

*En-Nawawi's Forty
Hadith.*

*& El-Qudsi Forty
Hadith*

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En-Nawawi's Forty Hadith.

1. On the authority of the Commander of the faithful 1. Abu Hafs 'Umar IBN alkhattab 2 (may Allah be pleased with him), who said :I heard the Messenger of Allah (the blessings and peace of Allah be upon him) says: "Actions are but by intention and every man shall have but that which he intended. Thus he whose migration 3 was for Allah and his Messenger, his migration was for Allah and his Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration as for that for which he migrated. It was related by the two Imams of the scholars of hadith, Al-Bukhari & Muslim

1-Title given to the Caliphs 2-The second Caliph in Islam. 3-This is a reference to religious migration in particular to that from Mecca to Medina..

2. On the authority of Umer 1 (may Allah be pleased with him), who said: One day while we were sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly 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 (may the blessings and peace of Allah be upon him).Resting his knees against his and placing the palms of his hands on his thighs, he said : "Mohammed, tell me about Islam. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Islam is to testify that there is no god but Allah and Mohammed is the Messenger of Allah, to perform the salah (prayers) ,to pay the zakat 2. to fast in Ramadan, and to make the hajj (pilgrimage) to the house 3 if you are able to do so." He said: "You have spoken rightly," we were amazed at him asking him and saying that he had spoken rightly. He said: "then tell me about Iman" 4 The Messenger of Allah said: "it is to believe in Allah, his angels, his books, his Messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said: "You have spoken rightly." Then he said: " tell me about Ihsan."5 The Messenger of Allah said: " It is to worship Allah as though you are seeing him, and while you see Him not yet truly He sees you." He said: "then tell me about the hour." 6 The Messenger of Allah said: " the one questioned about it knows no better than the questioner." He said: "then tell me about its signs " The Messenger of Allah said: "that the slave-girl will give birth to her mistress 7 and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings." Then he took himself off and I stayed for a while Then, the Messenger of Allah said: "O Umer, do you know who the questioner was?" I said: "Allah and his Messenger know best." He said: "It was Gabriel, who came to you to teach you your religion." It was related by Muslim.

1- i.e. 'Umer Ibn al-Khattab, the second caliph. 2- Often rendered as 'alms-tax' or 'poor-due', its a tax levied on a man's wealth and distributed among the poor. 3-The Ka'ba and the Holy Mosque in Mecca. 4-Iman is generally rendered as 'religious believe' or Faith however being a fundamental term in Islam, the Arabic word has been retained.5-In this context the word Ihsan has a special religious significance and any single rendering of it would be inadequate. Dictionary meanings for Ihsan include 'right action'. 'Goodness', 'charity', 'sincerity', and the like. The root also means to master or be proficient at' and it is to be found in this meaning in Hadith 17 of the present collection. 6- i.e. the day of Judgement. 7-The word 'ama' normally translated 'slave-girl', is also capable of bearing the meaning: 'When a woman will give birth to her mistress' i.e. a time will come when children will have so little respect for their mothers that they will treat them like servants. The commentators point out that here the word 'rabba'(mistress) includes the masculine 'rabb'(master).

3. On the authority of Abu Abd al-Rahman Abdullah, the son of, Umar IBN al-khattab (may Allah be pleased with them both), who said: "I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) says: Islam has been built on five (pillars) 1: testifying that there is no god but Allah and that Mohammed is the Messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the house, and fasting in Ramadan. It was related by al-Bukhari and Muslim

1-The word 'pillars' does not appear in the Arabic but has been supplied for clarify of meaning Pillars (Arkan) is generally accepted term in this context.

4. On the authority of the mother of the Faithful 1, Umm Abdullah A'isha (may Allah be pleased with her) who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who innovates something in this matter of ours that is not of it will have it rejected." It was related by al-Bukhari and Muslim. In one version by Muslim It reads: "He who does an act which our matter is not (in agreement) with will have it rejected."

1-A title accorded to any of the Prophet's wives.

5. On the authority of Abu Abd al-Rahman Abdullah IBN Mas'ud (may Allah be pleased with him) who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) and he is truthful, the believed, narrated to us: "Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is something which clings for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters 1 : to write down his means of livelihood 2 , his life span, his actions, and whether happy or unhappy. By Allah, other than whom there is no god, verily one of you behaves like the people Paradise until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Hell-fire

and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it. It was related by Al-Bukhari and Muslim.

1-Lit "words" 2-The Arabic word "rizq" also possesses such shades of meaning as "daily bread" "fortune", "lot in life, "sustenance provided by Allah", etc.

6. On the authority of Abu 'Abdullah an-Nu'man the son of Bashir (may Allah be pleased with them both) who said: "I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) says: "That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart." It was related by al-Bukhari and Muslim.

7. On the authority of Abu Ruqayya Tamim IBN Aus ad-Dari (May Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said: "Religion is sincerity; 1 we said: "To whom?" He said: "To Allah, his book, his Messenger, and to the leaders of the Muslims and their common folk." It was related by Muslim.

1-The Arabic word "Nasiha" has a variety of meanings, the most common being "good advice", which is obviously unsuitable in the context. It also gives the meaning of "doing justice to a person or situation". "Probity" "integrity" and the like.

8. On the authority of Abu Huraira Abd ar-Rahman IBN sakhr (may Allah be pleased with him), who said: "I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their Prophets that destroyed those who were before you." It was related by Al-Bukhari and Muslim.

9. On the authority of the son of Umar (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "I have been ordered to fight 1 against people until they testify that there is no god but Allah and that Mohammed is the Messenger of Allah and until they perform the prayers and pay the Zakat and if they do so they will have gained protection from me for their lives 2 and their property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty." It was related by al-Bukhari and Muslim.

1-Islam advocates that conversion be by conviction. The Holy Qur'an says: "No compulsion in religion", and in another passage the Almighty says: "call into the way of the Lord with wisdom and fair exhortation and reason with them in the better way". The waging of the war is enjoined against certain categories of persons such as those who attacks a Muslim country, those who prevent the preaching and spread of Islam by peaceful means, and apostates. 2-lit" their blood".

10. On the authority of Abu Huraira (may Allah be pleased with him),who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Allah the Almighty is Good and accepts only that which is good. Allah has recommended the faithful to do that which He commanded the Messengers, and the Almighty has said: "O you Messengers! Eat of good things and do right" 1 and Allah the Almighty has said: "O you who believe! Eat of the good things wherewith we have provided you" 2 Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spread out his hands to the sky [saying]: " O Lord! O Lord! -While his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can be answered!" It is related by Muslim.

1-Qur'an: verse 51, chapter 23 2-Qur'an: verse 172, chapter 2.

11. On the authority of Abu Mohammed al-Hasan the son of Ali IBN Abi Talib, the grandson of the Messenger of Allah (may the blessings and peace of Allah be upon him) and the one much beloved of, (may Allah be pleased with them both), who said: "I memorised from the Messenger of Allah: "Leave that which makes you doubt for that which does not make you doubt. "It was related by at-Tirmidhi and an-Nasa'i 2. At-Tirmidhi saying that it was a good and sound hadith.

1-Lit 'and his fragment flower' The word 'Raihana' was used by the Prophet in respect of al-Hassan and al-Hussein, the sons of 'Ali IBN Abi Talib', the Prophet's cousin and son -in-law.

2- At-Tirmidhi and an-Nasai were compilers of two of the six recognised collections of Hadith, the other compilers being: al-Bukhari, Muslim, Abu Dawud, and IBN Majah.

12. On the authority of Abu Huraira (may Allah be pleased with him) who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Part of someone's being a good Muslim is his leaving alone that which does not concern him." A good Hadith, which was related by at-Tirmidhi and others in this form.

13. On the authority of Abu Hamza Anas IBN Malik (may Allah be pleased with him), the servant of the Messenger of Allah (may the blessings and peace of Allah be upon him) said: that the Prophet said: "None of you [truly] believes until he wishes for his brother what he wishes for himself." It was related by al-Bukhari and Muslim

1-Anas IBN Malik, when still a youth, was employed by the Prophet as a servant and is the authority for many Hadith. He is often referred to as “the servant and friend of the Messenger of Allah”.

14. On the authority of IBN Mas'ud (may Allah be pleased with him) who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community. It was related by al-Bukhari and Muslim

15. On the authority of Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest. It was related by al-Bukhari and Muslim.

16. On the authority of Abu Huraira (may Allah be pleased with him) who said: “A man said to the Prophet (may the blessings and peace of Allah be upon him): “Counsel me.” He 1 said: Do not become angry 2. The man repeated [his request] several times, and he 1 said: Do not become angry. It was related by al-Bukhari.

1- i.e. The Prophet. 2-An-Nawawi in his commentary points out that anger is a natural human trait and that the Hadith is an exhortation not to act when in a state of anger

17. On the authority of Abu Yala Shaddad IBN Aus (May Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Verily Allah has prescribed proficiency 1 in all things. Thus if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughter” it was related by Muslim.

1-See note 5 to Hadith 2.

18. On the authority of Abu Dhar Jundub IBN Janada and Abu ‘ Abd ar-Rahman Mu’adh IBN Jabal (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Fear Allah wherever you are, follow up a bad deed with a good one and it will wipe it out, and behave well towards people.” it was related by at-Tarmidhi, who said it was a good Hadith.

19. On the authority of Abu Mas'ud Uqba IBN Amr al-Ansari al-Badri (may Allah be pleased with him) who said: “The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “ Among the words people obtained from the First Prophecy 1 are : If you feel no shame, then do as you wish.2 It was related by al-Bukhari.

1- i.e. from those Prophets who preceded Mohammed. 2-This Hadith is recognised to have two possible interpretations: a) that one may safely act according to one's conscience so long as one feels no shame. And b) that if one is not capable of any feeling of shame there is nothing to prevent one from behaving as one likes i.e. badly.

20. On the authority of Abu Abbas Abdullah the son of Abbas (may Allah be pleased with them both) who said: "One day I was behind 1 The Prophet (may the blessings and peace of Allah 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. 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 you with anything, it 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 that Allah had already prescribed for you. The pens have been lifted and the pages have been dried.² It was related by at-Tirmidhi, who said it was a good and sound Hadith In a version other than 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 affliction, and ease with hardship.

1-i.e. riding behind him on the mount. 2-i.e. what has been written and decreed cannot be altered.

21. On the authority of Abu Abdullah Jabir IBN Abdullah al-Ansari (may Allah be pleased with them both) A man asked the Messenger of Allah (may the blessings and peace of Allah be upon him): "Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise?" He said: "Yes". It was related by Muslim.

22. On the authority of Abu Mohammed 'Abdullah IBN Amr IBN al-As (may Allah be pleased with them both) who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "None of you [truly] believes until his inclination is in accordance with what I have brought." A good and sound Hadith which we have transmitted from Kitab al-Hujja 1 with a sound chain of authorities ²

1-The title of a book by Abu al-Qasim Isma'il IBN Mohammed al-Asfahani (died 535 A.H.)
2-The compiler has allowed himself to add two further Hadith to the recognised number of forty. although the little of the work remains "An-Nawawi's forty"

23. On the authority of Abu Malik al-Harith IBN Asim al-Ash'ari (may Allah be pleased with him) who said: the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Purity half of faith, Al-humdu lillah [Praise be to Allah] fills the scales , and Subhana 'llah [how far is Allah from every imperfection] and Al-Hamdu lillah [praise be to

Allah]fill that which is between heaven and earth. Prayer is light, charity is a proof, Patience is illumination and the Qur'an 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. It was related by Muslim.

24. On the authority of Abu Dharr al- Ghifari (may Allah be pleased with him) from the Prophet (may the blessings and peace of Allah be upon him) is that among the sayings He relates from his Lord 1 (may He be glorified) is that He said: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall cloth you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one of you, that would not increase My Kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My Kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you, to rise up in one place and make request of Me, and were I to give every one what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. 2 O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds goods 3 praise Allah and let him who finds other than that blame no one but himself. It was related by Muslim.

1-This is a " Hadith Qudsi" (sacred Hadith) i.e. one in which the Prophet reports what has been revealed to him by Allah, though not necessarily is his actual words. A Hadith Qudsi is in no way regarded as part of the Holy Qur'an. 2- this refers to the minute amount of water adhering to a needle if dipped into the sea and withdrawn. 3-i.e. in the hereafter.

25. On the authority of Abu Dharr (may Allah be pleased with him). Some of the companions 1 of the Messenger of Allah (may the blessings and peace of Allah be upon him) said to Him: "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give away in charity the superfluity of their wealth. He said: "Has not Allah made things for you to give away in charity? Truly every Tasbiha 2 is a charity, every Takbira 3 is a charity, and every Tahmida 4 is a charity, every Tahlila 5 is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity. They said: "O Messenger of Allah, when one of us fulfils his sexual desire will he have some reward for that?" He said: "Do you [not] think that were he to act

upon unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward.” It was related by Muslim.

1- The Arabic word Sahaba (pl.Ashab or Sahaba) is given to a person who met the Prophet, believed in him, and died a Muslim. 2-To say Subhana'llah (How far is Allah from every imperfection). 3-To say Allah akbar (Allah is most great). 4-To say Al-hamdu lillah (praise be to Allah) 5-To say La ilaha ill Allah (There is no god but Allah).

26. On the authority of Abu Huraira (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Each person’s every joint must perform a charity 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 1 is a charity; and removing a harmful thing from the road is a charity. It was related by al-Bukhari and Muslim.

1-i.e. on your way to the mosque.

27. On the authority of an-Nawwas IBN Sam’an (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said: “Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about.” It was related by Muslim. On the authority of Wabisa IBN Ma’bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and He said: “you have come to ask about righteousness?” I said: Yes. He said: “consult your heart, Righteousness is that about which soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the chest even though people again and again have given you their legal opinion [in its favour] 1” A good Hadith which we have transmitted from the two Musnads 2 of the two Imams, Ahmed IBN Hanbal and Drarimi, with a good chain of authorities.

1- The compiler placed these two Hadith together probably because of the similarity of subject matter and phrasing. 2-Collection of Hadith arranged not in accordance with subject matter but under the name of the person who transmitted them from the Prophet.

28. On the authority of Abu Najih al-Irbad IBN Sariya (may Allah be pleased with him) who said; “The Messenger of Allah (may the blessings and peace of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: “O Messenger of Allah, Its 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 controversy, so you must keep to my Sunna 1 and to the Sunna of the rightly- guided Rashidite Caliphs 2 - cling to them stubbornly 3. Beware of newly invented matters, for every invented matter is

an innovation and every innovation is a going astray and every going astray is in Hell-fire.” It was related by Abu Dawud and at-Tirmidhi who said it was a good and sound Hadith.

1- The original meaning of the word is “way or” path to be followed” but it is used as a technical term for those words, actions and sanctions of the Prophet that were reported and have come down to us. 2- Al-Khulafa ar-Rashidin is the title given to the first four Caliphs in Islam. 3-Lit “clench your teeth on them”

29. On the authority of Mu’adh IBN Jabal (may Allah be pleased with him) who said: “I said: “O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell-fire. He said: “You have asked me about a major matter, yet it is easy for him for whom Allah Almighty makes it easy. You should worship Allah associating nothing with him ; you should perform the prayers; you should pay the Zakat; you should fast in Ramadan and you should make the pilgrimage to the house.” Then he said: “Shall I not show you the gates of goodness? Fasting [which] is a shield; charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depth of the night.” Then he recited: “Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul know what is kept hid for them of joy, as a reward for what they used to do”¹ then He said: “ shall I not tell you of the peak of the matter, its pillar, and its topmost part?” I said: Yes, O Messenger of Allah. He said: “the peak of the matter is Islam; the pillar is prayer; and its topmost part is Jihad ² , Then He said: “shall I not tell you of the controlling of all that?” I said: Yes, O Messenger of Allah, and he took hold of his tongue and said: “ Restrain this.” I said: “O Prophet of Allah, will what we say be held against us?” He said: “May your mother be bereaved of you, Mu’adh! Is there anything that topples people on their faces- or he said on their noses- into Hell-fire other than the harvests of their tongues?” It was related by at-Tirmidhi who said it was a good and sound Hadith.

1-Qur’an verse 16 chapter 32 in the original Arabic, as is often the practice with a long quotation from the Qur’an, only the initial words and the final word or words are given. 2- Though the Arabic Jihad is generally rendered “Holy war” its meaning is wider than this and includes any effort made in furtherance of the cause of Islam. it has therefore been decided to retain the Arabic word.

30. On the authority of Abu Tha’laba al- Khushani Jurthum IBN Nashir (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Allah the Almighty has laid down religious duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them ; about some things He was silent-out of compassion for you, not forgetfulness, so seek not after them.” A good Hadith related by ad-Daraqutni and others.

31. On the authority of Abu al-Abbas Sahl IBN Sa’d as-Sa’idi (may Allah be pleased with him) who said:“A man came to the Prophet (may the blessings and peace of Allah be upon

him) and said: "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and people to love me." He said: "Renounce the world and Allah will love you, and renounce what people possess and people will love you." A good Hadith related by IBN Majah and others with good chain of authorities.

32. On the authority of Abu Said Sad IBN Malik IBN Sinan al-Khudri (May Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "There should be neither harming nor reciprocating harm." A good Hadith related by IBN Majah, ad-Daraqutni and others and ranked as Musnad 1 It was related by Malik in al-Muwatta 2 as mursal 3 with a chain of authorities from "Amr IBN Yahya, from his father, from the Prophet. But leaving out Abu Said, and he has other chains of authorities that support one another.

1-Musnad Hadith is one with a complete chain of authorities from the narrator to the Prophet himself. 2-A classic work on Hadith and jurisprudence by Anas IBN Malik (died 179 A.H) see note '1' to Hadith 13. 3-A Hadith that is described as Mursal is one where the chain of authorities ends with the Follower and does not give the name of the Companion who lies, in the chain, between the Follower and the Prophet himself. The authenticity of a Mursal Hadith is strengthened if supported by another Mursal Hadith with a different chain of authorities. A Companion as has been explained in the note to hadith 25, is a Muslim who had met the Prophet, a follower is a Muslim who had met a Companion,

33. On the authority of the son of Abbas (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Were people to be given in accordance with their claim, men would claim the fortunes and lives 1 of [other] people, but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies." A good Hadith related by al-Baihaqi and others in this from, and part of it is in the two Sahibs 2.

1-Lit 'blood'. 2-i.e. the collections of al-Bukhari and Muslim.

34. On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him) who said: "I heard the Messenger of Allah (may the blessing and peace of Allah be upon him) says: "Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart and that is the weakest of faith ". It was related by Muslim.

35. On the authority of Abu Huraira (may Allah be pleased with him) who said: "the Messenger of Allah (may the blessings of Allah be upon him) said: "Do not envy one other; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here-and he pointed to

his chest three times. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honour.” It was related by Muslim.

36. On the authority of Abu' Amr -and he is also given as Abu Amra- Sufyan IBN Abdullah (May Allah be pleased with him) who said: I said: O Messenger of Allah, tell me something about Islam which I can ask of no one but you. He said : say :I believe in Allah - and thereafter be upright. It was related by Muslim.

37. On the authority of Abu Huraira (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) said: “Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves of the Day of Judgement. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the book of Allah studying it among themselves, without tranquillity descending upon them, mercy enveloping them, the angels surrounding them and Allah making mention of them amongst those who are with Him. Whosoever is slowed down ¹ by his actions will not be hastened forward by his lineage.” It was related by Muslim in these words.

1-i.e. on his path to Paradise.

38. On the authority of the son of Abbas (may Allah be pleased with him) from the Messenger of Allah (may the blessings and peace of Allah be upon him) is that among the sayings he related from his Lord (glorified and exalted be He) is that he said : “Allah has written down the good deeds and the bad ones. Then he explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down as a good deed. But if he has intended and has done it, Allah writes it down from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.” It was related by al-Bukhari and Muslim in their two Sahihs in these words.

39. On the authority of Abu Huraira (may Allah be pleased with him) who said: “the Messenger of Allah (may the blessings and peace of Allah be upon him) said: “Allah the Almighty has said: “Whosoever shows enmity to a friend of mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes with, and

his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were to ask Me for refuge, I would surely grant him it." It was related by al-Bukhari.

40. On the authority of Anas (may Allah be pleased with him) who said: "I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) says: "Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it" ¹ It was related by at-Tirmidhi, who said that it was a good and sound Hadith.

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

41. On the authority of the son of 'Umar ¹ (may Allah be pleased with him) who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) took me by the shoulder and said: "Be in the world as though you were a stranger or a wayfarer." The son of 'Umar (May Allah be pleased with them both) used to say: "At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death" ² It was related by al-Bukhari.

1- see note 1 to Hadith 2. 2- i.e. while you are in good health you are able to perform your religious duties and should therefore take advantage of this fact. The same applies to the state of being alive.

42. On the authority of the son of Abbas (may Allah be pleased with them both) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they done under duress." A good Hadith related by IBN Majah, al-Baihaqi, and others.

Forty Hadith Qudsi

Introduction

The following is a collection of 40 Hadith Qudsi. But what is Hadith Qudsi and how do they differ from other Hadith? Hadith Qudsi are the sayings of the Prophet Muhammad (Peace and Blessings of Allah be upon him) as revealed to him by the Almighty Allah. Hadith Qudsi (or Sacred Hadith) are so named because, unlike the majority of Hadith which are Prophetic Hadith, their authority (Sanad) is traced back not to the Prophet but to the Almighty. Among the many definitions given by the early scholars to Sacred Hadith is that of as-Sayyid ash-Sharif al-Jurjani (died in 816 A.H.) in his lexicon *At-Tarifat* where he says: "A Sacred Hadith is, as to the meaning, from Allah the Almighty; as to the wording, it is from the messenger of Allah (PBUH). It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it in his own words. Thus Qur'an is superior to it because, besides being revealed, it is His wording."

1. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over my wrath. It was related by Muslim (also by al-Bukhari, an-Nasa'i and IBN Majah).

2. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah Almighty has said: The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first (1) - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Assah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.

(1) i.e., bring me back to life after death. It was related by al-Bukhari (also by an-Nasa'i).

3. On the authority of Zayd IBN Khalid al-Juhaniyy (may Allah be pleased with him), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet (may the blessings and peace of Allah be upon him) finished, he faced the people and said to them: Do you know what your Lord has said? They said: Allah and his Messenger know best. He said: This morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars (2); and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars.

(2) The pre-Islamic Arabs believed that rain was brought about by the movement of stars. This Hadith draws attention to the fact that whatever be the direct cause of such natural phenomena as rain, it is Allah the Almighty who is the Disposer of all things. It is related by al-Bukhari (also by Malik and an-Nasa'i).

4. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah said: Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day (1).

(1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him. It was related by al-Bukhari (also by Muslim).

5. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me. It was related by Muslim (also by IBN Majah).

6. On the authority of Abu Hurairah (may Allah be pleased with him), who said: I heard the Messenger of Allah (PBUH) say: The first of people against whom judgement will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to His favours and he will recognise them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. It was related by Muslim (also by at-Tirmidhi and an-Nasa'i).

7. On the authority of Uqbah IBN Amir (may Allah be pleased with him), who said: I heard the messenger of Allah (PBUH) say: Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (glorified and exalted be He) say: Look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant [his sins] and have admitted him to Paradise. It was related by an-Nasa'i with a good chain of authorities.

8. On the authority of Abu Hurairah (may Allah be pleased with him) from the Prophet (PBUH), who said: A prayer performed by someone who has not recited the Essence of the Quran (1) during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? (2) He said: Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be up on him) say: Allah (mighty and sublime be He), had said: I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: Al-hamdu lillahi rabbi l-amin (3), Allah (mighty and sublime be He) says: My servant has praised Me. And when he says: Ar-rahmani r-rahim (4), Allah (mighty and sublime be He) says: My servant has extolled Me, and when he says: Maliki yawmi d-din (5), Allah says: My servant has glorified Me - and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in (6), He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says: Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin (7), He says: This is for My servant, and My servant shall have what he has asked for.

(1) Surat al-Fatihah, the first surah (chapter) of the Qur'an. (2) i.e. standing behind the imam (leader) listening to him reciting al-Fatihah. (3) "Praise be to Allah, Lord of the Worlds." (4) "The Merciful, the Compassionate".(5) "Master of the Day of Judgement".(6) "It is You we worship and it is You we ask for help".(7) "Guide us to the straight path, the path of those upon whom You have bestowed favors, not of those against whom You are angry, nor of those who are astray". It was related by Muslim (also by Malik, at-Tirmidhi, Abu-Dawud, an-Nasa'i and IBN Majah).

9. On the authority of Abu Hurairah (may Allah be pleased with him) from the Prophet (PBUH), who said: Allah (mighty and sublime be He) says: The fist of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion. It was related by at-Tirmidhi (also by Abu Dawud, an-Nasa'i, IBN Majah and Ahmad).

10. On the authority of Abu Hurairah (may Allah be pleased with him) from the Prophet (PBUH), who said: Allah (mighty and sublime be He) says: Fasting is Mine and it I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk. It was related by al-Bukhari (also by Muslim, Malik, at-Tirmidhi, an-Nasa'i and IBN Majah).

11. On the authority of Abu Hurairah (May Allah be pleased with him) from the Prophet (PBUH), who said: Allah (mighty and sublime be He) said: Spend (on charity), O son of Adam, and I shall spend on you. It was related by al-Bukhari (also by Muslim).

12. On the authority of Abu Mas'ud al-Ansari (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He (the Prophet p.b.u.h) said that Allah said: We are worthier than you of that (of being so generous). Let him off. It was related by Muslim (also by al-Bukhari and an-Nasa'i).

13. On the authority of Adiy IBN Hatim (may Allah be pleased with him), who said: I was with the Messenger of Allah (may the blessings and peace of Allah be upon him) and there came to him two men: one of them was complaining of penury (being very poor), while the other was complaining of brigandry (robbery). The Messenger of Allah (may the blessings and peace of Allah be upon him) said: As for brigandry, it will be but a short time before a caravan will [be able to] go out of Mecca without a guard. As for penury, the Hour (Day of Judgement) will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then (1) one of you will surely stand before Allah, there being no screed between Him and him, nor an interpreter to translate for him. Then He will say to him: Did I not bring you wealth? And he will say: Yes. Then He will say: Did I not send to you a messenger? And he will say: Yes. And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date - and if he finds it not, then with a kind word.

(1) i.e. at the time of the Hour. It was related by al-Bukhari.

14. On the authority of Abu Hurairah (may Allah be pleased with him) from the Prophet (PBUH), who said: Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked: they sit with them and fold their wings round each other, fill-in that which is between them and between the

lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet p.b.u.h.) said: Then Allah (mighty and sublime be He) asks them - [though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana llah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa llah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet p.b.u.h.) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet p.b.u.h.) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet p.b.u.h.) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer. It was related by Muslim (also by al-Bukhari, at-Tirmidhi, and an-Nasa'i).

15. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Prophet (PBUH) said: Allah the Almighty said: I am as My servant thinks I am (1). I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assemble better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed.

(1) Another possible rendering of the Arabic is: "I am as My servant expects Me to be". The meaning is that forgiveness and acceptance of repentance by the Almighty is subject to His servant truly believing that He is forgiving and merciful. However, not to accompany such belief with right action would be to mock the Almighty. It was related by al-Bukhari (also by Muslim, at-Tirmidhi and IBN-Majah).

16. On the authority of son of Abbas (May Allah be pleased with them both), from the Messenger of Allah (PBUH), among the sayings he related from his Lord (glorified and exalted be He) is that He said: Allah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed. It was related by al-Bukhari and Muslim.

17. On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (PBUH) is that among the sayings he relates from his Lord (may He be glorified) is that He said: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefiting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him find good praise Allah and let him who finds other that blame no one but himself. It was related by Muslim (also by at-Tirmidhi and IBN Majah).

18. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me. It was related by Muslim.

19. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall

cast into Hell-fire. It was related by Abu Dawud (also by IBN Majah and Ahmad) with sound chains of authority. This Hadith also appears in Muslim in another version.

20. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled. It was related by Muslim (also by Malik and Abu Dawud).

21. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said that Allah the Almighty said: There are three (1) whose adversary I shall be on the Day of Resurrection: a man who has given his word by Me and has broken it; a man who has sold a free man (2) and has consumed the price; and a man who has hired a workman, has exacted his due in full from him and has not given him his wage.

(1) i.e. types of men.(2) i.e. a man who has made a slave of another and has sold him. It was related by al-Bukhari (also by IBN Majah and Ahmad IBN Hanbal).

22. On the authority of Abu Sa'id (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Let not any one of you belittle himself. They said: O Messenger of Allah, how can any one of us belittle himself? He said: He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: What prevented you from saying something about such-and-such and such-and-such? He say: [It was] out of fear of people. Then He says: Rather it is I whom you should more properly fear. It was related by IBN Majah with a sound chain of authorities.

23. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade. It was related by al-Bukhari (also by Malik).

24. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet pbuh) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet pbuh) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel

abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He (the Prophet pbuh) said: So they abhor him, and abhorrence is established for him on earth. It was related by Muslim (also by al-Bukhari, Malik, and at-Tirmidhi).

25. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him. It was related by al-Bukhari.

26. On the authority of Abu Umamah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) said: Truly of those devoted to Me the one I most favour is a believer who is of meagre means and much given to prayer, who has been particular in the worship of his Lord and has obeyed Him inwardly (1), who was obscure among people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore this patiently. Then the Prophet (pbuh) rapped his hand and said: Death will have come early to him, his mourners will have been few, his estate scant.

(1) i.e. he has not been ostentatious in his obedience. It was related by at-Tirmidhi (also by Ahmad IBN Hanbal and IBN Majah). Its chain of authorities is sound.

27. On the authority of Masruq, who said: We asked Abdullah (i.e. IBN Masud) about this verse: And do not regard those who have been killed in the cause of Allah as dead, rather are they alive with their Lord, being provided for (Quran Chapter 3 Verse 169). He said: We asked about that and the Prophet (pbuh) said: Their souls are in the insides of green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So their Lord cast a glance at them (1) and said: Do you wish for anything? They said: What shall we wish for when we roam freely in Paradise where we please? And thus did He do to them three times. When they say that they would not be spared from being asked [again], they said: O Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again. And when He saw that they were not in need of anything they were let be.

(1) i.e. at those who had been killed in the cause of Allah. It was related by Muslim (also by at-Tirmidhi, an-Nasa'i and IBN Majah).

28. On the authority of Jundub IBN Abdullah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: There was amongst those before you a man who had a wound. He was in [such] anguish that he took a knife and made with it a cut in his hand, and the blood did not cease to flow till he died. Allah the Almighty said: My servant has himself forestalled Me; I have forbidden him Paradise. It was related by al-Bukhari.

29. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) says: My faithful servant's reward from Me, if I have taken to Me his best friend from amongst the inhabitants of the world and he has then borne it patiently for My sake, shall be nothing less than Paradise. It was related by al-Bukhari.

30. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah (mighty and sublime be He) said: If My servant likes to meet Me, I like to meet him; and if he dislikes to meet Me, I dislike to meet him. Prophetic explanation of this Sacred Hadith: He who likes to meet Allah, Allah likes to meet him; and he who dislikes to meet Allah, Allah dislikes to meet him. Aishah (may Allah be pleased with her) said: O Prophet of Allah, is it because of the dislike of death, for all of us dislike death? The Prophet (pbuh) said: It is not so, but rather it is that when the believer is given news of Allah's mercy, His approval and His Paradise, he likes to meet Allah and Allah likes to meet him; but when the unbeliever is given news of Allah's punishment and His displeasure, he dislikes to meet Allah and Allah dislikes to meet him. It was related by al-Bukhari and Malik. The Prophetic version is related by Muslim.

31. On the authority of Jundub (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) related: A man said: By Allah, Allah will not forgive So-and-so. At this Allah the Almighty said: Who is he who swears by Me that I will not forgive So-and-so? Verily I have forgiven So-and-so and have nullified your [own good] deeds (1) (or as he said [it]).

(1) A similar Hadith, which is given by Abu Dawud, indicates that the person referred to was a godly man whose previous good deeds were brought to nought through presuming to declare that Allah would not forgive someone's bad deeds. It was related by Muslim.

32. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter [my ashes] into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one [else]. So they did that to him. Then He said to the earth: Produce what you have taken-and there he was! And He said to

him: What induced you to do what you did? He said: Being afraid of You, O my Lord (or he said: Being frightened of You) and because of that He forgave him. It was related by Muslim (also by al-Bukhari, an-Nasa'i and IBN Majah).

33. On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (PBUH), from among the things he reports from his Lord (mighty and sublime be He), is that he said: A servant [of Allah's] committed a sin and said: O Allah, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you. It was related by Muslim (also by al-Bukhari).

34. On the authority of Anas (may Allah be pleased with him), who said: I heard the Messenger of Allah (PBUH) say: Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it. It was related by at-Tirmidhi (also by Ahmad IBN Hanbal). Its chain of authorities is sound.

35. On the authority of Abu Hurairah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him? It was related by al-Bukhari (also by Muslim, Malik, at-Tirmidhi and Abu Dawud). In a version by Muslim the Hadith ends with the words: And thus He continues till [the light of] dawn shines.

36. On the authority of Anas (may Allah be pleased with him) from the Prophet (PBUH), who said: The believers will gather together on the Day of Resurrection and will say: Should we not ask [someone] to intercede for us with our Lord? So they will come to Adam and will say: You are the Father of mankind; Allah created you with His hand He made His angels bow down to you and He taught you the names of everything, so intercede for us with you Lord so that He may give us relief from this place where we are. And he will say: I am not in a position [to do that] - and he will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of

the earth. So they will come to him and he will say: I am not in a position [to do that] - and he will mention his having requested something of his Lord about which he had no [proper] knowledge (Quran Chapter 11 Verses 45-46), and he will feel ashamed and will say: Go to the Friend of the Merciful (Abraham). So they will come to him and he will say: I am not in a position [to do that]. Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. So they will come to him and he will say: I am not in a position [to do that] - and he will mention the talking of a life other than that for a life (Quran Chapter 28 Verses 15-16), and he will feel ashamed in the sight of his Lord and will say: Go to Jesus, Allah's servant and messenger, Allah's word and spirit. So they will come to him and he will say: I am not in a position [to do that]. Go to Muhammad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and HE will set me a limit [as to the number of people], so I shall admit them into Paradise. Then I shall return to Him, and when I shall see my Lord [I shall bow down] as before. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: There remains in Hell-fire only those whom the Quran has confined and who must be there for eternity. There shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a barley-corn; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a grain of wheat; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing an atom. It was related by al-Bukhari (also by Muslim, at-Tirmidhi, and IBN Majah).

37. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah said: I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish (1): And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden (Quran Chapter 32 Verse 17).

(1) The words "Thus recite if you wish" are those of Abu Hurairah. It was related by al-Bukhari, Muslim, at-Tirmidhi and IBN Majah.

38. On the authority of Abu Hurairah (May Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to Him

and said: By your glory, no one hears of it without entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to it and found that it was encompassed by forms of hardship (1). Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. Then He said: Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it.

(1) The Arabic word used here is "makarib", the literal meaning of which is "things that are disliked". In this context it refers to forms of religious discipline that man usually finds onerous. It was related by Tirmidhi, who said that it was a good and sound Hadith (also by Abu Dawud and an-Nasa'i).

39. On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill. It was related by Muslim (also by al-Bukhari and at-Tirmidhi).

40. On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah will say to the inhabitant of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say: Are you contented? And they will say: And how should we not be contented, O Lord, when You have given to us that which You have given to no one else of Your creation? Then He will say: Would not like Me to give you something better than that? And they will say: O Lord and what thing is better than that? And He will say: I shall cause My favour to descend upon you and thereafter shall never be displeased with you. It was related by al-Bukhari (also by Muslim and at-Tirmidhi).

End.