

Forty-two ḥadīth gathered by Imām Yahyā ibn Sharaf an-Nawawī (d. 676 AH), each one a foundation upon which a chapter of the religion turns. Memorise in order; the three boxes track a first learning and two reviews.

All are ṣaḥīḥ or ḥasan. Where an-Nawawī's own grading is contested, the note says so.

01 إِنَّْمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى □□□

Actions are but by intentions, and every man shall have only that which he intended.

‘Umar ibn al-Khaṭṭāb · Bukhārī, Muslim · ṣaḥīḥ

02 الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ... وَالْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ ... وَالْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ □□□

The ḥadīth of Jibrīl. Islām is the five pillars; imān is belief in Allah, His angels, His books, His messengers, the Last Day and the decree; iḥsān is to worship Allah as though you see Him — for though you do not see Him, He sees you.

‘Umar ibn al-Khaṭṭāb · Muslim · ṣaḥīḥ · abridged

03 بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ □□□

Islam is built upon five: the testimony of faith, establishing the prayer, giving the zakāt, the pilgrimage, and the fast of Ramaḍān.

Ibn ‘Umar · Bukhārī, Muslim · ṣaḥīḥ

04 إِنَّ أَوَّلَ مَا خُلِقَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا □□□

Each of you is gathered in his mother's womb for forty days, then a clot for the like of that, then a morsel for the like of that; then an angel is sent to breathe into him the spirit, and is commanded with four: his provision, his term, his deeds, and whether he is wretched or blessed.

Ibn Mas‘ūd · Bukhārī, Muslim · ṣaḥīḥ

05 مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ □□□

Whoever introduces into this affair of ours something not of it, it is rejected.

‘Ā’ishah · Bukhārī, Muslim · ṣaḥīḥ

06

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ ... أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ

The lawful is clear and the unlawful is clear, and between them are doubtful matters. Whoever guards against them has protected his religion and his honour. In the body is a morsel of flesh: if it is sound, the whole body is sound — and it is the heart.

An-Nu'mān ibn Bashīr · Bukhārī, Muslim · ṣaḥīḥ · abridged

07

الدِّينُ النَّصِيحَةُ

The religion is sincerity. We said: to whom? He said: to Allah, to His Book, to His Messenger, to the leaders of the Muslims, and to their common folk.

Tamīm ad-Dārī · Muslim · ṣaḥīḥ

08

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I have been commanded to fight the people until they testify that there is no god but Allah and that Muḥammad is the Messenger of Allah, establish the prayer and give the zakāt. If they do so, their blood and property are protected from me, save by the right of Islam, and their reckoning is with Allah.

Ibn 'Umar · Bukhārī, Muslim · ṣaḥīḥ

09

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا اسْتَطَعْتُمْ

What I have forbidden you, avoid; what I have commanded you, do as much of it as you are able. Those before you were destroyed only by their excessive questioning and their disagreement with their prophets.

Abū Hurayrah · Bukhārī, Muslim · ṣaḥīḥ

10

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

Allah is Good and accepts only what is good. He commanded the believers with what He commanded the messengers: eat of the good things and act righteously. Then he mentioned the man who stretches out his hands to the sky, dishevelled and dusty — “O Lord, O Lord” — while his food, his drink and his clothing are unlawful: how then is he answered?

Abū Hurayrah · Muslim · ṣaḥīḥ

- 11

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ □□□

Leave what makes you doubt for what does not make you doubt.

Al-Ḥasan ibn 'Alī · Tirmidhī, Nasā'ī · ṣaḥīḥ
- 12

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ □□□

Part of the excellence of a man's Islam is his leaving what does not concern him.

Abū Hurayrah · Tirmidhī, Ibn Mājah · ḥasan
- 13

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ □□□

None of you believes until he loves for his brother what he loves for himself.

Anas ibn Mālik · Bukhārī, Muslim · ṣaḥīḥ
- 14

لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَخَذِي ثَلَاثٍ □□□

The blood of a Muslim is not lawful except for one of three: a life for a life, the married adulterer, and one who abandons his religion and separates from the community.

Ibn Mas'ūd · Bukhārī, Muslim · ṣaḥīḥ
- 15

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ □□□

Whoever believes in Allah and the Last Day, let him speak good or keep silent; let him honour his neighbour; and let him honour his guest.

Abū Hurayrah · Bukhārī, Muslim · ṣaḥīḥ
- 16

لَا تَغْضَبْ □□□

A man said: advise me. He said: do not become angry. The man repeated it several times, and each time he said: do not become angry.

Abū Hurayrah · Bukhārī · ṣaḥīḥ

17

□□□
إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Allah has prescribed excellence in all things. So when you kill, kill well; and when you slaughter, slaughter well. Let one of you sharpen his blade and spare the animal he slaughters.

Shaddād ibn Aws · Muslim · ṣaḥīḥ

18

□□□
أَتَقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنِ

Fear Allah wherever you are; follow a bad deed with a good one and it will erase it; and deal with people with good character.

Abū Dharr & Mu'adh ibn Jabal · Tirmidhī · ḥasan

19

□□□
اخْفِظِ اللَّهَ يَحْفَظَكَ، اخْفِظِ اللَّهَ تَجِدْهُ تُجَاهَكَ

Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him before you. When you ask, ask of Allah; when you seek help, seek it from Allah. Know that the nation, were it to gather to benefit you, could benefit you only with what Allah has already written for you.

Ibn 'Abbās · Tirmidhī · ḥasan ṣaḥīḥ

20

□□□
إِذَا لَمْ تَسْتَخِيْ فَاصْنَعْ مَا شِئْتَ

Among the words people obtained from the first prophethood: if you feel no shame, do as you wish.

Abū Mas'ūd al-Badrī · Bukhārī · ṣaḥīḥ

21

□□□
قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَوَيْتُمْ

I said: O Messenger of Allah, tell me something about Islam about which I need ask no one after you. He said: say "I believe in Allah," then be steadfast.

Sufyān ibn 'Abdillāh ath-Thaqafī · Muslim · ṣaḥīḥ

22

□□□
أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ وَصُمْتُ رَمَضَانَ ... أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ

A man asked: if I pray the obligatory prayers, fast Ramaḍān, treat the lawful as lawful and the unlawful as unlawful, and add nothing to that — shall I enter Paradise? He said: yes.

Jābir ibn 'Abdillāh · Muslim · ṣaḥīḥ

23

الظُّهُورُ شَطْرُ الْإِيمَانِ ☐☐☐

Purity is half of faith. *Al-ḥamdu lillāh* fills the scale; *subḥānallāh* and *al-ḥamdu lillāh* fill what is between the heavens and the earth. Prayer is light, charity is proof, patience is illumination, and the Qurʾān is an argument for you or against you.

Abū Mālik al-Ashʿarī • Muslim • ṣaḥīḥ

24

يَا عِبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا ☐☐☐

A ḥadīth qudsī. O My servants, I have forbidden oppression upon Myself and made it forbidden among you, so do not oppress one another. O My servants, all of you are astray except whom I guide, so seek guidance of Me and I shall guide you. It is only your deeds that I reckon for you, then repay you in full.

Abū Dharr al-Ghifārī • Muslim • ṣaḥīḥ • abridged

25

أُولَئِيسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ☐☐☐

The poor Companions said: the wealthy have taken all the reward — they pray as we pray and give charity from their surplus. He said: has Allah not given you what you may give in charity? In every *tasbīḥah* is charity, in every *takbīrah* charity, in enjoining good charity, and in the lawful fulfilment of desire there is charity.

Abū Dharr al-Ghifārī • Muslim • ṣaḥīḥ

26

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ ☐☐☐

Every joint of a person owes charity, each day the sun rises: to reconcile two people is charity, to help a man onto his mount is charity, a good word is charity, every step to the prayer is charity, and removing harm from the road is charity.

Abū Hurayrah • Bukhārī, Muslim • ṣaḥīḥ

27

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِنَّمُ مَا خَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ ☐☐☐

Righteousness is good character, and sin is what wavers in your breast and which you would hate people to learn of.

An-Nawwās ibn Samʿān • Muslim • ṣaḥīḥ

28

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ

☐☐☐

He admonished them with an admonition that moved hearts and brought tears to the eyes: I counsel you to fear Allah, and to hear and obey. Hold to my sunnah and the sunnah of the rightly guided caliphs; bite onto it with your molars, and beware of newly invented matters.

Al-'Irbād ibn Sāriyah · Abū Dāwūd, Tirmidhī · ḥasan ṣaḥīḥ

29

أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟ ... كُفَّ عَلَيْكَ هَذَا

☐☐☐

Mu'ādh asked of a deed to enter Paradise. He was told of worship, the prayer, the fast, and the gates of good — fasting is a shield, charity extinguishes sin as water extinguishes fire. Then: shall I tell you of the mastery of all that? He took hold of his tongue and said: restrain this.

Mu'ādh ibn Jabal · Tirmidhī · ḥasan ṣaḥīḥ · abridged

30

إِنَّ اللَّهَ فَرَضَ فَرَائِصَ فَلَا تُصَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا

☐☐☐

Allah has laid down obligations, so do not neglect them; set limits, so do not transgress them; forbidden things, so do not violate them; and was silent about things out of mercy, not forgetfulness — so do not enquire into them.

Abū Tha'labah al-Khushanī · Dāraqūṭnī · ḥasan

31

أَرْهَدْ فِي الدُّنْيَا يُجِبَّكَ اللَّهُ، وَأَرْهَدْ فِيَمَا عِنْدَ النَّاسِ يُجِبَّكَ النَّاسُ

☐☐☐

A man said: point me to a deed for which Allah will love me and people will love me. He said: renounce the world and Allah will love you; renounce what is in people's hands and people will love you.

Sahl ibn Sa'd as-Sā'idī · Ibn Mājah · ḥasan

32

لَا ضَرَرَ وَلَا ضِرَارَ

☐☐☐

There shall be no harm, nor the reciprocating of harm.

Ibn 'Abbās · Ibn Mājah, Dāraqūṭnī · ḥasan by its routes

33

الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ

☐☐☐

Were people given by their claims, men would claim the wealth and blood of others. But the proof is upon the claimant, and the oath upon the one who denies.

Ibn 'Abbās · Bayhaqī · ḥasan; parts in Bukhārī & Muslim

34

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ □□□

Whoever of you sees an evil, let him change it with his hand; if he is unable, then with his tongue; if he is unable, then with his heart — and that is the weakest of faith.

Abū Sa'īd al-Khudrī · Muslim · ṣaḥīḥ

35

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا □□□

Do not envy one another, do not inflate prices against one another, do not hate one another, do not turn away from one another. Be servants of Allah, brothers. The Muslim is the brother of the Muslim: he does not wrong him, fail him, lie to him, or despise him. Piety is here — and he pointed to his chest three times.

Abū Hurayrah · Muslim · ṣaḥīḥ

36

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ □□□

Whoever relieves a believer of a distress of this world, Allah will relieve him of a distress of the Day of Resurrection. Whoever eases one in hardship, Allah will ease him in this world and the next. Whoever conceals a Muslim's fault, Allah will conceal his. And Allah is in the aid of His servant so long as the servant is in the aid of his brother.

Abū Hurayrah · Muslim · ṣaḥīḥ

37

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ □□□

Allah has written down good deeds and bad. Whoever intends a good deed and does not do it, Allah writes it as one complete good deed; if he does it, from ten to seven hundred times over. Whoever intends a bad deed and does not do it, Allah writes it as one complete good deed; and if he does it, He writes it as one bad deed alone.

Ibn 'Abbās · Bukhārī, Muslim · ṣaḥīḥ

38

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ □□□

A ḥadīth qudsī. Whoever shows enmity to a friend of Mine, I declare war upon him. My servant draws near to Me with nothing more beloved than what I have made obligatory; and he continues to draw near with voluntary works until I love him — and when I love him, I am his hearing with which he hears and his sight with which he sees.

Abū Hurayrah · Bukhārī · ṣaḥīḥ · abridged

39

□□□ إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

Allah has pardoned for me, from my nation, mistake, forgetfulness, and what they are compelled to do.

Ibn 'Abbās · Ibn Mājah, Bayhaqī · ḥasan

40

□□□ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

The Prophet ﷺ took hold of my shoulders and said: be in this world as though you were a stranger, or a traveller passing through. Ibn 'Umar used to say: when evening comes, do not expect the morning; when morning comes, do not expect the evening. Take from your health for your illness, and from your life for your death.

Ibn 'Umar · Bukhārī · ṣaḥīḥ

41

□□□ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

None of you truly believes until his desire follows what I have brought.

'Abdullāh ibn 'Amr · an-Nawawī graded it ṣaḥīḥ; later scholars, including Ibn Rajab, hold its chain weak.

42

□□□ يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَىٰ مَا كَانَ مِنْكَ وَلَا أُبَالِي

A ḥadīth qudsī. O son of Adam, so long as you call upon Me and place hope in Me, I will forgive you whatever has come from you, and I will not mind. O son of Adam, were your sins to reach the clouds of the sky and then you sought My forgiveness, I would forgive you. O son of Adam, were you to come to Me with sins nearly filling the earth, and then meet Me associating nothing with Me, I would come to you with its like in forgiveness.

Anas ibn Mālik · Tirmidhī · ḥasan

An-Nawawī intended forty and gathered forty-two, writing that whoever preserves for my nation forty ḥadīth of its religion will be raised among the jurists and the scholars — a report he himself noted is weak in chain, though its meaning is sound and the practice of gathering forty is long established.

Three boxes per ḥadīth: first learning, review at a week, review at a month.

