

A Collection of 40 Hadith by An-Nawawi



الأربعين النووية

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَيَّ مِنْ يَسْرَةِ اللَّهِ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الرِّكَاتَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ.
ثُمَّ قَالَ : أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ.
ثُمَّ تَلَا : { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ* فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ } (32:16-17)
ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟
قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ.
قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ.
ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ؟
فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ
فَأَخَذَ بِلِسَانِهِ وَقَالَ : كَفَّ عَلَيْكَ هَذَا.
قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟
فَقَالَ : تَكَلَّمْتَ أُمَّكَ وَهَلْ يَكْبُ النَّاسُ عَلَىٰ وُجُوهِهِمْ - أَوْ قَالَ عَلَىٰ مَنَاخِرِهِمْ- إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟!

On the authority of Muadh bin Jabal (may Allah be pleased with him) 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 the Hellfire.

He صلى الله عليه وسلم said : You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy : worship Allah, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House.

Then he صلى الله عليه وسلم said : Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.

Then he صلى الله عليه وسلم recited: “[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah’s cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.” [32:16-17]

Then he said : Shall I not inform you of the head of the matter, its pillar and its peak?

I said : Yes, O Messenger of Allah.

He said : The head of the matter is Islam, its pillar is the prayer and its peak is jihad.

Then he said : Shall I not tell you of the foundation of all of that?

I said : Yes, O Messenger of Allah.

So he took hold of his tongue and said : Restrain this.

I said : O Prophet of Allah, will we be taken to account for what we say with it?

He said : May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces - or: on their noses - except the harvests of their tongues?

رواه الترمذي ، حديث #2616

الأربعون النووية ، حديث #10

The concern of the Sahabah was always to go to Jannah. When a student of knowledge seeks some knowledge, his main concern should be to use it to go to Jannah, because sometimes it can become a desire too. When you do it for Allah, then you will not care about the result, people, even yourself. Knowledge can be a desire, and this can divert you from the real purpose of acquiring knowledge. If the desires become uncontrollable, they will become transgression. You must acquire knowledge for the sake of Allah. If you are hasty and frustrated with the knowledge, then your intention needs to be corrected. The Sahabah had very

high resolutions, their goal was Jannah.

The Messenger of Allah صلى الله عليه وسلم didn't dismiss this topic, he appreciated the question, and called it a great matter. Jannah is a great goal, it is not a simple matter. Knowledge should reform you, not make you transgress like Firawn and Haman.

The Messenger of Allah صلى الله عليه وسلم was encouraging and gave good motivation. It is easy for those for whom Allah makes it easy. However much you learn, you need Allah to enter Jannah. The obligatory worship is easy; the one who finds it difficult is obeying his nafs.

A person may want to do good deeds, and finds all the doors closed. This is because he relies on himself to reach Allah, so he cannot achieve his goal. When Allah makes things easy, there are no obstacles. But if you have confidence in yourself, you will fail. The متوكلين, those who rely wholly on Allah, will enter Jannah without any accounts.

Our deeds are full of defects. They are not worthy of Allah. So you cannot rely on them. You must rely only on Allah. This depends on your tawakkul and steadfastness.

ما هو طريق الجنة؟

What is the way to Jannah?

Submit to Allah with love and magnifying Him. Become the slave of Allah, not a slave of people. Focus on قال الرسول الله وقال الرسول, don't do anything without making sure it will please Allah. You need the love for Allah to do good deeds, you must magnify and exalt Allah. You also need love to keep going. Don't worship Allah as if you are doing a favour. Present your deeds to Him with shyness for their imperfections, fearing that they won't be accepted. Reject the tangible rewards of praise of people. Remove any creation from your heart. Allah commands tawheed, worship Allah without any associates. Establish the prayer by fulfilling all its pillars, make it upright. Your salaah can never be perfect. Your struggle is to make it perfect with the help of Allah. We will only know the result after we die. Purify your wealth by giving zakat. Complete your fasting in the month of Ramadan. Perform hajj atleast once in your life if you have the resources.

The Messenger of Allah صلى الله عليه وسلم listed the pillars of Islam. These points are the foundation, without which the edifice of your belief would collapse. Do the minimum of what Allah prescribed, and you will go to Jannah. Allah wants quality; the quantity is just to satisfy yourself. Just do the minimum correctly.

أبواب الخير

The Means of Goodness

Then the Messenger of Allah صلى الله عليه وسلم gives him the extra. One question led to gates of good, there was so much barakah.

▲ الصَّوْمُ جُنَّةٌ

Fasting is a shield, a barrier. The fast is in itself a protection, from the shaitan, even in dunya. The veins become narrowed, so the shaitan cannot enter them to flow with the blood, and there is no food in the body to give him energy. Fasting is self control a discipline, and a shield from the whispers of the shaitan, from the forbidden acts, from following your desires. In the hereafter, the fasting you did in life will be a shield from the hellfire.

▲ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

Sadaqah is a proof of your faith. When you give charity, don't have any expectations from people, don't wait for their praise and appreciation. Acquiring knowledge is also sadaqah. Whatever you

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

سورة آل عمران

3:185

The Messenger of Allah صلى الله عليه وسلم

said :

مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا

Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years.

صحيح البخاري ، حديث #2840

الصدقَةُ برهانٌ

Charity is proof (of your faith)

الراوي : أبو مالك الأشعري | المحدث : الألباني |

المصدر : مشكلة الفقر

الصفحة أو الرقم: 59 | خلاصة حكم المحدث :

صحيح

give for good is sadaqah.

▲ وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ

The 'cavity of the night' is the beginning of the last third of the night. This is challenging, because you sleep and then wake up, then pray and sleep again, waking up for fajr.

رَأْسُ الْأَمْرِ

The Head of the Matter

The topmost matter in life is Islam, submission to the will of the One Rabb. In life you must do actions which are around Islam. When Allah commands you, with legislations and decree, submit to it. Your submission will lead you to Jannah.

عَمُودُ الْأَمْرِ

The Pillar of the Matter

▲ وَعَمُودُهُ الصَّلَاةُ

The pillar of Islam is salah. If your salah is good and sound, all your other deeds will be good too. On the Day of Judgement, the salah will be the first worship which will be accounted for.

Everything depends on your salah. It is your private meeting with Allah. When you say اللهُ أَكْبَرُ, Allah turns His Face towards you.

Allah doesn't show us His Face in life, because we won't be able to bear its beauty, but you can feel the sweetness. This is the only worship which was prescribed in the seventh heaven, during the Night Journey. The salah is the best way to train your nafs to fight the shaitan and desires. It stops you from evil. It is a struggle which reforms you.

It is one of the greatest blessings that Allah allows us to meet Him a minimum of 5 times every day. This meeting is in your hands. Allah will speak to everyone directly on the Day of Judgement. If you want that future meeting to be a happy one, perfect your salah.

ذُرْوَةُ سَنَامِ الْأَمْرِ

The Zenith of its Peak

▲ الْجِهَادُ

Striving to exalt the name of Allah is the peak of Islam. Fighting for fame, money and position is not jihad. This is why there are strict rules which govern jihad.

الْمَلَاكُ كُلُّهُ

The Framework of it all

▲ كَفَّ عَالِيكَ لِسَانَكَ

Hold your tongue!! The shortcut to have control over all this, the key to all the above, the factor, which, if you get it right, all matters fall into place.

Control your tongue. The tongue is very easy to move. Speech is a desire.

When you restrain your tongue, all matters of deen are resolved. People will be thrown into the hellfire because of one word they spoke unthinkingly.

The tongue can destroy relationships and families. A word can be like a bullet or an arrow; once it's shot, you can't bring it back. This is why we must strive to say only what is best. The shaitan is waiting for a chance to create misunderstandings between the believers. Don't give him a chance, guard your tongue. If everyone says only good, the society will be peaceful. The tongue has an effect on the heart.

The first step in controlling your tongue is acquiring knowledge.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

And seek help through patience
and prayer, and indeed, it is difficult
except for the humbly submissive

[to Allah]

سورة البقرة

2:45

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ
أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا

And tell My servants to
say that which is best.

Indeed, Satan induces
[dissension] among them.

Indeed Satan is ever, to
mankind, a clear enemy.

سورة الإسراء

17:53

فضيلة الصمت

The Advantage of Silence

Silence is a means of focusing your attention, and gathering your heart. Words occupy your heart and mind. You need a silent time to think and account yourself. When you are occupied with the words of people, you can't focus on your salah.

آفات اللسان

The Afflictions of the Tongue

The tongue is a blessing of Allah. But it must be guarded. To be quiet is an advantage. Don't be embarrassed to speak good words.

Every good deed has an intention. But we forget it because we are busy talking and planning. When you are silent, you can analyze your words and judge whether they are beneficial. We must be careful of the slip of the tongue.

الرَّحْمَنُ

The Most Merciful

عَلَّمَ الْقُرْآنَ

Taught the Qur'an

خَلَقَ الْإِنْسَانَ

Created man

عَلَّمَهُ الْبَيَانَ

[And] taught him

eloquence.

سورة الرحمن

55:1-4

The Messenger of Allah

صلى الله عليه وسلم said :
مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَيْهِ
وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ
الْجَنَّةَ

Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him.

صحيح البخاري ، حديث #6474

The Messenger of Allah صلى الله عليه وسلم said :
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ
وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

He who believes in Allah and the Last Day should either utter good words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbor with kindness and he who believes in Allah and the Last Day should show hospitality to his guest.

صحيح مسلم ، حديث #47

الكلام فيها لا

يعني

Words which are not your Concern

There are some things which are not your concern. Whether you know them or not, it makes no difference in your life, they just occupy your mind. Make a filter for your mind. If it is concerning you in any way, say it, otherwise stay silent. This will stop the majority of talk.

The Messenger of Allah

صلى الله عليه وسلم said :
مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا

لَا يَعْنِيهِ

Part of the excellence of a man's Islam is that he leaves what does not concern him.

مؤطأ مالك ، كتاب #47 ، حديث

1638#

الخوض في الباطل

Being quick to talk about sins. If you know that some gathering will have sinful conversation, such as music or movies, avoid attending it.

The Messenger of Allah

صلى الله عليه وسلم said :

ليس المؤمن بالطعان، ولا
اللعان، ولا الفاحش، ولا البذي

A true believer does not taunt or curse or abuse or talk indecently.

رواه الترمذي ، رياض الصالحين ،

كتاب #18 ، حديث #1734

التعجر في الكلام

Exaggeration in news and incidents, to make them sound sensational, to show you are intelligent by using difficult words. To exaggerate to make people amazed and get fame.

الفحش في الكلام

Immoral talk, bad language, bad words.

The Messenger of Allah صلى الله عليه وسلم

said :
شَرَّارُ أُمَّتِي الثَّرَثَارُونَ، الْمُتَشَدِّقُونَ،
الْمُتَفِيهِقُونَ، وَخَبَّارُ أُمَّتِي أَحْسَنُهُمْ
أَخْلَاقًا

The worst of my community are those who speak a lot, those who are diffuse in speech and those who fill their mouth with words. The best of my community are the best of them in character.

الأدب المفرد ، كتاب #1 ، حديث #1308

المزاح

Mockery, joking all the time. Jokes should be truthful, not lies, and not to mock others.

السخرية والإستهزاء

Making fun of someone because of their appearance. Even animals are created by Allah, so you cannot make

fun of their appearance or actions. You cannot scorn even yourself.

■ أفشاء السر

Disclosing secrets. When someone shares a secret with you, this is a trust, amanah. Gatherings are also a trust, so whatever is said and seen in one should not be discussed elsewhere. Personal things between the spouses should not be disclosed either.

■ الكذب

Lies. There are no white or grey lies; the lies are all black. Lying is only permissible in three cases : in times of war, to reconcile two people, and between husband and wife.

■ الغيبة

Backbiting. This is haram, even for the one listening to it will share in the sin. On the Day of Judgement, the one you backbite will take your good deeds, or give you their sins. People will freely talk negatively about families and nationalities, politicians and stars.

Before you say anything, imagine the person is standing in front of you. If you feel that she will feel bad about what you are saying, don't say it. If you hear someone backbiting, try to defend the person with your tongue if you can. Change the topic, or atleast deny it in your heart, and leave the place.

Make du'a for all the people you have spoken about. It is like having a hole in your pocket, because all your good deeds will trickle away. This needs repentance. If you can, ask forgiveness from the person too.

■ النميمة

Slander, creating enmity between people.

■ كلام ذو الوجهين

Two faced. This person will talk good in front of the person, and bad behind them. He will be different in front of different people.

■ المدح

Flattery, excessive praise. It is evil for the one who praises because he is lying, and for the one who is being praised, because he may become arrogant. It puts people in trial. Praise for motivating and encouraging is fine, but you must remember it can lead to pride and arrogance.

A man stood and praised one of the 'Amirs so Al-Miqdad bin Al-Aswad threw dust in his face and said:

أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْتُو فِي
وَجْهِهِ الْمُدَّاحِينَ التُّرَابَ

صلى الله عليه وسلم ordered us to throw dust in the faces of those who praise others.

جامع الترمذي ، حديث #2393

The Messenger of Allah

صلى الله عليه وسلم said :

الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ

The bell is the musical instrument of the Satan.

صحيح مسلم ، حديث #2114

■ الغناء

Singing. Songs are all lies and occupy the mind. The Qura'an will not enter the heart of someone who has music in it. Music is a tool of the shaitan. He uses music to deceive some sects, making them sing religious songs, so that they think it is a good deed.

■ اللعن

Cursing. This is like a boomerang. If you curse someone and he doesn't deserve it, the curse will come back and hit you. A curse means to be far from the mercy of Allah. This is not the attitude of a believer.

شروط الكلام

The Conditions of Conversation

▲ الكلام له داع

There should be a reason for talking, and it should make sense to the listener.

▲ قدر الحاجة

It should be to the point, not excessive or too less. Talking must be taken as salt, used as needed.

▲ إختيار الألفاظ

Choose the best words.

▲ في موضعه

Use wisdom when talking; choose the best time.