الأربعون المدرسيَّة

محمد بن سيد عدلي

40 Hadith for Islāmic Schools (Part 1)

By Muhammad S. Adly

4th Edition, 1434 AH/2013 CE

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Introduction

Verily all praise is due to Allāh. We praise Him, we seek His assistance and His forgiveness, and we seek refuge in Almighty Allāh from the evil of our passions and the worst of our deeds. Indeed, whomsoever Allāh guides, no one can mislead him, and whomsoever Allāh puts astray, no one can guide him. And I testify that there is no deity worthy of worship except Allāh alone, with no partner. And I testify that Muhammad ﷺ is His slave and messenger.

The following is a collection of selected *aĥādīth* from the sayings of our beloved Prophet Muhammad ﷺ, the teacher and the leader of all humanity, collected by the slave servant of Allāh, Abu Al-'Abādilah, Muhammad Sayed Adly. This collection is intended to be used by the students of Islāmic schools in America. I did my best to select short *aĥādīth*, which make it easier on the students to memorize. It is written in a manner that is easy to read, along with some explanation. I did my best to make this collection cover certain subjects, such as *'aqīdah* (belief), *'ibādah* (worship), *akhlāq* (behavior), and *mu'āmalāh* (dealing with each other). Each *ĥadīth* is accompanied by an English translation, a discussion of the main subject matter, definition of key vocabulary, and exercise for the application of the knowledge acquired. There are four main objectives for the study of each *ĥadīth*. As a result of studying this book the student should be able to:

1. Read the forty *aĥādīth* in Arabic and English,
2. Understand key vocabulary,
3. Explain the main subject matter discussed in each *ĥadīth*, and
4. Memorize the forty *aĥādīth*.

I have only included in this collection what is authentic, and I do not claim perfection. I pray that Allāh will help all of us clean our intentions and make them sincerely for His pleasure, to my benefit and as well as to your benefit, in this life and in the hereafter. Please bring to my attention any mistakes you may find in this work, so that they can be corrected in the next edition. I beg Allāh's forgiveness and ask Him to conceal my shortcomings in this work.

Sincerely yours,

Muhammad Sayed Adly
Imām of Masjid Al-Muslimīn
Columbia, South Carolina, USA

Transliteration Notations and Pronunciation Guide

with Explanatory Notes

Consonants

Arabic Letter	Beginning of Sentence	Middle/End of Sentence	Pronunciation	Doubling/ Emphasis[2]
ا	A, I, U [1]	a, i, u [1]	as in '**a**pple'; '**i**n' & '**u**t' respectively	---
ب	B	b	as in '**b**at'	bb
ت	T	t	as in Spanish 'faji**t**a'	tt
ث	Th	th	as in '**th**ink'	thth
ج	J	j	as in '**j**am'	jj
ح	Ĥ	ĥ	strong raspier '**h**' [3]	ĥĥ
خ	Kh	kh	as in German 'Ba**ch**'	khkh
د	D	d	as in Spanish 'felici**d**ad'	dd
ذ	Dh	dh	as in '**th**e'	dhdh
ر	R	r	rolling '**r**' as in Spanish 'Puer**t**o **R**ico'	rr
ز	Z	z	as in '**z**ero'	zz
س	S	s	as in '**s**un'	ss
ش	Sh	sh	as in '**sh**are'	shsh
ص	Ŝ	ŝ	strong emphatic '**s**' [3]	ŝŝ
ض	Đ	đ	strong emphatic '**d**' [3]	đđ
ط	Ŧ	ŧ	strong emphatic '**t**' [3]	ŧŧ

1. Sincerity of Intentions

عَنْ عُمَر بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيهِ وسَلَّم:

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى."

رواه البخاري

son of al- Khattâb	بْنِ الْخَطَّابِ	Ŭmar	عُمَر	from	عَنْ
May Allâh be pleased with him					رَضِيَ اللَّهُ عَنْهُ ﷺ
Allâh	اللهِ	Messenger	رَسُولُ	said	قَالَ
May Allâh send His peace and blessings upon him					صَلَّى اللَّهُ عَلَيهِ وسَلَّم ﷺ
by intentions	بالنيات	deeds	الأعمال	indeed	إنما
one	امرئ	for every	لكل	indeed	إنما	and	و
he intended			نوى	what	ما
Al-Bukhâri		البخاري	reported it		رواه

Ăn ŭmar ib-nil-khattāb ﷺ qā-l: Qā-la ra-sū-llullā-hi ﷺ: Inna-mal a-ă-ma-lu binniyāt. Wa inna-mā li kullim-ri-immā-na-wā.

Ra-wā-hu al-bu-khā-ri

Narrated Ŭmar ibn al-Khattāb, may Allāh be pleased with him, that:

Allāh's Messenger (peace be upon him) said: "Deeds are to be judged according to one's intention, and indeed everyone shall get whatever he intends."

Al-Bukhārī

Lessons to be learned from the *ĥadīth*:

1. Intention precedes deeds and sayings.
2. Every person will be judged according to his intention.
3. Sincerity is required for actions to be accepted.
4. Good intention does not make a wrong deed correct.
5. Whatever we do has to be done only for the sake of Allāh.

Words to know: ***al-ă-mal (the deeds) na-wā (he intends)***

Exercise:

1. Mention 5 good deeds.
2. Tell a story in which Allāh rewarded the doer of a good deed because of his intention.
3. Give two examples of a person who commits something haram, although his/her intention was to please Allāh.
4. What is the reward for the person who gives $100.00 in front of everyone at a fundraiser for the masjid so that the people will think that he is really a good and generous person?

مما يُستفاد من الحديث:

- يثاب المسلم على نيته إذا صلحت.
- أهمية إخلاص النية لله – تعالى – وحده.
- أهمية استحضار النية عند العمل.

2. Do Not Invent

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيهِ وسَلَّم:

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

رواه البخاري

she said		قَالَتْ		Ăāishah		عَائِشَةَ		from		عَنْ	
in	فِي	introduces				أَحْدَثَ		who(ever)		مَنْ	
not	لَيْسَ	what	مَا	this		هَذَا	our affair			أَمْرِنَا	
rejected		رَدٌّ		it	هُوَ	then	فَـ	of it		مِنْهُ	

Ăn ăā-i-shah ra-đi-yallā-hu ăn-hā qā-lat: Qā-la ra-sū-lullā-hi ﷺ: Man ah-da-tha fī am-ri-nā hā-dhā mā lay-sa min-hu fa-hu-wa radd.

Ra-wā-hu al-bu-khā-ri

Narrated Ăāishah, may Allāh be pleased with her, that:

The Messenger of Allāh (peace be upon him) said: "If someone tries to introduce into this faith of ours (Islām) something which is not a part of it, it is to be rejected."

Al-Bukhārī

Lessons to be learned from the *ĥadīth*:

1. The religion of Islām is built on submission and following, not invention and addition.
2. Islām does not permit any innovation and Islām encourages holding fast to the *Sunnah*.
3. Any deed that is not in accordance with the *Sunnah* will be rejected and the one who did it will not be rewarded.

Words to know: ***aĥ-da-tha (invent) am-ri-nā (our affairs) radd (will be rejected)***

Exercise:

1. What does it mean to innovate something in Islām?
2. Why is innovation in the *dīn* of Islām a major sin?
3. Mention some of the innovations that you may have observed among the Muslims?
4. Since Allāh told us He perfected our religion for us, what are people implicitly saying to Allāh when they try to "improve" or "add to" the religion He perfected?

مما يُستفاد من الحديث:

- دين الإسلام دين اتباع لا ابتداع.
- الإسلام لا يقر البدعة ، ويحض على السنة.
- العمل الذي لا يوافق السنة مردود على صاحبه ، ولا يؤجر عليه.

3. Fortune-Tellers

عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيهِ وسَلَّم أَنَّ:

رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيهِ وسَلَّم قَالَ:

"مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيءٍ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ لَيْلَةً"

رواه مسلم

wives	أَزْوَاجِ	some	بَعْضِ	Ŝafiyyah	صَفِيَّةَ
whoever	مَنْ	that	أَنَّ	the Prophet	النَّبِيِّ
then	فَـ	fortuneteller	عَرَّافًا	came to	أَتَى
something	شَيءٍ	about	عَنْ	he asked him	سَأَلَهُ
of him	لَهُ	accepted	تُقْبَلْ	wasn't	لَمْ
night	لَيْلَةً	forty	أَرْبَعِينَ	prayer	صَلاَةٌ
Muslim (scholar of hadith)					مسلم

11. Change It

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيهِ وسَلَّمَ يَقُولُ:

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ"

رواه مسلم

of you	منكم	whoever saw	من رأى
let him change it	فليغيره	something evil	منكراً
if he then	فإن	with his hand	بيده
then with his tongue	فبلسانه	could not	لم يستطع
and that is	وذلك	then with his heart	فبقلبه
faith	الإيمان	the weakest	أضعف

Ăn abī sa-īī-dil khu-da-riyy ﷺ, qā-l: Sa-miq-tu ra-sū-lullā-hi ﷺ: ya-qūl: Man ra-a miñ-kum muñ-ka-rañ fal yu-ghayyi-ru-hu bi ya-dih, fa illam yas-ta-tiq fa billi-sā-nih, fa illam yas-ta-tiq fa bi qal-bih, wa dhā-li-ka ad-ă-ful ī-mān.

Ra-wā-hu mus-lim

Narrated Abu Sa'īd Al-Khudrī (may Allāh be pleased with him) that:
He heard the Prophet (peace be upon him) saying: "Whoever amongst you notices something evil, should correct it with his own hands, and if he is unable to do so, he should prohibit the same with his tongue, if he is unable even to do this, he should at least consider it as bad in his heart. This is the lowest degree of faith. "

Muslim

Lessons to be learned from the *ĥadīth*:

1. One of the main responsibilities of the individual Muslim is to change the evil.
2. A Muslim is not supposed to participate in an evil deed.
3. Muslims are different in their abilities concerning changing the evil deed.
4. Faith is in ranks. It increases through obedience to Allāh, and decreases through disobedience to Allāh.
5. The true believer will object to the evil, at least with his heart so he will stay away from the evil deed as well as the doors leading to the evil deeds, otherwise he will expose his faith to the possibility of being lost.

Words to know: ***ra-a (saw) muñ-kar (evil) qalb (heart)***

19. Righteousness

عَنِ النَوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيهِ وسَلَّمَ عَنِ البِرِّ وَالإِثْمِ فَقَالَ:

"البِرُّ حُسْنُ الخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ"

رواه مسلم

good conduct	حسن الخلق	righteousness is	البر
that which	ما	and sin is	والإثم
yourself	نفسك	irritates in	حاك في
to be aware	أن يطلع	and you hated	وكرهت
people	الناس	of it	عليه

Ă-ninnawwās-ibni sam-ăān ﷺ qā-l: Sa-altunna-biyya ﷺ ă-nil birri wal ith-mi, fa qā-l: Al birru ĥus-nul khu-luq, wal ith-mu mā ĥāka fī naf-si-ka, wa ka-rih-ta añyyatta-li-ă ă-lay-hinnās.

Ra-wā-hu mus-lim

Narrated An-Nawwās ibn Samāān (may Allāh be pleased with him) that:

I asked the Prophet of Allāh (peace be upon him) concerning righteousness and sin. He said: "Righteousness is having a noble behavior and sin is that which creates doubt in yourself and you do not want people to know of it"

Muslim

Lessons to be learned from the *ĥadīth*:

1. Islām urges good behavior.
2. Allāh has blessed the human being with the feelings of insight or conscience, which disturbs him when he does something forbidden.
3. When you are disturbed about something you are doing, and you do not want somebody to see you doing it, this in itself is an evidence that you are not supposed to be doing such an act.
4. Whoever loves the Prophet (peace be upon him) with genuine love, he will follow his *Sunnah* and will not invent things in the religion.

Words to know: ***birr (righteousness) ĥusn (excellence) khu-luq (manners)***

Exercise:

1. Write three verses that identify good characteristics that a believer should have. (Hint: *Sūrat-ul-Ĥujurāt*)
2. List some examples of sins and bad deeds.
3. If one sees a Muslim doing something *ĥarām*, what should one do?
4. How do you know when you have committed a sin?

32. Have Mercy

عَنْ جَرِيرِ بْنِ عبْدِ الله – رَضِيَ اللَّهُ عَنْهُ – قَالَ:

قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيهِ وسَلَّم:

"مَنْ لاَ يَرْحَمِ النَّاسَ لاَ يَرْحَمْهُ اللَّـــهُ"

رواه البخاري

is not	لا	whoever	من
people	الناس	merciful to	يرحم
Allâh	الله	is not merciful to him	لاَ يَرْحَمْهُ

Ăn ja-rīr ibn ăb-dillā-h ﷺ qā-l: Qā-la ra-sū-lullā-hi ﷺ: Mallā yar-ĥa-minnā-sa lā yar-ĥa-mullāh.

Ra-wā-hu al-bu-khā-ri

Narrated Jarīr bin 'Abdullāh (may Allāh be pleased with him) that:

Allāh's Messenger (peace be upon him) said: "Allāh will not be merciful to those who are not merciful to mankind."

Al-Bukhārī

Lessons to be learned from the *ĥadīth*:

1. Mercy is a good quality, which Allāh loves.
2. Islām invites us to have mercy on others.
3. To receive mercy, you have to show mercy.

Words to know: ***yar-ĥa-mu (to have mercy) annās (mankind, people)***

Exercise:

1. Write a short story that demonstrates how we can be merciful to one another.
2. Are Muslims supposed to be merciful only to human beings?
3. What are some examples of Allāh's mercy on mankind?

مما يُستفاد من الحديث:

- الرحمة صفة طيبة يحبها الله – تعالى –.
- الإسلام يدعو إلى الرحمة.
- رحمة الناس سبب لرحمة الله– تعالى – .
- الجزاء من جنس العمل.