

Fajr Islamic Arts

40 HADITHS

SIMPLE EXPLANATION OF THE FIRST
20 HADITHS FROM THE FAMOUS
BOOK ARBA'EEN AN-NAWAWI

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Preface

The **40 Hadith** of **Imam An-Nawawi** (rahimahullah) is a cherished collection of sayings of the Prophet (peace be upon him) that cover essential aspects of Islamic teachings. These hadiths guide us on how to lead a righteous life, develop good character, and stay connected with Allah in all aspects of our lives. Imam Nawawi's collection is highly respected because it offers practical advice that applies to all ages and situations.

In this booklet, I have selected the **first 20 hadiths** from this famous collection. The aim is to provide an easy-to-understand explanation for young children and teenagers, helping them understand the core messages of each hadith. Each hadith is explained in a simple way so that even young readers can benefit from the wisdom of the Prophet (peace be upon him). I would recommend this booklet only for young readers and not students of knowledge because of the simplicity and basic nature of the explanation.

I have taken extensive help from the **Urdu explanation** of the 40 hadith collection by **Prof. Sa'eed Mujtaba Sa'eedi** and published by **Darussalam**. There is a link to the Urdu book at the end of the booklet to refer to the original source. The English translation of the hadith text is taken from www.sunnah.com

I hope this collection will inspire you to reflect upon the sayings of the Prophet (peace be upon him), and encourage you to practice these teachings in your daily life. May Allah grant us all the ability to understand and apply these hadiths, making us better Muslims and better people in the society.

Mohammed Arif

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Introduction

The name of the book is **Al-Arba'een An-Nawawi**, which means Imam An-Nawawi's collection of 40 Hadiths. The full name of the author is Imam **Abu Zakariyya Yahya bin Sharaf** An-Nawawi. This book contains a total of **42 hadiths**. These 42 hadiths cover the most important topics in Islam, such as belief, ethics, manners, spirituality, etc., which are essential for every Muslim to know. Most of the hadiths are concise and very easy to understand. This book is very popular and well-loved among both the general public and scholars, Alhamdulillah.

Imam An-Nawawi was born in **631 H** in a village called **Nawa**, located in Damascus (modern-day Syria). His title, An-Nawawi, is derived from the name of his village, Nawa. Some of his other famous books are:

- Riyadh-As-Saliheen
- Sharh Sahih Muslim
- Kitab Al-Azkar.

He passed away in his hometown, Nawa, in **676 H**.

Hadith 1

It is narrated on the authority of Ameer-ul-Mu'minin, **Abu Hafs Umar bin Al-Khattab (ra)** who said: I heard the Messenger of Allah (peace be upon him) say: "Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated." [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Ameer-ul-Mu'mineen Abu Hafs Umar bin Al-Khattab (may Allah be pleased with him).
- 2) Ameer-ul-Mu'mineen means the leader or commander of the Muslims.
- 3) This title was first given to Umar bin Al-Khattab.
- 4) His nickname was Abu Hafs because his eldest daughter was Hafsa (may Allah be pleased with her).
- 5) Hafsa (may Allah be pleased with her) was married to the Prophet (peace be upon him), making Umar bin Al-Khattab the father-in-law of the Prophet.
- 6) Umar bin Al-Khattab was the second caliph of the Muslims, and his caliphate lasted for more than 10 years.
- 7) The essence of all actions lies in their intentions.
- 8) If the intention is to please Allah, there will be reward for that action. However, if the action is done for worldly purposes, there will be no reward for it.
- 9) Hijrah means migrating from one place to another for the sake of Allah and to live according to His religion. This can involve moving from one city to another or even from one country to another.
- 10) This hadith teaches the importance of purifying our intentions.
- 11) The ultimate goal of every action should be to seek Allah's pleasure by making the act sincerely for Him and to follow the teachings of His Messenger (peace be upon him).

Hadith 2

Also on the authority of **Umar (ra)** who said: While we were one day sitting with the Messenger of Allah (peace be upon him) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.

He sat down close by the Prophet (peace be upon him) rested his knees against the knees of the Prophet (peace be upon him) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (peace be upon him) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (peace be upon him), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth."

We were astonished at his thus questioning him (peace be upon him) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth."

Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you."

He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off.

I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim]

Explanation

- 1) The narrator of this hadith is Umar bin Al-Khattab (may Allah be pleased with him).
- 2) This hadith is famously known as the **Hadith of Jibraeel**.
- 3) In this hadith, five important topics are discussed:

1. What is Islam?
 2. What is Iman?
 3. What is Ihsan?
 4. When will the Day of Judgment occur?
 5. What are the signs of the Day of Judgment?
- 4) Jibrael (peace be upon him) came to the Prophet (peace be upon him) dressed in very white clothing to ask these questions.
- 5) **Islam** is defined by five pillars:
1. Testifying that there is no true deity but Allah and that Muhammad (peace be upon him) is His Messenger
 2. Establishing prayer (Salah)
 3. Giving alms (Zakat)
 4. Observing the fasts of Ramadan
 5. Performing pilgrimage (Hajj) to the House of Allah (Kaaba) if one is able to do so
- 6) **Iman** comprises belief in six fundamental aspects, also referred to as the pillars of faith:
1. Belief in Allah
 2. Belief in Allah's angels
 3. Belief in Allah's books
 4. Belief in Allah's messengers
 5. Belief in the Day of Judgment
 6. Belief in divine decree (both good and bad)
- 7) **Ihsan** means to worship Allah as if you are seeing Him, and if that level of awareness is not possible, then at least to recognize that Allah is watching you while you are worshipping Him.
- 8) The Prophet (peace be upon him) did not have knowledge of when the Day of Judgment will occur; this knowledge belongs only to Allah. **Two signs of the Day of Judgment** mentioned in this hadith:
1. When slave women give birth to their masters (interpreted as children dominating their parents).
 2. When barefoot, unclothed shepherds compete in building tall structures.
- 9) After Jibrael (peace be upon him) left, the Prophet (peace be upon him) informed the companions that the man was Jibrael, who came to teach them their religion.
- 10) This hadith highlights that the most essential aspects of the Deen are Islam, Iman, and Ihsan. These represent the three levels of the Deen.

Hadith 3

On the authority of **Abdullah, the son of Umar ibn al-Khattab (ra)**, who said: I heard the Messenger of Allah (peace be upon him) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), making the hajj (pilgrimage) to the House, and fasting in Ramadhan." [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Abdullah bin Umar bin Al-Khattab (may Allah be pleased with them), whose nickname was Abu Abdurrahman.
- 2) He had immense love for the Sunnah of the Prophet (peace be upon him) and made great efforts to follow it.
- 3) This hadith highlights that the foundation of Islam is built upon five essential acts, which are the most important deeds in Islam. These five acts are known as the Pillars of Islam:
 1. Shahadatain (The Two Testimonies of Faith):
 - a. Declaring that there is no true deity except Allah.
 - b. Declaring that Muhammad (peace be upon him) is the Messenger of Allah.
 2. Establishing Salah (prayer).
 3. Paying Zakat (obligatory charity).
 4. Performing Hajj (pilgrimage to the House of Allah) if one is able.
 5. Observing the fasts of Ramadan.
- 4) **The First Pillar:** Shahadatain (The Two Testimonies)
 1. First Testimony: La ilaha illallah
 - a. Testifying that there is no true god but Allah.
 - b. This testimony is called Tawheed (the Oneness of Allah), and it holds the highest status in Islam. Tawheed is the greatest act of goodness and righteousness. It is so significant that on the Day of Judgment, it will outweigh all other deeds.
 - c. This testimony means acknowledging that Allah alone is worthy of all forms of worship and that He has no partner in His being, worship, names, or attributes.

- d. If a person performs any act of worship or devotion for anyone other than Allah—be it for a prophet or an angel—that act will be considered shirk (associating partners with Allah), and the one performing it will be called a Mushrik (one who associates partners with Allah).
- 2. Second Testimony: Muhammad-ur-Rasulullah
 - a. Testifying that Muhammad (peace be upon him) is the Messenger of Allah.
 - b. This testimony is the declaration that Muhammad (peace be upon him) is the servant and the final Messenger of Allah.
 - c. It means that Muhammad (peace be upon him) is the last prophet, and it is obligatory for all people until the Day of Judgment to believe in his prophethood, follow his teachings, and consider his example as the perfect way of life.
- 3. La ilaha illallah has two pillars (components):
 - a. Nafi (Negation): Denying all false gods and deities.
 - b. Isbaat (Affirmation): Affirming that only Allah is the true deity worthy of worship.
- 4. There are Seven Conditions of La ilaha illallah, to truly implement and fulfill this testimony, one must adhere to these seven conditions:
 - a. Ilm (Knowledge): Understanding the meaning of the testimony.
 - b. Yaqeen (Certainty): Having complete conviction in its truth.
 - c. Qubool (Acceptance): Fully accepting it without any rejection.
 - d. Inqiyad (Submission): Submitting to it through actions and obedience.
 - e. Sidq (Truthfulness): Being truthful about the testimony in words and deeds.
 - f. Ikhlas (Sincerity): Devoting worship solely to Allah without any hypocrisy.
 - g. Muhabbah (Love): Loving the testimony and all it represents, along with loving Allah and His Messenger (peace be upon him).
- 5. This comprehensive understanding of La ilaha illallah forms the foundation of a Muslim's belief and practice, emphasizing the rejection of shirk and the affirmation of Allah's sole right to be worshiped.
- 6. There are four conditions of Muhammad-ur-Rasulullah:

- a. To affirm and wholeheartedly believe in all the news and information given by him.
 - b. To act upon the commands given by him.
 - c. To abstain from what he prohibited.
 - d. To worship Allah in accordance with the way and Sunnah of the Prophet (peace be upon him).
- 5) **The Second Pillar:** Establishing Salah (prayer) with complete humility and concentration, following the Sunnah, observing its proper timings and conditions, and performing it in congregation.
- 6) **The Third Pillar:** Paying Zakat, i.e., giving 2.5% of the wealth or property that remains with you after a year has passed, to the poor, needy, and other eligible categories for Zakat. There are different percentages of zakat for other categories such as livestock, produce etc.
- 7) **The Fourth Pillar:** Performing Hajj to the House of Allah (Kaaba), if one has the means, good health, and sufficient wealth. It is to be performed at least once in a lifetime.
- 8) **The Fifth Pillar:** Observing the fasts of Ramadan, i.e., fasting for all 29/30 days of the month of Ramadan.

Hadith 4

On the authority of **Abdullah ibn Masood (ra)**, who said: The Messenger of Allah (peace 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 womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms-length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms-length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.” [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Abdullah bin Mas'ood (may Allah be pleased with him), whose nickname was Abu Abdurrahman.
- 2) He was among the companions who accepted Islam in its earliest days.
- 3) He was very thin and lean, and his shins were especially thin. However, the Messenger of Allah (peace be upon him) said about his shins that their weight is heavier than Mount Uhud.
- 4) This hadith describes the various stages of a human's creation and highlights that a person's fate depends on the deeds they perform towards the end of their life.
- 5) The First Three Stages of a Human's Creation:
 1. For 40 days, the person exists in the form of a drop of fluid (nutfah).
 2. For the next 40 days, they develop into a clot of blood (alaqah).
 3. For the next 40 days, they become a lump of flesh (mudghah).
- 6) After these stages, an angel is sent to the fetus, who breathes a soul into it. The angel is also commanded to record four things regarding the unborn child:
 1. Provision: What it will eat and how much it will consume.
 2. Age: How long it will live.
 3. Deeds: What kind of actions it will perform.

4. Personality: Whether it will be a good person (destined for Paradise) or a bad person (destined for Hell).
- 7) Sometimes it happens that a person spends their entire life performing deeds like the people of Paradise, but when the time of death approaches, they begin to act like the people of Hell. Since it was decreed (as written by the angel) that they would be among the people of Hell, they end up in Hell.
- 8) Similarly, sometimes it happens that a person spends their entire life performing deeds like the people of Hell, but when the time of death approaches, they begin to act like the people of Paradise. Since it was decreed (as written by the angel) that they would be among the people of Paradise, they end up in Paradise.
- 9) This means that whatever is written in destiny will inevitably come to pass.
- 10) A person does not enter Paradise or Hell solely because of their destiny, but rather due to their own choices to follow the right or wrong path. Allah knows these choices even before a person is born, based on which He commands the angel to record them.
- 11) From this, we learn that a person should continue to perform good and righteous deeds until their last breath because they do not know their ultimate fate.

Hadith 5

On the authority of the mother of the faithful, **Aisha (ra)**, who said: The Messenger of Allah (peace be upon him) said, “He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected (by Allah).” [Bukhari & Muslim] In another version in Muslim it reads: “He who does an act which we have not commanded, will have it rejected (by Allah).”

Explanation

- 1) The narrator of this hadith is Aisha bint Abi Bakr (may Allah be pleased with them both).
- 2) Her nickname was Umm Abdullah, even though she did not have any children.
- 3) The term Umm-ul-Mu'mineen means the mother of all Muslims.
- 4) All the wives of the Prophet (peace be upon him) hold the status of being the mothers of the believers.
- 5) She was the third wife of the Prophet (peace be upon him), following Khadijah and Sawda (may Allah be pleased with them both).
- 6) This hadith emphasizes the condemnation of innovation (bid'ah) in the deen.
- 7) Bid'ah refers to any belief or practice introduced as part of the deen without any evidence from the deen.
- 8) Every new addition in the deen is considered a bid'ah, every bid'ah is a misguidance, and every misguidance leads to Hell.
- 9) The one who introduces or acts upon a bid'ah is referred to as a bid'ati (innovator).
- 10) Bid'ah is a major sin. It is a very dangerous act because the person performing it does so believing it to be part of the religion and hoping for reward. This causes them to be deprived of the ability to repent.
- 11) Bid'ah is not only an evil act but also a cause of division among Muslims. Therefore, we should avoid all kinds of bid'ah.
- 12) The Prophet (peace be upon him) said that every act of bid'ah is rejected, meaning that not only will there be no reward, but the person is liable for punishment.
- 13) The religion is complete, and there is no room for any addition or subtraction.
- 14) From this hadith, we learn that the deen consists only of what the Prophet (peace be upon him) has instructed, what is in the Qur'an, or what is found in authentic hadith.

Hadith 6

On the authority of **Nu'man ibn Basheer (ra)**, who said: I heard the Messenger of Allah (peace be upon him) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] 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 is diseased, all of [the body] is diseased. Truly, it is the heart." [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Nu'man bin Basheer (may Allah be pleased with him), and his nickname was Abu Abdullah.
- 2) He was an Ansari companion, and his father, Basheer bin Sa'd, was also a companion.
- 3) The rulings regarding halal (permissible) things are clear, and the rulings regarding haram (forbidden) things are also clear.
- 4) There are some matters whose rulings are not clear, and these are called mushtabihaat (doubtful matters).
- 5) The Prophet (peace be upon him) said about doubtful matters that one should stay away from them because falling into them may lead to falling into haram.
- 6) For example, if one is unsure whether a certain non-vegetarian food in a non-Muslim restaurant is halal or not, though the restaurant may have put a halal logo to it, still they should avoid it.
- 7) By avoiding doubtful matters, a Muslim can also protect their religion.
- 8) Allah has clearly defined the boundaries of halal and haram, and crossing these boundaries would be an act of disobedience.
- 9) Avoiding haram is related to the heart. If the heart is pure, the whole body remains pure, and the person stays away from haram. But if there is inclination, greed, or a desire for more, this may lead to falling into haram, and the whole body becomes corrupted. It is very important to keep the heart in check.
- 10) If anything seems doubtful or there is hesitation about it, a Muslim should avoid it.

Hadith 7

On the authority of **Tameem ibn Aus Ad-Daree (ra)**: The Prophet (peace be upon him) said, “The deen (religion) is naseehah (advice, sincerity).” We said, “To whom?” He (peace be upon him) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” [Muslim]

Explanation

- 1) The narrator of this hadith is Tameem bin Aws Ad-Daari (may Allah be pleased with him), and his nickname was Abu Ruqayyah.
- 2) Tameem bin Aws was a Christian who later embraced Islam. He is the companion who encountered the Dajjal (Antichrist) during a strange journey, conversed with him, and later returned to inform the Prophet (peace be upon him) about the incident.
- 3) This hadith explains that deen (religion) is based on sincere advice and good wishes. Religion depends on sincere advice, compassion, and goodwill.
- 4) When the companions asked whom the advice and good wishes are for, the Prophet (peace be upon him) mentioned five things:
 1. For Allah – Meaning, to have faith in Allah, to follow His commands, and not associate anyone with Him.
 2. For Allah's Book – Meaning, to believe in the Qur'an that it is Allah's speech in truth, recite it, revere it, ponder over it, and act upon it.
 3. For Allah's Messenger – Meaning, to believe in the prophethood of Muhammad (peace be upon him), love him, honor and defend him, and follow his Sunnah and commands.
 4. For Muslim rulers – Meaning, to obey rulers within the limits of the religion, give them good counsel, prevent them from injustice, and not rebel against them.
 5. For general Muslims – Meaning, to show compassion, treat them well, benefit one another, avoid causing harm, honor the elders, and enjoin good and forbid evil.

Hadith 8

On the authority of **Abdullah ibn Umar (ra)**: The Messenger of Allah (peace be upon him) said, "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah." [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Abdullah bin Umar bin Al-Khattab (may Allah be pleased with them).
- 2) This hadith explains that anyone who acknowledges Tawheed (the oneness of Allah) and Risalah (the prophethood of Muhammad, peace be upon him), performs Salah, and gives Zakat is protected in Islam, meaning their life and wealth are safe. This means no other Muslim can kill them, and no one can take their property. Even in a battlefield, if someone utters the Shahadah (the declaration of faith), they should not be killed, and their property should not be taken.
- 3) However, if a person is found guilty of an Islamic criminal offense in an Islamic country (such as Qisas, where a life is taken in retaliation for murder), then they may be punished accordingly, and their life can be taken as retribution.
- 4) But if their crime is not proven, or if no one knows about their crime, their life and wealth remain protected, and their case will be judged by Allah on the Day of Judgment.

Hadith 9

On the authority of **Abu Hurayrah (ra)**: I heard the Messenger of Allah (peace be upon him) say, “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” [Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Abu Hurayrah (may Allah be pleased with him). His real name was Abdurrahman bin Sakhr Ad-Dawsi, and he belonged to the Daws tribe of Yemen. He earned the title Abu Hurairah because he had many cats that he used to take care of.
- 2) This hadith teaches that it is obligatory to obey the commands and prohibitions of the Prophet (peace be upon him). Whatever the Prophet commanded us to do, we must do it, and whatever he prohibited, we must avoid. Obeying the Prophet in both actions and refraining from actions is essential. For example:
 - The Prophet commanded that the five daily prayers should be performed in congregation in the mosque, so one should obey and not pray the obligatory prayers at home.
 - The Prophet prohibited the consumption of alcohol, so a Muslim should never consume alcohol.
- 3) Both types of commands—those that require action and those that require avoidance—must be followed.
- 4) The meaning of this obedience is that whatever task or command has been given, it should be carried out according to one's ability and capacity, to the best of one's power and within reasonable limits.
- 5) The hadith mentions two reasons for the destruction and ruin of past people:
 1. Asking excessive questions – asking unnecessary, irrelevant, or pointless questions that provide no benefit.
 2. Disagreement with the Prophets – when people would seek excuses to oppose what the Prophets commanded or prohibited, prioritizing their own desires and preferences over the Prophet's commands, leading to disobedience.

Hadith 10

On the authority of **Abu Hurayrah (ra)**: The Messenger of Allah (peace be upon him) said, “Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers.

So the Almighty has said: “O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.” [23: 51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.” [2: 172]”

Then he (peace be upon him) 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 haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim]

Explanation

- 1) The narrator of this hadith is Abu Hurayrah (May Allah be pleased with him)
- 2) This hadith highlights that Allah is pure and accepts only pure things. It emphasizes the importance of earning halal sustenance. One of the conditions for the acceptance of deeds (such as prayer, zakat, and supplication) is that the sustenance must be halal. If someone earns through haram means, their deeds will not be accepted.
- 3) Prophets and common Muslims alike have been instructed by Allah to earn through halal and pure means.
- 4) The hadith gives an example of a traveller in a miserable state, covered in dust and dirt, calling out to his Lord and making supplications. However, his prayers are not accepted because his food, drink, clothing, and sustenance are all earned through haram means.
- 5) If a person gives charity from haram earnings, it will not bring reward; instead, it will be a sin for them for earning it wrongfully. On the other hand, if a person gives even a single date from pure earnings as charity, Allah accepts it and continues to increase it, making it grow to the size of a mountain.
- 6) The best earnings are those earned through one's own labour, as even Prophet Dawood (peace be upon him) used to earn his livelihood through his own hands.
- 7) The supplications of the oppressed, the traveller, and the parent's prayers for their children are always accepted, provided they do not earn and consume haram.
- 8) This hadith makes it very clear the importance of halal sustenance and the condemnation of earning through haram means.

Hadith 11

On the authority of **Abu Muhammad al-Hasan ibn Ali ibn Abee Talib** (may Allah be pleased with them), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said: I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): “Leave that which makes you doubt for that which does not make you doubt.” [At-Tirmidhi & An-Nasai] At-Tirmidhi said that it was a good and sound (hasan saheeh) hadeeth.

Explanation

- 1) The narrator of this hadith is Hasan bin Ali bin Abi Talib (may Allah be pleased with them), the grandson of the Prophet Muhammad (peace be upon him), and the son of Ali bin Abi Talib and Fatimah bint Muhammad (may Allah be pleased with her). He was the fifth caliph of the Muslims, and his caliphate lasted for approximately six to eight months.
- 2) This hadith emphasizes that halal and haram are clearly defined. However, doubtful or unclear matters should be avoided, as engaging in such matters can lead to falling into haram and causing harm to one's iman.
- 3) Good character is defined as doing what is right and pleasing to Allah, while sin is described as that which causes discomfort or unease in one's heart. Once, a companion asked the Prophet (peace be upon him) about what constitutes good deeds and sin. The Prophet replied three times to ask oneself, explaining that good deeds are those that bring peace to the heart, while sin is that which causes unease in one's heart.
- 4) The hadith teaches that if an action causes inner unrest or discomfort, it should be avoided. Piety and abstinence from sin are rooted in following what brings tranquility to the heart, while avoiding actions that disturb it.

Hadith 12

On the authority of **Abu Hurayrah** (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Part of the perfection of one’s Islam is his leaving that which does not concern him.” A hasan (good) hadeeth which was related by at-Tirmidhi and others in this fashion.

Explanation

- 1) The narrator of this hadith is Abu Hurayrah (may Allah be pleased with him).
- 2) In this hadith, the Prophet (peace be upon him) explains a sign of a person's complete Islam: it is the ability to avoid actions that have no purpose or benefit, whether in this world or the Hereafter. Such actions are considered futile and aimless. Islam encourages distancing oneself from these pointless deeds, as they do not bring any benefit in terms of worldly gains or spiritual rewards.
- 3) The hadith highlights that avoiding such futile actions is a means to success in the Hereafter. Some examples of these useless activities include:
 - Gossip and slander
 - Wasting time in leisure activities, such as excessive socializing or idle pursuits
 - Engaging in petty arguments and disputes
 - Interfering in other people's affairs unnecessarily
 - Collecting more material possessions than needed
 - Chasing fame and status
 - Wasting time
 - Excessive indulgence in food and comfort
 - Involvement in aimless pastimes, like playing cards, chess, cricket, or flying kites
- 4) This hadith encourages Muslims to focus on meaningful actions that contribute to their faith and well-being, both in this life and the Hereafter.

Hadith 13

On the authority of **Abu Hamzah Anas bin Malik** (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said: None of you [truly] believes until he loves for his brother that which he loves for himself. [Al-Bukhari & Muslim]

Explanation

- 1) The narrator of this hadith is Anas bin Malik (may Allah be pleased with him), whose nickname is Abu Hamzah. He is famously known as the "Khadim-ur-Rasool" (servant of the Messenger), as he was appointed by his mother to serve the Prophet (peace be upon him) when he migrated from Makkah to Madinah. At that time, Anas was only 10 years old.
- 2) This hadith teaches the concept of brotherhood among Muslims. Allah has established that all believers are brothers to one another, based on their shared faith in the declaration of faith (la ilaha illallah). A true believer should show sincerity and compassion towards fellow Muslims. The hadith encourages Muslims to treat others the way they would want to be treated themselves.
- 3) It also warns against being hypocritical or selfish by desiring the best for oneself but giving substandard treatment or possessions to others. This is against the spirit of brotherhood and the teachings of the Prophet.
- 4) Furthermore, the hadith explains that a sign of true Iman is to wish for the well-being and success of fellow Muslims, just as one wishes for oneself. If a Muslim desires to be saved from Hellfire and enter Paradise, they must believe in Allah and the Day of Judgment, and treat others with the same kindness, respect, and justice that they wish for themselves. If a person wishes to receive respect, they must also extend respect to others.

Hadith 14

On the authority of **Ibn Masood** (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.” [Al-Bukhari & Muslim]

Explanation

- 1) This hadith is narrated by Abdullah bin Mas'ood (may Allah be pleased with him).
- 2) This hadith highlights the significance of a Muslim's security and sanctity after accepting Islam. Once a person embraces Islam by uttering the shahadah (the declaration of faith), they enter the protection of Allah and His Messenger (peace be upon him). Their wealth and life are considered sacred, and no other Muslim has the right to harm them, whether by taking their property or by killing them.
- 3) However, there are three exceptions in which harming someone, even killing them, could be permissible within an Islamic legal system in an Islamic country:
 1. **Zina (Adulterer):** If a married person commits adultery (zina), it is considered a major sin and a disgraceful act in Islam. In an Islamic state, such a person may face the death penalty if the offense is proven. If the individual is unmarried, the punishment is 100 lashes, not death.
 2. **Qisas (Retribution):** This refers to the principle of "an eye for an eye" in Islamic law, where if a person unjustly kills another, the family of the victim can demand the death penalty for the murderer. This is a form of legal retribution, known as Qisas.
 3. **Irtidaad (Apostasy):** If a Muslim renounces Islam and openly rejects it by converting to another religion (such as Christianity, Hinduism, or atheism), they are considered an apostate (Murtad). In an Islamic state, apostasy is considered a serious crime, and the punishment is death. This act is seen as a betrayal of the fundamental tenets of Islam.
- 4) These three acts — adultery, retribution, and apostasy — are considered grave offenses in Islam, and the death penalty is prescribed for them within the Islamic legal framework.

Hadith 15

On the authority of **Abu Hurayrah** (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Let him who believes in Allah and the Last Day 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. [Al-Bukhari & Muslim]

Explanation

- 1) This hadith is narrated by Abu Hurayrah (may Allah be pleased with him).
- 2) This hadith provides guidance on social etiquette and manners in society, emphasizing three key principles for a Muslim who believes in Allah and the Day of Judgment:
 1. **Speak Good or Remain Silent:** The first piece of advice is regarding speech. The Prophet (peace be upon him) advised that if a person cannot speak good words, he should remain silent. Proper use of the tongue is crucial, as it can either bring happiness in both this world and the Hereafter or lead a person to destruction. The Prophet (peace be upon him) once told Mu'adh bin Jabal (may Allah be pleased with him) that many people are dragged into Hell because of the misuse of their tongues. The more a person speaks, the more mistakes and sins he may commit. Therefore, if one cannot speak beneficial or righteous words, silence is the best option.
 2. **Honor and Respect Your Neighbor:** The second piece of advice is related to one's neighbor. The Prophet (peace be upon him) emphasized that a Muslim should honor and respect their neighbor. Neighbors have many rights upon us, and it is important to fulfill those rights by treating them with kindness and respect.
 3. **Respect and Honor Guests:** Honoring and respecting guests is also a significant part of good conduct. The Prophet (peace be upon him) stated that the host should show hospitality to guests within their capacity. Serving guests well is part of excellent character. The Prophet (peace be upon him) also clarified that hospitality lasts for three days, and beyond that, it is considered sadaqah. Feeling displeased or irritated by the presence of guests is contrary to Islamic etiquette. Hosting guests graciously and welcoming them without resentment reflects good manners and a strong commitment to Islamic values.

- 3) In summary, this teaching emphasizes the importance of speaking good, respecting neighbors, offering genuine hospitality to guests, and practicing kindness in all social interactions. These behaviors foster a healthy, harmonious society and strengthen brotherhood among Muslims.

Hadith 16

On the authority of **Abu Hurayrah** (may Allah be pleased with him): A man said to the Prophet (peace and blessings of Allah be upon him), “Counsel me,” so he (peace and blessings of Allah be upon him) said, “Do not become angry.” The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, “Do not become angry.” [Al-Bukhari]

Explanation

- 1) This hadith, narrated by Abu Hurayrah (may Allah be pleased with him).
- 2) This hadith teaches us about the proper conduct regarding anger. Here are the key points:
 1. **Anger is Part of Human Nature:** Anger is a natural emotion that all humans experience. However, it can stem from various reasons, some of which might be justifiable, while others might be baseless or excessive.
 2. **Avoiding Unnecessary Anger:** The hadith emphasizes that anger should not be allowed to take control unnecessarily. It is a source of conflict and discord, so efforts should be made to avoid or manage it effectively. Unwarranted anger should be controlled as it can lead to damaging consequences.
 3. **How to Control Anger:** When anger arises, the Prophet (peace be upon him) advised practical steps to cool down and reduce it. If you are standing, sit down. If you are sitting, lie down. This physical action can help calm the mind and temper the emotions. The Prophet’s (peace be upon him) advice highlights the importance of managing one’s emotions before acting impulsively.
 4. **Anger because of the deen:** Anger is permissible in certain situations, especially when it involves matters related to Islam and moral conduct. For example, anger is justified when witnessing someone mock the religion, commit open acts of sin, or neglect their religious duties, such as failing to pray.
 5. **Forgiveness and Control of Anger:** The hadith also highlights the virtues of those who can control their anger and forgive others. Allah's righteous servants are those who, when angry, forgive and let go of their anger, as

mentioned in the Qur'an (An-Nisa: 134). This quality of forgiveness is a sign of piety and self-restraint.

- 3) In conclusion, while anger is a natural human emotion, Islam guides us on how to manage it, especially in the face of conflict or injustice, and stresses the importance of forgiveness and self-restraint for those who wish to maintain peace and moral integrity.

Hadith 17

On the authority of **Abu Ya'la Shaddad bin Aws** (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily Allah has prescribed ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.” [Muslim]

Explanation

- 1) This hadith narrated by Shaddad bin Aws (may Allah be pleased with him) whose nickname is Abu Yaa'la, highlights the importance of ihsan (excellence, kindness, and perfection) in Islam. Here are the key teachings from this hadith:
 1. **Command for Good Treatment:** Allah has instructed that we deal with others with kindness, respect, and compassion. This encompasses every aspect of our dealings, whether with people, animals, or even in situations of conflict. Islam emphasizes the importance of maintaining excellent conduct.
 2. **Meaning of Ihsan:** The term ihsan in this context refers to doing good deeds with excellence and perfection, being gentle and kind, and doing things with mastery and care. It implies not only performing actions correctly but also doing them in a way that reflects beauty, sincerity, and consideration for others.
 3. **Importance of Ihsan in Islam:** The concept of ihsan holds a significant place in Islam. The Qur'an frequently commands believers to practice ihsan, as seen in various verses such as in Surah Al-Qasas, 77 and Surah Al-Baqarah, 195. Allah loves those who practice ihsan, as it is a reflection of true faith and righteous character.
 4. **Reciprocity of Ihsan:** The reward for performing acts of ihsan is more ihsan. Those who show kindness and good conduct toward others will receive similar treatment in return. This reciprocal nature encourages believers to strive for excellence in all their interactions, knowing that it will ultimately lead to greater kindness from others and blessings from Allah.
 5. **Excellence in Warfare:** Even in the context of war, where killing may occur, the hadith stresses that one should maintain ihsan. If a soldier kills in battle, he should not mutilate the body of the deceased and must show respect for the dead. This highlights the principle that even in challenging situations, one should maintain ethical standards.

6. **Ihsan in Animal Treatment:** When it comes to slaughtering animals, the hadith teaches that this too should be done with ihsan. The process should be as humane and considerate as possible. This includes providing water to the animal before slaughter, using a sharp knife to minimize pain, and laying the animal gently on the ground. This reflects the broader principle that all creatures should be treated with respect and care.
- 2) In conclusion, this hadith reinforces the significance of ihsan in all aspects of life. Whether in interactions with people, animals, or in the midst of conflict, Islam encourages believers to maintain high standards of kindness, fairness, and excellence. Practicing ihsan not only brings personal and societal benefits but is also a reflection of a deep connection with Allah and His teachings.

Hadith 18

On the authority of **Abu Dharr Jundub ibn Junadah**, and **Abu Abdur-Rahman Muadh bin Jabal** (may Allah be pleased with them), that the Messenger of Allah (peace and blessings of Allah be upon him) said: Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people. It was related by at-Tirmidhi, who said it was a hasan (good) hadeeth, and in some copies it is stated to be a hasan saheeh hadeeth.

Explanation

- 1) This hadith, narrated by two great companions—Abu Zarr Al-Ghifari and Muaz bin Jabal (may Allah be pleased with them) – contains essential guidance imparted by the Prophet (peace be upon him). Here, the Prophet provides three important pieces of advice to Abu Zarr and Muaz bin Jabal, focusing on the concept of taqwa, repentance, and good character. Let's break down the key teachings:

1. **Taqwa** (Piety and God-consciousness):

- a. Taqwa refers to the consciousness of Allah, a constant awareness of His presence, and fear of disobeying Him. The Prophet (peace be upon him) advised Abu Zarr and Muaz to remain in a state of taqwa, whether in public or private, during times of ease or hardship, in travels or at home.
- b. Essence of Taqwa: It involves staying away from all forms of sin and prohibited actions out of fear of Allah. This concept of God-consciousness is to be maintained in every aspect of life, including personal behavior, relationships, business dealings, family affairs, and all other aspects of one's conduct.

2. **Taubah** (Repentance):

- a. True Repentance: After committing a sin, a person must turn to Allah with sincere repentance. Taubah means feeling remorse for the sin, immediately seeking forgiveness from Allah, and making a firm resolve not to repeat the sin.
- b. Key Steps for Repentance:
 - i. Feel ashamed of the sin and acknowledge it as wrong
 - ii. Repent immediately and ask Allah for forgiveness
 - iii. Resolve not to commit the sin again in the future

- iv. Do a good deed as an expiation for the sin, such as praying two rak'ahs, giving charity, or helping those in need. This aligns with the verse: "Indeed, good deeds erase bad deeds" (Surah Hood, 114).

3. **Good Conduct:**

- a. Alongside taqwa and taubah, the Prophet (peace be upon him) emphasized the importance of good behavior and treating others with kindness and fairness.
- b. One should always interact with people with good manners
- c. The most complete in faith among the believers is the one with the best character
- d. The Prophet (peace be upon him) is reported to have said in one hadith: "Indeed, a believer attains the rank of one who fasts and prays at night through their good character."
- e. The Prophet (peace be upon him) is reported to have said in one hadith: "Righteousness is good character."
- f. This can be applied in all social interactions, whether it's at home, at work, or in the community. One should always strive to be polite, honest, and considerate, ensuring that their actions are always aligned with Islamic principles.

Hadith 19

On the authority of **Abu Abbas Abdullah bin Abbas** (may Allah be pleased with him) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, “O 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, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.” It was related by at-Tirmidhi, who said it was a good and sound hadeeth. Another narration, other than that of Tirmidhi, reads:

Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease.

Explanation

- 1) This hadith is narrated by Abdullah bin Abbas (may Allah be pleased with them). He was one of the young companions of the Prophet (peace be upon him), and the Prophet prayed for him to be blessed with deep understanding and knowledge of the Quran.
- 2) In this hadith, the Prophet (peace be upon him) shared some important lessons with Abdullah bin Abbas (may Allah be pleased with him) regarding destiny (taqdeer) and trust in Allah (tawakkul):
 1. **Protect Allah’s Religion, and Allah will protect you:** If you follow the commands of Allah, including what is lawful and unlawful, the obligatory duties, and voluntary acts of worship, Allah will help you in times of difficulty. He will grant you a good life and save you from Hell in the Hereafter. Allah will always be ready to assist you, and you will remain in His mercy, grace, and blessings.
 2. **Remember Allah in good times, and He will remember you in bad times:** When things are going well for you, remember Allah, thank Him for His

blessings, and continue to follow His guidance. If you do this, in times of trouble, Allah will remember you and help you.

3. **Always ask Allah for help:** Whenever you need assistance, ask Allah alone. Asking anyone other than Allah for help is considered shirk, the greatest sin, while asking Allah for help is a sign of Tawheed.
4. If the entire world tries to benefit you, they can only bring you the benefit that Allah has already written in your destiny. Similarly, if the whole world tries to harm you, they can only cause you harm to the extent that Allah has written in your destiny. This means that whatever is written in your fate by Allah will happen, and only Allah holds the power over what is beneficial and harmful to you. Therefore, you should ask Allah for benefits and seek His protection from harm.
5. The pen that wrote our destiny has been lifted, and the pages have dried, meaning that whatever is destined for you will occur.

Hadith 20

On the authority of **Abu Mas'ood Uqbah bin Amr al-Ansaree al-Badree** (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish.” [Al-Bukhari]

Explanation

- 1) The narrator of this hadith is Uqbah bin Amr, also known as Abu Mas'ood, an Ansari companion and a participant of the Battle of Badr.
- 2) In this hadith, the Prophet (peace be upon him) highlighted the importance of Hayaa (modesty). Hayaa is a natural feeling that leads a person to love goodness and virtue while hating evil deeds. It is considered an essential part of faith, and it is mentioned as one of the components of Iman.
- 3) Hayaa was a part of the message of all prophets and messengers. It is also mentioned that Hayaa is directly linked to Iman, and it is one of its levels. Out of the 70+ levels of Iman, the highest is the declaration of Tawheed, and the lowest is removing harmful objects from the path. Hayaa falls within these levels of Iman.
- 4) When a person loses the feeling of modesty, they cannot be expected to engage in good deeds or kindness. Therefore, the Prophet (peace be upon him) stated that when a person loses their Hayaa, they should be left to do whatever they want. This shows how important Hayaa is in maintaining moral character, and the Prophet (peace be upon him) expressed disapproval of people who lack this quality.

Conclusion

As we conclude this journey through 20 inspiring hadiths, we are reminded of the profound wisdom and timeless guidance that the Prophet (peace be upon him) left for us. These sayings not only illuminate our path as Muslims but also nurture our hearts with the values of faith, kindness, and good character.

For young readers, these hadiths serve as a foundation to develop a deeper connection with Allah and a greater understanding of our beautiful religion. Let these lessons inspire you to strive for excellence in your deeds, sincerity in your worship, and compassion in your interactions with others.

May Allah guide us all to embody the teachings of the Prophet (peace be upon him) in our daily lives and make us among those who act upon the knowledge we acquire. Ameen.

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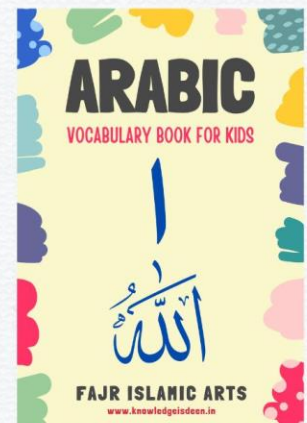
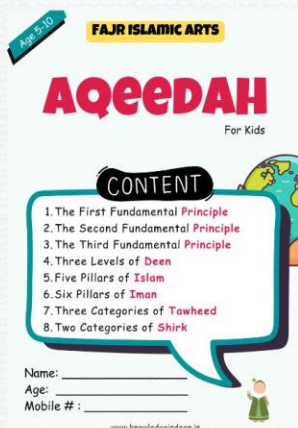
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