

# Hadees — Complete Study Pack

Imam Nawawi's 40 (hadiths 1-23) + foundations · Exam: Saturday 8:00-11:00

## 1 · Imam An-Nawawi — the author

**Full name & titles** يحيى بن شرف النووي

Yahya ibn Sharaf al-Nawawi. **Kunya:** Abu Zakariyya. **Honorific (laqab):** Muhyi al-Din — 'Reviver of the Religion'. School of law: **Shafi'i**.

**Born** 631 هـ — نوى

Born **631 AH (1233 CE)** in the village of **Nawa**, Hawran region, **Syria** — from which comes 'al-Nawawi'.

### Studies

Brilliant from childhood; moved to **Damascus in 649 AH** to study, and performed **Hajj in 651 AH**. He barely slept — studying all day.

### His character

A model of **zuhd** (asceticism) and **wara'** (scrupulous piety). Refused salaries, gifts and government posts. Ate once a day; never married — absorbed entirely in knowledge.

### His works

Over **40 works**, including:

- *Riyadh as-Salihin*
- *Al-Arba'in (40 Hadith)*
- *Al-Minhaj* — his commentary on Sahih Muslim
- *Al-Majmu' Sharh al-Muhadhdhab*
- *Tahdhib al-Asma' wa'l-Lughat*

### Death

Died young at about **45 (676 AH / 1277 CE)**, yet left an impact unmatched by many who lived twice as long. Ibn Kathir praised him.

### Why "40 Hadith"?

Nawawi built on the (weak) report: 'Whoever preserves for my Ummah forty hadith of its religion, Allah will resurrect him among the jurists and scholars.' He noted the chain is weak but its meaning is sound. He gathered hadith — each a **great principle of the religion (qa'idah)** — drawn mostly from **Bukhari & Muslim**, restricting himself to authentic narrations, and made them concise (from جوامع الكلم — the Prophet's 'comprehensive speech').

## 2 · The sahih hadith — 5 conditions

1	Continuous chain اتصال السند	Each narrator <b>directly heard</b> from the one above him, unbroken from start to end.
2	Uprightness of narrators عدالة الرواة	Every narrator is <b>Muslim, adult, sane, not sinful (fasiq), and of dignified character</b> .
3	Precision الضبط	Each narrator is <b>accurate</b> — both in memory and in writing.
4	No irregularity عدم الشذوذ	A trustworthy narrator's report <b>does not contradict</b> one who is more trustworthy.
5	No hidden defect عدم العلة	No subtle, concealed flaw that <b>harms authenticity</b> despite outward soundness.

### 3 · Terminology

<b>Sanad / Isnad</b> السند	The <b>chain of narrators</b> that carries the text — 'so-and-so told us, from so-and-so...'
<b>Matn</b> المتن	The <b>actual text/wording</b> of the hadith that the chain ends at.
<b>Sahih</b> صحيح	<b>Authentic</b> — meets all 5 conditions. Highest grade of acceptance.
<b>Hasan</b> حسن	<b>Good</b> — like sahih but a narrator's <b>precision is lighter</b> . Still accepted.
<b>Da'if</b> ضعيف	<b>Weak</b> — fails a condition: broken chain, weak memory, or an unknown narrator.
<b>Mutawatir</b> المتواتر	<b>Mass-transmitted</b> by so many at every level that they could not all agree on a lie. Gives <b>certain (qat'i)</b> knowledge. <i>Lafzi</i> = wording + meaning recurrent; <i>Ma'nawi</i> = meaning recurrent, wording varies.
<b>Ahad</b> الآحاد	<b>Solitary</b> — does not reach mutawatir numbers; gives <b>probable (zanni)</b> knowledge. Types: <i>Gharib</i> (1 narrator), <i>Aziz</i> (2), <i>Mashhur</i> (3–9).
<b>Sahih li-ghayrihi</b> صحيح لغيره	A <i>hasan li-dhatihi</i> hadith that <b>rises to sahih</b> through other supporting chains.
<b>Hasan li-ghayrihi</b> حسن لغيره	A <b>weak</b> hadith that rises to hasan through <b>multiple chains</b> — provided the weakness is not a liar/immoral narrator.
<b>Sunnah / Hadith</b> السنة / الحديث	Technically (to the muhaddithun): whatever is attributed to the Prophet ﷺ of a <b>saying, action, tacit approval (taqir), or characteristic</b> .
<b>Sabab al-Wurud</b> سبب الورد	The <b>reason/occasion a hadith was spoken</b> — the hadith parallel of <i>sabab al-nuzul</i> (the Qur'anic term).

### 4 · The one-liners — memorise these

**1. Nawawi:** Yahya ibn Sharaf, محيي الدين أبو زكريا, born **631 AH in Nawa, Syria, Shafi'i**, died ~45 in **676 AH**.

**2.** A hadith = **sanad (chain) + matn (text)**.

**3. Sahih** = 5 conditions: continuous chain · upright narrators · precision · no shudhudh · no 'illah.

**4. Sahih** → **Hasan** → **Da'if** as narrator precision drops. Hasan/Da'if can *rise* via supporting chains (li-ghayrihi).

**5. Mutawatir** = certain knowledge (qat'i). **Ahad** = probable (zanni): Gharib 1 · Aziz 2 · Mashhur 3–9.

**6.** Nawawi's 40 are mostly from **Bukhari & Muslim**; each hadith is a **foundational principle** of the religion.

## 5 · Master grid — number → theme → narrator

If you learn ONE thing tonight, learn this table cold.

#	Theme	Narrator
1	Intentions (niyyah)	Umar ibn al-Khattab (RA)
2	Jibril — islam/iman/ihsan	Umar ibn al-Khattab (RA)
3	Five pillars	Abdullah ibn Umar (RA)
4	Creation & qadar	Abdullah ibn Mas'ud (RA)
5	Bid'ah rejected	Aisha (RA)
6	Halal/haram & the heart	Nu'man ibn Bashir (RA)
7	Naseeha (sincerity)	Tamim al-Dari (RA)
8	Sanctity (blood & wealth)	Abdullah ibn Umar (RA)
9	Ability & ease	Abu Hurairah (RA)
10	Pure (halal) earnings	Abu Hurairah (RA)
11	Leave doubt (wara')	al-Hasan ibn Ali (RA)
12	Mind your own deen	Abu Hurairah (RA)
13	Brotherhood (love)	Anas ibn Malik (RA)
14	Three cases for blood	Abdullah ibn Mas'ud (RA)
15	Guard the tongue	Abu Hurairah (RA)
16	Do not get angry	Abu Hurairah (RA)
17	Ihsan in all things	Shaddad ibn Aws (RA)
18	Taqwa & good character	Abu Dharr & Mu'adh ibn Jabal (RA)
19	Guard Allah, He guards you	Abdullah ibn Abbas (RA)
20	Haya' (modesty)	Abu Mas'ud al-Ansari (RA)
21	Istiqamah (steadfastness)	Sufyan ibn Abdullah (RA)
22	Obligations → Paradise	Jabir ibn Abdullah (RA)
23	Purity / dhikr / Quran	Abu Malik al-Ash'ari (RA)

## 6 · The 23 hadiths in full

### Hadith 1 — Actions are by intentions

Narrated by Umar ibn al-Khattab (RA) · Sahih — Bukhari & Muslim

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

"Actions are but by intentions, and every man shall have only what he intended. So whoever's migration was for Allah and His Messenger, his migration is for Allah and His Messenger; and whoever's migration was for worldly gain or a woman to marry, his migration is for what he migrated to."

- Sincerity (ikhlas) is the foundation of every deed.
- Intention turns ordinary habits (eating, sleeping, working) into worship.
- Same physical act, completely different value by intention.

★ Imam Bukhari opened his Sahih with it. Imam Shafi'i: "This hadith enters into a third of knowledge / 70 chapters of fiqh." One of the three hadith on which Islam revolves — the standard for **inward** deeds.

### Hadith 2 — Jibril: islam, iman, ihsan

Narrated by Umar ibn al-Khattab (RA) · Sahih — Muslim

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Jibril came as a stranger and asked about **Islam** (the five pillars), **Iman** (the six articles of faith), and **Ihsan**: "to worship Allah as though you see Him, for though you do not see Him, He sees you" — then about the Hour and its signs.

- Religion has three levels: Islam (deeds) + Iman (belief) + Ihsan (excellence).
- The six articles of Iman: Allah, His angels, books, messengers, the Last Day, and divine decree (qadr).
- Signs of the Hour: the slave-girl giving birth to her mistress; barefoot shepherds competing in tall buildings.

★ Called "**Umm al-Sunnah**" (Mother of the Sunnah). Jibril asked questions he knew the answers to, in order to teach the Companions.

### Hadith 3 — Islam is built on five

Narrated by Abdullah ibn Umar (RA) · Sahih — Bukhari & Muslim

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ

"Islam is built upon five: testifying that there is no god but Allah and that Muhammad is His Messenger, establishing the prayer, giving zakah, Hajj, and fasting Ramadan."

- The shahadah is the foundation of everything.
- Prayer is the central pillar — abandoning it is closest to disbelief.
- "Built on" = a structure with priority levels; not all acts are equal.

★ The pillars are the visible frame of Islam — submission expressed through physical acts of worship.

#### Hadith 4 — Creation stages & destiny

Narrated by Abdullah ibn Mas'ud (RA) · Sahih — Bukhari & Muslim

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا

Each of you is formed in his mother's womb 40 days as a drop, then a clot a like period, then a lump a like period; then an angel breathes in the soul and is ordered to write four things: his **provision, lifespan, deeds, and whether wretched or blessed**. A man may do the deeds of Paradise until a forearm's length from it, then the writing overtakes him and he does the deeds of Hell — and the reverse.

- Belief in qadar (divine decree); the soul is breathed in at 120 days.
- Deeds are judged by their endings (al-a'mal bi'l-khawatim).
- Destiny does not force you — your choices are written because Allah already knows them.

★ "Deeds are by their endings" — focus on **consistent sincerity**, not outward show.

#### Hadith 5 — Innovation is rejected

Narrated by Aisha (RA) · Sahih — Bukhari & Muslim

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever introduces into this matter of ours (the religion) something that is not part of it, it is rejected." Muslim's wording: "Whoever does an act that is not in accordance with our matter, it is rejected."

- Any invented act of worship not from the Sunnah is rejected — regardless of good intention.
- It preserves the purity and integrity of Islam.
- Innovation implies either the Prophet left the religion incomplete, or 'we know better' — both false.

★ The standard for judging **outward** deeds, just as Hadith 1 (intentions) is the standard for **inward** deeds.

#### Hadith 6 — Halal & haram are clear

Narrated by Nu'man ibn Bashir (RA) · Sahih — Bukhari & Muslim

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ

"The lawful is clear and the unlawful is clear, and between them are doubtful matters which many people do not know. Whoever guards against the doubtful protects his religion and honour... In the body is a morsel of flesh: if sound, the whole body is sound, and if corrupt, the whole body is corrupt — it is the heart."

- Avoid the doubtful (shubuhah) to protect your deen and honour.
- The heart governs the whole body — guard it.
- Taqwa is ethical consciousness, not merely the legal minimum.

★ One of the hadith around which Islam revolves; the parable of the shepherd grazing near a sanctuary (hima).

#### Hadith 7 — Religion is sincere advice

Narrated by Tamim al-Dari (RA) · Sahih — Muslim

الدِّينُ النَّصِيحَةُ

"The religion is sincere advice (naseeha)." 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."

- Naseeha = sincerity, loyalty, and wishing good — to Allah, the Qur'an, the Prophet, leaders, and the community.
- It is the framework of how Muslims behave toward one another.
- To leaders: advise with respect, pray for them, avoid rebellion; to the people: help, guide, never deceive.

★ A hadith on which the whole religion turns — scholars said it is **one quarter of Islam**.

## Hadith 8 — Sanctity of life & wealth

Narrated by Abdullah ibn Umar (RA) · Sahih — Bukhari & Muslim

أَمَرْتُ أَنْ أُقَاتِلَ 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 Muhammad is the Messenger of Allah, establish the prayer, and give zakah. If they do that, their blood and wealth are protected from me except by the right of Islam, and their reckoning is with Allah."

- The shahadah (with prayer and zakah) safeguards a person's life and wealth.
- Only the 'right of Islam' (justice, due process) can override that protection.
- The reckoning of hearts and intentions belongs to Allah alone.

★ Outward submission grants legal protection; what is hidden is left to Allah.

## Hadith 9 — Do what you can; avoid the forbidden

Narrated by Abu Hurairah (RA) · Sahih — Bukhari & Muslim

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

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

- Prohibitions = total avoidance; commands = according to ability (Islam is easy).
- Sick → pray sitting; traveller → shorten; poor → no zakah.
- Excessive questioning and quarrelling destroyed earlier nations.

★ Context: the Companions asked whether Hajj was obligatory every year — and were warned against over-questioning.

## Hadith 10 — Allah accepts only what is pure

Narrated by Abu Hurairah (RA) · Sahih — Muslim

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

"Indeed Allah is Pure (Tayyib) and accepts only what is pure..." Then He mentioned a man on a long journey, dishevelled and dusty, raising his hands to the sky: "O Lord! O Lord!" — yet his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished by the unlawful — "so how can his supplication be answered?"

- Halal earning is a prerequisite for accepted worship and du'a.
- Sincerity is required in every act.
- Haram wealth corrupts the heart and blocks the answering of du'a.

★ One of the **great foundations** of Islam — acceptance depends on purity of belief, sincerity, and lawful sustenance.

## Hadith 11 — Leave doubt for certainty

Narrated by al-Hasan ibn Ali (RA) · Sahih/Hasan — Tirmidhi & Nasa'i

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

"Leave what makes you doubt for what does not make you doubt, for truth brings tranquillity and falsehood brings doubt."

- Certainty is not removed by doubt; choose the clear and the safe.
- A foundation of wara' (scrupulous piety) — avoid grey areas, not only the clearly haram.
- Peace of heart is found in the truthful and lawful.

★ A universal principle of decision-making — narrated by the Prophet's grandson, al-Hasan ibn Ali.

## Hadith 12 — Leaving what does not concern you

Narrated by Abu Hurairah (RA) · Hasan — Tirmidhi & Ibn Majah

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

"Part of the perfection of a person's Islam is his leaving what does not concern him."

- Focus on the beneficial; avoid idle talk, prying, and useless distractions.
- Good Islam shows in personal discipline and good use of time.
- What 'does not concern you' includes sin, doubtful matters, and harmful curiosity.

★ A common misunderstanding: it does **not** cancel enjoining good and forbidding evil — that duty remains.

## Hadith 13 — Love for your brother

Narrated by Anas ibn Malik (RA) · Sahih — Bukhari & Muslim

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

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

- Faith is tied to sincere care for others — it removes jealousy, hatred, and oppression.
- Muslim society is built on mutual care and empathy.
- Equality of believers regardless of race or nationality (Salman al-Farsi, Bilal al-Habashi, Suhaib al-Rumi).

★ True iman is incomplete without wanting good for others as you want it for yourself.

## Hadith 14 — Sanctity of a Muslim's life

Narrated by Abdullah ibn Mas'ud (RA) · Sahih — Bukhari & Muslim

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ

"The blood of a Muslim is not lawful except in one of three cases: **the married person who commits adultery** (*al-thayyib al-zani*), **a life for a life** (legal retribution), and **the one who abandons his religion and separates from the community**."

- Human life is sacred; killing requires justice, evidence, and due process.
- 'Life for a life' refers to lawful retribution through the courts, not private revenge.
- Apostasy here is tied to public treason and separation from the community, not mere private belief.

★ 'There is no compulsion in religion' — freedom of belief exists before commitment; the law protects society and security.

## Hadith 15 — Speak good or stay silent

Narrated by Abu Hurairah (RA) · Sahih — Bukhari & Muslim

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

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

- Guard the tongue — speech is either good or better left unsaid.
- Honour your neighbour and your guest.
- True iman shows in everyday conduct.

★ Three marks of faith hang on the same condition: belief in Allah and the Last Day.

## Hadith 16 — Do not become angry

Narrated by Abu Hurairah (RA) · Sahih — Bukhari

لَا تَغْضَبْ

A man said to the Prophet ﷺ: "Advise me." He said: "Do not become angry." The man repeated the request several times, and each time he said: "Do not become angry."

- Controlling anger is a mark of strong faith and good character.
- Advice is given according to the need of the person asking.
- Remedies for anger: sit down, then lie down, make wudu, seek refuge in Allah, stay silent.

★ The repeated single answer underlines that anger is the root of much harm — divorce, broken ties, and regret.

## Hadith 17 — Excellence (ihsan) in everything

Narrated by Shaddad ibn Aws (RA) · Sahih — Muslim

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

"Allah has prescribed excellence (ihsan) in everything. So if you kill, kill well; and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters."

- Strive for excellence in worship, work, trade, and how you treat people.
- Mercy extends even to animals at the moment of slaughter.
- 'Kataba' = prescribed / made obligatory — ihsan is a duty, not an optional extra.

★ Scholars said: if this hadith were truly applied, the courts and police stations would close.

## Hadith 18 — Fear Allah wherever you are

Narrated by Abu Dharr & Mu'adh ibn Jabal (RA) · Hasan — Tirmidhi

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

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

- Taqwa = consciousness of Allah in public and in private.
- A good deed after a bad deed erases it — the door of hope and repentance.
- Good character (husn al-khuluq) is among the greatest qualities in Islam.

★ Combines the **rights of Allah** (taqwa) with the **rights of people** (good character) — given as a personal bequest.

## Hadith 19 — Be mindful of Allah

Narrated by Abdullah ibn Abbas (RA) · Hasan Sahih — Tirmidhi

احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ 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 Allah; when you seek help, seek the help of Allah. Know that if the whole nation gathered to benefit you, they would not benefit you except with what Allah has written for you; and if they gathered to harm you, they would not harm you except with what Allah has written."

- Guarding Allah's limits brings Allah's protection.
- Ask only Allah and rely on Him (tawakkul) — joined with personal responsibility.
- 'The pens have been lifted and the pages have dried' — your decree is already written.

★ Given to the young Ibn Abbas riding behind the Prophet ﷺ — a comprehensive guide for life.

## Hadith 20 — Modesty (haya')

Narrated by Abu Mas'ud al-Ansari (RA) · Sahih — Bukhari

إِذَا لَمْ تَسْتَحِ فَاصْنَعِ مَا شِئْتَ

"Among the words people obtained from the earlier prophecy is: 'If you feel no shame, then do as you wish.'"

- Haya' (modesty / sense of shame) is a branch of iman and a restraining force.
- When shame is lost, nothing holds a person back from evil.
- Haya' is a moral anchor shared across all the revealed religions.

★ A saying inherited from the earliest prophets — showing haya' is a universal moral foundation.

## Hadith 21 — Faith then steadfastness

Narrated by Sufyan ibn Abdullah (RA) · Sahih — Muslim

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ

I said: "O Messenger of Allah, tell me something about Islam which I will not need to ask anyone besides you." He said: "Say: 'I believe in Allah' — then be steadfast (istiqamah)."

- The religion in two principles: true faith + remaining steadfast upon obedience.
- Istiqamah covers all worship and conduct — constantly evaluate yourself.
- Delaying prayer or withholding zakah is a failure of istiqamah.

★ One of the **jawami' al-kalim** — the whole religion in two words; cf. "Those who say 'Our Lord is Allah' then stand firm" (Fussilat 30).

## Hadith 22 — The path to Paradise

Narrated by Jabir ibn Abdullah (RA) · Sahih — Muslim

أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ، وَصُمْتَ رَمَضَانَ ... أَذْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ

A man asked: "Do you think that if I pray the obligatory prayers, fast Ramadan, treat the lawful as lawful and the unlawful as unlawful, and add nothing more than that, I will enter Paradise?" He said: "Yes."

- Sincere fulfilment of the obligations is a path to Paradise.
- Respect the limits of halal and haram.
- Islam does not demand unnecessary hardship.

★ The Companions' goal was Paradise itself — not wealth, children, or worldly comfort.

## Hadith 23 — Purity is half of faith

Narrated by Abu Malik al-Ash'ari (RA) · Sahih — Muslim

الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

"Purity is half of faith. 'Alhamdulillah' fills the scale; 'SubhanAllah' and 'Alhamdulillah' fill what is between heaven and earth. Prayer is light; charity is proof (burhan); patience is illumination; and the Quran is a proof for you or against you. Every person starts his day as a vendor of his soul — either freeing it or destroying it."

- Tahara (purity / wudu) is half of iman; dhikr fills the scales of deeds.
- Prayer is light, charity is proof of faith, patience is illumination.
- The Quran witnesses for you or against you; everyone 'sells' their soul daily.

★ 'Purity' (al-tuhur) is interpreted as **wudu** — in Tirmidhi/Ibn Majah the wording is 'isbagh al-wudu' / 'al-wudu'.

## 7 · Self-test — every quiz question with its answer

### Foundations

What is Imam An-Nawawi's school of Islamic law (madhhab)? [ Hanafi · Maliki · Shafi'i · Hanbali ]

→ **Shafi'i** Imam An-Nawawi was a Shafi'i jurist.

Where and when was Imam An-Nawawi born? [ Damascus, 676 AH · Nawa (Syria), 631 AH · Baghdad, 631 AH · Nawa (Syria), 676 AH ]

→ **Nawa (Syria), 631 AH** Born 631 AH in the village of Nawa — hence 'al-Nawawi'. 676 AH is the year he died.

Which is NOT one of Imam An-Nawawi's works? [ Riyadh as-Salihin · Al-Minhaj (Sharh Sahih Muslim) · Sahih al-Bukhari · Al-Arba'in (40 Hadith) ]

→ **Sahih al-Bukhari** Sahih al-Bukhari is by Imam al-Bukhari (d. 256 AH), centuries before Nawawi.

A hadith is made of two parts. What are they? [ Sanad and matn · Sahih and hasan · Lafzi and ma'nawi · Gharib and aziz ]

→ **Sanad and matn** Sanad = the chain of narrators; matn = the text itself.

Which is NOT one of the five conditions of a Sahih hadith? [ Continuous chain (ittisal) · Precision of narrators (dabt) · Being narrated by a Companion · Absence of hidden defect ('illah) ]

→ **Being narrated by a Companion** The five conditions are: continuous chain, uprightness, precision, no shudhudh, no 'illah. Companion-narration is not a separate condition.

What distinguishes a Hasan hadith from a Sahih one? [ Its chain is broken · A narrator's precision (dabt) is lighter · It has no matn · It contradicts the Qur'an ]

→ **A narrator's precision (dabt) is lighter** Hasan is like Sahih but a narrator's precision is slightly less; it is still accepted.

A Mutawatir hadith conveys what kind of knowledge? [ Probable (zanni) · Certain / definitive (qat'i) · Doubtful · Rejected ]

→ **Certain / definitive (qat'i)** Mutawatir = mass-transmitted by numbers that cannot collude on a lie → certain knowledge. Ahad = probable.

An Ahad report with only ONE narrator at some level is called... [ Mashhur · Aziz · Gharib · Mutawatir ]

→ **Gharib** Gharib = single narrator; Aziz = two; Mashhur = three to nine.

A weak hadith that rises to 'Hasan' because of multiple supporting chains is called... [ Sahih li-dhatihi · Hasan li-ghayrihi · Mutawatir lafzi · Gharib ]

→ **Hasan li-ghayrihi** Hasan li-ghayrihi = a weak report strengthened by other chains (when the weakness isn't a liar/immoral narrator).

The reason or occasion for which a hadith was spoken is called... [ Sabab al-nuzul · Sabab al-wurud · Matn · Isnad ]

→ **Sabab al-wurud** Sabab al-wurud is for hadith; sabab al-nuzul is the Qur'anic term for verses.

## Hadiths 1-23

Which hadith teaches that **every deed is judged by its intention**? [ Hadith 1 · Hadith 3 · Hadith 5 · Hadith 6 ]

→ **Hadith 1** Hadith 1 — 'Actions are but by intentions' (Umar ibn al-Khattab).

Who narrated the hadith of **Jibril** (islam, iman, ihsan)? [ Abu Hurairah (RA) · Umar ibn al-Khattab (RA) · Abdullah ibn Mas'ud (RA) · Aisha (RA) ]

→ **Umar ibn al-Khattab (RA)** Umar ibn al-Khattab narrated the hadith of Jibril (Muslim).

Complete the phrase — *Islam is built upon five*: [ لَّا · إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ · لَا ]  
تُعْصَبُ ]

→ **بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ · الدِّينُ النَّصِيحَةُ · إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ · لَا** — Hadith 3, the five pillars.

Which hadith describes the **stages of creation in the womb** and divine decree? [ Hadith 2 · Hadith 4 · Hadith 5 · Hadith 6 ]

→ **Hadith 4** Hadith 4 (Ibn Mas'ud): 40+40+40 days, then the soul and the writing of provision, lifespan, deeds, destiny.

"Whoever introduces into our affair something not from it — it is **rejected**." Which hadith, and who narrated it? [ Hadith 5 — Aisha (RA) · Hadith 6 — Nu'man ibn Bashir (RA) · Hadith 1 — Umar (RA) · Hadith 3 — Ibn Umar (RA) ]

→ **Hadith 5 — Aisha (RA)** Hadith 5, narrated by Aisha — the rejection of bid'ah (innovation).

Which hadith contains: "**In the body is a morsel of flesh... it is the heart**"? [ Hadith 2 · Hadith 4 · Hadith 6 · Hadith 1 ]

→ **Hadith 6** Hadith 6 (Nu'man ibn Bashir): the lawful/unlawful are clear, and the heart governs the body.

Which lesson comes from **Hadith 1** (intentions)? [ Prayer is the central pillar · Intention turns habits into worship · Avoid doubtful matters · The soul is breathed in at 120 days ]

→ **Intention turns habits into worship** From Hadith 1: niyyah elevates ordinary acts into worship, and sincerity is the foundation of deeds.

In Hadith 2, **ihsan** is defined as... [ The five pillars · Belief in the six articles · To worship Allah as though you see Him · Leaving what does not concern you ]

→ **To worship Allah as though you see Him** Ihsan: 'to worship Allah as though you see Him; for though you do not see Him, He sees you.'

Complete the phrase — *the lawful is clear and the unlawful is clear*: [ مِنَ أَحَدَتِ فِي · الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ ]  
أَمْرًا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ · أَحْفَظُ اللَّهَ يَحْفَظُكَ · الطُّهُورُ شَطْرُ الْإِيمَانِ ]

→ **الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ · مِنَ أَحَدَتِ فِي · الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ** — Hadith 6.

Which hadith is famous for being the **one Imam Bukhari opened his Sahih with**? [ Hadith 1 (intentions) · Hadith 3 (pillars) · Hadith 5 (bid'ah) · Hadith 4 (creation) ]

→ **Hadith 1 (intentions)** Bukhari opened his Sahih with 'Actions are but by intentions'.

How many **articles of faith (Iman)** are listed in the hadith of Jibril? [ Five · Six · Three · Seven ]

→ **Six** Six: Allah, His angels, books, messengers, the Last Day, and divine decree (qadr).

Which hadith is the standard for judging **outward deeds**, paired with Hadith 1 for inward deeds? [ Hadith 2 · Hadith 5 · Hadith 3 · Hadith 6 ]

→ **Hadith 5** Hadith 5 (bid'ah rejected) judges the outward act; Hadith 1 (intentions) judges the inward.

Which hadith teaches that "**the religion is sincere advice**"? [ Hadith 7 · Hadith 9 · Hadith 11 · Hadith 12 ]

→ **Hadith 7** Hadith 7 (Tamim al-Dari): الدِّينُ النَّصِيحَةُ.

Who narrated "**Leave what makes you doubt for what does not make you doubt**"? [ Abu Hurairah (RA) · al-Hasan ibn Ali (RA) · Abdullah ibn Umar (RA) · Tamim al-Dari (RA) ]

→ **al-Hasan ibn Ali (RA)** Hadith 11 was narrated by al-Hasan ibn Ali, the Prophet's grandson.

Complete the phrase — *what I have forbidden, avoid; what I have commanded, do what you can*: [ مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ · الدِّينُ النَّصِيحَةُ · الطُّهُورُ شَطْرُ الْإِيمَانِ · دَعَا مَا يَرْبِيكَ إِلَى مَا لَا يَرْبِيكَ ]  
→ **مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ** Hadith 9 (Abu Hurairah) — the principle of ability and ease.

Which hadith teaches that **halal earning is required for du'a to be accepted**? [ Hadith 8 · Hadith 10 · Hadith 11 · Hadith 7 ]

→ **Hadith 10** Hadith 10 (Abu Hurairah): 'Allah is Pure and accepts only what is pure' — the dusty traveller whose du'a is rejected.

"Part of the perfection of one's Islam is **leaving what does not concern him**" — which hadith, and what is its grade? [ Hadith 12 — Hasan · Hadith 9 — Sahih · Hadith 7 — Sahih · Hadith 11 — Da'if ]

→ **Hadith 12 — Hasan** Hadith 12 (Abu Hurairah) is graded Hasan (Tirmidhi & Ibn Majah).

To whom is **naseeha** (sincere advice) owed, per Hadith 7? [ Only to Allah and His Messenger · Allah, His Book, His Messenger, the leaders, and the common Muslims · Only to family and neighbours · Only to scholars ]

→ **Allah, His Book, His Messenger, the leaders, and the common Muslims** The five recipients listed in Hadith 7.

Which hadith warns that **excessive questioning destroyed earlier nations**? [ Hadith 9 · Hadith 8 · Hadith 12 · Hadith 10 ]

→ **Hadith 9** Hadith 9: '...those before you were destroyed only by their excessive questioning and disagreement with their prophets.'

In Hadith 8, what protects a person's **blood and wealth**? [ Wealth and lineage · The shahadah, prayer, and zakah · Migration (hijrah) · Being an Arab ]

→ **The shahadah, prayer, and zakah** Hadith 8 (Ibn Umar): testifying the shahadah, establishing prayer, and giving zakah.

Complete the phrase — *the religion is sincere advice*: [ الدِّينُ النَّصِيحَةُ · إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا · مِنْ حُسْنِ ]  
[ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ · لَا تَعْصَبُ ]

→ **الدِّينُ النَّصِيحَةُ** — الدِّينُ النَّصِيحَةُ — Hadith 7.

Which hadith is a foundation of **wara'** (scrupulous piety / avoiding grey areas)? [ Hadith 7 · Hadith 8 · Hadith 11 · Hadith 9 ]

→ **Hadith 11** Hadith 11: 'Leave what makes you doubt...' — the basis of wara'.

A common **misunderstanding** of Hadith 12 is that it cancels which duty? [ Fasting Ramadan · Enjoining good and forbidding evil · Giving zakah · Performing Hajj ]

→ **Enjoining good and forbidding evil** 'Leaving what doesn't concern you' does NOT cancel enjoining good and forbidding evil.

Which TWO themes share the narrator **Abu Hurairah (RA)** in this set? [ Naseeha & sanctity · Do what you can & pure earnings · Leave doubt & naseeha · Sanctity & leave doubt ]

→ **Do what you can & pure earnings** Hadith 9 (do what you can), 10 (pure earnings), and 12 are all Abu Hurairah; 9 & 10 are the pair offered.

Which hadith teaches "**None of you truly believes until he loves for his brother what he loves for himself**"? [ Hadith 13 · Hadith 15 · Hadith 16 · Hadith 17 ]

→ **Hadith 13** Hadith 13 (Anas ibn Malik) — Islamic brotherhood.

What are the **three cases** in which a Muslim's blood becomes lawful (Hadith 14)? [ Theft, lying, and rebellion · The married adulterer, a life for a life, and the apostate who leaves the community · Adultery, drinking, and gambling · Murder, theft, and slander ]

→ **The married adulterer, a life for a life, and the apostate who leaves the community** Hadith 14 (Ibn Mas'ud): al-thayyib al-zani, life for a life, and abandoning the religion + separating from the community.

Who narrated "**Do not become angry**"? [ Anas ibn Malik (RA) · Abu Hurairah (RA) · Shaddad ibn Aws (RA) · Abdullah ibn Mas'ud (RA) ]

→ **Abu Hurairah (RA)** Hadith 16 (Abu Hurairah, Bukhari): لَا تَغْضَبْ.

Complete the phrase — *Allah has prescribed excellence in everything*: [ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ · لَا ]  
[ يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ · لَا تَغْضَبْ · الدِّينُ النَّصِيحَةُ ]

→ **إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ** Hadith 17 (Shaddad ibn Aws) — ihsan in all things.

Which hadith says: "**let him speak good or remain silent... honour his neighbour... honour his guest**"? [ Hadith 15 · Hadith 13 · Hadith 16 · Hadith 14 ]

→ **Hadith 15** Hadith 15 (Abu Hurairah): three marks of faith for one who believes in Allah and the Last Day.

Which lesson comes from **Hadith 17** (ihsan)? [ Avoid doubtful matters · Mercy extends even to animals at slaughter · Honour your guest · Faith removes envy ]

→ **Mercy extends even to animals at slaughter** Hadith 17: 'if you slaughter, slaughter well... sharpen the blade and spare the animal suffering.'

The Arabic **لَا تَغْضَبْ** means... [ Do not lie · Do not become angry · Do not despair · Do not be stingy ]

→ **Do not become angry** لَا تَغْضَبْ = 'Do not become angry' — Hadith 16.

Which two hadith in this set are short, single-phrase teachings most likely to be quoted on the paper? [ 13 (ihsan) · 13 & 14 & (do not get angry) 16 · 17 & 14 · 15 & ]

→ **17 (ihsan) & (do not get angry) 16** (16) لَا تَغْضَبْ and (17) إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ are the compact, oft-quoted phrases.

In Hadith 14, what does "**a life for a life**" refer to? [ Private revenge · Lawful legal retribution (qisas) through due process · War between tribes · Self-defence only ]

→ **Lawful legal retribution (qisas) through due process** It refers to lawful justice through the courts, not personal revenge.

Complete the phrase — *None of you truly believes until...*: [ مَنْ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ · مَنْ ]  
[ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ · دَعَا مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ · بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ ]  
→ **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ** Hadith 13 — love for your brother what you love for yourself.

Which hadith is graded **Sahih — Bukhari** (Bukhari alone, not Muslim)? [ Hadith 13 (love for brother) · Hadith 16 (do not get angry) · Hadith 17 (ihsan) · Hadith 14 (three cases) ]  
→ **Hadith 16 (do not get angry)** Hadith 16 is reported by Bukhari; Hadith 17 is Muslim; 13 & 14 are both.

What practical remedy for anger is taught alongside Hadith 16? [ Shout it out · Sit down, then lie down, make wudu, and stay silent · Leave the house · Sleep immediately ]  
→ **Sit down, then lie down, make wudu, and stay silent** The notes list: sit if standing, lie down if it continues, perform wudu, seek refuge in Allah, remain silent.

Which hadith joins **taqwa** with **good character** and erasing a bad deed with a good one? [ Hadith 18 · Hadith 20 · Hadith 22 · Hadith 23 ]  
→ **Hadith 18** Hadith 18 (Abu Dharr & Mu'adh): 'Fear Allah wherever you are...'

Who narrated "**Be mindful of Allah and He will protect you**"? [ Sufyan ibn Abdullah (RA) · Abdullah ibn Abbas (RA) · Jabir ibn Abdullah (RA) · Abu Malik al-Ash'ari (RA) ]  
→ **Abdullah ibn Abbas (RA)** Hadith 19 was given to the young Ibn Abbas riding behind the Prophet ﷺ.

Complete the phrase — *say 'I believe in Allah' then be steadfast*: [ قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ · اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ · إِذَا لَمْ تَسْتَجِ فَاصْنَعْ مَا شِئْتَ ]  
[ الطُّهُورُ شَطْرُ الْإِيمَانِ · إِذَا لَمْ تَسْتَجِ فَاصْنَعْ مَا شِئْتَ ]  
→ **قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ** Hadith 21 (Sufyan ibn Abdullah) — faith then istiqamah.

"**If you feel no shame, do as you wish**" teaches which virtue? [ Patience (sabr) · Modesty / shame (haya') · Steadfastness (istiqamah) · Sincerity (ikhlas) ]  
→ **Modesty / shame (haya')** Hadith 20 (Abu Mas'ud al-Ansari): haya' as a restraining force and branch of iman.

Which hadith answers a man who asked whether the obligations **alone** would get him into Paradise? [ Hadith 21 · Hadith 22 · Hadith 19 · Hadith 23 ]  
→ **Hadith 22** Hadith 22 (Jabir ibn Abdullah): the man asks and the Prophet ﷺ answers 'Yes'.

"**Purity is half of faith**" — who narrated it and what is its grade? [ Abu Malik al-Ash'ari (RA) — Sahih (Muslim) · Jabir (RA) — Hasan · Ibn Abbas (RA) — Sahih · Abu Dharr (RA) — Hasan ]  
→ **Abu Malik al-Ash'ari (RA) — Sahih (Muslim)** Hadith 23 (Abu Malik al-Ash'ari, Muslim): الطُّهُورُ شَطْرُ الْإِيمَانِ.

In Hadith 23, what is described as "**proof (burhan)**"? [ Prayer · Charity (sadaqah) · Patience · The Quran ]  
→ **Charity (sadaqah)** 'Prayer is light, charity is proof (burhan), patience is illumination, the Quran is a proof for or against you.'

Complete the phrase — *purity is half of faith*: [ قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ · أَحْفَظِ اللَّهَ يَحْفَظْكَ · ]  
[ لَا تَغْضَبْ ]  
→ **الطُّهُورُ شَطْرُ الْإِيمَانِ** الطُّهُورُ شَطْرُ الْإِيمَانِ — Hadith 23.

Which lesson belongs to **Hadith 19** (mindfulness of Allah)? [ Good character erases sins · If the whole nation gathered to harm you, they could only do what Allah wrote · Purity is half of faith · Fast Ramadan and you enter Paradise ]

→ **If the whole nation gathered to harm you, they could only do what Allah wrote** Hadith 19: ask only Allah; benefit and harm are by Allah's decree alone.

Which hadith is one of the **jawami' al-kalim** — the whole religion in two words? [ Hadith 18 · Hadith 20 · Hadith 21 (faith + steadfastness) · Hadith 22 ]

→ **Hadith 21 (faith + steadfastness)** Hadith 21: 'Say I believe in Allah, then be steadfast' summarises the religion in two principles.

In Hadith 18, what erases a bad deed? [ Seeking forgiveness once a year · Following it with a good deed · Giving charity only · Fasting ]

→ **Following it with a good deed** '...follow a bad deed with a good one and it will erase it.'

Which hadith teaches that Islam **does not demand unnecessary hardship**? [ Hadith 20 · Hadith 22 · Hadith 23 · Hadith 19 ]

→ **Hadith 22** Hadith 22 (Jabir): the obligations suffice for Paradise — no extra hardship is required.