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Islamic Copywork  
An-Nawawi's  
Forty Hadith  
Part 4

Translated by

Ezzeddin Ibrahim

Denys Johnson-Davies

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 blessing 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 Maajah and others with good chains of authorities.



## Hadith 32

On the authority of Abu Sa'id Sa'd ibn Maalik 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-Daraqutini and others and ranked as musnad(1). It was also related by Maalik 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.

- (1) A musnad Hadith is one with a complete chain of authorities from the narrator to the Prophet himself.
- (2) A classic 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 (taabi' l pl. taabi'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 people to be given in accordance with their claim, men would claim fortunes and lives(1) of (other) people, but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies.

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

(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 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.

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 grieves 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



*Hadith 36*

descending upon them, mercy enveloping them, the angles surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down(1) by his actions will not be hastened forward by his lineage.

It was related by Muslim in these words.

(1) i.e. on his 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 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 done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.

It was related by al-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.

(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(2).

- (1) The title of a book by Abu'l-Qasim Ismail ibn Muhammad al-Asfahani (died 535 A.H.)
- (2) The compiler has allowed himself to add two further Hadith to the recognized number of forty, although the title of the work remains "An-Nawawi's Forty".



On the authority of Anas (may Allah be pleased with him), who said: I heard 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.

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

