

Nawawi's Arba'īn

IMAM YAHYA IBN SHARAF AL-NAWAWI

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NAWAWĪ'S ARBAYĪN



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Nawawī's Arbayīn

A Collection of Forty Traditions of the Prophet ﷺ

IMĀM YAḤYĀ IBN SHARAF AL-NAWAWĪ

(631-676 AH / 1233-1277 CE)

Translation and Notes

ABU HASAN





Nawawī's Arbayīn – A Compilation of Forty Hadith

by

Imām Yahyā ibn Sharaf an-Nawawī

Translation and Footnotes

Abu Hasan



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A View of the Prophet's ﷺ Mosque

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين
وعلى آله الطاهرين وصحبه الطيبين

TRANSLATOR'S PREFACE

All praise is to Allāh; we glorify Him, we seek aid only from Him and He alone we ask for forgiveness. Blessings and peace upon our master Muḥammad ﷺ the prince of all worlds; the chief of Prophets and Messengers, who was sent with guidance and as a guide to the world. O Allāh! We beseech you to guide us towards truth and upon the right path.

This is a translation of Imām Nawawī's famous collection of forty ḥadīth [*Arbayīn*] in Arabic along with brief notes.

Many thanks to brothers for their suggestions, corrections and for reviewing the translation. A special thanks to brother Ūbaydullāh, who went through the text more than twice. I request readers and learned folk to inform us if they come across any error and we will strive to correct them in the next version.

wa billāhi't tawfiq.

Abu Hasan

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AUTHOR'S INTRODUCTION

بسم الله الرحمن الرحيم

الحمد لله رب العالمين قيوم السموات والأرضين مدبر الخلائق أجمعين باعث
الرسل صلواته وسلامه عليهم إلى المكلفين لهدايتهم وبيان شرائع الدين بالدلائل
القطعية وواضحات البراهين أحمدده على جميع نعمه وأسئله المزيد من فضله وكرمه



In the name of Allāh, the Beneficent, the Merciful.

Praise be to Allāh, the Lord and Creator of the universe, the Sustainer of the heavens and the earth. The Absolute Dispenser of affairs of the entire creation. He sent forth Messengers – May His blessings and His greetings of peace be upon them all – to guide people and to explain to them, the Divine Law – by absolute proofs and manifest evidence. I praise Allāh tāālā for His favours and I ask Him to multiply those blessings by His Grace and Beneficence.

I bear witness that there is no God, except Allāh – the Only One God, the Subduer. The Gracious and Forgiving Lord.

And I bear witness that our master Muḥammad ﷺ is His [chosen] slave and His Messenger; the most beloved [servant] of Allāh and the dearest to Him; he is the most superior in the entire creation; he, who was honoured in the Qur'ān, an enduring miracle until the end of time. He ﷺ was honoured by [preservation] of his resplendent tradition for those who seek guidance; especially his unique attribute of incredibly succinct

and eloquent speech.¹ Blessings of Allāh ﷺ and His greetings of peace be upon our Master ﷺ, and upon all Prophets and their descendants, and upon all righteous folk.



Thereafter:

We narrate from Ālī ibn Abī Ṭālib, Ābdullāh ibn Masūūd, Muāādh ibn Jabal, Abū al-Dardā'a, [Ābdullāh] Ibn Ūmar, [Ābdullāh] Ibn Ābbās, Anas ibn Mālik, Abū Hurayrah, Abū Sa'yīd al-Khudrī – may Allāh be pleased with them all. We narrate [from the above companions] via numerous routes and varying wording that RasūlAllāh ﷺ said:

Whoever amongst my followers preserves² forty ḥadīth about religious matters, Allāh will raise him amongst the group of jurists and scholars on the Day of Judgement.³

And in a variant narration:

Allāh will raise him as a jurist and a scholar.

¹ *Jawāmiy al-kalim*: it is a miracle of the Prophet ﷺ that he would say something in a few easily understood words, but pages upon pages can be written to explain those eloquent, pithy and timeless words.

² *Ḥafīza*: Lit. memorised. Scholars have said that it could mean memorising it, or learning it and understanding it well; it is even said that merely copying the ḥadīth will earn him that special rank because he is doing an action that is beneficial to Muslims [*Fat'h al-Mubīn*].

³ *Shu'ab al-Īymān* §1726; see *Jam' al-Jawāmiy* §21844-21851; *Al-Jāmiy al-Ṣaghīr* §8636-8637.

And in the narration of Abū al-Dardā'a:

I will be his intercessor and witness on the Day of Judgement.⁴

In the narration of Ibn Mas'ūd:

He will be told: Enter Paradise from any of the doors you wish.⁵

In the narration of Ibn 'Umar:

He will be included in the group of scholars, and he will be raised [ḥushira] in the group of martyrs.⁶

Ḥadīth masters [ḥuffāz] agree that it is a weak ḥadīth, even though it is reported via numerous routes. Yet, scholars of Islām – may Allāh tāālā be pleased with them – have compiled many works on this topic.⁷ The first person to compile a collection of forty ḥadīth, as far as I know, is 'Abdullāh ibn Mubārak.⁸ After him was Muḥammad ibn Aslam al-Ṭūsī,⁹ the righteous scholar; after them were Ḥasan ibn Sufyān al-Nasawīy,¹⁰ Abū Bakr al-A'ajurrīy,¹¹ Abū Bakr Muḥammad ibn Ibrāhīm

⁴ Bayhaqī in *Shu'ab al-Īmān* §1726.

⁵ *Kanz al-Ūmmāl* §29188, vide Daylamī.

⁶ *Kanz al-Ūmmāl* §29191.

⁷ Compilations of forty ḥadīth.

⁸ Imām 'Abdullāh ibn al-Mubārak al-Marwadhī [118-181 AH]; he is among the prominent students of Imām Abū Ḥanīfah [80-150 AH] and among the narrators in *Ṣaḥīḥ Bukhārī*.

⁹ Imām Ḥāfiẓ Abu'l Ḥasan Muḥammad ibn Aslam al-Kindī al-Ṭūsī [d. 242 AH]. He passed away in Nishapur and is buried next to Imām Isḥāq ibn Rāhwayh.

¹⁰ Abu'l 'Abbās Imām Ḥasan ibn Sufyān al-Nasawīy [d. 303 AH]; author of *Musnad*. He was older than his more famous compatriot, Imām Nasā'iy; both died in the same year.

¹¹ The prominent scholar and ḥadīth master, the imām of the sanctuary in Makkah, Muḥammad ibn al-Ḥusayn ibn 'Abdullāh al-Baghdādī **al-A'ajurrīy** [d. 360 AH]. Author of many famous works such as *Kitāb al-Sharī'ah*, *Akhlaq al-Ūlamā*, *Akhlaq Ahl al-Qur'ān*.

al-Aṣbahānī,¹² Al-Dāraquṭnī,¹³ Al-Ĥākim,¹⁴ Abū Nuáym,¹⁵ Abū Abdu'r Raḥmān al-Sullamī,¹⁶ Abū Sa'yīd al-Mālīnī,¹⁷ Abū Ūthmān al-Ṣābūnī,¹⁸ ʿAbdullāh ibn Muḥammad al-Ansārī,¹⁹ Abū Bakr al-Bayhaqī²⁰ and many other scholars from earlier and later generations.

I prayed to Allāh seeking guidance and help [*istikhārah*] to compile a collection of forty ḥadīth following in the footsteps of these eminent scholars and grandmasters of ḥadīth. Scholars are in common agreement that it is permissible to act upon a weak ḥadīth in matters of virtues and morals. However, I have not relied upon the aforementioned [weak]

¹² Ḥāfiẓ Abū Bakr Muḥammad ibn Ibrāhīm al-Aṣbahānī al-ʿĀṭṭār [d. 466 AH].

¹³ The imām and Ḥāfiẓ, Abū'l Ḥasan ʿAlī ibn Ūmar ibn Aḥmad al-Baghdādī **al-Dāraquṭnīy** [306-385 AH]. He was born in *Al-Dār al-Quṭn*, a neighbourhood in Baghdād.

¹⁴ The imām and Ḥāfiẓ, the teacher of ḥadīth masters, Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh ibn Ḥamduwayh, famously known as **Al-Ĥākim** [321-405 AH]; he is the author of *Al-Mustadrak* among other works.

¹⁵ Shaykh al-Islām, Imām Aḥmad ibn ʿAbdullāh ibn Isḥāq **Abū Nuáym** al-Aṣbahānī [336-430 AH]; author of *Ḥilyatu'l Awliyā'a*.

¹⁶ The master of ḥadīth; the shaykh of Khorasan; Imām Muḥammad ibn al-Ḥusayn al-Nīsābūrī, Abū Abdu'l Raḥmān **al-Sullamī** [333-416 AH] – a prominent scholar among Sufis; author of many works.

¹⁷ The ḥadīth master, Imām Aḥmad ibn Muḥammad ibn ʿAbdullāh al-Harawī **al-Mālīnī** [d. 412 AH], the Sufi who was known as *Tāwūs al-Fuqarā'a* [peacock among ascetics]; he was among the masters of Imām Bayhaqī.

¹⁸ Imām Ismā'īl ibn Abdu'l Raḥmān **al-Ṣābūnī** al-Nīsābūrī [373-449 AH].

¹⁹ Shaykh al-Islām ʿAbdullāh ibn Muḥammad al-Anṣārī [396-481 AH].

²⁰ The great ḥadīth master Imām Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī [384-458 AH]. Imām al-Ḥaramayn said about him: Every Shāfi'ī (follower) is beholden to Imām Shāfi'ī except Bayhaqī, whose favour is upon Imām Shāfi'ī, because he supported his school [*madh'hab*] by compiling proofs for Shāfi'ī's opinions.

ḥadīth – but rather upon the saying of the Prophet ﷺ which is communicated via [many] authentic ḥadīth:

Those who are present [lit. have witnessed] should convey it to those who are not present.²¹

And in another narration:

May Allāh make [the face] fresh and radiant of the man, who heard my speech and preserved it and then conveyed it exactly as he had heard it.²²

Scholars have compiled forty ḥadīth [*arbayīn*] on various topics – such as fundamentals of religion, legal and juridical issues [*furūū*], struggling in the path of Allāh and fighting for His sake [*jihād*], austerity and asceticism [*zuhd*], etiquette [*adab*] and advice on important matters [*khuṭab*].²³ All of these are noble and righteous objectives – may Allāh tāālā be pleased with people for their pure intentions.

Thereafter, I felt necessary that a more comprehensive collection of forty ḥadīth [*Arbayīn*] should be compiled, covering all these topics [found in various *Arbayīn*]. Every ḥadīth in this collection is an extremely

²¹ *Bukhārī* §105; *Muslim* §1679; *Ibn Mājah* §233.

²² *Tirmidhī* §2658. *Nadarahu* or *naddarahu* or *andarahu*: to make one's face handsome, beautiful, pleasing, attractive, fresh and radiant. Here, it is a prayer to make such a person's character beautiful and raise his esteem among people. [*Al-Nihāyah fi Gharīb al-Ḥadīth*, 5/71].

²³ *Khuṭab*: pl of *khuṭbah* derived from *khaṭb* meaning 'a matter of concern' or 'an issue that needs answers' or 'a problem that requires resolution.' It was a practice of Arabs that they would gather people and make a speech, or give a sermon [*khuṭbah*] when they were faced with a matter of importance and try to find a solution. [Ibn Mulaqqin, Haytamī].

important principle from the fundamental principles of religion; these are narrations which have been described by scholars as ‘**the very basis of Islamic law**,’ or ‘**half of Islām**’ or ‘**one third of Islām**’ or such characterisations.

I have made it a point to include only those ḥadīth that are authentic [ṣaḥīḥ] and are mostly²⁴ found in [the two well-known compilations:] Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. I will mention all narrations sans their chains of transmission, to make it easier to memorise and so that this book can be of benefit to one and all, Allāh Willing. And then, I will conclude the book with a chapter on explanation of abstruse and uncommon words.

It is necessary for every seeker of the Hereafter to learn about these ḥadīth, as they contain important principles [of our religion], and describe the commandments [ṭā’āt], which is obvious to anyone who reflects upon these traditions. My faith is in Allāh, and my trust and reliance is upon Him. Praise be to Allāh for all His favours. And He alone gives guidance and protects from error.



²⁴ See the table on the next page which shows that 29 ḥadīth are from Bukhārī and Muslim.

The following is the ḥadīth count from the source books:

#	Source as cited by Nawawī	Count	Serial Number in Arbaʿīn
1	<i>Bukhārī and Muslim (Muttafaq Alayh)</i>	12	1, 3, 4, 5, 6, 8, 9, 13, 14, 15, 26, 37
2	<i>Bukhārī</i>	4	16, 20, 38, 40
3	<i>Muslim</i>	13	2, 7, 10, 17, 21, 22, 23, 24, 25, 27, 34, 35, 36
4	<i>Tirmidhī</i>	5	12, 18, 19, 29, 42
5	<i>Tirmidhī and Abū Dāwūd</i>	1	28
6	<i>Tirmidhī and Nasāʿī</i>	1	11
7	<i>Ibn Mājah</i>	1	31
8	<i>Ibn Mājah, Dāraqūṭnī and Mālik</i>	1	32
9	<i>Ibn Mājah and Bayhaqī</i>	1	39
10	<i>Bayhaqī</i>	1	33
11	<i>Dāraqūṭnī</i>	1	30
12	<i>Kitāb al-Ḥujjah (Naṣr ibn Ibrāhīm al-Maqdisi)</i>	1	41
	TOTAL	42	

Note: Ḥadīth §27 is also narrated with a variant wording in *Musnad Aḥmad* and *Dārimī*.

ACTIONS ARE ACCORDING TO INTENTIONS

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ** رواه إماما المحدثين: أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة ابن بَرْدِزْبَه البُخَارِيُّ. وأبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحهما اللذين هما أصحُّ الكتب المصنفة



Narrated by the Commander of Believers, Abū Ḥafṣ ʿUmar ibn al-Khaṭṭāb ؓ who said: I have heard RasūlAllāh ﷺ say:

Actions are [judged] according to intentions and every man will get [only] what he intends for; whosoever emigrates for the sake of Allāh and His Messenger, [then] his emigration is [truly] toward Allāh and His Messenger. And he, whose emigration is for attaining [better prospects] in this world, or for [the sake of] a woman he seeks to marry, he will attain only that for which he has emigrated.

This ḥadīth is reported by the two scholars, both being imāms of ḥadīth scholars: Abū ʿAbdullāh Muḥammad ibn Ismāʿīl ibn Ibrāhīm ibn Mughayrah ibn Bardizbah al-Bukhārī and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī al-Nisābūrī, in their respective collections of ṣaḥīḥ ḥadīth,²⁵ which are the most authentic books ever composed.²⁶



²⁵ *Bukhārī* §1; *Muslim* §1907.

²⁶ Because they contain authentic traditions of the Prophet ﷺ.

عن عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ أَنْ تَلِدَ الْأُمَةُ رَجُلًا وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ، أَتَدْرِي مِنَ السَّائِلِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. رواه مسلم.

This hadith is narrated by Úmar ؓ and he said:

We were sitting with RasûlAllāh ﷺ one fine day, and a man appeared whose clothes were dazzlingly white and whose hair was intensely black; there was no sign of travel [and thus, weariness] upon him, and no one amongst us knew him. He sat near the Prophet ﷺ [so close] that his knees touched the knees of the Prophet ﷺ and he placed both his palms on the thighs²⁷ of the Prophet ﷺ and he said:

“O Muḥammad,²⁸ tell me about *Islām* [religion]”.

The Messenger of Allah ﷺ said: **“Islām, is that you bear witness that there is no God except Allāh, and that Muḥammad is the Messenger of Allāh; that you establish prayer [*ṣalāh*], and give charity [*zakāh*]; that you fast in the month of Ramadān, and that you undertake pilgrimage [*ḥajj*] to the House [of Allāh] if you are able [and have the means] to do so.”**

He said: “You tell the truth”.

We were surprised at him [because] he asked a question and [thereafter,] attested that it was the truth.

He asked: “Then, tell me about *Īmān* [faith]”.

[RasûlAllāh ﷺ] replied: **“[*Īmān*] is that you bear faith in Allāh, His Angels, His Books, His Messengers, and in the Final Day [of Reckoning]; and in Destiny – the good and the bad [in it]”**.

²⁷ Or the visitor placed his hands on his own thighs, sitting in the manner of a student [Nawawī in his commentary on *Muslim*].

²⁸ It is forbidden to call upon RasûlAllāh ﷺ by his name. Here, it could be because it is not forbidden for angels or because he appeared as a bedouin Arab [Haytamī].

He said: “You speak the truth”.

He [then] asked: “Then, tell me about *Îhsān* [grace]”.

[RasūlAllāh ﷺ] said: “**[Îhsān] is that you worship Allāh táālā as if you see Him; if you cannot do that, then [worship Him and know, that] He sees you.**”

He said: “Then, tell me about the [Final] Hour”.

[RasūlAllāh ﷺ] said: “**The one who is asked, is no more knowledgeable about it than the one who asks**”.

He said: “Then, tell me about the signs [of the Hour]”.

[RasūlAllāh ﷺ] said: “**The slave-girl will give birth to her own mistress²⁹ and you will see [hitherto] barefoot and naked desititutes and shepherds [vie with each other in] erecting tall buildings.**”

[Úmar] said: The person left, and I remained perplexed for a long time.³⁰

Thereafter, [RasūlAllāh ﷺ] asked: “**O Úmar, do you know who that questioner was?**”

I said: “Allāh and His Messenger know better.”

[RasūlAllāh ﷺ] said: “**He was Jibrīl. He had come to teach you, your religion.**”

*Reported by Muslim.*³¹



²⁹ The word in ḥadīth is *rabbah*; Imām Nawawī has explained it as sayyidah, and both mean mistress; i.e. the female slave-owner.

³⁰ In the report of Abū Dāwūd \$4695, this was for a period of three days.

³¹ *Muslim* \$8.

3

THE PILLARS OF ISLAM

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ
شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ رواه البخاري ومسلم.



Narrated by Abū Ābd al-Rahmān Ābdullāh ibn Ūmar ibn al-Khaṭṭāb   and he said:

I heard RasūlAllāh   say: Islām is based on five [pillars]: to bear witness that there is no God except Allāh and that Muḥammad is the Messenger of Allāh, to establish prayer, to pay the poor-due [*zakāt*], to perform the pilgrimage [*ḥajj*] and to fast in [the month of] Ramaḍān.

This was reported by both Bukhārī and Muslim.³²



³² Bukhārī §8; Muslim §16.

DESTINY

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ
 فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْقَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً
 مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ
 يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ
 أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ
 عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ
 أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
 بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. رواه البخاري ومسلم.



Narrated by Abū Ābd al-Raḥmān Ābdullāh ibn Masūūd ؓ and he said:

Narrated to us RasūlAllāh ؐ, and he is the Truthful, the Veritable: **Verily,** [every] one of you is created in the womb of his mother and remains as an embryo for forty days; then as a spot of blood for a similar time, and a piece of flesh for a similar period [of forty days].

And then, an Angel is sent towards [the fetus] who will breathe in it the soul and [the Angel] is commanded [by Allāh] to write four things: his sustenance, his death, his deeds and whether he is wretched or blessed.

By Allāh, and there is no God other than Him – verily, one of you does deeds of the people of Paradise until the distance between the person and Paradise is no more than an arm’s length [cubit], but that which was written overtakes him and he does deeds of the dwellers of fire and will thus enter it.

And indeed, one of you keeps doing deeds of the people of Hell until there is no more than an arm’s length between him and Hell, but that which was written will outstrip him and he will do deeds of the people of Paradise and will thus enter it.”

Reported by Bukhārī and Muslim.³³



³³ *Bukhārī* §3208; *Muslim* §2643.

REPREHENSIBLE INNOVATION

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ رواه البخاري ومسلم. وفي رواية لمسلم مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ



Narrated by the mother of believers, Umm Ābd-Allāh, Āyīshah ؓ and she said that RasūlAllāh ؐ said:

“Whoever innovates a thing in our religion which is not from it, is rejected.”³⁴

This is reported by both Bukhārī and Muslim;³⁵ and in the report of Muslim:

“Whoever does an action that is not according to our command [or permission], [such an action] is rejected.”³⁶



³⁴ Haytamī: Imām Shāfi‘ī ؓ has said: That innovation which opposes the Book, the Sunnah or the consensus of scholars or a tradition (by Companions or their followers), is Misguided Innovation. And those innovations which are in the way of goodness [*khayr*] and do not oppose anything – then it is a praiseworthy innovation [*bidāh maḥmūdah*].

³⁵ Bukhārī §2697; Muslim §1718.

³⁶ Haytamī: This ḥadīth elucidates a fundamental principle: anything that leads to corruption [*fasād*] is absolutely prohibited.



AVOIDING THE DOUBTFUL

عن أبي عبد الله التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْحَالَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ رواه البخاري ومسلم.



Narrated by Abū Ábdullāh Númān ibn Bashīr ؓ and he said:

I have heard RasūlAllāh ؐ say:

“Indeed, the lawful [*ḥalāl*] is clearly known and the forbidden [*ḥarām*] is also clearly known – and between these two, are things which are doubtful, about which many people are not aware.

Whosoever fears [Allāh] and thus abstains from doubtful things has strived to vindicate his religion and his honour, and he who falls into doubtful things will [eventually] fall into impermissible things, like a

shepherd who grazes his flock close to the fence and the sheep would almost trespass upon forbidden property.³⁷

Indeed, every king designates restricted areas [*ḥimā*] and the areas restricted by Allāh are things that He has forbidden [and sins].

Indeed, in the [human] body is an organ, which, when it is virtuous, keeps the entire body wholesome, and when it is diseased, causes the entire body to be defiled. Verily, it is the heart.”

*Bukhārī and Muslim have reported this ḥadīth.*³⁸



³⁷ In olden times, there would be designated areas that belonged to kings and nobles, where animals were not allowed to graze. A vigilant shepherd would keep his flock away from the fence, lest they trespass, and he be punished in consequence. Similarly, a Muslim who fears Allāh, keeps away from doubtful things for fear of falling into forbidden things and thereby invite Divine Wrath. [Summarised from *Fatḥ al-Mubīn*].

³⁸ *Bukhārī* §52; *Muslim* §1599.



GOOD COUNSEL

عن أبي رُقَيْة تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ رواه ومسلم



Abū Ruqayyah Tamīm ibn Aws al-Dārī ﷺ has narrated that RasūlAllāh ﷺ has said:

“Religion is good counsel.”

And we asked: “[Counsel] for whom?”

He replied: **“[Counsel] for Allāh, for His Book, for His Messenger, for the leaders of Muslims, and their commonfolk.”**

*This ḥadīth is reported by Muslim.*³⁹



³⁹ Ṣaḥīḥ Muslim §55.



FIGHTING FOR ISLĀM

عن ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
 أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ
 وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ
 إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى رواه البخاريُّ ومسلمٌ.



Narrated by Ibn Ūmar ﷺ that RasūlAllāh ﷺ said:

I was ordered to confront people until they bear witness that there is no God except Allāh and that Muḥammad is the Messenger of Allāh, and they establish prayer, and pay *zakāt*. If they do so, their blood and property shall be given my protection,⁴⁰ except for the right of Islām – and their account will be with Allāh, the Most Exalted.

Reported by Bukhārī and Muslim.⁴¹



⁴⁰ Literally, “would be protected from me”. However, the protection would also be granted by him, hence the translation.

⁴¹ *Bukhārī* §25; *Muslim* §22.



TOO MANY QUESTIONS

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا تَهَيَّئْتُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ



Narrated by Abū Hurayrah Ábd al-Raḥmān ibn Ṣakhr ؓ and he said: I heard RasūlAllāh ﷺ say:

Refrain from that which I have forbidden; perform, to the best of your ability, that which I have commanded you to do. Indeed, those who came before you⁴² perished on account of asking too many questions and contradicting their Prophets.

Reported by Bukhārī and Muslim.⁴³



⁴² Previous nations and followers of earlier Prophets.

⁴³ *Bukhārī* §7288; *Muslim* §1337.

ACCEPTANCE OF PRAYERS

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم إِنَّ
 اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ
 فَقَالَ تَعَالَى يَأَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا وَقَالَ تَعَالَى
 يَأَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ
 أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبُّ يَا رَبُّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ
 حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَعُذِي بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ رواه مسلم



Narrated by Abū Hurayrah ؓ who said: RasūlAllāh ﷺ said:

Allāh táālā is Glorious [Transcendent from every flaw and] does not accept anything except the pure. Allāh táālā has commanded believers [to do that] which He has commanded the Messengers [to do].

Allāh táālā has said: “O Messengers [of Allāh], partake from that which is pure and do good deeds”⁴⁴

يَأَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

⁴⁴ Sūrah al-Mu'minūn, 23:51.

And Allāh táālā has also said: “*O believers, partake from that which is pure, from that we have given you.*”⁴⁵

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

And then he mentioned:

“A man who goes on a long journey, who is dishevelled and muddy; he raises his hands towards the sky, beseeching and calling out: “O my Lord-Sustainer! O my Rabb!” Whereas, his food is from unlawful means, his drink is from the forbidden, his clothing is from the forbidden – and he has been nourished by the forbidden. How can his prayer be accepted?”

*Reported by Muslim.*⁴⁶



⁴⁵ *Sūrah al-Baqarah*, 2:172.

⁴⁶ *Muslim* §1015.

CLARITY AND CONVICTION

عن أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجَالِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ رواه الترمذي والنسائي وقال الترمذي حديث حسن صحيح



Narrated by Abū Muḥammad Ḥasan ibn Ālī ibn Abī Ṭālib ؓ, the [maternal] grandson of RasūlAllāh ؓ and his perfume, and he said:

I have preserved [or memorised] from [the ḥadīth of] RasūlAllāh ؓ:
Forsake that which is doubtful in favour of that which does not make you uneasy.

Reported by Tirmidhī and Nasā'ī. Tirmidhī graded this ḥadīth Fair and Sound (Ḥasan-Ṣaḥīḥ).⁴⁷



⁴⁷ Tirmidhī §2526; Nasā'ī §5722; Dārimī §2528.

THE BEAUTY OF ONE'S ISLAM

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم **مِنْ**
حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ حديث حسن رواه الترمذي وغيره هكذا



Narrated by Abū Hurayrah ؓ who said: RasūlAllāh ؐ said:

It is from the beauty of a man's Islām that he forsakes [things] that do not concern him.

The chain is fair [Hasan]. Tirmidhi⁴⁸ and others have also narrated it thus.






⁴⁸ Tirmidhi §2324; Ibn Mājah §3976.

WISHING OTHERS WELL

عن أبي حمزة أنس بن مالك رضي الله عنه خادم رسول الله صلى الله عليه وسلم عن النبي صلى الله عليه وسلم قال لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه رواه البخاري ومسلم.



Narrated by Abū Hamzah Anas ibn Mālik , the servant of RasūlAllāh , who narrates from RasūlAllāh  that he said:

None of you has [truly] believed, until he wishes for his brother [to have] that which he loves for himself.

Narrated by Bukhārī and Muslim.⁴⁹



⁴⁹ Bukhārī §13; Muslim §45; Tirmidhī §2523; Nasā'ī §5054; Musnad Aḥmad §13630; Ibn Mājah §66; Dārimī §2736.

SANCTITY OF A MUSLIM'S LIFE

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِإِحْدَى
 ثَلَاثٍ الثَّيِّبِ الزَّانِي وَالنَّفْسِ بِالنَّفْسِ وَالتَّارِكِ لِدِينِهِ الْمُفَارِقِ لِلْجَمَاعَةِ
 رواه البخاري ومسلم



Narrated by Ibn Masūd ؓ, who said: RasūlAllāh ﷺ said:

The blood of a Muslim – one who bears witness that there is no God except Allāh, and that I am the Messenger of Allāh – is forbidden, except in three cases: A married person who commits adultery, life taken in lieu of another life, and the person who abandons his religion, who abandons the group [of Muslims].

Reported by Bukhārī and Muslim.⁵⁰



⁵⁰ Bukhārī §6878; Muslim §1676.

BEING GOOD TO NEIGHBOURS

عن أبي هريرة رضي الله عنه أنَّ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُنْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
 ضَيْفَهُ رواه البخاريُّ ومسلمٌ



Narrated by Abū Hurayrah ؓ, who said: RasūlAllāh ﷺ said:

Whoever has believed in Allāh and in the Last Day [of Judgement], then let him speak right or keep quiet. Whoever has believed in Allāh and in the Last Day, then let him honour [and be kind to] his neighbour. Whoever has believed in Allāh and in the Last Day, then let him be gracious with his guest and honour him.

Narrated by Bukhārī and Muslim.⁵¹



⁵¹ *Bukhārī* §6018 ; *Muslim* §47.

CURBING ANGER

عن أبي هريرة رضي الله عنه أنَّ رجلاً قال للنبيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَوْصِنِي قَالَ لَا تَغْضَبْ فَرَدَّدَ مَرَارًا قَالَ لَا تَغْضَبْ رواه البخاريُّ



Narrated by Abū Hurayrah ؓ that a man said to RasūlAllāh ﷺ: "Give me counsel."

He replied: "Do not be angry".

The man kept asking [the same question] a number of times and RasūlAllāh ﷺ said:

"Do not be angry".

Reported by Bukhārī.⁵²



⁵² Bukhārī §6116.

عن أبي يعلى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عن رسولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ رواه مسلم



Narrated by Abū Yaālā Shaddād ibn Aws ﷺ from RasūlAllāh ﷺ that he said:

Allāh táālā has commanded that you be good and kind towards every being. When you have to kill,⁵³ then do it in a good manner; if you slaughter [an animal], do it in a good manner. Let one of you sharpen the knife well so that the animal can be [slaughtered swiftly and thus] relieved quickly.⁵⁴

Reported by Muslim.⁵⁵



⁵³ In cases when one encounters an enemy [or a terrorist] and one has to kill him/her to save oneself or others; or when executing a person in a death penalty; or for any legitimate reason such as killing a mad dog or a wild animal posing a threat to humans. In all these cases, “kill them in a good manner” means to do it swiftly and in a manner that pain is minimised as much as possible, without torturing the creature [*Al-Fat’h al-Mubīn*].

⁵⁴ *Yurih*: to relieve; by swiftly slaughtering the animal with a sharp knife, you spare it unnecessary pain – and thus ‘relieve it quickly’.

⁵⁵ *Muslim* §1955.

GOOD CHARACTER

عن أبي ذرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ **اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِحُلُقٍ حَسَنٍ** رواه التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ وَفِي بَعْضِ النُّسخِ حَسَنٌ صَحِيحٌ



Narrated by Abū Dharr Jundub ibn Junādah and Abū ʿAbdu'l Raḥmān Muʿādh ibn Jabal ؓ from RasūlAllāh ؓ that he said:

Fear Allāh wherever [or in whatever state] you may be; follow up a sin with a good deed which will efface it, and be nice and courteous to others.

Reported by Tirmidhī.⁵⁶



⁵⁶ Tirmidhī §1987.

BEING MINDFUL OF ALLĀH

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كُنْتُ حَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهَ يَحْفَظْكَ أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ رواه الترمذي، وقال: حديثٌ حسنٌ صحيحٌ .

وفي رواية غير الترمذي أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ تَعَرَّفْ إِلَى اللَّهِ فِي الرَّحَاءِ يَعْرِفَكَ فِي الشِّدَّةِ وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ وَأَنَّ مَعَ الْعُسْرِ يُسْرًا



Narrated by Abū'l Ábbās Ábdullāh ibn Ábbās ؓ who said: One day, I was [seated] behind RasūlAllāh ﷺ, and he said to me:

Son! Verily, I will teach you a few words – Be mindful of Allāh, and Allāh will protect you. Be mindful of the commands of Allāh and you will find Him present.

When you (have to) ask, ask Allāh; when you (have to) seek help, seek help from Allāh.

And know, that if the entire creation comes together to give you benefit, they will not be able to benefit you in any way, except that which Allāh has written for you [in your destiny].

And if they join together to harm you in any way, they will not be able to harm you except that which Allāh has written for you.

The pens have been lifted, and the [writing on the] paper has dried.

This was reported by Tirmidhī,⁵⁷ who said that it was a Ḥasan-Ṣaḥīḥ⁵⁸ ḥadīth. And in a narration, other than that of Tirmidhī:

Be mindful of Allāh’s commands, you will find Him present before you; remember Allāh in your good times, He will not forsake you in hard times. And know: that which is destined to evade you will never befall you and that which is meant to befall you will never miss you.

And know that [Divine] Aid is gained by patience; comfort will come after distress and affliction – and that ease is together with hardship.



⁵⁷ Tirmidhī §2524.

⁵⁸ If a ḥadīth comes via two routes – one ṣaḥīḥ and other ḥasan, Tirmidhī classes it as Ḥasan-Ṣaḥīḥ [Sharīf Jurjānī in his Monograph on Ḥadīth Principles].

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى
 إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ رواه البخاري



*Narrated by Abū Masūūd Úqbah ibn Ámr al-Anṣārī al-Badrī ؓ, who said:
 RasūlAllāh ﷺ said:*

Indeed among the wisdom that people have received from earlier
 Prophets is: **If you have no shame, do whatever you wish.**

Reported by Bukhārī.⁵⁹



⁵⁹ Bukhārī §6120.

BEING STEADFAST ON FAITH

عَنْ أَبِي عَمْرٍو وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ
 قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ.
 قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ رَوَاهُ مُسْلِمٌ.



Narrated by Abū Ámr – it is also said that he was Abū Ámrah – Sufyān ibn Ábdullāh ؓ who said: I said to RasūlAllāh ؐ: “O Messenger of Allāh, tell me something in Islām [i.e. give me advice] that I may not ask anyone else about it, other than you.

He said: Say: “I have believed in Allāh,” and then remain steadfast upon it.

Reported by Muslim.⁶⁰



⁶⁰ Muslim §38; Tirmidhī §2418; Ibn Mājah §3972.

TO ENTER PARADISE

عن أبي عبد الله جابر بن عبد الله الأنصاري رضي الله عنهما، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ قَالَ: **نَعَمْ**. رواه مسلم. ومعنى حَرَّمْتُ الحرام: اجْتَنَبْتُهُ. ومعنى أَحْلَلْتُ الحلال: فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ.



Narrated by Abū Ábdullāh Jābir ibn Ábdullāh al-Anṣārī ؓ that a man asked RasūlAllāh ﷺ: If I regularly pray the [five] obligatory prayers, fast in the month of Ramaḍān, accept the permissible as permissible and deem the forbidden as forbidden, and do nothing more [than this]; will I enter Jannah?

[The Prophet ﷺ] said: **Yes**.

Reported by Muslim.⁶¹

[Imām Nawawī's note:] The meaning of “deem the forbidden as forbidden” is “if I abstain from committing acts that are forbidden”; also the meaning of “accept the permissible” means “If I do it with the belief that it is permitted to do so”.





⁶¹ Muslim §15.

CLEANLINESS IS HALF OF FAITH

عن أبي مالك الحارث بن عاصم الأشعري رضي الله عنه، قال قال رسول
الله صلى الله عليه وسلم: الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ،
وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ،
وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ
يَعْدُو؛ فَبَايَعُ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا رواه مسلم.



Narrated by Abū Mālik Ḥārith ibn Āṣim al-Ashārī , and he said:
RasūlAllāh  said:

Cleanliness is half of faith; [the reward for] Praise of Allāh [saying: *al-ḥamdu lillāh*] will fill the scales; [and the reward for] glorifying Allāh and praising Him [saying *subḥān Allāh, al-ḥamdu lillāh*] will fill [the space] between the heavens and the earth; prayer is light; charity is evidence [for your faith]; patience is radiance; the Qur’ān is proof – either in your favour or against you. Every man rises in the morning [and strives] in trading his soul – [by which he] either attains salvation or [hurls] towards his doom.

Reported by Muslim.⁶²



⁶² Muslim §223.

THE GRACE OF ALLAH

عن أبي ذرٍّ الغِفَارِيِّ رَضِيَ اللهُ عَنْهُ، عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فيما يرويه عن رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: يَا عِبَادِي، إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا . يَا عِبَادِي، كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي، كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ. يَا عِبَادِي، كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي أَكْسِكُمْ يَا عِبَادِي، إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفَجَرَ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَحِيطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي، إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. رواه مسلم.

Narrated by Abū Dharr al-Ghifārī ؓ from RasūlAllāh ؓ who narrates from his Lord Sustainer, that He said:

O My slaves!

I have forbidden upon myself oppression and I have forbidden that you should oppress each other – so do not oppress each other.

O My slaves!

Every one of you is astray, except those whom I have given guidance; seek guidance from Me and I shall guide you all.

O My slaves!

Every one of you is hungry, except those whom I have given food; seek food from Me, and I will feed you.

O My slaves!

Every one of you is naked, except those whom I have clothed; seek clothing from Me, and I will clothe you.

O My slaves!

You commit sins by the night and by the day and I forgive them all; seek forgiveness from Me and I will forgive you.

O My slaves!

You do not have the reach to harm Me, you cannot harm Me; nor do you have the means to benefit Me, thus you cannot give Me any benefit.⁶³

⁶³ The expression: “do not have the reach” i.e., do not have the power or ability –it is **absolutely** impossible for anyone to harm or benefit the Creator in any manner.

O My slaves!

If every one of you – from the first to the last, the men and the jinn – were like the most pious amongst you, it would not increase an atom's worth in My Dominion.

O My slaves!

If every one of you – from the first to the last, the men and the jinn – were like the most evil one amongst you, it would not cause an atom's worth of loss in My Dominion.

O My slaves!

If every one of you – from the first to the last, the men and the jinn – stand together on one plain and ask Me, and I give every one of you every [single] thing that you asked for – it would decrease nothing from My Dominion – no more than a needle, when dipped in an ocean, depletes the ocean.

O My slaves!

These are your deeds that I have recorded for you and I will give you a just recompense. Whosoever finds good deeds,⁶⁴ then let him praise Allāh; the one who finds other than [good], then let him not blame [anyone else] except his own self.

*Reported by Muslim.*⁶⁵



⁶⁴ In his record of deeds.

⁶⁵ *Muslim* §2577

DIFFERENT FORMS OF CHARITY

عن أبي ذرٍّ رضي الله عنه، أنَّ ناسًا من أصحابِ رسولِ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قالوا لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ، إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ.

قَالُوا: يَا رَسُولَ اللهِ، أَيَّاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَّانَ عَلَيْهِ وَزُرَ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ. رواه مُسْلِمٌ.



Narrated by Abū Dharr ؓ that a few people among the companions of RasūlAllāh ؐ told him: O Messenger of Allāh ! The wealthy folk have garnered plenty of reward; they pray as we pray; they fast as we fast – however, they give in charity from the wealth they have in excess.⁶⁶

⁶⁶ That is, we pray and they pray; we fast and they fast. But they give in charity from the wealth they possess – but we are poor and we do not have enough to satisfy our own needs. So they get reward for their charity – and thus they have surpassed us in gaining reward. And we have remained behind due to our circumstances.

He ﷺ replied:

[Why do you say so?]⁶⁷ Has Allāh táālā not given you the means to [compete with their] charity? Every *tasbiḥ*⁶⁸ is charity; Every *takbīr*⁶⁹ is charity, Every *taḥmīd*⁷⁰ is charity; Every *tahlīl*⁷¹ is charity. Enjoining the good is charity. Forbidding from evil is charity. And [permitted]⁷² sexual intimacy is [a form of] charity.

The companions asked: “O Messenger of Allāh! If we go near [our women] with lust, will we get a reward?”

He ﷺ replied:

Do you not see, that if he had done that in a manner that is forbidden, it would be a sin? Similarly, if he did that in a manner that is permissible, he certainly deserves a reward.

Reported by Muslim.⁷³



⁶⁷ See *Al-Fatḥ al-Mubīn*

⁶⁸ Glorifying Allāh; uttering the phrase: *SubḥānAllāh*.

⁶⁹ Proclaiming that Allāh is the Greatest; uttering the phrase: *Allāhu Akbar*.

⁷⁰ Praising Allāh; uttering the phrase: *Al-ḥamdu lillāh*.

⁷¹ Proclaiming that Allāh is One; uttering the phrase: *Lā ilāha ill’Allāh*.

⁷² That is with one’s spouse, or in earlier times, with one’s own slavegirl.

⁷³ *Muslim* §1006.

MANY WAYS OF BENEFACTION

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ؛ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ رواه البخاري ومسلم.



Narrated by Abū Hurayrah , who said: RasūlAllāh  said:

Charity is due upon every bone⁷⁴ in the human [body, on] every day the sun rises: If you make truce between two [warring] parties, it is charity; if you help a man to mount his steed, or help him hoist his belongings [upon it] is charity. (Uttering) a good word is charity; every step you take (towards the Masjid) for prayer is charity; every harm you remove from the road is charity.

Reported by Bukhārī and Muslim.⁷⁵



⁷⁴ *Sulāmā*: Literally, the bones of the palms, fingers and feet. However, here it is used to denote every bone and joint – as the report in Muslim suggests: “The [body of] Ādam’s son [i.e. human body] was created with 360 joints..” [*Ṣaḥīḥ Muslim*, §1007].

⁷⁵ *Bukhārī* §2989; *Muslim* §1009.

IDENTIFYING GOOD AND BAD DEEDS

عن النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ
النَّاسُ. رواه مسلم

وعن وَاِبِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَقَالَ: **جِئْتَ تَسْأَلُ عَنِ الْبِرِّ قُلْتُ: نَعَمْ . قَالَ: اسْتَقَمْتَ قَلْبَكَ؛**
الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ
وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ. حديث حسن رَوَيْنَاهُ فِي
مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنِ.



Narrated by Nawwās ibn Simāān⁷⁶ ﷺ that RasūlAllāh ﷺ said:

Piety is good character – and sin is that which gnaws at your soul and you dislike that people learn about it.

Reported by Ṣaḥīḥ Muslim.⁷⁷

⁷⁶ The name can be pronounced as *Simāān* or *Samāān*; both are correct. [Haytami]. Ibn Athir wrote only *kasrah*, which indicates that *Simāān* is common [Shabrākhī].

⁷⁷ *Muslim* §2553.

Narrated by Wābiṣah ibn Maábad ؓ that I went to RasūlAllāh ؐ and he said:

You have come to ask [me] about goodness.

I replied: Yes.

He said:

Ask your own heart. Goodness is that which the soul is at peace with, and the heart is at rest with; sin is that which gnaws upon your soul and there are qualms in your heart – even if people keep telling you otherwise.⁷⁸

This is a Ḥasan ḥadīth [i.e. a fair chain] and we report this from the Musnads of the two imāms, Imām Aḥmad ibn Ḥanbal and Imām Dārimī, with a fair chain.⁷⁹



⁷⁸ *Aftāk al-nās*: Even if scholars have issued a ruling, *wa aftawk*: this is mentioned to emphasise that even if many people concur with the fatwā or if they repeatedly tell you the same thing – the verb is mentioned second time for emphasis.

⁷⁹ *Musnad Imām Aḥmad* §17922; *Musnad Dārimī* §2529.

GRASPING THE SUNNAH FIRMLY

عَنْ أَبِي نُجَيْحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَُا مَوْعِظَةُ مُودِّعٍ فَأَوْصِنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مِنْ يَعْشَ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، تَمَسَّكُوا بِهَا، وَعَصُوا عَلَيْهَا بِالتَّوَّاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَالَّةٌ رواه أبو داود وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



Narrated by Abū Najīh Īrbāḍ ibn Sāriyah ؓ, and he said: RasūlAllāh ؓ once gave a sermon that melted the hearts and welled up the eyes. We said: "O Messenger of Allāh! This is as if it were the last⁸⁰ sermon, so give us counsel as your bequest."⁸¹ He ؓ said:

⁸⁰ *Muwaddiy*: the furthest; in word and deed after which there will not be another.

⁸¹ When they felt that this sermon would perhaps be the last, they asked for counsel that would be comprehensive and sufficient, as if it were his last bequest to them [Haytamī].

I enjoin you to fear Allāh, the Glorious and Majestic. And to obey your rulers, even if the person [ruling] upon you is an Abyssinian slave.⁸² Indeed, those amongst you who will live longer, will see many disagreements. So, it is necessary upon you to follow my tradition [sunnah] and the tradition [sunnah] of the rightly guided caliphs, the guiding successors⁸³ [khulafā'a al-rashidīn al-mahdiyyīn]. Hold fast unto this with gritted teeth.⁸⁴ Beware of innovated practices,⁸⁵ for every innovation is a heresy and every heresy is a misguidance.

*This is reported by Abū Dāwūd and Tirmidhī, who said that the ḥadīth is Ḥasan-Ṣaḥīḥ.*⁸⁶



⁸² **Ḥaytamī:** Technically, a slave cannot become a ruler; this is probably mentioned as a maxim. Also, this is among the miracles of RasūlAllāh ﷺ, wherein he informed about events that would occur after his passing – such as differences and the predominance of evil. RasūlAllāh ﷺ knew about these things, both generic and specific details, because he was shown [kushifa lahu] all that would transpire until the time people would enter and settle in their places in Paradise or in Fire. However, he would not tell this to everyone – though he would warn everyone about the impending evil in generic words, he would confide specific details to some individuals such as Ḥudhayfah and Abū Hurayrah رضي الله عنه.

⁸³ The rightly guided successors of the Prophet ﷺ in order: Our masters, Abū Bakr, ʿUmar, ʿUthmān and ʿAlī; Ḥasan [ibn ʿAlī] and thereafter, other Companions رضي الله عنهم.

⁸⁴ **Nawājidh:** Wisdom teeth; a metaphor for holding on to something firmly.

⁸⁵ **Ibn Daqīq al-ʿYūd:** Know that the new practices [muḥdath] are of two kinds – a novel practice that has no basis in the Shariāh; this is impermissible and is deplorable. A new practice which is based on a similar action [mentioned in the Shariāh] and this is not objectionable or condemned. Actions cannot be condemned merely if they are described by the words **muḥdath** or **bidāh** [new practices]; rather, they are reprehensible only if they contradict the *sunnah* and lead towards misguidance.

⁸⁶ Abū Dāwūd §4607; Tirmidhī §2676.

THE PATH TO SALVATION

عن معاذ بن جبل رضي الله عنه، قال: قلت: يا رسول الله، أخبرني بعمل يُدخلني الجنة ويُباعدني عن النار. قال: **لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسَ بِ** عَلَى مَنْ يَسْرُهُ اللَّهُ تَعَالَى عَلَيْهِ؛ تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ ، وَتُقِي الرِّكَاتَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ: **أَلَا أَذْلكَ عَلَى** أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ. ثُمَّ تَلَا: تَتَجَاوَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ. حَتَّى بَلَغَ: يَعْمَلُونَ ثُمَّ قَالَ: **أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟** . قُلْتُ: بلى يَا رَسُولَ اللَّهِ . قَالَ: **رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ.** ثُمَّ قَالَ: **أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟** . قُلْتُ: بلى يَا رَسُولَ اللَّهِ. فَأَخَذَ بِلِسَانِهِ وَقَالَ: **كُفَّ عَلَيْكَ هَذَا قُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟** فَقَالَ: **تَكَلَّمْتُكَ أُمُّكَ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ** قَالَ: **عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ** رواه الترمذي , وقال: حديثٌ حسنٌ صحيحٌ



Narrated by Mu'ādh ibn Jabal ؓ, and he said: I said to RasūlAllāh ؐ: "Tell me about a deed that will make me enter Paradise and keep me away from Fire." He replied:

You have asked about a great thing indeed. And indeed, it is easy for those to whom Allāh has made it easy: Worship Allāh and do not assign partners unto Him in any manner. Establish prayer, pay Zakāt, fast in the month of Ramaḍān and undertake pilgrimage to the House [of Allāh].

And then he ؓ said:

Shall I not guide you to the doors of goodness? Fasting is a shield, and charity extinguishes sins, just as water douses a fire. And the prayers of a man⁸⁷ in the dead⁸⁸ of the night.

And then he recited: "...they rise up from their beds..."⁸⁹

Until he reached: "...which they strived for."⁹⁰

And then he said:

Shall I not tell you about the arch, the pillar and the apex⁹¹ of every matter? The arch of everything is Islām, its pillar is *ṣalāt* and the apex is *jihād*.

⁸⁷ **Haytamī:** The questioner was a man and hence it was referred as such; this applies to women as well.

⁸⁸ Scholars have differed whether *jawf al-layl* refers to the first-third of the night or the last-third; it is also said that it is the time between Maghrib and ʾIshā; some have said that it is praying ʾIshā and Fajr in congregation [*Fat'h al-Mubīn*].

⁸⁹ Sūrah al-Sajdah, 32:16.

⁹⁰ Sūrah al-Sajdah, 32:19.

⁹¹ *Dhirwatu thanāmiḥ:* The highest point of anything. (*Dhirwah/dhurwah* both are right).

And then he said:

Shall I not tell you about how to attain⁹² them all?

I said: Why not O Messenger of Allāh. So, he held his [own] tongue and said:

Withhold this one.

I said: O Prophet of Allāh! Will we be held accountable for what we say?

He said:

May your mother lose you.⁹³ Will people be cast in fire [thrown] upon their faces - [or he said:] upon their noses – except for the harvest of their tongues?

Reported by Tirmidhī⁹⁴ and he said: Ḥasan-Ṣaḥīḥ.



⁹² *Milāki* or *malāki*, though Madābighi cites Imām Munāwī that the ḥadīth is narrated only as *Milāki*, meaning ‘the means to establish, attain something’.

⁹³ *Thakilatka Ummuka*: Among the idioms of Arabs to mean: “Just as you have missed the point, may your mother miss you.” Literally, ‘*You were better off dead*,’ but here, it is not a wish for his death and is only a phrase that was commonly used among Arabs to reproach someone for their negligence. [Haytamī, Ibn Mulaqqin, Dimyāṭī, Taftāzānī].

A prayer for his death as a rebuke for his action; since everyone eventually dies, this is as if, it is not a prayer at all. Or it may mean: “*If this is your state, then you were better off dead*.” [Al-Madīnī in *Al-Majmūʿ*; *Lisān al-ʿArab*; Ibn al-Athīr in *Al-Nihāyah*]. Such phrases ‘*dead in water*’ ‘*die of curiosity*’ ‘*die of a cold*’ ‘*over my dead body*’ are common in English.

⁹⁴ *Tirmidhī* §1616.

REMAINING WITHIN THE BOUNDS OF SHARĪĀH

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا حَدِيثٌ حَسَنٌ رَوَاهُ الدَّارِقُطْنِيُّ وَغَيْرُهُ.



Narrated by Abū Thálabah Al-Khushanniy Jurthūm ibn Nāshir ؓ from RasūlAllāh ؐ that he said:

Indeed, Allāh Most High has ordained some things as obligatory; do not miss them. He has placed limits, so do not breach them; He has made things forbidden, so do not commit them; He has not said anything about [certain] things as a mercy for you and not because of forgetfulness – so do not argue⁹⁵ about those things.

Reported with a fair chain by Dāraqūṭnī⁹⁶ and others.



⁹⁵ *Baḥth*: to research, to dig, to investigate, to persistently question; it is also used to mean discussion or argument. This is similar to the 9th ḥadīth in which the Companions were prohibited from asking needless questions and unnecessary and excessive probing.

⁹⁶ Al-Dāraqūṭnī in *Sunan*, 4/183; Ḥākim in *Al-Mustadrak*, 4/115; Al-Bayhaqī in *Sunan al-Kubrā* §19725.

ABSTEMIOUSNESS

عن أبي العباس سَهْل بن سَعْدٍ الساعدي رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ
إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَا رَسُولَ اللهِ، ذُلَّنِي عَلَى عَمَلٍ إِذَا
عَمَلْتُهُ أَحَبَّنِي اللهُ وَأَحَبَّنِي النَّاسُ فَقَالَ **أَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللهُ، وَأَزْهَدْ فِيمَا**
عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ حديثٌ حَسَنٌ رواه ابنُ ماجه وغيره بأسانيد
حسنة.



Narrated by Abu'l Ábbās Sahl ibn Saád al-Sāyidī ؓ that a man came to RasūlAllāh ؓ and said: "O Messenger of Allāh! Tell me about a deed, which if I do, Allāh will love me and people will love me. He ؓ replied:

Be austere⁹⁷ in this world [dunyā] and Allāh will love you. Abstain from [craving] that which belongs to people and they will love you.

Reported with a fair chain by Ibn Mājah⁹⁸ and others.



⁹⁷ *Zuhd*: to turn away from something, abstain, refrain from partaking it, not coveting it and deeming it below oneself. In Islam, it means to be abstemious and take very little from this material world, and only as much as one needs to survive. A person with *zuhd* does not rejoice if he gains worldly things, nor become sad upon its loss; he takes from this world things that will help him in his preparation of the hereafter.

⁹⁸ *Ibn Mājah* §4102.

DO NO HARM

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: **لَا ضَرَرَ وَلَا ضِرَارَ** . حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهَ وَالِدَارَقُطْنِي وَغَيْرُهُمَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي الْمَوْطَأِ مُرْسَلًا، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْقَطَ أَبُو سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.



Narrated by Abū Sayīd Saād ibn Sinān al-Khudriyy that RasūlAllāh said:

Do no harm; do not injure.⁹⁹

Reported with a fair chain by Ibn Mājah,¹⁰⁰ Dāraqutnī and others.

⁹⁹ It can also be translated as: **Do not harm; not even in retaliation.** Or: **Do no harm, even if there is benefit in it for you.**

Darar/dīrār is similar to **qatl/qitāl** and it is the same thing; but said to emphasise that one should not harm. Some have said: **darar** is a noun and **dīrār** is a verb and both mean the same; here repeated for emphasis. Some others have said: **darar** is to harm someone who does not harm you; **dīrār** is to harm in retaliation. It is similar to the ḥadīth: “**Return that which is entrusted to you honestly, and do not deceive someone who deceives you**” [Abū Dāwūd \$3534; see Ibn Daqīq al-ʿYid, Ibn Mulaqqin and others].

Darar is when one obtains benefit by harming another; **dīrār** is when one harms and has no benefit in it for oneself. In other words, inflicting any kind of harm is forbidden. [Fat’h al-Mubin].

¹⁰⁰ Al-Dāraqutnī in *Sunan*, 4/183; *Ibn Mājah* \$2340, \$2341; *Muwaṭṭa* \$ 1540.

*Imām Mālik – may Allāh Most Glorious have mercy upon him – reported in his Muwaṭṭa via Ámr ibn Yaḥyā – from his father from the Prophet ﷺ in a **Mursal**¹⁰¹ chain, whereby he omitted [the companion] Abū Saýid [al-Khudriyy]; however there are other routes that strengthen this chain.*



¹⁰¹ When a Tābiyī narrator omits the name of the Companion in the chain and directly reports from the Prophet ﷺ, such a narration is known as *Mursal*.

THE FUNDAMENTAL PRINCIPLE OF JUSTICE

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ
 عَلَى الْمُدَّعِيِ وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ حَدِيثُ حَسَنٍ رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ
 هَكَذَا، وَبَعْضُهُ فِي الصَّحِيحَيْنِ.



Narrated by Ibn Abbās ؓ that RasūlAllāh ﷺ said:

If people were granted their claims [without question], men would [unjustly] claim the wealth and blood of others.¹⁰² But [the law is] that the claimant should produce proof [for his claim] and the defendant can swear an oath¹⁰³ [to absolve himself of the claim].

Reported with a fair chain by Al-Bayhaqī¹⁰⁴ and others; a portion of this can be found in the two Ṣaḥīḥ collections.¹⁰⁵



¹⁰² People would claim anybody's property or life, if they did not have to prove their claims.

¹⁰³ One who makes the claim should produce proof for his claim; by default, the defendant is absolved unless there is proof to the contrary. This could well be the basis of the famous maxim in common law: "**Innocent until proven guilty**". Al-Haytamī says that swearing an oath is not obligatory except in some cases. Ibn Mulaqqin adds: that Sayyidunā Dāwūd ؑ was given this as the '**final word** or **faṣl al-khiṭāb** [Sūrah Ṣād, 32:20] and this could be the basis of Jewish law.

¹⁰⁴ Al-Bayhaqī in *Sunan al-Kubrā* §21197-21203.

¹⁰⁵ *Bukhārī* §4552; *Muslim* §1711.

FORBIDDING EVIL

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ , فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ , وَذَلِكَ أَضْعَفُ الْإِيمَانِ رَوَاهُ مُسْلِمٌ.



Narrated by Abū Saʿyīd al-Khudriyy رضي الله عنه who said: I heard RasūlAllāh صلى الله عليه وسلم say:

One who sees evil should stop¹⁰⁶ it with his hand; if he cannot do so, he should do so by his tongue; if he cannot do that either, he should deem it an evil in his heart. And that [the last] is the weakest faith.

Reported by Muslim.¹⁰⁷



¹⁰⁶ *Yughayyir*: lit. change it; a Muslim should strive to put an end to evil to the best of his ability. *Āmr bi'l ma'ārūf wa'n nahy āni'l munkar*: Enjoining the good and forbidding evil is a duty upon all Muslims. Tyranny and injustice is prevalent because Muslims have abandoned this duty. However, forbidding evil is governed by rules mentioned in books of fiqh. Scholars have said that if one fears for his life, he is excused from doing this duty.

¹⁰⁷ Muslim §49.

UNIVERSAL BROTHERHOOD IN ISLAM

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ. التَّقْوَى هَهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ رَوَاهُ مُسْلِمٌ.



Narrated by Abū Hurayrah ﷺ that RasūlAllāh ﷺ said:

Do not be jealous [of one other]. Do not swindle.¹⁰⁸ Do not detest [each other]. Do not turn your backs¹⁰⁹ [on each other]. One should not undercut another's deal.¹¹⁰ And be [good] slaves of Allāh and brothers of one another.¹¹¹

¹⁰⁸ The meaning of *najash* is *khatl* – meaning swindling, double-dealing, deception [Ibn Daqīq al-ʿYīd]. It may also mean to artificially increase prices at the expense of others. The origin of *najash* is to win the deal by unfair means; hence, deception [*Fat'h al-Mubīn*].

¹⁰⁹ *Tadābur*: to turn one's back on another; to boycott each other.

¹¹⁰ It is impermissible for another dealer to offer a lower price (or better terms) for the same item and disrupt the deal after the sale. However, it is permitted only if the first dealer allows it. In other words, it is not permissible to undercut a finalized deal.

¹¹¹ Deal with each other as brothers and love each other; be kind to one another; be gentle and affectionate with one another; be courteous to one another; help each other in good things with a pure heart and be well-wishers of each other [Ibn Daqīq al-ʿYīd].

A Muslim is the brother of another Muslim; he does not oppress him; he does not abandon¹¹² him; nor does he humiliate¹¹³ him.

The [real] fear¹¹⁴ of Allāh is ‘here’. *And he pointed thrice towards his chest.*

It is a great evil¹¹⁵ for a Muslim to demean his Muslim brother.

Every Muslim is forbidden upon another Muslim: [forbidden is] his blood, his property and his honour.¹¹⁶

Reported by Muslim.¹¹⁷



¹¹² *Khadhala*: to abandon, fail to support in his hour of need; especially when one can help him but he does not. It is a duty of a Muslim to help another in his time of need.

Note: In versions of *Arbayīn* and its commentaries, as well as Imām Nawawī’s glossary at the end of this book, another phrase appears: ‘**lā yakdhibuhu**’ / ‘he does not lie to him’. However, this phrase is not found in the narration of Muslim §2564.

¹¹³ *Īhtiqār*: to demean someone, be condescending and arrogant towards someone. This is another form of pride and haughtiness which is a great sin. The ḥadīth means that a Muslim should not belittle his brother, or be disdainful towards him.

¹¹⁴ *Taqwā*: To protect oneself from the punishment of Allāh by obeying His Commands and abstaining from His Prohibitions [*Fat’h al-Mubīn*].

¹¹⁵ Lit. **It is enough evil for a Muslim to demean his brother.**

¹¹⁶ It is forbidden for a Muslim to violate the blood, property or honour of another Muslim.

¹¹⁷ *Muslim* §2564.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ
 نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ
 الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ
 مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي
 عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى
 الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ
 بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ ،
 وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ
 رواه مسلمٌ بهذا اللفظ.



Narrated by Abū Hurayrah ؓ from the Prophet ﷺ that he said:

Whoever relieves a believer¹¹⁸ from a misery among the miseries of this world [*dunyā*], Allāh will relieve him from a misery [of the many miseries] on the Day of Judgement.¹¹⁹

¹¹⁸ A believer is specified only to emphasise his importance; one merits a reward if kindness is shown towards anyone, even a disbeliever [summarised from Haytami's commentary].

¹¹⁹ *yawm al-qiyāmah*

Whoever eases the hardship of another, Allāh táālā will ease his troubles in this world and in the Hereafter. Allāh will aid His slave so long as the slave aids his brother. Whoever treads the path of seeking knowledge, Allāh will make his path to Paradise easy. One who conceals¹²⁰ [the flaws] of a Muslim, Allāh will conceal his flaws in this world and in the Hereafter.

When a group of people gather in a house of Allāh [among the houses of Allāh], and recite the Book of Allāh, and teach it among themselves, tranquility descends upon them and they will be enveloped in mercy, encompassed by angels and Allāh will mention them to those [Angels] near Him.¹²¹

And a person who lags behind because of his deeds, cannot be hastened by his [high] ancestry.

*Muslim has reported this ḥadīth in these words.*¹²²



¹²⁰ *Satara*: to cover. It could be a flaw, a sin that he/she would have committed, or something embarrassing [which may not be a sin] or his/her poverty; it may even be literal, i.e., a person who does not have enough to wear and he/she was given clothes to cover himself/herself.

¹²¹ Near should not be deemed as a physical nearness. Indeed, those Angels are high above in the heavens – but Allāh táālā is free from space or being present in a place. He says this to Angels close [as in beloved or most honoured] to Him.

¹²² *Muslim* §2699.

MULTIPLICATION OF REWARDS

عن ابن عباس رضي الله عنهما، عن رسول الله صلى الله عليه وسلم فيما يرويه عن ربه تبارك وتعالى قال: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ؛ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً رواه البخاري ومسلم في صحيحهما بهذه الحروف.



Narrated by Ibn Abbās ؓ that RasūlAllāh ﷺ, who narrates from his Lord Almighty, Glorious and Exalted is He, said:

Indeed Allāh, Most Glorious, has Written¹²³ [all] good deeds and sins and has made it clear.¹²⁴

Whoever contemplates a good deed, but does not do it – Allāh will record a complete good deed for him, in His Book.¹²⁵

¹²³ It means that Allāh commanded the guardian angels [*ḥafāẓah*] to write them down; or that Allāh has written on the Tablet according to His Eternal Knowledge [*Haytamī*].

¹²⁴ It may either mean that Allāh made clear about the magnitude of the reward or it may mean that RasūlAllāh ﷺ clarified about good deeds, sins and the recompense [*Taftāzānī*].

¹²⁵ That is, the full reward due for doing such a deed. Literally, ‘near Him’.

And if he contemplates a good deed and then he also does the deed – Allāh will write for him for such a deed from ten to 700 times [the reward] or even more.

And if he contemplates a sin, but does not commit it – Allāh will write for him [reward for] a complete good deed.

And if he contemplates a sin, and commits it – Allāh will record only one sin.

Reported by Bukhārī and Muslim¹²⁶ in their respective Ṣaḥīḥ collections in these very words.

Look at this my brother! May Allāh grant His tremendous benevolence and Grace to us and to you; ponder upon these words.

{Near Him}: It indicates that the man gets consideration near Allāh.

{Complete reward} to emphasise the consideration for the man. And for the sin that a man contemplates and does not commit: **{He writes a complete good deed}** – emphasises that he will get the full reward as indicated by the word **{complete}**.

And if he commits the sin, Allāh will write ONLY ONE sin, emphasising its being {only one}, but did not say: “complete”, thereby indicating that the punishment may be lesser than what the sin deserves.

Praise is due to Allāh and we acknowledge His innumerable favours. Glory be to Him and we can never thank Him or Praise Him enough. And Allāh alone gives guidance and success.



¹²⁶ Bukhārī §6491; Muslim §131.

ALLĀH LOVES HIS FRIENDS

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ
 عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ
 بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي
 يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي
 لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ رَوَاهُ الْبُخَارِيُّ.



Narrated by Abū Hurayrah ؓ that RasūlAllāh ﷺ said:

Indeed Allāh, Most High, has said:

Whoever bears enmity [or is hostile towards] My friend¹²⁷ then indeed, I have declared war upon him. My slave draws near to Me by acting upon that which is most beloved to Me: things made obligatory upon him;¹²⁸ and he does not surcease drawing closer to Me by doing voluntary deeds, until he becomes beloved to Me.

¹²⁷ Waliy: Friend of Allāh; i.e., one who is close to Allāh, and this closeness is due to his being an obedient and dutiful slave who fulfils obligations and refrains from prohibitions; whose voluntary acts of worship are aplenty, and is always mindful of Allāh and does not behold anyone else due to his being engulfed by the light of gnosis. “Indeed, the friends of Allāh are none, but the pious” [Sūrah al-Anfāl, 8:34].

¹²⁸ The most beloved of deeds to Allāh are those which He has made obligatory upon us.

So, when I love him, I become his hearing, by which he hears, and his sight by which he beholds, and his hand by which he grasps, and his leg by which he walks.¹²⁹

If he asks Me [anything], I will surely give it to him.

If he seeks My refuge, I will surely give him refuge.

Reported by Bukhārī.¹³⁰



¹²⁹ This is a literal translation, and the Lord Almighty is transcendent from having limbs. What is meant here is that the slave's entire being becomes totally submissive to the Lord Almighty. He does not like to hear anything except about Allāh; he is not pleased or delighted to hear, except the Qur'ān. He does not see except the Glory of Allāh in everything that he beholds in nature, and which proves to him the existence of Allāh and His Attributes. He does not walk towards or takes anything or holds in his hand, except that which Pleases Allāh.

¹³⁰ *Bukhārī* §6502.

FORGETTING IS FORGIVEN

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 إِنَّ اللَّهَ بَجَّاءَ لِي عَنْ أُمَّتِي: الْخَطَأَ، وَالنَّسْيَانَ، وَمَا اسْتَكْرَهُوا عَلَيْهِ حَدِيثٌ
 حَسَنٌ رَوَاهُ ابْنُ مَاجَهٍ وَابِيهَقِي وَغَيْرُهُمَا.



Narrated by Ibn Ábbās ؓ that RasūlAllāh ﷺ said:

Indeed Allāh has forgiven my followers – for my sake¹³¹ – their mistakes and [lapses due to] forgetfulness and that¹³² which they are forced to commit under duress.

Reported with a fair chain by Ibn Mājah,¹³³ Al-Bayhaqī and others.



¹³¹ “On account of my eminence [tázīmu amrī] and to further elevate my rank” [Al-Mubīn al-Muýin li Fahm al-Arbayīn of Mullā Áli al-Qārī]

¹³² Forbidden things that one is forced to do under threat to life or limb. Thus if a Muslim is forced to commit a sin or commit kufr [al-tyādhu billāh], they are forgiven so long as faith is firm in their hearts.

¹³³ Ibn Mājah §2045; Al-Bayhaqī in Sunan al-Kubrā §20013; Ibn Ĥibbān §7219; Ĥākim in Al-Mustadrak, 2/198.

BE IN THIS WORLD AS A TRAVELLER

عن ابن عمر رضي الله عنهما قال: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ ابْنُ عُمَرَ
 رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ
 فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ
 رواه البخاري.



Narrated by Ibn Úmar ؓ that RasûlAllāh ﷺ touched my shoulder and said:

Be in this world as if you were a stranger or a traveller.

Ibn Úmar ؓ would say:

When you end [the day] in the evening, do not wait for the morning; when you rise in the morning, do not expect to last until the evening. Make provisions in your good health for the days of your illness, and from your life for your death.¹³⁴

Reported by Bukhārī.¹³⁵



¹³⁴ That is for life after death; for the Hereafter.

¹³⁵ *Bukhārī* §6416.

SUBMITTING TO THE PROPHET'S ﷺ COMMAND

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ حَدِيثٌ حَسَنٌ صَحِيحٌ، رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.



Narrated by Abū Muḥammad Ábdullāh ibn Ámr ibn al-Áāṣ that RasūlAllāh ﷺ said:

None of you has (truly) believed until his desire is submissive to that¹³⁶ which I have brought.

*This is a ṣaḥīḥ ḥadīth which we report from the book **Al-Ĥujjah**,¹³⁷ with an authentic chain.¹³⁸*



¹³⁶ The Shariāh of Sayyidunā Muḥammad ﷺ.

¹³⁷ By Shaykh Naṣr ibn Ibrāhīm al-Maqdisī; *Al-Ĥujjah ālā Tārīki'l Maḥajjah*.

¹³⁸ Abū Bakr ibn al-Āāṣim in *Al-Sunnah*.

THE EXTENT OF THE FORGIVENESS OF ALLĀH

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
 قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ
 مِنْكَ وَلَا أُبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ
 لَكَ، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي
 شَيْئًا لَأَتَيْتُكَ بِمِثْلِهَا مَغْفِرَةً رواه التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



Narrated by Anas ؓ who said: I have heard RasūlAllāh ﷺ say:

Allāh táālā has said: O son of Ādam! Indeed, as long as you beseech Me and hope¹³⁹ from Me, I shall forgive you and I do not care.

O son of Ādam! If your sins have reached the heights of the sky, and [still] if you ask for forgiveness, I will forgive you.

O son of Ādam! If you come to me with sins [as many] that could fill the earth and meet me in a state that you have not assigned any partners to me [*shirk*], I will give you an equal amount of forgiveness.

Reported by Tirmidhī,¹⁴⁰ who said: This is a *ḥadīth* with a fair chain.



¹³⁹ Hope of forgiveness or hope for wishes to be fulfilled or hardship to be ended.

¹⁴⁰ Tirmidhī § 3540.

CONCLUSION¹⁴¹

This is the end of what I set out to compile: important ḥadīth that explain the fundamentals of Islām and knowledge of various principles and different branches, etiquette and legal rulings.

I shall mention here in brief, certain words [that appear in the ḥadīth above], to describe their exact pronunciation and explain their meanings, so that one does not make errors concerning such words. Also, for people who wish to memorise the ḥadīth, this will spare them the effort to consult other works to ascertain the pronunciation of those words.

I plan to – Allāh Willing – write a commentary on these ḥadīth in a separate volume and I hope from the Grace of Allāh that He will grant me success in elucidating the important and subtle aspects of these ḥadīth, and conclusions and insights derived from them, which no Muslim can be excused for not learning.

The comprehensiveness of meaning will be apparent to anyone studying these ḥadīth, their immense importance, the sublime insights contained in them as I have mentioned and their being indispensable as I have

¹⁴¹ [Translator:] The first two paragraphs are found in Ālī al-Qārī's *Al-Mubīn al-Mu'yīn*. I could not find this epilogue in its entirety, even after examining more than a dozen commentaries and manuscripts of *Arba'yīn*, except in the *Dar al-Minhaj* edition of Al-Haytami's commentary *Al-Mubīn*, which carries the following footnote [p.639]:

We have appended these concluding remarks [khātimah] by Imām Nawawī – may Allāh have mercy upon him – of his book Arba'yīn, as it is his practice to conclude his books with clarifications and elucidate correct pronunciations of arcane words. Most publishers ignore this epilogue, but we have included it here, both for its benefit and to discharge the trust, especially for students of knowledge. We have reproduced these pages after comparing three fine manuscripts. Allāh be praised in the beginning and in the end.

described. The reader will acknowledge the wisdom in the selection of these forty ḥadīth.

Indeed, I have separated the commentary from the concise volume [of narrations] so that it is easy for one to memorise the ḥadīth. If one wishes to add the commentary alongside the narrations, then he is permitted to do so. The immense favours of Allāh will be upon him, for he has discovered the most invaluable and refined [jewels of thought] gleaned from [the treasure trove of] the august speech of [the Messenger ﷺ], about whom Allāh táālā has said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٢﴾

*He does not speak of his own desire; it is not
except Revelation that was Inspired [by Allah].¹⁴²*

Gratitude and praise be to Allāh from the beginning until the end, both outwardly and from the inside for the innumerable gifts He has bestowed upon us.



¹⁴² Sūrah al-Najm, 53:3-4

INDEX TO CORRECT PRONUNCIATION OF OBSCURE WORDS¹⁴³

Even though I have named this chapter as an index of obscure words, I will also explain some words and phrases which might be obvious [but need to be understood in the correct context].

INTRODUCTION

naddara-Allāhu'mra'an. “*May Allāh make the man radiant*”: It has also been narrated as *nadāra'Allāh* [without shaddah on *ḍād*]; however, the narration with shaddah is more common, and it means: “May Allāh make him beautiful, make his face handsome”.

ĤADĪTH ONE

Amīru'l Mu'minīn: ‘*Leader of Believers*’; refers to Sayyidunā Ūmar رضي الله عنه; he was the first person to be addressed with the title: “Leader of Believers”.

The Prophet's ﷺ saying: ***innama'l aámālu bi'n niyyāt:*** “*actions are according to intentions.*” An action is not counted [for reward] according to *sharīāh*, unless one has the correct/proper intention.

The Prophet's ﷺ saying: ***fa-hijratuhu ilā'Allāhi wa rasūlihi:*** “*then his migration is towards Allāh and His Messenger.*” i.e., only such a migration is accepted by Allāh [which is undertaken for the love of Allāh and His Messenger ﷺ].

¹⁴³ This was compiled by the author, Imām Nawawī and is the closing section of the book.

HĀDĪTH TWO

lā yurā alayhi atharu's safar: “no sign of travel could be seen upon him.”

The *yā* should be read with *ḍammah* in *yurā*.

The Prophet's ﷺ saying: ***tu'mina bi'l qadri khayrihi wa sharrihi:*** “that you bear faith in Destiny, the good and bad of it.” This means you should believe that it is Allāh who destined the good and bad even before He created anything. The entire universe¹⁴⁴ [*kā'ināt*] is sustained by the Divine Decree [*qadā'a*] of Allāh and by His Will that ordains things.

The saying: ***fa'akhbirnī án amāratihā:*** “then tell me about the signs [of its coming].” The *hamzah* of *amāratihā* is with *fat'hah* meaning: sign. A variant of this word is *amār* [أمار] without the *hā*; however this narration is with *hā*.

The Prophet's ﷺ saying: ***talida'l amatu rabbatahā:*** “that a slavegirl will give birth to her mistress.” That is, her owner;¹⁴⁵ that there will be an increase of concubines and that a concubine will give birth to her master's daughter – and the master's daughter will be a mistress.¹⁴⁶ It is also said that concubines will be bought and sold so frequently that a man would buy his own mother as a concubine unbeknown to him. There are also other explanations which I have explained with rationale in my commentary of Ṣaḥīḥ Muslim.¹⁴⁷

¹⁴⁴ Literally, *kā'in/kā'inah*: that which exists; pl. *kā'ināt*.

¹⁴⁵ The word in ḥadīth is *rabbah*; the author explains it as *sayyidah*, and both mean mistress; i.e. the female slave-owner.

¹⁴⁶ In Islām, a freeman's children from one's own slavegirl are also free.

¹⁴⁷ *Al-Minhāj bi Sharḥ Muslim ibn Ḥajjāj*, 1/158-159.

The Prophet's ﷺ saying: **al-áālah**: ‘*destitute*’. That is the impoverished, the poor. It means those who were hitherto among the dirt poor will become extremely rich and wealthy.

The phrase: **labith'tu maliyyā**: “*I remained perplexed.*” There is a *shaddah* on yā of *maliyyā*. That is, I remained thus for a long time. It is said that it was for a period of three days as reported in Abū Dāwūd, Tirmidhī, etc.¹⁴⁸

ĤADĪTH FIVE

The Prophet's ﷺ saying: **man aĥdatha fī amrinā... fa huwa radd**: “*Whoever innovates something in our religion.. then it is rejected.*” The word *radd* is used to mean *mardūd*, meaning rejected; similar to *khalq* (the act of creating) but means *makhlūq* – i.e. creation.

ĤADĪTH SIX

The Prophet's ﷺ saying: **fa-qadi'stabra'a li dīnihi wa irđihi**: “*then he has exonerated his religion and his honour.*” That is, he has safeguarded his religion, and protected his honour from the objections of people.

The Prophet's ﷺ saying: **yūshiku**: ‘*mayhap.*’ The yā is read with *ḍammah* and the shīn is read with *kasrah*; which means: hastened or draws closer.

The Prophet's ﷺ saying: **ĥimā-Allāhi maĥārimuhu**: ‘*the boundaries (set by) Allāh are the things He has forbidden.*’ That is, Allāh has set the bounds and forbidden (people from) crossing them; i.e. things He has forbidden.

¹⁴⁸ Abū Dāwūd §4695; Sunan al-Tirmidhī §2610.

HĀDĪTH SEVEN

The narrator saying **án abī ruqayyah**: ‘*narrated by Abū Ruqayyah.*’ i.e., *ḍammah* on *rā*; *fat’ḥ* of *qāf* and *tashdīd* on *yā*.

Al-Dārī: attribution to his grandfather, whose name was Al-Dār. It is said that it is a demonym, attributed to a place named Dārayn. It is also said that he was called *Dayrī* due to the temple (*dayr*) in which he used to worship. I have explained this in detail in *Ṣaḥīḥ Muslim*.¹⁴⁹

HĀDĪTH NINE

The Prophet’s ﷺ saying: **wa’khtilāfuhum**: “*and their differences.*” The *fā* is read with **raf’** (*ikhtilāfuhum*) and not with *kasr* (*ikhtilāfihim*)

HĀDĪTH TEN

The Prophet’s ﷺ saying: **ghudhiya bi’l ḥarām**: “*nourished by unlawful food.*” *Ḍammah* on *ghayn*; *kasrah* on *dhāl* (with the dot) and without *shaddah*.

HĀDĪTH ELEVEN

The Prophet’s ﷺ saying: **daá mā yarībuka**: “*forsake that which is doubtful.*” *yarībuk* or *yurībuk* are two variant pronunciations, and both are valid [with *fat’ḥ* and *ḍammah* of *yā*]. The one with *fat’ḥ* is well-known and more eloquent. It means: ‘Leave that which makes you uneasy and choose that which is not doubtful’.

¹⁴⁹ *Sharḥ Muslim*, 1/142.

ĤADĪTH TWELVE

The Prophet's ﷺ saying: **ya-yīnuhu:** “*assist him*” the first letter, yā has a fat’ĥ.

ĤADĪTH FOURTEEN

The Prophet's ﷺ saying: **al-thayyib al-zānī:** means a married man [muĥṣan] who commits adultery. And the conditions for one to be deemed muĥṣan are described in fiqh books.

ĤADĪTH FIFTEEN

The Prophet's ﷺ saying: **li-yaṣmut:** “*let him remain silent*” the mīm is read with ḍammah.

ĤADĪTH SEVENTEEN

The Prophet's ﷺ saying: **al-qitlah:** “*slaughter*” the first letter qāf is read with kasrah, meaning slaughter [dhibĥah]. His ﷺ saying: **wa’l yuĥidd:** “*sharpen*” read with ḍamm of yā and kasr of ĥā and tashdīd of dāl.

Arabic usage is aĥadd al-sikkin or ĥaddada or istaĥadda and all of these words mean ‘sharpened’.

ĤADĪTH EIGHTEEN

Jundub or Jundab: the first letter jīm is read with ḍamm; the dāl is read either with ḍamm or with fat’ĥ.

HĀDĪTH NINETEEN

The Prophet's ﷺ saying: **tujāhak**: “*in front of you*” *tā* is read with *ḍamm*; *hā* is read with *fat’ḥ*. It means: “In front of you [*amāmak*]” and it is thus in another narration.

His ﷺ saying: **tárraf ila’Allāhī fi’r rakhā’a**: “*remember Allāh in good times*” that is, you become beloved to Allāh by obeying His commands and abstaining from opposing Him.

HĀDĪTH TWENTY

The Prophet's ﷺ saying: **idhā lam tastah’yi fa’snaá mā shiyta** means: If you wish to do something, and if you would not shy away from committing it in the Presence of Allāh, or in front of people, then do it.

And if not [that is if you are ashamed of such a deed in front of Allāh], then do not do it. This is a fundamental precept of Islām.

HĀDĪTH TWENTY-ONE

The Prophet's ﷺ saying: **qul aāmantu billāhi thumma’staqim**: Say: ‘*I have believed in Allāh, And be steadfast upon it.*’ That is be steadfast as you were commanded to be, in obedience to the Command of Allāh and refraining from that which He has forbidden.

HĀDĪTH TWENTY-THREE

The Prophet's ﷺ saying: **al-ṭuhūr shaṭru’l iymān**: “*cleanliness is half of faith.*” Cleanliness here refers to *wuḍū* [the ablution for prayer]. It is also said that it means: The reward for this will reach as much as half the

reward of having faith. It is also said: Faith erases all the sins prior to it; similarly *wuḍū* [eliminates sins] – except that *wuḍū* is dependent on faith; therefore, it is ‘half of faith.’ It is said: ‘faith’ in the above ḥadīth refers to *ṣalāt* [prayer], and ablution is a condition for its being valid – thus, it is a part of it [or half of it].

His ﷺ saying: ***wa’l ḥamdu lillāhi tamla’u-l mizān:*** “*Praising Allāh shall fill the scales,*” that is, the reward for praising Allāh will fill the scales.

sub’ḥānAllāh wa’l ḥamdu lillāhi tamla’ān: “*reciting sub’ḥānAllāh and al-ḥamdulillāh will fill twice as much,*” that is, if the reward were to be imagined as a physically measurable thing, then they would fill the scales twice as much (as the previous). This is because, in it is the mention of transcendence of Allāh and entrusting one’s affairs to Allāh [*tafwīd*].

wa’s ṣalātu nūr: “*prayer is light,*” that is, it prevents one from committing sins and restrains one from indulging in profanity and obscenity, and guides towards that which is right.

It is also said: the reward of prayer is light on the Day of Judgement. It is also said: Prayer is the reason for the illumination of one’s heart.

wa’s ṣadaqatu burhān: “*Charity is proof*” that is, proof for the person who gives charity from his wealth. It is said: proof for the faith of the person who gives charity; because the hypocrite [*munāfiq*] is often not inclined to give charity.

wa’s ṣabru diyā’a: “*Patience is radiance,*” that is, patience is desirable. One is patient in discharging the commands of Allāh, or upon adversity and suffering, or the hardships in this world, and restraining oneself from sins. It means a man becomes radiant because of the incessant reward.

kullu'n nāsi yaghdū, fa-bā'iy nafsahu: “*Every man who rises in the morning, trades his life.*” Every man strives and expends effort – among them are those who trade their soul to gain the favour of Allāh by obeying Him and fulfilling His commands, and thus, He will spare them from punishment; among them are those who sell their souls to the devil and one's own desires by following them both.

fa-yūbiquhā: “*will cause ruin*” that which shall cause his ruin and destruction. I have explained this in my commentary on Ṣaḥīḥ Muslim. Whoever seeks to learn more, may please refer to it for a detailed analysis. And guidance is with Allāh.

ḤADĪTH TWENTY-FOUR

The saying of Allāh: ***harramtu'z ḡulma ālā nafsī:*** “*I have forbidden oppression for Myself,*” that is, I am transcendent from committing oppression as it is [absolutely] impossible for Allāh tāālā to commit injustice or oppression. The word ‘oppression’ means: one has transgressed the limits or has unjustly dispensed in what is owned by someone else. Both are impossible for Allāh, Most High.

His saying: ***fa lā tazālamū:*** “*do not oppress,*” is read with *fat'ḥ* of *tā*.

His saying: ***kamā yanquṣ al-mikhyāṭ:*** “*as much as a needle depletes*”. The *mīm* of *mikhyāṭ* is read with *kasrah*, the *khā* with *sukūn* and the *yā* has a *fat'ḥ*, meaning a ‘needle’ [*ibrah*]. It means: ‘nothing is decreased’.

ḤADĪTH TWENTY-FIVE

The Prophet's ﷺ saying: ***al-duthūr:*** “*riches,*” read with the *ḍamm* of *dāl*, and *thā*. It is a plural and the singular is *dathr*, similar to *fals-fulūs*.

His ﷺ saying: ***wa fī buḍʿī aḥadikum***: “*when one of you cohabits with his wife,*” *buḍʿī* is read with *ḍamm* of *bā*, *sukūn* of *ḍād*. This is an euphemism for ‘sexual intercourse’, when one intends worship [by being obedient to Allāh and not committing *ḥarām*] and to fulfill the need of his wife, and to seek a righteous child and to protect oneself from going towards that which is forbidden [like fornication and adultery].

ĤADĪTH TWENTY-SIX

The Prophet’s ﷺ saying: ***al-sulāmā***: lit. “*bone*”¹⁵⁰ read with *ḍamm* on *sīn*, *takhfīf* on *lām* and *fat’ḥ* on *mīm*. The plural is *sulāmayāt*, the *mīm* of which is read with *fat’ḥ*. This means joints [*maḥāṣil*] or body parts [limbs] – which are 360, as mentioned in Ṣaḥīḥ Muslim,¹⁵¹ reporting from RasūlAllāh ﷺ.

ĤADĪTH TWENTY-SEVEN

Al-Nawwās: read with *fat’ḥ* of *nūn* and *tashdīd* of *wāw*.

Simāān: read with either *kasr* or *fat’ḥ* of *sīn*.

The Prophet’s ﷺ saying: ***ḥāka***: *gnaws*, meaning, it makes you to hesitate.

Wabiṣah: read with *kasr* of *bā*.

ĤADĪTH TWENTY-EIGHT

Īrbād: read with *kasr* of *āyn*.

¹⁵⁰ Specifically, finger bones, phalanx.

¹⁵¹ *Muslim* §1007.

Sāriyah: The first letter is *sīn* and the fourth is *yā*.

The narrator's saying: **dharaḥfat:** “*welled up*,” read with *dhāl* and *rā*, meaning overflowed.

His saying: **bi'n nawājīdh:** “*gritted teeth*,” read with *dhāl*; here it refers to canine teeth [*nawājīdh*]. It is also said that it refers to molars [*adrās*].¹⁵²

Bidāh: “*innovation*,” an action that does not have a precedent.

HADĪTH TWENTY-NINE

The Prophet's ﷺ saying: **dhirwatu sanāmih:** “*apex*,” read with *kasr* of *dhāl*, meaning the ‘highest point of anything’.

milāku'sh shayy: “*objective*,” read with *kasr* of *mīm*, meaning the purpose of something.

His ﷺ saying: **yakubbu:** “*fling*,” read with *fat'h* of *yā* and *ḍamm* of *kāf*.

¹⁵² Adults normally have 32 teeth. These are described as follows:

Thanāyā ūlyā: 2 upper central incisors and **thanāyā suflā:** 2 lower central incisors.

Rabāyīyyah/rubāyīyyat: 2 upper and 2 lower lateral incisors, 4 in total.

Nāb/anyāb: 2 upper and 2 lower canine teeth or cuspid teeth, 4 in total.

Molar teeth are all called as **adrās** (**ḍirs** singular) and are further classified as:

Dawāhik/ḍāhik: 2 upper and 2 lower first premolar teeth, 4 in total.

Adrās tāhīnah or **tawāhīn:** these are 2 upper and 2 lower second premolar teeth = 4; 2 upper and lower first molar teeth = 4; 2 upper and lower second molar teeth=4; Thus the **tawāhīn** or the molar teeth are 12 in total.

Nawājiz/nājiz: 2 upper and 2 lower third molars – or the wisdom teeth, 4 in total.

[See Qonawi's marginalia on *Tafsīr Bayḍāwī*, 20/124 under *Sūrah al-Takwīr*].

HĀDĪTH THIRTY

Al-khushanī: read with the *ḍamm* of *khā* and *fat’ḥ* of *shīn* and has the letter *nūn*; attribution towards the well known tribe of **Khushaynah**.

Jurthūm: read with *ḍamm* of *jīm* and *thā*; *sukūn* of *rā*. There is considerable disagreement [among ḥadīth scholars] about his name and his father’s name.¹⁵³

HĀDĪTH THIRTY-TWO

Wa lā ḍirār: “no injury,” read with *kasr* of *ḍād*.

HĀDĪTH THIRTY-FOUR

Fa in lam yasta’tiy...fa bi-qalbih: “if he cannot..then in his heart,” meaning, at the least, dislike it in your heart.

Wa dhālika aḍ’af al-īymān: “and that is the weakest of faith,” meaning that which gets the least reward [among the three].

HĀDĪTH THIRTY-FIVE

Wa lā yakdhibuhu:¹⁵⁴ “he does not lie to him,” read with *fat’ḥ* of *yā* and *sukūn* of *kāf*.

His ﷺ saying: **bi-ḥasbi’mriyin mina’sh sharr:** “sufficient evil for a man,” this is read with *sukūn* of *sīn*; i.e. immense evil for a man to do so.

¹⁵³ Haytamī notes that there are nearly forty opinions about his name, his father’s name and various combinations of these names.

¹⁵⁴ This phrase is not found in the narration of Ṣaḥīḥ Muslim.

HĀDĪTH THIRTY-EIGHT

Fa qad aāadhan'tuhu: “*I have challenged him,*” read with elongated *hamzah*. That is, ‘I have proclaimed war and let him know that he is at war with Me’.

Istáādhanī: “*he seeks My refuge,*” some have read this with *nūn* and some with *bā*; that is *istiáādha-bī* or *istiáādhanī*, and both are correct.

HĀDĪTH FORTY

Kun fi'd dunyā ka-annaka gharīb: “*Be in this world as if you were a stranger,*” that is, do not become engrossed in it; do not make this your domicile [as if you will settle here and live forever]. Do not expect to live here for a long time, nor give it more consideration than necessary. Your attachment to this world should amount to no more than that of a traveller in a foreign land. Do not indulge in it, except as a foreigner who seeks to finish his work and is eager to return to his own country.

HĀDĪTH FORTY-TWO

ánān al-samā: “*the heavens,*” read with *fat'h* of *áyn*. It is said: it means ‘the clouds’, as the idiom goes: “that which you see when you look up.”

Bi-qurābi'l ard: “*that which fills the entire earth,*” read with both *ḍamm* and *kasr* of *qāf* [i.e. *qīrāb* and *qurāb*]; the first is more common.



The meaning of the word “*ḥafīẓa*” in the Prophet’s ﷺ saying: *man ḥafīẓa ālā ummatī arbaʿīna ḥadīthan*: “*whosoever among my followers preserved forty hadith*”.

The meaning of *ḥifẓ* or ‘preservation’ is that one faithfully transmits it to Muslims, even if the person has not committed to memory himself or knows the correct meaning of the ḥadīth. This is its true meaning, and it is thus that Muslims will benefit from the ḥadīth – not merely by memorising it and keeping it to oneself without sharing or transmitting it to others.

Allāh táālā knows better what is right.



Says the author: I finished the compilation of this work on Thursday night, the 29th of Jumādā al-Ūlā, of the year 668 AH [1270 CE].



APPENDIX A

THE 42 ĤADĪTH OF ARBA'YĪN : SOURCES

Hadith	Narrator	Source as cited by Imām Nawawī	Additional References
1	Úmar ibn al-Khaṭṭāb ؓ	<i>Bukhārī</i> §1 <i>Muslim</i> §1907	
2	Úmar ibn al-Khaṭṭāb ؓ	<i>Muslim</i> §8	<i>Abū Dāwūd</i> §4695
3	Ábdullāh ibn Úmar ؓ	<i>Bukhārī</i> §8 <i>Muslim</i> §16	
4	Ábdullāh ibn Masúūd ؓ	<i>Bukhārī</i> §3208 <i>Muslim</i> §2643	
5	[Sayyidah] Áāyishah ؓ	<i>Bukhārī</i> §2697 <i>Muslim</i> §1718	
6	Númān ibn Bashīr ؓ	<i>Bukhārī</i> §52 <i>Muslim</i> §1599	
7	Tamīm al-Dārī ؓ	<i>Ṣaḥīḥ Muslim</i> §55	
8	Ábdullāh ibn Úmar ؓ	<i>Bukhārī</i> §25 <i>Muslim</i> §22	
9	Abū Hurayrah ؓ	<i>Bukhārī</i> §7288 <i>Muslim</i> §1337	
10	Abū Hurayrah ؓ	<i>Muslim</i> §1015	

Hadith	Narrator	Source as cited by Imām Nawawī	Additional References
11	Ĥasan ibn Ālī ؓ	<i>Tirmidhī</i> §2526 <i>Nasā'īy</i> §5722	<i>Dārimī</i> §2528
12	Abū Hurayrah ؓ	<i>Tirmidhī</i> §2324	<i>Ibn Mājah</i> §3976
13	Anas ibn Mālik ؓ	<i>Bukhārī</i> §13 <i>Muslim</i> §45	<i>Tirmidhī</i> §2523 <i>Nasā'īy</i> §5054 <i>Aĥmad</i> §13630 <i>Ibn Mājah</i> §66 <i>Dārimī</i> §2736
14	Ābdullāh ibn Masūūd ؓ	<i>Bukhārī</i> §6878 <i>Muslim</i> §1676	
15	Abū Hurayrah ؓ	<i>Bukhārī</i> §6018 <i>Muslim</i> §47	
16	Abū Hurayrah ؓ	<i>Bukhārī</i> §6116	
17	Shaddād ibn Aws ؓ	<i>Muslim</i> §1955	
18	Abū Dharr al-Ghifārī Mu'ādh ibn Jabal ؓ	<i>Tirmidhī</i> §1987	
19	Ābdullāh ibn Ābbās ؓ	<i>Tirmidhī</i> §2524	
20	Úqbah ibn Āmr ؓ	<i>Bukhārī</i> §6120	

Hadith	Narrator	Source as cited by Imām Nawawī	Additional References
21	Sufyān ibn ʿAbdullāh 	<i>Muslim</i> §38	<i>Tirmidhī</i> §2418 <i>Ibn Mājah</i> §3972
22	Jābir ibn ʿAbdullāh 	<i>Muslim</i> §15	
23	Ḥārith ibn ʿĀṣim 	<i>Muslim</i> §223	
24	Abū Dharr al-Ghifārī 	<i>Muslim</i> §2577	
25	Abū Dharr al-Ghifārī 	<i>Muslim</i> §1006	
26	Abū Hurayrah 	<i>Bukhārī</i> §2989 <i>Muslim</i> §1009	
27	Nawwās ibn Samāʾn 	<i>Muslim</i> §2553	<i>Aḥmad</i> §17922 <i>Dārimī</i> §2529
28	ʾIrbād ibn Sāriyah 	<i>Abū Dāwūd</i> §4607 <i>Tirmidhī</i> §2676	
29	Muʾāadh ibn Jabal 	<i>Tirmidhī</i> §1616	
30	Jurthūm ibn Nāshir 	DāraQuṭnī in his <i>Sunan</i> , 4/183	<i>Mustadrak</i> , 4/115 <i>Bayhaqī in Sunan al-</i> <i>Kubrā</i> §19725
31	Sahl ibn Saād al-Sāyidī 	<i>Ibn Mājah</i> §4102	
32	Abū Saʿyid al-Khudriyy 	DāraQuṭnī in his <i>Sunan</i> , 3/77 <i>Ibn Mājah</i> §2340	<i>Muwaṭṭa</i> §1540

Hadith	Narrator	Source as cited by Imām Nawawī	Additional References
33	Ábdullāh ibn Ábbās ؓ	Bayhaqī in <i>Sunan al-Kubrā</i> §21197-21203	<i>Bukhārī</i> §4552 <i>Muslim</i> §1711
34	Abū Saʿyid al-Khudriyy ؓ	<i>Muslim</i> §49	
35	Abū Hurayrah ؓ	<i>Muslim</i> §2564	
36	Abū Hurayrah ؓ	<i>Muslim</i> §2699	
37	Ábdullāh ibn Ábbās ؓ	<i>Bukhārī</i> §6491 <i>Muslim</i> §131	
38	Abū Hurayrah ؓ	<i>Bukhārī</i> §6502	
39	Ábdullāh ibn Ábbās ؓ	<i>Ibn Mājah</i> §2045	<i>Al-Bayhaqī</i> , §20013 <i>Ibn Hibbān</i> , §7219 <i>Mustadrak</i> , 2/198
40	Ábdullāh ibn Ūmar ؓ	<i>Bukhārī</i> §6416	
41	Ábdullāh ibn Ámr ؓ	<i>Al-Ĥujjah álá Tārīki'l Maḥajjah</i>	
42	Anas ibn Mālik ؓ,	<i>Tirmidhī</i> §3540	



APPENDIX B

ABOUT THE AUTHOR OF ARBAYĪN

Imām Yahyā ibn Sharaf ibn Murri ibn Ḥasan ibn Ḥusayn ibn Muḥammad ibn Jumu'ah ibn Ḥizām **Abū Zakariyyah an-Nawawī** رَحِمَهُ اللهُ عَلَيْهِ was born in 631 AH (1233 CE) in Nawā, near Damascus.¹⁵⁵ He is the famous and learned imām, ḥadīth master, prominent Shāfi'ī jurist and Shaykh al-Islām of his age and thereafter.

He was a sincere scholar and a man of action; among the highly knowledgeable imāms and saints [Awliyā'a Allāh] and famous ascetics.

He had that extraordinary combination of knowledge and piety – at a level which was rarely found in scholars in his time or even many centuries before him. For example, he would not eat from the fruits of Damascus, because scholars have raised doubts about the misappropriation of some of the orchards in the city, as he has himself explained in one of his books – may Allāh be pleased with him.

He never entered a public bath and he would eat a single meal a day, and that too after the night prayer. Close to the dawn he would drink something that would count as pre-dawn meal [*saḥūr*].¹⁵⁶ He was

¹⁵⁵ This is based on a biographical notice attributed to Imām Shamsuddīn Muḥammad ibn al-Ḥasan al-Wāsiṭī al-Ḥusaynī al-Sharīf [d. 776 AH] in his *Al-Maṭālib al-Āliyyah fī Ṭabaqāt al-Shāfi'īyyah*. This work is unpublished and remains in manuscript form; however, the notice on Imām Nawawī was reproduced with edits [as noted by the editors] in the preface of *Al-Fatḥ al-Mubīn*, by Imām Ibn Ḥajar al-Haytamī, published by Dār al-Minhāj, 2009.

¹⁵⁶ It is sunnah to eat or drink as a pre-dawn meal before fasting.

extremely frugal and abstemious in his food, drink, clothing and all other affairs – and patiently endured the harshness of life out of self-denial.

He was made the head of the ḥadīth department in Al-Ashrafiyah. He would not accept a remuneration for teaching nor would he accept gifts. He would subsist on the food – like cakes and olives - sent by his father from Nawa. He would wear clothes of Ḥawrān and a Sijistāni turban.¹⁵⁷ He would not eat two different kinds of foods at the same time, to save time so that it was better spent in the service of the Lord Almighty.

When someone visited him, he would say nothing more than the customary greeting [*salām*] or reply to their greeting. If they asked him something related to Islamic knowledge, he would reply if necessary. If someone sat down with him, he would give them a book to read – so that they would not disturb him.

He was fearless in enjoining the good and forbidding evil; he is known to have objected to the king Zahir's actions more than once. It was therefore, that King Zahir would say: "I don't fear anyone except this man from Nawā." Regardless, the king would obey Imām Nawawī's command.

This was the fruit of sincerity and truth; his single minded devotion to Almighty Allāh, glorious and exalted is He, and seeking to please Him by seeking knowledge and acting upon it.

He was born on the 15th of Muḥarram, 631 AH and grew up in Nawā. He was a prodigious child and learned to recite the Qur'ān in his native town. He came to Damascus in the year 649 AH and completed the reading of

¹⁵⁷ It is not clear whether it is the material from these places or the kind of clothes that were found in Hawran and Sijistan [present day Sistan].

Al-Tanbīh in four and a half months; he also memorised a quarter of *Al-Muhadh'dhab*, the rest of the year. He was a diligent student of Shaykh Kamāluddīn Is'ḥāq ibn Aḥmad al-Maghribī.

For nearly two years during his life as a student, he hardly slept and kept to his studies. He went for Ḥajj along with his father in the year 651 AH. He became sick and ran a fever on the first night after they left their native place Nawā, for the pilgrimage; the fever remained until the day of Ārafah. His father says that in spite of this, Imām Nawawī did not complain, groan or was distressed.

He would attend twelve classes a day, learning from various teachers, reading texts with commentaries and corrections thus:

- ♦ Two lectures of *Al-Wasīṭ*
- ♦ One lecture of *Al-Muhadh'dhab*
- ♦ One lecture of *Al-Jam' bayn al-Ṣaḥīḥayn*
- ♦ One lecture on *Asmā'a al-Rijāl*
- ♦ One lesson of *Ṣaḥīḥ Muslim*
- ♦ One lesson of *Al-Lumá* of Ibn al-Jinnī
- ♦ One lecture of *Iṣlāḥ al-Manṭiq* of Ibn al-Sikkīt
- ♦ One lesson on Arabic morphology [*taṣrīf*]
- ♦ One lesson on Uṣūl al-Fiqh – Principles of Jurisprudence [legal theory] either from *Al-Lumá* of Abū Is'ḥāq or *Al-Muntakhab* of Imām Fakhruddīn Rāzī.
- ♦ One lesson on theology from the book *Al-Irshād* of Imām al-Ḥaramayn.

Among his teachers are:

1. Imām Kamāluddīn Isḥāq ibn Aḥmad al-Maghribī [d. 650 AH]
2. Imām Kamāluddīn Sallār ibn al-Ḥasan al-Irbilī [d. 670 AH]
3. Imām Ābdu'l Raḥmān ibn Nūḥ al-Maqdisi [d. 654 AH]
4. Īzzuddīn Ūmar ibn Asād al-Rabʿī al-Irbilī [d. 675 AH]
5. Qāḍī Abu'l Fatḥ Ūmar ibn Bundār al-Taflīsī [d. 672 AH]
6. Shaykh Abū Isḥāq Ibrāhīm ibn ʿĪsā al-Murādī [d. 668 AH]

Among the masters from whom he took ḥadīth:

7. Raḍī'uddīn Ibrāhīm ibn Ūmar al-Miṣrī al-Wāsiṭī [d. 664 AH].
8. Shaykh Ābdu'l Raḥmān ibn Qudamā al-Maqdisi [d. 682 AH].
9. Shaykh Īmāduddīn Ābdu'l Karīm ibn Ābdu'l Samad ibn Muḥammad al-Anṣārī al-Dimashqi ibn al-Ḥaristānī [d. 662 AH].

Among his students are:

1. Qāḍī Ṣadruddīn Sulaymān ibn Hilāl al-Dārānī [d. 725 AH]
2. Shaykh Ālā'uddīn Ālī ibn Ibrāhīm al-Āṭṭār [d. 724 AH].
3. Ḥāfiẓ Yūsuf ibn Ābdu'l Raḥmān al-Mizzī [d. 742 AH].
4. Qāḍī Muḥammad ibn Abū Bakr ibn al-Naqīb [d. 745 AH].

He went on a visit to Jerusalem and Hebron, and upon his return to Nawa, he fell sick. He passed away on the night of Wednesday, 24th Rajab, 676 AH. He was only 45 at the time of his passing. He is buried in the grayeyard of Nawā, which is now a famous place of visit.

WORKS

1. ***Al-Arbaʿyīn***: Collection of forty ḥadīth, this very volume. There are hundreds of collections of forty ḥadīth – but Allāh tāālā has granted such acceptance to Imām Nawawī’s collection that *Arbaʿyīn* refers to his collection by default, unless specified otherwise.
2. ***Al-Minhāj Sharḥ Muslim ibn al-Ḥajjāj***: An extensive commentary of Ṣaḥīḥ Muslim, published in 18 volumes. Perhaps the most authoritative commentary of Muslim and is an oft-cited reference. He has drawn heavily in this from forerunners such as Qāḍī ʿIyāḍ.
3. ***Al-Rawḍah* or *Rawḍatu’t Ṭālibīn***: Among the most reliable references in Shāfiʿī fiqh, which he condensed from Imām Rāfiʿī’s ***Al-Sharḥ al-Kabīr***. Safadi has mentioned that a pious scholar saw RasūlAllāh ﷺ in his dream and asked about Imām Nawawī. Our Master ﷺ said: “What a fine man is Nawawī.” The scholar asked about his book – and RasūlAllāh ﷺ replied: “It is a garden [*rawḍah*] just as he has named it”
4. ***Al-Minhāj***: This is a short work on Shāfiʿī fiqh, which he abridged from Imām al-Rāfiʿī’s ***Al-Muḥarrar***.
5. ***Riyāḍu’s Ṣāliḥīn min Kalāmi Sayyidi’l Mursalīn***: One of the finest anthologies of ḥadīth that can be said to be a sufficient ḥadīth reference for a layman. This book is organised in 362 chapters, and contains nearly 2000 ḥadīth and many verses of the Qur’ān, covering almost every aspect of a Muslim’s life. ʿĀllamah Ibn ʿĀllān al-Siddiqi [d. 1057 AH] has written a detailed commentary on it named: ***Dalīl al-Fāliḥīn***, published in 8 volumes. Another commentary is by Imām Ibn Kamāl Pasha al-Ḥanafī [d. 940 AH], published in 7 volumes.

6. ***Al-Adhkār al-Muntakhabah min Kalāmi Sayyidi'l Abrār:*** A collection of prayers and litanies drawn from the ḥadīth of RasūlAllāh ﷺ, the leader of the pious. This is among one of his most famous works and read and referred to, by scholars and laymen alike. Imām Ibn Állān has written a seven volume commentary on this work named: ***Futūḥāt al-Rabbāniyyah.***
7. ***Al-Tibyān fī Aādābi Ḥamalati'l Qur'ān:*** A slim volume on the etiquette of reading and manners of handling the Qur'ān. It is a compulsory reading for every Muslim and must be taught in every Islamic school.
8. ***Al-Taḥrīr fī Alfāz al-Tanbīh:*** A lexical analysis of words and terms used in the book ***Tanbīh*** of Abū Is'ḥāq al-Shīrāzī.
9. ***Al-Úmdah fī Taṣḥīḥ al-Tanbīh:*** Perhaps Imām Nawawī's earliest work in which he made notes on certain points in ***Tanbīh.***
10. ***Al-Yidāḥ al-Manāsik:*** A manual on pilgrimage – on the rulings related to Ḥajj and Úmrah and manner of activities during pilgrimage. Imām Ibn Ḥajar al-Haytamī has written a commentary on this work.
11. ***Bustān al-Áarīfīn:*** A short work on taṣawwuf, on piety and withdrawal from this mundane world and directing one's energies towards the Hereafter; it is said that it is a mirror of his own life.
12. ***Manāqib al-Shāfi'ī:*** An abridgement of Imām Bayhaqī's work by the same name.
13. ***Mukhtaṣar Usd al-Ghābah:*** An abridgement of Ibn al-Athīr's biographical dictionary of the Companions of the Prophet ﷺ. Imām Nawawī mentioned this in his work ***Al-Taqrīb.***

14. ***Al-Fatāwā* or *Al-Masā'il al-Manthūrah***: A slim volume of rulings of Imām Nawawī on various topics.
15. ***Adab al-Muftī wa'l Mustaftī***: Advice on seeking answers from scholars and advice to scholars on how to reply. A handy manual on the etiquette of issuing rulings and judgements.
16. ***Sharḥ Al-Muhadh'dhab – Al-Majmūʿ***: Scholars have said that it is perhaps the greatest work in the Shāfiʿī fiqh. It is a commentary on Shīrāzī's *Al-Muhadh'dhab* and is published in 23 volumes.
17. ***Tahdhīb al-Asmā'a wa'l Lughāt***: A two volume dictionary in which he compiled names of authors, books, personalities and terms used in various sciences such as ḥadīth, fiqh, inheritance, kalām etc.
18. ***Irshād Ṭullāb al-Haqā'iq ila Mārifati Sunani Khayri'l Khalā'iq***: A work on principles of ḥadīth, which he based on Ibn Ṣalāḥ's *Muqaddimah* and expanded upon it.
19. ***Al-Taqrīb wa'l Taysīr li Mārifati Sunani'l Bashīri'n Nadhīr***: This is an abridgement of *Irshād* mentioned above. Imām Suyūṭī's commentary on this work, *Tadrīb al-Rāwī* is a must read for any aspiring student, who wishes to progress quickly in the science of ḥadīth principles and terminology.
20. ***Sharḥ Ṣaḥīḥ Bukhārī (one portion)***: A commentary on Ṣaḥīḥ Bukhārī named *Al-Talkhīṣ*.
21. ***Sharḥ Abū Dāwūd (incomplete)***: Commentary on Abū Dāwūd named *Al-Iyyāz*, and he reached until *Kitāb al-Wuḍū*.
22. ***Al-Taḥqīq (incomplete)***: A work in Shāfiʿī fiqh.
23. ***Ṭabaqāt (addendum to Ṭabaqāt of Ibn al-Ṣalāḥ)***
24. ***Masā'il Takhmīs al-Ghanā'im***

25. ***Mukhtaṣar al-Tadhnīb***: Abridgement of Rāfiʿī's *Al-Tadhnīb*.
26. ***Daqā'iq al-Rawḍah***, which he named: *Al-Ishārāt li mā Waqá fi'r Rawḍati mina'l Asmā'a wa'l Lughāt*. As the name suggests, it is a dictionary of phrases and technical terms found in ***Al-Rawḍah***.
27. ***Sharḥ al-Wasīṭ***: A commentary on Imām Ghazālī's famous work.
28. ***Ṭabaqāt al-Fuqahā'a***: an abridgement of Ibn Ṣalāḥ's work.
29. ***Tuḥfatu't Ṭālib al-Nabīh***: A short work, a textbook for students based on *Al-Tanbīh* in Shāfiʿī fiqh.
30. ***Al-Taḥqīq***: Ibn Mulaqqin has said that it is like an abridgement of his *Sharḥ al-Muḥadh'dhab*.
31. ***Jāmiy al-Sunnah***
32. ***Muhimmāt al-Ahkam***
33. ***Al-Uṣūl wa'd Ḍawābiṭ***: on principles of jurisprudence.
34. ***Al-Ishārāt ilā Bayāni'l Asmā'il Mub'hamāt***: It is an abridgement of Khaṭīb Baghdādī's [d. 463 AH] *Al-Asmā'a al-Mub'hamah*.
35. ***Khulāṣah fi Aḥādīth al-Ahkām***: Ibn Mulaqqin said that he had seen it in the author's own hand; he reached until the topic of *Zakāt*.
36. ***Al-Imlā ālā Ḥadīth Al-Aámāl bi'n Niyyāt***



APPENDIX C

SOURCES

Arabic text was copied from a website. The following print editions and commentaries were consulted for verification of the text and for clarifications:

1. *Arbayīn al-Nawawiyyah*: published by Dār al-Minhāj, Jeddah, 2009.
2. *Arbayīn al-Nawawiyyah*: with annotations by Imām Ibn Daqīq al-ʿĪd, published by Maktabah al-Faysaliyyah, Makkah.
3. *Arbayīn al-Nawawiyyah*: with annotations by Imām Ibn Daqīq al-ʿĪd, published by Dār Ibn al-Ĥazm, Beirut, 2002.
4. *Al-Fatʿh al-Mubīn bi Sharḥ al-Arbayīn*: Commentary by Imām Ibn Ḥajar al-Haytamī, published by Dār al-Minhāj, Jeddah, 2009.
5. *Sharḥ al-Arbayīn*: Commentary by Imām Sāaduddīn Taftāzānī, published by Dār Kotob al-Ilmiyyah, Beirut, 2004.
6. *Al-Muʿyīn ālā Tafahhum al-Arbayīn*: Commentary by Imām Ibn Mulaqqin, published by Al-Fārūq, Cairo, 2005.
7. *Jāmiʿ al-ʿUlūm waʾl Ḥikam*: Commentary by Ibn Rajab al-Ḥanbalī, published by Dār Ibn Kathīr, Damascus-Beirut, 2008.
8. *Al-Mubīn al-Muʿyīn li Fahm al-Arbayīn*: Commentary by Mullā ʿAlī al-Qārī, published by Dār al-Asimah, Beirut, 2014.



APPENDIX D

A PRIMER ON HADĪTH TERMS

The Qur’ān is the Word of Allāh and it commands us: “***then take what the Messenger gives you, and refrain from that which he forbids.***”¹⁵⁸

Thus, the Prophet ﷺ is a lawgiver and his word is law. After all, it is the same Book that proclaims: “***He does not speak of his own desire; it is not, except inspiration [waḥy], that is revealed unto him***”.¹⁵⁹

His companions loved him more than their own lives; they observed him closely, and eagerly held on to every word, every action of the Master ﷺ; they also recorded for posterity descriptions of his physical features and attributes, his behaviour, his character, his likes- dislikes, his approvals- disapprovals and his teachings. The Followers [tābiyīn] of his Companions received these descriptions verbatim and conveyed them to the next generation – and they to the next – and so on. Soon after the first two generations, spurious reports began to emerge – initially forged by well-meaning people and then, by malicious liars – which threatened to sully the noble tradition. Wise men from the early Muslim generations created a framework to distinguish genuine reports from the false, and mechanisms and measures to differentiate sound reports from the weak. They invented methods of identifying authentic reports, and built checks and balances to thwart impostors. It is this framework – terminology, principles of analysis and acceptance, methods of delivery and reception, critical evaluation of narrators and other aspects, which are collectively known as the *Science of Ḥadīth Principles*.

¹⁵⁸ Sūrah Al-Ḥashr, 59:7.

¹⁵⁹ Sūrah al-Najm, 53:3-4.

The **Ĥadīth** is thus, the tradition of our Prophet and our master, Sayyidunā Muḥammad ﷺ, which is also described in other words such as **Sunnah**, **Athar** or **Khabar**. There are various classifications of Ĥadīth; based on the content, Ĥadīth can be classified as:

- ♦ **Ĥadīth Qawlī**: a report in which the speech of the Prophet ﷺ is conveyed, as in: “The Prophet ﷺ said:..”
- ♦ **Ĥadīth Fiylī**: a report in which the action of the Prophet ﷺ is conveyed, as in: “I saw the Prophet ﷺ do thus..”
- ♦ **Ĥadīth Taqrīrī**: a report which conveys tacit approval of the Prophet ﷺ – that is, something was said or done in the presence of the Prophet ﷺ, and he did not object to, reject or correct that statement or action.

Sometimes, the Ĥadīth contains both words and actions of the Prophet ﷺ, and it is termed as **qawlī-fiylī**.¹⁶⁰ There is another category of Ĥadīth in addition to the above three:

- ♦ **Shamā’il**: reports describing the attributes of the Prophet ﷺ; his handsome countenance, the immense beauty of his physical form; the enchanting manner of his speech and conciseness of phrase, the radiance of his face, his irresistible charm and disarming grace and the dazzling, lustrous rays of his beautiful character: mercy, generosity, forgiveness, kindness, forbearance, contentment, unflinching and absolute faith in his Creator among numerous other aspects of his luminous personality.

¹⁶⁰ Imām Jalāluddīn Suyūṭī mentioned this in *Jāmiy al-Kabīr* – where he grouped Ĥadīth as *qawlī*, *fiylī* and *qawlī-fiylī*. This categorisation is self-evident as it merely describes the content of the Ĥadīth and does not require any proof for categorisation as such.

A fully qualified ḥadīth consists of two parts:

- ♦ **Matn:** the text of the ḥadīth. The information contained in it.
- ♦ **Sanad/Isnād:** the chain of authority or the names of narrators who have conveyed the ḥadīth.

Other categorisations¹⁶¹ of ḥadīth are based on the status of the *isnād*. One such is a broad categorisation of ḥadīth as follows:

- ♦ **Ṣaḥīḥ:** Sound, Authentic. Every narrator in the chain is known to be undisputedly upright, pious, truthful; has a good memory, and is competent and highly accurate in reporting.
- ♦ **Ḥasan:** Fair. One or more narrators may not qualify to the high level of accuracy or memory expected of a ṣaḥīḥ narrator.
- ♦ **Ḍaʿīf:** Weak. One or more narrators may fall short of qualifications considered for one to be a ḥasan narrator [who, in turn is below the rank of a ṣaḥīḥ narrator].

A ṣaḥīḥ narration may further be sub-classified into different grades; a weak narration can also be classed into varying degrees of weaknesses based on a combination of factors – some scholars have mentioned 49 different types of ḍaʿīf [weak] narrations.¹⁶²

¹⁶¹ The categorisation mentioned in the beginning, was based on **content** – *qawli, fiʿlī, taqrīrī* and *shamāʿil*. Other categorisations are: by the number of sources or the level of authenticity and soundness – squarely dependent on the strength of the narrators in the chains, their competence, memory, uprightness, piety and other factors.

¹⁶² Ibn Ḥibbān is said to have listed 49 kinds of ḍaʿīf narrations in various combinations as mentioned in the commentary of *Alfiyyah al-Īrāqī* by the author himself.

Only a *ṣaḥīḥ* narration can be the basis for proof of any article of belief [*ʿaqīdah*] and to rule something permissible or forbidden [*ḥalāl-ḥarām*]. In other words, one cannot use a *ḍaʿīf* narration to establish a point of *ʿaqīdah* or to consider something forbidden.

However, *ḍaʿīf* narrations are accepted in matters of virtue and merits – such as praise of individuals, or merits of certain actions [such as patience, mercy, generosity, etc.] or an exhortation to do a certain deed or a warning to refrain from some others.

Mawḍūʿ is not a category of ḥadīth per se – rather, it is a lie, a false attribution to the Prophet ﷺ.



Another categorisation of ḥadīth is based on the number of narrators who took from the Prophet ﷺ:

- ♦ **Mutawātir**: Reported by a multitude; numerous companions would have reported a ḥadīth. Very few ḥadīth fall in this category as there is a difference of opinion on its definition and some scholars have considered it to be a superficial category.¹⁶³
- ♦ **Aāḥād**: Reported by one or two companions. The bulk of the ḥadīth corpus fall into this category.

¹⁶³ The following works contain narrations deemed to be *mutawātir*.

- 1) *Az'hār al-Mutanāthirah* by Imām Jalāluddīn Suyūṭī [d. 911 AH].
- 2) *Qaṭf al-Az'hār al-Mutanāthirah*, also by Imām Jalāluddīn Suyūṭī [d. 911 AH].
- 3) *Al-La'ālī al-Mutanāthirah* by Imām Murtaḍā Zabīdī [d. 1205 AH].
- 4) *Naẓm al-Mutanāthir* by Imām Muḥammad ibn Jaʿfār al-Kattānī [d. 1345 AH].

Another categorisation is by the continuity of the chain:

- ♦ ***Muttaṣil*** or Continuous: The chain of narrators is continuous – there is no break in the chain.¹⁶⁴
- ♦ ***Munqaṭiʿ*** or Interrupted: The chain is interrupted or has a gap – one or more narrators are missing in the chain. This can be either due to narrators not being mentioned or other reasons. There can be various types of interruptions or ‘gaps’.

Another categorisation is based on how far the narration reaches:

- ♦ ***Marfūʿ*** or Elevated: If a ḥadīth ascribed to the Prophet ﷺ implies explicitly or implicitly¹⁶⁵ that it is the word, action or the approval of the Prophet ﷺ, it is considered to be ‘elevated’ to him ﷺ.
- ♦ ***Mawqūf*** or Halted: If a ḥadīth reaches a Companion [*ṣaḥābī*] of the Prophet ﷺ that it is his/her word, action or approval, it is considered to be ‘halted’ at the Companion.¹⁶⁶
- ♦ ***Maqṭūʿ*** or Detached: If a ḥadīth reaches only as far as the Follower [*tābiʿī*] of the Companions of the Prophet ﷺ, that it is the word or action of a *tābiʿī*, it is considered to be ‘detached’ at the *tābiʿī*.¹⁶⁷

¹⁶⁴ Irrespective of the status of the narrator in the chain, who could be a sound or a weak narrator. Thus a narration with a *muttaṣil*/continuous chain can be a *ṣaḥīḥ* or a *ḍaʿīf* ḥadīth based on the status of narrators in that chain.

¹⁶⁵ Sometimes it may not be as explicit as: “The Prophet ﷺ said..” but the context implies that it must have been the statement of the Prophet ﷺ.

¹⁶⁶ That is, it has not progressed further and ‘reached’ or ‘raised’ to the Prophet ﷺ.

¹⁶⁷ It has neither progressed to the *ṣaḥābī* nor higher up to the Prophet ﷺ.

Some more terms one may encounter in books meant for non-specialists:

- ♦ ***Mursal***, Bypassed: It is a ḥadīth in which a follower [*tābiyī*] skips the companion [*ṣaḥābī*] and says: “The Prophet ﷺ has said.” Another word to describe this is: ***Irsāl***.
- ♦ ***Mudraj***, Mingled: When the words of a narrator – either stray comments or explanations – are mixed up with the text of the ḥadīth. Another word to describe this is: ***Idrāj***.
- ♦ ***Muāllaq***, Truncated: one or more [consecutive] narrators are omitted from the beginning of the chain. Another word to describe this is: ***Tāliq***.
- ♦ ***Mash’hūr***, Famous: a statement that is widely known and cited as a ḥadīth. Sometimes, it is indeed a ḥadīth and a ṣaḥīḥ one at that; however, a number of such ‘famous’ words turn out to be weak narrations or even forgeries. Merely being ‘famous’ does not imply that it is truly a ḥadīth.¹⁶⁸
- ♦ ***Musaḥḥaf***, Transposed: Sometimes, the words of the ḥadīth may be altered due to a misreading or interchanging of letters. Another word to describe this is: ***Taṣ’ḥīf***.

¹⁶⁸ Scholars have compiled ‘famous’ narrations or *Aḥādīth al-Mushtahah*, in which the status of such narrations and references are examined:

- 1) *Al-Tadhkirah fi’l Aḥādīth al-Mush’tahah*, Imām Badruddin Zarkashi [d. 794 AH].
- 2) *Al-Maqāṣid al-Ḥasanah*, Imām Muḥammad al-Sakhāwī [d. 902 AH].
- 3) *Al-Durar al-Muntatharah fi’l Ahādīth al-Mush’tahah*, Imām Suyūṭī [d. 911 AH].
- 4) *Kashf al-Khafā*, Imām Ismāʿīl ibn Muḥammad al-Ājlūnī [d. 1162 AH].

Uṣūl al-Ĥadīth: refers to various techniques by which the status of a ḥadīth is known – whether a hadith is sound, fair or weak,¹⁶⁹ in both the text and chain of authority,¹⁷⁰ and to be able to differentiate whether a ḥadīth falls in a certain category or not; this is based upon:

- ▶ knowledge about narrators – about their trustworthiness and accuracy, which is known by the appraisal and critical evaluation of narrators.¹⁷¹
- ▶ knowledge of chains and whether they are continuous or interrupted, which is known by the history of narrators and their biographies, their ages, their dates of birth and death etc.



¹⁶⁹ *Ṣaḥīḥ, ḥasan or ḍaʿīf*.

¹⁷⁰ *Matn and sanad*; the text of the ḥadīth itself cannot be the basis of ḥadīth classification, except in certain rare cases.

¹⁷¹ *Jarḥ – tāḍīl*.

The reader is encouraged to consult the following works for a more detailed explanation of ḥadīth terms:

- ♦ Translation of Sayyid-Sharīf Jurjānī's monograph: *Introduction to Ḥadīth Principles and Nomenclature*, published by Ridawi Press, 2023.
- ♦ Translation of a monograph on ḥadīth terms: *Tadhkirah Ibn Mulaqqin*, by the Shāfi'ī Imām: Sirājuddīn Abū Ḥafṣ Ūmar ibn Mulaqqin [d. 804 AH] in which nearly 80 terms in this science are explained. The translation also includes examples and illustrations drawn from works such as *Muqaddimah* of Ibn Ṣalāḥ. This was also published by Ridawi Press in 2015.



TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ ء	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	h	حسن	ḥasan	similar to hose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khabar	similar to Scottish loch no english equivalent
د	d	دار	dār	d in French dais
ذ	dh	ذكر	dhikr	there
ر	r	راشد	rāshid	trilled r as in rose
ز	z	زكي	zaki	zebra
س	s	سهل	sahl	solid
ش	sh	شاب	shāb	shock
ص	ṣ	صبر	ṣabr	pharyngeal s no English equivalent
ض	ḍ	ضياء	ḍiyā'a	similar to daughter no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ط	ṭ	طب	ṭibb	pharyngeal t no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal z no English equivalent
ع	á, í, ú, ý	عرب علم عمر عيد	árab ilm úmar ýid	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghār	as in French r r ester voiced uvular fricative
ف	f	فجر	fajr	f lower
ق	q	قريب	qarīb	a guttural k voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	k in
ل	l	لباس	libās	l ate
م	m	مال	māl	m orning
ن	n	نور	nūr	n oon
هـ	h	هدى	hudā	h ouse
و	w	وزير	wazīr	w ord
ي	y	يد	yad	y ellow

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
إ	i	إدام	idām	insight
أ	a	أتم	atam	advent
أ	ā	باب	bāb	father
ي	ī	سرير	sarīr	tree
و	ū	طور	ṭūr	root
ع	āā	عالم	āālim	-
عي	ýī	عيد	ýīd	-
عو	úū	عود	úūd	-
ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ئ	i'y or i-y	بئس	bi'ysa bi-ysa	-
ؤ	u' or u-	لؤلؤ سؤلک	lu'lu' su-lika	-
	,	أصحاب تكحيل أسهل	aṣ'hāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aṣ-hāb tak-hīl as-hal	separator to distinguish between sounds represented by letter pairs

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
	superscript	من	mi ⁿ	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

*In transliteration of Arabic names, the definite article ‘**al**’ is not transcribed always for readability, even though it may be incorrect in the original. The following rules are followed:*

- The ‘al’ is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.*
- It is omitted when used alone, as in Bayhaqi or Āynī.*
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like Durr Mukhtār.*



ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ḥanafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aḥmad Ridā Khān al-Baraylawī رَحِمَهُ اللهُ عَلَيْهِ. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.



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