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Islamic Copywork
An-Nawawi's
Forty Hadith
Part 3

Translated by

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On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him), from the Prophet (the blessings and peace of Allah be upon him) is that among the sayings he relates from 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, you

(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 Holy Qur'an.

Hadith 24

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 jinn of you to be as pious as the most pious heart of any 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 has requested, that would not decrease what I have, any more than a needle decreases the sea if put into it(2).

(2) This refers to the minimum amount of water adhering to a needle if dipped into the sea and withdrawn.

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

(3) i.e. in 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, the fast as we fast, and they give away in charity the superfluity of their wealth.

He said: Has not Allah made things for you to give away in charity? Truly every tasbiha(2) is a charity, every takbira(3) is a charity, every tahmida(4) is a charity, and every tahlila(4) is a

- (1) The Arabic word Sahabi (pl. Ashab or Sahaba) is given to a person who met the Prophet, believed in him and died as a Muslim
- (2) To say Subhana 'Ilah (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 'Ilah (There is no god but Allah)

Hadith 25

charity; to enjoin a good action is a charity, to forbid an evil 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.

It was related by Muslim

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 everyday 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

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

Hadith 27

On the authority of an-Nawawis 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 the soul feels tranquil and the

Hadith 27

heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people again and again have given you their legal opinion (in its favor)(1).

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

- (1) The compiler placed 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 them both), who said:

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

- (1) The original meaning of the word is “way” or “path to be followed”, but it is used as a technical term for those words, actions and sanctions of the Prophet that were reported and have come down to us.
- (2) The expression al-Khulafa ar-Rashidun is generally translated Orthodox Caliphs, but the connotations of the word orthodox render it unsuitable. Al-Khulafa ar-Rashidun is the title given to the first four Caliphs in Islam.

Hadith 28

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 by Abu Dawud and at-Tirmidhi who said it was a good and sound Hadith

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

Hadith 29

On the authority of Mu'adh ibn Jabal (may Allah be pleased with them both), 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 zakat(1); you should fast in Ramadan; and you should make the pilgrimage to the House(2). Then he said: Shall I not show you the gates of goodness? Fasting (which) is a shield; charity (which) extinguishes sin as water extinguishes fire; and the praying of a man in the depths of night. Then he recited: “Who forsake

(1) See Note(2) to Hadith 2

(2) See Note(3) to Hadith 2

Hadith 29

their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed upon 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, he took hold of his tongue and said: Restrain this. I said: O Prophet of Allah, will what you say be held against us? He said: May

(3) Qur’an: verse 16, chapter 32. 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.

your mother be bereaved of you, Mu'adh! Is there anything that topples people on their faces – or he said on their noses – into Hell-fire other than the harvests of their tongues?

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

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 overstep them; He has prohibited some things, so do not violate them; about some things He was silent – out of compassion for you, not forgetfulness -, so seek not after them.

A good Hadith related by ad-Daraqutni and others.

