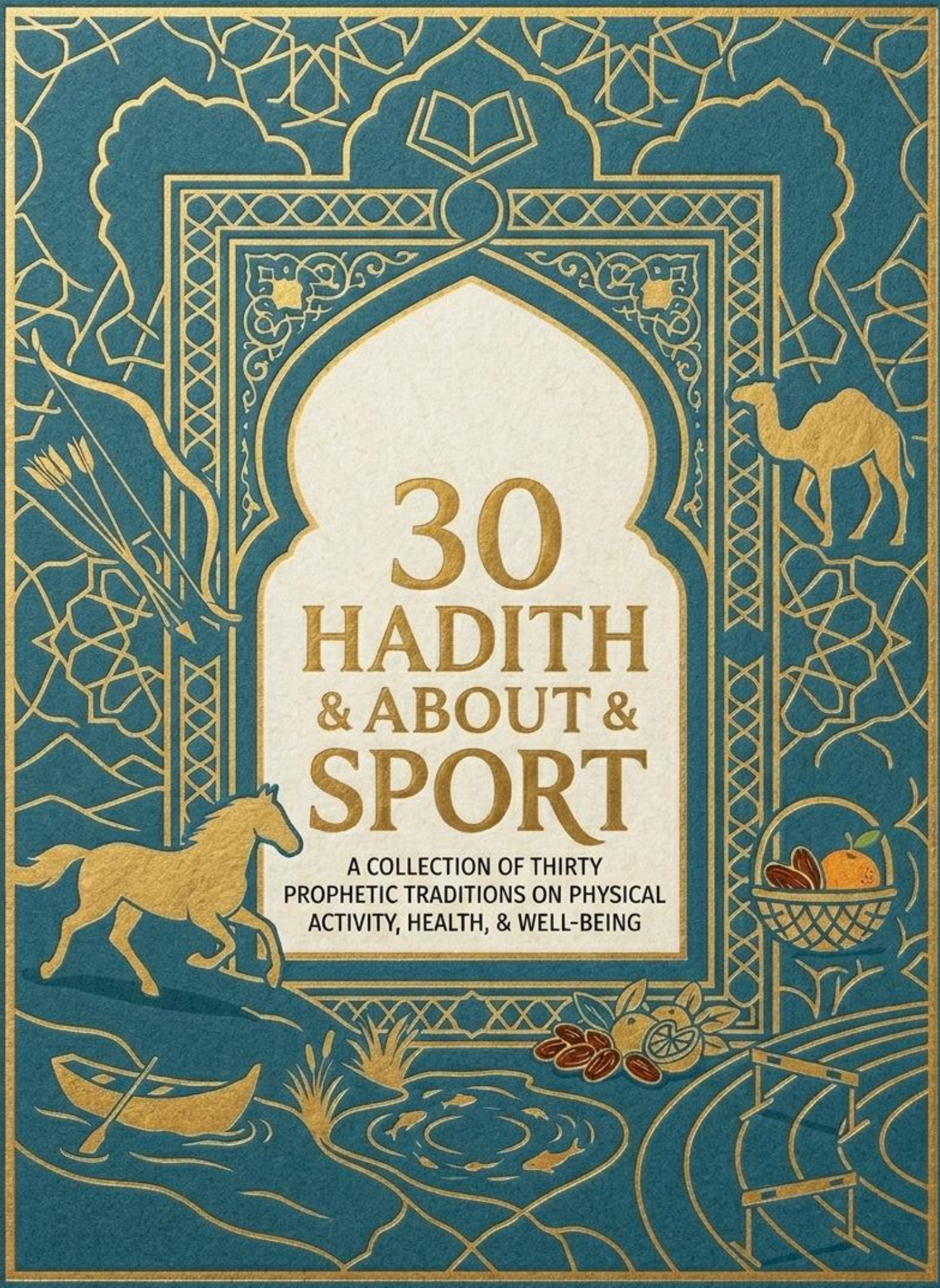
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HADITH
& ABOUT &
SPORT
A COLLECTION OF THIRTY
PROPHETIC TRADITIONS ON PHYSICAL
ACTIVITY, HEALTH, & WELL-BEING

Introduction

All praise is due to Allah, Lord of the worlds. We praise Him, seek His help and forgiveness, and we send peace and blessings upon our Prophet Muhammad ﷺ, his family, his companions, and all those who follow them with righteousness until the Day of Judgment.

Islam is a complete way of life that guides the human being in matters of worship, manners, family life, society, health, strength, and personal discipline. It is not a religion that calls people to weakness, laziness, neglect of the body, or abandonment of beneficial worldly means. Rather, Islam encourages the believer to become strong in faith, character, body, and determination, while always remaining humble and obedient to Allah.

This prophetic guidance establishes an important principle: strength is beloved in Islam when it is used for obedience to Allah, protection of truth, service to creation, and benefit for oneself and society. The strength mentioned in the Sunnah includes strength of faith, strength of knowledge, strength of character, emotional strength, and physical strength.

For this reason, the Prophet ﷺ encouraged beneficial activities that build physical ability, discipline, courage, patience, balance, and preparedness. The authentic narrations mention archery, horse riding, racing, walking with vigor, recreation, competition, and maintaining bodily health. The Prophet ﷺ himself raced with his wife, approved of competitions, encouraged training, and praised beneficial recreation. He also warned against laziness, helplessness, arrogance, excessiveness, and neglect of the rights of the body.

This book gathers a collection of authentic narrations related to sports, physical fitness, recreation, strength, discipline, and manners connected to athletic activity. The purpose of this work is to remind Muslims that physical well-being and beneficial sports are not

outside the teachings of Islam. Rather, when practiced with the correct intention and within the limits of the Shari'ah, they may become acts of worship and means of reward.

At the same time, Islam does not praise physical power alone. True strength is balanced with humility, mercy, self-control, modesty, and remembrance of Allah. A physically strong person who lacks manners and piety has not fulfilled the true meaning of Islamic strength. The Prophet ﷺ said:

"The strong person is not the one who overcomes others by physical strength, but the strong person is the one who controls himself when angry."
— Sahih al-Bukhari 6114

Therefore, this collection also includes narrations concerning good manners, avoiding arrogance, avoiding harm to animals, avoiding striking the face, maintaining modesty, and remembering Allah during gatherings and activities.

The reader will also notice that many narrations mention specific activities known during the time of the Prophet ﷺ, such as archery, horse riding, camel racing, and foot racing. These examples are not meant to restrict beneficial sports only to those activities. Rather, scholars derive principles and rulings from these narrations and apply them to similar activities through *qiyas* (analogical reasoning). Thus, modern beneficial sports and exercises may share the same rulings, virtues, etiquettes, and guidelines when they carry similar meanings and purposes.

Similarly, the warnings found in the Sunnah help Muslims evaluate modern sports and entertainment. Activities that involve oppression, cruelty, gambling, humiliation, immodesty, harm to living creatures, unlawful exposure, or hatred between people contradict the ethics and objectives of Islam even if they are popular in society.

This book is not intended to be a comprehensive encyclopedia of Islamic rulings regarding sports, recreation, physical education, martial arts, competitions, health, or fitness. Nor does it replace detailed scholarly works written specifically on the

jurisprudence (*fiqh*) of sports and physical activities. Rather, it is a concise reminder and introductory collection of authentic prophetic narrations that demonstrate the balanced Islamic approach toward strength, health, recreation, and beneficial athletic activity.

Many detailed rulings require further study with qualified scholars and specialized books of fiqh. Matters such as professional sports, contracts, prize systems, gender-related rulings, combat sports, modern games, sponsorships, uniforms, public competitions, media involvement, and financial transactions may contain details and differences of opinion among scholars. Therefore, the reader should refer to reliable scholars and specialized Islamic works for deeper research and precise legal rulings.

The goal of this collection is to reconnect Muslims with the Prophetic understanding of physical strength and healthy recreation. In an age where some people neglect the body completely, while others become obsessed with appearance, fame, or entertainment,

May Allah make this small effort beneficial, sincere for His sake, and a means of reviving the Sunnah of strength, balance, discipline, and good character among Muslims. We ask Allah to grant us beneficial knowledge, righteous actions, healthy bodies, sincere intentions, and steadfast hearts.

And Allah knows best.

First Edition

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1- The Strong Believer

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى الله مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِالله وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللهِ وَمَا شَاءَ فَعَلَ، فَإِنَّ (لَوْ) تَفْتَحُ عَمَلَ الشَّيْطَانِ.

Abu Huraira (RA) reported that the Messenger of Allah (ﷺ) said:

"The strong believer is better and dearer to Allah than the weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would have been such-and-such;' rather, say: 'Allah has decreed, and whatever He wills, He does.' Indeed, 'if' opens the way before the devil to act."

Sahih Muslim - 2664

2- Prophet Athlete Physique

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ:

كَانَ رَسُولُ الله صلى الله عليه وسلم رَبْعَةً، لَيْسَ بِالطَّوِيلِ وَلا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ، وَكَانَ شَعَرُهُ لَيْسَ بِجَعْدٍ، وَلا سَبْطٍ أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ.

Anas ibn Malik (RA) said:

'Allah's Messenger (ﷺ) was of medium height, neither tall nor short. He was of handsome physique, and his hair was neither crisply curled nor smooth, and his skin color was a fair/white complexion with a reddish undertone. When he walked, he used to walk confidently."

Ash-Shama'il Al-Muhammadiyah, Hadith #2, Grade: Sahih (Al Albani)

3- Prophet with broad shoulders

عَنْ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَجُلاً مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ عَلَيْهِ حُلَّةٌ حَمْرَاءُ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ صلى الله عليه وسلم ·

Al-Bara' (RA) reported that Allah's Messenger (ﷺ) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red mantle over him, and never have I seen anyone more handsome than Allah's Apostle (ﷺ).

Sahih Muslim 2337a

4- The Body Has a Right Over You

عَنْ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ ـ رضى الله عنهما ـ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم: " يَا عَبْدَ اللَّهِ أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ ". فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ " فَلاَ تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ كُلَّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّه ". فَشَدَّدْتُ، فَشُدِّدَ عَلَىَّ، قُلْتُ يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً. قَالَ " فَصُمْ صِيَامَ نَبِيِ اللَّهِ دَاوُدَ عَلَيْهِ السَّلاَمُ وَلاَ تَزِدْ عَلَيْهِ ". قُلْتُ وَمَا كَانَ صِيَامُ نَبِيِ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ قَالَ " نِصْفَ الدَّهْرِ ". فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَ مَا كَبِرَ يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِ صلى الله عليه وسلم.

Narrated `Abdullah bin `Amr bin Al-`As (RAA):

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Messenger (ﷺ)! I have power." The Prophet (ﷺ) said, "Fast like the fasting of the Prophet (ﷺ) David and do not fast more than that." I said, "How was the fasting of the Prophet (ﷺ) of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month).

Sahih al-Bukhari 1975

5- Warning Against Laziness and Obesity

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:

" خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ". وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لاَ " ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ وَيَنْذِرُونَ وَلاَ يُوفُونَ وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ وَيَفْشُو فِيهِمُ السِّمَنُ".

'Imran b. Husain (RA) reported the Messenger of Allah (ﷺ) as saying:

The best of my people is the generation in which I have been sent, then their immediate followers, then their immediate followers. Allah knows best whether he mentioned the third or not. After them will be people who will give testimony without being asked, who will make vows which they do not fulfill, who will be treacherous and not to be trusted, among whom obesity will appear.

Sunan Abi Dawud 4657, Grade: Sahih (Al-Albani)

6- Guidelines for Food Proportion

عَنْ المِقْدَامِ بْنِ مَعْدِي كَرِبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكَلَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِنَفَسِهِ.

Al-Miqdam ibn Ma'di Karib (RA) reported: I heard the Messenger of Allah (ﷺ) say: "The son of Adam does not fill any vessel worse than his stomach. It is enough for the son of Adam to eat a few mouthfuls to straighten his back, but if he must (fill his stomach), then one-third for his food, one-third for his drink, and one-third for his breath."

Jami` at-Tirmidhi 2380, Grade: Sahih (Darussalam)

7- **Permissible Recreation**

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِد ثَلاَثَةً الْجَنَّةَ صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِه الْخَيْرَ وَالرَّامِيَ بِهِ وَالْمُمِدَّ بِهِ " . وَقَالَ " ارْمُوا وَارْكَبُوا وَلأَنْ تَرْمُوا أَحَبُّ إِلَىَّ مِنْ أَنْ تَرْكَبُوا كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلاَّ رَمْيَهُ بِقَوْسِهِ وَتَأْدِيبَهُ فَرَسَهُ وَمُلاَعَبَتَهُ أَهْلَهُ فَإِنَّهُنَّ مِنَ الْحَقِّ " .

Narrated 'Abdullah bin Abu Husain (RA): That the Messenger of Allah (ﷺ) said:

"Indeed, Allah will surely admit three into Paradise by a single arrow. Its maker who seeks good by his making it, the one who shoots it, and the one who holds arrows for him." And he said: "Practice archery and practice riding, and practicing archery is more beloved to me than riding. All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from the truth."

Jami` at-Tirmidhi 1637, Grade: Sahih (Darussalam)

8- Seeking Refuge from Helplessness and Laziness

عَنْ أَنَسَ بْنَ مَالِكٍ ـ رضى الله عنه ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَقُولُ:

" اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ".

Narrated Anas bin Malik (RA): The Prophet (ﷺ) used to say:

"O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave."

Sahih al-Bukhari 2823

9- Strength Is in Archery

عَنْ عُقْبَةَ بْنَ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ "

It has been narrated on the authority of Ibn Amer (RA) who said:

I heard the Messenger of Allah (ﷺ) say-and he was delivering a sermon from the pulpit: Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in archery. Beware, strength consists in archery.

Sahih Muslim 1917

10- Shoot, O Children of Ishmael

عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَرَّ النَّبِيُّ صلى الله عليه وسلم عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:

" ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلاَنٍ ". قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا لَكُمْ لاَ تَرْمُونَ ". فَقَالُوا يَا رَسُولَ اللَّهِ، نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ " ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ ".

Narrated Salama bin Al-Akwa` (RA): The Prophet (ﷺ) passed by some persons of the tribe of Aslam practicing archery (i.e. the throwing of arrows) Allah's Messenger (ﷺ) said:

"O offspring of Ishmael! Practice archery (i.e. arrow throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so-." Hearing that, one of the two teams stopped throwing. Allah's Messenger (ﷺ) asked them, ' Why are you not throwing?" They replied, "O Allah's Messenger (ﷺ)! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

Sahih al-Bukhari 3373

11- Keep Practicing Archery

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ:

" سَتُفْتَحُ عَلَيْكُمْ أَرَضُونَ وَيَكْفِيكُمُ اللَّهُ فَلاَ يَعْجِزُ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ".

Uqba b. Amir (RA) said: I heard the Messenger of Allah (ﷺ) say:

Lands shall be thrown open to you and Allah will suffice you (against your enemies), but none of you should give up playing with his arrows.

Sahih Muslim 1918

12- Keep practicing Even when you get old

عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَمَاسَةَ، أَنَّ فُقَيْمًا اللَّخْمِيَّ، قَالَ لِعُقْبَةَ بْنِ عَامِرٍ تَخْتَلِفُ بَيْنَ هَذَيْنِ الْغَرَضَيْنِ وَأَنْتَ كَبِيرٌ يَشُقَّ عَلَيْكَ. قَالَ عُقْبَةُ لَوْلاَ كَلاَمٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم لَمْ أُعَانِهِ. قَالَ الْحَارِثُ فَقُلْتُ لاِبْنِ شُمَاسَةَ وَمَا ذَاكَ قَالَ إِنَّهُ قَالَ:

" مَنْ عَلِمَ الرَّمْىَ ثُمَّ تَرَكَهُ فَلَيْسَ مِنَّا أَوْ قَدْ عَصَى".

It has been reported by 'Abd al-Rahman b. Shamasa that Fuqaim al- Lakhmi said to Uqba b. Amir: You frequent between these two targets and you are an old man, so you will be finding it very hard. 'Uqba said: But for a thing I heard from the Prophet (ﷺ), I would not strain myself. Harith (one of the narrators in the chain of transmitters) said: I asked Ibn Shamasa: What was that? He said that he (the Holy Prophet) said:

Who learnt archery and then gave it up is not from us. or he has been guilty of disobedience (to Allah's Apostle).

Sahih Muslim 1919

13- The Blessing in Horses

عَنْ عُرْوَةُ الْبَارِقِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ:
" الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْمَغْنَمُ ".

Narrated `Urwa Al-Bariqi (RA): The Prophet (ﷺ) said:

"Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or (war) benefits (in this world)."

Sahih al-Bukhari 2852

14- Horse Racing and Prophet’s Supervision

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَأَمَدُهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا.

Narrated `Abdullah bin `Umar (RAA): Allah's Messenger (ﷺ) ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada` and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zuraiq. The sub narrator added: Ibn `Umar was one of those who took part in the race.

Sahih al-Bukhari 420

15- Competitions with prizes

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
" لاَ سَبْقَ إِلاَّ فِي خُفٍّ أَوْ فِي حَافِرٍ أَوْ نَصْلٍ".

Narrated Abu Huraira (RA): The Prophet (ﷺ) said:

Competitions with prizes* are allowed only for camel racing, horses racing or shooting arrows.

* Note: the prize may come from a sponsor, organizer, government, or even from the participants themselves. However, this does not make gambling or betting permissible. Placing wagers, betting on winners is prohibited in Islam. The hadith refers to lawful competition prizes, not gambling systems or public betting.

Sunan Abi Dawud 2574, Grade: Sahih (Al-Albani)

16- Horses Are for Three Purposes

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: " الْخَيْلُ لِثَلاَثَةٍ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، وَمَا أَصَابَتْ فِي طِيَلِهَا مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا، فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ، كَانَتْ أَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ، وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا، كَانَ ذَلِكَ لَهُ حَسَنَاتٍ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَسِتْرًا وَتَعَفُّفًا، لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَظُهُورِهَا، فَهِيَ لَهُ كَذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً، وَنِوَاءً لأَهْلِ الإِسْلاَمِ فَهْيَ وِزْرٌ.

Narrated Abu Huraira (RA): The Prophet (ﷺ) said:

"A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins).

As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad in Allah's Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds for his benefit) even if he has had no intention of watering it.

A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allah (i.e. paying the Zakat and allowing others to use it for Allah's Sake). But a horse is a burden (and a source of committing sins for him who keeps it out of pride and pretense and with the intention of harming the Muslims."

Sahih al-Bukhari 3646 (part of the Hadith)

17- The Prophet Raced with his Wife

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَىّ فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ " هَذِهِ بِتِلْكَ السَّبْقَةِ".

Narrated Aisha (RA), Ummul Mu'minin:

While I was on a journey along with the Messenger of Allah (ﷺ), I had a foot race with him (the Prophet ﷺ) and I was the winner. Later, when I gained some weight, I had another foot race with him (the Prophet ﷺ) and he was the winner. Then, he (the Prophet ﷺ) said: This win is for that outstripping.

Sunan Abi Dawud 2578, Grade: Sahih (Al-Albani)

18- Foot Races Among the Companions

عَنْ إِيَاسُ بْنُ سَلَمَةَ، حَدَّثَنِي أَبِي قَالَ - بَيْنَمَا نَحْنُ نَسِيرُ كَانَ رَجُلٌ مِنَ الأَنْصَارِ لاَ يُسْبَقُ شَدًّا - قَالَ - فَجَعَلَ يَقُولُ أَلاَ مُسَابِقٌ إِلَى الْمَدِينَةِ هَلْ مِنْ مُسَابِقٍ فَجَعَلَ يُعِيدُ ذَلِكَ - قَالَ - فَلَمَّا سَمِعْتُ كَلاَمَهُ قُلْتُ أَمَا تُكْرِمُ كَرِيمًا وَلاَ تَهَابُ شَرِيفًا قَالَ لاَ إِلاَّ أَنْ يَكُونَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي وَأُمِّي ذَرْنِي فَلأُسَابِقَ الرَّجُلَ قَالَ " إِنْ شِئْتَ " . قَالَ قُلْتُ اذْهَبْ إِلَيْكَ وَثَنَيْتُ رِجْلَىّ فَطَفَرْتُ فَعَدَوْتُ - قَالَ - فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفَسِي ثُمَّ عَدَوْتُ فِي إِثْرِهِ فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ ثُمَّ إِنِّي رَفَعْتُ حَتَّى أَلْحَقَهُ - قَالَ - فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ - قَالَ - قُلْتُ قَدْ سُبِقْتَ وَاللَّهِ قَالَ أَنَا أَظُنُّ . قَالَ فَسَبَقْتُهُ إِلَى الْمَدِينَةِ .

Ibn Salama (RA), He heard the tradition from his father who said:

While we were travelling, a man from the Ansar who could not be beaten in a foot race said: Is there anyone who could compete (with me) in foot race to Medina? Is there any competitor? He continued repeating this. When I heard his talk, I said: Don't you show consideration to a dignified person and don't you have awe for a noble man? He said: No, unless he be the Messenger of Allah (ﷺ). I said: Messenger of Allah, may my father and mother be thy ransom, let me race him. Messenger of Allah (ﷺ) said: as you wish.

I said (to the man): I am coming to thee; I then turned my feet. sprang up and tan and gasped (for a while) when one or two elevated places were left and again followed his heel and again gasped (for a while) when one or two elevated places were left and again dashed until I joined him and gave a blow between his shoulders. I said: You have been overtaken, by God. He said: I think so. Thus, I reached Medina ahead of him.

Sahih Muslim 1807a (part of the Hadith)

19- The Prophet's Fast Pace Walking

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لغير مكترث.

Abu Huraira (RA) said: I have seen nothing more beautiful than God's messenger who looked as if the sun were pursuing its course in his face. And I have seen no one who walked more quickly than God's messenger, for it seemed as if the earth were being contracted for him. We would exert ourselves, but he was unruffled.

Jami` at-Tirmidhi 3648, Grade: Sahih (Darussalam)

20- True Strength Is Self-Control

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ:

" لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ ".

Narrated Abu Huraira (RA): Allah's Messenger (ﷺ) 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 al-Bukhari 6114

21- Camel Racing and Accepting Defeat

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَتْ نَاقَةٌ لِرَسُولِ اللَّهِ صلى الله عليه وسلم تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لاَ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَهَا، فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ وَقَالُوا سُبِقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لاَ يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ ".

Narrated Anas (RA): The Prophet (ﷺ) had a she-camel called Al-`Adba' and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e. Al-`Adba'). That result was hard on the Muslims who said sorrowfully, "Al-`Adba has been outstripped." Allah's Messenger (ﷺ) said, "It is due from Allah that nothing would be raised high in this world except that he lowers or puts it down."

Sahih al-Bukhari 6501

22- Watching the Abyssinians Play in the Mosque

عَنْ عَائِشَةَ رضى الله عنها قَالَتْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَسْتُرُنِي بِرِدَائِه، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ، حَتَّى أَكُونَ أَنَا الَّذِي أَسْأَمُ، فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ الْحَرِيصَةِ عَلَى اللَّهْوِ.

Narrated `Aisha (RA): The Prophet (ﷺ) was screening me with his Rida' (garment covering the upper part of the body) while I was looking at the Ethiopians who were playing in the courtyard of the mosque. (I continued watching) till I was satisfied. So, you may deduce from this event how a little girl (who has not reached the age of puberty) who is eager to enjoy amusement should be treated in this respect.

Sahih al-Bukhari 5236

23- The Abyssinians Playing with Spears and Shields

عَنْ عَائِشَةَ رضى الله عنها قَالَتْ جَاءَ حَبَشٌ يَزْفِنُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صلى الله عليه وسلم فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ حَتَّى كُنْتُ أَنَا الَّتِي أَنْصَرِفُ عَنِ النَّظَرِ إِلَيْهِمْ.

'Aisha (RA) reported that some Abyssinians came and gave a demonstration of armed fight on the Eid day in the mosque. The Apostle of Allah (ﷺ) invited me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them.

Sahih Muslim 892f

24- Prohibition of Using Living Creatures as Targets

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ مَرّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

Sa'id ibn Jubayr reported that Ibn ʻUmar (RAA) once passed by some young men of the Quraysh who had tied a bird and made it a target at which they were shooting arrows. Every arrow that they missed became the possession of the owner of the bird. When they saw Ibn ʻUmar, they dispersed. Thereupon, Ibn ʻUmar said: "Who has done this? May Allah curse whoever has done this. Verily, the Messenger of Allah (ﷺ) invoked curse upon whoever makes any living creature a target (Bullfighting, live-bird shooting …etc.)."

Sahih Muslim 1958b

25- Good Morals and Humility

وعن جابر بن عبد الله رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

"إن من أحبكم إلي، وأقربكم مني مجلسًا يوم القيامة، أحاسنكم أخلاقًا، وإن أبغضكم إلي وأبعدكم مني يوم القيامة، والثرثارون، والمتشدقون، والمتفيهقون". قالوا: يا رسول الله، قد علمنا الثرثارون والمتشدقون، فما المتفيهقون؟ قال: المتكبرون المستهزئون بالناس الذين يتوسعون في الكلام ويفتحون به أفواههم.

Jabir (RA) reported that the Messenger of Allah (ﷺ) said:

"Indeed, among the most beloved to me and the closest of you to me in position on the Day of Judgment are those of you who have the best morals, and, indeed, the most hated of you to me and the farthest from me in position on the Day of Judgment are the talkative, the pompous, and the mutafayhiqun." They said: O Messenger of Allah, we know the talkative and the pompous, but who are the mutafayhiqun? He said: "The arrogant."

Jami` at-Tirmidhi 2018

26- Prohibition of Striking the Face

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم:

" إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ فَلْيَجْتَنِبِ الْوَجْهَ ".

Abu Huraira (RA) reported Allah's Messenger (ﷺ) as saying:

When any one of you fights with his brother he should avoid striking at the face.

Sahih Muslim 2612a

27- Prohibition of Inciting Animals to Fight

وَعَنِ ابْنِ عَبّاسٍ رضى الله عنه قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

Ibn ʻAbbas (RA) reported that God's messenger (ﷺ) forbade inciting animals to fight with one another.

Jami` at-Tirmidhi 1708, Grade: Sahih (Mustafa al-Adawi)

28- Prohibition of Games that are based on Luck

وَعَنْ بُرَيْدَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ».

Buraida (RA) reported the Prophet (ﷺ) as saying:

" If someone plays al-Nardashir *(a game similar to backgammon)*, then it is as if he has placed his hands in the flesh of swine and its blood."

Sahih Muslim 2260

29- Guidelines for the use of Locker and Shower rooms

عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ قَالَ " احْفَظْ عَوْرَتَكَ إِلاَّ مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ قَالَ " إِنِ اسْتَطَعْتَ أَنْ لاَ يَرَيَنَّهَا أَحَدٌ فَلاَ يَرَيَنَّهَا " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا كَانَ أَحَدُنَا خَالِيًا قَالَ " اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ " .

Bahz b. Hakim said that his father told on the authority of his grandfather: I said: Messenger of Allah, from whom should we conceal our private parts and to whom can we show? He replied: conceal your private parts from everyone except your wife and from whom you possess.

Then I asked: Messenger of Allah, (what should we do), if the people are assembled together?

He replied: If it is within your power that no one looks at your private parts, then no one should look at it.

Then I asked: Messenger of Allah if one of us is alone, (what should he do)?

He replied: Allah is more entitled than people that bashfulness should be shown to him.

Sunan Abi Dawud 4017, Grade: Hasan (Al-Albani)

30- Remembering Allah and the Prophet During Sports

عَنْ أَبِي هُرَيْرَةَ، رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ:
" مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلاَّ كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ ".

Abu Huraira (RA) reported that the Prophet (ﷺ) said:
"No people sit in a gathering in which they do not remember Allah and do not invoke blessings upon their Prophet, except that it will be a source of regret for them. If he wills, he will punish them, and if he wills, he will forgive them."

Jami` at-Tirmidhi 3380, Grade: Sahih (Darussalam)