

40

**HADEETH
OF AN-NAWAWI**

A study of selected ahadeeth

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Introduction

In the name of Allah, the Most Gracious, The Most Merciful

All praise and thanks be to Allah alone, the One Who guided us to the right path, and helped us in achieving our goals.

The sayings of the Prophet Muhammad ﷺ are a vital source of knowledge and guidance for every Muslim. They explain the meanings of the Qur'an, teach us how to live according to Allah's commands, and help us perfect our character and manners. Among the most famous and valuable collections of Hadith is Al-Arbaeen An-Nawawiyah, The Forty Hadith of Imam An-Nawawi. This collection gathers concise yet comprehensive statements of the Prophet ﷺ that summarize the foundations of Islam, faith, and righteous conduct.

The present book, A Study of Selected Ahadith from the Forty Nawawi Hadith, aims to present a thoughtful study of some of these noble sayings. The selected Ahadith were chosen for their depth of meaning, clarity of expression, and practical relevance to the daily life of Muslims. Each Hadith carries timeless lessons that guide readers toward sound belief, sincere worship, good morals, and noble behavior.

Studying these Ahadith helps believers understand the essence of Islam as a complete way of life. They learn about important principles such as sincerity, patience, mercy, honesty, justice, humility, and social responsibility. These teachings not only strengthen one's relationship with Allah but also refine one's interactions with people. Through this study, readers will gain insight into rules of conduct, ethical values, and the manners that a true Muslim should embody in all aspects of life.

The Prophet ﷺ said, "Whoever Allah intends good for, He grants him understanding of the religion." Learning and reflecting upon these selected Ahadith is one of the best ways to gain that understanding. May this book serve as a means for readers to draw closer to Allah, improve their character, and live according to the guidance of His Messenger ﷺ.

The writer

The First Hadith

Hadith one of forty Hadith Nawawi

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of the Commander of the believers Abu Hafs Umar Ibn al-Khattab may Allah be pleased with him, who said: I heard the Messenger of Allah, peace be upon him saying:

“Verily, deeds are only with intentions. Every person will have only what he intended. So whoever’s migration is for Allah and His Messenger, then his migration is for Allah and His Messenger. Whoever’s migration is for worldly gain which he can acquire or to marry a woman, then his migration is for which he migrated for.”

Narrated by Bukhari and Muslim

The Occasion of the Hadith

The Prophet ﷺ said this hadith at the time when a man migrated from Makkah to Madinah during the Hijrah. However, his reason for migration was to marry a woman, not for the sake of Islam.

The Importance of the Hadith

This hadith is one of the most important hadiths because it holds a great place in Islam. Imam Ash-Shafi’i said that this hadith is connected to about seventy topics in Fiqh. It teaches that our actions are invalid without sincerity.

Commentary

The niyyah (intention) behind every deed, whether it is a word or an action, must be for the sake of Allah. Allah ﷻ will not accept any deed if the intention behind it is not purely for Him. If a person acts for worldly gain, such as wealth, fame, or to show off, the deed will not be accepted.

The place of niyyah is the heart. Prophet Muhammad ﷺ gave an example of a man who migrated from Makkah to Madinah during the Hijrah only to marry a woman. His intention was not to follow the Prophet's command to migrate for the sake of Allah, so Allah ﷻ will not accept his action.

A sincere intention means that a person acts only for Allah's sake. His goal is to please Allah ﷻ without hoping for any reward, praise, or admiration from others.

Examples of actions not done for Allah's sake:

- Someone fasts only to lose weight.
- Someone memorizes the Qur'an just to get a job as a reciter.
- Someone builds a mosque for fame, not for Allah's sake.

Lessons from this Hadith

1. Niyyah is an important condition for the acceptance of good deeds.
2. A Muslim will be rewarded according to his intention.
3. Sincerity and honesty to Allah ﷻ alone lead to His pleasure, love, and mercy.
4. Allah looks at the heart, not appearance. People judge what they see. Allah judges what they cannot see. This keeps a believer focused on inner reform rather than public image or applause.

5. Intentions distinguish believers from hypocrites. Outward actions may resemble righteousness, but intentions expose reality. This hadith draws a sharp line between true devotion and religious performance.
6. Renewing intention is a lifelong discipline. Intentions are not set once and forgotten. They drift. This hadith teaches self-accountability:

Why am I doing this? For Allah, or for myself?

The Second Hadith

Hadith two of forty Hadith Nawawi

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفْيَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.»

قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ.»

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.»

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.»

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُقَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ

فِي الْبُنْيَانِ.» ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟»

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: «فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ» رَوَاهُ مُسْلِمٌ

On the authority of Umar may Allah be pleased with him, who said: One day while we were sitting with the messenger of Allah peace be upon him, there appeared before us a man whose clothes were extremely white and whose hair was extremely 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 peace be upon him resting his knees against his knees and placing the palms of his hands on his thighs, he said: O Muhammad, tell me about Islam. The messenger of Allah peace be upon him said: Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, 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 good and evil thereof. He said: you have spoken rightly.

He said: Then tell me about Ihsan. He said: It is to worship Allah as if you are seeing Him, and even though you are not seeing Him, He is seeing 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 bare footed, naked, destitute, shepherds, competing in constructing lofty buildings. Then he took himself off and I stayed for a time. Then he said: O Umar, do you know who the questioner was? I said Allah and His messenger know best. He said: It was Jibreel, who came to you to teach you your religion Narrated by Muslim.

The Importance of the Hadith

It is great hadith that explains the religion of Islam as a whole. It talks about Iman (faith) and its pillars, and about Ihsan (excellence) and its qualities. It also describes some of the signs of the Hour (the Day of Judgment).

Commentary

The Meaning of Islam

Islam means to completely surrender to Allah ﷻ and to submit to Him with obedience. It refers to the outward actions of the body and limbs. As Prophet Muhammad ﷺ said: “Islam is built upon five pillars: testifying that there is no god but Allah, establishing Salah (prayer), paying Zakah (charity), fasting during the month of Ramadan, and performing Hajj (pilgrimage) to Makkah.

The Meaning of Iman

Iman means believing in the existence of Allah ﷻ and worshipping Him alone without associating any partners with Him. It also means believing in the existence of the angels, the Divine Books in their original forms, all the Prophets, the Day of Judgment, and the Divine Decree (destiny), both its good and its bad. Iman is related to the inner actions of the heart.

The Meaning of Ihsan

Ihsan means sincerity and perfection. It is to worship Allah ﷻ as if you can see Him, and even though you cannot see Him, you know that He sees you.

Some Signs of the Hour (Day of Judgment)

The signs of the Hour are events that will occur near the Day of Resurrection and are divided into minor and major signs.

In this hadith, Jibreel (Gabriel) عليه السلام, mentioned two of the minor signs of the Hour, which are:

- a. **A slave woman will give birth to her mistress.** The main meaning refers to a big change in social conditions and the corruption of upbringing, where disobedience to parents becomes widespread. A daughter (likened to a slave woman) comes to dominate her mother (her mistress), ordering and forbidding her as if she were the one in authority. This represents a reversal of natural order.
- b. **The bare footed, naked, destitute shepherds, competing in constructing lofty buildings.** All of this is evident in our time, as wealth has increased and worldly comforts have become widespread among those who were once barefoot and poorly clothed. Former shepherds now compete in constructing tall buildings, driven by pride and the desire to display material power.

Lessons from the Hadith

1. One should dress properly (neatly and cleanly) when going to the masjid or attending circles of knowledge.
2. Angels can appear in human form.
3. Knowledge is gained through asking questions. Asking well-structured questions is a powerful teaching method.
4. If a scholar is asked about something he does not know, there is no harm or shame in saying, <I don't know.>
5. Islam is not vague spirituality. It is structured, practical, and action based.
6. Correct belief is essential. Actions without sound belief are incomplete.
7. True excellence (ihsan) in worship comes from constant awareness of Allah, not from outward actions alone. A complete Muslim combines correct belief, correct practice, and sincere intention.
8. Nobody knows the exact time of the Day of Judgment except Allah ﷻ.

The Third Hadith

Hadith four of forty Hadith Nawawi

عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال :

حدّثنا رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وهو الصّادق المصدوق :

«إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نَظْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ : بِكُتُبِ رِزْقِهِ ، وَأَجَلِهِ ، وَعَمَلِهِ ، وَشَقِيٍّ أَوْ سَعِيدٍ . فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا . وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Abu'Abdal-Rahman'Abdullah bin Mas'ud, may Allah be pleased with him, reported: The Messenger of Allah peace be upon him, the most truthful, the most trusted, told us: «Verily the creation of any one of you takes place when he is assembled in his mother's womb; for forty days, he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the ruh (spirit) into him. This Angel is then commanded to write Four decrees: that he writes down his provision (rizq), his life span, his deeds, and whether he will be among the wretched or the blessed. I swear by Allah, there is no God but He, one of you may perform the deeds of the people of Paradise till there is but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; One of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which

has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein.» Narrated Al-Bukhari & Muslim.

The Importance of the Hadith

This hadith summarizes the life of a person from the beginning of his creation until his final destiny, whether he will be among the people of Paradise or the people of Hell.

Commentary

The Development of the Fetus in the Womb

This hadith explains that the fetus passes through three stages of development in the womb of the mother, each lasting forty days. During the first forty days, it is a ‹nutfah› (a drop of fluid). During the second forty days, it becomes an ‹alaqah› (a clinging clot of blood). During the third forty days, it becomes a ‹mudghah› (a lump of flesh).

Allah ﷻ says:

“O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed.” [22:5]

The Angel and the fetus

The scholars agreed that after 120 days of pregnancy, the angel breathes the ruh (soul) into the fetus. At this time, the angel also writes down the fetus’s provision, lifespan, deeds, and its final abode in the Hereafter, Paradise or Hell.

The Ruling on Abortion

In Islam, abortion is unlawful except in certain cases. Scholars state that abortion may be allowed only when it is necessary, such as when the mother’s life is in danger.

Belief in Qadr (Predestination)

This hadith speaks about the belief in Qadr (Divine Decree). Allah ﷻ, with His complete knowledge, knows everything that happens, will happen, and how it happens. According to His knowledge, Allah has written in the ‹Lauh al-Mahfuz› (the Preserved Tablet) the provision each person will receive, his deeds, his lifespan, and whether he will be among the blessed or the wretched. Only Allah ﷻ knows what is written in the Lauh al-Mahfuz, it is not revealed to us.

We do not know our destiny, so we must follow Allah’s commands and strive to be good Muslims. Allah has ordered us to believe in Him and obey Him, but what He has written for us belongs to the unseen (ghayb). We should not think that everything is forced upon us or that we have no free will. Many verses of the Qur’an make it clear that humans have free will and choice.

Allah ﷻ says:

“And say, ‘The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve.’ [18:29]

A person’s deeds in life will match what Allah has written in the Lauh al-Mahfuz. If a person is written as among the people of Paradise, he will eventually do the deeds that lead him to Paradise, even if he once did the deeds of the people of Hell. Likewise, if a person is written as among the people of Hell, he will do the deeds that lead to Hell, even if he once did good deeds. If a person is sincere toward Allah ﷻ, Allah will make it easy for him to do righteous deeds.

Lessons from the Hadith

1. Making du’aa keeps a person on the right path. The Messenger of Allah ﷺ often made this du’aa:

Anas ibn Malik رضي الله عنه narrated that the Prophet ﷺ said:

“O You who changes the hearts, make my heart firm on Your religion.” Tirmidhi

2. We must seek refuge in Allah from having a bad ending. A person should not be overconfident about his good deeds. When worshipping Allah ﷻ, he should combine hope in Allah’s mercy with fear of His punishment.
3. A person’s deeds are the means that lead him to either Paradise or Hell.
4. We do not know what is written for us, happiness or misery, but we must follow Allah’s commands and strive to be good Muslims.

Review Question 1

Fill in the spaces:

1. The _____ is a condition for accepting good deeds.
2. _____ ﷺ reveals the message of God to His prophets.
3. Man can reach the rank of _____ if he worships Allah ﷻ as if he is seeing Him.
4. The development of a fetus in the womb of a woman is first a _____ then a _____ then a _____.

True or False:

- () 1. Even the Prophet ﷺ does not know the time of the Hour.
- () 2. In Islam, abortion is unlawful except in some very critical situations.
- () 3. There is no relationship between intentions and acts of worship.
- () 4. It is a shame for a scholar not to answer a question about a matter that he doesn't know.
- () 5. What Allah ﷻ has written in the Preserved Tablet is only known by Him.
- () 6. When a person worships Allah ﷻ, he should combine hope with fear. He should not be overconfident in his righteous deeds.

Complete:

1. Islam is to believe in _____, _____, _____, _____, and _____.
2. Iman is to believe in _____, _____, _____, _____, and _____.

3. One minor sign of the Day of Judgment mentioned in Hadith Jibreel is _____.
4. Allah ﷻ sends the angel to the fetus in his mother's womb to breathe the soul into him and to write down his _____, _____, his _____, and whether he is among the _____ or the _____.

Check the accepted and rewarded deeds by Allah ﷻ :

- () 1. A person wants to do righteous acts, but he does not have the means to do it.
- () 2. A person donates to build a hospital hoping it will make him famous.
- () 3. Ahmed always distributes food to the needy only to gain praise and Admiration from others.

The Fourth Hadith

Hadith ten of forty Hadith Nawawi

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 «إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: «يَا أَيُّهَا الرَّسُولُ
 كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا»، وَقَالَ تَعَالَى: «يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ» ثُمَّ ذَكَرَ
 الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ،
 وَمَلْبَسُهُ حَرَامٌ، وَغُذِّي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ!» رَوَاهُ مُسْلِمٌ

On the authority of Abu Huraira may Allah be pleased with him, who said: The Messenger of Allah peace be upon him said:

“Allah the Almighty is good and accepts only that which is good. Allah has commanded the believers to do that which he commanded the Messengers, and the Almighty has said: “O ye Messengers! Eat of the lawful things and do rightly.” And Allah the Almighty has said: “O people who believe! Eat of the lawful things We have provided for you”. Then he (the prophet) 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 unlawful, his drink is unlawful, his clothing is unlawful, and he is fed unlawfully, so how can he be answered!” Narrated by Muslim.

The Importance of the Hadith

This hadith explains the importance of <Al-Tayyib>, which means that which is good or pure. The idea of purity and goodness applies to many parts of our lives. As Muslims, we must make sure that the food and clothing we use are Halal, that our speech is pure, and that our intentions are sincere and good.

Commentary

Al-Tayyib (الطيب) is one of Allah's beautiful names.

Allah is Pure and accepts only what is pure

Acts of worship, charity, and supplication are only accepted when they come from lawful (halal) sources. Good intentions do not justify unlawful means.

Allah ﷻ does not accept any deed unless it is pure and free from bad qualities such as showing off (riya'). He also does not accept charity (sadaqah) unless the money is earned lawfully. Money gained through theft, bribery, cheating, or deception is not accepted by Allah. In this hadith, Allah ﷻ commands Muslims to eat and drink only from what He has made Halal for them and to make sure their income is lawful. They must also avoid unlawful food such as dead animals, blood, pork, and wine.

Unlawful things prevent the acceptance of **du'aa (supplication) and acts of worship**.

The conditions for du'aa to be accepted according to this hadith include:

- a. Travelling is one of the reasons du'aa' is answered.
- b. Being humble and sincere while making du'aa.
- c. Raising one's hands toward the sky in prayer.
- d. Calling upon Allah eagerly by repeating, ‹Ya Rabb, Ya Rabb› (‹My Lord, My Lord).

In this hadith, the Prophet ﷺ mentioned an example of a man who travels a long distance. His face and hair are covered with dust, and he raises his hands in prayer asking Allah ﷻ for His help. However, his food is haram, his drink is haram, and his clothes are bought with haram money. How can Allah ﷻ answer his prayers in such a case?

Lessons from the Hadith

1. A Muslim's earnings must be pure and lawful, coming only from Halal sources.
2. The food and drinks a Muslim consumes must be lawful (Halal).
3. Earning and consuming lawful things are essential conditions for our supplications (du'aa) to be accepted.
4. Unlawful things can destroy good deeds and prevent du'aa from being accepted.
5. Every Muslim must take responsibility for how they earn and consume. Ignorance or neglect in this matter has serious spiritual consequences.
6. Messengers, their followers, and all believers are commanded to do righteous deeds.

The Fifth Hadith

Hadith thirteenth of forty Hadith Nawawi

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Abu Hamza Anas ibn Malik may Allah be pleased with him, the servant of the Messenger of Allah peace be upon him, that the Prophet peace be upon him said: “None of you (truly) believes until he loves for his brother what he loves for himself.” Narrated by Bukhari & Muslim.

The Importance of the Hadith

This hadith is a foundation for the relationships that people have with one another. Relationships between people are not only based on mercy, but also on love. One part of love is to wish for others what we wish for ourselves. Here, the Prophet ﷺ is giving us a very practical understanding of love, a teaching about love that if we put into practice, it will allow us to make progress in the spiritual path and it will unlock the doors of tasting the reality of Eman for us.

Commentary

A true Islamic community is built upon love and compassion among its members. Every member should care for and help one another. They should treat others in the same way they want to be treated.

A Muslim cannot be considered a complete believer until he loves for others what he loves for himself. What a Muslim likes for himself, whether in speech or actions, he should also like for others. And what he dislikes for himself, whether in speech or actions, he should dislike for others.

A righteous Muslim should love goodness and righteousness for his brothers. He should do his best to help them and feel sad for them if they are not on the right path.

Imam An-Nawawi said: “This is interpreted as brotherhood in general, meaning that it includes both Muslims and non-Muslims.” Therefore, a Muslim should love for his non-Muslim brother what he loves for himself, which is guidance to Islam. For this reason, it is recommended to make du‘aa (supplication) for non-Muslims to be guided. The meaning of love here refers to wishing good and benefit for others.

This hadith also warns against selfishness and envy (hasad), which means wanting the removal of blessings or good things from others.

Lessons from the Hadith

1. Iman is not complete without sincere concern for others. Faith is not limited to prayer, fasting, or personal righteousness. A believer’s Iman is deficient if he seeks good only for himself while neglecting others.
2. Emphasizing the spread of love among people and wishing righteousness and goodness for all.
3. True faith requires selflessness, not ego. Loving good for others means resisting envy, jealousy, and selfish competition. Wanting blessings exclusively for oneself contradicts the spirit of Iman.
4. This principle applies to all forms of good. It includes religious guidance, knowledge, success, wealth, safety, dignity, and well-being. If you want guidance, stability, or mercy for yourself, you must want the same for others.
5. It establishes a foundation for social harmony. Communities collapse when individuals act only in self-interest. This hadith builds trust, unity, and cooperation, making it a core principle for a healthy Muslim society.

6. The hadith challenges hypocrisy. Claiming faith while harboring hatred, wishing for harm, or rejoicing at others' loss is a contradiction. Islam demands internal consistency between belief and behavior.
7. Warning against envy, because an envious person does not wish for his brother what he wishes for himself. Instead, he desires that good things be taken away from his Muslim brother.

The Sixth Hadith

Hadith sixteen of forty Hadith Nawawi

عن أبي هريرة رضي الله عنه؛ أن رجلاً قال للنبي ﷺ؛ أوصني. قال: «لا تغضب» فردد مراراً، قال: «لا تغضب» رواه البخاري

On the authority of Abu Huraira may Allah be pleased with him, who said:

A man said to the Prophet peace be upon him:

“Advise me”. He (the prophet) said: “Do not become angry “. The man repeated (his request) several times, and he (the prophet) said “Do not become angry.” Narrated by al-Bukhari

The Importance of the Hadith

This hadith is one of the Jawami‘al-Kalim (short sayings that carry wide and deep meanings). It combines the best guidance for this life and the next. This hadith also serves as a principle of psychological therapy in the Prophetic Sunnah.

Commentary

What is anger?

Anger is a human emotion that expresses fury or rage, through which a person may lose control over his speech and actions, causing harm to himself and others.

There are two types of anger:

- a. Praiseworthy anger: This is when someone becomes upset or offended because Allah ﷻ or His Messenger ﷺ has been disrespected.
- b. Blameworthy anger: This is when the anger arises from a personal issue and not for the sake of Allah. Even when anger is for the sake of Allah, one should still act calmly and wisely, showing patience and self-control

The effects of anger on a person and on relationships with others

Anger is a natural emotion, but when it is not controlled, it can have harmful effects on a person and on their relationships with others.

First: The effects of anger on the person himself

Uncontrolled anger negatively affects a person's mental and physical health. It may cause constant stress, anxiety, and regret after saying or doing things without thinking. Over time, anger can lead to health problems such as high blood pressure, headaches, and difficulty sleeping.

Second: The effects of anger on relationships with others

Anger damages trust and weakens relationships with family, friends, and colleagues. Harsh words spoken in anger can leave deep emotional wounds that are not easily forgotten. Frequent anger can make others avoid the person,

Third: The remedy for anger:

- a. Keep silent and avoid speaking while angry.
- b. Seek refuge in Allah ﷻ from the accursed Satan by saying,

«أعوذ بالله من الشيطان الرجيم»

(A'udhu billahi mina ash-shaytan ir-rajeem).

- c. Perform wudhu (ablution) or ghusl (full purification).
- d. Sit down or lie down to calm oneself.
- e. Train oneself to have self-control and patience.

Lessons from the Hadith

1. The words “advise me” show that the companions were eager to seek advice that would benefit them.
2. Islam forbids bad behavior and encourages good manners. A Muslim should practice patience and avoid anger.
3. Controlling anger is a core principle of Islam. The repeated advice shows that anger is one of the most dangerous traits because it leads to many other sins.
4. Most moral and social problems begin with uncontrolled anger. Harsh words, broken relationships, injustice, and regret often come from moments of anger.
5. True strength is self-control, not dominance over others. A strong believer is one who restrains himself when provoked.
6. Controlling anger protects one’s relationship with Allah and with people. It leads to forgiveness, mercy, and inner peace.

Remember the qualities of the righteous Muslims as Allah ﷻ describes them in the Qur’an:

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the righteous—those who spend in the cause of Allah during ease and hardship, who restrain their anger, and who pardon others. And Allah loves the doers of good.” [3:133–134]

Review Question 2

Fill in the blanks

1. Allah ﷻ commands Muslims to avoid _____ foods such as dead flesh, blood, pork, and wine.
2. A sign of complete Iman is that a Muslim loves for his _____ what he loves for himself.
3. It is recommended to make _____ for a non-Muslim to be guided.
4. _____ anger refers to becoming upset when Allah ﷻ or His Messenger are disrespected.
5. Self-control is a means of attaining Allah's _____.

True or False

1. () The term *al-tayyib* (good and pure) applies only to food.
2. () If a person does not love good for the believers, his Iman is incomplete.
3. () The Muslim community should be united, acting as one hand and one heart.
4. () Charity given from unlawful earnings is accepted by Allah ﷻ.
5. () A Muslim should practice forbearance and avoid uncontrolled anger.
6. () Even when anger is for the sake of Allah, a person must remain calm and controlled.

Choose the correct answer:

1. One of the followings is a reason of rejecting our dua'a by Allah ﷻ
 - a. Earning and consuming unlawful things.
 - b. Travelling
 - c. Being humble in dua'a
2. The remedy of anger
 - a. Reading / eating
 - b. To seek refuge in Allah ﷻ from the accursed Satan.
 - c. To make a high loud scream
3. The relationship between people should be based on.
 - a. Love and sympathy
 - b. Selfishness
 - c. Hatred

Match the Arabic word with its English translation:

- | | |
|----------------------|--------------------|
| 1- Al Tayyeb | () Charity |
| 2- Sadaqa | () Ablution |
| 3- Wudhu | () Accursed Satan |
| 4- Shaytan Ar-Rajeem | () Good and pure |
| 5- Dua'a | () supplication |

The Seventh Hadith

Hadith nineteen of forty Hadith Nawawi

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: « كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا فَقَالَ لِي يَا غُلَامُ ،
 إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ : أَحْفَظِ اللَّهَ يَحْفَظْكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعَنْتَ
 فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ
 لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ
 الصُّحُفُ » رواه الترمذي

وَفِي رَوَايَةٍ غَيْرِ التِّرْمِذِيِّ: « أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ ، تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشُّدَّةِ ، وَاعْلَمْ
 أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرْجَ مَعَ
 الْكُرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا »

On the authority of Abi al Abbas Abdulla, the son of Abbas may Allah be pleased with them both, who said: One day I was behind the prophet peace be upon him 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 to you with anything, they 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 at -Tirmidhi

In a version other than that of at Tirmidhi 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 afflictions, and ease with hardship.

The Importance of the Hadith

This hadith reveals the essence of a Muslim's relationship with Allah ﷻ. When a believer strengthens this bond through obedience and remembrance, he feels Allah's closeness, protection, and care. Allah ﷻ then guides, safeguards, and delivers him from all forms of harm and evil. This hadith inspires reliance on Allah, steadfastness in faith, and complete trust in His wisdom and decree.

Commentary

Prophet Muhammad ﷺ was deeply concerned with nurturing the next generation of believers. He dedicated great care to educating the youth, guiding them to develop strong faith and upright character. In this hadith, the Prophet ﷺ gives timeless advice to his young cousin, Ibn'Abbas رضي الله عنه, teaching him the foundations of faith, reliance, and patience.

1. Be mindful of Allah, and Allah will protect you.

The Prophet ﷺ said: "Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you." This means observing Allah's limits, fulfilling His commands and avoiding His prohibitions. Mindfulness of Allah (Taqwa) leads to His divine protection in both worldly and spiritual matters.

To attain Allah's protection, a believer should strive to:

- a. Perform the daily prayers consistently and on time.
- b. Maintain cleanliness and purity at all times.

- c. Guard the senses, eyes, ears, and tongue, using them only in ways that please Allah.
- d. Avoid unlawful food, drinks, and earnings.
- e. Refrain from sinful transactions such as interest (riba) and bribery.

When a believer is mindful of Allah, Allah ﷻ preserves his faith, protects his health and wealth, and guards him from falling into sin.

2. If you ask, ask of Allah; if you seek help, seek help from Allah.

This advice teaches complete dependence on Allah alone. When a believer asks for something, he should turn to Allah in supplication (du'aa), showing humility and acknowledging his need for Allah's mercy. Seeking help from Allah is a form of worship and an expression of faith in His power and generosity.

In every prayer, Muslims affirm this principle when they recite:

“You alone we worship, and You alone we ask for help.” [1:5]

While it is permissible to seek assistance from others in worldly matters, the believer's heart should remain attached only to Allah. True honor lies in depending on Him, not on creation.

3. Know! if the entire nation were to unite to benefit you...

The Prophet ﷺ continued: “Know that if the whole nation were to unite to benefit you with anything, they could only benefit you with what Allah has already written for you. And if they were to unite to harm you with anything, they could only harm you with what Allah has already decreed for you.”

This part of the hadith teaches belief in Qadar (Divine Decree). Every benefit or harm, success or loss, occurs only by Allah's permission. This belief frees the heart from fear

of people and strengthens one's trust in Allah. A believer who relies upon Allah finds peace, knowing that everything, good or bad, is within Allah's wisdom and plan.

4. The pens have been lifted, and the pages have dried.

This phrase means that whatever Allah has written in the Preserved Tablet (Al-Lawh Al-Mahfuz) cannot be changed. Every decree has been finalized, and no one can alter what Allah has ordained. Believing in this brings peace and certainty to the heart, removing worry and doubt.

5. Victory comes with patience, relief with affliction, and ease with hardship.

The Prophet ﷺ concludes the hadith with words of hope and encouragement. Trials and hardships are part of life, but they are never permanent. Patience leads to victory, relief follows affliction, and ease always accompanies hardship. Even in the darkest moments, a believer should remain patient and trust that Allah's help is near.

Allah ﷻ promises in the Qur'an:

"Indeed, with hardship comes ease. Surely, with hardship comes ease." [94:5-6]

Lessons from the Hadith

1. The importance of educating children and guiding the youth in matters of faith and good character.
2. Obedience leads to divine protection. "Preserve Allah, and He will preserve you" means obeying Allah's commands and avoiding His prohibitions. Whoever lives by Allah's limits will be protected by Him in faith, life, and the Hereafter.
3. Closeness to Allah through righteousness. When a person guards their relationship with Allah, they will find Allah's support, guidance, and help in front of them at all times.

4. A believer should always ask Allah for help first. Seeking assistance from others is allowed, but one's heart should rely solely on Allah.
5. Belief in Divine Decree (Qadar) gives peace and contentment. What is written will happen, and what is not written will never happen, Whatever Allah decrees for the believer is ultimately good.
6. Patience in hardship brings relief and victory. Every difficulty is accompanied by ease and reward for those who remain steadfast.

Allah ﷻ says:

For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. [94:5-6]

The eighth Hadith

Hadith twenty three of forty Hadith Nawawi

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ -أَوْ: تَمْلَأُ- مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا». رَوَاهُ مُسْلِمٌ

On the authority of Abu Malik al Harith ibn Asim al Ashari may Allah be pleased with him, who said: The Messenger of Allah peace be upon him said: “Purity is half of faith. Alhamdulillah (Praise be to Allah) fills the scale, and Subhanallah and Alhamdulillah fill that which is between heaven and earth. Prayer is light; charity is proof; patience is illuminating, (the phrase emphasizes that patience is active, and powerful); 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. Narrated by Muslim

The Importance of the Hadith

This hadith highlights some of the most beloved and rewarding deeds in Islam purification, prayer, remembrance of Allah, charity, patience, and recitation of the Qur’an. It teaches Muslims how to gain immense rewards in this life and the Hereafter, and how to protect themselves from Allah’s punishment. By practicing these acts of worship sincerely, a believer strengthens his faith and draws nearer to Allah ﷻ.

Commentary

The Significance of Purity in Islam

The Prophet ﷺ said that purification (Taharah) is half of faith (Iman). Purification in Islam carries two meanings:

Physical Purity: Cleanliness of the body, clothes, and surroundings, which makes prayer and other forms of worship valid.

Spiritual Purity: Purity of the heart and soul from sins and false beliefs such as shirk (associating partners with Allah). This includes sincerity in worship and maintaining a pure heart free from envy, pride, and hypocrisy.

Thus, purification is not only an external act but also an inner state of righteousness. Both physical and spiritual purity form the foundation of a believer's relationship with Allah.

The Significance of Dhikr (Remembrance of Allah)

Dhikr means remembering Allah ﷻ by glorifying and praising Him through words such as *SubhanAllah* (Glory be to Allah), *Alhamdulillah* (All praise is due to Allah), and *Allahu Akbar* (Allah is the Greatest). The hadith mentions that saying *Alhamdulillah* fills the scale with reward, and *SubhanAllahi wa bihamdih* fills the space between the heavens and the earth.

This shows the greatness of Dhikr, simple words that bring immense reward and spiritual peace. When believers gather to remember Allah, angels surround them, mercy descends upon them, tranquility fills their hearts, and Allah mentions them among the righteous in His presence.

Abu Huraira رضي الله عنه reported that the Prophet ﷺ said:

“Two words are light on the tongue, heavy in the scales, and beloved to the Most Merciful: *SubhanAllahi wa bihamdih, SubhanAllahil-‘Azim* (Glory and praise be to Allah; Glory be to Allah, the Almighty).” (Bukhari)

The Significance of Prayer, Charity, and Patience

- Prayer is described as light (noor). It guides the believer toward goodness, just as

physical light shows the correct path. Prayer illuminates the heart, face, and even the grave of a believer.

- Charity (sadaqah) is proof of faith. Since people naturally love wealth, giving it for Allah's sake is a true sign of sincerity and belief. When a believer gives to the poor, supports family members, or contributes to building mosques and orphanages for Allah's pleasure, it proves the strength of his Iman.

- Patience (sabr) is described as illumination (dhiya). It fills the heart with light, helping believers endure difficulties with calmness and faith. Through patience, hardships become easier, and Allah's help and victory soon follow.

The Role of the Qur'an in a Muslim's Life

The Prophet ﷺ said that the Qur'an will either be an argument **for** a person or **against** him on the Day of Judgment. If a Muslim believes in its message, follows its teachings, avoids its prohibitions, and honors it, then the Qur'an will testify on his behalf and intercede for him.

However, if a person neglects the Qur'an, not reading, understanding, or acting upon it, it will stand as a witness against him. Therefore, the Qur'an should be recited regularly, reflected upon deeply, and applied sincerely in every aspect of life.

Everyone starts his day selling his soul.

The Prophet ﷺ concluded by saying that each person begins his day as a seller of his soul, either freeing it or destroying it. This means that every action we take either brings us closer to Allah's pleasure and Paradise or leads us toward sin and punishment.

The successful one is he who obeys Allah, frees his soul from wrongdoing, and seeks eternal reward. The loser is he who follows his desires and disobeys Allah, thus selling his soul for worldly gain.

Lessons from the Hadith

1. This hadith teaches Muslims how to earn great rewards by performing righteous deeds such as prayer, remembrance of Allah, giving charity, being patient, and living by the Qur'an.
2. A Muslim can protect himself from Allah's punishment by obeying His commands and staying away from sins.
3. The remembrance of Allah (Dhikr) is of great importance. It should be practiced through:
 - Praising Allah: *SubhanAllah, Alhamdulillah, Allahu Akbar*
 - Making sincere du 'aa (supplication)
 - Reflecting on Allah's blessings and remembering Him at all times, knowing He sees and cares for us.
 - Belief in and practice of the Qur'an determine whether it will testify for or against a person on the Day of Judgment.
 - Every human being is responsible for his own soul; through his daily choices he either saves it or destroys it.
4. This hadith is a roadmap for a believer's spiritual life. It teaches the importance of purification, prayer, remembrance, charity, patience, and the Qur'an. By practicing these deeds with sincerity, a Muslim earns Allah's pleasure, purifies his heart, and gains success in this world and the Hereafter.

The ninth Hadith

Hadith twenty six of forty Hadith Nawawi

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدُلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Abu Huraira may Allah be pleased with him, who said: The Messenger of Allah peace be upon him said:

Every joint of each person 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.

Narrated by Bukhari & Muslim

The Importance of the Hadith

This hadith highlights the significance of sadaqah (charitable acts) and emphasizes that charity is not limited to giving money or possessions. It encourages Muslims to be kind, helpful, and supportive of one another. Even small acts such as saying a good word, reconciling between people, or taking steps toward prayer are regarded as forms of charity. Through this hadith, the Prophet ﷺ teaches us that Islam promotes a culture of compassion and goodness in every aspect of life.

Commentary

The word (Salamah) in this hadith refers to the small joints or bones in the human body. These joints are signs of Allah's miraculous power in creation and reflect His wisdom in how He made the human body flexible, coordinated, and capable of countless movements. With these bones, a person can work, build, and perform acts of worship. Therefore, these small bones are among the countless blessings for which every Muslim must thank Allah ﷻ daily.

The Divine power in relation to human bones

This hadith reminds us of Allah's creative power and mercy in designing the human body. The interaction between these small bones enables movement, skill, and creativity. Most of what humans build or create depends on this structure Allah has given them. Hence, recognizing these blessings should lead us to gratitude and continuous remembrance of Allah.

Kinds of charitable acts mentioned in the hadith

a. To act justly between two people.

Reconciling and acting justly between two people is an act of charity. It may be challenging due to personal biases, relationships, or differences in status or wealth, but overcoming such barriers to uphold justice is a noble form of sadaqah.

b. Helping a man to mount his animal.

The Prophet ﷺ mentioned that helping someone mount their riding animals or assisting them with their belongings is a charitable act. In today's world, this includes helping others with transportation, carrying their bags, or supporting them in daily needs. Every helpful act done sincerely for Allah's sake is considered charity.

c. Saying a good word.

A good word can take many forms, greeting others with *As-salamu 'alaykum*, speaking kindly, offering encouragement, relieving someone's sadness, or reminding others of Allah. Any beneficial or comforting word that uplifts others or brings them closer to Allah is an act of charity.

d. Every step to prayer.

Each step a believer takes toward prayer is an act of charity and a source of reward. This highlights the importance of performing prayers in congregation at the mosque. For every step toward the mosque, Allah ﷻ raises one's status and removes a sin.

Abu Huraira رضي الله عنه reported that the Prophet ﷺ said:

“He who goes to the mosque in the morning and in the evening, Allah prepares for him a palace in Paradise every time he goes and returns.” (Bukhari and Muslim)

e. Removing harmful things from the road.

Removing harm from the road may seem like a small or trivial act, but in the sight of Allah it is a great deed. It protects others from danger and contributes to community safety and wellbeing. Whether clearing a stone, glass, or any obstacle from the path, such acts are highly rewarded.

The Prophet ﷺ described this action as one of the branches of faith (Iman). Small acts of goodness done with sincere intention can earn great rewards with Allah ﷻ.

Lessons from the Hadith

1. This hadith encourages Muslims to practice charitable acts that benefit the entire society. When Muslims express gratitude to Allah through kindness and helpfulness, the community becomes peaceful and cooperative.
2. Charity is not limited to money. Islam expands the concept of charity to include every beneficial action, making goodness accessible to everyone.

3. Every day is an opportunity for good deeds. The mention of the rising of the sun indicates that a Muslim should renew acts of charity daily, not occasionally.
4. Helping others in practical matters is charity. Assisting people in their daily needs, even with simple tasks, earns great reward from Allah.
5. Every step to the prayer is rewarded. Walking to the mosque is not merely movement but an act of worship with continuous reward.
6. Saying a good word brings joy to others and relieves the sadness or distress of those who are struggling.
7. Every small act counts, from helping others and walking to prayer, to removing harm from the path. All these deeds reflect the spirit of Islam and contribute to one's spiritual growth.
8. This hadith establishes a practical, action-based understanding of Islam: goodness is a daily obligation, and every person, regardless of wealth, can earn ongoing reward through sincere, positive actions.

Review Question 3

Fill in the spaces:

1. Prophet Mohammad ﷺ describes the act of removing something from the road as a branch of _____.
2. Dua'a is a great form of _____ that shows humbleness towards Allah ﷻ.
3. Victory comes from patience, relief with affliction and ease with _____.
4. _____ fills Muslim's scale with rewards on the Day of Judgment.
5. A Muslim can free himself from the _____ of Allah ﷻ by obliging to His Commands.

True or False:

- () 1. Good manners refer to things you do (actions) not things you say (speech).
- () 2. It is forbidden to ask people for anything or seek their aid.
- () 3. What has Allah ﷻ written and decreed cannot be altered.
- () 4. Charity is proof and patience is illumination.
- () 5. Subhanallah wa bihamdihi fills the space between the heavens and earth.

Choose the correct answer:

1. A Muslim can free himself from the punishment of Allah by:
 - a. Remember Allah sometimes.
 - b. Obliging to Allah's commands
 - c. Reciting Surat Al- Fajr.

- 2.«Be mindful of Allah» means
 - a. Abstain from His prohibition
 - b. Take care that no harm comes to you
 - c. Memorize Qur'an

- 3.Qur'an is an argument for a Muslim if
 - a. He believes in what is mentioned in it and acts upon it
 - b. He only believes in it
 - c. He only recites it

Match the Arabic word with its English translation

- | | | |
|------------------|-----|--|
| 1- Taqwa | () | (Qadar) |
| 2- Tahoor | () | Remembrance of Allah ﷻ |
| 3- Dhikr | () | Fearing Allah ﷻ and staying away from the things He prohibited |
| 4- Divine Decree | () | Faith |
| 5- Iman | () | Purification |

List kinds of charitable acts mentioned in Hadith nine:

1. _____

2. _____

3. _____

4. _____

5. _____

The tenth Hadith

Hadith twenty eight of forty Hadith Nawawi

عَنْ أَبِي نَجِيحِ الْعَرْبِيَّاصِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةٌ مُودِعٌ فَأَوْصِنَا، قَالَ: «أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّوَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ فَيَسِيرُ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدَّبِينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ

On the authority of Abu Najeeh al-Irbad bin Sariya may Allah be pleased with him, who said: The Messenger of Allah peace 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 Sunnah and to the Sunnah of the rightly-guided Rashideen Caliphs – cling to them stubbornly. Beware of newly invented matters, for every invented matter (in religion) is an innovation and every innovation is a misguidance and every misguidance is in Hellfire. Narrated by Abu Dawoud & Tirmithi

The Importance of the Hadith

This hadith contains one of the most comprehensive pieces of advice that Prophet Muhammad ﷺ gave to his companions and to all Muslims. He advised them to have Taqwa (consciousness of Allah), to obey their leaders, to adhere to his Sunnah, and to avoid Bid'ah (innovation in religion). These principles are of great importance; if Muslims follow them, they will achieve success in this world and in the Hereafter.

Commentary

The Prophet's Admonition

The Prophet's advice in this hadith was powerful, eloquent, and deeply moving. He spoke with sincerity and compassion, which touched the hearts of his companions. His words were concise and filled with wisdom, so they would not overwhelm the listeners. One of the companions described that their hearts trembled, and their eyes overflowed with tears upon hearing him, showing how profoundly his message affected them.

Having Taqwa of Allah ﷻ

The first advice of the Prophet ﷺ was: "I enjoin you to have Taqwa of Allah." Taqwa means to be mindful of Allah, obeying His commands and avoiding His prohibitions. It is the path to true happiness in this world and the Hereafter. Throughout history, Allah has instructed all nations to fear Him and remain conscious of Him in every matter.

Allah ﷻ says:

"And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve, then to Allah belongs whatever is in the heavens and whatever is on the earth. And is Allah Free of need and Praiseworthy." [4:131]

The Obedience of Leaders

The second advice of the Prophet ﷺ was to obey the leaders, whether rulers or imams, as long as their orders do not contradict Allah's commands. Obedience to leadership helps maintain unity, safety, and order in the Muslim community.

Allah ﷻ says:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." [4:59]

Obedience to leaders should always be based on righteousness. If they command something sinful, they must not be obeyed. Even if leadership becomes corrupt or unjust, Muslims are encouraged to maintain unity and avoid chaos or rebellion, as disorder leads to greater harm and division.

Adhering to the Sunnah

The third piece of advice of the Prophet ﷺ was to adhere to his Sunnah and the Sunnah of the rightly guided caliphs (Khulafa' ar-Rashidun). The Sunnah refers to the teachings, sayings, and actions of the Prophet ﷺ that form the practical example of Islamic life.

Following the Sunnah is a sign of obedience to Allah and true faith. It is also one of the primary sources of Islamic legislation. The Prophet ﷺ mentioned the rightly guided caliphs, Abu Bakr, Umar, Uthman, and Ali may Allah be pleased with them because they followed his path faithfully and upheld justice in leadership.

The Prophet ﷺ said: **“Hold fast to my Sunnah and the Sunnah of the rightly guided caliphs after me. Bite onto it with your molar teeth.”** Abu Dawood

Avoiding Bid'ah (Innovation)

The Prophet ﷺ warned, **“Beware of newly introduced matters, for every innovation (Bid'ah) is misguidance.”** Bid'ah refers to introducing beliefs or practices into Islam that have no foundation in the Qur'an or Sunnah. Since Islam was perfected during the lifetime of the Prophet ﷺ, there is no need for additions or alterations to its teachings.

Allah ﷻ says:

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.” [5:3]

Innovations in religion often lead people away from the truth and cause confusion in worship. An example of prohibited Bid'ah is exaggerating in the respect of righteous people by swearing oaths in their names or glorifying their graves, acts that can lead to shirk (associating partners with Allah).

Lessons from the Hadith

1. A Muslim should have Taqwa of Allah in all aspects of life, in speech, action, and intention.
2. Obeying the leaders is obligatory as long as their orders do not contradict the command of Allah ﷻ.
3. Following the Sunnah of the Prophet ﷺ is proof of sincere faith and love for Allah.
4. Avoiding Bid'ah (innovation in religion) is essential to preserve the purity of Islamic teachings and prevent misguidance. Any practice added to the religion, even with good intentions, undermines its purity and leads people away from the straight path.
5. This hadith emphasizes the core principles that maintain a strong, unified, and faithful Muslim community, Taqwa, obedience, adherence to the Sunnah, and avoidance of Bid'ah. By holding firmly to these principles, Muslims protect their faith, strengthen their unity, and secure success in this life and in the Hereafter.

The Eleventh Hadith

Hadith thirty four of forty Hadith Nawawi

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ» رَوَاهُ مُسْلِمٌ

On the authority of Abu Sa'eed Al-Khudri May Allah be pleased with him who said: I heard the Messenger of Allah, peace be upon him, say : “Whosoever among you sees evil action let him change it with his hand, and if he is not able to do so, then with his tongue, if he is not able to do so, then with his heart and that is the weakest of faith.” Narrated by Muslim

The importance of the Hadith

In this hadith, the Prophet Muhammad ﷺ made it clear that when Muslims witness a clear and definite evil, it becomes their duty to try to change it according to their ability. This hadith emphasizes personal responsibility, moral courage, and the collective obligation of the Muslim community to maintain goodness and prevent wrongdoing.

Commentary

To Whom is this command addressed?

At first glance, this hadith seems to address every Muslim, implying that all are responsible for changing evil. However, it actually applies to those who possess the means or authority to act. Certain individuals bear greater responsibility because of their position or influence, such as rulers, scholars, teachers, and parents. For instance, leaders have the authority to enforce laws, and parents have the duty to ensure their families adhere to righteousness.

If one does not have the power or capacity to stop evil, then they are not sinful for being unable to do so, as Allah ﷻ does not burden a soul beyond its ability.

Allah ﷻ says:

“So fear Allah as much as you are able to listen and obey and spend [in the way of Allah]; it is better for yourselves. And whoever is protected from the stinginess of his soul, it is those who will be the successful.” [64:16]

And He also says:

“Allah does not burden a soul beyond its capacity. It will have what [good] it has earned, and it will bear what [evil] it has gained.” [2:286]

The type of evil to be changed

The evil (munkar) referred to in this hadith must be something clearly and universally recognized as sinful according to Islamic teachings. Examples include usury (riba), adultery (zina), drinking alcohol, eating pork, or neglecting prayer. These are acts that the Qur’an and Sunnah have explicitly forbidden, leaving no room for doubt or differing opinions.

When an act may not be sinful

Sometimes an act may appear evil while the person doing it is not sinful. For example, a woman who does not pray during her menstrual period is not sinning, even though prayer is obligatory. Therefore, one must first ensure that the act being condemned is truly forbidden in that context. Acting without knowledge may lead to injustice and harm.

Stages of changing evil (Munkar)

The Prophet ﷺ outlined three stages for changing evil, each depending on one’s authority, ability, and circumstances.

a. Changing by Hand:

If a person has the power and rightful authority to remove evil physically, they should do so. This may include stopping a wrong act directly if it is within one's control. However, this must always be done wisely, without causing greater harm or chaos.

b. Changing by Tongue:

If one cannot change the evil by hand, they should speak out against it with kind and respectful words. This may include advising others verbally, writing against wrongdoing, or spreading awareness through education and media.

c. Changing by Heart:

If a person lacks the ability or position to act or speak, they must at least reject the evil in their heart. Hating evil inwardly is the minimum level of faith (Iman) a believer can hold. A heart that feels no dislike for sin reflects a weak or diseased faith.

For example, if one sees someone drinking alcohol, but cannot stop them by hand or words, they should still believe in their heart that this act is wrong and displeasing to Allah.

The manner of advising others

When calling people to good or forbidding evil, Muslims must act with kindness, patience, and wisdom. Even when confronting great wrongdoers, gentle speech is commanded by Allah ﷻ.

Allah ﷻ said to Prophet Musa (Moses) and his brother Harun (Aaron):

“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].” [20:43–44]

Thus, Muslims should always use wisdom and gentle manners when advising others, as harshness often leads to rejection rather than reform.

Lessons from the Hadith

1. Every Muslim has a responsibility to forbid evil within their ability whether by hand, speech, or heart.
2. Wisdom must be applied when choosing the method of correction. Sometimes advising with words is more effective than direct action.
3. Kindness and politeness are essential when correcting others, as they reflect the character of a true believer.
4. If people stop condemning evil, corruption and disobedience will spread widely, leading to moral decay in society.
5. This hadith teaches Muslims to be active members of their community who uphold moral standards and promote righteousness. Changing evil requires courage, wisdom, and compassion. Even when one cannot act or speak, rejecting evil in the heart is a necessary sign of faith. Through this collective responsibility, Muslims maintain justice, purity, and the pleasure of Allah ﷻ in their societies.

The Twelfth Hadith

Hadith thirty six of forty Hadith Nawawi

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَّسَ عَن مُؤْمِنٍ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ فِيهَا بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَّتُهُمُ الرَّحْمَةُ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ» رَوَاهُ مُسْلِمٌ

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 relieves a believer from this hardship of this world, Allah will relieve him from the hardship of the Day of Resurrection. Whosoever makes things easy for the one who is in difficulty, Allah will make things easy for him in this world and the Hereafter. Whosoever conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah will help the servant [of His] as long as the servant helps his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. Whosoever is slowed down by his deeds will not be hastened forward by his lineage. Narrated by Muslim

The importance of the hadith

This is profound hadith that has shaped the culture and mindset of Muslims for centuries. It has encouraged them to do good, care for one another, and build an integrated, cooperative society that sympathizes with the problems of others.

Commentary

Relieving the grief of Muslims

This hadith shows that Allah ﷻ rewards His servants in a way that reflects their deeds. The word grief or distress refers to great difficulty or hardship. Every person faces challenges throughout life, and as Muslims, we are commanded to help one another by removing these difficulties. This can be done by offering sincere advice, financial help, making du'aa, or using any means within our ability or authority. Whoever relieves the suffering of others, Allah will relieve his suffering on the Day of Judgment.

Providing relief for a person who is in difficulty

Whoever helps a needy person, Allah will help him in this world and the Hereafter. The Prophet ﷺ here refers to financial support, if a person assists another in paying his debt, Allah will bless him with mercy and ease his hardships in both worlds.

Ways of helping a debtor include:

- Paying off someone's debt.
- Showing patience and not demanding repayment until the debtor is able to pay.
- Reducing the amount owed or forgiving the debt entirely.

Concealing or covering the faults of a Muslim

Some people, when they learn that another Muslim has sinned, expose and spread it. They forget that concealing the faults of others carries great reward, for all humans make mistakes, and the best of them are those who repent. If one sees his brother committing a sin, he should not expose him but rather advise him privately, encourage him to repent, and guide him toward good. Whoever conceals the faults of others, Allah will conceal his faults in this life and the next.

The Prophet ﷺ said:

“O community of people who have believed with their tongues, but faith has not entered their hearts! Do not backbite Muslims or seek out their faults. Whoever searches for their faults, Allah will search for his faults, and if Allah searches for the fault of anyone, He will disgrace him in his own home.” Ahmad & Abu Dawood

Helping the servants of Allah

This hadith mentions three kinds of needy people, but the message extends to all in need. To earn Allah’s mercy, we must be merciful to His creation. The Prophet ﷺ said that Allah helps His servant as long as the servant helps his brother. Allah ﷻ says:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” [5:2]

Seeking knowledge

The Prophet ﷺ highlights the importance of seeking knowledge, saying that whoever follows a path to knowledge, Allah ﷻ will make easy for him a path to Paradise. Islam encourages the pursuit of beneficial knowledge, especially Islamic knowledge that benefits oneself and the community. This effort can include studying, reading, or memorizing with the right intention. The greater the effort and sacrifice made in seeking knowledge, the greater the reward from Allah ﷻ.

People gathering in the houses of Allah studying the Book of Allah

The best form of knowledge is that of the Qur'an. The hadith encourages gathering in mosques to recite and study the Qur'an together. Those who do so are blessed with four rewards:

- Allah sends tranquility and peace upon them.
- They receive the mercy of Allah.
- The angels surround them.
- Allah mentions them among those close to Him (the angels).

Whoever is slowed down by his deeds will not be hastened forward by his lineage

Lineage may bring social benefits in this world, but it holds no value in the Hereafter.

On the Day of Judgment, only good deeds will matter. Allah says:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” [49:13]

Lessons from the Hadith

1. This hadith illustrates the qualities of an ideal Islamic society, one that promotes compassion, cooperation, and mutual support.
2. Helping others is a direct path to Allah's help and relief.
3. The Hadith makes it clear that easing people's hardships, whether emotional, financial, or social, is not optional virtue; it is a cause for Allah easing our own

difficulties in this life and the Hereafter. If you want relief, give relief. If you want support, support others. This is a clear, transactional principle set by Allah ﷻ.

4. The reward corresponds to the action performed. Whoever fulfills the needs of others, Allah ﷻ will fulfill his needs.
5. The Day of Judgment will bring many difficulties, but Allah ﷻ will ease them for those who helped others in this life.
6. True honor comes from actions, not lineage or status. The Hadith ends by cutting through all false claims of superiority: family name, background, or social standing will not elevate a person if their deeds are weak. Progress with Allah is earned through righteous action, seeking knowledge, serving others, and sincere worship, not through who you are related to. One should not take pride in lineage but focus on righteous deeds to attain great reward.

Review Question 4

Fill in the spaces:

1. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to _____.
2. _____ is to have consciousness and awareness of Allah ﷻ.
3. The sources of Sunnah are the records of the Prophet's _____ and deeds.
4. Evil can be changed by hand or by tongue or by _____.
5. If people stop changing the _____ acts, they will be extremely widespread.

True or False

- () 1. Prayer in mosques only is rewardable as a charitable act.
- () 2. One can express his thankfulness to Allah ﷻ by performing some charitable acts.
- () 3. We have to obey our leaders even if they command us to disobey Allah ﷻ and His Messenger Mohammad ﷺ.
- () 4. There is no need for innovation because Islam was completed and Perfected.
- () 5. Condemning evil by tongue is the weakest of faith.

Match the Arabic word with its English translation:

- | | | |
|------------|-----|---|
| 1- Bid'ah | () | Companions of the Prophet ﷺ |
| 2-Munkr | () | Innovation |
| 3- Sunnah | () | Recorded sayings and actions of the Prophet ﷺ |
| 4- Sahabah | () | Evil |

The Thirteenth Hadith

Hadith thirty nine of forty Hadith Nawawi

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنُّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ» رَوَاهُ ابْنُ مَاجَهَ

Ibn Abbas reported: The Messenger of Allah ﷺ said:

Verily, Allah has pardoned my nation for their mistakes, their forgetfulness, and for what they have done under duress.

Narrated by Ibn Majah

The importance of the hadith

This hadith shows that Allah ﷻ has granted the Muslim nation a special privilege by forgiving their sins and faults committed out of forgetfulness, mistakes, or under compulsion. Previous nations were not granted such pardon for these types of actions.

Commentary

Islam is a Religion of Ease and Tolerance

Islam is a religion built upon mercy and consideration of human weakness and imperfection. Actions are of two kinds: intentional and unintentional. We are accountable for what we do intentionally, but not for what we do unintentionally, such as actions done out of forgetfulness, mistakes, or under duress. This concept is supported in the Qur'an, where Allah ﷻ says:

“Our Lord, do not impose blame upon us if we have forgotten or erred.” [2:286]

And He also says:

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment.” [16:106]

Responsibility Despite Forgiveness

Being excused for actions done mistakenly or out of forgetfulness does not mean one is completely free from responsibility. It means that Allah may forgive the sin, but a person might still need to take corrective measures.

Examples include:

- a. In some cases, there is no further obligation, such as when a Muslim eats during fasting out of forgetfulness; his fasting remains valid and does not need to be made up.
- b. In other cases, certain rulings apply even to unintentional actions:
 - If a person forgets a rak'ah in prayer or adds one unintentionally, he must correct it and perform two prostrations of forgetfulness at the end of Salah.
 - Forbidden acts committed by mistake or forgetfulness do not incur sin regarding Allah's rights, but when it involves another person's rights, the person must take responsibility unless forgiven. For example, if someone kills another by mistake, as in a car or work accident, he must pay blood money and perform Kaffarah (freeing a believing slave or fasting two consecutive months).
 - If a person is forced to do something, his heart must reject it. He cannot claim coercion if the threat is weak or bearable.

Lessons of the Hadith

1. This hadith teaches Muslims to overlook and forgive each other for mistakes, forgetfulness, or actions done under pressure, just as Allah Himself forgives these acts.
2. It highlights the elevated status of Prophet Muhammad ﷺ, as Allah pardoned his Ummah for his sake. This forgiveness is a manifestation of the Prophet's high rank with Allah.
3. Although Allah pardons unintentional acts, Muslims must not become careless. Instead, they should strive to be cautious, mindful, and sincere in all
4. This hadith establishes a foundational principle in Islam: accountability is tied to intention and choice. A person is not sinful for actions done by mistake, out of forgetfulness, or under coercion. This shows Allah's justice and mercy. He does not punish His servants for what is beyond their control.
5. Islam does not burden people beyond their capacity. The hadith highlights that Islamic law is built on ease and removal of hardship. When a person is forced or genuinely unable to act otherwise, the ruling changes. This teaches Muslims to avoid harshness in religious judgment and to understand that obligations apply only when one has awareness, ability, and freedom of choice.

The Fourteenth Hadith

Hadith forty two of forty Hadith Nawawi

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : قَالَ اللَّهُ تَعَالَى : « يَا ابْنَ آدَمَ ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئًا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً » رواه الترمذي

Anas bin Malik رضي الله عنه reported: The Messenger of Allah ﷺ, said: Allah the Almighty said: O son of Adam, so long as you call upon Me and place your hope in Me, I will forgive you for whatever you have done, and I do not mind. O son of Adam, even if your sins were to reach the clouds of the sky, then you sought My forgiveness, I would forgive you. O son of Adam, if you were to come to Me with sins filling the earth, then meet Me without associating anything with Me, I would come to you with forgiveness equa

The importance of the hadith

This hadith calls Muslims to sincere repentance and to seeking Allah's forgiveness. It highlights the greatness of **Tawheed**, the oneness of Allah, and the immense reward promised to those who worship Him alone.

Commentary

The hadith begins with the words "O son of Adam" to remind us that all human beings descend from Adam عليه السلام. Our father Adam sought Allah's forgiveness after his mistake, and this teaches us to follow his example by constantly turning back to Allah in repentance.

Ways That Lead to Allah's Forgiveness

There are three main paths through which a servant may attain Allah's forgiveness:

1-Supplication (Du 'aa) with Hope

Both the Qur'an and the Sunnah strongly emphasize the importance of supplication to Allah. Allah ﷻ has commanded His servants to call upon Him and promised to respond:

"And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who are too arrogant to worship Me will enter Hell, humiliated." [40:60]

The Messenger of Allah ﷺ said:

"Whoever does not ask Allah, Allah becomes angry with him." Sahih al-Jāmi'

He ﷺ also said:

"Indeed, your Lord is Modest and Generous. He is shy to return His servant's hands empty when he raises them to Him in supplication." Sahih al-Jmi'

Supplication is essential in seeking forgiveness, for it is the very essence of worship.

Conditions for Duaa' to Be Accepted

Several important factors help ensure that supplication is accepted:

- **Presence of the heart**

A believer should supplicate with humility, attentiveness, and a heart fully engaged. The Prophet ﷺ said:

"Call upon Allah with certainty that He will respond and know that Allah does not accept supplication from a heedless, distracted heart." Sahih al-Jāmi'

– Supplication with hope

When a Muslim calls upon Allah, he must be confident in Allah’s response and never despair of His mercy. Hope strengthens faith, draws the servant closer to Allah, and helps one remain firm upon the religion.

– Avoiding haste in seeking a response

The Prophet ﷺ warned against becoming impatient and abandoning supplication. Abu Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said:

“A person’s supplication will be answered so long as he is not hasty and says, ‘I supplicated, but I was not answered.’” Bukhari

It was narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

“The supplication of any one of you will be answered so long as he does not become impatient and say, ‘I prayed, but I was not answered.’” Bukhari

It is from the mercy of Allah عز وجل that a response to supplication may sometimes be delayed. Such delay brings the servant closer to Allah, encourages persistence in du’aa’, and reflects the servant’s deep need for his Lord.

– Lawful Earnings

One of the key reasons for the acceptance of supplication is that a person’s income and sustenance must be lawful. Conversely, one of the reasons supplication may be rejected is negligence regarding whether one’s earnings come from lawful or unlawful sources.

The Prophet ﷺ said:

“Then he mentioned a man who had traveled a long distance, disheveled and dusty, raising his hands to the sky and saying, ‘O Lord, O Lord,’ while his food is unlawful,

his drink is unlawful, his clothing is unlawful, and he is nourished by unlawful means. How, then, can his supplication be answered?”

2. Seeking Forgiveness and Repentance

The second means by which a Muslim attains Allah’s forgiveness is **istighfar**, seeking forgiveness from Allah, even if the servant has committed many sins, to the extent that *“his sins reach the clouds of the sky.”*

Seeking forgiveness is inseparable from repentance. Repentance means abandoning what Allah has prohibited and returning to what He has commanded.

Conditions of Repentance

For repentance to be valid, the following conditions must be fulfilled:

1. Sincerity

Sincerity is a prerequisite for the validity of every act of worship. Repentance itself is an act of worship. Therefore, if a person repents to please people, out of fear of a leader, or for any reason other than seeking Allah’s pleasure, that repentance is not accepted.

2. Genuine remorse for having committed the sin.

3. Abandoning the sin immediately.

4. Firm resolve never to return to the sin.

5. Restoring the rights of others, if the sin involves wrongdoing against people.

The Virtue of Istighfar

Allah ﷻ praises those who frequently seek His forgiveness. He says:

“[They are] the patient, the truthful, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.” [3:17]

Allah ﷻ has informed us that He does not punish those who seek His forgiveness.

Allah ﷻ says:

“But Allah would not punish them while you, [O Muhammad], are among them, nor would Allah punish them while they seek forgiveness.” [8:33]

Through *istighfār* (seeking forgiveness), Allah ﷻ sends rain, grants strength and prosperity, blesses people with children, provides lawful sustenance, and increases blessings. Allah ﷻ says:

“O my people, seek forgiveness from your Lord and then repent to Him. He will send the sky upon you with abundant rain and increase you in strength upon your strength. Do not turn away as criminals.” [11:52]

3. Tawhid (Monotheism)

Tawhid is the greatest means of attaining Allah’s forgiveness. It is to believe in Allah alone and to worship Him without associating any partners with Him.

Shirk is attributing partners to Allah in His lordship or worship, and it is the gravest act of disobedience toward Allah ﷻ.

Allah ﷻ says:

“And [remember] when Luqman said to his son while advising him, ‘O my son, do not associate anything with Allah. Indeed, associating partners with Allah is a great injustice.’” [31:13]

Allah ﷻ has forbidden Paradise to those who associate others with Him in worship.

He says:

“Indeed, whoever associates partners with Allah, Allah has forbidden Paradise for him, and his abode will be the Fire. And the wrongdoers will have no helpers.” [5:72]

Allah ﷻ does not forgive shirk, though He may forgive anything less than it for whom He will. Allah says:

“Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whom He wills. And whoever associates partners with Allah has certainly gone far astray.” [4:116]

Lessons from the Hadith

1. Always place your trust in Allah ﷻ and remain confident that He will answer your supplication. Never give up, no matter how long you continue making du‘aa.
2. To truly realize Tawhid, a Muslim must fulfill all obligations toward Allah by fully submitting to His will, worshipping Him alone, obeying His commands, and following His guidance.
3. Never stop seeking Allah’s forgiveness. Whenever you commit a sin, turn back to Allah immediately and ask for His forgiveness.
4. A Muslim must ensure that his earnings, provision, food, and drink are lawful (halal), because consuming what is unlawful is one of the main reasons for supplications not being answered. Allah is Pure and accepts only what is pure. If a person’s sustenance is unlawful, how can he expect his du‘aa to be accepted?

The Fifteenth Hadith

Hadith thirty of forty Hadith Nawawi

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرِ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا» رَوَاهُ الدَّارِقُطَنِيُّ

On the authority of Abu Tha'laba Al-Khushani Jurthum bin Nashir may Allah be pleased with him that the Messenger of Allah, peace be upon him, said:

“Verily, Allah has made duties obligatory, so do not neglect them. He has set limits, so do not transgress them. He has prohibited some things, so do not violate them. He has remained silent concerning things as mercy for you, not out of forgetfulness, so do not search them out.”

Narrated by Al-Daraqutani

The importance of hadith

This is great hadith in which Prophet Muhammad ﷺ categorizes the rulings of Allah into four main types: obligations, prohibitions, limits (hudud), and matters that are not explicitly stated as obligatory or forbidden.

Commentary

1. Obligatory Deeds

These are the prescribed acts of worship that every Muslim is required to perform, such as the five daily prayers, fasting during Ramadan, giving zakat, wearing hijab, maintaining family ties, and other obligations of the heart such as loving Allah, His

Messenger ﷺ, and being sincere. Allah has commanded us to perform these deeds and has made it sinful to abandon them. Therefore, every Muslim must strive to fulfill these obligations completely and not neglect them.

2. The Limits (Hudud)

Hudud refers to the boundaries and punishments that Allah has set concerning His commands and prohibitions. Every obligation has a limit that should not be exceeded. Allah ﷻ has set these limits to safeguard people's interests and to regulate all aspects of a Muslim's life, including family relations, the rulings related to divorce, inheritance, and criminal laws. For example, the punishments for theft, adultery, and drinking alcohol are fixed by divine law. Muslims are commanded to stay within these limits and not violate them.

Allah says:

'And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself.' [65:1]

Allah ﷻ also says:

'These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens beneath which rivers flow... And whoever disobeys Allah and His Messenger and transgresses His limits, He will put him into the Fire to abide eternally therein.' [4:13–14]

These verses emphasize that Muslims must adhere strictly to Allah's laws, especially regarding inheritance (furud al-mirath). It is forbidden to favor one person over another or deprive someone of their rightful share.

3. Prohibited Acts

Allah ﷻ has forbidden certain deeds in the Qur'an and Sunnah, such as associating

partners with Him (shirk), disrespecting parents, oppression, false testimony, dishonesty, magic, backbiting, dealing with interest, and adultery. Muslims must avoid these acts completely.

Allah ﷻ says:

‘Say, My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.’ [7: 33]

The number of forbidden acts in Islam is limited, while the permissible ones are vast. Allah warns us not to prohibit what He has made lawful.

Allah ﷻ says:

‘O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.’ [5: 87]

4. Matters Not Stated as Obligatory or Forbidden

There are certain matters that Allah has intentionally left undefined in the Qur’an and Sunnah out of mercy toward Muslims. These are matters about which no specific command or prohibition has been revealed. Muslims should not engage in unnecessary questioning about such things, as there is no sin in doing or leaving them. For example, Islam does not restrict the style or color of the hijab as long as it meets the modesty requirements, nor does it require a specific uniform for prayer. Allah has pardoned us regarding these matters, and we should accept this mercy without delving into excessive inquiry.

Muslims should also avoid questioning about unseen matters or the exact nature of Allah’s attributes, as such questioning may lead to confusion or doubt.

Lessons of the Hadith

1. True obedience lies in respecting Allah's boundaries.

Islam is not only about performing obligations; it is equally about stopping where Allah has told us to stop. Neglecting duties, crossing set limits, or violating prohibitions all reflect a lack of submission. A balanced believer is disciplined: fulfilling what is commanded and restraining themselves from what is forbidden.

2. Allah has made Islam an easy religion, with far more permissible matters than forbidden ones, and Muslims should be grateful for this blessing.

3. The wording of this hadith (Allah the Almighty has prescribed the obligatory deeds...) emphasizes that Allah alone is the true Legislator.

4. Muslims must respect the limits set by Islam, for crossing them means disobeying Allah.

5. The matters left undefined by revelation are a mercy from Allah, so we should not seek rulings for them unnecessarily.

6. This hadith does not mean that we should avoid learning about religious matters. Allah commands us to seek knowledge from qualified scholars whenever guidance is needed.

7. Unnecessary questioning can lead to hardship.

Allah's silence on certain matters is a mercy, not an omission. Constantly probing into what Allah has left open can turn ease into difficulty and simplicity into restriction. This hadith teaches intellectual humility: accept the religion as Allah legislated it, without burdening oneself or others with excessive scrutiny and invented complication.

Review Question 5

Fill in the spaces:

1. When a Muslim calls Allah ﷻ he should be _____.
2. One of the factors of answering the Dua'a is that one's earning should be _____.
3. The aim of setting _____ for the sins are to regulate all aspects of Muslims life.
4. Allah ﷻ didn't mention rules for certain things out of _____ to Muslims.
5. Our actions are either intentional or _____.

True or False

- () 1. The presence of the heart is a main factor that helps in the acceptance of the dua'a.
- () 2. If one commits a sin, Allah ﷻ will not forgive him even if he repents.
- () 3. Sincerity is a condition for accepted deeds.
- () 4. Forbidden matters in Islam far exceed the permissible ones.
- () 5. Asking about unseen matters leads to doubt and confusion.

Complete:

1. The three ways of achieving Allah's ﷻ forgiveness

- a. _____
- b. _____
- c. _____

2. The four categorizations of Allah's ﷺ rules:

a. _____

b. _____

c. _____

d. _____

Match the Arabic word with its English translation:

1- Tawheed () Seeking Allah's forgiveness

2- Istighfar () Punishments set by Allah ﷻ concerning His obligations and forbidden

3- Hudud () Oneness of Allah ﷻ

4- Furud Almirath () Nation

5- Ummah () Laws of Inheritance

Key to Review Questions

Key to Review Questions 1

Fill in the spaces: Niyah-Jibreel-Ihsan-nutfah- alaqah- mudghah

True or False: T-T-F-F-T-T

Complete:

1. Testimony; Prayer; Fasting; Zakat; Hajj
2. Allah; Messengers; Angels; Books; Predestination
3. Mistreating the parents
4. Provision; life span; deeds; wretched; blessed

Check the accepted and rewarded deeds by Allah ﷻ:

✓-X-X

Key to Review Questions 2

Fill in the spaces: unlawful- brother -dua'a- praiseworthy -pleasure

True or False: F-T-T-F-T-T

Choose the correct answer: a – b -a

Match the Arabic words with its English translation:

1. 2
2. 3

3. 4

4. 1

5. 5

Key to Review Questions 3

Fill in the spaces: charity - worship – hardship-Alhamdulillah -Punishment

True or false: F-F-F-T- T

Choose the correct answer: b-a -a

Match the Arabic words with its English translation:

1. 4

2. 3

3. 1

4. 5

5. 2

List kinds of charitable acts mentioned in hadith ten:

1. Acting justly between two people
2. Helping people get into their form of transportation
3. Saying a good word to people
4. Taking steps to prayer
5. Removing harmful things from roads.

Key to Review Questions 4

Fill in the spaces: Paradise – taqwa – sayings – heart - evil

True or False: F - T – F - T – F

Match the Arabic words with its English translation:

1. 4
2. 1
3. 3
4. 2

Key to Review Questions 5

Fill in the spaces: certain – lawful – hudud – mercy- unintentional

True or False: T- F- T- F- T

Complete: a. supplication b. repentance c. Tawheed

The four categorizations of Allah's ﷻ rules: a. obligations b. forbidden c. limits (hudud)
d. matters are neither obligatory or forbidden

Match the Arabic words with its English translation:

1. 2
2. 3
3. 1
4. 5
5. 4

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ