

## Translation of Imam Yahia bin Sharaful-Deen An-Nawawi's Book: Forty Hadiths

### Introduction

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

To proceed: It has been transmitted to us on the authority of Ali bin Abi Talib, Abdullah bin Masud, Muadh bin Jabal, Abu Al-Darda, Ibn Omar, Ibn Abbas, Anas bin Malik, Abu Hurairah and Abu Saeed Al-Khudri, may Allah be pleased with them all, through many chains of authorities and in various versions, that the messenger of Allah said: "Whosoever memorises and preserves for my people forty hadith relating to their religion, Allah will resurrect him on the Day of Judgment in the company of jurists and religious scholars".

In another version it reads: "Allah will resurrect him as a jurist and religious scholar". In the version of Abu Al-Darda it reads: "On the Day of Judgment I shall be an intercessor and a witness for him". In the version of Ibn Masud it reads: "It will be said to him: Enter by whichever of the doors of Paradise you wish". In the version of Ibn Omar it reads: "He will be written down in the company of the religious scholars and will be resurrected in the company of the martyrs". Scholars of hadith are agreed that it is a weak hadith despite its many lines of transmission.

The religious scholars, may Allah be pleased with them, have composed innumerable works in this field. The first one I knew of who did so was Abdullah bin Al-Mubarak, followed by Ibn Aslam Al-Tusi, the godly scholar, then Al-Hasan bin Sufiyan Al-Nasai, Abu Bakr Al-Ajurri, Abu-Bakr Mubammad bin Ibrahim Al-Asfihani, Al-Daraqutni, Al-Hakim, Abu Nuaim, Abu Abd Al-Rahman Al-Sulami, Abu Saeed Al-Malini, Abu Uthman Al-Saboni, Abdullah bin Muhammed Al-Ansari, Abu Bakr Al-Baihaqi, and countless others, both ancient and modern.

I have asked Allah Almighty for guidance in bringing together forty hadith in emulation of those eminent religious leaders and guardians of Islam. Religious scholars are agreed it is permissible to put into practice a weak hadith if virtuous deeds are concerned; despite this, I do not rely on this hadith but on his having said the [ following ] sound hadith: "Let him who was a witness among you inform him who was absent", and on his having said : "May Allah make radiant [the face of] someone who has heard what I have said, has learnt it by heart and has transmitted it as he heard it". Furthermore, there were some religious scholars who brought together forty hadiths on the basic rules of religion, on subsidiary matters, or on jihad, while others did so on asceticism, on rules of conduct or on sermons. All these are godly aims-may Allah be pleased with those who pursued them. I, however, considered it best to bring together forty hadith more important than all of these, being forty hadith which would incorporate all of these, each hadith being one of the great precepts of religion, described by religious scholars as being "the axis of Islam" or "the half of Islam" or "the third of it", or the like, and to make it a rule that these forty hadith be [classified as] sound and that the majority of them be in the sahihs of Al-Bukhari and Muslim. I give them without the chains of authorities so as to make it easier to memorise them and to make them of wider benefit if Allah Almighty wills, and I append to them a section explaining abstruse expressions.(Note here) 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. On Allah do I rely and depend and to Him do I entrust myself; to Him be praise and grace, and with Him is success and immunity [to errors].

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On the authority of Omar bin Al-Khattab, who said : I heard the messenger of Allah *salla Allah u alihi wa sallam* say :

"Actions are but by intention and every man shall have but that which he intended. Thus he whose migration 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."

related by Bukhari and Muslim

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Also on the authority of Omar, who said :

One day while we were sitting with the messenger of Allah 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. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadhan, and to make the pilgrimage to the House 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." He said: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said: "You have spoken rightly". He said: "Then tell me about ihsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings." Then he took himself off and I stayed for a time. Then he said: "O Omar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Jibreel (Gabriel), who came to you to teach you your religion."

narrated by Muslim

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On the authority of Ibn Omar, the son of Omar bin Al-Khattab, may Allah be pleased with both, who said : I heard the messenger of Allah say :

"Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammed is the messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the House, and fasting in Ramadhan."

related by Bukhari and Muslim

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On the authority of Abdullah bin Masud, who said : the messenger of Allah, 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: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written 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."

related by Bukhari and Muslim

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On the authority of Aishah, who said : The messenger of Allah said:

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

narrated by Bukhari and Muslim

And 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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On the authority of AlNuman binBasheer, who said : I heard the messenger of Allah 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 honor, 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."

narrated by Bukhari and Muslim

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On the authority of Tamim AlDari that the prophet said:

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

narrated by Muslim

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Abdullah binOmar narrated that the messenger of Allah said:

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

related by Bukhari and Muslim.

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On the authority of AbuHurairah, who said : I heard the messenger of Allah 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."

related by Bukhari and Muslim

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On the authority of Abu Hurairah, who said : the messenger of Allah 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". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you"

Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"

related by Muslim

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On the authority of Al-Hasan bin Ali, the grandson of the messenger of Allah, who said : I memorized from the messenger of Allah his saying :

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

narrated by Termithi and Nasaee, and Termithi said it is true and fine hadith.

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On the authority of Abu Hurairah, who said : The messenger of Allah said :

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

fine hadith narrated by Termithi and others

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On the authority of Anas bin Malik, the servant of the messenger of Allah, that the prophet said :

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

related by Bukhari and Muslim

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Abdullah bin Masud narrated that the messenger of Allah said :

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

it was related by Bukhari and Muslim

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Abu Hurairah narrated that the messenger of Allah 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."

related by Bukhari and Muslim

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On the authority of Abu Hurairah, who said : a man said to the prophet :

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

narrated by Bukhari

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Abu Yaala Shaddad bin Aws said that the messenger of Allah said :

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

related by Muslim.

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On the authority of Abu Dhar Jundub bin Junadah, and Muadh bin Jabal that the messenger of Allah 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."

Tirmithi narrated the hadith and said it was fine, and in another version, saidre and fine

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On the authority of Abdullah bin Abbas, who said : One day I was behind the prophet 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."

narrated by Tirmithi, who said it is true and fine hadith

In a version other than that of Tirmithi 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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Uqbah bin Amr al-Ansari narrated that the messenger of Allah said :

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

It was related by Bukhari.

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On authority of Sufian bin Abdullah, may Allah be pleased with him 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."

related by Muslim.

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Jaber bin Abdullah AlAnsari narrated that :

A man asked the messenger of Allah :

"Do you think that if I perform the obligatory prayers, fast in Ramadan, 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."

related by Muslim.

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On the authority of AbuMalik AlHarith binAsim AlAshari said that the messenger of Allah said:

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

related by Muslim.

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On the authority of Abu Dharr Al-Ghafari, of the prophet is that among the sayings he relates from his Lord 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 benefiting 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 become 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.

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 praise Allah, and let him who finds other than that blame no one but himself."

related by Muslim.

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On the authority of AbuDharr :

Some of the companions of the messenger of Allah said : " O Messenger of Allah, the affluent have made of with the rewards, they pray as we pray they fast as we fast, and they give away in charity the superfluity of their wealth." He said:" Has not Allah made things for you to give away in charity ?

every tasbeeh is a charity, every takbirah is a charity, every tahmidah is a charity, and every tahlilah 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 that were he to act upon it unlawfully he would be sinning ? Likewise, if he has acted upon it lawfully he will have a reward."

related by Muslim.

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On the authority of AbuHurairah, who said: The messenger of Allah 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 is a charity and removing a harmful thing from the road is a charity."

related by Bukhari and Muslim.

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On the authority of AlNawwas binSamaan, that the prophet said:

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

related by Muslim.

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And on the authority of Wabisa binMabad, may Allah be pleased with him, who said:

I came to the messenger of Allah and he said: "You have come to ask about righteousness ?" . I said: " Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor]." a good hadith transmitted from the Musnads of the two Imams, Ahmed bin Hanbal and Al-Darimi, with a good chain of authorities.

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On the authority of AbuNajih AlErbadh binSariah, who said :

The messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunnah and to the sunnah of the rightly-guided Khalifahs - cling to them stubbornly. 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."

related by AbuDawud and AlTirmithi, who said that it was a fine and true Hadith.

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On the authority of Muadh binJabal, who said:

I said: "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell fire." He said: "You have asked me about a major matter, yet it is easy for him for

whom Allah Almighty makes it easy. You should worship Allah, associating nothing with Him, you should perform the prayers, you should pay the zakat, you should fast in Ramadan, and you should make the pilgrimage to the House." Then he said: " Shall I not show you the gates of goodness ? Fasting [which] is a shield, charity [which] extinguishes sin as water extebgueshes fire; and the praying of a man in thæleapth of night." Then he recited :

"Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do". (quran, verse)

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." Then he said: "Shall I not tell you of the controlling of all that ?" I said: "Yes, O Messenger of Allah", and he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will what we say be held against us ?" He said: "May your mother be bereaved of you, Muadh ! Is there anything that topples people on their faces - or he said on their noses into Hell-fire other than the jests of their tongues ?"

related by AlTirmithi, who said it was a fine and true hadith.

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On the authority of Jurthum bin Nashir that the messenger of Allah 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 fine hadith related by AlDaraqutni and others.

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On the authority of Sahl bin Saad Al-Saedi, who said :

A man came to the prophet 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 fine Hadith related by Ibn Majah and others with good chains of authorities.

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On the authority of Saad bin Malik Al-Khudari, that the messenger of Allah said :

"There should be neither harming nor reciprocating harm."

a fine hadith related by Ibn Majah, AlDaraqutni and others

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On the authority of Ibn Abbas that the Messenger of Allah said:

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

a fine hadith related by AlBaihaqi and others

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On the authority of Abu Saeed Al-Khurdari, who said: I heard the messenger of Allah 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."

related by Muslim.

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On the authority of AbuHurairah, who said : the messenger of Allah 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 honor."

related by Muslim.

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On the authority of AbuHurairah that the Prophet 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, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

related by Muslim in these words.

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On the authority of Ibn Abbas that the messenger of Allah, among the sayings he relates from his Lord is :

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

related by Bukhari and Muslim in their twøalihs

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On the authority of AbuHurairah, who said: the messenger of Allah said:

Allah the Almighty has said: "Who soever 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."

related by Bukhari.

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On the authority of Ibn Abbas that the messenger of Allah said:

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

a fine hadith related by Ibn Majah, Al-Baihaqi, and others.

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On the authority of Abdullah bin Omar, who said: The messenger of Allah took me by the shoulder and said:

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

The son of Omar 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."

related by Bukhari

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On the authority of Abu Muhammad Abdullah bin Amr bin Al-Aas, who said : The messenger of Allah, said:

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

a fine and true hadith which we have transmitted from the book of Hujjah with a sound chain of authorities.

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On the authority of Anas, who said: I heard the messenger of Allah 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 its."

related by AlTirmithi, who said that it was a good and sound Hadith.

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