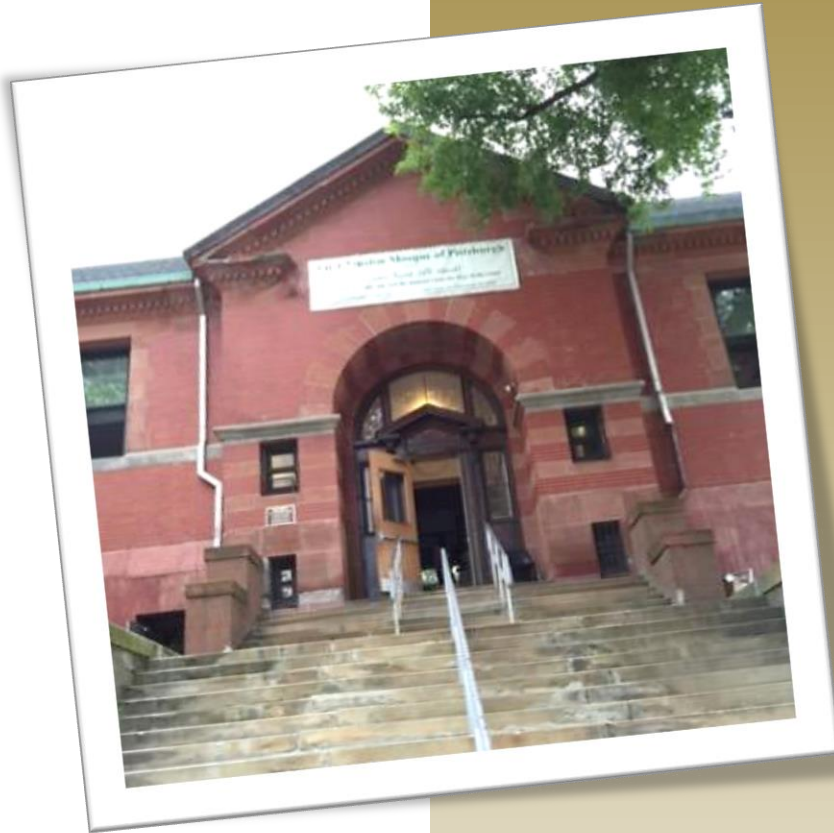


# الأربعون النووية

## AN-NAWAWEE'S FORTY HADEETH



**WORKBOOK**  
**PREPARED BY**  
**MOOSAA RICHARDSON**

كل الحقوق  
محفوظة

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الأربعون النووية  
**FORTY  
HADEETH**  
WORKBOOK

MASTER THE CLASSIC TEXT  
WITH AUTHENTIC RESOURCES  
& PERSONAL PROGRESS TRACKING  
PREPARED BY USTAADH  
**MOOSAA RICHARDSON**

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*Special thanks are due to Jibreel Abu Aasiyah  
for his beneficial contributions to this project.*

جزاه الله خيرا



## INTRODUCTION

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. I testify that no one deserves any worship aside from Allah, Alone, without any partners, as I testify that Muhammad was His worshipful slave and Messenger. May Allah raise his rank and grant him and his family and companions peace.

Allah, the Mighty and Majestic, has sent His Speech, the Quran, the Wise Remembrance, to His final Prophet and Messenger (may Allah raise his rank and grant him peace), and made him responsible for explaining it to Mankind. Allah, the Exalted, says:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

**"And We have sent down to you [O Muhammad] the *Thikr* (Remembrance), so you could explain to the people what was revealed to them, and so they could contemplate." [16:44]**

In order to explain this miraculous and comprehensive Revelation, Allah bestowed upon His Messenger a special favor, *jawaami' al-kalim*, or: concise speech with far-reaching meanings and applications. He (may Allah raise his rank and grant him peace) spoke of this and other divine favors, when he said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ.»

**"I have been favored over the [other] Prophets with six [things]: I have been given *jawaami' al-kalim*. I have been given [military] victory through fear [struck in the hearts of the enemies]. The spoils of war have been made permissible for me. The [entire] earth has been made as a place of purification and prayer for me. I have been sent to all of the creation, and I have been made the final seal of the Prophets."**

Both leading imams of Hadeeth, al-Bukhaaree and Muslim, collected this narration from the report of Aboo Hurayrah (may Allah be pleased with him). Al-Bukhaaree commented on it, saying, "It has reached me that *jawaami' al-kalim* is that Allah has brought together numerous affairs, things previously needed written out in books, into one single matter, or two, or the likes."

While this remarkable attribute is found in the general body of Hadeeth literature, there are some especially amazing narrations which embody it more than others. Some Hadeeth narrations are so crucial to Islam's foundational principles, they are counted as half of Islam in one single hadeeth, or one-third of Islamic Law, or one of four narrations sufficient for a man's religion. Such narrations are the focus of al-Haafith an-Nawawee's classic *Forty Hadeeth* compilation, as explained in his introduction. (See: p.16) For this reason, the

scholars of the last eight centuries have given priority to this collection when teaching beginner students of Hadeeth. To this day, this classic work is studied all over the earth, in all languages spoken by Muslims.

From the words of al-Haafith an-Nawawee himself (may Allah have Mercy on him), from his introduction (p.16): *"Every person yearning for the Hereafter should know about these narrations, since they contain matters of great importance and include reminders about all acts of obedience. That is something clear to those who contemplate over it."*

This workbook includes a number of unique resources to help you study al-Haafith an-Nawawee's *Forty Hadeeth* collection. The Arabic texts of the narrations and their English translations are spread out over more than 100 pages, including ample space for note taking. The Arabic of each text is found on the right side, while its translation is found on the left. The translation has also been singled out in Appendix I (p.133), and other appendixes will help you graduate from reading the Arabic text with *tashkeel* (Arabic vowel markings), into reading without *tashkeel*, and then into reading directly from Arabic manuscripts! As memorization and understanding are both important for a proper and complete study, a number of quizzes are provided to check your level. Answer keys for the quizzes are also available. An *isnaad*, or chain of transmission, back to its author is included as Appendix XV (p.171). A very handy resource, a brief index of all 50 narrations, can be found on p.236. Take a moment to flip through the workbook and review the *Table of Contents* to get acquainted with the many helpful resources at your disposal, by the Permission of Allah.

Al-Haafith Ibn Rajab al-Hanbalee (may Allah have Mercy on him) authored one of the most detailed explanations of this *Forty Hadeeth* collection. In his monumental work, *Jaami' al-'Uloom wal-Hikam* (جامع العلوم والحكم), he added eight more narrations to al-Haafith an-Nawawee's 42, seeking to better fulfill the original goal of the compilation - concise yet comprehensive narrations. These eight narrations are included as Hadeeth 43 to 50.

The **Personal Progress Tracker** included should aid the serious student in monitoring and completing his/her study of this *Forty Hadeeth* collection. The tracker follows a student's progress over three main stages of completion, and provides opportunities to earn a total of 250 points.

The first of the three sections of the tracker is for the individual study of each of the narrations. The student records his/her level of completion for each hadeeth. Half-points are credited for each of the following four necessary accomplishments:

- Hearing the hadeeth recited correctly in Arabic
- Reading the hadeeth from the Arabic text (with *tashkeel*) to one's teacher
- Studying the meanings of the hadeeth (in a scholar's class or from a recording)
- Memorizing the text of the hadeeth (as checked by one's teacher or peer)

Once all 50 narrations are read, studied, and memorized, a total of 100 points are awarded. For example, if a student has completed the first 20 narrations, he/she would update the first section of the tracker (in pencil) as being 40% complete.



*Stage Two* of the *Personal Progress Tracker* helps the student review major sections of the collection. For example, after completing the first ten narrations, the student reads them from the unvoweled Arabic text (*Appendix XVII*, p.200) to his/her teacher. The ten narrations are then recited from memory to one's teacher for up to 10 points. Alternatively, when a teacher is not available, the student could use *Appendix VIII* on page 157 to complete this task. Understanding the meanings is also important, so a ten-point multiple choice quiz is included for each set of ten narrations (See: *Appendix II*, p.143). After completing a review of each set of ten narrations and scoring up to 20 points in each review, a total score of up to 100 points is possible for this section.

For the most serious of students, *Stage Three* of the tracker finalizes one's comprehensive review of the entire *Forty Hadeeth* collection. Up to 10 points are awarded for reading the entire text from the manuscript (*Appendix XVIII*, p.234) to one's teacher. Up to 15 more points may be awarded for the student's memorization of the entire text as well, based on the teacher's evaluation. A comprehensive 25-question test of the student's understanding of the entire text is found as *Appendix VII* (p.153). A total of up to 50 points can be earned in this third and final section of the tracker.

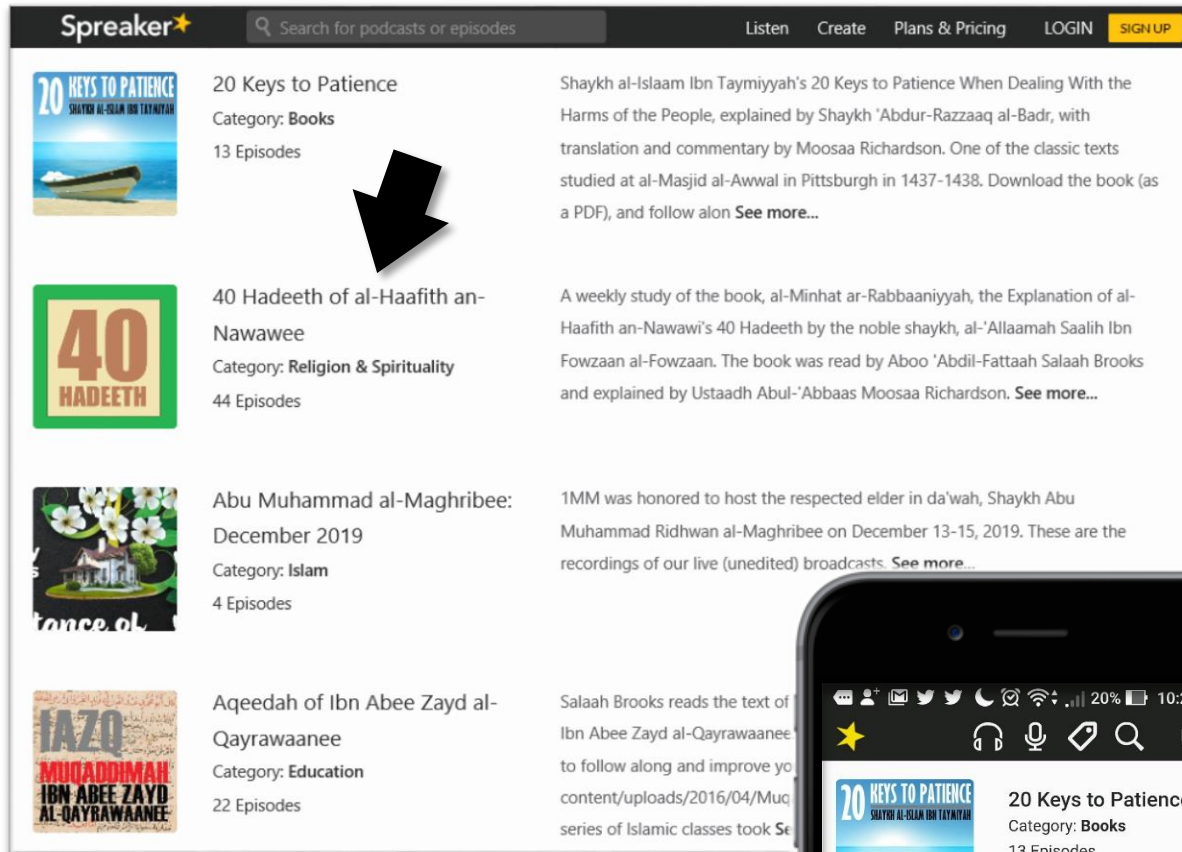
It is hoped that, by Allah's Permission, this system of tracking the student's progress and guiding him/her through the study will facilitate something that is rarely accomplished these days – a proper, complete study of this very important classic text, which leads to empowerment, with firm foundations set in place and true readiness to further one's studies in Hadeeth. May Allah, the Exalted, bless the students of Hadeeth and give them success.

It should be clear that this program cannot be completed by independent self-study alone. Students will need to attend the classes of a qualified scholar who explains the narrations. The student needs to be focused and take notes diligently. In the absence of classes taught by a scholar, one can attend or listen to the classes of a capable and accomplished student of the scholars. With the difficulty we find in the West in accomplishing even this, a student may need to turn to the classes taught by someone like myself. In the absence of anything more beneficial, a student might find some benefit in studying the recordings of our weekly classes at the First Muslim Mosque in Pittsburgh, Pennsylvania. By the Favor of Allah Alone, we recently completed the reading of the book, *al-Minhat ar-Rabbaaniyyah* (his explanation of an-Nawawee's *Forty Hadeeth*), of the great scholar, **Shaykh Saalih al-Fowzaan** (may Allah preserve him), in 147 sessions, over a period of four years (1436-1439). In addition to those classes, we are planning to provide additional classes on the introduction of al-Haafith an-Nawawee and the eight narrations added by al-Haafith Ibn Rajab (Hadeeth 43-50, pp. 116-131). These classes are tentatively scheduled for late in the year 1442, after we complete our study of *130 Hadeeth on Manners, in shaa' Allah*. Details will be announced on the masjid's Twitter account: [@1MMPGH](#), as well as [@BakkahPubs](#).

Many of these recordings have been edited and published already. They continue to be released weekly, every Monday morning, on the Spreker Channel of al-Masjid al-Awwal, for free listening and downloading, *in shaa' Allah*.

The following is an illustrated, step-by-step guide to how you can benefit from the previous recordings and upcoming live broadcasts, *in shaa' Allah*:

Go to [www.Spreaker.com/radio1mm](http://www.Spreaker.com/radio1mm) and follow the live broadcast right on the main page, if we are broadcasting live at the time. Otherwise, scroll down under **"PODCASTS"**, as illustrated below:

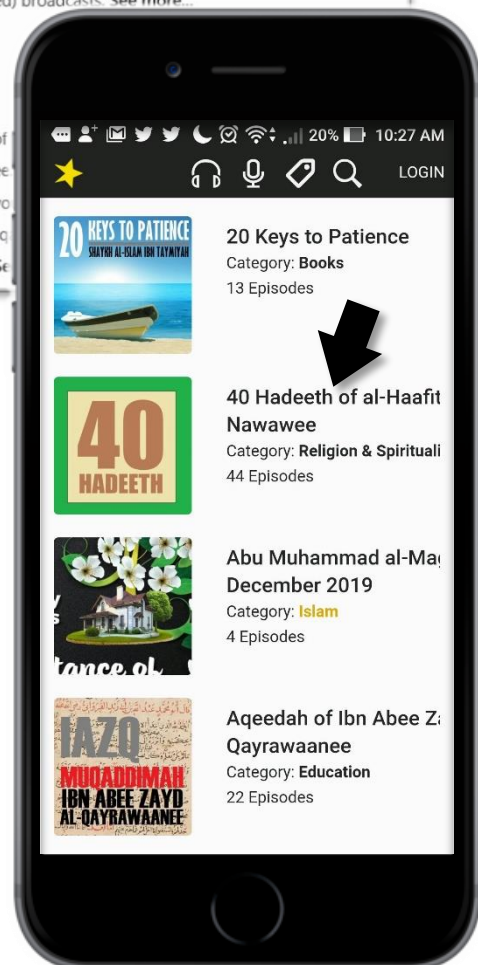


Then, click on **"40 Hadeeth of al-Haafith an-Nawawee."** You should then see a list of all available recordings, *in shaa' Allah*.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

### **ABUL-'ABBAAS MOOSAA RICHARDSON**

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# PERSONAL PROGRESS TRACKER

Serious students may use the following *Personal Progress Tracker* to monitor their completion of the course, as explained on pages 6-7 of the *Introduction*. Students who complete Stage 3 are encouraged to go back and review their memorization of the entire text every six months or so.

## STAGE 1: BASIC READING, STUDY, & MEMORIZATION OF THE NARRATIONS, ONE-BY-ONE

NO.	HEARD	READ	STUDIED	MEMORIZED	SCORE
1	<input checked="" type="checkbox"/> 0.5	<input checked="" type="checkbox"/> 0.5	<input checked="" type="checkbox"/> 0.5	<input checked="" type="checkbox"/> 0.5	2 / 2
2	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
3	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
4	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
6	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
7	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
8	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
9	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
10	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
11	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
12	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
13	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
14	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
15	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
16	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
17	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
18	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
19	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
20	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
21	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
22	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
23	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
24	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
25	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2

NO.	HEARD	READ	STUDIED	MEMORIZED	SCORE
26	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
27	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
28	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
29	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
30	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
31	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
32	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
33	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
34	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
35	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
36	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
37	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
38	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
39	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
40	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
41	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
42	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
43	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
44	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
45	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
46	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
47	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
48	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
49	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
50	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2

PROGRESS  
TOTAL

2 %

## STAGE 2: REVIEW OF READING, UNDERSTANDING, & MEMORIZATION OF 10 NARRATIONS AT A TIME

NO.	READ WITHOUT TASHKEEL	READ FROM MEMORY	OR QUIZ: MEMORIZATION	QUIZ: UNDERSTANDING	SCORE
1-10	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
11-20	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
21-30	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
31-40	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
41-50	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
PROGRESS TOTAL					

## STAGE 3: COMPREHENSIVE REVIEW OF THE ENTIRE TEXT

NO.	READ FROM MANUSCRIPT	READ FROM MEMORY	OR TEST: MEMORIZATION	TEST: UNDERSTANDING	SCORE
1-50	__ / 10 POINTS	__ / 15 POINTS	OR: __ / 15 POINTS	__ / 25 POINTS	
PROGRESS TOTAL					

# INTRODUCTION

OF AL-HAAFITH AN-NAWAWEE [PART 1 OF 4]

In the Name of Allah, the Most Gracious, the Ever Merciful: All praise is due to Allah, the Lord of all things, the One who sustains the heavens and the earths, the Controller of all created things, the One who sent the Messengers (may Allah raise their ranks and grant them peace) to the people who are accountable, to guide them and clarify the legislated matters of the Religion, through decisively clear evidences and most manifest of proofs. I praise Him for all of His Favors, and I ask Him for an increase of His Grace and Generosity. I openly testify that no one deserves any worship other than Allah, the Uniquely One, the Ever Dominating, the Generous, the Ever Forgiving. I further testify that Muhammad was His worshipful slave and Messenger, His beloved, His chosen ally, the best of all created beings, the one honored by the Mighty Quran, the ongoing miracle lasting throughout the ages, and by the illuminating *Sunan* (Prophetic Guidance) for all those who seek direction. He was the one exclusively endowed with *jawaami' al-kalim* (brief words of deep meaning) and gracious ease in Religion. May Allah raise his rank and grant him peace, and likewise the other Prophets and Messengers, as well as their families and the rest of the righteous...

*1441/12/14 - At the masjid: This is where I would write my notes from the class I attend at my local masjid, or from following online...*

*Jawaami' al-Kalim =  
The topic of 40H*



# المقدمة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قِيُومِ السَّمَاوَاتِ وَالْأَرْضِينَ، مُدَبِّرِ  
الْخَلَائِقِ أَجْمَعِينَ، بَاعِثِ الرُّسُلِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ إِلَى الْمُكَلَّفِينَ لِهَدَايَتِهِمْ  
وَبَيَانِ شَرَائِعِ الدِّينِ، بِالذَّلَائِلِ الْقَطِيعَةِ وَوَاضِحَاتِ الْبَرَاهِينِ، أَحْمَدُهُ عَلَى جَمِيعِ نِعَمِهِ،  
وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ الْكَرِيمُ الْغَفَّارُ،  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَحَبِيبُهُ وَخَلِيلُهُ، أَفْضَلُ الْمَخْلُوقِينَ، الْمُكَرَّمُ بِالْقُرْآنِ  
الْعَزِيزِ الْمُعْجِزَةِ الْمُسْتَمِرَّةِ عَلَى تَعَاقِبِ السِّنِينَ، وَبِالسُّنَنِ الْمَسْتَنِيرَةِ لِلْمُسْتَرْشِدِينَ،  
الْمَخْصُوصُ بِجَوَامِعِ الْكَلِمِ وَسَمَاحَةِ الدِّينِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَعَلَى سَائِرِ  
النَّبِيِّينَ وَالْمُرْسَلِينَ، وَآلِ كُلِّ، وَسَائِرِ الصَّالِحِينَ...

اسم المؤلف = أبو زكريا يحيى بن شرف النووي الدمشقي  
الشافعي ت ٧٦٦

ذكر من أسماء الله:  
الرحمن الرحيم  
الرب القيوم  
الواحد القهار  
الغفار



# INTRODUCTION

OF AL-HAAFITH AN-NAWAWEE [PART 2 OF 4]

...As for what follows: We have narrated from the report of 'Alee ibn Abee Taalib, 'Abdullaah ibn Mas'ood, Mu'aath ibn Jabal, Abud-Dardaa', Ibn 'Umar, Ibn 'Abbaas, Anas ibn Maalik, Aboo Hurayrah, and Aboo Sa'eed al-Khudree (may Allah be pleased with them), from many numerous routes of transmission, with different wordings, that the Messenger of Allah (may Allah raise his rank and grant him peace) said, "Whoever preserves for my followers forty narrations on topics of their Religion shall be resurrected by Allah on the Day of Judgment among the ranks of the people of Religious understanding and the scholars." In one version: "Allah, the Exalted, shall resurrect him as a man of Religious understanding and a scholar." In the version of Abud-Dardaa': "And I shall be an intercessor and a witness for him on the Day of Judgment." In the version of Ibn Mas'ood (may Allah be pleased with him): "It will be said to him: Enter Paradise through any door you wish." In the version of Ibn 'Umar: "He shall be written down among the ranks of the scholars, and he shall be resurrected in the ranks of the martyrs." Yet, the leading authorities [in Hadeeth] have all agreed that it is an unauthentic narration, despite its numerous routes of transmission...

# المقدمة

...وَبَعْدُ: فَقَدْ رَوَيْنَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي الدَّرْدَاءِ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَأَنْسِ بْنِ مَالِكٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُمْ، مِنْ طُرُقٍ كَثِيرَاتٍ بِرَوَايَاتٍ مُتَنَوِّعَاتٍ: أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ.» وَفِي رِوَايَةٍ: «بَعَثَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْعُلَمَاءِ.» وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ: «قِيلَ لَهُ: ادْخُلِ الْجَنَّةَ مِنْ أَيِّ بَابٍ شِئْتَ.» وَفِي رِوَايَةِ ابْنِ عُمَرَ: «كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ وَخُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ.» وَاتَّفَقَ الْحَقَّاطُ عَلَى أَنَّهُ حَدِيثٌ ضَعِيفٌ، وَإِنْ كَثُرَتْ طُرُقُهُ...

# INTRODUCTION

OF AL-HAAFITH AN-NAWAWEE [PART 3 OF 4]

...The scholars (may Allah be pleased with them) have authored an immeasurable number of works on this topic (Forty Hadeeth). The first one I know of who authored on the topic was: 'Abdullaah ibn al-Mubaarak, then Muhammad ibn Aslam at-Toosee, the masterful scholar, and then al-Hasan ibn Sufyaan an-Nasawee, Aboo Bakr al-Aajurree, Aboo Bakr Muhammad ibn Ibraaheem al-Asbahaanee, ad-Daaraqutnee, al-Haakim Aboo 'Abdillaah, Aboo Nu'aym, Aboo 'Abdir-Rahmaan as-Sulamee, Aboo Sa'd al-Maaleenee, Aboo 'Uthmaan as-Saaboonee, Muhammad ibn 'Abdillaah ibn Muhammad al-Ansaaree, Aboo Bakr al-Bayhaqee, and uncountable multitudes of others, from the early scholars and later ones. So I have sought guidance from Allah, the Exalted, to compile forty narrations, following the examples of those imams, mountains, and leading authorities of Islam. The scholars have all agreed that it is permissible to act by unauthentic narrations when it comes to virtuous deeds. However, I do not rely upon this narration. Instead, [I rely] on his statement (may Allah raise his rank and grant him peace): "May Allah bring joy to a person who hears my statement and passes it on as he has heard it."...



# المقدمة

...وَقَدْ صَنَّفَ الْعُلَمَاءُ، رَضِيَ اللَّهُ عَنْهُمْ، فِي هَذَا الْبَابِ مَا لَا يُحْصَى مِنَ الْمُصَنَّفَاتِ، فَأَوَّلُ مَنْ عَلِمْتُهُ صَنَّفَ فِيهِ: عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ثُمَّ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ الْعَالِمُ الرَّبَّانِيُّ، ثُمَّ الْحَسَنُ بْنُ سُفْيَانَ النَّسَوِيُّ، وَأَبُو بَكْرٍ الْآجُرِّيُّ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْبَهَانِيُّ، وَالِدَّارْقُطَنِيُّ، وَالْحَاكِمُ أَبُو عَبْدِ اللَّهِ، وَأَبُو نُعَيْمٍ، وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ، وَأَبُو سَعْدٍ الْمَالِينِيُّ، وَأَبُو عُثْمَانَ الصَّابُونِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَنْصَارِيُّ، وَأَبُو بَكْرٍ الْبَيْهَقِيُّ، وَخَلَاتِقُ لَا يُحْصَوْنَ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ، وَقَدْ اسْتَحَرْتُ اللَّهَ تَعَالَى فِي جَمْعِ أَرْبَعِينَ حَدِيثًا اقْتِدَاءً بِهِؤُلَاءِ الْأَئِمَّةِ الْأَعْلَامِ وَحُقَاقِ الْإِسْلَامِ. وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى جَوَازِ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ فِي فَضَائِلِ الْأَعْمَالِ، وَمَعَ هَذَا فَلَيْسَ اعْتِمَادِي عَلَى هَذَا الْحَدِيثِ، بَلْ عَلَى قَوْلِهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَضَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَأَدَّاهَا كَمَا سَمِعَهَا»...

# INTRODUCTION

OF AL-HAAFITH AN-NAWAWEE [PART 4 OF 4]

...Furthermore, there were scholars who compiled forty [narrations] about general foundational matters of Islam, while others targeted specific topics. Some of them focused on *jihad*. Some focused on *zuhd* (prioritizing the Hereafter), others on manners, and others on admonitions. All of those are upright goals, and may Allah be pleased with those who intended them. I thought to gather forty [narrations] on a topic more important than all of that, which is: forty narrations covering the entire Religion. Each narration includes one of the general principles of the Religion, or the scholars describe it as one of those narrations that the whole Religion revolves around, or that it is half of Islam, or one third of it, or the likes. Additionally, I hold a requirement in these forty [narrations], that they be authentic, while most of them are from the two *Saheeh* compilations of al-Bukhaaree and Muslim. I mention them without their chains of transmission, to make them easy to memorize, hoping to broaden the scope of those who benefit from them, if Allah, the Exalted, so wills. Also, I have included a section which explains how some of the difficult words are to be pronounced. Every person yearning for the Hereafter should know about these narrations, since they contain matters of great importance and include reminders about all acts of obedience. That is something clear to those who contemplate over it. Upon Allah [Alone] is my ultimate reliance, and unto Him [Alone] I render my affairs and seek support. To Him [Alone] is all praise, and all bounties are His. Through Him [Alone] is success and correctness.

# المقدمة

...ثُمَّ مِنَ الْعُلَمَاءِ مَنْ جَمَعَ الْأَرْبَعِينَ فِي أُصُولِ الدِّينِ، وَبَعْضُهُمْ فِي الْفُرُوعِ، وَبَعْضُهُمْ فِي الْجِهَادِ، وَبَعْضُهُمْ فِي الزُّهْدِ، وَبَعْضُهُمْ فِي الْآدَابِ، وَبَعْضُهُمْ فِي الْخُطْبِ، وَكُلُّهَا مَقَاصِدُ صَالِحَةٍ، رَضِيَ اللَّهُ عَنْ قَاصِدِيهَا. وَقَدْ رَأَيْتُ جَمْعَ أَرْبَعِينَ أَهَمَّ مِنْ هَذَا كُلِّهِ، وَهِيَ أَرْبَعُونَ حَدِيثًا مُشْتَمِلَةً عَلَى جَمِيعِ ذَلِكَ، وَفِي كُلِّ حَدِيثٍ مِنْهَا قَاعِدَةٌ عَظِيمَةٌ مِنْ قَوَاعِدِ الدِّينِ، وَقَدْ وَصَفَهُ الْعُلَمَاءُ بِأَنَّ مَدَارَ الْإِسْلَامِ عَلَيْهِ، وَهُوَ نِصْفُ الْإِسْلَامِ، أَوْ ثُلُثُهُ، أَوْ نَحْوُ ذَلِكَ. ثُمَّ أَلْتَزِمُ فِي هَذِهِ الْأَرْبَعِينَ أَنْ تَكُونَ صَحِيحَةً، وَمُعْظَمُهَا فِي صَحِيحِي الْبُخَارِيِّ وَمُسْلِمٍ، وَأَذْكُرُهَا مَحْذُوفَةً الْأَسَانِيدِ، لَيْسَ هَلْ حِفْظُهَا، وَيَعْمُ الْإِنْتِفَاعُ بِهَا، إِنْ شَاءَ اللَّهُ تَعَالَى. ثُمَّ أَتْبَعُهَا بَبَابٍ فِي ضَبْطِ خَفِيِّ الْأَفَاطِهَا. وَيَنْبَغِي لِكُلِّ رَاغِبٍ فِي الْآخِرَةِ أَنْ يَعْرِفَ هَذِهِ الْأَحَادِيثَ لِمَا اشْتَمَلَتْ عَلَيْهِ مِنَ الْمُهَيِّمَاتِ وَاحْتَوَتْ عَلَيْهِ مِنَ التَّنْبِيهِ عَلَى جَمِيعِ الطَّاعَاتِ، وَذَلِكَ ظَاهِرٌ لِمَنْ تَدَبَّرَهُ، وَعَلَى اللَّهِ اعْتِمَادِي، وَإِلَيْهِ تَفْوِضِي وَاسْتِنَادِي، وَلَهُ الْحَمْدُ وَالنَّعْمَةُ، وَبِهِ التَّوْفِيقُ وَالْعِصْمَةُ.

# HADEETH 1

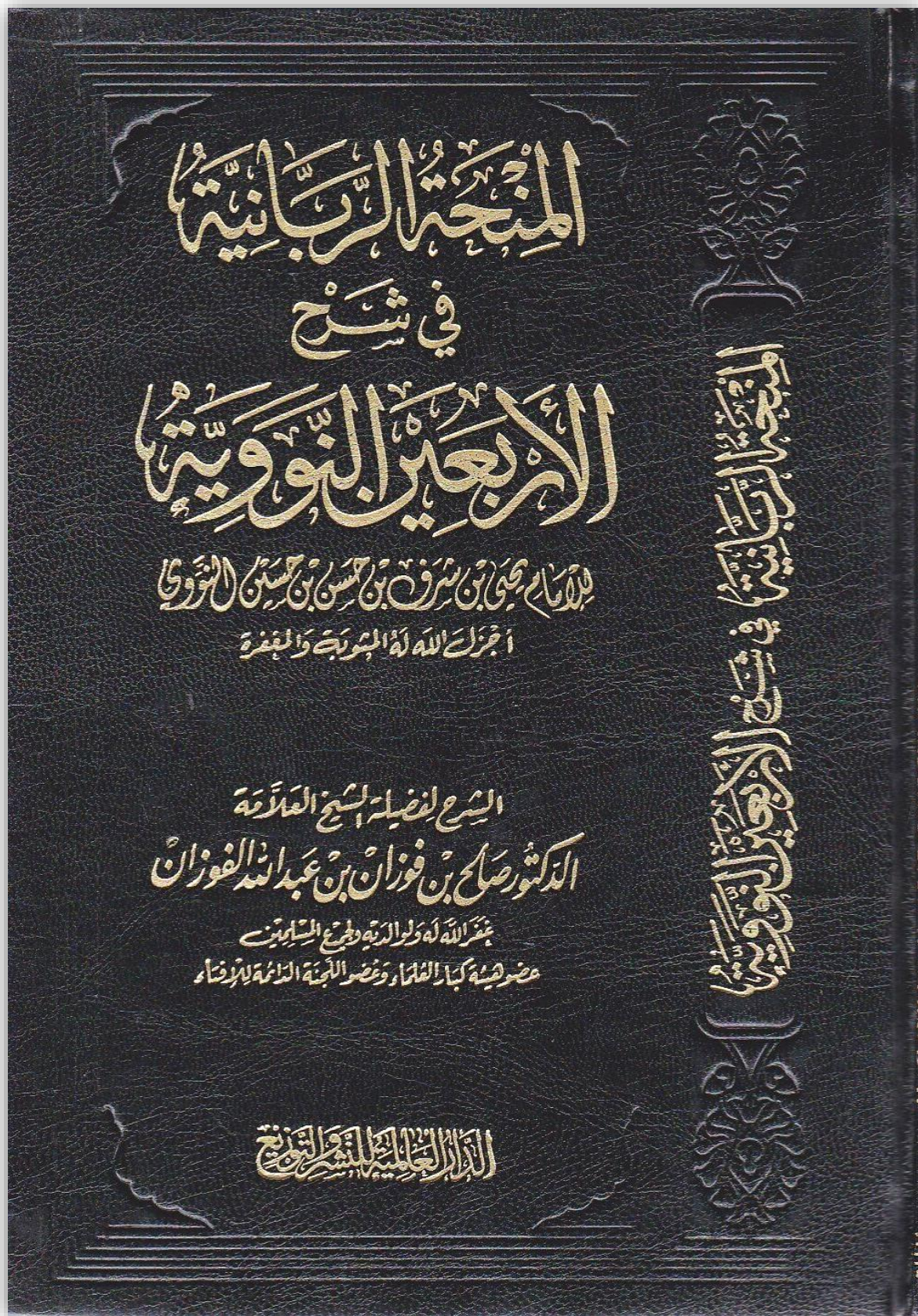
## ACTIONS ARE ONLY BY THEIR INTENTIONS

1. The Commander of the Believers, Aboo Hafs 'Umar ibn al-Khattaab (may Allah be pleased with him) said: I heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying: "Actions are only by the intentions, and each person will only have what he intends. Whoever's *hijrah* (emigration) was for Allah and His Messenger, then his *hijrah* is [truly] for Allah and His Messenger. Whoever's *hijrah* was to obtain a worldly matter or to marry a woman, then his *hijrah* is for whatever he migrated for." It was collected by the two leading authorities among the Hadeeth scholars: Aboo 'Abdillaah Muhammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheerah ibn Bardizbah al-Bukhaaree and Abul-Husayn Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree an-Naysabooree in their two *Saheeh* (authentic) compilations, which are the most authentic of all books ever written.

# الحديث الأول

١\_ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، 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 إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.





**RECOMMENDED READING:** The Forty Hadeeth explained by Shaykh Saalih al-Fowzaan (may Allah preserve him), entitled: "*al-Minhah ar-Rabbaaniyyah*".



# APPENDIX I

## THE COMPLETE TEXT OF THE ENGLISH TRANSLATION

### AN-NAWAWEE'S FORTY HADEETH

*In the Name of Allah, the Most Gracious, the Ever Merciful...*

All praise is due to Allah, the Lord of all things, the One who sustains the heavens and the earths, the Controller of all created things, the One who sent the Messengers (may Allah raise their ranks and grant them peace) to the people who are accountable, to guide them and clarify the legislated matters of the Religion, through decisively clear evidences and most manifest of proofs. I praise Him for all of His Favors, and I ask Him for an increase of His Grace and Generosity. I openly testify that no one deserves any worship other than Allah, the Uniquely One, the Ever Dominating, the Generous, the Ever Forgiving. I further testify that Muhammad was His worshipful slave and Messenger, His beloved, His chosen ally, the best of all created beings, the one honored by the Mighty Quran, the ongoing miracle lasting throughout the ages, and by the illuminating *Sunan* (Prophetic Guidance) for all those who seek direction. He was the one exclusively endowed with *jawaami' al-kalim* (brief words of deep meaning) and gracious ease in Religion. May Allah raise his rank and grant him peace, and likewise the other Prophets and Messengers, as well as their families and the rest of the righteous.

As for what follows: We have narrated from the report of 'Alee ibn Abee Taalib, 'Abdullaah ibn Mas'ood, Mu'aath ibn Jabal, Abud-Dardaa', Ibn 'Umar, Ibn 'Abbaas, Anas ibn Maalik, Aboo Hurayrah, and Aboo Sa'eed al-Khudree (may Allah be pleased with them), from many numerous routes of transmission, with different wordings, that the Messenger of Allah (may Allah raise his rank and grant him peace) said, **"Whoever preserves for my followers forty narrations on topics of their Religion shall be resurrected by Allah on the Day of Judgment among the ranks of the people of Religious understanding and the scholars."** In one version: **"Allah, the Exalted, shall resurrect him as a man of Religious understanding and a scholar."** In the version of Abud-Dardaa': **"And I shall be an intercessor and a witness for him on the Day of Judgment."** In the version of Ibn Mas'ood (may Allah be pleased with him): **"It will be said to him: Enter Paradise through any door you wish."** In the version of Ibn 'Umar: **"He shall be written down among the ranks of the scholars, and he shall be resurrected in the ranks of the martyrs."** Yet, the leading authorities [in Hadeeth] have all agreed that it is an unauthentic narration, despite its numerous routes of transmission.

The scholars (may Allah be pleased with them) have authored an immeasurable number of works on this topic (Forty Hadeeth). The first one I know of who authored on the topic was: 'Abdullaah ibn al-Mubaarak, then Muhammad ibn Aslam at-Toosee, the masterful scholar, and then al-Hasan ibn Sufyaan an-Nasawee, Aboo Bakr al-Aajurree, Aboo Bakr Muhammad ibn Ibraaheem al-Asbahaanee, ad-Daaraqutnee, al-Haakim Aboo 'Abdillaah, Aboo Nu'aym, Aboo 'Abdir-Rahmaan as-Sulamee, Aboo Sa'd al-Maaleenee, Aboo 'Uthmaan as-Saaboonee, Muhammad ibn 'Abdillaah ibn Muhammad al-Ansaaree, Aboo Bakr al-Bayhaqee, and uncountable multitudes of others, from the

early scholars and later ones. So I have sought guidance from Allah, the Exalted, to compile forty narrations, following the examples of those imams, mountains, and leading authorities of Islam. The scholars have all agreed that it is permissible to act by unauthentic narrations when it comes to virtuous deeds. However, I do not rely upon this narration. Instead, [I rely] on his statement (may Allah raise his rank and grant him peace): **"May Allah bring joy to a person who hears my statement and passes it on as he has heard it."**

Furthermore, there were scholars who compiled forty [narrations] about general foundational matters of Islam, while others targeted specific topics. Some of them focused on *jihaad*. Some focused on *zuhd* (prioritizing the Hereafter), others on manners, and others on admonitions. All of those are upright goals, and may Allah be pleased with those who intended them. I thought to gather forty [narrations] on a topic more important than all of that, which is: forty narrations covering the entire Religion. Each narration includes one of the general principles of the Religion, or the scholars describe it as one of those narrations that the whole Religion revolves around, or that it is half of Islam, or one third of it, or the likes. Additionally, I hold a requirement in these forty [narrations], that they be authentic, while most of them are from the two *Saheeh* compilations of al-Bukhaaree and Muslim. I mention them without their chains of transmission, to make them easy to memorize, hoping to broaden the scope of those who benefit from them, if Allah, the Exalted, so wills. Also, I have included a section which explains how some of the difficult words are to be pronounced. Every person yearning for the Hereafter should know about these narrations, since they contain matters of great importance and include reminders about all acts of obedience. That is something clear to those who contemplate over it. Upon Allah [Alone] is my ultimate reliance, and unto Him [Alone] I render my affairs and seek support. To Him [Alone] is all praise, and all bounties are His. Through Him [Alone] is success and correctness.

1. The Commander of the Believers, Aboo Hafs 'Umar ibn al-Khattaab (may Allah be pleased with him) said: I heard the Messenger of Allah (may Allah raise his rank and grant him peace) saying: **"Actions are only by the intentions, and each person will only have what he intends. Whoever's hijrah (emigration) was for Allah and His Messenger, then his hijrah is [truly] for Allah and His Messenger. Whoever's hijrah was to obtain a worldly matter or to marry a woman, then his hijrah is for whatever he migrated for."** It was collected by the two leading authorities among the Hadeeth scholars: Aboo 'Abdillaah Muhammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheerah ibn Bardizbah al-Bukhaaree and Abul-Husayn Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree an-Naysabooree in their two *Saheeh* (authentic) compilations, which are the most authentic of all books ever written.

2. 'Umar (may Allah be pleased with him) also narrated: We were sitting with the Messenger of Allah (may Allah raise his rank and grant him peace) one day, when there came upon us a man with very white clothes and very dark hair. No sign of travelling was seen upon him, nor did any of us recognize him. He sat right up to the Prophet (may Allah raise his rank and grant him peace), with his knees right up to his knees. He placed his palms upon his thighs and said, "O Muhammad! Tell me about Islam." So the Messenger of Allah (may Allah raise his rank and grant him peace) answered, **"Islam is to testify that no one deserves any worship other than Allah and that Muhammad is the Messenger of Allah, to establish prayer, pay zakaat, fast in Ramadhaan, and perform Hajj to the House if you can find a way to do that."** He said, "You have spoken correctly." We were shocked that he would ask him and then verify it as correct. Then he said, "So tell me about *eemaan* (faith)." He said, **"To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in Qadar (the divinely ordained Decree), the good and bad of it."** He said, "You have spoken correctly." He said, "So tell me about *ihsaan*." He said, **"That you worship Allah as if you see Him, yet when you do not actually see Him, then [you know] He does indeed see you."** He said, "So tell me..." the

# APPENDIX II

## CHECK YOUR UNDERSTANDING OF HADEETH 1-10

Answer the following multiple-choice questions about the first ten narrations from the book, *Al-Arba'oon an-Nawawiyyah*.

1. The first hadeeth of the compilation is about:
  - A charity and generosity
  - B sincerity and intentions
  - C the five pillars of Islam
  - D love for the sake of Allah
2. Which of the following is **NOT TRUE** about Jibreel in the second hadeeth?
  - A He was wearing very white clothes.
  - B His hair was much disheveled.
  - C He asked about basic matters of the Religion.
  - D He was teaching the Companions their Religion.
3. Which of the following is one of the signs of the Hour from the hadeeth of Jibreel?
  - A Arabs will compete in horse races.
  - B Barefoot, naked herdsmen will give birth to slaves.
  - C Everyone will be rich, and no one will accept charity from anyone else.
  - D A slave will give birth to her master.
4. Ibn Mas'ood's hadeeth describes the development of the fetus in the womb in stages. Name those stages, in order.
  - A fluid, then a blood-clot, then a morsel of flesh, then alive with a soul
  - B a discharge, then a blood-clot, then bones and flesh
  - C a bloody discharge, then a clump of flesh, then a body with limbs, then alive
  - D five months without any shape, then three months in the shape of a human
5. In 'Aa'ishah's narration about bid'ah (innovation), what is the essential difference between the two versions of the hadeeth, as quoted by an-Nawawee?
  - A One is authentic; the other is not.
  - B One indicates that bid'ah is forbidden; the other indicates it is only disliked.
  - C One is about the originator of a bid'ah; the other is about anyone who does it.
  - D They are both found in al-Bukhaaree and Muslim.

6. The hadeeth of an-Nu'maan about halaal and haraam ends with a reminder about which body part?

- A the stomach
- B the heart
- C the tongue
- D the hand

7. The five objects of our "naseehah" (sincerity of purpose), according to the hadeeth of Tameem ibn Ows, **DO NOT** include:

- A Allah
- B the angels
- C Allah's Book
- D the Muslim leaders

8. Which of the following is correct about the hadeeth (which means), "I have been ordered to fight the people until..."?

- A It shows that the military of a Muslim country helps preserve the Religion.
- B All narrations about jihaad are abrogated, and there is no jihaad in Islam.
- C It proves that Muslims are allowed to attack any non-Muslim at any time.
- D It is not authentic.

9. Hadeeth #9 warns us that previous nations were destroyed because of:

- A hypocrisy in action
- B blind following
- C excessive questioning
- D overeating and extravagance

10. In Aboo Hurayrah's hadeeth about a traveler who raises his hands to the heavens, calling out, "O my Lord, O my Lord," why does he not get his supplication answered?

- A He did not avoid doubtful matters.
- B He did not hold to a vegan diet.
- C He mocked some of the Prophets.
- D His food, drink, and clothes were haraam.

*Check your answers using the answer key on page 172.*

**MY SCORE:  / 10**

# APPENDIX III

## CHECK YOUR UNDERSTANDING OF HADEETH 11-20

Answer the following multiple-choice questions about Hadeeth 11-20 from the book, *Al-Arba'oon an-Nawawiyah*.

1. The hadeeth of al-Hasan ibn 'Alee is (what means): "Leave what makes you \_\_\_\_\_ ..."

- A doubt
- B angry
- C shy
- D certain

2. Abandoning matters that do not directly concern us is:

- A a sign of weakness in faith
- B only permissible when we have fulfilled all Religious obligations
- C something which allows corrupt rulers to continue their oppression
- D from a person's good practice of Islam

3. Complete the meaning of the hadeeth: " \_\_\_\_\_ until he loves for his brother what he loves for himself."

- A You will not enter Paradise...
- B None of you truly believes...
- C No Muslim will ever taste the sweetness of faith...
- D None of you may get married...

4. Which of the following cases is **NOT** specifically mentioned in the hadeeth of Ibn Mas'ood (which means): "The blood of a Muslim man is forbidden, except in one of three cases..."?

- A adultery
- B apostasy
- C sorcery
- D murder

***[The book contains a total of 12 quizzes, six of them are in Arabic like the following quiz...]***

# APPENDIX VIII

## CHECK YOUR MEMORIZATION OF HADEETH 1-10

Fill in the missing words and phrases from the first ten narrations of the book, *Al-Arba'oon an-Nawawiyah*.

١- عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي \_\_\_\_\_ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّمَا الْأَعْمَالُ \_\_\_\_\_، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ \_\_\_\_\_، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ \_\_\_\_\_، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.»

...قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: «\_\_\_\_\_»، فَإِنْ لَمْ تَكُنْ تَرَاهُ \_\_\_\_\_، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «\_\_\_\_\_».

...فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى \_\_\_\_\_، فَيَسْبِقُ عَلَيْهِ \_\_\_\_\_، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى \_\_\_\_\_، رَوَاهُ \_\_\_\_\_.

٥- عَنْ أُمِّ \_\_\_\_\_ أُمِّ \_\_\_\_\_ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «\_\_\_\_\_ مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.» رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: «\_\_\_\_\_».



«إِنَّ الْحَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا \_\_\_\_\_،  
 فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ \_\_\_\_\_،  
 كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ  
 \_\_\_\_\_، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا  
 \_\_\_\_\_.»

٧- عَنْ أَبِي رُقَيْيَةَ \_\_\_\_\_، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
 قَالَ: «الدِّينُ النَّصِيحَةُ.» قُلْنَا: لِمَنْ؟ قَالَ: «\_\_\_\_\_»  
 \_\_\_\_\_.» رَوَاهُ \_\_\_\_\_.

٩- عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ \_\_\_\_\_، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ،  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ \_\_\_\_\_، وَمَا أَمَرْتُكُمْ بِهِ \_\_\_\_\_  
 \_\_\_\_\_، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلُكُمْ \_\_\_\_\_.»  
 رَوَاهُ \_\_\_\_\_.

١٠- عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ  
 اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى:  
 ﴿يَأْتِيهَا الرُّسُلُ \_\_\_\_\_﴾ [المؤمنون: ٥١]، وَقَالَ تَعَالَى:  
 ﴿\_\_\_\_\_﴾ [البقرة: ١٥٧]. ثُمَّ ذَكَرَ الرَّجُلُ:  
 «يُطِيلُ السَّفَرَ، \_\_\_\_\_، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! \_\_\_\_\_  
 \_\_\_\_\_.» رَوَاهُ مُسْلِمٌ.

MISTAKES	36+	31-35	26-30	21-25	16-20	11-15	7-10	4-6	2-3	0-1
POINTS	1	2	3	4	5	6	7	8	9	10

[١] الْحَدِيثُ الْأَوَّلُ: عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ.» رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَةَ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

[٢] الْحَدِيثُ الثَّانِي: عَنْ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ، أَيضًا، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.» قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. فَقَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ 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 الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ.» ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا. ثُمَّ قَالَ: «يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جَبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.» رَوَاهُ مُسْلِمٌ.

**[The book includes the entire text, fully voweled.]**

وَقَدْ صَنَّفَ الْعُلَمَاءُ، رَضِيَ اللَّهُ عَنْهُمْ، فِي هَذَا الْبَابِ مَا لَا يُحْصَى مِنَ الْمُصَنَّفَاتِ، فَأَوَّلُ مَنْ عَلِمْتُهُ صَنَّفَ فِيهِ: عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، ثُمَّ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ الْعَالِمُ الرَّبَّانِيُّ، ثُمَّ الْحَسَنُ بْنُ سُفْيَانَ النَّسَوِيُّ، وَأَبُو بَكْرٍ الْآجَرِيُّ، وَأَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْبَهَانِيُّ، وَالذَّارِقُطْنِيُّ، وَالْحَاكِمُ أَبُو عَبْدِ اللَّهِ، وَأَبُو نُعَيْمٍ، وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ، وَأَبُو سَعْدٍ الْمَالِينِيُّ، وَأَبُو عُثْمَانَ الصَّابُونِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَنْصَارِيُّ، وَأَبُو بَكْرٍ الْبَيْهَقِيُّ، وَخَلَائِقُ لَا يُحْصَوْنَ مِنَ الْمُتَقَدِّمِينَ وَالْمُتَأَخِّرِينَ، وَقَدْ اسْتَحَرْتُ اللَّهَ تَعَالَى فِي جَمْعِ أَرْبَعِينَ حَدِيثًا افْتِدَاءً بِهِؤُلَاءِ الْأَيْمَةِ الْأَعْلَامِ وَحُقَاطِ الْإِسْلَامِ. وَقَدْ اتَّفَقَ الْعُلَمَاءُ عَلَى جَوَازِ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ فِي فَضَائِلِ الْأَعْمَالِ، وَمَعَ هَذَا فَلَيْسَ اعْتِمَادِي عَلَى هَذَا الْحَدِيثِ، بَلْ عَلَى قَوْلِهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَأَدَاَهَا كَمَا سَمِعَهَا.»

ثُمَّ مِنَ الْعُلَمَاءِ مَنْ جَمَعَ الْأَرْبَعِينَ فِي أَصُولِ الدِّينِ، وَبَعْضُهُمْ فِي الْفُرُوعِ، وَبَعْضُهُمْ فِي الْجِهَادِ، وَبَعْضُهُمْ فِي الزُّهْدِ، وَبَعْضُهُمْ فِي الْأَدَابِ، وَبَعْضُهُمْ فِي الْخُطَبِ، وَكُلُّهَا مَقَاصِدُ صَالِحَةٍ، رَضِيَ اللَّهُ عَنْ قَاصِدِيهَا. وَقَدْ رَأَيْتُ جَمْعَ أَرْبَعِينَ أَهَمَّ مِنْ هَذَا كُلِّهِ، وَهِيَ أَرْبَعُونَ حَدِيثًا مُشْتَمِلَةً عَلَى جَمِيعِ ذَلِكَ، وَفِي كُلِّ حَدِيثٍ مِنْهَا قَاعِدَةٌ عَظِيمَةٌ مِنْ قَوَاعِدِ الدِّينِ، وَقَدْ وَصَفَهُ الْعُلَمَاءُ بِأَنَّ مَدَارَ الْإِسْلَامِ عَلَيْهِ، وَهُوَ نِصْفُ الْإِسْلَامِ، أَوْ ثُلُثُهُ، أَوْ نَحْوُ ذَلِكَ. ثُمَّ أَلْتَزِمُ فِي هَذِهِ الْأَرْبَعِينَ أَنْ تَكُونَ صَحِيحَةً، وَمُعْظَمُهَا فِي صَحِيحِي الْبُخَارِيِّ وَمُسْلِمٍ، وَأَذْكُرُهَا مَحْدُوفَةَ الْأَسَانِيدِ، لَيْسَ هَلْ حِفْظُهَا، وَيَعْمُ الْإِنْتِفَاعُ بِهَا، إِنْ شَاءَ اللَّهُ تَعَالَى. ثُمَّ أَتْبَعُهَا بَبَابٍ فِي ضَبْطِ خَفِيِّ أَلْفَاظِهَا. وَيَنْبَغِي لِكُلِّ رَاغِبٍ فِي الْآخِرَةِ أَنْ يَعْرِفَ هَذِهِ الْأَحَادِيثَ لِمَا اشْتَمَلَتْ عَلَيْهِ مِنَ الْمُهَيِّمَاتِ وَاخْتَوَتْ عَلَيْهِ مِنَ التَّنْبِيهِ عَلَى جَمِيعِ الطَّاعَاتِ، وَذَلِكَ ظَاهِرٌ لِمَنْ تَدَبَّرَهُ، وَعَلَى اللَّهِ اعْتِمَادِي، وَإِلَيْهِ تَفْوِضِي وَاسْتِنَادِي، وَلَهُ الْحَمْدُ وَالنِّعْمَةُ، وَبِهِ التَّوْفِيقُ وَالْعِصْمَةُ.

# APPENDIX XVI

## COMPLETE VOWELED TEXT OF THE BOOK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قِيَوْمَ السَّمَاوَاتِ وَالْأَرْضِينَ، مُدَبِّرِ الْخَلَائِقِ أَجْمَعِينَ، بَاعِثِ الرُّسُلِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ إِلَى الْمُكَلَّفِينَ لِهَدَايَتِهِمْ وَبَيَانِ شَرَائِعِ الدِّينِ، بِالذَّلَائِلِ الْقَطْعِيَّةِ وَوَاضِحَاتِ الْبَرَاهِينِ، أَحْمَدُهُ عَلَى جَمِيعِ نِعَمِهِ، وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ الْكَرِيمُ الْغَفَّارُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَحَبِيبُهُ وَخَلِيلُهُ، أَفْضَلُ الْمَخْلُوقِينَ، الْمُكَرَّمُ بِالْقُرْآنِ الْعَزِيزِ الْمُعْجَزَةِ الْمُسْتَمِرَّةِ عَلَى تَعَاقُبِ السِّنِينَ، وَبِالسَّنَنِ الْمُسْتَنِيرَةِ لِلْمُسْتَرْشِدِينَ، الْمَخْصُوصُ بِجَوَامِعِ الْكَلِمِ وَسَمَاحَةِ الدِّينِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَعَلَى سَائِرِ النَّبِيِّينَ وَالْمُرْسَلِينَ، وَآلِ كُلِّ، وَسَائِرِ الصَّالِحِينَ.

وَبَعْدُ: فَقَدْ رَوَيْنَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي الدَّرْدَاءِ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَأَنْسِ بْنِ مَالِكٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُمْ، مِنْ طُرُقٍ كَثِيرَاتٍ بِرَوَايَاتٍ مُتَنَوِّعَاتٍ: أَنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ.» وَفِي رِوَايَةٍ: «بَعَثَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا.» وَفِي رِوَايَةِ أَبِي الدَّرْدَاءِ: «وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا.» وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ: «قِيلَ لَهُ: ادْخُلِ الْجَنَّةَ مِنْ أَيِّ بَابٍ شِئْتَ.» وَفِي رِوَايَةِ ابْنِ عُمَرَ: «كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ وَخُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ.» وَاتَّفَقَ الْحُقَّاطُ عَلَى أَنَّهُ حَدِيثٌ ضَعِيفٌ، وَإِنْ كَثُرَتْ طُرُقُهُ.

[١] الحديث الأول: عن أمير المؤمنين أبي حفص عمر بن الخطاب، رضي الله عنه، قال: سمعت رسول الله، صلى الله عليه وسلم، يقول: «إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها، فهجرته إلى ما هاجر إليه.» رواه إماما المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن بردزبه البخاري، وأبو الحسين مسلم بن الحجاج بن مسلم القشيري النيسابوري في صحيحيهما اللذين هما أصح الكتب المصنفة.

[٢] الحديث الثاني: عن عمر، رضي الله عنه، أيضا، قال: بينما نحن جلوس عند رسول الله، صلى الله عليه وسلم، ذات يوم، إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي، صلى الله عليه وسلم، فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه، وقال: يا محمد! أخبرني عن الإسلام. فقال رسول الله، صلى الله عليه وسلم: «الإسلام أن تشهد أن لا إله إلا الله، وأن محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا.» قال: صدقت. فعجبنا له يسأله ويصدقه. فقال: فأخبرني عن الإيمان. قال: «أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره.» قال: صدقت. قال: فأخبرني عن الإحسان. قال: «أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك.» قال: فأخبرني عن الساعة. قال: «ما المسؤول عنها بأعلم من السائل.» قال: فأخبرني عن أماراتها. قال: «أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان.» ثم انطلق، فلبثت مليا. ثم قال: «يا عمر! أتدري من السائل؟» قلت: الله ورسوله أعلم. قال: «فإنه جبريل، أتاكم يعلمكم دينكم.» رواه مسلم.

**[Another version of the Arabic text helps you graduate into reading without tashkeel.]**

وقد صنف العلماء، رضي الله عنهم، في هذا الباب ما لا يحصى من المصنفات، فأول من علمته صنف فيه: عبد الله بن المبارك، ثم محمد بن أسلم الطوسي العالم الرباني، ثم الحسن بن سفيان النسوي، وأبو بكر الآجري، وأبو بكر محمد بن إبراهيم الأصبهاني، والدارقطني، والحاكم أبو عبد الله، وأبو نعيم، وأبو عبد الرحمن السلمي، وأبو سعد الماليني، وأبو عثمان الصابوني، ومحمد بن عبد الله بن محمد الأنصاري، وأبو بكر البيهقي، وخلائق لا يحصون من المتقدمين والمتأخرين، وقد استخرت الله تعالى في جمع أربعين حديثاً اقتداءً بهؤلاء الأئمة الأعلام وحفاظ الإسلام. وقد اتفق العلماء على جواز العمل بالحديث الضعيف في فضائل الأعمال، ومع هذا فليس اعتمادي على هذا الحديث، بل على قوله، صلى الله عليه وسلم: «نضر الله امرأ سمع مقالتي فادأها كما سمعها.»

ثم من العلماء من جمع الأربعين في أصول الدين، وبعضهم في الفروع، وبعضهم في الجهاد، وبعضهم في الزهد، وبعضهم في الآداب، وبعضهم في الخطب، وكلها مقاصد صالحة، رضي الله عن قاصديها. وقد رأيت جمع أربعين أهم من هذا كله، وهي أربعون حديثاً مشتملة على جميع ذلك، وفي كل حديث منها قاعدة عظيمة من قواعد الدين، وقد وصفه العلماء بأن مدار الإسلام عليه، وهو نصف الإسلام، أو ثلثه، أو نحو ذلك. ثم ألزم في هذه الأربعين أن تكون صحيحة، ومعظمها في صحيح البخاري ومسلم، وأذكرها محذوفة الأسانيد، ليسهل حفظها، ويعم الانتفاع بها، إن شاء الله تعالى. ثم أتبعها بباب في ضبط خفي ألفاظها. وينبغي لكل راغب في الآخرة أن يعرف هذه الأحاديث لما اشتملت عليه من المهمات واحتوت عليه من التنبيه على جميع الطاعات، وذلك ظاهر لمن تدبره، وعلى الله اعتمادي، وإليه تفويضي واستنادي، وله الحمد والنعمة، وبه التوفيق والعصمة.



# APPENDIX XVI

## COMPLETE UNVOWELED TEXT OF THE BOOK

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، قيوم السماوات والأرضين، مدبر الخلائق أجمعين، باعث  
الرسل، صلوات الله وسلامه عليهم إلى المكلفين لهدايتهم وبيان شرائع الدين، بالدلائل  
القطعية وواضحات البراهين، أحمده على جميع نعمه، وأسأله المزيد من فضله وكرمه،  
وأشهد أن لا إله إلا الله الواحد القهار الكريم الغفار، وأشهد أن محمدا عبده ورسوله،  
وحبيبه وخليفه، أفضل المخلوقين، المكرم بالقرآن العزيز المعجزة المستمرة على تعاقب  
السنين، وبالسنن المستنيرة للمستترشدين، المخصوص بجوامع الكلم وسماحة الدين،  
صلوات الله وسلامه عليه وعلى سائر النبيين والمرسلين، وآل كل، وسائر الصالحين.

وبعد: فقد روينا عن علي بن أبي طالب، وعبد الله بن مسعود، ومعاذ بن جبل،  
وأبي الدرداء، وابن عمر، وابن عباس، وأنس بن مالك، وأبي هريرة، وأبي سعيد الخدري،  
رضي الله عنهم، من طرق كثيرات بروايات متنوعة: أن رسول الله، صلى الله عليه وسلم،  
قال: «من حفظ على أمتي أربعين حديثا من أمر دينها بعثه الله يوم القيامة في زمرة  
الفقهاء والعلماء.» وفي رواية: «بعثه الله تعالى يوم القيامة فقيها عالما.» وفي رواية أبي  
الدرداء: «وكننت له يوم القيامة شافعا وشهيدا.» وفي رواية ابن مسعود، رضي الله عنه:  
«قيل له: ادخل الجنة من أي باب شئت.» وفي رواية ابن عمر: «كتب في زمرة  
العلماء وحشر في زمرة الشهداء.» واتفق الحفاظ على أنه حديث ضعيف، وإن كثرت  
طرقه.

## *Did you know...?*

*At al-Masjid al-Awwal (the First Muslim Mosque) of Pittsburgh, Pennsylvania (USA), from the many great favors of Allah upon our community, we studied the Hadeeth of Jibreel (Hadeeth #2) in 29 sessions, in over eight months [!], by the Permission of Allah, from the 14<sup>th</sup> of Safar to the 24<sup>th</sup> of Shawwaal, in the year 1436.*







إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ  
 عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ  
 لَوْ بَلَغْتَ ذُنُوبَكَ غَنَانُ السَّمَاءِ ثُمَّ  
 اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ يَا ابْنَ آدَمَ  
 لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطِيئَاتُكُمْ  
 لَغَفَرْتُ لَكُمْ لَا تَشْرِكْ بِي شَيْئًا لَا يَمْنُوكَ  
 بِغَرَابِهَا مَغْفِرَةٌ مَرَوَاهُ التِّرْمِذِيُّ  
 وَقَالَ حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَابْنُ أَبِي  
 عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ قَالَ غَفَرْتُ لَكُمْ

مَا لَكُمْ هَذَا الْكِتَابُ الْفَقِيرُ الرَّالِي تَعَالَى بِجَمِيعِ الدُّنْيَا مُحَمَّدٌ  
 بْنُ عَبْدِ الْمَطْلِبِ بْنِ عَمْرِو

**NOTE: This is the end of the manuscript of the text  
 which reads from right to left. The workbook  
 includes the entire manuscript, to help you  
 graduate into reading manuscripts, in shaa' Allah.**

فَيَقْبَهُمَا عَالِمًا وَفِي رِوَايَةٍ إِلَى الدَّرْدَاءِ وَكَانَتْ  
 لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا وَفِي  
 رِوَايَةٍ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قِيلَ لَهُ  
 إِذَا خَلَّ الْجَنَّةَ مِنْ أَيِّ بَابٍ سَبَّحْتَ وَفِي رِوَايَةٍ  
 ابْنُ عُمَرَ كَتَبَ فِي مِرْقَةٍ الْعُلَمَاءُ وَخُشِرَ فِي مِرْقَةٍ  
 الشُّهَدَاءُ وَاتَّفَقَ الْخُفَاطُ عَلَى أَنَّهُ حَدِيثٌ  
 ضَعِيفٌ وَإِنْ كَثُرَتْ طَرَقُهُ وَتَلَدَّ صَنَفُ  
 الْعُلَمَاءِ رَضِيَ اللَّهُ عَنْهُمْ فِي هَذَا الْبَابِ مَا لَا يَحْصِي  
 مِنَ الْمُصَنَّفَاتِ فَأَوَّلُ مَنْ عَلَّمَهُ صَنَفٌ  
 فِيهِ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ثُمَّ مُحَمَّدُ بْنُ إِسْلَمَ  
 الطَّوْسِيُّ الْعَالِمُ الرَّيَّانِيُّ ثُمَّ الْحَسَنُ بْنُ سَفْيَانَ  
 النَّسَوِيُّ وَأَبُو بَكْرٍ الْأَجْرِيُّ وَأَبُو بَكْرٍ  
 مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَصْبَهَانِيُّ وَالِدُ أَرْقَطٍ  
 وَالْحَاكِمِيُّ وَأَبُو عَبْدِ اللَّهِ وَأَبُو نَعِيمٍ وَأَبُو  
 عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَأَبُو سَعِيدٍ الْمَالِينِيُّ



وَبِاللسانِ الْمُسْتَشِيرَةِ لِلْمُسْتَشِيرِ سُدَّ بَيْنَ  
 الْمُخْصُوصِ بِمَجْوَاعِ الْحُكْمِ وَسَمَاحَةِ الدِّينِ  
 صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ وَعَلَى سَائِرِ  
 النَّبِيِّينَ وَالْمُرْسَلِينَ وَآلِ كُلِّ سَائِرِ  
 الصَّالِحِينَ **وَبَعْدُ** فَقَدِمَ رَوَيْنا عَنْ  
 عَلِيِّ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ  
 وَمُعَاذِ بْنِ جَبَلٍ وَأَبِي الدَّرْدَاءِ وَأَبِي  
 عُمَرَ وَأَبِي عُبَيْدٍ وَأَنَسِ بْنِ مَالِكٍ  
 وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ  
 اللَّهُ عَنْهُمْ مِنْ طُرُقٍ كَثِيرَاتٍ بِرَوَايَاتٍ  
 مُتَوَعَّاتٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ قَالَ مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعًا  
 حَدِيثًا مِنْ أَمْرِ دِينِي بَعَثَهُ اللَّهُ يَوْمَ  
 الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ وَفِي  
 رَوَايَةٍ بَعَثَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ

# الأربعون النووية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، قِيَوْمَ السَّمَوَاتِ  
وَالْأَرْضِينَ ، مُدَبِّرِ الْخَلْقِ أَجْمَعِينَ ،  
بَارِعِ الرُّسُلِ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ  
إِلَى الْمَكْلُوفِينَ هِدَايَتِهِمْ وَبَيَانِ شَرَائِعِ  
الدِّينِ ، بِالذَّلَائِلِ الْقَطِيعَةِ وَوُضُوحَاتِ  
الْبَرَاهِينِ ، أَحْمَدُهُ عَلَى جَمِيعِ نِعَمِهِ  
وَأَسْأَلُهُ الْمَزِيدَ مِنْ فَضْلِهِ وَكَرَمِهِ ،  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ  
الْكَرِيمُ الْقَهَّارُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ وَحَبِيبُهُ وَخَلِيلُهُ ، أَفْضَلُ  
الْمَخْلُوقِينَ ، الْمَكْرُمُ بِالْقُرْآنِ الْعَزِيزِ  
الْمُعْجِزِ الْمُسْتَمِرِّ عَلَى تَقَاتِ السَّنِيَةِ ،



٢٧	النواس	البر حسن الخلق والإثم ما حاك في النفس	م
	وابصة بن معبد	جنت تسأل عن البر؟	حم مي
٢٨	العرباض	أوصيكم بتقوى الله والسمع والطاعة	د ت
٢٩	معاذ	لقد سألت عن عظيم وإنه ليسير على من يسره الله عليه	ت
٣٠	أبو ثعلبة الخشني	إن الله تعالى فرض فرائض فلا تضيعوها	قط
٣١	سهل بن سعد	ازهد في الدنيا يحبك الله	ه
٣٢	أبو سعيد	لا ضرر ولا ضرار	ه قط
٣٣	ابن عباس	لو يعطى الناس بدعواهم	هق
٣٤	أبو سعيد	من رأى منكم منكرا فليغيره بيده	م
٣٥	أبو هريرة	لا تحاسدوا ولا تناجشوا	م
٣٦	أبو هريرة	من نفس عن مؤمن كربة	م
٣٧	ابن عباس	إن الله كتب الحسنات والسيئات	ق
٣٨	أبو هريرة	من عادى لي وليا فقد آذنته بالحرب	خ
٣٩	ابن عباس	إن الله تجاوز لي عن أمتي الخطأ والنسيان	ه هق
٤٠	ابن عمر	كن في الدنيا كأنك غريب أو عابر السبيل	خ
٤١	ابن عمرو	لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به	كتاب الحجة
٤٢	أنس	يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك	ت
٤٣	ابن عباس	ألقوا الفرائض بأهلها	ق
٤٤	عائشة	الرضاعة تحرم ما تحرم الولادة	ق
٤٥	جابر	إن الله ورسوله حرم بيع الخمر	ق
٤٦	أبو موسى	كل مسكر حرام	خ
٤٧	المقدام	ما ملأ آدمي وعاء شراً من بطن	حم ت ه
٤٨	ابن عمرو	أربع من كن فيه كان منافقا	ق
٤٩	عمر	لو أنكم توكلون على الله حق توكله	حم ت ن ه حب ك
٥٠	عبدالله بن بسر	لا يزال لسانك رطبا من ذكر الله	حم ت ه حب

الرموز: ق=متفق عليه، خ=البخاري، م=مسلم، د=أبو داود، ت=الترمذي، ن=النسائي،  
ه=ابن ماجه، حم=أحمد، هق=البيهقي، حب=ابن حبان، ك=الحاكم، مي=الدارمي، قط=الدارقطني

**Included is this helpful quick reference to the 40 Hadeeth.**



## أطراف الأربعين لحفاظها المذاكرين

مصدره	طرف الحديث أو لقبه	الراوي	
ق	إنما الأعمال بالنيات	عمر	١
م	حديث جبريل	عمر	٢
ق	بني الإسلام على خمس	ابن عمر	٣
ق	حديث الصادق المصدوق	ابن مسعود	٤
ق	من أحدث في أمرنا هذا ما ليس منه فهو رد	عائشة	٥
م	من عمل عملا ليس عليه أمرنا فهو رد	عائشة	
ق	إن الحلال بين وإن الحرام بين وبينهما أمور مشتبهات	النعمان	٦
م	الدين النصيحة	تميم الداري	٧
ق	أمرت أن أقاتل الناس حتى يشهدوا	ابن عمر	٨
ق	ما نهيتكم عنه فاجتنبوه	أبو هريرة	٩
م	إن الله طيب لا يقبل إلا طيبا	أبو هريرة	١٠
ت ن	دع ما يريبك إلى ما لا يريبك	الحسن	١١
ت	من حسن إسلام المرء تركه ما لا يعنيه	أبو هريرة	١٢
ق	لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه	أنس	١٣
ق	لا يحل دم امرئ مسلم إلا بإحدى ثلاث	ابن مسعود	١٤
ق	من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت	أبو هريرة	١٥
خ	لا تغضب	أبو هريرة	١٦
م	إن الله كتب الإحسان على كل شيء	شداد بن أوس	١٧
ت	اتق الله حيثما كنت	أبو ذر ومعاذ	١٨
ت	يا غلام إني أعلمك كلمات احفظ الله يحفظك	ابن عباس	١٩
غير ت	احفظ الله تجده تجاهك تعرف إلى الله في الرخاء	ابن عباس	
خ	إذا لم تستحي فاصنع ما شئت	عقبة بن عمرو	٢٠
م	قل آمنت بالله ثم استقم	سفيان بن عبد الله	٢١
م	أرأيت إذا صليت المكتوبات وصمت رمضان	جابر	٢٢
م	الطهور شطر الإيمان	الحارث بن عاصم	٢٣
م	يا عبادي إني حرمت الظلم على نفسي	أبو ذر	٢٤
م	ذهب أهل الدثور بالأجور يصلون كما نصلي	أبو ذر	٢٥
ق	كل سلامي من الناس عليه صدقة	أبو هريرة	٢٦