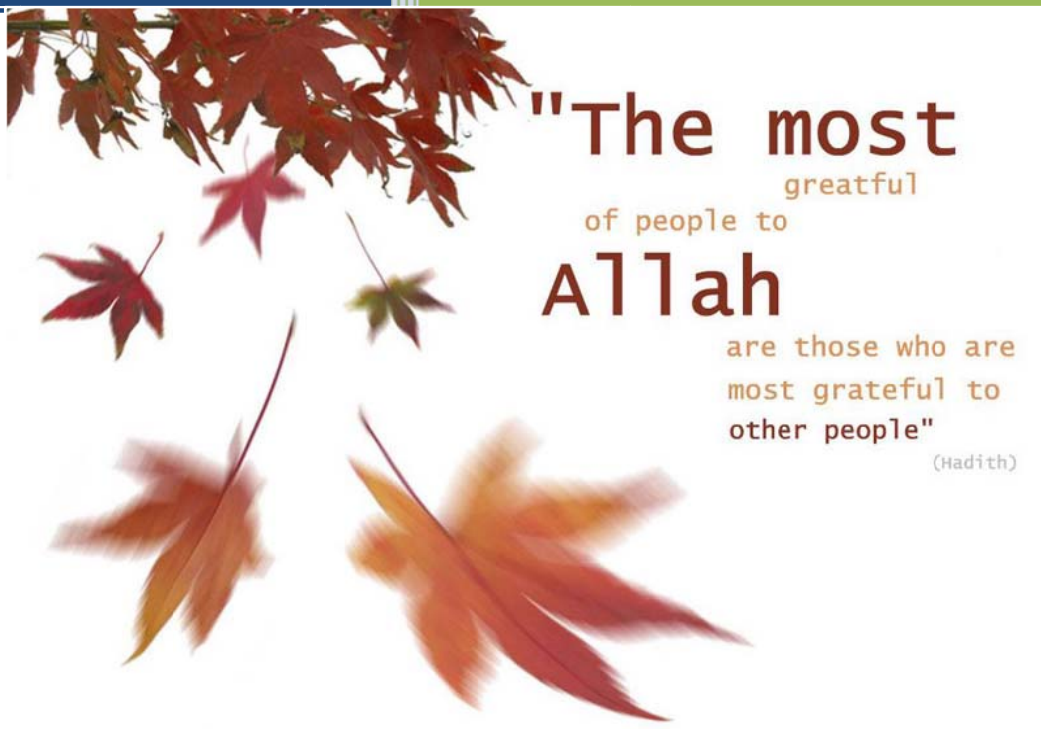
THE FORTY HADITH OF IMAM AL NAWAWI



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PROLOGUE TO THE HADITH COMPILATION

The Hadith (42 of them) have been derived from the compilation "FORTY HADITH" by Imam An-Nawawi. The compilation is in Arabic and I have used the translation provided by Ezzedin Ibrahim and Denys Johnson-Davies.

Imam An-Nawawi was born in 1233 (CE) in the Syrian village of Nawa, south of Damascus. He enjoyed during his lifetime a high reputation as a jurist and scholar of Hadith.

In the introduction to his compilation the Imam writes, "To proceed: It has been transmitted to us on the authority of `Ali ibn Abi Talib, `Abdullah ibn Mas`ud, Mu`adh ibn Jabal, Abu`d-Darda', Ibn `Umar, Ibn `Abbas, Anas ibn Malik, Abu Huraira and Abu Sa`id al-Khudri (may Allah be pleased with them), through many chains of authorities and in various versions, that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: 'Whosoever memorises and preserves for my People forty Hadith relating to their religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars'. In another version it reads: 'Allah will resurrect him as a jurists and religious scholar'. In the version of Abu`d-Darda', it reads: 'On the Day of Judgment I shall be an intercessor and a witness for him'. In the version of Ibn Mas`ud it reads: 'It will be said to him: Enter by whichever of the doors of Paradise you wish'. In the version of Ibn `Umar it reads: 'He will be written down in the company of religious scholars and will be resurrected in the company of martyrs'. Scholars of Hadith are in agreement that it is a weak Hadith despite its many lines of transmission."

Imam An-Nawawi shows us the great rewards promised for transmitting of 40 Hadith in light of the above Hadith though he also points out that the Hadith is *zaeef* (or weak); nonetheless he asserts that any transmission of the Hadith is still a noble deed.

The Imam provides his purpose in bringing together the compilation as the furtherance of the need to pass on the sayings of the Prophet and to have a compilation that is not devoted only to a single aspect but the religion as a whole. For his compilation the Imam states that he has chosen the most quintessential and authentic Hadiths. The Imam elaborating on his choice of Hadith says, "..each Hadith being one of the great percepts of religion, described by religious scholars as being 'the axis of Islam' or 'the half of Islam' or 'the third of it', or the like, and to make it a rule that these forty Hadith be [classified as] sound and that the majority of them be in the Sahihs of al-Bukhari and Muslim".

The Imam further states, “Every person wishing to attain the Hereafter should know these Hadith because of the important matters they contain and the directions they give in respect of all forms of obedience, this being obvious to anyone who has reflected upon it".

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HADITH 1

On the authority of the Commander of the Faithful(1), Abu Hafs 'Umar ibn al-Khattab(2) (may Allah be pleased with him), who said: I heard the Messenger of Allah (the blessings and peace of Allah be upon him) say:

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

It was related by the two Imams of the scholars of Hadith, Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughira ibn Bardizbah al-Bukhari and Abu 'I-Husain Muslim ibn al-Hajjaj ibn Muslim al-Qushairi an-Naisaburi, in their two Sahihs, which are the soundest of the compiled books(4)

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(1) Title given to the Caliphs

(2) The second Caliph in Islam

(3) This is a reference to religious migration, in particular to that from Mecca to Medina

(4) i.e. collections of Hadith

HADITH 2

Also on the authority of 'Umar(1) (may Allah be pleased with him), who said:

One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (may the blessings and peace of Allah be upon him). Resting his knees against his and placing the palms of his hands on his thighs, he said: O Muhammad, tell me about Islam. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the prayers, to pay the zakat(2), to fast in Ramadan, and to make the pilgrimage to the House(3) if you are able to do so. He said: You have spoken rightly, and we were amazed at him asking him and saying that he had spoken rightly. He said: Then tell me about iman(4). He said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and evil thereof. He said: You have spoken rightly. He said then tell me about ihsan(5): He said: It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you. He said: Tell me about the Hour(6). He said: The questioned about it knows no better than the questioner. He said: Then tell me about its signs. He said: That the slave-girl will give birth to her mistress(7) and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O 'Umar, do you know who the questioner was? I said: Allah and his Messenger know best. He said: It was Gabriel, who came to you to teach you your religion.
It was related by Muslim.

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(1) i.e. Umar ibn al-Khattab, the second Caliph
(2) Often rendered as "alms-tax" or "poor-due", it is a tax levied on a man's wealth and distributed among the poor
(3) The Ka'ba and Holy Mosque in Mecca
(4) Iman is generally rendered as "religious belief" or "faith". However, being a fundamental term in Islam, the Arabic word has been retained
(5) In this context the word Ihsan has a special religious significance and any single rendering of it would be inadequate. Dictionary meanings for ihsan include "right action", "goodness", "charity", "sincerity", and the like. The root also means "to master or be proficient at" and it is to be found in this meaning in Hadith 17.
(6) i.e. of the Day of Judgment
(7) The phrase is capable of more than one interpretation. Among those given by an-Nawawi in his commentary is that slave girl will give birth to sons and daughters who will become free and so be the masters of those who bore them. The word ama, normally translated "slave-girl", is also capable of meaning any woman in that we are all slaves or servants of God. The words are thus capable of bearing the meaning: "When a woman will give birth to her master" i.e. a time will come when children will have so little respect for their mothers that they will treat them like servants.
The commentators point out that here the word rabba (mistress) includes the word rabb (master).

HADITH 3

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

Islam has been built on five [pillars](1): testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the zakat(2), making the pilgrimage to the House(3), and fasting in Ramadan.

It was related by al-Bukhari and Muslim.

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(1) The word "pillars" does not appear in the Arabic but has been supplied for clarity of meaning. Pillars (arkan) is the generally accepted term in this context

(2) Often rendered as "alms-tax" or "poor-due", it is a tax levied on a man's wealth and distributed among the poor

(3) The Ka'ba and Holy Mosque in Mecca

HADITH 4

On the authority of Abu `Abd ar-Rehman `Abdullah ibn Mas'ud (May Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him), and he is the truthful, the believed, narrated to us:

Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters(1): to write down his means of livelihood(2), his life span, his actions and whether happy or unhappy. By Allah, other than Who there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written over-takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over-takes him and so he behaves like the people of Paradise and thus he enters it.

It was related by al-Bukhari and Muslim

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(1) Lit. "words"

(2) The Arabic word 'rizq' also possesses such shades of meaning as "daily bread", "fortune", "lot in life", "sustenance provided by Allah", etc.

HADITH 5

On the authority of the Mother of the Faithful(1), Umm `Abdullah `A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

It was related by al_Bukhari and Muslim. In one version by Muslim it reads:

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

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(1) A title accorded to any of the Prophet's wives

HADITH 6

On the authority of Abu `Abdullah an-Nu`man the son of Bashir (may Allah be pleased with them both) who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

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

It was related by al-Bukhari and Muslim

HADITH 7

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

Religion is sincerity(1). We said to whom? He said: To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.

It was related by Muslim.

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(1) The Arabic word 'nasiha' has a variety of meanings, the most common being "good advice", which is obviously unsuitable in the context. It also gives the meaning of "doing justice to a person or situation", "probity", "integrity", and the like.

HADITH 8

On the authority of the son of `Umar(1) (may Allah be pleased with them both) that the messenger of Allah (may the blessings and peace of Allah be upon him) said:

I have been ordered to fight(2) against people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and until they perform the prayers and pay zakat(3), and if they do so they will have gained protection from me for their lives(4) and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty.

It was related by al-Bukhari and Muslim.

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(1) See note 1 to Hadith 2

(2) Islam advocates that conversion be by conviction. The Holy Quran says: "No compulsion in religion", and in another passage the Almighty says: "Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way". The waging of war is enjoined against certain categories of persons such as those who attack a Muslim country, those who prevent the preaching and spread of Islam by peaceful means and apostates.

HADITH 9

On the authority of Abu Huraira `Abd are-Rahman ibn Sakhr (may Allah be pleased with him), who said: I have heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

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

It was related by al-Bukhari and Muslim.

HADITH 10

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

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

This was related by Muslim.

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(1) Qur`an: verse 51, chapter 23

(2) Qur`an: verse 172, chapter 2

HADITH 11

On the authority of Abu Muhammad al-Hasan the son of `Ali ibn Abi Talib, the grandson of the Messenger of Allah (may the blessings and peace of Allah be upon him) and the one much beloved of him(1) (may Allah be please with them both), who said: I memorised from the Messenger of Allah (may the blessings and peace of Allah be upon him):

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

It was related by at-Tirmidhi and an-Nasa'i(2), at-Tirmidhi saying that it was a good and sound Hadith.

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(1) Lit. 'and his fragrant flower'. The word 'raihana' was used by the Prophet in respect of al-Hasan and al-Husain, the sons of Ali ibn Abi Talib, the Prophet's cousin and son-in-law

(2) At-Tirmidhi and an-Nasa'i were compilers of the six recognised collections of Hadith, the other compilers being: al-Bukhari, Muslim, Abu Dawud and Ibn Majah

HADITH 12

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

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

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

HADITH 13

On the authority of Abu Hamza Anas ibn Malik (may Allah be pleased with him), the servant(1) of the Messenger of Allah (may the blessings and peace of Allah be upon him), that the Prophet (may the blessings and peace of Allah be upon him) said:

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

It was related by al-Bukhari and Muslim.

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

HADITH 14

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

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

It was related by al-Bukhari and Muslim.

HADITH 15

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

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

It was related by al-Bukhari and Muslim.

HADITH 16

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

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

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

It was related by al-Bukhari.

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(1) i.e. the Prophet

(2) An-Nawawi, in his commentary, points out that anger is a natural human trait and that the Hadith is an exhortation not to act when in a state of anger

HADITH 17

On the authority of Abu Ya`la Shaddad ibn Aus (may Allah be please with him), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

Verily Allah has prescribed proficiency (1) in all things. Thus, if you kill, kill well and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering of the animal he slaughters.

It was related by Muslim.

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(1) 'ihsan' see Note (5) to Hadith 2

HADITH 18

On the authority of Abu Dharr Jundub ibn Junada and Abu `Abd ar-Rahman Mu`adh ibn Jabal (may Allah be pleased with them both), that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

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

HADITH 19

On the authority of Abu `Abbas `Abdullah the son of `Abbas (may Allah be pleased with them both) who said:

One day I was behind(1) the Prophet (may the blessings and peace of Allah be upon him) and he said to me: Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried(2).

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

In a version other than of at-Tirmidhi it reads:

Be mindful of Allah, you will find him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.

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(1) i.e. riding behind him on the same mount

(2) i.e. what has been written and decreed cannot be altered

HADITH 20

On the authority of Abu Mas`ud `Uqba ibn `Amr al-Ansari al-Badri (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

It was related by al-Bukhari.

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(1) i.e. from those Prophets who preceded Muhammad

(2) This Hadith is recognised as having two possible interpretations: (a) that one may safely act according to one's conscience so long as one feels no shame, and (b) that if one is not capable of any feeling of shame there is nothing to prevent one from behaving as one likes i.e. badly

HADITH 21

On the authority of Abu `Amr -- and he is also given as Abu `Amra -- Sufyan ibn `Abdullah (may Allah be pleases with him), who said:

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

It was related by Muslim.

HADITH 22

On the authority of Abu `Abdullah Jabir the son of `Abdullah al-Ansari (may Allah be pleased with them both):

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

It was related by Muslim

HADITH 23

On the authority of Abu Malik al-Harith ibn `Asim al-Ash`ari (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

It was related by Muslim.

HADITH 24

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (may the blessings and peace of Allah be upon him) is that among the sayings he relates to his Lord(1) (may He be glorified) is that He said:

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

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

O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it(2).

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

It was related by Muslim.

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(1) This is a 'hadith qudsi' (sacred Hadith) i.e. one in which the Prophet reports what has been revealed to him by Allah, though not necessarily in His actual words. A 'hadith qudsi' is in no way regarded as part of the Holy Qur`an

(2) This refers to the minute amount of water adhering to a needle if dipped into the sea and withdrawn

(3) i.e. in the hereafter

HADITH 25

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

Some of the Companions(1) of the Messenger of Allah (may the blessings and peace of Allah be upon him) said to the Prophet (may the blessings and peace of Allah be upon him): O Messenger of Allah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give in charity the superfluity of their wealth.

He said: Has not Allah made things' for you to give away in charity? Truly every *tasbiha*(2) is a charity, every *takbira*(3) is a charity, every *tamhida*(4) is a charity, and every *tahlila*(5) is a charity; to enjoin a good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity.

They said: O Messenger of Allah, when one of us fulfils his sexual desire will he have some reward for that? He said: Do you [not] think were he to act upon it unlawfully he would be sinning? Likewise, if he acted upon it lawfully he will have a reward.

It was related by Muslim.

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(1) The Arabic word 'Sahabi' (pl. 'Ashab' or 'Sahaba') is given to a person who met the Prophet, believed in him, and died a Muslim

(2) To say 'Subhana'llah (How far is Allah from every imperfection)

(3) To say 'Allahu akbar (Allah is most great)

(4) To say Al-hamdu lillah (Praise be to Allah)

(5) To say La ilaha illa' llah (There is no god but Allah)

HADITH 26

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

Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers(1) is a charity; and removing a harmful thing from the road is a charity.

It was related by al-Bukhari and Muslim.

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(1) i.e. on your way to the mosque

HADITH 27

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

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

It was related by Muslim.

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

I came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and he said: You have come to ask about righteousness? I said: Yes. He said: Consult your heart. Righteousness is that about which your soul feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion [in its favour](1).

A good Hadith which we have related in the two Musnads(2) of the two Imams, Ahmad ibn Hanbal and ad-Darimi, with a good chain of authorities.

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(1) The compiler places these two Hadith together probably because of the similarity of subject matter and phrasing

(2) Collections of Hadith arranged not in accordance with subject matter but under the name of the person who transmitted them from the Prophet

HADITH 28

On the authority of Abu Najih al-`Irbad ibn Sariya (may Allah be pleased with him), who said:

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

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

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

(2) The expression "al Khulafa' ar-Rashidun" is generally translated "Orthodox Caliphs" but the connotation of the word "orthodox" render it unsuitable. "Al-Khulafa, ar-Rashidun" is the title given to the first four Caliphs in Islam

(3) Lit. "clench your teeth on them"

HADITH 29

On the authority of Me`adh ibn Jabal (may Allah be pleased with him), who said:

I said: O Messenger of Allah (may the blessings and peace of Allah be upon him), tell me of an act which will take me into Paradise and will keep me away from Hell-fire. He said: You have asked me about a major matter, yet it is easy for him whom Allah Almighty makes it easy. You should worship Allah, associate nothing with Him; you should perform the prayers; you should pay the *zakat*(1); you should fast in Ramadhan; and you should make the pilgrimage to the House(2). The he said: Shall I show you the gates of goodness? Fasting [which] is a shield; charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depths of the night. Then he recited: "**Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do**(3)". Then he said: Shall I not tell you of the peak of the matter, its pillar, and its topmost part? I said: Yes, O Messenger of Allah. He said: The peak of the matter is Islam; the pillar is prayer; and its topmost part is *jihad*(4). Then he said: Shall I not tell you of the controlling of all that? I said: Yes, O Messenger of Allah, and he took hold of his tongue and said: Restraint this. I said: O Prophet of Allah, will what we say be held against us? He said: May your mother be bereaved of you, Mu`adh! Is there anything that topples people onto their faces -- or he said on their noses -- into Hell-fire other than the harvests of their tongues?

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

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(1) See Note (2) to Hadith 2

(2) See Note (3) to Hadith 2

(3) Qur'an: Verse 32, Chapter 16. In the original Arabic, as is often practice with a long quotation from the Qur'an, only the initial words and the final word or words are given

(4) Though the Arabic "jihad" is generally rendered "holy war", its meaning is wider than this and includes any effort made in furtherance of the cause of Islam; it has therefore been decided to retain the Arabic word

HADITH 30

On the authority of Abu Tha`laba al-Khushani Jurthum ibn Nashir (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

A good Hadith related by ad-Daraqutni and others.

HADITH 31

On the authority of Abu 'l-`Abbas Sahl ibn Sa`d as-Sa`idi (may Allah be pleased with him), who said:

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

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

HADITH 32

On the authority of Abu Sa`id Sa`d ibn Malik ibn Sinan al-Khudri (may Allah be pleased with him) the Messenger of Allah (may the blessings and peace of Allah be upon him) said:

There should be neither harming nor reciprocating harm.

A good Hadith related by Ibn Majah, ad-Daraqutni and others and ranked as 'musnad'(1). It was also related by Malik in "al-Muwatta"(2) as 'mursal'(3) with a chain of authorities from `Amr ibn Yahya, from his father, from the Prophet (may the blessings and peace of Allah be upon him), but leaving out Abu Sa`id, and he has other chains of authorities that support one another.

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(1) A 'musnad' Hadith is one with a complete chain of authorities from the narrator to the Prophet himself

(2) A classical work on Hadith and jurisprudence by Anas ibn Malik (died 179 A.H.). See Note (1) to Hadith 13

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

A companion, as has been explained in the note to Hadith 25, is a Muslim who had met the Prophet; a Follower (tabi`i pl. tabi`un) is a Muslim who had met a Companion

HADITH 33

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

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

A good Hadith related by al-Baihaqi and others in this form, and part of it is in the two 'Sahihs'(2).

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(1) Lit. "blood"

(2) i.e. the collections of al-Bukhari and Muslim

HADITH 34

On the authority of Abu Sa`id al-Khudri (may Allah be pleased with him), who said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say:

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

It was related by Muslim.

HADITH 35

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

Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here -- and he pointed to his breast three times. It is evil enough for a Man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour.

It was related by Muslim.

HADITH 36

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

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

It was related by Muslim in these words.

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(1) i.e. on the path to Paradise

HADITH 37

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

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

It was related by al-Bukhari and Muslim in their two 'Sahihs' in these words.

HADITH 38

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

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

It was related by al-Bukhari.

HADITH 39

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

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

A good Hadith related by Ibn Majah, al-Baihaqi and others.

HADITH 40

On the authority of the son of `Umar(1) (may Allah be pleased with them both), who said:

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

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

The son of `Umar(1) (may Allah be pleased with them both) used to say:

At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death(2).

It was related by al-Bukhari.

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(1) See Note (1) to Hadith 2

(2) i.e. while you are in good health you are able to perform your religious duties and should therefore take advantage of this fact. The same applies to the state of being alive

HADITH 41

On the authority of Abu Muhammad `Abdullah the son of `Amr ibn al-`As (may Allah be pleased with them both), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

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

A good and sound Hadith which we have transmitted from Kitab al-Hujja(1) with a sound chain of authorities.

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(1) The title of the book by Abu `l-Qasim Isma'il ibn Muhammad al-Asfahani (died 535 A.H.)

HADITH 42

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

Allah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it(1).

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

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(1) i.e. as the earth, meaning that Allah will give forgiveness in like measure to a man's sins