

# 40 Snippets

## From Nawawee's 40 Hadeeths

### 1 إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Actions are only in accordance with the intentions.<sup>1</sup>

### 2 الدِّينُ النَّصِيحَةُ

The Religion is *an naseehah* (behaving in a pure and sincere manner).<sup>2</sup>

### 3 مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ

Whatever I forbid you from, then avoid it.<sup>3</sup>

### 4 وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ

And whatever I command you to do, then do of that as much as you are able to.<sup>4</sup>

### 5 دَعْ مَا يُرْيِيكَ إِلَى مَا لَا يُرْيِيكَ

Leave that matter which you have doubt about; take that about which you do not doubt.<sup>5</sup>

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<sup>1</sup> Actions are only in accordance with the intentions (of the people doing those actions).

<sup>2</sup> The Religion is *an naseehah* (behaving in pure and sincere manner, free from all corrupt matters such as deception, plotting and betrayal).

<sup>3</sup> Whatever I forbid you from, then avoid it completely.

<sup>4</sup> And whatever I command you to do, then do that as much as you are able to - and that which the person is not able to do, then the responsibility for that falls away from him.

<sup>5</sup> Leave that matter which you have doubt about and instead take that matter about which there is no doubt.

## 6 مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

From the completeness of a person's Islaam is that he leaves alone that which does not concern him.<sup>6</sup>

## 7 لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ

لِنَفْسِهِ

None of you has complete *eemaan* until he loves for his brother that which he loves for himself.<sup>7</sup>

## 8 مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكُنْ خَيْرًا

أَوْ لِيَصْمُتْ

Whoever truly believes in Allaah and in the Last Day, then he should speak good or else remain silent.<sup>8</sup>

## 9 لَا تَغْضَبْ

Do not become angry.<sup>9</sup>

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<sup>6</sup> From the completeness of a person's religion is that he leaves alone that which does not concern him and which does not contain benefit for him and which he has not been given the task of looking into.

<sup>7</sup> None of you has complete *eemaan* until he loves for every Muslim brother and sister of his that which he loves for himself.

<sup>8</sup> Whoever truly believes in Allaah and in the Last Day and is therefore preparing for that Day, then he should speak good, such as making tasbeeh or making rectification between the people - or else remain silent so as to remain safe and secure.

<sup>9</sup> As much as you are able to, do not become angry, and if you do become angry, do not act on your anger.

**10** إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Allaah has made it obligatory to have *ihsaan* in every matter.<sup>10</sup>

**11** اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ

Have *taqwaa* of Allaah regardless of where you are.<sup>11</sup>

**12** وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

And follow up any bad deed you do with a good deed; it will remove it.<sup>12</sup>

**13** وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

And make your dealings with the people be beautiful and good.<sup>13</sup>

**14** إِحْفَظِ اللَّهَ يَحْفَظْكَ

Be mindful of Allaah, He will protect you.<sup>14</sup>

**15** إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

If you ask for something, then ask it of Allaah.<sup>15</sup>

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<sup>10</sup> Allaah has made it obligatory to have *ihsaan* (proficiency and excellence in behaviour) in every matter.

<sup>11</sup> Have *taqwaa* (fear of and dutifulness towards) of Allaah regardless of where you are, in public or in private.

<sup>12</sup> And follow up any bad deed you do with (repentance and) doing a good deed, which will remove it and make amends for it.

<sup>13</sup> And make your dealings and manners and speech with the people be beautiful and good.

<sup>14</sup> Be mindful of Allaah by carrying out His commands and staying away from that which He has prohibited, and Allaah will protect you from that which you dislike in your worldly matters and in your Religion.

<sup>15</sup> If you asking for something, then ask it of Allaah (in those matters which only He is able to give, and even in those matters which the people are able to give to you, it is better to avoid doing this).

## 16 وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

And if you seek help, then seek it of Allaah.<sup>16</sup>

## 17 إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ

If you feel no sense of shyness and shame, then you will do what you wish.<sup>17</sup>

## 18 قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

Say: "I have *eemaan* (true faith) in Allaah" and then be upright.<sup>18</sup>

## 19 الطَّهُّورُ شَطْرُ الْإِيمَانِ

Purification is half of *eemaan*.<sup>19</sup>

## 20 وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

And praising Allaah fills the scale of actions.<sup>20</sup>

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<sup>16</sup> And if you seek help, then seek it of Allaah (in those matters which only He is able to help with, and even in those matters which the people are able to help you with, it is better to avoid asking them for this).

<sup>17</sup> If you are someone who has no sense of shyness and shame, then it will lead you to doing whatever you wish from forbidden actions and it will not prevent you from doing them.

Or

If an action is something which a person should not feel ashamed of doing, then he can do it if he wishes.

<sup>18</sup> Say: "I have *eemaan* (true faith) in Allaah" and then be someone who is upright and moderate, neither falling into negligence nor going to excess.

<sup>19</sup> Purification, be that purification from physical impurities or from spiritual impurities such as sins, is half of *eemaan*.

<sup>20</sup> And praising Allaah upon the tongue and with actions of obedience to Him fills the scale of actions on the Day of Resurrection.

**21** وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَنِ - أَوْ: تَمْلَأُ -

مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

And *subhaan Allaah* and *alhamdulillah* fill that which is between the heavens and the earth.<sup>21</sup>

**22** وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ

And the Prayer is a light; and giving in charity is a proof; and having patience is an illumination.<sup>22</sup>

**23** وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

And the Qur-aan is a proof for you or against you.<sup>23</sup>

**24** وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

And a good word is an act of charity.<sup>24</sup>

**25** وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

And removing something harmful from the path is an act of charity.<sup>25</sup>

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<sup>21</sup> And *subhaan Allaah* (How free is Allaah of everything which is not befitting for Him, such as having partners and having deficiencies!) and *alhamdulillah* (All praise is for Allaah!) when said truthfully and with a pure intention and when acted upon, fill that which is between the heavens and the earth.

<sup>22</sup> And the Prayer is a light upon the person's face and in their life and in their behaviour; and giving money as charity in obedience to Allaah is a proof for the person's *eemaan*; and having patience is an illumination upon the person's path which allows him to continue upon obedience to Allaah.

<sup>23</sup> And the Qur-aan is a proof for you with Allaah on the Day of Resurrection if you act in accordance with it; and it will be a proof against you if you abandon it.

<sup>24</sup> And a good word, which a person says to his Lord such as *subhaanAllaah* or which he says to another person such as giving the salaam to him, is an act of charity.

<sup>25</sup> And removing something from the path that may harm those who pass along that path is an act of charity.

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## 26 أَلْبِرُّ حُسْنُ الْخُلُقِ

*Al birr* includes fine behaviour.<sup>26</sup>

## 27 وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

And sin is that which occurs in your soul and you hate that the people should come to know about it.<sup>27</sup>

## 28 فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

And every innovated matter is a straying from the Truth.<sup>28</sup>

## 29 تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا

You must worship Allaah alone, not associating anything as a partner with Him.<sup>29</sup>

## 30 الصَّوْمُ جُنَّةٌ

Fasting is a shield.<sup>30</sup>

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<sup>26</sup> Fine behaviour towards others is a form of *al birr* (a comprehensive word covering all characteristics of goodness).

<sup>27</sup> And sin is that which occurs in your soul – the soul of a believer – but you dislike it and you hate that the people should come to know about it.

<sup>28</sup> And every matter which people try to innovate into the Religion – without exception – is straying from the Truth.

<sup>29</sup> You must worship Allaah alone and not associate anything as a partner with Him in worship.

<sup>30</sup> Fasting is a shield between the person and the Fire.

## 31 كُفَّ عَلَيْكَ هَذَا

Restrain this (tongue) of yours.<sup>31</sup>

## 32 إِرْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ

Have *zuhd* of this worldly life, Allaah will love you.<sup>32</sup>

## 33 وَارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ

And leave off seeking after that which is with the people, the people will love you.<sup>33</sup>

## 34 لَا ضَرَرَ وَلَا ضِرَارَ

There should be neither initiating harm nor reciprocating harm.<sup>34</sup>

## 35 وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

And be servants of Allaah, brothers.<sup>35</sup>

## 36 الْمُسْلِمُ أَخُو الْمُسْلِمِ

The Muslim is a brother to the Muslim.<sup>36</sup>

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<sup>31</sup> Restrain this tongue of yours from sinful speech such as backbiting, tale carrying and foul sayings.

<sup>32</sup> Leave off those surplus matters of this worldly life of which you have no need, Allaah will love you.

<sup>33</sup> And leave off seeking after that which is with the people as much as you are able to, the people will love you.

<sup>34</sup> There should be neither initiating harm against anyone else nor should there be reciprocating harm against someone who has harmed you.

<sup>35</sup> And be servants of Allaah, brothers in the Religion to each other.

<sup>36</sup> The Muslim is the brother to his fellow Muslim – as occurs in the Saying of Allaah, the Most High:

**<<Indeed the believers are nothing but brothers (in the Religion)...>>**

Soorah al Hujaraat (49) aayah 10

**37 وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ  
أَخِيهِ**

And Allaah aids the servant as long as the servant is helping his brother.<sup>37</sup>

**38 وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ  
اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ**

Whoever takes a path in which he seeks knowledge, Allaah will make easy for him a path to Paradise.<sup>38</sup>

**39 كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ**

Be in this world as though you are a stranger or as though you are a traveller.<sup>39</sup>

**40 يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ  
ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ**

O son of Adam! Were your sins to reach up the clouds of the sky, and you were then to ask forgiveness from Me, I would forgive you.<sup>40</sup>

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<sup>37</sup> And Allaah aids the servant of His as long as the servant is helping his Muslim brother in that which he needs help with.

<sup>38</sup> Whoever takes a path in which he seeks knowledge of the Religion, Allaah will make easy for him a path to Paradise.

<sup>39</sup> Be in this world as though you are a stranger in it, not becoming delighted with it nor wishing to take up residence in it, always reminding yourself of and preparing for your true abode – or as though you are a traveller, residing in this world for only a short period whilst travelling towards the Hereafter.

<sup>40</sup> O son of Adam! Were your sins to reach up the clouds of the sky, and you were then to ask forgiveness from Me, repenting with a sincere repentance, I would forgive you.



# 40 Snippets From Nawawee's 40 Hadeeths

Compiled by Umm Zaynab Aalia bint Ehsanullaah.

Translations are by Nasser ibn Najam Alvi using the explanations of the hadeeths by Shaykh Saalih al Fawzaan in his book *Al Minhatur Rabbaaniyyah*. The footnotes contain the translation of preference since they include some explanatory details.

The snippets do not necessarily represent the most important parts of the hadeeths, nor do they correspond to one snippet from each hadeeth.

The snippets are simply intended to introduce beginners and children to learning hadeeths using snippets that are less than twelve words long.

For material with patterns for colouring, flashcards and for an Arabic-only version, there are other resources for these hadeeth snippets on [www.islamthestudyguides.com](http://www.islamthestudyguides.com).