostle said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophet (Blessings and Peace be upon him)s." *Sahih Bukhari Hadith # 428*
50. Narrated Abu Qatada Al-Aslami (RA): Allah's Apostle said, "If anyone of you enters a mosque, he should pray two Rakat before sitting." *Sahih Bukhari Hadith # 435*
51. Narrated 'Aisha (RA): When the verses of Surat "Al-Baqara" about the usury Riba (bank interest) were revealed, the Prophet (Blessings and Peace be upon him) went to the mosque and recited them in front of the people and then banned the trade of alcohol. *Sahih Bukhari Hadith # 449*

The Book of 'Virtues of the Prayer Hall (Sutra of the Musalla)'

52. Narrated 'Aisha (RA): (the wife of the Prophet (Blessings and Peace be upon him)) Allah's Apostle used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed. *Sahih Bukhari Hadith # 494*

The Book of 'Times of the Prayers'

53. Narrated Jarir bin 'Abdullah (RA): I gave the pledge of allegiance to Allah's Apostle for to offer prayers perfectly, to pay Zakat regularly, and to give good advice to every Muslim. *Sahih Bukhari Hadith # 502*
54. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "Do the prostration properly and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord." *Sahih Bukhari Hadith # 509*

55. Narrated Ibn 'Umar (RA): Allah's Apostle said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." *Sahih Bukhari Hadith # 527*
56. Narrated Abu Huraira (RA): Allah's Apostle said, "If anyone of you can get one Rak'a of the 'Asr prayer before sunset, he should complete his prayer. If any of you can get one Rak'a of the Fajr prayer before sunrise, he should complete his prayer." *Sahih Bukhari Hadith # 531*
57. Narrated Abu Sa'id Al-Khudri (RA): I heard Allah's Apostle saying, "There is no prayer after the Morning Prayer till the sun rises, and there is no prayer after the Asr prayer till the sun sets." *Sahih Bukhari Hadith # 560*
58. Narrated 'Aisha (RA): Allah's Apostle never missed two Rakat before the Fajr prayer and after the Asr prayer openly and secretly. *Sahih Bukhari Hadith # 566*

The Book of 'Call to Prayers (Adhaan)'

59. Narrated Anas (RA): Bilal (RA) was ordered to repeat the wording of the Adhan for prayers twice, and to pronounce the wording of the Iqamas once except "Qad-qamat-is-Salat". *Sahih Bukhari Hadith # 579*
60. Narrated Abu Said Al-Khudri (RA): Allah's Apostle said, "Whenever you hear the Adhan, say what the Mu'adhdhin is saying. *Sahih Bukhari Hadith # 585*
61. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) used to offer two light Rakat (Sunnah) between the Adhan and the Iqama of the Fajr prayer. *Sahih Bukhari Hadith # 593*
62. Narrated 'Abdullah bin Umar (RA): Allah's Apostle said, "The prayer in congregation is twenty seven times superior to the prayer offered by person alone." *Sahih Bukhari Hadith # 618*
63. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said to Abu-Dhar, "Listen and obey (your chief) even if he is

an Ethiopian with a head like a raisin." *Sahih Bukhari Hadith # 664*

64. Narrated 'Abdullah bin 'Abi Qatada (RA): My father said, "The Prophet (Blessings and Peace be upon him) said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.' " *Sahih Bukhari Hadith # 675*
65. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "Straighten your rows for I see you from behind my back." Anas (RA) added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion." *Sahih Bukhari Hadith # 692*

The Book of 'Characteristics of Prayer'

66. Narrated Sahl bin Sa'd (RA): The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim (RA) said, "I knew that the order was from the Prophet (Blessings and Peace be upon him)." *Sahih Bukhari Hadith # 707*
67. Narrated 'Aisha (RA): I asked Allah's Apostle about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person." *Sahih Bukhari Hadith # 718*
68. Narrated 'Ubada bin As-Samit (RA): Allah's Apostle said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid." *Sahih Bukhari Hadith # 723*
69. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog." *Sahih Bukhari Hadith # 785*

70. Narrated Malik bin Huwairith Al-Laithi (RA): I saw the Prophet (Blessings and Peace be upon him) praying and in the odd Rakat, he used to sit for a moment before getting up. *Sahih Bukhari Hadith # 786*
71. Narrated 'Abdul 'Aziz (RA): A man asked Anas (RA), "What did you hear from the Prophet (Blessings and Peace be upon him) about garlic?" He said, "The Prophet (Blessings and Peace be upon him) said, 'Whoever has eaten this plant should neither come near us nor pray with us.'" *Sahih Bukhari Hadith # 815*
72. Narrated Abu Said Al-Khudri (RA): The Prophet (Blessings and Peace be upon him) said, "Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty." *Sahih Bukhari Hadith # 817*
73. Narrated Ibn 'Umar (RA): The Prophet (Blessings and Peace be upon him) said, "If your women ask permission to go to the mosque at night, allow them." *Sahih Bukhari Hadith # 824*

The Book of 'Friday Prayer'

74. Narrated Abu Huraira (RA): Allah's Apostle said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer." *Sahih Bukhari Hadith # 12*
75. Narrated 'Abdullah Ibn Umar (RA): The Prophet (Blessings and Peace be upon him) used to deliver two Khutbas and sit in between them. *Sahih Bukhari Hadith # 50*

Book of 'The Two Festivals (Eids)'

76. Narrated Anas bin Malik (RA): Allah's Apostle never proceeded (for the prayer) on the Day of 'Id-ul-Fitr unless he had eaten some dates. Anas (RA) also narrated: The Prophet (Blessings and Peace be upon him) used to eat odd number of dates. *Sahih Bukhari Hadith # 73*

The Book of 'Witr Prayer'

77. Narrated 'Aisha (RA): Allah's Apostle offered Witr prayer at different nights at various hours extending (from the 'Isha' prayer) up to the last hour of the night. *Sahih Bukhari Hadith # 110*

78. Narrated Anas (RA): The Qunut used to be recited in the Maghrib and the Fajr prayers. *Sahih Bukhari Hadith # 118*

The Book of 'Invoking Allah for Rain (Istisqaa)

79. Narrated Abbas bin Tamim (RA) from his uncle who said, "The Prophet (Blessings and Peace be upon him) invoked Allah for rain and offered a two Rakat prayer and he put his cloak inside out." *Sahih Bukhari Hadith # 138*

The Book of 'Eclipses'

80. Narrated Aisha (RA): The Prophet (Blessings and Peace be upon him) led us and performed four bowing in two Rakat during the solar eclipse and the first Raka was longer. *Sahih Bukhari Hadith # 171*

The Book of 'Shortening the Prayers (At-Taqseer)'

81. Narrated Ibn'Umar (RA): The Prophet (Blessings and Peace be upon him) said, "A woman should not travel for more than three days except with a Dhi-Mahram." *Sahih Bukhari Hadith # 193*

82. Narrated Ibn 'Umar (RA): I accompanied Allah's Apostle and he never offered more than two Rakat during the journey. Abu Bakr (RA), 'Umar (RA) and 'Uthman (RA) used to do the same. *Sahih Bukhari Hadith # 206*
83. Narrated Anas (RA): Allah's Apostle used to offer these two prayers together on journeys i.e. the Maghrib and the 'Isha'. *Sahih Bukhari Hadith # 211*
84. Narrated Anas bin Malik (RA): Whenever the Prophet (Blessings and Peace be upon him) started a journey before noon, he used to delay the Zuhr prayer till the time of 'Asr and then offer them together; and if the sun declined (at noon) he used to offer the Zuhr prayer and then ride (for the journey). *Sahih Bukhari Hadith # 212*

The Book of 'Prayer at Night (Tahajjud)'

85. Narrated 'Abdullah bin 'Umar Abu (RA), I offered with Allah's Apostle a two Rakat prayer before the Zuhr prayer and two Rakat after the Zuhr prayer, two Rakat after Jumua, Maghrib and 'Isha' prayers. *Sahih Bukhari Hadith # 266*
86. Narrated Abu Huraira (RA): My friend (the Prophet (Blessings and Peace be upon him)) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the Duha prayer, and to offer Witr before sleeping. *Sahih Bukhari Hadith # 274*
87. Narrated Ibn 'Umar (RA), Allah's Apostle said, "Offer some of your prayers in your houses and do not make them graves." *Sahih Bukhari Hadith # 280*
88. Narrated Abu Huraira (RA) Allah's Apostle said, "One prayer in my Mosque (Nabawi) is better than one thousand prayers in any other mosque excepting Al-Masjid-Al-Haram." *Sahih Bukhari Hadith # 282*
89. Narrated 'Abdullah bin Zaid Al-Mazini (RA): Allah's Apostle said, "Between my house and

the pulpit there is a garden of the gardens of Paradise." *Sahih Bukhari Hadith # 286*

The Book of 'Actions while Praying'

90. Narrated Sahl bin Sad (RA), The Prophet (Blessings and Peace be upon him) said, "The saying 'Sub Han Allah' is for men and clapping is for women. *Sahih Bukhari Hadith # 296*

The Book of 'Funerals (Al-Janaaiz)'

91. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allah due to his mercy for them." *Sahih Bukhari Hadith # 340*
92. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) passed by a woman who was sitting and weeping beside a grave and said to her, "Fear Allah and be patient." *Sahih Bukhari Hadith # 343*

The Book of 'Obligatory Charity Tax (Zakat)'

93. Narrated 'Adi bin Hatim (RA) heard the Prophet (Blessings and Peace be upon him) saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity." *Sahih Bukhari Hadith # 498*
94. Narrated Asma (RA): The Prophet (Blessings and Peace be upon him) said to me, "Do not withhold your money, (for if you did so) Allah would with-hold His blessings from you." *Sahih Bukhari Hadith # 513*
95. Narrated Jabir bin 'Abdullah (RA): The Prophet (Blessings and Peace be upon him) had forbidden the sale of fruits till they were ripe (free from blight). *Sahih Bukhari Hadith # 564*

The Book of 'Obligatory Charity Tax After Ramadaan (Zakat ul Fitr)'

96. Narrated Abu Said Al-Khudri (RA): We used to give one Sa' of meal or one Sa' of barley or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat-ul-Fitr. *Sahih Bukhari Hadith # 582*

97. Narrated Ibn 'Umar (RA): The Prophet (Blessings and Peace be upon him) ordered the people to pay Zakat-ul-Fitr before going to the 'Id prayer. *Sahih Bukhari Hadith # 585*

The Book of 'Pilgrimage (Hajj)'

98. Narrated 'Aisha (RA): (the mother of the faithful believers) I said, "O Allah's Apostle! We consider Jihad as the best deed." The Prophet (Blessings and Peace be upon him) said, "The best Jihad (for women) is Hajj Mabrur." *Sahih Bukhari Hadith # 595*

The Book of 'Virtues of Madinah'

99. Narrated Abu Huraira (RA): Allah's Apostle said, "There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it." *Sahih Bukhari Hadith # 104*

The Book of 'Fasting'

100. Narrated Abu Huraira (RA): Allah's Apostle said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." *Sahih Bukhari Hadith # 123*
101. Narrated Abu Bakra (RA): The Prophet (Blessings and Peace be upon him) said, "The two months of 'Id i.e. Ramadan and Dhul-Hijja, do not decrease (in superiority)." *Sahih Bukhari Hadith # 136*
102. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "Take Suhur as there is a blessing in it." *Sahih Bukhari Hadith # 146*
103. Narrated Abu Huraira (RA): I heard the Prophet (Blessings and Peace be upon him) saying, "None of you should fast (Nawfl) on Friday unless he fasts a day before or after it." *Sahih Bukhari Hadith # 206*
104. Narrated Salim's father (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever wishes may fast on the day of 'Ashura'." *Sahih Bukhari Hadith # 218*

The Book of 'Praying at Night in Ramadan (Taraweeh)'

105. Narrated 'Aisha (RA): Allah's Apostle said, "Search for the Night of Qadr in the odd nights of the last ten days of Ramadan." *Sahih Bukhari Hadith # 234*

The Book of 'Retiring to a Mosque for Remembrance of Allah (Itikaf)'

106. Narrated Abdullah bin Umar (RA): Allah's Apostle used to practice Itikaf in the last ten days of the month of Ramadan. *Sahih Bukhari Hadith # 242*

The Book of 'Sales and Trade'

107. Narrated Abdullah ibn Umar (RA): Allah's Apostle said, "He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it. *Sahih Bukhari Hadith # 336*

The Book of 'Sales in which a Price is paid for Goods to be Delivered Later (As-Salam)'

108. Narrated Aisha (RA): I said, "O Allah's Apostle! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you." *Sahih Bukhari Hadith # 406*

The Book of 'Distribution of Water'

109. Narrated Abu Huraira (RA): Allah's Apostle said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle." *Sahih Bukhari Hadith # 543*

The Book of 'Loans, Payment of Loans, Freezing of Property,

110. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him." *Sahih Bukhari Hadith # 572*

The Book of 'Oppressions'

111. Narrated Anas bin Malik (RA): Allah's Apostle said, "Help your brother, whether he is an oppressor or he is an oppressed one." *Sahih Bukhari Hadith # 623*
112. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "The most hated person in the sight of Allah is the most quarrelsome person." *Sahih Bukhari Hadith # 637*

The Book of 'Mortgaging'

113. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) bought some foodstuff on credit for a limited period and mortgaged his armor for it. *Sahih Bukhari Hadith # 686*

The Book of 'Gifts'

114. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbor even if it were the trotters of the sheep (fleshless part of legs)." *Sahih Bukhari Hadith # 740*

115. Narrated Ibn 'Abbas (RA): The Prophet (Blessings and Peace be upon him) said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit." *Sahih Bukhari Hadith # 762*

The Book of 'Witnesses'

116. Narrated Ibn Mas'ud (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever takes a (false) oath in order to grab (others) property, then Allah will be angry with him when he will meet Him." *Sahih Bukhari Hadith # 839*
117. Narrated Abu Huraira (RA): Allah's Apostle said, "The signs of a hypocrite are three: (1) whenever he speaks, he tells a lie, (2) whenever he is entrusted, he proves to be dishonest, (3) whenever he promises, he breaks his promise. *Sahih Bukhari Hadith # 847*

The Book of 'Peacemaking'

118. Narrated Um Kulthum bint Uqba (RA): That she heard Allah's Apostle saying, "He who makes peace between the people by inventing good

information or saying good things, is not a liar."
Sahih Bukhari Hadith # 857

The Book of 'Wills and Testaments (Wasaayaa)'

119. Narrated 'Aisha (RA): A man said to the Prophet (Blessings and Peace be upon him), "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf." *Sahih Bukhari Hadith # 22*

The Book of 'Fighting for the Cause of Allah (Jihaad)'

120. Narrated 'Abdullah bin 'Umar (RA): Allah's Apostle said, "Good will remain (as a permanent quality) in the foreheads of horses till the Day of Resurrection." *Sahih Bukhari Hadith # 102*

The Book of 'One-fifth of Booty to the Cause of Allah (Khumus)'

121. Narrated 'Amr bin Al-Harith (RA): The Prophet (Blessings and Peace be upon him) did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Sadaqa. *Sahih Bukhari Hadith # 330*

The Book of 'Beginning of Creation'

122. Narrated Salim's father (RA): The Prophet (Blessings and Peace be upon him) said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection." *Sahih Bukhari Hadith # 418*
123. Narrated Ibn Abbas (RA): Allah's Apostle said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways." *Sahih Bukhari Hadith # 442*
124. Narrated Salim's father (RA): Once Gabriel promised the Prophet (Blessings and Peace be upon him) (that he would visit him, but Gabriel did not come) and later on he said, "We,

angels, do not enter a house which contains a picture or a dog." *Sahih Bukhari Hadith # 450*

125. Narrated 'Imran bin Husain (RA): The Prophet (Blessings and Peace be upon him) said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women." *Sahih Bukhari Hadith # 464*
126. Narrated Sahl bin Sad (RA): The Prophet (Blessings and Peace be upon him) said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the bright full moon." *Sahih Bukhari Hadith # 470*
127. Narrated Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "Fever is from the heat of the (Hell) Fire, so cool it with water." *Sahih Bukhari Hadith # 485*
128. Narrated 'Abdullah (RA): It was mentioned before the Prophet (Blessings and Peace be upon him) that there was a man who slept the night till morning (after sunrise). The Prophet (Blessings and Peace be upon him) said, "He is

a man in whose ears (or ear) Satan had urinated." *Sahih Bukhari Hadith # 492*

The Book of 'Virtues and Merits of the Prophet (Blessings and Peace be upon him) and his Companions'

129. Narrated Abu Huraira (RA): Allah's Apostle said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards, but black color is not allowed)." *Sahih Bukhari Hadith # 668*
130. Narrated Ibn Umar (RA): The Prophet (Blessings and Peace be upon him) said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection." *Sahih Bukhari Hadith # 692*

The Book of 'Companions of the Prophet (Blessings and Peace be upon him)'

131. Narrated 'Abdul Warith (RA): The same but said, "O Allah, teach him (Ibn Abbas) (RA) the

Book (i.e. the understanding of the knowledge of Qur'an)." *Sahih Bukhari Hadith # 101*

The Book of 'Merits of the Helpers in Madinah (Ansaar)'

132. Narrated Ibn 'Abbas (RA): Allah's Apostle was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died. *Sahih Bukhari Hadith # 190*
133. Narrated 'Abdullah bin Mus'ud (RA): We have been powerful since 'Umar embraced Islam. *Sahih Bukhari Hadith # 203*
134. Narrated 'Abdullah (RA): The moon was split (into two pieces) while we were with the Prophet (Blessings and Peace be upon him) in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain. *Sahih Bukhari Hadith # 209*
135. Narrated Mujahid bin Jabir Al-Makki (RA): Abdullah bin 'Umar (RA) used to say, "There is no more Hijrah (i.e. migration) after the Conquest of Mecca." *Sahih Bukhari Hadith # 239*

136. Narrated Salman (RA): The interval between Jesus and Muhammad was six hundred years.
Sahih Bukhari Hadith # 284

The Book of 'Virtues of the Quran'

137. Narrated 'Uthman (RA): The Prophet (Blessings and Peace be upon him) said, "The best among you (Muslims) are those who learn the Qur'an and teach it." *Sahih Bukhari Hadith # 545*
138. Narrated Abu Mas'ud Al-Ansari (RA): The Prophet (Blessings and Peace be upon him) said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him (for that night)." *Sahih Bukhari Hadith # 560*

The Book of 'Wedlock, Marriage (Nikaah)'

139. Narrated 'Abdullah bin 'Umar (RA): Allah's Apostle said, "If anyone of you is invited to a wedding banquet, he must go for it (accept the invitation)."
Sahih Bukhari Hadith # 102

140. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "A woman should not fast (optional fasts) except with her husband's permission if he is at home (staying with her)." *Sahih Bukhari Hadith # 120*
141. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "If a man Invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning." *Sahih Bukhari Hadith # 121*
142. Narrated Imran (RA): The Prophet (Blessings and Peace be upon him) said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women." *Sahih Bukhari Hadith # 126*
143. Narrated 'Abdullah bin Zam'a (RA): The Prophet (Blessings and Peace be upon him) said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day." *Sahih Bukhari Hadith # 132*

144. Narrated 'Abdullah bin Mas'ud (RA): The Prophet (Blessings and Peace be upon him) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her." *Sahih Bukhari Hadith # 167*

The Book of 'Divorce'

145. Narrated Ibn 'Umar (RA): (Divorcing my wife during her menses) was counted as one legal divorce. *Sahih Bukhari Hadith # 180*
146. Narrated Said bin Jubair (RA): that he heard Ibn 'Abbas (RA) saying, "If a man makes his wife unlawful for him, it does not mean that she is divorced." He added, "Indeed in the Apostle of Allah, you have a good example to follow." *Sahih Bukhari Hadith # 191*
147. Narrated Sahl (RA): Allah's Apostle said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them. *Sahih Bukhari Hadith # 224*

The Book of 'Supporting the Family'

148. Narrated Abu Mas'ud Al-Ansari (RA): The Prophet (Blessings and Peace be upon him) said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him." *Sahih Bukhari Hadith # 263*
149. Narrated Abu Huraira (RA): Allah's Apostle said, "Allah said, 'O son of Adam! Spend, and I shall spend on you.'" *Sahih Bukhari Hadith # 264*
150. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day." *Sahih Bukhari Hadith # 265*
151. Narrated Abu Huraira (RA): Allah's Apostle said, "The best alms is that which you give when you are rich, and you should start first to support your dependants." *Sahih Bukhari Hadith # 269*
152. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "If the wife gives of her husband's property

(something in charity) without his permission, he will get half the reward." *Sahih Bukhari Hadith # 273*

153. Narrated Al-Aswad bin Yazid (RA): I asked 'Aisha "What did the Prophet (Blessings and Peace be upon him) use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out." *Sahih Bukhari Hadith # 276*
154. Narrated 'Ali (RA): The Prophet (Blessings and Peace be upon him) gave me a silk suit and I wore it, but when I noticed anger on his face, I cut it and distributed it among my women-folk. *Sahih Bukhari Hadith # 279*
155. Narrated 'Aisha (RA): Hind (bint 'Utba) said, "O Allah's Apostle! Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my children's needs?" The Prophet (Blessings and Peace be upon him) said, "Take (according to your needs) in a reasonable manner." *Sahih Bukhari Hadith # 283*

The Book of 'Food, Meals'

156. Narrated Abu Musa Al-Ash'ari (RA): The Prophet (Blessings and Peace be upon him) said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)." *Sahih Bukhari Hadith # 286*
157. Narrated Abu Huraira (RA): The family of Muhammad did not eat their fill for three successive days till he died. *Sahih Bukhari Hadith # 287*
158. Narrated 'Umar bin Al Salama (RA): Who was the son of Um Salama (RA), the wife of the Prophet (Blessings and Peace be upon him): Once I ate a meal with Allah's Apostle and I was eating from all sides of the dish. So Allah's Apostle said to me, "Eat of the dish what is nearer to you." *Sahih Bukhari Hadith # 289*
159. Narrated Anas (RA): To the best of my knowledge, the Prophet (Blessings and Peace be upon him) did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table. *Sahih Bukhari Hadith # 298*

160. Narrated Abu Huraira (RA): Allah's Apostle said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons." *Sahih Bukhari Hadith # 304*
161. Narrated Ibn 'Umar (RA): Allah's Apostle said, "A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) or a hypocrite eats in seven intestines (eats too much)." *Sahih Bukhari Hadith # 306*
162. Narrated Abu Juhaifa (RA): Allah's Apostle said, "I do not take my meals while leaning (against something)." *Sahih Bukhari Hadith # 310*
163. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked. *Sahih Bukhari Hadith # 320*
164. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family." *Sahih Bukhari Hadith # 340*

165. Narrated 'Aisha (RA): Allah's Apostle used to love sweet edible things and honey. *Sahih Bukhari Hadith # 342*
166. Narrated Sad (RA): Allah's Apostle said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them." *Sahih Bukhari Hadith # 356*

The Book of 'Hunting, Slaughtering'

167. Narrated Ibn 'Umar (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds." *Sahih Bukhari Hadith # 389*
168. Narrated Rafi bin Khadij (RA): The Prophet (Blessings and Peace be upon him) said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail." *Sahih Bukhari Hadith # 414*
169. Narrated Hisham bin Zaid (RA): Anas (RA) and I went to Al-Hakam bin Aiyub (RA). Anas (RA) saw some boys shooting at a tied hen. Anas (RA) said, "The Prophet (Blessings and Peace be

upon him) has forbidden the shooting of tied or confined animals." *Sahih Bukhari Hadith # 421*

The Book of 'Al-Adha Festival Sacrifice (Adaahi)'.

170. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims." *Sahih Bukhari Hadith # 454*

The Book of 'Drinks'

171. Narrated Ibn 'Umar (RA): Allah's Apostle said, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter." *Sahih Bukhari Hadith # 481*
172. Narrated An-Nazzal (RA): All came to the gate of the courtyard (of the Mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet (Blessings and Peace be upon him)

doing (drinking water) as you have seen me doing now." *Sahih Bukhari Hadith # 519*

The Book of 'Medicine'

173. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "There is no disease that Allah has created, except that He also has created its treatment." *Sahih Bukhari Hadith # 582*
174. Narrated Ibn 'Abbas (RA): (The Prophet (Blessings and Peace be upon him) said), "Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire." *Sahih Bukhari Hadith # 584*
175. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) ordered me or somebody else to do Ruqya (if there was danger) from an evil eye. *Sahih Bukhari Hadith # 634*
176. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "The effect of an evil eye is a fact." And he prohibited tattooing. *Sahih Bukhari Hadith # 636*

The Book of 'Dress'

177. Narrated Ibn 'Abbas (RA): Allah's Apostle cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men. *Sahih Bukhari Hadith # 773*
178. Narrated Abu Huraira (RA): Allah's Apostle said, "Five practices are characteristics of the Fitra: circumcision, shaving the pubic region, clipping the nails and cutting the moustaches short." *Sahih Bukhari Hadith # 777*
179. Narrated Ibn Umar (RA) Allah's Apostle said, "Allah has cursed such a lady as lengthens (her or someone else's) hair artificially or gets it lengthened, and also a lady who tattoos (herself or someone else) or gets herself tattooed. *Sahih Bukhari Hadith # 820*
180. Narrated Anas (RA): Aisha (RA) had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet (Blessings and Peace be upon him) said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers." *Sahih Bukhari Hadith # 842*

181. Narrated Ibn 'Abbas (RA): I heard Muhammad saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so." *Sahih Bukhari Hadith # 846*

The Book of 'Good Manners and Form (Al-Adab)'

182. Narrated Al-Mughira (RA): The Prophet (Blessings and Peace be upon him) said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property." *Sahih Bukhari Hadith # 6*
183. Narrated Jubair bin Mut'im (RA): That he heard the Prophet (Blessings and Peace be upon him) saying, "The person who severs the bond of kinship will not enter Paradise." *Sahih Bukhari Hadith # 13*
184. Narrated Anas bin Malik (RA): Allah's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged

then he should keep good relations with his Kith and kin." *Sahih Bukhari Hadith # 15*

185. Narrated Anas bin Malik (RA): The Prophet (Blessings and Peace be upon him) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity." *Sahih Bukhari Hadith # 41*
186. Narrated Jarir bin 'Abdullah (RA): The Prophet (Blessings and Peace be upon him) said, "He who is not merciful to others, will not be treated mercifully." *Sahih Bukhari Hadith # 42*
187. Narrated Anas (RA): I served the Prophet (Blessings and Peace be upon him) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" *Sahih Bukhari Hadith # 64*
188. Narrated Abu Musa (RA): The Prophet (Blessings and Peace be upon him) heard a man praising another man and he was exaggerating in his praise. The Prophet (Blessings and Peace be upon him) said (to him). "You have

destroyed (or cut) the back of the man." *Sahih Bukhari Hadith # 86*

189. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "I do not think that so-and-so and so-and-so know anything of our religion." (And Al-Laith said, "These two persons were among the hypocrites.") *Sahih Bukhari Hadith # 93*
190. Narrated 'Aisha (RA): I never saw the Prophet (Blessings and Peace be upon him) laughing to an extent that one could see his palate, but he always used to smile only. *Sahih Bukhari Hadith # 114*
191. Narrated Abu Said Al-Khudri (RA): The Prophet (Blessings and Peace be upon him) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face. *Sahih Bukhari Hadith # 124*
192. Narrated Abu Huraira (RA): Allah's Apostle said, "If a man says to his brother, O Kafir (disbeliever)!" Then surely one of them is such (i.e., a Kafir)." *Sahih Bukhari Hadith # 125*

193. Narrated Abu Huraira (RA): Allah's Apostle said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." *Sahih Bukhari Hadith # 135*
194. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "A believer is not stung twice (by something) out of one and the same hole." *Sahih Bukhari Hadith # 154*
195. Narrated Malik (RA): Similarly as above (156) adding, "Who believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk, and should think before uttering). *Sahih Bukhari Hadith # 157*
196. Narrated Abu Huraira (RA): Allah's Apostle said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings)." *Sahih Bukhari Hadith # 224*

The Book of 'Asking Permission'

197. Narrated 'Abdullah (RA): The Prophet (Blessings and Peace be upon him) said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." *Sahih Bukhari Hadith # 305*

The Book of 'Invocations'

198. Narrated Abu Huraira (RA): I heard Allah's Apostle saying." By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day." *Sahih Bukhari Hadith # 319*
199. Narrated Anas bin Malik (RA): Allah's Apostle said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert." *Sahih Bukhari Hadith # 321*

200. Narrated Aisha (RA): The Prophet (Blessings and Peace be upon him) used to pray eleven Rakat in the late part of the night, and when dawn appeared, he would offer two Rakat and then lie on his right side till the Muadhdhin came to inform him (that the morning prayer was due). *Sahih Bukhari Hadith # 322*
201. Narrated Hudhaifa (RA): When the Prophet (Blessings and Peace be upon him) went to bed, he would say: "Bismika amutu wa ahyā." and when he got up he would say: "Al-hamdu lillahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur." *Sahih Bukhari Hadith # 324*
202. Narrated 'Aisha (RA): Whenever Allah's Apostle went to bed, he used to blow on his hands while reciting the Mu'auwidhat (i.e. Suratal-Falaq and Surat-an-Nas, 113 and 114) and then pass his hands over his body. *Sahih Bukhari Hadith # 331*
203. Narrated Anas bin Malik (RA): Whenever the Prophet (Blessings and Peace be upon him) went to the lavatory, he used to say: "Allahumma Inni a'udhu bika mina-lkhubthi Wal khaba'ith." *Sahih Bukhari Hadith # 334*

204. Narrated 'Aisha (RA): The Verse: 'Neither say your prayer aloud, nor say it in a low tone.' (17.110) was revealed as regards invocation. *Sahih Bukhari Hadith # 339*
205. Narrated Anas (RA): Um Sulaim (RA) said to the Prophet (Blessings and Peace be upon him) "Anas (RA) is your servant." The Prophet (Blessings and Peace be upon him) said, "O Allah! Increase his wealth and offspring, and bless (for him) what ever you give him." *Sahih Bukhari Hadith # 346*
206. Narrated Anas (RA): Allah's Apostle said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will. *Sahih Bukhari Hadith # 350*
207. Narrated Abu Huraira (RA): Allah's Apostle said, "The invocation of anyone of you is granted (by Allah) if he does not show impatience (by saying, "I invoked Allah but my request has not been granted.") *Sahih Bukhari Hadith # 352*

208. Narrated Ibn 'Abbas (RA): Allah's Apostle used to say at a time of distress, "La ilaha illal-lahu Rabbul-l-'arsh il-'azim, La ilaha illallahu Rabbu-s-samawati wa Rabbu-l-ard, Rabbu-l-'arsh-il-Karim." *Sahih Bukhari Hadith # 357*
209. Narrated Um Khalid bint Khalid (RA): I heard the Prophet (Blessings and Peace be upon him) seeking refuge with Allah from the punishment of the grave. *Sahih Bukhari Hadith # 375*
210. Narrated Ibn Abi Aufa (RA): Allah's Apostle asked for Allah's wrath upon the Ahzab (confederates), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them." *Sahih Bukhari Hadith # 401*

The Book of 'To make the Heart Tender (Ar-Riqaq)'

211. Narrated Ibn 'Abbas (RA): The Prophet (Blessings and Peace be upon him) said, "There are two blessings which many people lose: (They are) Health and free time for doing good." *Sahih Bukhari Hadith # 421*
212. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." *Sahih Bukhari Hadith # 429*
213. Narrated Abu Huraira (RA): I heard Allah's Apostle saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope." *Sahih Bukhari Hadith # 429*
214. Narrated Anas bin Malik (RA): Allah's Apostle said, "The son of Adam (i.e. man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life." *Sahih Bukhari Hadith # 430*

215. Narrated Anas bin Malik (RA): Allah's Apostle said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him." *Sahih Bukhari Hadith # 447*
216. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Riches does not mean, having a great amount of property, but riches is self-contentment." *Sahih Bukhari Hadith # 453*
217. Narrated Abu Huraira (RA): Allah's Apostle said, "If you knew that which I know you would laugh little and weep much." *Sahih Bukhari Hadith # 492*
218. Narrated Abu Huraira (RA): Allah's Apostle said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." *Sahih Bukhari Hadith # 494*
219. Narrated Abu Musa (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever loves the meeting with Allah, Allah too, loves the meeting with him; and whoever hates the meeting with Allah, Allah too, hates

the meeting with him." *Sahih Bukhari Hadith # 515*

220. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "Do not abuse the dead, for they have reached the result of what they have done." *Sahih Bukhari Hadith # 523*

221. Narrated Ibn Abbas (RA): The Prophet (Blessings and Peace be upon him) said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised." *Sahih Bukhari Hadith # 531*

222. Narrated 'Abdullah (RA): The Prophet (Blessings and Peace be upon him) said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding." *Sahih Bukhari Hadith # 540*

223. Narrated Sahl bin Sa'd (RA): Allah's Apostle said, "In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it." *Sahih Bukhari Hadith # 559*

The Book of 'Divine Will (Al-Qadar)'

224. Narrated Ibn 'Abbas (RA): The Prophet (Blessings and Peace be upon him); was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)." *Sahih Bukhari Hadith # 596*
225. Narrated Ibn 'Umar (RA): The Prophet (Blessings and Peace be upon him) forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser to spend his property." *Sahih Bukhari Hadith # 605*
226. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies." *Sahih Bukhari Hadith # 613*
227. Narrated 'Abdullah (RA): When taking an oath, the Prophet (Blessings and Peace be upon him) very often used to say, "No, by Him Who turns the hearts." *Sahih Bukhari Hadith # 614*

The Book of 'Oaths and Vows'

228. Narrated 'Abdullah bin 'Umar (RA): Allah's Apostle said, "Do not swear by your fathers." *Sahih Bukhari Hadith # 643*
229. Narrated Al-Bara (RA): The Prophet (Blessings and Peace be upon him) ordered us to help others to fulfill the oaths. *Sahih Bukhari Hadith # 648*
230. Narrated Abu Huraira (RA): Allah's Apostle said, "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled." *Sahih Bukhari Hadith # 650*
231. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink." *Sahih Bukhari Hadith # 662*
232. Narrated 'Abdullah bin 'Amr (RA): The Prophet (Blessings and Peace be upon him) said, "The biggest sins are: To join others in worship with Allah; to be undutiful to one's parents; to kill

somebody unlawfully; and to take an oath Al-Ghamus. *Sahih Bukhari Hadith # 667*

233. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him." *Sahih Bukhari Hadith # 687*

The Book of 'Laws of Inheritance (Al-Faraaid)'

234. Narrated 'Aisha (RA): The Prophet (Blessings and Peace be upon him) said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity." *Sahih Bukhari Hadith # 719*
235. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependants, we will take care of them." *Sahih Bukhari Hadith # 755*
236. Narrated Usama bin Zaid (RA): the Prophet (Blessings and Peace be upon him) said, "A

Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."

Sahih Bukhari Hadith # 756

237. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father is charged with disbelief." *Sahih Bukhari Hadith # 759*

The Book of 'Blood Money (Ad-Diyat)'

238. Narrated Ibn 'Umar (RA): Allah's Apostle said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." *Sahih Bukhari Hadith # 2*

239. Narrated Abu Said (RA): The Prophet (Blessings and Peace be upon him) said, "Do not prefer some Prophet (Blessings and Peace be upon him)s to others." *Sahih Bukhari Hadith # 51*

The Book of 'Interpretation of Dreams'

240. Narrated Abu Qatada (RA): The Prophet (Blessings and Peace be upon him) said, "A true

good dream is from Allah, and a bad dream is from Satan." *Sahih Bukhari Hadith # 113*

241. Narrated 'Ubada bin As-Samit (RA): The Prophet (Blessings and Peace be upon him) said, "The (good) dreams of a faithful believer is a part of the forty-six parts of Prophet (Blessings and Peace be upon him) ism:' Sahih Bukhari Hadith # 116

242. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape. *Sahih Bukhari Hadith # 123*

The Book of 'Judgments (Ahkaam)'

243. Narrated Abu Huraira (RA): Allah's Apostle said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." *Sahih Bukhari Hadith # 251*

244. Narrated 'Abdullah (RA): Allah's Apostle said, "Do not wish to be like anyone, except in two cases: (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom

Allah has given wisdom (knowledge of the Quran and the Hadith) and he acts according to it and teaches it to others." *Sahih Bukhari Hadith # 255*

245. Narrated Abu Huraira (RA): Allah's Apostles said, "The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance." *Sahih Bukhari Hadith # 290*

The Book of 'Holding Fast to the Quran and Sunnah'

246. Narrated Hammam (RA): Hudhaifa (RA) said, "O the Group of Al-Qurra! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away." *Sahih Bukhari Hadith # 386*
247. Narrated Anas (RA): We were with 'Umar (RA) and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution)." *Sahih Bukhari Hadith # 396*

The Book of 'Oneness, Uniqueness of Allah (Tawheed)'

248. Narrated Anas (RA): The Prophet (Blessings and Peace be upon him) said, "Allah did not send any Prophet (Blessings and Peace be upon him) but that he warned his nation of the one-eyed liar (Ad-Dajjal). He is one-eyed while your Lord is not one-eyed, the word 'Kafir' (unbeliever) is written between his two eyes." *Sahih Bukhari Hadith # 505*
249. Narrated Abu Huraira (RA): The Prophet (Blessings and Peace be upon him) said, "When Allah had finished His creation, He wrote over his Throne: 'My Mercy preceded My Anger.'" *Sahih Bukhari Hadith # 518*
250. Narrated Jarir bin 'Abdullah (RA): The Prophet (Blessings and Peace be upon him) said, "You will definitely see your Lord with your own eyes [in the day of judgment]." *Sahih Bukhari Hadith # 530*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Robbi Zidni 'Ilma

O my Allah! Increase me in knowledge. (Sura Ta-Ha: 114)

SAHIH MUSLIM

The Book of 'Faith (Kitab Al-Iman)'

1. It is narrated on the authority of 'Uthman (RA) that the Messenger of Allah (Blessings and Peace be upon him) said. He who died knowing (fully well) that there is no god but Allah entered Paradise. *Sahih Muslim Hadith # 0039*
2. It is narrated on the authority of Abu Huraira (RA) that the Prophet (Blessings and Peace be upon him) said: Iman has over seventy branches, and modesty is a branch of Iman. *Sahih Muslim Hadith # 0055*
3. Salim reported on the authority of his father that the Prophet (Blessings and Peace be upon him) heard a man instruct his brother about modesty. Upon this the Prophet remarked: Modesty is an ingredient of Iman (faith). *Sahih Muslim Hadith # 0057*
4. It is narrated on the authority of 'Abdullah bin 'Amr (RA) that a man asked the Messenger of Allah (Blessings and Peace be upon him) which of the merits (is superior) in Islam. He (the Prophet) remarked: That you provide food and extend greetings to one whom you know or do not know. *Sahih Muslim Hadith # 0063*

5. It is narrated on the authority of Jabir (RA) that he heard the (Prophet) say: A Muslim is he from whose hand and tongue the Muslim's are safe. *Sahih Muslim Hadith # 0065*
6. It is reported on the authority of Abu Huraira (RA): I heard the Messenger of Allah (Blessings and Peace be upon him) saying this: Pride and conceitedness is found among the uncivil owners of the camels and tranquility is found among the owners of sheep and goats. *Sahih Muslim Hadith # 0089*
7. It is narrated on the authority of Jarir (RA) that he observed I gave pledge of allegiance to the Messenger of Allah (Blessings and Peace be upon him) on the observance of prayer, payment of Zakat, and sincerity and well-wishing for every Muslim. *Sahih Muslim Hadith # 0101*
8. It is reported on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: Three are the signs of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed. *Sahih Muslim Hadith # 0112*

9. It is reported on the authority of Ibn 'Umar (RA) that the Apostle (Blessings and Peace be upon him) observed: When a man calls his brother an unbeliever, it returns (at least) to one of them. *Sahih Muslim Hadith # 0116*
10. It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead. *Sahih Muslim Hadith # 0128*
11. It is narrated on the authority of Jabir (RA) that he heard the Apostle (Blessings and Peace be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer. *Sahih Muslim Hadith # 0146*
12. It is reported on the authority of 'Abdullah (RA) that the Apostle of Allah observed: The best of the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents. *Sahih Muslim Hadith # 0155*
13. It is narrated on the authority of 'Abdullah (RA) that the Apostle of Allah (Blessings and Peace be upon him) observed: He who as in his heart

the weight of a mustard seed of pride shall not enter Paradise. *Sahih Muslim Hadith # 0166*

14. It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) observed: He who took up arms against us is not of us and he who acted dishonestly towards us is not of us. *Sahih Muslim Hadith # 0182*
15. Bishr bin Khalid (RA) has narrated this hadith on the authority of Sulaiman with the same chain of transmitters with this addition: Allah shall neither speak nor look at nor absolve them, and there is a tormenting punishment for them. *Sahih Muslim Hadith # 0194*
16. It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah. *Sahih Muslim Hadith # 0242*
17. It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: Islam initiated as something strange, and it would revert to its

(old position) of being strange. So good tidings for the stranger. *Sahih Muslim Hadith # 0270*

18. It is narrated on the authority of Anas (RA) that verily the Messenger of Allah (Blessings and Peace be upon him) observed: The Hour (Resurrection) would not come so long as Allah is supplicated in the world. *Sahih Muslim Hadith # 0273*
19. It is narrated on the authority of Anas bin Malik (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: (the angels) came to me and took me to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place). *Sahih Muslim Hadith # 0310*
20. It is narrated on the authority of Abu Dharr (RA): I asked the Messenger of Allah (Blessings and Peace be upon him): Did you see thy Lord? He said: He is a Light; how could I see Him? *Sahih Muslim Hadith # 0341*
21. Jabir bin 'Abdullah (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their

faces; and they would enter Paradise. *Sahih Muslim Hadith # 0370*

22. Anas bin Malik (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection). *Sahih Muslim Hadith # 0381*
23. Abu Sa'id al-Khudri (RA) reported: Verily, the Messenger of Allah (Blessings and Peace be upon him) said: The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes. *Sahih Muslim Hadith # 0412*
24. 'A'isha (RA) reported: I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection. *Sahih Muslim Hadith # 0416*
25. 'Amr bin 'As (RA) reported: I heard it from the Messenger of Allah (Blessings and Peace be upon him) quite audibly and not secretly:

Behold! The posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends. *Sahih Muslim Hadith # 0417*

26. Abu Huraira (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon. *Sahih Muslim Hadith # 0421*

The Book of 'Purification (Kitab Al-Taharah)'

27. Mus'ab bin Sa'd (RA) reported: 'Abdullah (RA) son of Umar (RA) came to Ibn'Amir (RA) in order to inquire after his health as he was ailing. He said Ibn 'Umar (RA), why don't you pray to Allah for me? He said: I heard of Allah's Messenger (Blessings and Peace be upon him) say: Neither the prayer is not accepted without purification nor is charity accepted out of the ill-gotten (wealth), nor thou wert the (governor) of Basra. *Sahih Muslim Hadith # 0433*
28. Abu Huraira (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said:

Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed. *Sahih Muslim Hadith # 0448*

29. Jabir (RA) reported: 'Umar bin Khattab (RA) said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (Blessings and Peace be upon him) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer. *Sahih Muslim Hadith # 0474*
30. This hadith is reported from Hudaifa by another chain of transmitters. Whenever he (the Prophet) got up in the night, they (the transmitters) have not mentioned the words: for offering Tahajjud prayer. *Sahih Muslim Hadith # 0492*
31. Ibn Umar (RA) said: The Apostle of Allah (Blessings and Peace be upon him) said: Trim closely the moustache, and let the beard grow. *Sahih Muslim Hadith # 0498*
32. Abu Qatada reported it from his father: The Messenger of Allah (Blessings and Peace be upon him) said: None of you should hold penis

with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks). *Sahih Muslim Hadith # 0511*

33. Abu Huraira (RA) reported: The Apostle of Allah (Blessings and Peace be upon him) said: When anyone amongst you wakes up from sleep, he should wash his hands three times before putting it in the utensil, for he does not know where his hand was during the night. *Sahih Muslim Hadith # 0544*
34. Hammam bin Munabbih (RA) said: Of the ahadith narrated to us by Abu Huraira (RA) from Muhammad the Messenger of Allah (Blessings and Peace be upon him) one is this: The Messenger of Allah (Blessings and Peace be upon him) said: You should not urinate in standing water, that is not flowing, then wash in it. *Sahih Muslim Hadith # 0555*

The Book of 'Prayers (Kitab Al-Salat)'

35. Anas bin Malik (RA) reported: They (the Companions) discussed that they should know the timings of prayer by means of something recognized by all. Some of them said that fire

should be lighted or a bell should be rung. But Bilal (RA) was ordered to repeat the phrases twice in Adhan, and once in Iqama. *Sahih Muslim Hadith # 0737*

36. Ibn Umar (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) had two Mu'adhdhins, Bilal (RA) and 'Abdullah bin Umm Maktum (RA), who (latter) was blind. *Sahih Muslim Hadith # 0741*
37. Yahya (RA) narrated it on the authority of his uncle that he had been sitting in the company of Mu'awiya bin Abu Sufyan (RA) when the Mu'adhdhin called (Muslims) to prayer. Mu'awiya (RA) said: I heard the Messenger of Allah (Blessings and Peace be upon him) saying The Mu'adhdhins will have the longest necks on the Day of Resurrection. *Sahih Muslim Hadith # 0750*
38. Abu Sufyan (RA) reported it on the authority of Jabir (RA) that he had heard the Apostle of Allah (Blessings and Peace be upon him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rauha. Sulaimin said: I asked him about Rauha. He replied: It is at a distance of thirty-six miles from Medina. *Sahih Muslim Hadith # 0751*

39. Abu Huraira (RA) reported the Messenger of Allah (Blessings and Peace be upon him) as saying: When Satan hears the call to prayer, he turns back and breaks the wind so as not to hear the call being made, but when the call is finished he turns round and distracts (the minds of those who pray), and when he hears the Iqama he again runs away so as not to hear its voice and when it subsides, he comes back and distracts (the minds of those who stand for prayer). *Sahih Muslim Hadith # 0753*
40. Abu Huraira (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: He who said his prayer, but did not recite the opening chapter of al-Kitab, his prayer is incomplete. He repeated it thrice. *Sahih Muslim Hadith # 0777*
41. Abdullah bin Mas'ud (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: Let those who are sedate and prudent be near me, then those who are next to them (saying it three times), and beware of the tumult of the markets. *Sahih Muslim Hadith # 0870*

42. Anas bin Malik (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: Straighten your rows. for the straightening of a row is a part of the perfection of prayer. *Sahih Muslim Hadith # 0871*
43. Anas bin Malik (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: Complete the rows, for I can see you behind my back. *Sahih Muslim Hadith # 0872*
44. This hadith has been narrated on the authority of 'Abdullah from the Apostle (Blessings and Peace be upon him) up to the words:" The traces of the embers," but he made no mention of what followed afterward. *Sahih Muslim Hadith # 0905*
45. Abu Qatada (RA) reported it on the authority of his father: The Messenger of Allah (Blessings and Peace be upon him) would recite in the first two rak'ahs of the noon and afternoon prayers the opening chapter of the Book and another surah. He would sometimes recite loud enough to make audible to us the verse and would recite in the last two rak'ahs Surat al-Faitiha (only). *Sahih Muslim Hadith # 0909*

46. Abu Huraira (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) said: When any one of you leads people in prayer, he must shorten it for among them are the weak, the infirm and those who have business to attend. *Sahih Muslim Hadith # 0944*
47. Uthman bin Abu'l-'As (RA) reported: The last thing which the Messenger of Allah (Blessings and Peace be upon him) instructed me was: When you lead the people in prayer, be brief. *Sahih Muslim Hadith # 0947*
48. Anas (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) would listen to the crying of a lad in the company of his mother, in prayer, and he would recite a short surah or a small surah. *Sahih Muslim Hadith # 0951*
49. 'A'isha (RA) reported: The Prophet (Blessings and Peace be upon him) used to pray at night while I lay interposed between him and the Qibla like a corpse on the bier. *Sahih Muslim Hadith # 1035*

50. Mahmud bin Labid (RA) reported: When 'Uthman bin 'Affan (RA) intended to build the mosque (of the Prophet) the people did not approve of it. They liked that it should be kept in the same state. Thereupon he said: I heard the Messenger of Allah (Blessings and Peace be upon him) say: He who built a mosque for Allah, Allah would build a house for him like it in Paradise. *Sahih Muslim Hadith # 1085*
51. Jabir (RA) reported: The Messenger of Allah (Blessings and Peace be upon him) forbade eating of onions and leek. When we were overpowered by a desire (to eat) we ate them. Upon this he (the Prophet) said: He who eats of this offensive plant must not approach our mosque, for the angels are harmed by the same things as men. *Sahih Muslim Hadith # 1145*
52. Masruq (RA) reported this hadith on the authority of 'A'isha (RA) who said: Never did he (the Prophet) say prayer after this in which I did not hear him seeking refuge from the torment of the grave. *Sahih Muslim Hadith # 1215*

53. 'A'isha (RA), the wife of the Messenger of Allah (Blessings and Peace be upon him), said Allah prescribed the prayer as two rak'ahs, then it was completed (to four rak'ahs) at the place of residence, but was retained in the same position in journey as it was first made obligatory. *Sahih Muslim Hadith # 1459*
54. Ibn 'Abbas (RA) reported: Allah has prescribed the prayer through the word of your Prophet (Blessings and Peace be upon him) as four rak'ahs when resident, two when traveling, and one when danger is present. *Sahih Muslim Hadith # 1463*
55. 'A'isha (RA) reported: I have never seen the Messenger of Allah (Blessings and Peace be upon him) hastening as much in observing supererogatory as two rak'ahs before the (Fardth) of the dawn prayer. *Sahih Muslim Hadith # 1572*

The Book of 'Zakat (Kitab Al-Zakat)'

56. Jabir bin Abdullah (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: A tenth is payable on what is watered by rivers, or rains, and a twentieth on

what is watered by camels. *Sahih Muslim Hadith # 2143*

57. Ibn Umar (RA) said that Allah's Messenger (Blessings and Peace be upon him) prescribed the payment of Zakat-ul-Fitr (on breaking the fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims-one sa' of dried dates, or one sa' of barley. *Sahih Muslim Hadith # 2149*
58. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying that Allah, the Most Blessed and High, said: O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night. *Sahih Muslim Hadith # 2178*
59. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Of the dinner you spend as a contribution in Allah's path, or to set free a slave, or as a sadaqa given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family. *Sahih Muslim Hadith # 2181*
60. Abu Mas'ud (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying:

When a Muslim spends on his family seeking reward for it from Allah, it counts for him as sadaqa. *Sahih Muslim Hadith # 2192*

61. Hudhaifa (RA) and Abu Shaiba (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Every act of goodness is sadaqa. *Sahih Muslim Hadith # 2197*
62. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: There is never a day wherein servants (of Allah) get up at morn, but are not visited by two angels. One of them says: O Allah, give him more who spends (for the sake of Allah), and the other says: O Allah, bring destruction to one who withholds. *Sahih Muslim Hadith # 2205*
63. Haritha bin Wahb (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Give Sadaqa for a time is about to come when a person would walk with alms and the one whom it is to be given would say: Had you brought it yesterday, I would have accepted it. For the present I do not need it. (And the giver of Sadaqa) I would not find anyone to accept it. *Sahih Muslim Hadith # 2206*

64. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: No one gives Sadaqa of a date out of his honest earning, but Allah accepts it with His Right Hand, and then fosters it as one of you fosters the colt or a young she-camel, till it becomes like a mountain or even greater. *Sahih Muslim Hadith # 2212*
65. 'Adi bin Hatim (RA) reported that he heard Allah's Messenger (way peace be upon him) as saying: He who among you can protect himself against Fire, he should do so, even if it should be with half a date. *Sahih Muslim Hadith # 2215*
66. Abu Musa (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: The honest Muslim trustee who spends (sometimes he said" who gives") what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness and he gives it to one to whom he is ordered, he is one of the givers of charity. *Sahih Muslim Hadith # 2231*

67. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other. *Sahih Muslim Hadith # 2232*
68. Asma' (RA), daughter of Abu Bakr (RA), reported: The Messenger of Allah (Blessings and Peace be upon him) said to me: Spend, and do not calculate, or otherwise Allah would also calculate in your case. *Sahih Muslim Hadith # 2243*
69. This hadith has been narrated, on the authority, of Abu Huraira (RA)." A person whose heart is attached to the mosque when he goes out of it till he returns to it." *Sahih Muslim Hadith # 2249*
70. Abdullah bin Umar (RA) reported that as Allah's Messenger (Blessings and Peace be upon him) was sitting on the pulpit and talking about Sadaqa and abstention from begging, he said: The upper hand is better than the lower one, the upper being the one which bestows and

the lower one which begs. *Sahih Muslim Hadith # 2253*

71. Abd al-Rahman bin Auf (RA) reported: I heard Mu'awiya bin Abu Sufyan (RA) saying in an address that he had heard the Messenger of Allah (Blessings and Peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion (understanding of Deen Islam). And I am only the distributor while Allah is the Bestower. *Sahih Muslim Hadith # 2260*
72. Hamza bin 'Abdullah bin Umar (RA) heard his father say that the Messenger of Allah (Blessings and Peace be upon him) had said: The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face. *Sahih Muslim Hadith # 2265*
73. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is better for any one of you to tie a bundle of firewood and carry it on his back and sell it than to beg a person, he may give or may refuse. *Sahih Muslim Hadith # 2269*

74. Anas bin Malik (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: If there were two valleys of gold for the son of Adam, he would long for another one. And his mouth will not be filled but with dust, and Allah returns to him who repents. *Sahih Muslim Hadith # 2284*
75. Abu Huraira (RA) reported that the Messenger of Allah (Blessings and Peace be upon him) had said: Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self). *Sahih Muslim Hadith # 2287*
76. 'Amr bin al-'As (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him. *Sahih Muslim Hadith # 2293*
77. Abu Sa'id al-Khudri (RA) reported that the Messenger of Allah (Blessings and Peace be upon him) said: A group would secede itself (from the Ummah) when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill them. *Sahih Muslim Hadith # 2325*

78. Abu Huraira (RA) reported that Hasan bin 'Ali (RA) took one of The dates of the sadaqa and put it in his mouth, whereupon the Prophet (Blessings and Peace be upon him) said: Leave it, leave it, throw it; don't you know that we do not eat the sadaqa? *Sahih Muslim Hadith # 2339*
79. Anas bin Malik (RA) reported that Barira presented to the Apostle of Allah (Blessings and Peace be upon him) a piece of meat which had been given to her as sadaqa. Upon this he (the Prophet) said: That is a Sadaqa for her and a gift for us. *Sahih Muslim Hadith # 2351*

The Book of 'Fasting (Kitab Al-Sawm)'

80. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained. *Sahih Muslim Hadith # 2361*
81. Ibn Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying in connection with Ramadan: Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy calculate about it. *Sahih Muslim Hadith # 2363*
82. 'Ubaidullah (RA) narrated on the authority of the same chain of transmitters that the Messenger of Allah (Blessings and Peace be upon him) made a mention of Ramadan and said: The month may consist of twenty-nine days, and it may be thus, thus and thus, and (he further) said: Calculate it, but he did not say thirty. *Sahih Muslim Hadith # 2366*

83. 'A'isha (RA), the wife of the Apostle of Allah (Blessings and Peace be upon him), said: The dawn broke upon the Messenger of Allah (Blessings and Peace be upon him) during the Ramadan in a state of junub not because of sexual dream (but on account of intercourse) and he washed himself and observed fast. *Sahih Muslim Hadith # 2452*
84. Humaid bin 'Abd al-Rahman (RA) reported that Abu Huraira (RA) had narrated to him that the Apostle of Allah (Blessings and Peace be upon him) commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons. *Sahih Muslim Hadith # 2461*
85. Ibn Abbas (RA) reported: Do not condemn one who observes fast, or one who does not observe (in a journey). For the Messenger of Allah (Blessings and Peace be upon him) observed fast in a journey or he did not observe it (too). *Sahih Muslim Hadith # 2471*
86. 'A'isha (RA) reported that Hamza bin 'Amr al-Aslami (RA) asked the Messenger of Allah (Blessings and Peace be upon him) about fasting on a journey, and he (the Prophet) said: Fast if you like and break it if you like. *Sahih Muslim Hadith # 2487*

87. Abu Sa'id al-Khudri (RA) reported that the Messenger of Allah (Blessings and Peace be upon him) forbade observing fast on two days the day of Fitr and the day of Sacrifice ('Id-ul-Adha). *Sahih Muslim Hadith # 2536*
88. Abu Huraira (RA) reported the Apostle of Allah (Blessings and Peace be upon him) as saying: None among you should observe fast on Friday, but only that he observes fast before it and after it. *Sahih Muslim Hadith # 2545*
89. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf. *Sahih Muslim Hadith # 2553*
90. Abu Huraira (RA) reported: When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say: "I am fasting, I am fasting." *Sahih Muslim Hadith # 2563*

91. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink. *Sahih Muslim Hadith # 2575*
92. 'Imran bin Husain (RA) reported that the Apostle of Allah (Blessings and Peace be upon him) said to him (or he said to another person and he was listening to it): O, so and so, did you observe fast in the middle of the month? He said: No. Thereupon he (the Messenger of Allah) said: When you break it, then observe fast for two days. *Sahih Muslim Hadith # 2601*
93. Abu Haraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: The most excellent fast after Ramadan is Allah's month. Al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night. *Sahih Muslim Hadith # 2611*
94. Abu Ayyub al-Ansari (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually. *Sahih Muslim Hadith # 2614*

95. Ibn Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who is anxious to seek it (Lailat-ul-Qadr) should seek it in the last ten (nights of Ramadan). *Sahih Muslim Hadith # 2622*
96. 'A'isha (RA) reported that the Messenger of Allah (Blessings and Peace be upon him) used to observe i'tikaf in the last ten days of Ramadan. *Sahih Muslim Hadith # 2638*

The Book of 'Pilgrimage (Kitab Al-Hajj)'

97. 'A'isha (RA) reported: I applied perfume to the Messenger of Allah (Blessings and Peace be upon him) before he entered upon the state of Ihram and (concluding) before circumambulating the (sacred) House. *Sahih Muslim Hadith # 2680*
98. 'A'isha (RA) said: I applied perfume to the Messenger of Allah (Blessings and Peace be upon him) as he became free from Ihram and as he entered upon it. *Sahih Muslim Hadith # 2683*

99. Abis bin Rabi'a reported: I saw 'Umar (RA) kissing the Stone and saying: I am kissing you and I know that you are a stone. And if I had not seen Allah's Messenger (Blessings and Peace be upon him) kissing you, I would not have kissed you. *Sahih Muslim Hadith # 2915*
100. Fadl reported that a woman of Banu Khath'am said: Messenger of Allah, my father is very old. There is an old obligation of Hajj upon him from Allah, but he is not capable of sitting on the back of the camel. Thereupon Allah's Apostle (Blessings and Peace be upon him) said: Perform Hajj on his behalf. *Sahih Muslim Hadith # 3090*
101. Ibn Abbas (RA) reported: A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you. *Sahih Muslim Hadith # 3092*
102. Anas bin Malik (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said: O Allah, increase in Medina twice the blessings (Thou showered) on Mecca. *Sahih Muslim Hadith # 3162*

The Book of 'Marriage (Kitab Al-Nikah)'

103. Abdullah bin Mas'ud (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said to us: O young men, those among you who can support a wife should marry, for it restrains eyes (from casting evil glances) and preserves one from immorality; but he who cannot afford It should observe fast for it is a means of controlling the sexual desire. *Sahih Muslim Hadith # 3233*
104. Sa'id bin al Musayyib heard Sa'd bin Abi Waqqas (RA) saying that Uthman bin Maz'un (RA) decided to live in celibacy, but Allah's Messenger (Blessings and Peace be upon him) forbade him to do so, and if he had permitted him, we would have got ourselves castrated. *Sahih Muslim Hadith # 3239*
105. Jabir (RA) heard Allah's Apostle (Blessings and Peace be upon him) say: When a woman fascinates any one of you and she captivates his heart, he should go to his wife and have an intercourse with her, for it would repel what he feels. *Sahih Muslim Hadith # 3242*

106. Ibn Umar (RA) reported Allah's Apostle (Blessings and Peace be upon him) as having said this: None amongst you should outbid another in a transaction, nor should he make proposals of marriage upon the proposal made by someone else. *Sahih Muslim Hadith # 3286*
107. Ibn 'Abbas (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: A woman without a husband has more right to her person than her guardian, and a virgin's consent must be asked from her, and her silence implies her consent. *Sahih Muslim Hadith # 3306*
108. Anas bin Malik (RA) reported that 'Abd al-Rahman bin 'Auf (RA) married a woman for a date-stone's weight of gold and Allah's Apostle (Blessings and Peace be upon him) said to him: Hold a wedding feast, even if only with a sheep. *Sahih Muslim Hadith # 3321*
109. Ibn Umar (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said: When any one of you is invited to a feast, he should attend it. *Sahih Muslim Hadith # 3337*

110. Abu Huraira (RA) used to say: The worst kind of food is the wedding feast to which the rich are invited and the poor are ignored. He who does not come to the feast, he in fact disobeys Allah and His Messenger (Blessings and Peace be upon him). *Sahih Muslim Hadith # 3349*
111. Abu Huraira (RA) reported Allah's Messenger (may, peace be upon him) as saying: When a man invites his wife to his bed and she does not come, and he (the husband) spends the night being angry with her, the angels curse her until morning. *Sahih Muslim Hadith # 3368*
112. Abu Sa'id al-Khudri (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said: The most wicked among the people in the eye of Allah on the Day of judgment is the man who goes to his wife and she comes to him, and then he divulges her secret. *Sahih Muslim Hadith # 3369*
113. A hadith like this has been narrated on the authority of Habban with the same chain of transmitters (but with this alteration) that he said: "Allah has ordained whom he has to create until the Day of Judgment." *Sahih Muslim Hadith # 3372*

114. 'A'isha (RA), Suwaid (RA) and Zubair (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: One suckling or two do not make (marriage) unlawful. *Sahih Muslim Hadith # 3414*
115. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust. *Sahih Muslim Hadith # 3457*
116. Abu Huraira (RA) reported: Woman has been created from a rib and will in no way be straightened for you; so if you wish to benefit by her, benefit by her while crookedness remains in her. And if you attempt to straighten her, you will break her, and breaking her is divorcing her. *Sahih Muslim Hadith # 3467*
117. Ab Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another. *Sahih Muslim Hadith # 3469*

118. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Had it not been for Eve, woman would have never acted unfaithfully towards her husband. *Sahih Muslim Hadith # 3471*

The Book of 'Divorce (Kitab Al-Talaq)'

119. Ibn 'Umar (RA) reported that he divorced his wife while she was in the state of menses. 'Umar (RA) made mention of it to Allah's Apostle (Blessings and Peace be upon him) and he said: Command him to take her back, then divorce her when she is pure or she is pregnant. *Sahih Muslim Hadith # 3479*
120. Ibn Abbas (RA) reported about (declaring of one's woman) unlawful as an oath which must be atoned, and Ibn 'Abbas (RA) said: Verily, there is in the Messenger of Allah (Blessings and Peace be upon him) a model pattern for you. *Sahih Muslim Hadith # 3494*
121. Sha'bi reported: We visited Fatima hint Qais and she served us fresh dates and a drink of barley flour, and I asked where should a woman who has been divorced by three pronouncements, spend the period of her

'Idda. She said: My husband divorced me with three pronouncements, and Allah's Apostle (Blessings and Peace be upon him) permitted me to spend my 'Idda period in my family (with my parents). *Sahih Muslim Hadith # 3521*

122. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is not permissible for a woman believing in Allah and the Hereafter to observe mourning on the dead for more than three (days), except in case of her husband. *Sahih Muslim Hadith # 3549*

The Book of 'Transactions (Kitab Al-Buyu)'

123. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as having said this: One amongst you should not enter into a transaction when another is bargaining. *Sahih Muslim Hadith # 3617*
124. Anas bin Malik (RA) reported: We were forbidden that a townsman should sell for a man of the desert, even if he is his brother or father. *Sahih Muslim Hadith # 3632*

125. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Both parties in a business transaction have the right to annul it so long as they have not separated; except in transactions which have been made subject to the right of parties to annul them. *Sahih Muslim Hadith # 3656*
126. Jabir (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who has land should cultivate it, but if he does not find it possible to cultivate it, or finds himself helpless to do so, he should lend it to his Muslim brother, but he should not accept rent from him. *Sahih Muslim Hadith # 3719*
127. Jabir (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part. *Sahih Muslim Hadith # 3764*
128. Anas (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: If Allah does not fructify them, then what is permissible for

one of you to take the wealth of his brother?
Sahih Muslim Hadith # 3775

129. Jabir (RA) reported that Allah's Apostle (Blessings and Peace be upon him) commanded to make deductions in the payment of that stricken with a Calamity. *Sahih Muslim Hadith # 3776*

130. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who found his property intact with a person (who bought it but who later on) became insolvent (or a person who became insolvent), he (the seller) is entitled to get it more than anyone else. ' *Sahih Muslim Hadith # 3782*

131. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: There was a person who gave loans to the people and said to his men: When an insolvent comes to you show him leniency that Allah may overlook our (faults). So when he met Allah, He overlooked his faults (forgave him). *Sahih Muslim Hadith # 3793*

132. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Delay (in the payment of debt) on the part of a rich man is injustice, and when one of you is

retired to a rich man, he should follow him.
Sahih Muslim Hadith # 3796

133. Ibn Abbas (RA) reported that Allah's Messenger (Blessings and Peace be upon him) got himself cupped and he paid the clipper his charges and he put medicine in his nostrils. *Sahih Muslim Hadith # 3833*

134. 'A'isha (RA) reported: When the concluding verses of Sura Baqara pertaining to Riba were revealed, Allah's Messenger (Blessings and Peace be upon him) went out to the mosque and he forbade the trade in wine. *Sahih Muslim Hadith # 3839*

135. Abu Salid al-Khudri reported Allah's Messenger (Blessings and Peace be upon him) as saying: Do not sell gold for gold, except like for like, and don't increase something of it upon something; and don't sell silver unless like for like, and don't increase some thing of it upon something, and do not sell for ready money something to be given later. *Sahih Muslim Hadith # 3845*

136. Ubaidullah bin Abu Yazid heard Ibn 'Abbas (RA) as saying: Usama bin Zaid (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: There can be an element of interest in

credit (when the payment is not equal). *Sahih Muslim Hadith # 3877*

137. Ibn 'Abbas; (RA) reported on the authority of Usama bin Zaid (RA) Allah's Messenger (Blessings and Peace be upon him) as having said this: There is no element of interest when the money or commodity is exchanged hand to hand. *Sahih Muslim Hadith # 3878*
138. 'Abdullah bin Mas'ud (RA) said that Allah's Messenger (Blessings and Peace be upon him) cursed the one who accepted interest and the one who paid it I asked about the one who recorded it, and two witnesses to it. He (the narrator) said: We narrate what we have heard. *Sahih Muslim Hadith # 3880*
139. Jabir (RA) said that Allah's Messenger (Blessings and Peace be upon him) cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal. *Sahih Muslim Hadith # 3881*
140. Abu Rafi', the freed slave of Allah's Messenger (Blessings and Peace be upon him), said: Allah's Messenger (Blessings and Peace be upon him) took as a loan (the rest of the hadith is the same), but with this variation that he (the Prophet) said: Good amongst the servants of

Allah is he who is best in paying off the debt.
Sahih Muslim Hadith # 3897

141. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: One should not take a span of land without having legitimate right to it, otherwise Allah would make him wear (around his neck) seven earths on the Day of Resurrection. *Sahih Muslim Hadith # 3924*

The Book of 'Pertaining to the Rules of Inheritance (Kitab Al-Farai'd)

142. Usama bin Zaid (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: A Muslim is not entitled to inherit from a non-Muslim, and a non-Muslim is not entitled to inherit from a Muslim. *Sahih Muslim Hadith # 3928*
143. Ibn Abbas (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Give the shares to those who are entitled to them, and what remains over goes to the nearest male heir. *Sahih Muslim Hadith # 3929*

The Book of 'Gifts (Kitab Al-Hibat)'

144. Nu'man bin Bashir, reported that Allah's Messenger (Blessings and Peace be upon him) had said: Have you, besides him, other sons? He said: Yes. Thereupon he (the Prophet) said: Have you given gifts to all of them like this (as you have given to Nu'man)? He said: No. Thereupon he (the Prophet) said: I cannot bear witness to an injustice. *Sahih Muslim Hadith # 3967*
145. Jabir bin 'Abdullah (RA) reported Allah's Messenger (Blessings and Peace be upon him) having said: Keep your property to yourselves and do not squander it, for he who conferred a life grant upon another that property will belong to him upon whom it is conferred whether he lives or dies, and (would pass on) to his successors (as heritage). *Sahih Muslim Hadith # 3980*

The Book of 'Bequests (Kitab Al-Wasiyya)'

146. Ibn Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without having his will written down regarding it. *Sahih Muslim Hadith # 3987*
147. Ibn Sa'd (RA) reported his father as saying: Allah's Apostle (Blessings and Peace be upon him) visited me during my illness. I said: I am willing away the whole of my property. He said: No. I said: Then half? He said: No. I said: Should I will away one-third? He said: Yes, and even one-third is enough. *Sahih Muslim Hadith # 3996*
148. Abu Huraira (RA) reported that a person said to Allah's Apostle (Blessings and Peace be upon him): My father died and left behind property without making any will regarding it. Would he be relieved of the burden of his sin if I give Sadaqa on his behalf? He (the Prophet) said: Yea. *Sahih Muslim Hadith # 4001*

149. A'isha (RA) reported that a man said to Allah's Apostle (Blessings and Peace be upon him): My mother died all of a sudden, and I think if she (could have the opportunity) to speak she would have (made a will) regarding Sadaqa'. Will I be entitled to reward if I give charity on her behalf? He (the Prophet) said: Yes. *Sahih Muslim Hadith # 4002*
150. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). *Sahih Muslim Hadith # 4005*
151. Sa'id bin Jubair (RA) reported from Ibn Abbas (RA) that he said: Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as if they were the strings of pearls. He (the narrator) said that Allah's Messenger (Blessings and Peace be upon him) said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (Blessings and Peace be upon him) is in the

state of unconsciousness. *Sahih Muslim Hadith # 4015*

The Book of 'Vows (Kitab Al-Nadhr)'

152. Ibn Umar (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: The vow neither hastens anything nor defers anything, but is the means whereby (something) is extracted from the miserly person. *Sahih Muslim Hadith # 4020*

153. Anas (RA) reported that Allah's Apostle (Blessings and Peace be upon him) saw an old man being supported between his two sons. He (the Prophet) said: What is the matter with him? They said: He had taken the vow to walk (on foot to the Ka'ba). Thereupon he (Allah's Apostle) said: Allah is indifferent to his inflicting upon himself chastisement, and he commanded him to ride. *Sahih Muslim Hadith # 4029*

The Book of 'Oaths (Kitab Al-Aiman)'

154. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who took an oath and then found another thing better than (this) should expiate for the oath (broken) by him and do (the better thing). *Sahih Muslim Hadith # 4053*
155. Abu Haraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Your oath should be about something regarding which your companion will believe you. 'Amr said: By which your companion will believe you. *Sahih Muslim Hadith # 4064*
156. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: An oath is to be interpreted according to the intention of the one who takes it. *Sahih Muslim Hadith # 4065*
157. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is essential to feed the slave, clothe him (properly) and not burden him with work which is beyond his power. *Sahih Muslim Hadith # 4095*

The Book of 'Pertaining to the Oath, for Establishing the Responsibility of Murders, Fighting, Requital and Blood-Wit (Kitab Al-Kitab Al-Qasama wal-Muharaba wal-Qisas wal-Diyat)'

158. 'Abdullah bin Mas'ud (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community. *Sahih Muslim Hadith # 4152*

The Book of 'Pertaining to Judicial Decisions (Kitab Al-Aqdiyya)'

159. Ibn 'Abbas (RA) reported that Allah's Messenger (Blessings and Peace be upon him) pronounced judgment on the basis of an oath and a witness (by the plaintiff). *Sahih Muslim Hadith # 4246*
160. A'isha (RA) reported: Hind, the daughter of 'Utba, wife of Abu Sufyan, came to Allah's Messenger (Blessings and Peace be upon him) and said: Abu Sufyan is a miserly person. He does not give adequate maintenance for me and my children, but (I am constrained) to take from his wealth (some part of it) without his knowledge. Is there any sin for me? Thereupon Allah's Messenger (Blessings and Peace be upon him) said: Take from his property what is customary which may suffice you and your children. *Sahih Muslim Hadith # 4251*

161. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning are the wasting of wealth. *Sahih Muslim Hadith # 4255*
162. 'Amr bin al-'As (RA) reported that he heard Allah's Messenger (Blessings and Peace be upon him) as saying: When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him. *Sahih Muslim Hadith # 4261*
163. Abd al-Rabmin bin Abu Bakra (RA) reported: My father dictated (and I wrote for him) to Ubaidullah bin Abu Bakra (RA) while he was the judge of Sijistan: Do not judge between two persons when you are angry, for I have heard Allah's Messenger (Blessings and Peace be upon him) as saying: None of you should judge

between two persons when he is angry. *Sahih Muslim Hadith # 4264*

164. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. *Sahih Muslim Hadith # 4266*

165. Sa'id al-Maqburi (RA) reported: I heard Abu Shuraih al-Khuzill (RA) saying: My ears heard and my eyes saw and my mind retained it, when Allah's Messenger (Blessings and Peace be upon him) spoke this, and he then narrated the hadith and made mention of this:" It is not permissible for any one of you to stay with his brother until he makes him sinful." *Sahih Muslim Hadith # 4288*

166. 'Uqba bin Amir (RA) reported: We said to Allah's Messenger (Blessings and Peace be upon him): You send us out and we come to the people who do not give us hospitality, so what is your opinion? Thereupon Allah's Messenger (Blessings and Peace be upon him) said: If you come to the people who order for you what is befitting a guest, accept it; but if they do not take from them what befits them to give to a guest. *Sahih Muslim Hadith # 4289*

The Book of 'Jihad and Expedition (Kitab Al-Jihad wal-Siyar)'

167. It has been narrated on the authority of Abu Masa that when the Messenger of Allah (Blessings and Peace be upon him) deputed any of his Companions on a mission, he would say: Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.

Sahih Muslim Hadith # 4297

The Book of 'Government (Kitab Al-Imara)'

168. It has been narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: People are subservient to the Quraish: the Muslims among them being subservient to the Muslims among them, and the disbelievers among the people being subservient to the disbelievers among them. *Sahih Muslim Hadith # 4473*

169. It has been reported on the authority of Abu Dharr (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: Abu Dharr (RA), I find that thou art weak and I like for thee what I like for myself. Do not rule over (even) two persons and do not manage the

property of an orphan. *Sahih Muslim Hadith # 4492*

170. It has been narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: Whoso obeys me obeys Allah; and whose disobeys me disobeys Allah. Whoso obeys my commander obeys me, and whoso disobeys my commander disobeys me. *Sahih Muslim Hadith # 4519*
171. It has been narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you. *Sahih Muslim Hadith # 4524*
172. It has been narrated on the authority of Ibn 'Umar (RA) that the Prophet (Blessings and Peace be upon him) said: It is obligatory upon a Muslim that he should listen (to the ruler appointed over him) and obey him whether he likes it or not, except that he is ordered to do a sinful thing. If he is ordered to do a sinful act, a Muslim should neither listen to him nor should

he obey his orders. *Sahih Muslim Hadith # 4533*

173. It has been narrated on the authority of Abu Huraira (RA) that the Prophet of Allah (Blessings and Peace be upon him) said: A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of Allah, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him. *Sahih Muslim Hadith # 4542*

174. It has been narrated on the authority of 'Abdullah (RA) who said: The Messenger of Allah (Blessings and Peace be upon him) said: After me there will be favoritism and many things that you will not like. They (his Companions) said: Messenger of Allah, what do you order that one should do if anyone from us has to live through such a time? He said: You should discharge your own responsibility (by obeying your Amir), and ask Allah to concede your right (by guiding the Amir to the right path or by replacing him by one more just and Allah-fearing). *Sahih Muslim Hadith # 4545*

175. It has been narrated on the authority of Usaid bin Hudair (RA) that a man from the Ansar took the Messenger of Allah (Blessings and Peace be upon him) aside and said to him: Will you not appoint me governor as you have appointed so and so? He (the Messenger of Allah) said: You will surely come across preferential treatment after me, so you should be patient until you meet me at the Cistern (Haud-i-Kauthar). *Sahih Muslim Hadith # 4549*
176. It has been narrated on the authority of Ibn 'Abbas (RA) that the messenger of Allah (Blessings and Peace be upon him) said: One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a hand span and then he died would die the death of one belonging to the days of Jahiliyya. *Sahih Muslim Hadith # 4559*
177. 'A'isha (RA) reported that the Messenger of Allah (Blessings and Peace be upon him) was asked about migration, whereupon he said: There is no migration after the Conquest (of Mecca), but Jihad and sincere intention. When you are asked to set out (for the cause of

Islam), you should set out. *Sahih Muslim Hadith # 4599*

178. It has been narrated on the authority of Abu Huraira (RA) who said: Allah has undertaken to provide for one who leaves his home (only) to fight for His cause and to affirm the truth of His word; Allah will either admit him to Paradise or will bring him back home from where he had come out, with his reward and booty. *Sahih Muslim Hadith # 4628*

179. It has been narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: If it were not hard upon my Umma (to follow my example), I would not lag behind any expedition-as in the traditions gone before. *Sahih Muslim Hadith # 4632*

180. It has been narrated by Sa'd bin Abu Waqqas (RA) that the Messenger of Allah (Blessings and Peace be upon him) said: The people of the West will continue to triumphantly follow the truth until the Hour is established. *Sahih Muslim Hadith # 4722*

181. On the authority of Abu Huraira (RA) that the Prophet (Blessings and Peace be upon him) said: Traveling is a tortuous experience. It deprives a person of his sleep. His food and drink. When one of you has accomplished his purpose, he should hasten his return to his family. *Sahih Muslim Hadith # 4725*

The Book of 'Games and the Animals which May be Slaughtered and the Animals that Are to be Eaten (Kitab-us-Said wal-Dhabaih wa ma Yukalu min Al-Hayawan)'

182. 'Adi bin Hatim (RA) reported: I asked Allah's Messenger (Blessings and Peace be upon him) about hunting. He said: When you shoot your arrow, recite the name of Allah, and if you find it (the arrow) killed (that). Then eat, except when you find it fallen into water, for in that case you do not know whether it is water that caused its death or your arrow. *Sahih Muslim Hadith # 4742*
183. Abu Tha'laba al-Khushani (RA) reported that Allah's Messenger (Blessings and Peace be upon him) prohibited the eating of all fanged beasts. Ibn Shihab (RA) said: I did not bear of this from our 'Ulama' in the Hijaz, until Abu

Idris narrated that to me and he was one of the jurists of Syria. *Sahih Muslim Hadith # 4749*

184. Shaddid bin Aus (RA) said: Two are the things which I remember Allah's Messenger (Blessings and Peace be upon him) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably. *Sahih Muslim Hadith # 4810*

The Book of 'Sacrifices (Kitab Al-Adahi)'

185. Umm Salama (RA), the wife of Allah's Apostle (Blessings and Peace be upon him), reported Allah's Messenger (Blessings and Peace be upon him) to have said: He who has a sacrificial animal with him whom (he intends) to offer as sacrifice, and he enters the month of Dhu'l-Hijja, he should not get his hair cut or nails trimmed until he has sacrificed the animal. *Sahih Muslim Hadith # 4873*

'The Book of 'Drinks (Kitab Al-Ashriba)'

186. Muharib bin Dithar reported: I heard Ibn 'Umar (RA) say: Allah's Messenger (Blessings and Peace be upon him) forbade (the preparation of Nabidh) in a pitcher besmeared with pitch, in gourd, in varnished jar. He said, I heard it from him more than once. *Sahih Muslim Hadith # 4941*
187. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter. *Sahih Muslim Hadith # 4963*
188. Jabir (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Do not let your animals and children go out when the sun sets until the first and the darkest part of the night is over, for the Satan is let loose with the sinking of the sun until the darkest part of the night is over. *Sahih Muslim Hadith # 4998*

189. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When any one of you intends to eat (meal), he should eat with his right hand. and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand. *Sahih Muslim Hadith # 5008*
190. 'Umar bin Abu Salama (RA) reported: I was under the care of Allah's Messenger (way peace be upon him), and as my hand used to roam about in the dish he said to me: Boy, mention the name of Allah, and eat with your right hand and eat from what is near to you. *Sahih Muslim Hadith # 5012*
191. Anas (RA) reported that Allah's Apostle (Blessings and Peace be upon him) forbade that a person should drink while standing. Qatada reported: We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable). *Sahih Muslim Hadith # 5018*
192. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: None of you should drink while standing; and if anyone forgets, he must vomit. *Sahih Muslim Hadith # 5022*

193. Ibn Abbas (RA) reported: I served. (water of) Zamzam to Allah's Messenger (Blessings and Peace be upon him), and he drank it while standing. *Sahih Muslim Hadith # 5023*
194. Anas bin Malik (RA) reported that there was brought to Allah's Messenger (Blessings and Peace be upon him) a cup of milk mixed with water, while there was on his right a desert Arab and on his left Abu Bakr (RA). He (the Prophet) drank; he then gave it to the desert Arab and said: (Give to one) who is on the right, then again who is on the right. *Sahih Muslim Hadith # 5032*
195. Ibn 'Abbas (RA) reported Allah's Messenger (may peace be upon him.) as saying: When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick. *Sahih Muslim Hadith # 5037*
196. 'Amir bin Sa'd bin Abu Waqqas (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. *Sahih Muslim Hadith # 5081*

197. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Food for two persons suffices three persons and food for three persons suffices four persons. *Sahih Muslim Hadith # 5108*
198. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying that a non-Muslim eats in seven intestines whereas a Muslim eats in one intestine. *Sahih Muslim Hadith # 5113*
199. Abu Huraira (RA) reported that Allah's Messenger (Blessings and Peace be upon him) never found fault with food (served to him). If he liked anything, he ate it and if he did not like it he left it. *Sahih Muslim Hadith # 5121*

The Book of 'Pertaining to Clothes and Decoration (Kitab Al-Libas wal-Zinah)'

200. 'Ali bin Abu Talib (RA) reported that Allah's Messenger (Blessings and Peace be upon him) forbade wearing of silk and yellow clothes, and the gold ring, and the reciting of the Qur'an in the ruku' (state of kneeling in prayer). *Sahih Muslim Hadith # 5176*

201. Jabir bin 'Abdullah (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said: There should be first bedding for a man second bedding for his wife and the third one for the guest, and the fourth one is for the Satan. *Sahih Muslim Hadith # 5190*
202. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) having said: He who trails his (lower) garment out of pride, Allah will not look toward him on the Day of Resurrection. *Sahih Muslim Hadith # 5193*
203. Abu Huraira (RA) reported that Allah's Messenger (Blessings and Peace be upon him) said that there was a person who used to walk with pride because of his thick hair and fine mantles. He was made to sink in the earth and he would go on sinking in the earth until the Last Hour would come. *Sahih Muslim Hadith # 5203*
204. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When one of you puts on sandals, he should first put in the right foot, and when he takes off he should take off the left one first, or he should put them on together or take them off together. *Sahih Muslim Hadith # 5231*

205. Jabir (RA) reported that Allah's Messenger (Blessings and Peace be upon him) forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts. *Sahih Muslim Hadith # 5234*
206. Abu Talha (RA) reported Allah's Apostle (Blessings and Peace be upon him) having said: Angels do not enter a house in which there is a dog or a picture. *Sahih Muslim Hadith # 5249*
207. Asma' (RA), daughter of Abu Bakr (RA), reported that a woman came to Allah's Apostle (Blessings and Peace be upon him) and said: I have a daughter who has been newly wedded. She had an attack of smallpox and thus her hair had fallen; should I add false hair to her head? Thereupon Allah's Messenger (Blessings and Peace be upon him) said: Allah has cursed the woman who adds some false hair and the woman who asks for it. *Sahih Muslim Hadith # 5295*

208. A'isha (RA) reported that a woman said: Allah's Messenger, may I say to my (co-wife) that my husband has given me (such and such) a thing but which he has not in fact gives me? 'Thereupon Allah's Messenger (Blessings and Peace be upon him) said: The one who makes a false statement of that which one has not been given is like one who wears a garment of falsehood. *Sahih Muslim Hadith # 5311*

The Book of 'General Behavior (Kitab Al-Adab)'

209. Samura bin Jundub reported: Allah's Messenger (Blessings and Peace be upon him) forbade us to give names to our servants as these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial). *Sahih Muslim Hadith # 5327*

210. Abu Huraira (RA) reported from Allah's Messenger (Blessings and Peace be upon him) so many ahadith and one of them was this that Allah's Messenger (Blessings and Peace be upon him) said: The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah. *Sahih Muslim Hadith # 5339*

211. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: If a person were to cast a glance in your (house) without permission, and you had in your hand a staff and you would have thrust that in his eyes, there is no harm for you. *Sahih Muslim Hadith # 5371*

The Book of 'Salutations and Greetings (Kitab As-Salam)'

212. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with

as-Salam-u-'Alaikum). *Sahih Muslim Hadith # 5374*

213. Jabir (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Behold, no person should spend the night with a married woman, but only in case he is married to her or he is her Mahram. *Sahih Muslim Hadith # 5399*

214. 'Uqba bin Amir (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansir said: Allah's Messenger, what about husband's brother, whereupon he said: Husband's brother is like death. *Sahih Muslim Hadith # 5400*

215. Ibn 'Umar (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate. *Sahih Muslim Hadith # 5409*

216. 'Abdullah (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: If you are three, two amongst you should not

converse secretly between yourselves to the exclusion of the other (third one), until some other people join him (and dispel his loneliness), for it may hurt his feelings. *Sahih Muslim Hadith # 5421*

217. 'A'isha (RA) said: When Allah's Messenger (Blessings and Peace be upon him) fell ill. Gabriel used to recite these verses." In the name of Allah. He may cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye." *Sahih Muslim Hadith # 5424*

218. Ibn 'Abbas (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath. *Sahih Muslim Hadith # 5427*

219. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: When Allah's Messenger (Blessings and Peace be upon him) visited the sick he would say: Lord of the people. Remove the disease, cure him, for Thou art the great Curer, there is no

cure but through thin healing Power, which leaves nothing of the disease. *Sahih Muslim Hadith # 5434*

220. Umm Salama (RA), the wife of Allah's Apostle (Blessings and Peace be upon him), reported that Allah's Messenger (Blessings and Peace be upon him) said to a small girl in the house of Umm Salama (RA) that he had been seeing on her face black stains and told her that that was due to the influence of an evil eye, and he asked that she should be cured with the help of incantation (hoping) that her face should become spotless. *Sahih Muslim Hadith # 5450*

221. 'A'isha (RA) reported Allah's messenger (Blessings and Peace be upon him) as saying: Fever is from the vehement raging of the Hell-fire, so cool it with water. *Sahih Muslim Hadith # 5480*

222. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: There is no disease for which Nigella seed does not provide remedy. *Sahih Muslim Hadith # 5490*

223. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: There is no transitive disease, no huma, no star

promising rain, no safar. *Sahih Muslim Hadith # 5513*

224. Abu Huraira (RA) reported: I heard Allah's Messenger (Blessings and Peace be upon him) as saying: There is no divination but the best type is the good omen. It was said to Allah's Messenger (Blessings and Peace be upon him): What is good omen? Thereupon he said: A good word which one of you hears. *Sahih Muslim Hadith # 5517*

225. 'A'isha (RA) reported: I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it. *Sahih Muslim Hadith # 5535*

226. Safiyya (RA) reported from some of the wives of Allah's Apostle (Blessings and Peace be upon him) Allah's Apostle (Blessings and Peace be upon him) having said: He who visits a diviner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted. *Sahih Muslim Hadith # 5540*

227. Abu Sa'id Khudri (RA) reported Allah's Messenger having said: There is a group of jinns in Medina who accepted Islam, so he who would see anything from these occupants should warn him three times; and if he appears after that, he should kill him for he is a Satan.
Sahih Muslim Hadith # 5559

The Book of 'Concerning the Use of Correct Words (Kitab Al-Alfaz min Al-Adab wa Ghairiha)'

228. Abu Huraira (RA) reported: I heard Allah's Messenger (Blessings and Peace be upon him) as saying: Allah, the Exalted and Glorious, said: The son of Adam abuses Dahr (the time), whereas I am Dahr since in My hand are the day and the night. *Sahih Muslim Hadith # 5580*
229. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Allah, the Exalted and Glorious, said: The son of Adam causes Me pain as he says: Woe be upon the Time. None of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I

wish I can finish them up. *Sahih Muslim Hadith # 5582*

230. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: None of you should use the word al-harin (for grape) for the heart of a believer is karm (worthy of respect). *Sahih Muslim Hadith # 5588*

231. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: None of you should say: My bondman, for all of you are the bondmen of Allah, but say: My young man, and the servant should not say: My Lord, but should say: My chief. *Sahih Muslim Hadith # 5592*

232. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who is presented with a flower should not reject it, for it is light to carry and pleasant in odor. *Sahih Muslim Hadith # 5600*

‘The Book of Poetry (Kitab Al-Sh`ir)’

233. Abu Huraira (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying:

The truest couplet recited by a poet is:"
Behold! Apart from Allah everything is vain,"
and he made no addition to it. *Sahih Muslim
Hadith # 5607*

234. Buraida (RA) reported on the authority of his father that Allah's Apostle (Blessings and Peace be upon him) said: He who played chess is like one who dyed his hand with the flesh and blood of swine. *Sahih Muslim Hadith # 5612*

The Book of 'Vision (Kitab Al-Ruya)'

235. Abu Huraira (RA) reported: I love to see fetters but I hate necklace (in a dream), for fetters signifies one's steadfastness in religion, and he also reported Allah's Messenger (Blessings and Peace be upon him) as saying: The vision of a believer is forty-sixth part of Prophecy. *Sahih Muslim Hadith # 5622*
236. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: He who saw me in a dream in fact saw me, for the satan does not appear in my form. *Sahih Muslim Hadith # 5635*

The Book of ‘Pertaining to the Excellent Qualities of the Prophet (Blessings and Peace be upon them) and His Companions (Kitab Al-Fadail)’

237. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah). *Sahih Muslim Hadith # 5655*
238. Jabir bin Abdullah (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying. My example and your example is that of a person who lit the fire and insects and moths began to fall in it and he would be making efforts to take them out, and I am going to hold you back from fire, but you are slipping from my hand. *Sahih Muslim Hadith # 5672*
239. Anas bin Malik (RA) was asked about the old age of Allah's Apostle (Blessings and Peace be upon him). He said: Allah did not blemish him with white hair. *Sahih Muslim Hadith # 5784*

240. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: The satan touches every son of Adam on the day when his mother gives birth to him with the exception of Mary and her son. *Sahih Muslim Hadith # 5838*

The Book of 'Virtue, Good Manners and Joining of the Ties of Relationship (Kitab Al-Birr was-Salat-I-wal-Adab)'

241. Abu Huraira (RA) reported that a person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness). *Sahih Muslim Hadith # 6181*

242. Abu Huraira (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise. *Sahih Muslim Hadith # 6189*

243. 'Abdullah bin Umar (RA) reported Allah's Apostle (Blessings and Peace be upon him) as saying: The finest act of goodness is that a person should treat kindly the loved ones of his father. *Sahih Muslim Hadith # 6193*
244. Nawwas bin Sim'an al-Ansiri (RA) reported: I asked Allah's Messenger (Blessings and Peace be upon him) about virtue and vice. He said: Virtue is a kind disposition and vice is what rankles in your heart and that you disapprove that people should come to know of it. *Sahih Muslim Hadith # 6195*
245. 'A'isha (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: The tie of kinship is suspended to the Throne and says: He who unites me Allah would unite him and he who severed me Allah would sever him. *Sahih Muslim Hadith # 6198*
246. Anas bin Malik (RA) reported: I heard Allah's Messenger (Blessings and Peace be upon him) as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship. *Sahih Muslim Hadith # 6202*

247. Abu Ayyub Ansiri (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: It is not permissible for a Muslim to have estranged relations with his brother beyond three nights, the one turning one way and the other turning the other way when they meet; the better of the two is one who is the first to give a greeting. *Sahih Muslim Hadith # 6210*
248. Abu Huraira (RA) reported Allah's Messenger (Blessings and Peace be upon him) as saying: Don't bear aversion against one another and don't be jealous of one another and be servants of Allah. *Sahih Muslim Hadith # 6218*
249. This hadith has been transmitted on the authority of Abu Huraira (RA) with some addition (and it is this): "Verily Allah does not look to your bodies nor to your faces but He looks to your hearts," and he pointed towards the heart with his fingers. *Sahih Muslim Hadith # 6220*
250. Abu Sa'id (RA) and abu Huraira (RA) reported that they heard Allah's Messenger (Blessings and Peace be upon him) as saying: Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his

sins are not expiated for him. *Sahih Muslim*
Hadith # 6242

APPENDIX

Introduction to Hadith

1. Definition of Hadith:

Hadith is a speech, practice, approval, and character related to prophet Muhammad (Blessings and Peace be upon him).

Explanation of the definition:

Speech is what Prophet Muhammad (Blessings and Peace be upon him) said verbally instructing people.

Example: Omar Ibn Alkhattab (RA) said: I heard Prophet Muhammad (Blessings and Peace be upon him) saying, **“The reward of deeds depends upon intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.”**

(Al-Bukhari)

Practice is what prophet Muhammad (Blessings and Peace be upon him) did physically instructing people.

Example: Aishah (RA) the wife of prophet Muhammad (Blessings and Peace be upon him) commented in the non-obligatory fasting of the Prophet (Blessings and Peace be upon him) and she (RA) said: He used to fast so frequently so we think that he will not stop fasting, and he used not to fast so we think he will not fast. (Al-Bukhari & Muslim)

Approval is what prophet Muhammad (Blessings and Peace be upon him) agreed upon what his companions faired.

Example: Abdullah Ibn-Omar (RA) said: Prophet Muhammad (Blessings and Peace be upon him) after Al-Ahzab battle ordered his companions not to perform Asr prayer except in banee-quraidah (an area near Medinah). Some of the companions performed Asr prayer in banee-quraidah while others performed Asr prayer on their way to banee-quraidah fearing the passage of the time limit for Asr prayer. **Prophet** Muhammad (Blessings and Peace be upon him) **did not blame any of the two groups**.
(Sahih Bukhari & Sahih Muslim)

Character is what prophet Muhammad (Blessings and Peace be upon him) used to be as a person.

Example: Prophet Muhammad (Blessings and Peace be upon him) used to be the most generous person and he was generous the most during the month of Ramadan.
(Sahih Bukhari & Sahih Muslim)

2. The difference between Hadith and Sunnah:

Hadith and Sunnah are the same as a science. However, they may differ in other prospective if applied to principles of Fiqh and the science of Fiqh. For example: according to principles of Fiqh, The character of Prophet Muhammad (Blessings and Peace be upon him) is exempted from the

definition of Hadith and Sunnah. While according to the science of Fiqh, Sunnah means a thing that a Muslim is rewarded for doing it and not punished for not doing it.

3. Hadith and Sunnah as a second source of law in Islam:

Quran is the first source of law in Islam. Hadith or Sunnah is the second source and it is also complementary to Quran. The Holy Quran (Allah's Speech) order may be stated as a general statement (e.g. "And establish regular prayer"). How regular prayer can be established?

By the instruction of the Prophet (Blessings and Peace be upon him) that we should perform five obligatory Prayers per day within specified time limits and in a certain way (Sunnah).

4. The evidence from Quran and Sunnah:

Allah said, "Obey Allah, and the Messenger (Muhammad), and beware (of even coming near to drinking or gambling or Al-Ansab, or Al-Azlam) and fear Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way." (An-Nisaa': 92)

Allah said, "With clear signs and Books (We sent the Messengers), and We have also sent down unto you (O Muhammad) the Dhikr {reminder and the advice (i.e. the Qur'an)} that you may explain clearly to men what is sent

down to them, and that they may give thought.” (An-Nahl: 44)

Prophet Muhammad (Blessings and Peace be upon him) said, **“Stick to my way (Sunnah) and the way of the guided and wise khalifas (Companion leaders); Hold on them and bite with your teeth upon them; And avoid invented matters (in Islam) because each invention is an innovation and each innovation (in Islam) is an aberration.”** (Abu Dauod & At-Tirmithi)

Prophet Muhammad (Blessings and Peace be upon him) said, **“That the best speech is the speech of Allah (Quran), and the best guidance is the guidance of Muhammad (Blessings and Peace be upon him), and the worst matters are innovations (in Islam).”** (Sahih Muslim)

5. Sciences of Hadith (Hadith Mustalah):

Definition: It is a science of principles that recognize conditions of as-sanad and al-matn.

As-Sanad:

The chain of narrators and their condition one from the other to the Prophet (Blessings and Peace be upon him).

Al-Matn:

The content (text) of the Hadith after the chain of the narrators.

Example:

Mohammed Ibn Obaid Al-Gubari informed us, Abu-Awanah informed us, on the authority of Abi-Husain, on the authority of Abi-Saleh, on the authority of Abu-Hurairah (RA) said: Prophet Muhammad (Blessings and Peace be upon him) said **(This is *Sanad*), “He who deliberately is untruthful to me should have his abode in fire.” (*Matan*)**. (Sahih Muslim)

6. Goal of Hadith Sciences:

To keep the Prophet's (Blessings and Peace be upon him) Hadith pure from change and falsehood.

7. Hadith sciences are Muslim's special:

Authenticity of Hadith narration from one person to another to the prophet Muhammad (Blessings and Peace be upon him) and assuring the reliability of narrators is a science that no other nations ever mentioned it in their scripts and books. Other religious and historical books depend on what have been received from narrators directly or their writings without asking about the chain of narrators (Sanad), regardless of studying the condition of narrators and its related research.

Conditions of a Sahih (Sound) Hadith

What are the conditions of a Sahih hadith?

Praise be to Allah.

The phrase “Sahih hadith” may refer to one of two things: In general terms it includes those which are mutawaatir (narrated from so many by so many in each stage of transmission that it is inconceivable that they could all have agreed upon a lie), Sahih li dhaatihi (sound in and of itself), Sahih li ghayrihi (sound because of corroborating evidence) and hasan (good).

Al-Haafiz ibn Hajar said:

Most of the scholars of hadith do not differentiate between hasan and Sahih. End quote from al-Nukat (1/480),

In specific terms it includes Sahih li dhaatihi (sound in and of itself) and Sahih li ghayrihi (sound because of corroborating evidence) only.

Based on this definition, a Sahih hadith is one which is narrated by men of good character, who are known for their good memories and precision, with a continuous isnaad, and is not odd or faulty.

If the precision is lacking and is not complete, then it is *hasan li dhaatihi* (hasan in and of itself). If it has a number of *isnaads*, then it is *Sahih li ghayrihi* (Sahih because of corroborating evidence).

See *Nakhbat al-Fikr* by al-Haafiz Ibn Hajar (may Allah have mercy on him).

From this definition we may sum up the conditions of a Sahih hadith as follows:

Good character of all its narrators

- 1) Good memory and precision on the part of narrators with regard to what they are narrating.
- 2) Continuous *isnaad* from beginning to end, meaning that each narrator heard the hadith from the one before him.
- 3) The hadith is free from any oddness in its *isnaad* or text. What is meant by “odd” is anything in which the narrator narrates something that contradicts the narration of a sounder narrator.
- 4) The hadith is free from faults in its *isnaad* and text. A “fault” is a subtle problem that undermines the soundness of the hadith, which can be detected only by the well versed scholars of hadith.

The definition of these conditions came about as the result of the later imams studying the words of the scholars of hadith and their applications. Hence you may find things in the words of the earlier scholars which point to these conditions.

For example: Imam al-Shaafa'i (may Allah have mercy on him) said in al-Risaalah (370-371):

Evidence cannot be established on the basis of a report narrated by a few unless several factors are present, such as:

The one who narrated it is trustworthy in his religious commitment, known to be truthful in his speech, understanding what he narrates, and knowledgeable about the wording and possible interpretation of the hadith; and he should be one of those who can narrate the hadith exactly as he heard it, not based on the meaning but with the exact wording, because if he if narrated on the basis of meaning and not with the exact wording, and he does not have knowledge of possible interpretations, he may inadvertently change what is halaal into haraam. But if he narrates it exactly, there is no fear that it may be changed.

And he should know the hadith very well, if he is narrating from memory or he should take care of his book if he is narrating from his book. If he checks what he knows with the scholars of hadith, he should be in agreement with them, and he should not be mudallis, i.e., one who

narrates from one who met (a narrator) but did not hear it from him, or who narrates from the Prophet (peace and blessings of Allah be upon him) something that contradicts the narration of authentic scholars from the Prophet (Blessings and Peace be upon him). The same must be true for the narrators who came before him (in the isnaad), who narrated it to him, until the hadith ends with an uninterrupted chain all the way back to the Prophet (Blessings and Peace be upon him) or to the one who narrated it from the Prophet (Blessings and Peace be upon him). End quote.

If all these conditions are met then a hadith is Sahih according to scholarly consensus, as was narrated by Ibn al-Salaah (may Allah have mercy on him).

See: al-Muqaddimah fi 'Uloom il-Hadith (8) and al-Dhahabi in al-Mooqidah, (24).

Some of the scholars did not list all these conditions:

Imam Maalik (RA) and Abu Haneefah (RA) accepted mursal hadith, which is compromising the condition of having a continuous isnaad all the way to the source of the hadith. Some scholars accepted mudallas hadith even if the narrators did not state that they heard it.

Al-Dhahabi said in al-Mooqidah (24): The scholars of hadith added a condition that the hadith should be free from any oddness or fault. This is subject to further discussion according to the principles of the fuqaha',

because many of what may be considered as faults are not accepted as such by them.

See: Tadreeb al-Raawi (1/68-75, 155).

What is meant is that the scholars' differences with regard to classing ahaadeeth as Sahih are due to two reasons:

- 1) Their differences regarding some of the conditions of soundness. That is because those who compromised on some of these conditions were bound to class as Sahih reports that others did not class as Sahih.
- 2) Their differences in applying these conditions to a specific hadith. They may differ as to the good character of some narrators or whether the isnaad is uninterrupted and so on.

It should be noted that these conditions are based on evidence from sharee'ah and evidence based on reason. These conditions are not just a ritualistic procedure; rather they are rational and serve a clear purpose. They are no less than the result of the efforts of thousands of scholars and the result of the tremendous efforts of the earlier scholars of hadith during the long years when the books of hadith were being compiled in the first three centuries and those who came after them.

Anyone who wishes to know more may read the book by al-Khateeb al-Baghdaadi entitled al-Kifaayah fi 'Ilm al-Riwaayah And Allah knows best.

Kinds of Hadith

In general, there are three basic kinds of hadith from the viewpoint of the Ahl al-Sunnah (al-Sahih, al-hasan, and al-da'if), and four basic kinds from the viewpoint of the Shi'ah (al-sahih, al-hasan, al-muwatthaq, and al-da'if). These are further classified both by the Shi'ah and the Ahl al-Sunnah. Following are some of these general classifications:

Al-Sahih: It is a hadith free of any kind of fault related by several continuous chains of veracious transmitters with more than one first recorder (ruwat 'adilun, dabitun ghayr shawadhdh).

Al-Hasan: It is a hadith which is well-known, and with reputable source (makhraj) and transmitters (ruwat). It has been defined in these words in al-Jurjani's al-Ta'rifat: Al-hasan is a hadith whose transmitters are reputed for their veracity and trustworthiness; however, it does not reach the station of al-hadith al-sahih.

Al-Da'if: It is a hadith which does not have the qualities of either al-sahih or al-hasan.

Al-Musnad: It is a hadith whose chain of transmission goes right up to the Prophet.

Al-Muttasil (Mawsul): It is a hadith whose all links in transmission are mentioned by the later transmitters.

Al-Marfu': It is a hadith which reaches one of the Ma'sumun, regardless of continuity in the chain of transmitters.

Al-Mawquf: It is a hadith which reaches the Sahabah, regardless of continuity in the chain of transmission.

Al-Maqtu': It is a hadith narrated from one of the Tabi'un.

Al-Munqati': It is a hadith narrated from one of the Tabi'un.

Al-Mursal: It is a hadith narrated by one of the prominent Tabi'un saying 'The Prophet of God said....' so on and so forth. There are many of this kind of narrations.

Al-Mu'dal: It is a hadith whose two or more links in the chain of transmission are missing.

Al-Mudallas (lit. forged): It is of two kinds: firstly, in text (matn); and secondly, in the chain of transmission (sanad).

Al-Shadhdh: It is a tradition narrated by a veracious (thiqah) narrator that contradicts other traditions narrated by others.

Al-Gharib: It is of three kinds: gharib al-'alfaz (with

uncommon words), gharib al-matn (uncommon in content), and gharib al-sanad (uncommon with respect to the chain of transmission).

- a. Gharib al-'alfaz is a tradition containing problematic words.
- b. Gharib al-matn is a tradition narrated by a single narrator belonging to the earliest narrators.
- c. Gharib al-sanad is a tradition whose content is otherwise well-known.

Al-Mu'an'an: It is a tradition in which all the links in the chain of transmission are connected by the preposition 'an.

Al-Mu'allaq: It is a tradition in which the names of one or more transmitters are missing at the beginning end of the chain of transmitters.

Al-Mufrad or Al-Wahid: It is a tradition narrated by only one narrator, or by narrators belonging to only one location.

Al-Mudarraj: It is a tradition whose narrator includes his own words or that of another narrator in the text of the hadith.

Al-Mashhur: It is a tradition which is well-known amongst the muhaddithun.

Al-Musahhaf: It is a tradition whose text or name of transmitter (sanad) has been partially altered on account of resemblance with another similar text or name of transmitter.

Al-'Ali: It is a hadith with a short chain of transmission.

Al-Nazil: It is one opposite in character to the 'ali.

Al-Musalsal: It is a hadith all of whose narrators in the chain of transmission up to the Ma'sum fulfil the conditions of trustworthiness at the time of narration from the viewpoint of sound character and speech.

Al-Ma'ruf: It is a hadith whose meaning is well-known among narrators.

Al-Munkar: It is the opposite of al-ma'ruf.

Al-Mazid: It is a hadith which either in text or sanad has something additional in comparison with a similar hadith.

Al-Nasikh: Some ahadith, like the Qur'an, abrogate other ahadith. Al-nasikh is a prophetic hadith which abrogates a former hukm of the Shari'ah.

Al-Mansukh: is a hadith whose hukm is abrogated by al-nasikh.

Al-Maqbul: It is a tradition which is accepted and practised by the Islamic 'ulama'.

Al-Mushkil: It is a tradition containing difficult or problematic words or meanings.

Al-Mushtarak: It is a tradition the name of one whose transmitters resembles that of a veracious and a non-veracious narrator. Study of such traditions calls for the study of 'Ilm al-rijal.

Al-Mu'talif: It is a hadith in whose chain of transmission the name of a person mentioned therein can be read variously, though it is written identically in all those cases.

Al-Mukhtalif: It is a hadith in whose chain of transmission the name of a person mentioned therein can be read variously, though it is written identically in all those cases.

Al-Matruh: It is a tradition which contradicts definite evidence (dalil qat'i) and is also unamenable to explanation (ta'wil).

Al-Matruk: It is a tradition in whose chain of transmission someone known to be a liar is mentioned.

Al-Mu'awwal: It is a tradition which contradicts what is

apparently true from the viewpoint of reason (aql), the Qur'an, and the Sunnah (naql).

Al-Mubin: It is a tradition whose words in the text are used in their literal meaning.

Al-Mujmal: It is the opposite of al-mubin.

Al-Mu'allal: It is a tradition which gives the reason for a certain command (hukm) of the Shari'ah.

Al-Mudtarib: It is a tradition that has been variously narrated either from the viewpoint of text or chain of transmission.

Al-Muhmal: It is a tradition all of whose transmitters are not mentioned in books on `Ilm al-rijal.

Al-Majhul: It is a tradition in which in spite of a continuous chain of transmission the sectarian affiliations of its transmitters are not known.

Al-Mawdu': It is a tradition forged by its narrator.

Al-Maqlub: It is a well-known tradition containing something counterfeit invented with the benign purpose of spiritual encouragement.

Al-Hadith Al-Ma'thur: It is a tradition narrated by later generations from their ancestors.

Al-Hadith Al-Qudsi: It consists of Divine Word, whose revelation unlike that of the Qur'an is not aimed as a miracle. (This kind of tradition has been discussed before).

Al-'Aziz: It is one of the thirteen kinds of al-hadith al-sahih and al-hadith al-hasan.

Hadith Za'id Al-Thiqah: It is another one of the various kinds of al-hadith al-hasan and al-hadith al-sahih.

Al-Muwaththaq: It is a hadith whose transmitters are reliable, although some of them may not have been Shi'ite.

Al-Mutawatir: It is a tradition which has been transmitted from several narrators, so that it is impossible that it should have been forged. There are two kinds of this hadith: mutawatir in meaning, and mutawatir in words. However, if recurrence (tawatur) is in words, there may be chances of forgery.

Short Biography of Imam Bukhari

His mother woke up with a start and said happily: "What a pleasant dream! Allaah's messenger Ibraaheem appeared in my dream, and said: "O woman! Allaah restored your son's eye sight because of your frequent supplications". She said: "O Allaah, make it a glad tiding. "O Allaah answer my supplications and restore the sight of my child."

The pious mother walked to her son's room, hardly able to move her feet. When she reached his bed, she was about to wake him up but she hesitated. Her broken heart was beating and she kept tenderly and kindly caressing his head with her shaky hands. She was still supplicating and hoping that Allaah would answer her frequent supplications and cure her son. The young boy woke up and started looking in amazement and moving his eyelids in confusion. He said in a breaking voice:

"Mother!! I can see you, I can see your beautiful face! I can see my room and my toys!"

All perfect praise be to Allaah! All perfect praise be to Allaah! Allaah gave me back my eyesight!"

She was so happy that she thought she was dreaming. But she soon realized that it was real when she saw her beloved son running and playing as he used to do. Filled with faith and happiness, she said: "All perfect praise be to

Allaah! All perfect praise be to Allaah who has the power to do everything."

One day, when the mother was tidying up the house in the morning, she came across a few papers containing some narrations of the Prophet . She remembered her beloved husband and said sadly and painfully while wiping the tears off her cheeks: "May Allaah have mercy on you, Muhammad's father. You were a man who used to fear Allaah. You dreamed for a long time that your son Muhammad would be a religious scholar! I promise you that I will do my best to achieve your dear wish, Allaah willing." Then she called her son kindly, and Muhammad hurried to her obediently. Then, she said to him:

"It is time for you, my son to seek religious knowledge and benefit yourself and the people around you. Tomorrow I will send you to a small school where you can memorize the Quran, learn Prophetic narrations and study the Arabic language to become an honourable scholar like your father, Ismaa'eel.

The young boy, Muhammad, said cleverly: "Mother! Was my father an eminent scholar?"

The mother replied: "Yes, my son." Mohammad, then said politely: "I promise you, Mother, that I will follow his footsteps seriously and exert all my efforts."

The city of Bukhaaraa (now in Islamic Uzbekistan) was located at that time in one of the greatest countries

beyond the Transoxus (now Turkistan). Schools of knowledge where people could learn Arabic, the Quran, history, and Fiqh (Islamic jurisprudence) were spread throughout the city. The young boy, Muhammad Ibn Ismaa'eel Al-Bukhaari then set out to quench his thirst for knowledge from these sweet springs. Early in his life, he showed signs of intelligence that surprised everyone around him. He had a sharp mind, an attentive heart, an amazing memory, and an incredible ability to memorize. Before he was ten, he had memorized the whole Quran, mastered the Arabic language, covered much of the Fiqh, and memorized many Prophetic narrations. His pious good mother always encouraged her son and prepared a suitable atmosphere for him to acquire knowledge. When Al-Bukhaari finished his studies in the small schools, his wise mother thought to send him to the well-known study circles in Bukhaaraa, Samarqand, Bekend, Marw, and Nesabor. He became famous among the scholars to the point that he used to argue with his professors and even corrected them sometimes!!

The success and physiognomy of Al-Bukhaari didn't end there. His shaykh and teacher Mohammad Ibn Salaam Al-Bekandy the scholar of Buhaaraa and the scholar of Prophetic narrations across the Transoxus (now Turkistan), used to ask him to revise some of his books and corrected any mistakes he found. Scholars used to wonder in astonishment: "Who was that boy who edits the books of his professor?!"

Imaam Bekandi used to say proudly about his clever student: "This boy is unique of his kind."

On many occasions Imaam Bekandi talked to his colleagues about his student, Al-Bukhaari who memorized seventy thousand Prophetic narrations by heart. In addition to this, he never reported a narration of the companions or the generation following them unless he knew when and where they were born, as well as where they lived and died!

The years passed and Mohammad Ibn Ismaa'eel reached the age of sixteen years. He felt a great need to go and seek knowledge in every corner of the world to satisfy his thirst for knowledge. He headed to Makkah, accompanied by his mother and elder brother, Ahmad, in 210 AH to perform Hajj (pilgrimage) and seek more knowledge. After the pilgrimage, his mother and brother Ahmad returned to Bukhaaraa while he stayed in Makkah to move between its domes of knowledge: East, and west; North and South.

Before the end of two years in this sacred city, he started writing his book The Issues of the companions and their Followers which marked the beginning of his renowned books.

Al-Bukhaari always loved to visit Madeenah. Among the fruits of his visits to that blessed place was writing his book: "The Big Book of History" which is considered the first book that comprises the names of the narrators of Prophetic narrations and the details of their lives. From that wonderful sacred spot, Al-Bukhaari set out on a

relentless endeavor to visit all the Islamic territories out of his love for compiling the Prophetic narrations. He traveled to Hijaaz (Saudi Arabia), Levant (Syria, Jordan, Palestine and Lebanon), Egypt, and Khurasaan (a vast area between north east Iran, southern Russia, and western Afghanistan). He visited Basrah and settled for some time in Baghdad which was the capital of the Abbasid state at that time. He greatly benefited from these journeys seeking knowledge. He had the pleasure of meeting most the narrators of Prophetic narrations at that time, sat with them, listened to the narrations, and memorized whatever knowledge they had.

One night, Al-Bukhaari had a strange dream that later had a great impact on his life. He saw himself standing before the Prophet holding a palm-leaf fan in his hand with which he pushed all evil away from the Prophet. He was so confused and surprised that he went to his scholars asking them to interpret his dream. They said happily: "You will clear the lies and false claims away from the Prophet." Al-Bukhaari then remembered his teacher, shaykh Is-Haaq Ibn Raahawayh, the prominent scholar of Khurasaan, when he told his students once: "It would be great if you can compile a concise and brief book containing the authentic narrations of the Prophet."

These words echoed in Al-Bukhaari's heart and he remembered that dream which was always in his mind since he started learning the Prophetic narrations. Thereupon, he immediately made an intention to actively and seriously pursue this mission and started to strive in

his long journey of writing this great book in 217 AH when he was twenty three.

Because of that dream, Al-Bukhaari traveled thousands of miles moving from one Islamic territory to another, undergoing all sorts of difficulties, hardships, and weariness, sometimes to obtain only one narration of the Prophe. He sometimes even had to eat grass to satisfy his extreme hunger after he had spent all his money. Even the few hours of night in which he snatched short naps to rest a while, were not so resting for him, as he used to wake up fifteen to twenty times a night to lit his lamp and sit to classify the narrations he had collected. Al-Bukhaari made a pact with himself that he wouldn't include a narration from any narrator until he had personally met him, and listened to the narration with his own ears. He never accepted narrations except from the ones who were known for being honest, diligent, accurate, fearing Allaah, and having a sharp memory. After this process, he would have a ritual bath; pray two Rak'as and then include only the narration that had met all these conditions in his book.

After sixteen years of continuous effort and hard work, Al-Bukhaari finished his valuable book that comprised around 7000 authentic narrations which he selected from amongst 600,000 authentic and non-authentic narrations. He overlooked many authentic narrations so that his book wouldn't be too long. He chose to name the book "The Authentic Book Encompassing a Brief Authentic Narrations of the Prophet, his Tradition and Life" to become the title of the most authentic book after the Quran. The book is

known as 'Saheeh Al-Bukhaari' (The authentic narrations reported by Al-Bukhaari). This book became well known and it gave him a high rank that someone like him truly deserved to achieve. He had a vast knowledge, great manners, a tolerant nature, dignity, and an untainted tongue. He cared so little for this life, he had deep faith, and had Allaah's consciousness at all times. After Imaam Al-Bukhaari became famous throughout the world, thousands of scholars came to him as students of the leader in memorization of authentic narrations until the number of people who attended his study circles in Baghdad reached 20,000. Among the most remarkable figures of his students were Imaams At-Tirmithi, An-Nasaa'ee, Muslim, and others.

In 250 AH, Al-Bukhaari left to Nisabor, a city in Khurasaan and stayed there for a while teaching the people. Then he decided to return to his dear city, Bukhaaraa, and when he did the people rushed to welcome him in a great celebration in which huge tents were pitched and decorations were hung. They threw flowers and golden and silver coins on the Imaam upon his arrival into the city. There was an overwhelming atmosphere of happiness that prevailed throughout all Bukhaaraa.

Allaah Willed, out of mercy to the Imaam, that Al-Bukhaari would only meet his Lord after peace and happiness had found their way into his heart again. One day, the people of Samarqand sent a message for him asking him to come. He agreed and packed with great joy. When he started walking towards his animal he said: "Take me back, I have

become weak and very ill". When they took him back to his house, he said some supplications then he laid on his bed sweating a lot, then his pure soul ascended to its Creator. His death was on a Friday night, the beginning of the month of Shawwaal, 256 AH (870 AD). He was sixty-two years old when he died. He was buried in the village of Khartank which is now known as 'Khawaajah Saaheb'. May Allaah have mercy upon the great Imaam and may Allaah admit him into Paradise. Aameen.

Short Biography of Imam Muslim

As his nisbah shows, Imam Muslim belonged to the Qushayr tribe of the Arabs, an offshoot of the mighty clan of Rabee'ah. His tribe had taken an important part in the history of Islam after the death of the Prophet (SAW). Haydah of Qushayr is mentioned in the Isabah as one of the companions, while Qurra Ibn Hubayrah, another Qushayree, was appointed by the Prophet (SAW) as walee in charge of the alms of his people. Ziyaad Ibn 'Abdur-Rahmaan al-Qushayree is said to have killed a vast number of Byzantine troopers at the Battle of the Yarmook, in which he lost one of his legs.

After the great Islamic conquests, various families of Qushayrees migrated from Arabia and settled in the new provinces, some in the west, and others in the east. Kulthoom Ibn 'Iyaad and his nephew Balj Ibn Bishr, who had served as governors of Africa and Andalus (Spain) respectively, settled down in a district near Qurtuba, Andalus (Cordoba, Spain). Another Qushayree family made their residence at nearby al-Beera, Andalus (Elvira, Spain). Others headed east, and settled in Khurasaan. Among them was one Zuraarah, who served as provincial governor for a time. His son 'Amr, and grandson Humayd Ibn 'Amr, settled down at Neesaaboar. From them our author was probably descended: the son of al-Hajjaaj, who was himself a hadith scholar of no mean repute.

His full name was Abul-Hussain Muslim-bin-Habaj al Nishapuri. Very little is known about Imam Muslim's early life. It is said that he was born in 202 A.H. / 817 C.E., and that having learnt and excelled in the usual disciplines at a precocious age, focussed his attention on hadith. In its pursuit he travelled widely, visiting all the important centres of learning in Persia, Iraq, Syria and Egypt. He attended the lectures of most of the great hadith scholars of his day, including Ishaq Ibn Raahawayh, Ahmad Ibn Hanbal, 'Ubaydullaah al-Qawaarifee Shuwayh Ibn Yoonus, 'Abdullaah Ibn Maslamah, and Hamalah Ibn Yahyaa. He settled down at Neesaaboar, earning a living from a small business, and devoted the remainder of his time to the service of the Prophetic Sunnah.

As mentioned, Imam Muslim started his studies at the very early age of fourteen years. In the year 218 A.H. the atmosphere in Neesaaboar, his birthplace, was of a religious and knowledge type. Neesaaboar had great personalities in this period such as Imam Rahiwe and Imam Zohri. After travelling widely in search of hadith. Imam Muslim was much impressed by the vast knowledge of Imam Bukhari, in the field of hadith and the deep insight he possessed on this subject. He therefore attached himself to Imam Bukhari up to the end of his life. Imam Muslim was also an admirer of another great teacher of hadith, Muhammed bin Yahya al Dhuli. He attended his lectures regularly. He visited Baghdad several times and had the opportunity of delivering lessons there. His last visit to Baghdad was two years before his death.

Imam Muslim apart from attending the lessons of Imam Bukhari regularly, also attended the lectures of Imam Ahmad bin Hambal, Abdullah al Qarri, Qutaiba bin Said, Abdullah bin Maslama and other great Muhadith.

Sheikh Abdul Latief says Imam Tirmidhi and Imam Muslim were followers of the Shafee school of thought, although they were both Mujtahids. Moulana Abdur-Rashid says that Imam Muslim was a Maliki. The fact is what was said by Sheikh Tahir Jazari that Imam Muslim is not a Maliki nor a Hanifi nor a Shafi, but his compilation of the Sahih Muslim shows that he was more inclined towards the Shafee school of thought.

His most noted students are Hatim Razi, Ahrnad bin Salmah, Abu Isa Tinnizi, Abubaker bin Khuzaima and other great scholars.

His character is said to have been admirable. His fearless loyalty to the truth is shown by his persistence in associating with Imam Bukhari despite the political pressures brought to bear on the latter. Like Imam Bukhari, he adhered to the usual Islamic ethic of refusing to speak ill of anyone.

Imam Muslim adhered strictly to the path of righteousness. He was in fact a great saint of a very high calibre. His excellent character can be well judged from the simple fact that he never ever indulged in backbiting, a

very common human failing. He had a remarkable memory. Ishaq bin Rahwi said of Imam Muslim: "I wonder what this person is going to be?" This was said in his youth. Ishaq Kausar once addressed Imam Muslim and said: "Your presence in the muslim community will always keep it in the good." Abu Saimah who was a colleague of Imam Muslim and was so attached to him that while Imam Sahib was busy compiling the Sahih Muslim, he remained in Imam Sahib's company for fifteen years. He never told a lie nor did he ever use vulgar words.

Imam Muslim died in the year 261 A.H. / 874 C.E. in Neesaaboor, Iran. (To Allah we belong and to Him we shall return.)

Short Biography of Maliks Muwatta

Abu Abdullah, Malik bin Anas, was born in Medina in the year 204 A.H. His ancestral home was in Yemen, but his grandfather settled in Medina after embracing Islam. He received his education in Medina, which was the most important seat of Islamic learning, and where the immediate descendants of the Companions of the Prophet lived. Imam Malik was highly attracted to the study of law, and devoted his entire interest to the study of Fiqh.

As He was born in the era of Taabi'een, Malik acquired great knowledge from many famous Taabi'een, jurists and also muhadditheen.

He was famous for his piety and integrity and courageously stood up, and was prepared to suffer, for his convictions. For example, when the governor of Medina demanded and forced people to take the oath of allegiance to Khalifa al-Mansour, Imam Malik issued a Fatwa that such an oath was not binding, because it was given under duress. This resulted in many people finding courage to express their opposition, but the Imam was arrested, found guilty of defiance and publicly flogged. When al-Mansour, learnt of this outrage, he apologized to the Imam and dismissed the governor. Sometime later the Khalifa sent him three thousand Dinars for his travelling expenses and invited him to come and reside in Baghdad. Imam Malik refused the offer and indicated that he

preferred to continue his residence in Medina where the Prophet was buried.

When the Khalifa Haroun-al-Rasheed visited Medina when he came to perform Hajj, he summoned him to visit him and deliver a lecture. The Imam politely refused to go to the ruler but invited him to attend the class of students to whom he delivered regular lectures. The Khalifa, accompanied by his two sons, accepted the invitation and sat among the students to hear the Imam's lecture.

From infancy he was surrounded by the very gardens of Madinah Munawwarah. Imam Malik did not set foot outside Madinah Munawwarah for purposes of acquiring knowledge. His own household was a resort of knowledge.

He acquired Qur'anic teachings from Naafe' and Abdur Rahmaan other than Naafe'; He sought knowledge from others too.

Namely, Abdur Rahmaan Ibn Hurmuz, Safwaan Ibn Sulaym, Ibn Shihaab Zuhri etc.

Due to his intelligence, efforts, zeal and determination, upon reaching the age of 17, he had acquired a vast amount of Islamic knowledge which was of great standard and it was at this very age, with the approval of his teachers and scholars that he commenced teaching and conducting theories.

He would appoint his specific writer; Habeeb, to recite ahadith from Muwatta (prestigious hadith book(s) compiled by Imam Malik himself). The other students and participants would silently listen attentively, due to the fear and respect of him. No student would look into his book(s) or ask any questions. If Habeeb would make an error within the recital, Imam Malik would promptly rectify the error. If the door was crowded with students he would call them inside. Occasionally, he would read himself from Muawtta. Yahya Ibn Bukayr has stated: "I have heard the book(s) Muwatta recited directly by Imam Malik a number of 14 times..."

Within Imam Maliks teaching groups, the number of students is great. Qaazi Ayaadh has recorded over 1300, amongst this group were Imam Maliks own teachers, scholars, peers and subordinates - Namely a few are Ibn Shihaab Zuhri, Yahyaa Ibn Saeed Al-Qaari, Yazeed Ibn Abdullah, Sufyaan Thawri, Awzaa'i, Sufyaan Ibn Uyaynah, Abdur Rahmaan Ibn Mahdi, Abdullah Ibn Mubarak, Imam Shaafi'ee, Ibn Qaasim, Abu Aasim etc. (May Allah be pleased with them all).

Imam Maliks son Yahyaa later grew to become a great man of knowledge. He also journeyed to Egypt and conducted lessons of ahadith. His daughter Fatima had memorised the Muwatta; during lessons she would stand behind the door, if the recitor made an error, she would tap her nails on the door. Imam Malik would understand her action and rectify the error.

Imam Malik was a Tabe' Taabi'ee. hence, he acquired a great amount of knowledge from Taabi'een. The following is a list of his characteristics.

- He was very cautious in procuring fatawaa;
- He was very active within the conduct of Sunnah;
- He loathed innovations (bidaah);
- Matters of belief (aqaa'id) were very religiously followed by way of Qur'an and sunnah;
- Although during his era there were many sects that arose, yet Imam Malik refrained from enjoining with these;
- When the Prophet (SAW) was mentioned, the colour of his face would change;
- He never recited a hadith without ablution.

Caliph Harun Rashid requested that Imam Malik's book(s), the Muwatta, should be displayed in the Kaaba, and that all Muslims be imposed to follow Imam Malik within all jurisprudential matters. He refused saying: "Refrain from this as the companions of the Prophet Sallallahu Alaihi Wasallam themselves held opposing views within subsidiary masaa'il. The common folk already follow these differing views. All are upon the righteous path."

During the last few years of his life, Imam Malik preferred to remain alone. He never even used to attend the Jamaa' at Friday prayer and used to say that not everyone can openly explain themselves.

According to another statement, Imam Malik imparted that he had a weak bladder. In this condition he found it to be disrespectful to visit Masjid-e-Nabawi (SAW). He further stated that he did not wish to voice his illness as it would be likened to complaining upon that which Allah had procured him with. Hence, Imam Malik remained ill for a number of 22 days. On the day 14th of Rabi-ul-Awwal 179 A H. Imam Malik took leave from this world. (To Allah we belong and to Him we shall return).

Ibn Kanaana and Ibn Zubayr performed Ghusl. His son Yahyaa and his student (calligrapher) Habeeb poured the water, and as Imam Malik had willed, he was shrouded in a white cloth. Ameere Madeenah Abdul Azeez Ibn Muhammad Ibn Ibraheem led the Janazah prayer. Before his death, Imam Malik recited Tashah'hud (verification of the oneness of Allah) and then said:

"With Allah is the command in the past and in the future".
(Surah Ar Rum: Verse 004)

Imam Malik was buried in Jannatul Baqee' in Madinah Munawwarah.

Short Biography of Shama-il Tirmidhi

Imam Tirmidhi's Ism (proper name) was Muhammad. His Nasab (full name including his genealogical chain) was: Muhammad b. 'Isa b. Thawra b. Musa b. al-Dahhak. Imam Tirmidhi's Kunya (honorific name) was Abu 'Isa. Certain scholars raised objections regarding his kunya, since there is a tradition in the Musannaf of ibn Abu Shaiba, (a particular type of Hadith book) where Prophet Muhammad (SAW) reprimanded someone whose name was Abu 'Isa by saying that Isa had no father, implying that it was not becoming to keep the kunya Abu 'Isa. Hence the question arises regarding Tirmidhi's doing so. The permissibility for this practice is established in Sunan Abu Dawud, where it is narrated that Muqhira b. Sh'uba (d.50 A.H.) who was a companion of the Prophet (SAW), had the kunya Abu 'Isa. Once, 'Umar b. Khattab (d.24 A.H.) the second Caliph of Oslam rebuked him by saying, "Does it not suffice you to be called Abu 'Abd Allah". Muqhira replied, "It was the Prophet (SAW) of Allah who gave me this kunya". This incident proves that the prohibition was abrogated since the Hadith in which the Prophet (S.A.W.) prohibited the usage of the kunya was prior to the one in which he gave permission for its usage, hence the permission coming after the prohibition abrogates it.

Moulana Muhammad Yusuf Binnawri (d.1397 A.H.), a commentator, on the Jami', said that Imam Tirmidhi was born in Bugh in the year 209 A.H. He belonged to the Banu

Sulaym tribe, hence he was called Sulami. His native town Bugh is a few miles from Tirmidhi and is considered a suburb of Tirmidh. Therefore he was known as Tirmidhi and Bughi, both places being in Khurasan, which is presently a province in North Eastern Iran, and it is with the nisba (linking him to his place of origin) Tirmidhi, that he is well known. The aforementioned biographer of Imam Tirmidhi does not mention any details of his parents. Imam Tirmidhi is reported to have said that his grandfather belonged to Marw but he subsequently moved to Tirmidh. Likewise, no mention is made of Tirmidhi's early life or occupation.

Kufa was considered as a major centre for Hadith Sciences from the time Caliph 'Umar (d.24 A.H.) sent 'Abd Allah ibn Mas'ud (d.32 A.H.), the sixth person to embrace Islam, as a tutor to the people of Kufa. The approximate number of students who attended ibn Mas'ud's discourses were 4,000. Besides ibn Mas'ud, there were other illustrious companions of the Prophet (SAW) who resided in Kufa, prominent among them being Abu Musa al-Ash'ari (d.52 A.H.), Salman al-Farsi (d.35 A.H.), 'AmmAr b. Yasir (d.37 A.H.), Huzaifa b. Yaman (d.35 A.H.) and S'ad b. Abu Waqqas (d.55 A.H.). Therefore, on one occasion referring to Kufa, 'Ali b. Abu Talib (d.40 A.H.), the fourth Caliph of Islam remarked, "The companions of ibn Mas'ud are the lanterns of this Umma (Muslim community)". Since the famous traditionists were stationed in Kufa, Imam Bukhari said that he cannot even count how often he accompanied the traditionists to Kufa and Baghdad. That Kufa was a major centre of learning and contained many scholars is

evident from the fact that Tirmidhi reported traditions from forty-two Kufan teachers. In his compilation he used more reportings of Kufan teachers in comparison to the number of reportings used of teachers from any other town.

Baghdad was also considered as a major centre of learning. A.J. Wensinck has mentioned that Ahmad b. Hanbal (d.241 A.H.) was Tirmidhi's teacher. According to the most reliable sources, Tirmidhi never went to Baghdad and did not attend any lectures of Ahmad b. Hanbal. Furthermore, Imam Tirmidhi, whenever narrating a sanad wherein the name of Ahmad b. Hanbal is mentioned, always names a transmitter between himself and Ahmad b. Hanbal, that is, Imam Tirmidhi never directly narrated from Ahmad b. Hanbal anywhere in the Jami'. Hence, a meeting between the two was highly improbable.

Another great centre of learning was Basra. The companions of the Prophet (SAW) who resided here, were Anas b. Malik (d.91 A.H.), 'Abd Allah b. 'Abbas (d.68 A.H.) and 'Imran b., Husain (d.52 A.H.). During the time of Imam Tirmidhi, Zayd b. Akhzarn (d.257 A.H.) was the famous traditionist of Basra. He was the teacher of Imam Bukhari, Imam Nasa'i, Imam Abu Dawud, Imam Tirmidhi and Imam ibn Maja. Other famous traditionists of Basra were 'Abbas 'Anbari (d.246 A.H.), Muhammad b. Bashshar Bundar (d.252 A.H.), Muhammad b. al-Muthanna (d.252 A.H.) and Muhammad b. M'amar (d.250 A.H.). Each of the six canonical traditionists attended the discourses of the above mentioned traditionists.

Imam Tirmidhi's native land Khurasan was also considered as an intellectual capital. It was known as Madina al-Rijal - "The City of Men", referring to the large number of traditionists who resided there.

Imam Tirmidhi was a man of strong memory. James Robson mentions an interesting story which illustrates his power of committing traditions to memory. Once on the way to Makka, Imam Tirmidhi met a traditionist from whose traditions he had previously copied out two parts. Thinking he had these notes with him, he questioned the traditionist about the traditions, which he had noted, but discovered that instead of his notes, he had brought some blank sheets of paper. Nonetheless he continued his questions with these sheets in his hand, and after a while the traditionist noticed that they were blank and rebuked him, whereupon Imam Tirmidhi assured him that he knew the traditions by heart. The traditionist was not convinced of his genuineness, even though Imam Tirmidhi recited the traditions to him, so Imam Tirmidhi asked him to recite some other traditions. The traditionist recited forty traditions which Imam Tirmidhi repeated without making a single error, thus showing his remarkable power of committing traditions to memory.

Moulana Rashid Ahmad Gangohi (d.1323 A.H.), a commentator on the Jami' said that Imam Tirmidhi was born blind. This opinion is erroneous since al-Dhahabi (d.748 A.9) and the majority of the scholars agree that his blindness occurred during the latter portion of his life and

he remained blind for two years. Hence he was commonly referred to as al-Darir (blind). His blindness is usually attributed to his weeping over Imam Bukhari's death (d.256 A.H.) or his excessive weeping for the fear of Allah.

Imam Tirmidhi died in Bugh on the 13 Rajab 279 A.H. at the age of seventy (To Allah we belong and to Him we shall return). Imam Tirmidhi was considered by the scholars to be Imam Bukhari's successor is distinct in the words of the traditionist 'Umar b. 'Alaq, "When Bukhari died he left no one in Khurasan who compared with Tirmidhi in knowledge, memory, piety and asceticism".

Short Biography of Abu Dawud

Imam Abu Dawud (full name Abu-Dawud Sulaiman bin Al-Aash'ath Al-Azdi as-Sijistani) was born in 202 A.H in Sajistan, a place near Qandhar in Afghanistan. He was one of the most widely travelled of the scholars of ahadith, going to Saudi Arabia, Iraq, Tarsus, Damascus, Khurasahn, Egypt, Basra, Syria, Nishapur, Marv, and other places for the sole purpose of collecting ahadith. His primary interest was in law (fiqh), hence his collection focuses purely on legal ahadith. From about 50,000 ahadith, he chose 4,800 for inclusion in his work based on their superior authenticity.

Imam Abu Dawud began the learning of hadith while he was less than 20 years old. He gained a wide reputation in his lifetime. At that time, Basra was deserted due to disturbance of Zanj (in 257 A.H.). The Governor Abu Ahmad visited Imam Abu Dawud in his house in Baghdad and requested that he move to Basra so that the deserted city may be rehabilitated by his presence and gathering of the scholars and students. The scholars are unanimous about his great ability, trustworthiness and accuracy. He was not only a good narrator of hadith but also a good lawyer. Sometimes he checked written material, papers, and ink to discover their age.

Imam Abu Dawud was married and had children.

Imam Abu Dawud's literary works includes the following:

- Al Marasil.
- Masail al Iman Ahmad.
- An Nasikh wal Mansukh.
- Risalah fi wasf kitab as sunan.
- Az Zuhd.
- Ijabat an Sawalat Al Ajurri.
- Asilahan Ahmad b Hanbal.
- Tasmiyat al Akhwan.
- Kitab al Qadr.
- Al Bath wan Nushur.
- Al Masail allati halafa alaiha al Imam Ahmad.
- Dalail an Nubuwa.
- Fadail al Ansar.
- Musnad Malik.
- Ad Dua.
- Ibtida al wahy.
- At Tafarrud fus sunan.
- Akhbar al Khawarij.
- Alam an Nubuwa.
- Sunan.

His most famous text, Sunan Abu Dawud was compiled when he stayed in Tarsus for twenty years. As mentioned before, he selected some 4,800 ahadith from 500,000 for his sunan, and he was contented with only one to two hadith for each chapter, Imam Abu Dawud himself writes the following:

"I do not record more than one or two hadith in every chapter though there were other authentic hadith concerning the same chapter, as it would be too much as I meant one (book) which could be used easily."

Many commentaries have been written on the book, the best is Shamsul Haq Azimabadis Awn al Mabud Sharh Sunan Abi Dawud.

Imam Abu Dawud died in 275 A.H. at the age of 73. (To Allah we belong and to Him we shall return).

Short Biography of Imam Ahmad Ibn Taymiyyah

One day, his father and his family asked him to join them on a picnic but he suddenly disappeared, so they had to go out without him. When they came back at the end of the day, they blamed him for not going out with them. He said, pointing to a book in his hand: "You did not benefit anything from your trip, whereas I memorized all this book in your absence."

He was known for his physiognomy, sharp memory and wittedness which amazed the people of Damascus and made them admire him more and more. Though he was young, his fame reached the neighbouring territories. Once, one of the scholars of Halab visited Damascus. The scholars and dignitaries of the city went to welcome him. He told them: "I heard in other territories of a boy who is quick in memorizing everything. I came here to see him."

They led the man to the small school where the boy used to go to memorize the Quran. The Halabi scholar sat for a while until the boy passed with a big board in his hand. The scholar called him, so he went to him.

The scholar took the board from him and said to him: "Sit here son, and I'll relate to you some Prophetic narrations to write." He dictated for him some, then he asked him to read them.

The boy started reading from the board. Then the Shaykh said to him: "Let me hear it from you." He then started recounting the narrations from his memory exactly like he was reading them from the board. The scholar told him: "Erase this, son." He cited more of the Prophet's narrations and asked him to repeat them. The boy did the same again; he read it from the board and then from his memory. The scholar stood up saying: "Should this boy live long, he will have a great position [become a great scholar]. We've never seen anyone like him before."

This boy was later to be the tortured scholar, Ahmad Ibn Taymiyyah who acquired his knowledge from the best scholars of his time. He studied the Hanbali school and no one surpassed him in it. He also studied the main books of the Prophet's narrations and tradition such as the authentic narrations reported by Al-Bukhaari, Muslim and others.

Ibn Taymiyyah was a devoted person who very much observed the acts of worship. He never let anything distract him from worshipping Allaah. He used to spend his night alone, imploring his Lord, continuously reciting the Quran and performing prayers, mentioning and invoking Allaah, and observing the optional late night prayer.

Ibn Taymiyyah wrote a large number of books; he wrote more than three hundred books. He had a vast knowledge and wrote many classificatory books and literary works. He used to write up to four notebooks a day. One day, he managed to write the "Ar-Resalah Al-Hamawiyyah" (The

Hamawi Treatise) which is made up of seventy medium sized pages. He wrote it between the time of Thuhr and 'Asr prayers. He wrote all his books during the seven years he spent in prison, except the book of Al-Eemaan, (The Faith) which he wrote in Egypt.

Ibn Taymiyyah was keen to do every kind of good deeds. Every week, he used to visit those who were ill especially those in the hospital. He was known for his asceticism and benevolence. He loved to give whatever he had whether it was little or much. Even when he had very little, he gave it in charity. He used to donate whatever he had. If he had nothing to give, he used to take off some of his clothes and give them to the poor.

Despite his poverty, he never accepted any donation from a king or prince. He didn't save any money for himself; neither had he saved any furniture nor food.

Ibn Taymiyyah was famous for his courage, valour, and brave initiatives. Whenever he went out for Jihaad (fighting in the Cause of Allaah) with the Muslims, he used to be in the front line, encouraging the warriors and arousing their determination and enthusiasm. He took part in conquest of 'Akkah and showed much bravery that proved his strong faith and love for participating in Jihaad.

When Qazaan, a Tartar king, took a number of Muslims as captives, Ibn Taymiyyah went to him, rebuked him for this act and requested him to set the Muslim captives free and the king did.

Ibn Taymiyyah had a difficult life full of continuous trials, calamities, and tests. No sooner did one calamity end than a new one emerged. As soon as he is released from one prison, he is again locked up in another.

Towards the end of his life, some people plotted against him because of his opinion about prohibiting people from visiting the graves of the Prophets, may Allaah exalt their mention, and righteous people. So they spread a rumor among the people that he belittled the Prophets, may Allaah exalt their mention. Accordingly, the judges of the four schools of Egypt ordered that he be imprisoned. So he was locked up in Damascus citadel.

In that citadel, Allaah inspired him with the understanding of many meanings of the Quran and the basics of knowledge that many scholars would have wished to have.

During his captivity in the citadel, he used to say: "If I gave as much gold as that which would fill this citadel, I wouldn't have been grateful enough for this grace of being imprisoned."

When he was reminded of the people who had hurt and caused his imprisonment, he said: "I can never reward them for the good they brought to me."

Ibn Taymiyyah remained in jail in that citadel for about two years till he died in 728 A.H. At the time of his funeral prayer in the mosque, the soldiers surrounded the funeral

to protect it from the overwhelming crowds. The number of people kept increasing till they filled up all the alleys, streets and markets. May Allaah have mercy on this great scholar.

Period of the 4 Khalifas (Caliphs)

Caliph (Khalifa)	Full Name	Period of Caliph (CE)	Death Hijri/CE
1 st	Abu Bakr as-Siddiq (RA)	632 – 634	13/634
2 nd	Umar Ibn al-Khattab (RA)	634 – 644	23/644
3 rd	Uthman Ibn Affan (RA)	644 – 656	35/656
4 th	Ali Ibn Abi Talib (RA)	656 – 661	40/661

Lifetime of the 6 Prominent Hadith Compilers

Sl.	Name	Born in (City)	Hijri/CE	Died in (City)	Hijri/CE
1	Bukhari	Bukhara (Uzbekistan)	194/810	Khartank (Samarkand), Uzbekistan	256/870
2	Muslim	Nishapur (Khurasan), Iran	204/820	Nishapur (Iran)	261/875
3	Abu Dawood	Shistan (Iran)	202/817	Basra (Iraq)	275/888
4	Nasaee	Nasa (Khurasan), Iran	215/830	Mecca (Saudi Arabia)	303/915
5	Tirmizi	Tirmiz (Iran)	209/828	Tirmiz (Iran)	279/896
6	Ibne Majah	Kazvin (Iran)	209/828	Kazvin (Iran)	273/890

Number of Ahadith Collected, Rejected, and Accepted

Sl.	Name of the Ahadith collector	Total number of Ahadith he collected	Percentage he rejected	Number of strong Ahadith he accepted
1	Bukhari	600,000	99.54	2,762
2	Muslim	300,000	98.55	4,348
3	Tirmide	300,000	98.96	3,115
4	Abudawood	500,000	99.04	4,800
5	Ibn Maja	400,000	99.00	4,000
6	Nasai	200,000	97.83	4,321
Total		2,300,000	98.98%	23,346 (1.02%)

Ahadith Narrated by Sahaba (RA)

Name of the Sahaba (RA)	Narrated Ahadith
Abu Hurayra	5,374
Aysha Siddiqah	2,210
Abdullah Ibn Abbas	1,660
Abdullah Ibn Umar	1,630
Jabir Ibn Abdullah	1,540
Anas Ibn Malik	1,286
Abu Sayeed Khudri	1,170
Abdullah Ibn Masud	848
Abdullah Ibn Amr Ibn Aas	700

Lifetime of the 4 Imams

Sl.	Name	Born in (City)	Hijri/ CE	Died in (City)	Hijri/ CE
1	Imam Abu Hanifa (Noman Ibn Thabit)	Kufa (Iraq)	80/700	Baghdad (Iraq)	150/767
2	Imam Malik Ibn Anas	Medina (Saudi Arabia)	93/715	Medina (Saudi Arabia)	179/795
3	Imam Muhammad Ibn Idris ash-Shafi	Gazza (Palestine)	150/767	Fustat (Egypt)	204/820
4	Ahmad Ibn Hanbal	Baghdad	164/780	Baghdad	241/855

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