AN-NAWAWI'S

FORTY HADITH

TRANSLATED BY:

EZZEDDIN IBRAHIM       DENYS JOHNSON-DAVIES

DAR EL SHOROUK
The compiler of this short book of Hadith (the Sayings of the Prophet Muhammad) was the Imam an-Nawawi. Born in 1233 A.D. in the Syrian village of Nawa, south of Damascus, he enjoyed during his lifetime a high reputation as a jurist and scholar of Hadith. Having lived a frugal life dedicated to scholarship, an-Nawawi died at his birthplace in the year 1277.

The present selection is generally regarded as the most popular anthology and the best introduction to the study of the Prophet’s Sayings which, together with the Holy Qur’an, contain the essential teachings of Islam.

The Arabic original has been printed alongside the English translation for the benefit of those with a knowledge of Arabic. The translation combines scholastic accuracy with readability and is made by two scholars whose backgrounds both overlap and complement each other, working in close collaboration.
الأربعون النووية
الأربعون النووية
ترجم معانيها إلى الإنجليزية
الدكتور عزالدين إبراهيم
دenis جونسون ديفيز

FORTY HADITH

دار الشروق
FORTY HADITH

TRANSLATED BY:
EZZEDDIN IBRAHIM       DENYS JOHNSON-DAVIES

الأربعون النووية

DAR EL SHOROUK
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In the name of Allah the Merciful
the Compassionate

INTRODUCTION

There are two main sources for an understanding of Islam: the Holy Qurʾān and the collections of the recorded words, actions and sanctions of the Prophet Muḥammad which make up the sunna and which are normally referred to as Hadith.

As the Holy Qurʾān is the word of Allah it must be strictly followed; in the same way the teachings contained in the Prophet’s sunna must be observed by all who profess to be Muslims, for about them the Holy Qurʾān says: “And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it).”

Thus the sunna, in the form of Hadith, is complementary to the Holy Book itself: it helps to explain and clarify the Holy Qurʾān and to present practical applications of its teachings. Without a study of Hadith a Muslim’s knowledge of his faith remains incomplete, and without it the non-Muslim is unable to form a true picture of the Islamic faith and its fundamental spiritual, moral, legislative, and cultural principles.

Previous translations of Hadith into English

While many attempts have been made to render the meanings of the Holy Qurʾān into English, much less attention has been given to the Hadith of the Prophet Muḥammad. Apart from various short selections of Hadith that have
appeared in English translation in various parts of the Islamic world, notably in Pakistan and India, the following are, to the best of the translators’ knowledge, the most important attempts:

1. A translation of Mishkāt al-Maṣābīḥ, a selection compiled by Walī ad-Dīn Muḥammad ibn ‘Abdullāh al-Khaṭīb at-Tabrīzī (died 737 A.H.), undertaken by A.N. Matthews. The translation appeared in two volumes (Calcutta 1809/10); it has long been out of print and copies of it are scarce. Some of the Hadith included in the Mishkat do not appear in the translation.

2. Another translation of Mishkāt al-Maṣābīḥ entitled ‘The Hadis’, undertaken by Al-Haj Maulana Fazlul Karim. It appeared in four volumes (Calcutta 1938), together with the Arabic text. The translator has taken some liberties in the arrangement of the text and has added to it certain other selections of Hadith taken from al-Ghazālī’s ‘Iḥyā’ ‘ulūm ad-Dīn’. The translation does nevertheless include the complete contents of the Mishkāt and retains its general form.

3. A part of the Ṣaḥīḥ of al-Bukhārī undertaken by the Austrian Muslim, Muḥammad Asad, together with the Arabic text. The translation began appearing in sections in Lahore in 1938 and was unhappily discontinued.

4. A new and complete translation of Mishkāt al-Maṣābīḥ made by Dr. James Robson, Professor of Arabic at Manchester University, in four volumes (Lahore 1965, and reprinted in 1973).

5. A complete translation of Muslim’s Ṣaḥīḥ made by ‘Abdul Ḥamīd Siddiqi, which has appeared in four volumes (Lahore 1973).

6. A new translation of al-Bukhārī’s Ṣaḥīḥ, which has begun to appear under the imprint of the Islamic University
in Medina and is being undertaken by Dr. Muḥammad Muḥsin Khān. The translation will be in four volumes and includes the Arabic text.

While these translations go some way towards providing satisfactory renderings in English of the Prophet's *sunna*, they do inevitably contain the occasional shortcoming both in a proper understanding of the Arabic text and in providing an English rendering that is faithful to the original and linguistically acceptable. The present translators thus believe that there is still scope for further attempts in this field.

**A method of translation**

Translation is at best a difficult task, especially from languages as different in grammar, syntax and cultural background as Arabic and English. The difficulties are further increased when the task to hand is that of rendering into English a religious work such as the present one. In translating the Hadith of the Prophet it is clearly necessary that the translator be possessed of such a breadth and depth of knowledge of the Arabic and English languages, together with a full understanding of the Islamic faith in all its aspects, as are most unlikely to be found in a single person. Recognising this fact, it was felt that the obvious solution was for such translations to be undertaken by two persons working in close collaboration; two persons whose academic backgrounds would both overlap and complement each other. The translation of the present small volume of Hadith has been undertaken by a procedure of work in which each translator has his own particular role and at the same time acts as a check on the other.

The choice of an-Nawawī's *Forty Hadith*, selected
by Imām Yaḥyā ibn Sharaf ad-Dīn an-Nawawī (died 676 A.H.) as the first work on which to try out this method was dictated by the fact that since its compilation in the 13th century A.D. this collection has enjoyed widespread acceptance by Muslims as a work that, despite its modest size, incorporates a comprehensive selection of well-authenticated Hadith on the most important aspects of religious knowledge.

The translators hope to follow up the present volume with a further and more comprehensive book of Hadith, also compiled by the Imām an-Nawawī, entitled Riyāḍ aṣ-Ṣāliḥīn ("The Gardens of the Godly").

Some points about the translation

1.) Where a Hadith includes a verse from the Holy Qur'ān the translators have used the translation of the English Muslim, Marmaduke Pickthall, from his 'The Meaning of the Glorious Koran'.
2.) Every care has been taken to ensure the accuracy of the translation. In instances where a freer rendering would have sounded more effective, we have sacrificed effect for accuracy. Where a literal translation was unacceptable and we have felt obliged to add words to the translation, such words have been enclosed in square brackets.
3.) It will be found that certain Arabic words which are of a religious nature and are peculiar to Islam, such as īmān, iḥsān and zakāt have been retained in their Arabic form and explanatory notes given to them. In the case of Ḥadīth, often rendered by Orientalists as Tradition, it was decided to retain the Arabic word. As it occurs throughout the work it has not been supplied with the distinguishing marks required by the rules of transliteration and we have
simply spelt it 'Hadith'. Furthermore, the word has been treated as a collective noun.
On the question of whether to translate *Allah* as God or retain the word in its Arabic form, we decided on the word *Allah* because it is in general use amongst Muslims, whether or not they are speaking Arabic. Were it not for this consideration the word *Allah* would have been rendered as *God*.

4.) Proper names and words retained in Arabic have been transliterated in accordance with the usual method followed by scholars of Arabic, except of course with words such as Caliph which have become part of the English language.

5.) The notes have been kept to a minimum, being supplied only when it was necessary to a proper understanding of the English translation, to explain some term, to provide background information, or to point out where the translators have departed in small measure from the Arabic text.

6.) It will be seen that each Hadith consists of two parts: a.) the *sanad*, or chain of authorities, through which the Hadith was transmitted and which *an-Nawawi* gives in a much abbreviated form, and b.) the *main*, or text of the Hadith. Finally, the compiler indicates the original collection or collections from which he has taken the Hadith.

In conclusion, it is hoped that this small book may contribute to an understanding of Hadith and that it will encourage English language readers to extend their knowledge of this literature.

The translators
مقدمة المترجمين

الحمد لله، والصلاة والسلام على رسول الله، وعلى آله وصحبه،
ومن والاه، وبعد.

 فإن مصدر الإسلام الرئيس، اللدائن يعَلَّم علينا في فهم
تعاليه، وهديه في أمور الدين والدنيا، هما القرآن الكريم والسنة
البوية المطهرة. فالأول هو كلام الله الذي لا يأتي الباطل من بين يديه
ولا من خلفه، تنزيل من حكيم حميد. والثاني هو توجيه النبي صلى
الله عليه وسلم الواجب الإتباع وما آتىكم الرسول فخذوه، وما
نهاكم عنه فلتتهوا.

والسنة هي شارحة القرآن الكريم، ومنهدها بما فيها من
تفاصيل وإيضاحات وأمثلة تطبيقية. وبدون دراستها لا يكتمل
لمسلم التعرف إلى أحكام دينه بتمامها كما لا يكتمل للدارس من
مسلم أو غيره تصور صحيح شامل لحقيقة الإسلام الحنفي، وأصوله
الروحية والخلقية والتشريعية والحضارية.

ترجمات الحديث الشريف إلى اللغة الإنجليزية:

وقد لقي القرآن الكريم عناية جيدة من ناحية ترجمة معانيه إلى
اللغة الإنجليزية، فظهرت حتى الآن عدة ترجمات متفاوتة الصفات، ولكنها في جملتها تلبّي حاجة القارئ إلى فهم النص الأصلي فهماً مرضيًا.

أما ترجمة معاني الحديث الشريف، فإنها لم تكتمل حتى الآن. وما زال باب الجهد في نقلها إلى الإنجليزية بصورة شاملة صحيحة مفتوحة. وباستثناء بعض الترجمات المتخصبة من الأحاديث ظهرت في أماكن مختلفة من العالم الإسلامي وخاصة في الباكستان والهند، فإن أهم جهود الترجمة التي تمت حتى الآن فيما نعلم هي:

1 - ترجمة (مشكاة المصابيح) لولي الدين محمد بن عبد الله الخطيب التبريزي المتوفى سنة 372 هـ، قام بها أ. ن. مالصولوز، وظهرت في مجلدين (كلكتا سنوي 1809، 1810) وقد نفت هذه الترجمة منذ زمن بعيد، وليس من السهل الحصول على نسخة منها. وقد سقطت من هذه الترجمة بعض أحاديث المشكاة.

2 - ترجمة أخرى ل (مشكاة المصابيح) عنوانها (الحديث)، قام بها مولانا الحاج فضل الكرم، وظهرت في أربعة مجلدات (كلكتا سنة 1938) مع النص العربي. وقد تصرف المؤلف بعض الشيء في أصل المشكاة، من حيث تصنيفها، وأضاف إليها مختارات أخرى من الأحاديث أخذها من (إحياء علوم الدين) للغزالي. ومع ذلك فإن الترجمة تتضمن محتويات (المشكاة) بلا حلف، وتحتفظ ببيعتها العامة.

3 - جزء من (صحيح البخاري)، قام بترجمته المسلم النمسوي الأصل محمد أسد، وظهر مع النص العربي، (لاهور سنة 1938)
ثم توقف للأسف الشديد.

4 - ترجمة كاملة جديدة ل (مشكاة المصليح) ، قام بها الدكتور جيمس روسون الأستاذ بجامعة مانشستر إنجلترا ، وظهرت في أربعة أجزاء (لاهور سنة 1965) ، وأعيد طبعها سنة 1973.

5 - ترجمة كاملة ل (صحيح مسلم) ، قام بها عبد الحميد الصدقي ، وظهرت في أربعة أجزاء (لاهور 1973).

6 - ترجمة جديدة ل (صحيح البخاري) ، بدأ بإصدارها باسم الجامعة الإسلامية في المدينة المنورة الدكتور محمد محسن خان ، وستكون هذه الترجمة في أربعة أجزاء ، وتشمل على النص العربي.

ولا شك أن هذه الجهود جمعيا جديرة بالتقدير الكبير ، كما أنها - فيما بينها - قد نجحت في نقل قدر جيد من التراث النبوي إلى قراء اللغة الإنجليزية نقلًا مرضيًا . إلا أنه لا يخلو الأمر أحيانًا من وجود بعض المانع ، إن من ناحية فهم النص العربي فهما صحيحا ، وإن من ناحية النقل إلى اللغة الإنجليزية بعبارة مستقيمة مألوفة.

طريقة للترجمة:

وقد أكدت لنا مراجعتنا هذه الترجمات ، ما كنا ندركه دائماً من المشكلة التي يتعرض لها المщикت في ترجمة النصوص العربية الدينية إلى اللغة الإنجليزية أو أي لغة أخرى . ذلك أنه يلزم له ، بعد توقيع الله وعونه ، أن يقتدر في ناحيتين باديئي التباعد : إحداهما التمكن من فهم النص العربي عن أصالة طبيعية ومعرفة كاملة باللغة العربية والثقافة الإسلامية ، وثانيهما التمكن في إحكام التعبير الإنجليزي عن أصالة
طبيعية أيضاً في هذه اللغة وتصرف كاف للتعبير بها. وهيهات أن مجتمع هاتان الناحيتان لشخص واحد.
لذلك، فكروا في أنه ما لا يجمع تماماً لشخص واحد، قد يجعلهم نظرًا لطريقة عملهم متعاونين. ولكن أقلها عرباً بأصله، ومسؤولًا عن فهم النص العربي مع دلالاته الدينية، مع معرفته اللغة الإنجليزية، بينما يكون الثاني إنجليزي الأصل، ومسؤولًا عن سلامة التعبير الإنجليزي وسلامته للقراءة المعاصرة، مع معرفته اللغة العربية.
وعلى هذا الأساس، القصد الترجمان، وقررنا تطبيق هذه الطرق بالبدء بترجمة مجموعة صغيرة من مختارات الأحاديث النبوية الصحيحة. فإذا قدرنا جهودنا أن ننجح، يمكن الاجتهاد إلى ما عدا ذلك من كتاب الحديث الطويل.
وقد وضع الاختيار على (خان الأربعين النبوية) للإمام يحيى ابن شرف الدين النووي الموفى سنة ١٧٦ ه بآداب هذا الجهد، باعتباره واحدًا من أشهر المجموعات الصغرى المعتمدة منذ القرن السابع الهجري حتى الآن، وكبرًا ما تقرر في المعاهد الدينية لتكون مجموعة البداية لدارسي الحديث الشريف، نظراً لアジアها على أحاديث صحية شاملة لأهم أبواب المعرفة الدينية في العقيدة والعبادات والأخلاق والتشريع.
والنهاية بعد ذلك متوجهة إلّا شاء الله إلى ترجمة معاني مجموعة أخرى من المختارات المتوسطة الطول، وهي (رياض الصالحين) للإمام النووي نفسه، وقد يوفق الله تعالى فيستمرار الجهد مع مجموعات أخرى في حقل الحديث النبوي الشريف.
أسلوب العمل في هذه الترجمة:

بناءً على الطريقة التي اقترحت للترجمة، تم العمل في هذه المجموعة بالتعاون بين الترجمين: مختلفين أحياناً، ومجتمعين معاً غالباً، ومتماشين دائماً في إجازة النص الأخير للترجمة.

ومن المفيد أن نشير هنا إلى بعض سمات هذا العمل:

1- عندما احتاج إلى ترجمة معنى آية من القرآن الكريم، أخذناها من ترجمة الإنجليزية المسلم مارمارديوك بكتول المعروفة باسم (معاين القرآن الكريم - The Meaning of the Glorious Koran).

2- الترجمة حرفيًّا النص الأصلي، استهداف بضمون قوله صلى الله عليه وسلم: «من كذب عليّ عامداً متممداً، فليتبوع مقعده من النار». وقد اعتبرنا الابتعاد عن حرفيته الأصل ضرراً من الاقتراب. وعندما أعوز التعبير الإنجليزي إلى تصرف طفيف في هذه الحرفيّة، أثرنا إلى ذلك صراحة في الهامش، وحينما نبطر إلى إضافة كلمة للإيضاح وضمناها بين معقوفين، لدفع سهولة الاقتراب عن الأصل.

3- هناك كلمات عربية، لم نتصرف بترجمتها، إما لكونها اصطلاحاً دينياً مثل (إيمان وإحسان)، وإما لعدم وجود ملحوظ ديق لها في اللغة الإنجليزية مثل (زكاة)، فأبقيناها بعبارتها العربية.

4- أسماء الأعلام، والكلمات العربية التي بقيت على أصلها، كتب بالحروف اللاتينية وفقاً لقواعد (transliteration).
المتعارف عليها لدى المشتغلين بالدراسات العربية
من غير العرب، وهي نفس القواعد المتبعة في دائرة
المعارف الإسلامية. واستنادًا من ذلك بعض الكلمات
المتعارف على كتابتها بشكل خاص في المعاجم الإنجليزية
مثل (Caliph) منعًا للبس بلا كبير ضرورة.

هـ - آثرنا الاقتصار على الضروري في إيراد الملاحظات الهامشية،
فقلنا عدد الملاحظات واختصراها، ولم نورد منها إلا
ما لزم لدفع إبهام في النص، أو إيضاح اصطلاح، أو
إيراد معلومات دينية أو تاريخية تعين على فهم النص، أو
التنبيه على تصرف في الترجمة، ولم نجد داعيًا لترجمة
شرح النووي للأحاديث اكتفاء باستيعاب هذا الشرح
في أثناء ترجمة معاني الأحاديث نفسها.

وإنه نسأل أن يحقق ما هدفنا إليه من تيسير فهم الأحاديث التي
اشتملت عليها هذه المجموعة على القرائيين باللغة الإنجليزية، آملين أن
تكون هذه القبسة من التراث النبوي مشجعة لهم على زيادة الاعتراف
من هذا النبه الكريم.

وآخر دعوتنا أن الحمد لله رب العالمين.

المترجمان
In the name of Allah the Merciful
the Compassionate

"And take that which the Messenger has brought you."

"Holy Qur'ān"

TRANSLATION OF IMĀM AN-NAWĀWĪ'S INTRODUCTION

Praise be to Allah, Lord of the worlds, Eternal Guardian of the heavens and the earths, Disposer of all created beings, Despatcher of Messengers (may the blessings and peace of Allah be upon them all) [who were sent] to those they have been entrusted to guide and to reveal the religious laws to, with positive signs and clear-cut proofs. I praise Him for His favours and ask Him to increase His grace and generosity. I bear witness that there is no god but Allah alone, He having no associate, the One, the Subduer, the Generous, the Pardoner, and I bear witness that our Master Muhammad is His Servant and His Messenger, His dear one and His beloved, the best of created beings, who was honoured with the precious Qur'ān, the enduring miracle through the passing of the years, and with the sunnas that enlighten spiritual guides; our Master Muhammad, singled out for pithiness of speech and tolerance in religion (may the blessings and peace of Allah be upon him, upon the rest of the Prophets and Messengers, and upon all their families and upon the rest of godly persons).

To proceed: It has been transmitted to us on the authority of ‘Alī ibn Abī Tālib, ‘Abdullah ibn Mas‘ūd,
بِسْلَةٍ ﴿الرَّحْمَٰنِ الرَّحِيمِ﴾
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴿فَقْرَانٌ كَرِيمٌ﴾

مقدمة الإمام النووي

الحمد لله رب العالمين، قيوم السموات والأرضين، مدبر الخلق أجمعين، باعث الرسل صلوات الله وسلامه عليهم أجمعين إلى المكلفين، هدائيهم وبيان شرائع الدين، بالدلائل القطعية وواضحات الراجحين. أحمده على جميع نعه وأساله المزيد من فضله وكرمه. وأشهد أن لا إله إلا الله وحده لا شريك له الواحد القهار، الكريم الغفار، وأشهد أن سيدنا محمدًا عبده ورسوله، وحببه وخليله، أفضل المخلوقين، المكرم بالقرآن العزيز المعجزة المستمرة على تعالى السنين، وبالسنين المستنيرة للمسترشدين، سيدنا محمد، المخصوص بجمع الكلام وسماحة الدين، صلوات الله وسلامه عليه وعلى سائر النبيين والرسلين، وآل كل وسائر الصالحين.

أما بعد فقد روينا عن علي بن أبي طالب وعبد الله بن
Mu‘ādh ibn Jabal, Abū ’d-Dardā’, Ibn ‘Umar, Ibn ‘Abbās, Anas ibn Mālik, Abū Huraira and Abū Sa‘īd al-Khudrī, (may Allah be pleased with them), through many chains of authorities and in various versions, that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: ‘Whosoever memorises and preserves for my People forty Hadith relating to their religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars’. In another version it reads: ‘Allah will resurrect him as a jurist and religious scholar’. In the version of Abū ’d-Dardā’ it reads: ‘On the Day of Judgment I shall be an intercessor and a witness for him.’ In the version of Ibn Mas‘ūd it reads: ‘It will be said to him: Enter by whichever of the doors of Paradise you wish’.
In the version of Ibn ‘Umar it reads: ‘He will be written down in the company of the religious scholars and will be resurrected in the company of the martyrs’. Scholars of Hadith are agreed that it is a weak Hadith despite its many lines of transmission.

The religious scholars (may Allah be pleased with them) have composed innumerable works in this field. The first one I knew of who did so was ‘Abdullah ibn al-Mubārak, followed by Ibn Aslam at-Tūsī, the godly scholar, then al-Ḥasan ibn Sufyān an-Nasā‘ī, Abū Bakr al-Ajurri, Abū Bakr Muḥammad ibn Ibrāhīm al-Asfīhānī, ad-Dāraqutnī, al-Ḥākim, Abū Nu‘aim, Abū ‘Abd ar-Rahmān as-Sulamī, Abū Sa‘īd al-Mālinī, Abū ‘Uṯmān as-Sābūnī, ‘Abdullah ibn Muḥammad al-Anṣārī, Abū Bakr al-Baihaqī, and countless others, both ancient and modern.

I have asked Allah Almighty for guidance in bringing together forty Hadith in emulation of those eminent
مسعود ومعاذ بن جبل وأبي الدرداء وأبي عمر وأبي عباس
وأبو ابن مالك وأبي هريرة وأبي سعيد الخدري رضي
الله عنهم، من طرق كثيرات بروايات متنوعة، أن رسول
الله صلى الله عليه وسلم قال: "مَن حفظ على أمتي أربعين
حديثاً من أمر دينها بعثه الله يوم القيامة في زمرة الفقهاء والعلماء.
وفي رواية "بعثه الله فقيهاً عالماً"، وفي رواية أبي الدرداء "و كنت
لله يوم القيامة شافعاً وشهيداً"، وفي رواية ابن مسعود "قيل له:
ادخل من أيّ أبواب الجنة شئت"، وفي رواية ابن عمر
"كَبِيبٌ في زمرة العلماء، وحَشَر في زمرة الشهداء". وافق
الحفاظ على أنه حديث ضعيف وإن كثرت طرحه.

وقد صنف العلماء رضي الله عنهم في هذا الباب ما لا يحصى
من المصنفات. فأول من علمه صنف فيه عبد الله بن المبارك
ثم ابن أسلم الطوسي العالم الزهابي، ثم الحسن بن سفيان
النسائي، وأبو بكر الجرير، وأبو بكر محمد بن إبراهيم
الأصفهاني، والدارقطني، والحاكم، وأبو تعييم، وأبو عبد
الرحمن السلمي، وأبو سعيد الماليني، وأبو عثمان الصابوري،
وبعد الله بن محمد الأنصاري، وأبو بكر الباهلي، خلاف.
لا يحصون من المتقدمين والتأخرين.

وقد استخرت الله تعالى في جمع أربعين حديثاً، اقتداء
religious leaders and guardians of Islam. Religious scholars are agreed it is permissible to put into practice a weak Hadith if virtuous deeds are concerned; despite this, I do not rely on this Hadith but on his having said (may the blessings and peace of Allah be upon him) the following sound Hadith: 'Let him who was a witness among you inform him who was absent', and on his having said (may the blessings and peace of Allah be upon him): 'May Allah make radiant [the face of] someone who has heard what I have said, has learnt it by heart and has transmitted it as he heard it.' Furthermore, there were some religious scholars who brought together forty Hadith on the basic rules of religion, on subsidiary matters, or on jihad, while others did so on asceticism, on rules of conduct or on sermons. All these are godly aims—may Allah be pleased with those who pursued them. I, however, considered it best to bring together forty Hadith more important than all of these, being forty Hadith which would incorporate all of these, each Hadith being one of the great precepts of religion, described by religious scholars as being 'the axis of Islam' or 'the half of Islam' or 'the third of it', or the like, and to make it a rule that these forty Hadith be [classified as] sound and that the majority of them be in the Sahīḥs of al-Bukhārī and Muslim. I give them without the chains of authorities so as to make it easier to memorise them and to make them of wider benefit, if Allah Almighty wills, and I append to them a section explaining abstruse expressions1.

Every person wishing to attain the Hereafter should know these Hadith because of the important matters

1. The translation has been limited to the text and does not include an-Nawawī’s comments.
بهؤلاء الأئمة الأعلام وحِفَاظ الإسلام. وقد اتفق العلماء على جواز العمل بالحديث الضعيف في فضائل الأعمال. ومع هذا فليس اعتيادًا على هذا الحديث، بل على قوله صلى الله عليه وسلم في الأحاديث الصحيحة: "ليبلغ الشاهد منكم الغائب". وقاله صلى الله عليه وسلم: "ترى الله وارءا سمع مقاتي فواعا فأذاه كما سمعها". ثم من العلماء من جميع الأربعين في أصول الدين، وبعضهم في الفروع، وبعضهم في الجهاد، وبعضهم في الزهد، وبعضهم في الآداب، وبعضهم في الخطب، وكلها مقاصد صالحة رضي الله عن قاصديها. وقد رأيت جمع أربعين أهم من هذا كله. وهي أربعون حديثًا مشتملة بذلك، وكل حديث منها قاعدة عظيمة من قواعد الدين، قد وصفه العلماء بأن مدار الإسلام عليه، أو هو نصف الإسلام أو ثلثه أو نحو ذلك. ثم ألزم في هذه الأربعين أن تكون صححية، ومعظمها في صحيحي البخاري ومسلم، وأذكرها محدودة الأسانيد ليسهل حفظها ويعم الانتفاع بها إن شاء الله تعالى، ثم أتبعها بباب في ضبط خطي أفاظها.

وينبغي لكل راغب في الآخرة أن يعرف هذه الأحاديث
they contain and the directions they give in respect of all forms of obedience, this being obvious to anyone who has reflected upon it. On Allah do I rely and depend, and to Him do I entrust myself; to Him be praise and grace, and with Him is success and immunity [to error].

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24
لما اشتملت عليه من المهام واحترت عليه من التبنيه على جميع الطاعات، وذلك ظاهر لمن تدبره، وعلى الله اعتيادي، وإليه تفويضي واستنادي، وله الحمد والنعمة، وبه التوفيق والعصمة.

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HADITH 1

On the authority of the Commander of the Faithful\(^1\), Abū Ḥāṣ‘Umar ibn al-Khaṭṭāb\(^2\) (may Allah be pleased with him), who said: I heard the Messenger of Allah (the blessings and peace of Allah be upon him) say:

Actions are but by intention and every man shall have but that which he intended. Thus he whose migration\(^3\) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.

It was related by the two Imāms of the scholars of Hadith, Abū ‘Abdullah Muhammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīra ibn Bardizbah al-Bukhārī and Abū ʾI-Ḥusain Muslim ibn al-Ḥajjāj ibn Muslim al-Qushairī an-Naisābūrī, in their two Sahīhs, which are the soundest of the compiled books\(^4\).

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1. Title given to the Caliphs.
2. The second Caliph in Islam.
3. This is a reference to religious migration, in particular to that from Mecca to Medina.
4. i.e. collections of Hadith.
عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال: سأعت رسول الله صلى الله عليه وسلم يقول:
إنما الأعمال بالنيات وإنما لكل أمر ما نوى، فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته لدائن يصيبها أو أمراء ينكبحها فهجرته إلى ما هاجر إليه.

رواه الإمام المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم ابن المغيث بن بدرية البخاري وابن الحسن مسلم بن الحجاج بن مسلم النشيري التيسابوري في صحيحه ولهذا هما أصح الكتب المصنفة.

* * *
HADITH 2

Also on the authority of 'Umar⁴ (may Allah be pleased with him), who said:

One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (may the blessings and peace of Allah be upon him). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muḥammad, tell me about Islam. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: Islam is to testify that there is no god but Allah and Muḥammad is the Messenger of Allah, to perform the prayers, to pay the zakāt, to fast in Ramadān, and to make the pilgrimage to the House⁵ if

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1. i.e. 'Umar ibn al-Khaṭṭāb, the second Caliph.
2. Often rendered as “alms-tax” or “poor-due”, it is a tax levied on a man’s wealth and distributed among the poor.
3. The Ka’ba and Holy Mosque in Mecca.

28
عن عمر رضي الله عنه أبناً قال:

بينما نحن جلوسين عند رسول الله صلى الله عليه وسلم ذات يومٍ، إذ طلع علينا رجل شديد يباح النبأ، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرف منه أحدٌ. حتى جلس إلى النبي صلى الله عليه وسلم، فأسند ركبته إلى ركبته، ووضع كفيه على فخذيه، وقال: يا محمد، أخبرني عن الإسلام. فقال رسول الله صلى الله عليه وسلم: "الإسلام أن تشهد أن لا إله إلا الله وأن محمد رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن
you are able to do so. He said: You have spoken rightly, and we were amazed at him asking him and saying that he had spoken rightly. He said: Then tell me about *imān*⁴. He said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about *iḥsān*⁵. He said: It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you. He said: Then tell me about the Hour⁶. He said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give

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4. *Imān* is generally rendered as "religious belief" or "faith". However, being a fundamental term in Islam, the Arabic word has been retained.

5. In this context the word *iḥsān* has a special religious significance and any single rendering of it would be inadequate. Dictionary meanings for *iḥsān* include "right action", "goodness", "charity", "sincerity", and the like. The root also means "to master or be proficient at" and it is to be found in this meaning in Hadith 17 of the present collection.

6. i.e. of the Day of Judgment.
استطعت الیه سیلاً. قال: صدقت. فعتجنا
له سألته وصدفته. قال: فأخبرني عن الإمام.
قال: أن تؤمن بالله، والملائكة، وكتبه ورسله،
واليوم الآخر، وتنؤمن بالقدر خيره وشره.
قال: صدقته. قال: فأخبرني عن الإحسان.
قال: أن تعبد الله كائن تراه، فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة.
قال: ما المسؤول عنها بعلم من السائل.
قال: فأخبرني عن أمراتها قال: أن تلد الأمة
birth to her mistress\textsuperscript{7} and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O ‘Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He said: It was Gabriel, who came to you to teach you your religion.

It was related by Muslim.

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\textsuperscript{7} This phrase is capable of more than one interpretation. Among those given by an-Nawawi in his commentary is that slave-girls will give birth to sons and daughters who will become free and so be the masters of those who bore them. The word \textit{ama}, normally translated “slave-girl”, is also capable of meaning any woman in that we are all slaves or servants of God. The words are thus capable of bearing the meaning: “When a woman will give birth to her master” i.e. a time will come when children will have so little respect for their mothers that they will treat them like servants.

The commentators point out that here the word \textit{rabba} (mistress) includes the masculine \textit{rabb} (master).
ربتها، وأن ترى الحلفاء الفرارة العالة رعاء الشام يتطاولون في البيتان. ثم انطلق قلبتي ملياً.
ثم قال: "يا عمر أتدرى من السائل؟" قلت: "الله ورسوله أعلم. قال: "فإنه جبريل أنا كم يعلمكم دينكم".
رواه مسلم.

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HADITH 3

On the authority of Abū 'Abd ar-Rahmān 'Abdullah, the son of 'Umar ibn al-Khaṭṭāb (may Allah be pleased with them both), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muḥammad is the Messenger of Allah, performing the prayers, paying the zakāt, making the pilgrimage to the House, and fasting in Ramaḍān.

It was related by al-Bukhārī and Muslim.

1. The word "pillars" does not appear in the Arabic but has been supplied for clarity of meaning. Pillars (arkān) is the generally accepted term in this context.
2. See Note 2 to Hadith 2.
3. See Note 3 to Hadith 2.
عن أبي عبد الرحمان عبد الله بن عمر بن الخطاب رضي الله عنهما
قال: سمعت رسول الله صلى الله عليه وسلم يقول: 
هَنَّئِيَّ الإسْلَامِ عَلَى خَمْسِي: شَهَادَةٌ أَنَّ لَا 
إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وِإِقَامِ 
الصَّلَاةِ، وِإِيَتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصُومُ 
رَمَضَانِ، رَوَاهُ البُخَارِيِّ وَمُسْلِمٌ.

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HADITH 4

On the authority of Abū 'Abd ar-Raḥmān 'Abdullāh ibn Mas'ūd (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) and he is the truthful, the believing, narrated to us:

Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but

1. Lit. "words".
2. The Arabic word *rizq* also possesses such shades of meaning as "daily bread", "fortune", "lot in life", "sustenance provided by Allah", etc.

36
عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنّه قال:

"إِنَّ أَحَدَكُمْ يَجْمَعُ خِلَاقَهُ فِي بَيْنِ أَمْوَةِ أَرَبَعِينَ يُوْمًَا نَّطَفَةً، فَمَنْ يَكُونُ عَلِيْهِ مَثِلَ ذَلِكَ، فَمَنْ يَكُونُ مُضَفَّةً مَثِلَ ذَلِكَ، فَمَنْ يَرْسَلُ إِلَيْهَ الْمَلِكُ فَيُفْخَفْخُ فِيهِ الرُّوحَ وَيُؤْمِرُ بَأَرْبَعِ كِلَمَاتٍ: يَكُتِبُ رَزْقِهُ، وَأَجْلِه، وَعَمْلِهِ، وَشِقَّى أَوْ سَعِيدَ. فَوَلَّاهُ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ، حَتَّى مَا يَكُونَ بِنَتَّهُ وَبِنَتَّهَا إِلَّا ذَرَاعٌ، فَيُسَبِّقُ عَلَيْهِ الكِتَابُ قَيْمَتَهُ بِعَمَلِ أَهْلِ النَّارِ قَبْلَ خَلْقُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ
an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it.

It was related by al-Bukhārī and Muslim.

* * *
بيته وبيثها إلا ذرع، فتبع عليه الكتاب فعمل
بعمال أهل الجنة فيدخلها. رواه البخاري ومسلم.

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39
HADITH 5

On the authority of the Mother of the Faithful, Umm 'Abdullah 'Ā'ishah (may Allah be pleased with her), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

He who innovates something in this matter of ours that is not of it will have it rejected.

It was related by al-Bukhārī and Muslim. In one version by Muslim it reads:

He who does an act which our matter is not [in agreement] with will have it rejected.

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1. A title accorded to any of the Prophet’s wives.
عن أم المؤمنين أم عبد الله عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم:

"من أحدث في أمرنا هذا ما ليس منه فهو رد".

رواه البخاري ومسلم ولهما رواية مسلم.

"من عمل عملاً ليس عليه أمرنا فهو رد".

* * *
HADITH 6

On the authority of Abū ‘Abdullah an-Nuʿmān the son of Bashīr may Allah be pleased with them both), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. 'Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.

It was related by al-Bukhārī and Muslim.

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42
عن أبي عبيدة بن أبي رشيد رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول : "إن الحلال بينهم، وإن الحرام بينهم، وبينهما أمور مشتهرة لا يعلمها كثير من الناس. فمن أتقى الشبهات فقد أستجر الله في جيبه وعرضه. وهم وقع في الشبهات وقع في الحرام، كالراعي يرعي حول الحميم يوشك أن يرتع فيه. ألا وإن لكل ملك جماعة، ألا وإن حمى الله محايرته. ألا وإن في الجسد مضعة، إذا صلحت صلحة الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب. 

رواية البخاري و Müslüm.

** ** **
HADITH 7

On the authority of Abū Ruqayya Tamīm ibn Aus ad-Dārī (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said:

Religion is sincerity. We said: To whom? He said: To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.

It was related by Muslim.

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1. The Arabic word naṣīḥa has a variety of meanings, the most common being "good advice", which is obviously unsuitable in the context. It also gives the meaning of "doing justice to a person or situation", "probity", "integrity", and the like.
عن أبي رقية تيمير بن أوس الداري رضي الله عنه أن النبي ﷺ:
صلى الله عليه وسلم قال:
"الدين النصيحة قلنا: لمن؟ قال: "لله،
ولكتبه، ورسوله، ولأمّة المسلمين
وأمنهم."
رَوَاهُ مُسْلِمَٰٰ."

** ** **
HADITH 8

On the authority of the son of ‘Umar (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

I have been ordered to fight against people until they testify that there is no god but Allah and that Muḥammad is the Messenger of Allah and until they perform the prayers and pay the zakāt, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty.

It was related by al-Bukhārī and Muslim.

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1. See Note 1 to Hadith 2.
2. Islam advocates that conversion be by conviction. The Holy Qur’ān says: “No compulsion in religion”, and in another passage the Almighty says: “Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way”. The waging of war is enjoined against certain categories of persons such as those who attack a Muslim country, those who prevent the preaching and spread of Islam by peaceful means, and apostates.
3. See Note 2 to Hadith 2.
4. Lit. “their blood”.

46
عن أبي عمران رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

"أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، ويقيموا الصلاة، ويؤدون الركاء. فإذا فعلوا ذلك عصموا مني دماؤهم وأموالهم، إلا يحق الإسلام، وحسابهم على الله تعالى." 

رواية البخاري ومسلم.

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HADITH 9

On the authority of Abū Huraira ʿAbd ar-Rahmān ibn Ṣakhr (may Allah be pleased with him), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you.

It was related by al-Bukhārī and Muslim.

* * *
عن أبي هريرة عَبْدُ الرَّحْمَٰنِ بْنِ صَحِيَّةٍ رَضِيَ اللهُ عَنْهُ قَالَ:
سمعت رسول الله صلى الله عليه وسلم يقول:
ما نهتكم عنه فاجتيبوه وما أمرتكم به فاتوا منه ما استطعتم فإنما أهلك الذين من قللكم كثرة مسائليهم وأخطائهم على أنبيائهم.
رواية البخاري وسليم.
*  *  *
HADITH 10

On the authority of Abū Huraira (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Allah the Almighty is good and accepts only that which is good. Allah has commanded the Faithful to do that which he commanded the Messengers, and the Almighty has said: "O ye Messengers! Eat of the good things, and do right." ¹And Allah the Almighty has said: "O ye who believe! Eat of the good things wherewith We have provided you."² Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying]: O Lord! O Lord! – while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!

It was related by Muslim.

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¹ Qurʾān: verse 51, chapter 23.
² Qurʾān: verse 172, chapter 2.
عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

«إن الله تعالى طيب لا يقبل إلا طيبًا، وإن الله أمر المؤمنين بما أمر به المشركين. فقال تعالى: يا أيها الرسول كلوا من الطيبات وأعملوا صالحًا» وقال تعالى: «يا أيها الذين آمنوا كلوا من طيبات ما رزقتكم» ثم ذكر الرجل يطبل السفر، أشعت أغير، يمديدته إلى السماء: يا رب يا ربي، ومطعمة حرام، ومشربه حرام ومبلسة حرام، وغذي بالحرام، فانى يستجب له!»

رواية مسلم.

* * *
HADITH 11

On the authority of Abū Muḥammad al-Hasan the son of ʿAlī ibn Abī Ṭālib, the grandson of the Messenger of Allah (may the blessings and peace of Allah be upon him) and the one much beloved of him1 (may Allah be pleased with them both), who said:

I memorised from the Messenger of Allah (may the blessings and peace of Allah be upon him):

Leave that which makes you doubt for that which does not make you doubt.

It was related by at-Tirmidhī and an- Nasāʾī2, at-Tirmidhī saying that it was a good and sound Hadith.

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1. Lit. 'and his fragrant flower'. The word raiḥāna was used by the Prophet in respect of al-Ḥasan and al-Ḥusain, the sons of ʿAlī ibn Abī Ṭālib, the Prophet's cousin and son-in-law.
2. At-Tirmidhī and an-Nasāʾī were compilers of two of the six recognised collections of Hadith, the other compilers being: al-Bukhārī, Muslim, Abū Dāwūd, and Ibn Mājah.
عن أبي محَمَّدَ الحَسَن بن علي بن أبي طالب سبّط رسول الله صلى الله عليه وسلم ورَبَّاهُ، رضِيَ الله عنهما قال: حَفِظْتُمُّ من رسول الله صلى الله عليه وسلم: "دَعُوا مَا يَرْبِيكَ إِلَّا مَا لَا يَرْبِيكَ".

رواه الترمذي والنسائي وقال الترمذي: حَدِيثُ حَسَن صَحِيحٌ.

** ** **
HADITH 12

On the authority of Abū Huraira (may Allah be pleased with him) who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Part of someone’s being a good Muslim is his leaving alone that which does not concern him.

A good Hadith which was related by at-Tirmidhū and others in this form.

* * *
عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

"من حسن الإسلام المرء تركه ما لا يععنه".

حديث حسن رواه البرهان وغيره حكماً.

* * *
HADITH 13

On the authority of Abī Hamza Anas ibn Mālik (may Allah be pleased with him), the servant of the Messenger of Allah (may the blessings and peace of Allah be upon him), that the Prophet (may the blessings and peace of Allah be upon him) said:

None of you [truly] believes until he wishes for his brother what he wishes for himself.

It was related by al-Bukhārī and Muslim.

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1. Anas ibn Mālik, when still a youth, was employed by the Prophet as a servant and is the authority for many Hadith. He is often referred to as “the servant and friend of the Messenger of Allah”.

56
عن أبي حمزة أمير المؤمنين رضي الله عنه عائشة بنت مالك رضي الله عنها عن رسول الله ﷺ:
"صلاة الله عليه وسلم، صلى الله عليه وسلم قالت:
لا يوجد أحدكم حتى يحب لأخيه ما يحب لنفسه.
رواه البخاري ومسلم.

* * *

57
HADITH 14

On the authority of Ibn Mas'ūd (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community.

It was related by al-Bukhārī and Muslim.

* * *

58
عن ابن مسعود رضي الله عنه قال: قال رسول الله صلی الله علیه وسلم: «لا يجعل دم أحد من أهلي مسلم إلا بإحدى ثلاث: القلب الزاني، والنفس بالنفس، والتأمل لديني المفارق للجماعة». رواه البخاري ومسلم.

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HADITH 15

On the authority of Abū Huraira (may Allah be pleased with him), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

It was related by al-Bukhārī and Muslim.

* * *

60
عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:

"من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت، ومن كان يؤمن بالله واليوم الآخر فليكُم جارَةً، ومن كان يؤمن بالله واليوم الآخر فليكُم ضيِّقَةً".

رواه البخاري ومُسلم.

* * *
HADITH 16

On the authority of Abū Hurairā (may Allah be pleased with him), who said:

A man said to the Prophet (may the blessings and peace of Allah be upon him):

Counsel me. He\(^1\) said: Do not become angry\(^2\). The man repeated [his request] several times, and he\(^1\) said: Do not become angry.

It was related by al-Bukhārī.

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1. i.e. the Prophet.
2. An-Nawawī, in his commentary, points out that anger is a natural human trait and that the Hadith is an exhortation not to act when in a state of anger.
عن أبي هريرة رضي الله عنه:

أن رجلاً قال لنبيه صلى الله عليه وسلم: أوصني، قال: لا تغضب، فردَّ:

مراراً، قال: لا تغضب.

رواه البخاري.

* * *
HADITH 17

On the authority of Abū Ya‘lā Shaddād ibn Aus (may Allah be pleased with him), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was related by Muslim.

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1. See Note 5 to Hadith 2.
عن أبي يعلى شداد بن أوس رضي الله عنه عن رسول الله ﷺ
صلى الله عليه وسلم قال:

"إن الله كتب الإحسان على كل شيء فإذا قلتكم فاحبنوا الفتنة وإذا ذبحتم فاحسنوا الذبحة وليحده أحدكم شفرته وليرحم ذيبحته.

رواية مسلم.

* * *
HADITH 18

On the authority of Abū Dharr Jundub ibn Junāda and Abū ‘Abd ar-Rahmān Mu‘ādh ibn Jabal (may Allah be pleased with them both), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.

It was related by at-Tirmidhī, who said it was a good Hadith, and in some copies [of at-Tirmidhī’s collection] it was said to be a good and sound Hadith.

* * *
عن أبي جندب بن جنادة، وأبي عبد الرحمن معاذ بن جيل، رضي الله عنهما عن رسول الله صل الله عليه وسلم قال:

"أتمك الله حتّى كنت، وأتبع السيرة الحسنة، خالق الناس بخلق حسنٍ.

رواه الترمذي وقال: حديث حسنٍ، وفي بعض النسخ حسنٌ صحيح.

* * *
HADITH 19

On the authority of Abū 'Abbās 'Abdullah the son of 'Abbās (may Allah be pleased with them both), who said:

One day I was behind the Prophet (may the blessings and peace of Allah be upon him) and he said to me: Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried.\(^2\)

It was related by at-Tirmidhī, who said it was a good and sound Hadith.

In a version other than that of at-Tirmidhī it reads:

Be mindful of Allah, you will find

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1. i.e. riding behind him on the same mount.
2. i.e. what has been written and decreed cannot be altered.
عن أبي العباس عبد الله بن عباس رضي الله عنهما قال:

"كنت خلف النبي صلى الله عليه وسلم يوما فقال لي يا غلامي إن أعلمك كلمات أحفظ الله يحفظك أحفظ الله تجده تجاهوك إذا سألت فأسأل الله وإذا استعت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن ينفعوك شيء لم ينفعوك إلا شيء قد كتبه الله لك وإن اجتمعوا على أن يضروك شيء لم يضروك إلا شيء قد كتبه الله عليك فرضت الأقلاع وجعلت الصحف".

رواه الترمذي وقال: حديث حسن صحيح.

وفي رواية غير الترمذي:

"أحفظ الله تجده أماماك تعرف إلى الله".
Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.

* * *
في الرُّحَاء يَغْرُفُك في الْبَرَحِ، وَأَعْلَمَ أَنَّ مَا
أَخْطَأْتُكَ لَمْ يَكُن لِيَصِيبَكَ، وَمَا أَصَابْتَكَ لَمْ يَكُن
لِيَخْطَأِكَ، وَأَعْلَمَ أَنَّ النُّصُرَ مَعَ الصَّبَرِ، وَأَنَّ
الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسُرِ يَسْرًا ».

* * *
HADITH 20

On the authority of Abū Mas‘ūd ‘Uqba ibn ‘Amr al-Anṣārī al-Badrī (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Among the words people obtained from the First Prophecy\(^1\) are: If you feel no shame, then do as you wish.\(^2\)

It was related by al-Bukhārī.

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1. i.e. from those Prophets who preceded Muḥammad.
2. This Hadith is recognised as having two possible interpretations: a.) that one may safely act according to one’s conscience so long as one feels no shame, and b.) that if one is not capable of any feeling of shame there is nothing to prevent one from behaving as one likes i.e. badly.
عن أبي مسعود عقبة بن عمرو الأنصاري البذري رضي الله عنه.
قال: قال رسول الله صلى الله عليه وسلم:
"إن ممن أدركت الناس من كلام النبي الأولي: إذا لم تستمع فاقضع ما شئت."
رواية البخاري.

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HADITH 21

On the authority of Abū ‘Amr – and he is also given as Abū ‘Amra – Sufyān ibn ‘Abdullah (may Allah be pleased with him), who said:

I said: O Messenger of Allah, tell me something about Islam which I can ask of no one but you. He said: Say: I believe in Allah — and thereafter be upright.

It was related by Muslim.

* * *
عن أبي عمرو – وقيل أبي عمرو – سفيان بن عبيد الله. رضي الله عنه قال:
قلتُ: يا رسول الله، قل لي في الإسلام.
قله لا أسأل عنه أحداً عنيك، قال: قل:
آمنتُ بالله، ثم أستقم.
رواه مسلم.

* * *
HADITH 22

On the authority of Abū 'Abdullah Jābir the son of 'Abdullah al-Anṣārī (may Allah be pleased with them both):

A man asked the Messenger of Allah (may the blessings and peace of Allah be upon him): Do you think that if I perform the obligatory prayers, fast in Ramaḍān, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said: Yes.

It was related by Muslim.

* * *
عن أبي عبيد الله جابر بن أبي عبد الله الأنصاري رضي الله عنهما:

أن رجلاً سأل رسول الله صلى الله عليه وسلم فقال: أرأيت إذا صلبت المكتوبات، وصمت رمضان، وأحللت الحلال، وحرمت الحرام، ولن أزيد على ذلك شيئاً، أدخل الجنة؟ قال: نعم.

رواه مسلم.

* * *
HADITH 23

On the authority of Abū Mālik al-Ḥārith ibn ʿĀṣim al-Ashʿarī (may Allah be pleased with him), who said:
The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Purity is half of faith. *Al-ḥamdulillāh* [Praise be to Allah] fills the scales, and *Subḥāna 'llāh* [How far is Allah from every imperfection] and *Al-ḥamdulillāh* [Praise be to Allah] fill that which is between heaven and earth. Prayer is light; charity is a proof; patience is illumination; and the Qur'ān is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin.

It was related by Muslim.

* * *
عن أبيه مالك الحارث بن عاصم الأشعري رضي الله عنه قال:
قال رسول الله صلى الله عليه وسلم:
والطهور شطر الإيمان، والحمد لله تعالى الميزان، سبحان الله والحمد لله تعالى الميزان، أو تملنا ما بين السماء والأرض، والصلاة نور، والصدقة برها، والصبر ضياء، والقرآن حجة لك أو عليك. كله الناس يغدو قباع، نفسه فمعتقها أو موقفها.
رواه مسلم.

* * *
HADITH 24

On the authority of Abū Dharr al-Ghifārī (may Allah be pleased with him) from the Prophet (may the blessings and peace of Allah be upon him) is that among the sayings he relates from his Lord (may He be glorified) is that He said:

O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, were the

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1. This is a hadith qudsi (sacred Hadith) i.e. one in which the Prophet reports what has been revealed to him by Allah, though not necessarily in His actual words. A hadith qudsi is in no way regarded as part of the Holy Qur’ān.
عن أبي ذرٍّ العفاري رضي الله عنه عَنِ النَّبِيِّ صَلَّى الله عليه وَصَلَّى الله عليه وَعَلَّمَ فيما يرويه عن رَبِّهِ عَزَّ وَجَلَّ أنه قال:

"يا عبادي: إني حرمت الظلم على نفسِي.
وجعلته بينكم محرما فلا تطالموا.
يا عبادي: كلكم صالون إلا من هديتكم فأستهدوني أهلكم.
يا عبادي: كلكم جائعون إلا من أطعمنه فأستطيعوني أطعمكم.
يا عبادي: كلكم عار إلا من كسوته فأستفسوني أكسكم.
يا عبادي: إنكم تخططون بالليل و ана أغير الذنوب.
جميعاً، فأستغفروني أغفر لكم.
يا عبادي: إنكم لن تبلغوا ضرٍّ فتضروني، ولكن تبلغوا نفعي فتنفعوني. يا..."
first of you and the last of you, the human of you and the jinn of
you to be as pious as the most pious heart of any one man of you, that
would not increase My kingdom in anything. O My servants, were the
first of you and the last of you, the human of you and the jinn of
you to be as wicked as the most wicked heart of any one man of you,
that would not decrease My kingdom in anything. O My servants, were
the first of you and the last of you, the human of you and the jinn of
you to rise up in one place and make a request of Me, and were I to
give everyone what he requested, that would not decrease what I have,
any more than a needle decreases the sea if put into it. ²

O My servants, it is but your deeds that I reckon up for you and then
recompense you for, so let him who finds good ³ praise Allah and let him
who finds other than that blame no one but himself.

It was related by Muslim.

2. This refers to the minute amount of water adhering to a needle
   if dipped into the sea and withdrawn.
3. i.e. in the Hereafter.
HADITH 25

Also on the authority of Abū Dharr (may Allah be pleased with him):

Some of the Companions of the Messenger of Allah (may the blessings and peace of Allah be upon him) said to the Prophet (may the blessings and peace of Allah be upon him): O Messenger of Allah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give away in charity the superfluity of their wealth.

He said: Has not Allah made things for you to give away in charity? Truly every tasbīḥā is a charity, every takbīra is a charity, every tahmīda is a charity, and every tahlila is a charity; to enjoin a good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity.

They said: O Messenger of Allah, when one of us fulfils his sexual desire

1. The Arabic word Ṣahābi (pl. Ṣāḥib or Ṣahāba) is given to a person who met the Prophet, believed in him, and died a Muslim.
2. To say Subhāna 'llāh (How far is Allah from every imperfection).
3. To say Allāhu akbar (Allah is most great).
4. To say Al-hamdu līllāh (Praise be to Allah).
5. To say Lā ilāha illā 'llāh (There is no god but Allah).
عن أبي ذرٍّ رضي الله عنه أيضاً:

أن ناساً من أصحاب رسول الله صلى الله عليه وسلم قالوا: للنبي صلى الله تعالى عليه وسلم: يا رسول الله، ذهب أهل الدُّنْيَا بالأنجُور، يصومون كما نصلُ، ويصومون كما نصوم، ويتصدفون يفصولو الأموال. قال:

"أَوْلَىٰ نِسِيَّةٌ قَدْ جَعَلَ اللَّهُ لِكُمْ مَا تَصَدَّفَنَّ؟
إن بكل نسيحة صدقَة، وكل تكبيرة صدقَة، وكل تحмиضة صدقَة، وكل تهليله صدقَة، وأمر بالمعروف صدقَة، وتنهى عن منكر صدقَة، وفي بضع أَحْدَكُم صدقَة.
قالوا: يا رسول الله أبنّي أحدهم شهوده"
will he have some reward for that? He said: Do you [not] think that were he
to act upon it unlawfully he would be
sinning? Likewise, if he has acted upon
it lawfully he will have a reward.

It was related by Muslim.

* * *
ويكون له فيما اجره قال: أرأيت لو وضعها في حرام، أكان عليه وزر فكدلك إذا وضعتها في الحلال كان له اجره.

رواية مسلم.

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HADITH 26

On the authority of Abū Huraira (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Each person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers¹ is a charity; and removing a harmful thing from the road is a charity.

It was related by al-Bukhārī and Muslim.

¹. i.e. on your way to the mosque.
عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

"كل سلامي من الناس عليه صدقة كل يوم نتعلم فيه الشمس: تعبد بين أثنتين صدقة، وتعبد الرجل في دانته فتح-Cola عليه أو ترفع له عليها مئات صدقة، والكلمة الطيبة صدقة، و بكل خطرة تمشيها إلى الصلاة صدقة، وتميعد الأذى عن الطريق صدقة.

رواية البخاري ومسلم.

* * *
HADITH 27

On the authority of an-Nawwās ibn Sam‘ān (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said:

Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about.

It was related by Muslim.

On the authority of Wābiṣa ibn Ma‘bad (may Allah be pleased with him), who said:

I came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and he said: You have come to ask about righteousness? I said: Yes. He said: Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion [in its favour].

1. The compiler placed these two Hadith together probably because of the similarity of subject matter and phrasing.
عن النواس بن سمعان رضي الله عنه عن النبي ﷺ صلى الله عليه وسلم قال:

«البر حسن الخلق، والانتم معاك في نفسي ككرهت أن يطيع عليه الناس».

رواه مسلم.

وعن وابسة بن معد رضي الله عنه قال:

«جيئ تسأل عن البر؟» قلت: نعم. قال:

«استفس قلبك، البر ما أطمان إليه النفس، وأطمان إليه القلب، وأنتم معاك في النفس، وتتردد في الصدر وإن أتاك الناس وأفتولك».
A good Hadith which we have transmitted from the two Musnads² of the two Imāms, Aḥmad ibn Ḥanbal and ad-Dārimī, with a good chain of authorities.

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² Collections of Hadith arranged not in accordance with subject matter but under the name of the person who transmitted them from the Prophet.
حليث حسن روشناء في مستند الإيمام أحمد بن حنبل والدارمي
بإسناد حسن.

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HADITH 28

On the authority of Abū Najīh al-‘Irbaḍ ibn Sāriya (may Allah be pleased with him), who said:

The Messenger of Allah (may the blessings and peace of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: O Messenger of Allah, it is as though this is a farewell sermon, so counsel us. He said: I counsel you to fear Allah (may He be glorified) and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunna\(^1\) and to the sunna of the rightly-guided Rashidite Caliphs\(^2\) — cling to them stubbornly\(^3\). Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray.

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1. The original meaning of the word is “way” or “path to be followed”, but it is used as a technical term for those words, actions and sanctions of the Prophet that were reported and have come down to us.

2. The expression al-Khulafa’ ar-Rashidin is generally translated ‘Orthodox Caliphs’ but the connotations of the word ‘orthodox render it unsuitable. Al-Khulafa’ ar-Rashidin is the title given to the first four Caliphs in Islam.

3. Lit. “clench your teeth on them”.

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عن أبي نجيح العروض بن سارية رضي الله عنه قال:

وعظنا رسول الله صلى الله عليه وسلم موعظة وجلت منها القلوب، ودربت منها العيون، فقلنا: يا رسول الله، كأنها موعظة مودع، فأوصيتنا. قال: أعطيكم بقوة الله عز وجل، والسمع والطاعة وإن تأمر عليكم عبد فأنه من بينكم كبير فأعطيكم بستي وستة الخلفاء الراشدين المهديين عضوا عليهم بالواجب وإنكم ومحدثات الأمور.

فإن كل محدثة بذاعة وكل بذاعة صلاة، وكل
and every going astray is in Hell-fire.

It was related by Abū Dāwūd and at-Tirmidhī, who said that it was a good and sound Hadith.

* * *
ضَلَالَاتٌ فِي النَّارِ

رَوَاهُ أَبُو داُوْدُ الْبَهْرِيُّ وَرَوَاهُ تَرْمِيذُهُ وَكَالْحَدِيثَ حَسَنٌ صَحِيحٌ.

* * *
HADITH 29

On the authority of Mu‘ādh ibn Jabal (may Allah be pleased with him), who said:

I said: O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell-fire. He said: You have asked me about a major matter, yet it is easy for him for whom Allah Almighty makes it easy. You should worship Allah, associating nothing with Him; you should perform the prayers; you should pay the zakāt; you should fast in Ramadān; and you should make the pilgrimage to the House. Then he said: Shall I not show you the gates of goodness? Fasting [which] is a shield; charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depths of night. Then he recited: "Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to

1. See Note 2 to Hadith 2.
2. See Note 3 to Hadith 2.
عن معاذ بن جبل رضي الله عنه قال:

قلت: يا رسول الله، أخبرني يعمل يدخلوني الجنة، ويعدوني عن النار، قال: لا أحد سأله عن عظيم، وإن كان لست على من يسره الله تعالى عليه: تعبد الله لا تشرك به شيا، وتقيم الصلاة، وتوني الزكاة، وتصوم رمضان، وتحج البيت. ثم قال: ألا أدلك على أبواب الخير: الصوم جنة، والصدقة تطفئ الحزن، كما يطفئ الماء النار، وصلاة الرجل في جوف الليل، ثم تكلم: «إني جئناكم عن المصاحف حتى بلغ下半场». ثم قال:
Then he said: Shall I not tell you of the peak of the matter, its pillar, and its topmost part? I said: Yes, O Messenger of Allah. He said: The peak of the matter is Islam; the pillar is prayer; and its topmost part is *jihād*. Then he said: Shall I not tell you of the controlling of all that? I said: Yes, O Messenger of Allah, and he took hold of his tongue and said: Restrain this. I said: O Prophet of Allah, will what we say be held against us? He said: May your mother be bereaved of you, Mu‘ādh! Is there anything that topples people on their faces—or he said on their noses—into Hell-fire other than the harvests of their tongues?

It was related by at-Tirmidhī, who said it was a good and sound Hadith.

3. Qur'ān: verse 16, chapter 32. In the original Arabic, as is often the practice with a long quotation from the Qur'ān, only the initial words and the final word or words are given.

4. Though the Arabic *jihād* is generally rendered "holy war", its meaning is wider than this and includes any effort made in furtherance of the cause of Islam; it has therefore been decided to retain the Arabic word.
"أَلا أَخْبَرَكُ بِرَأْسِ الْأُمَرَّ وَعَمْوُودُهُ وَذِرَوَةٌ سَنَاتِي؟
قلتُ: بلِيْيَا رَسُولُ اللَّهِ. قال: "رَأْسُ الْأُمَرَّ
الإِسْلَامُ، وَعِمْوُودُهُ الصَّالَاةُ، وَذِرَوَةٌ سَنَاتِيَ الْجِهَادُ".
ثم قال: "أَلا أَخْبَرَكُ بِمِثْلَاكَ ذَلِكَ كُلُّهُ؟ "
قلتُ: بلِيْيَا رَسُولُ اللَّهِ، فَأَخْذُ بِلَسَانِهِ وَقَالَ:
"كُفَّ عَلِيْكَ هَذَا". قَلْتَُ: "بَا نَسِيَ اللَّهُ، وَإِنَا
لَمْ نَخْذِبْنَ بِمَا نَكْتَلُمُهُ بِهِ؟ "فَقَالَ: "نَكْتَلُكُ
أُمُّكَ بِمَعَادٍ، وَهَلْ يُكِبُ النَّاسُ فِي النَّارِ عَلَى
وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ
إِلَّا حَصَائِدُ أَسْبَيْهِمْ؟ ".
رُوِىَ النُّسَبِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

* * *
HADITH 30

On the authority of Abū Tha‘labā al-Khushānī Jurthūm ibn Nāshir (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Allah the Almighty has laid down religious duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them; about some things He was silent—out of compassion for you, not forgetfulness—, so seek not after them.

A good Hadith related by ad-Dāraquṭnī and others.

* * *
عن أبي نعمة الخُشَبِي جُرُّفُوم بن ناشر رضي الله عنه عن رسول الله صلى الله عليه وسلم قال:

«إن الله تعالى قَرَّضَ sniff قال تَضِيعُوهَا،
وَحَدَّ حُدُودَهَا فلا تعَذَّبوها، وَحَرْمٍ أَشْيَاء فَلا
تَنْهَكُوهَا، وَسَكَتَ أَشْيَاء رَحْمَةً لَكُمْ غَيْر
نَسيانٍ فلا تَبْحَثُوا عَنْهَا.»

حديث حسن رواه الدارقطني وغيره.

* * *
HADITH 31

On the authority of Abū 'l-'Abbās Sahl ibn Sa'd as-Sā'īdī (may Allah be pleased with him), who said:

A man came to the Prophet (may the blessings and peace of Allah be upon him) and said: O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and people to love me. He said: Renounce the world and Allah will love you, and renounce what people possess and people will love you.

A good Hadith related by Ibn Mājah and others with good chains of authorities.

* * *
عن أبي العباس سهل بن سعد الساعدي رضي الله عنه قال: 

جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله دلني على عمل إذا عمليه أعجبني الله وأحبني الناس. فقال:

"أزهد في الدنيا يحبك الله، وأزهد فيما عند الناس يحبك الناس".

رواية ابن ماجه وغيره بإسناده حسنة.

* * *
HADITH 32

On the authority of Abū Sa‘īd Sa‘īd ibn Mālik ibn Sinān al-Khudrī (may Allah be pleased with him) the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

There should be neither harming nor reciprocating harm.

A good Hadith related by Ibn Mājah, ad-Dāraquṭnī and others and ranked as musnad. It was also related by Mālik in al-Muwatta as mursal with a chain of authorities from ‘Amr ibn Yaḥyā, from his father, from the Prophet (may the blessings and peace of Allah be upon him), but leaving out Abū Sa‘īd, and he has other chains of authorities that support one another.

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1. A musnad Hadith is one with a complete chain of authorities from the narrator to the Prophet himself.
3. A Hadith that is described as mursal is one where the chain of authorities ends with the Follower and does not give the name of the Companion who lies, in the chain, between the Follower and the Prophet himself. The authenticity of a mursal Hadith is strengthened if supported by another mursal Hadith with a different chain of authorities.

A Companion, as has been explained in the note to Hadith 25, is a Muslim who had met the Prophet; a Follower (tābi‘i pl. tābi‘ūn) is a Muslim who had met a Companion.
عن أبي سعيد سعيد بن مالك بن سنان الخزاعي رضي الله عنه:
أن رسول الله صلى الله عليه وسلم قال:
"لا ضرر ولا ضرار.

حديث حسن، رواه ابن ماجه والدارقطني وغيرهما مسندًا.
ورواه مالك في المولأ مرسلاً عن عمر بن يحيى عن أبيه عن النبي صلى الله عليه وسلم، فأسقط أبا سعيد ولله طرق يقوى بعضها بعضاً.
HADITH 33

On the authority of the son of ‘Abbās (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Were people to be given in accordance with their claim, men would claim the fortunes and lives\(^1\) of [other] people, but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies.

A good Hadith related by al-Baihaqī and others in this form, and part of it is in the two Šaḥīhs\(^2\).

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1. Lit. “blood”.
2. i.e. the collections of al-Bukhārī and Muslim.

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عن أبي عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

"لَوْ بَعْطِئِ النَّاسُ بِدَعَوَاهُمْ، لَدَعْعَيْ رِجَالٍ أَمَوَالَ قَوْمٍ وَدِيَاهُمْ، لِكَيْنَ الْبِيْنَةُ عَلَى الْمُدْعِيِّ، وَالْيَمِينُ عَلَى مَنْ أَنْفَكَ."

حديث حسن، رواه البخاري وعده حكما ونسخته في الصحيحين.

* * *
HADITH 34

On the authority of Abū Sa‘īd al-Khudrī (may Allah be pleased with him), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart—and that is the weakest of faith.

It was related by Muslim.

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عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:

"من رأى منكم منكرًا فليغيره بيده، فإن لم يستطع فبلسانيه، فإن لم يستطع فقلبه، وذلك أضعف الأيمان".

رواه مسلم.

* * *
HADITH 35

On the authority of Abū Huraira (may Allah be pleased with him), who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do no undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here – and he pointed to his breast three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour.

It was related by Muslim.

* * *
عن أبي هريرة رضي الله عنه قال: قال رسول الله صل الله عليه وسلم:

ولا تحاسدوا، ولا تناجشو، ولا تباحسو، ولا تذابروا، ولا يبيع بعضكم على بيع بعض، ولا يكونوا إخواناً، ولا يسيروا، ولا يقلدونه، ولا يقيموا أيضًا. التقوى هُنَا - ويشير إلى صدراً ثلاث مرات - يحسب أمرئ من الشَّرَّ أن يحقر أخاه المسلم. كل المسلم على المسلم حرام: دمه، وماله، وزواجه.
HADITH 36

On the authority of Abū Hurairā (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said:

Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, without tranquillity descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down\(^1\) by his actions will not be hastened forward by his lineage.

It was related by Muslim in these words.

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1. i.e. on his path to Paradise.
عن أبي هريرة رضي الله عنه عن النبي ﷺ صل الله عليه وسلم

قال: "من نفس عن مؤمن كربة من كرب الدنيا، نفس الله عز وجل كربة من كرب يوم القيامة. ومن يسر على مغيرة، يسر الله عليه في الدنيا والآخرة. ومن سهر مسلماء، سترة الله في الدنيا والآخرة. والله في عون العباد ما كان العباد في عون أمه. ومن سلك طريقاً يلبس فيه علماء سهل الله له ب طريقاً إلى الجنة. وما اجتمع قوم في بيت من بيوت الله يتناول كتاب الله ويتدربون عليه بثينهم، إلا تزلت عليهما السكونة، وغشيتهم الرحمه، وحقهم الملكه، وذكروا الله فيمن علده. ومن بطلاً به عمله لم يسرع به نسبه".

رواه مسلم بهذا اللفظ.

* * *
HADITH 37

On the authority of the son of ‘Abbās (may Allah be pleased with them both), from the Messenger of Allah (may the blessings and peace of Allah be upon him), is that among the sayings he relates from his Lord (glorified and exalted be He) is that He said:

Allah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.

It was related by al-Bukhārī and Muslim in their two Šahīhs in these words.

* * *
عن ابن عباس رضي الله عنهما عن رسول الله صلى الله عليه وسلم فيما ورد من عهدهما تبارك وتعالى قال:

"إن الله كتب الحسنات والسيئات، ثم بين ذلك: فمنهم حسنة فلم يعملها كتبها الله عينه حسنة كاملة، وإنهم بها فعلوها كتبها الله عينه عشر حسنات إلى سبعمائة ضعف إلى أضعاف كبيرة، وإنهم بسيئة فلم يعملها كتبها الله عينه حسنة كاملة، وإنهم بها فعلوها كتبها الله سئية واحدة".

روايه البخاري ومسلم في صحيحهما بهذا الวรزف.

* * *
HADITH 38

On the authority of Abū Hurairā (may Allah be pleased with him), who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Allah the Almighty has said: Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to ask Me for refuge, I would surely grant him it.

It was related by al-Bukhārī.

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عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

«إن الله تعالى قال: من عادى لي ولاي فقده آذنته بالحرب. وما تقرب إلي عبد يشبه أحبابي، مثني اقتربتُه علَيه، ولا يزال عبد يقرب إلي بالنوافل حتى أحبه، فإذا أحبه كنز سمعه الذي يسمع به، وبصره الذي يبصر به، وليذته التي يبطش بها، ورجلته التي يمشي بها، وليين سأني لأعطيته، وليين استعذبني لأعيدته».

رواية البخاري.

* * *
HADITH 39

On the authority of the son of ‘Abbās (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress.

A good Hadith related by Ibn Mājah, al-Baihaqī, and others.

* * *
عن أبي عبَّاس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

«إن الله نجاوز لي عن أمتي الخطا، والنسين، وما استكبروه علئيه». 

حديث حسن رواه ابن ماجه والبيهقي وغيرهما.

* * *

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HADITH 40

On the authority of the son of ‘Umar¹ (may Allah be pleased with them both), who said:

The Messenger of Allah (may the blessings and peace of Allah be upon him) took me by the shoulder and said:

Be in the world as though you were a stranger or a wayfarer.

The son of ‘Umar¹ (may Allah be pleased with them both) used to say:

At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death².

It was related by al-Bukhārī.

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¹ See Note 1 to Hadith 2.
² i.e, while you are in good health you are able to perform your religious duties and should therefore take advantage of this fact. The same applies to the state of being alive.
عن أبي عمر رضي الله عنهما قال:

أُحِدَّ رَسُولُ الله صلى الله عليه وسلم

يا مَتَّى فَقَالَ:

"كَنَّا فِي الْدُنْيَا كَانَ عَرَبَى أَوْ عَاِبَ

سُبُيْلٍ"

وكان ابن عمر رضي الله عنهما يقول:

"إِذَا أَمْسَيْتُ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتُ فَلَا تَنْتَظِرُ المَسَاءَ، وَخُذْ مِنْ صَحِيحِكَ لِمَرْفَعِكَ وَمِنْ حِيَانِكِ لِمَوْتِكَ"

رَوَاهُ البُخَارِيٌّ.

* * *
HADITH 41

On the authority of Abū Muḥammad ʿAbdullah the son of ‘Amr ibn al-ʿĀṣ (may Allah be pleased with them both), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

None of you [truly] believes until his inclination is in accordance with what I have brought.

A good and sound Hadith which we have transmitted from Kitāb al-Ḥujja1 with a sound chain of authorities2.

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2. The compiler has allowed himself to add two further Hadith to the recognised number of forty, although the title of the work remains “An-Nawawī’s Forty”.

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عن أبي مُحَمَّد بن عَبْدِ اللَّه بن عَبْدِ رَضِي الله عَنْهُمَا
قال: قال رسول الله ﷺ صلى الله عليه وسلم:
لا يُؤمِن أحدكم حتى يتكون هواء تباعاً
لما جَئَت به». 

حديث حسن صحيح رواهنا في كتاب الحجة بإسناد صحيح.

* * *
HADITH 42

On the authority of Anas (may Allah be pleased with him), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

Allah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it¹.

It was related by at-Tirmidhī, who said that it was a good and sound Hadith.

¹ i.e. as the earth, meaning that Allah will give forgiveness in like measure to a man’s sins.
عن أنس رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول:
«قال الله تعالى: يا ابن آدم، إنك ما دعتني ورجعتي، غفرت لك عليه ما كان منك ولا أبالي. يا ابن آدم، لو بلغت ذنبي فعُنِت عنان السماء ثم استغفرت، غفرتك لك. يا ابن آدم، إنك لو أتيت بقراب الأرض خطابا ثم لقيتني لا تشرك ببي شيئا، لأننيك بقرابها مغفرة.

رواه الترمذي ومقدمة حديث حسن صحيح.»

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كن في الدنيا كأنك غريب ...

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لا يؤمن أحدكم حتى يكون هواه ...

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يا ابن آدم: إنك ما دعوتني ...

* * *
رقم الإيداع ٥٨٣/١
الترقيم الدولي ١ - ٥٤٨٠٠ - ٠٩ - ٩٧٧

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الأربعون النووية
ترجم معانيها إلى الإنجليزية
دكتور عز الدين إبراهيم
د. جونسون ديفيز

FORTY HADITH

دار الشروق