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Explanation of:
«The Forty Hadith»

«الْأَرْبَعُونَ النَّوَوِيَّةُ»

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Lecture 02

Explanation by Sheikh: Tâhir Wyatt

-May Allah preserve him-

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[Revised and approved by the sheikh]

Arabic Honorific Symbols Used:

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|------|---------------------------------------|--|
| (ﷻ): | <i>Subhânahu wa ta'âlâ</i> | 'The exalted' |
| (ﷻ): | <i>'Azza wa Djalla</i> | 'The glorified' |
| (ﷺ): | <i>Şalla Allâhu 'alayhi wa sallam</i> | 'Blessings and peace be upon him' |
| (ﷺ): | <i>'Alayhis-salâm</i> | 'Peace be upon him' |
| (ﷻ): | <i>Rađiya Allâhu 'anhu</i> | 'May Allah be pleased with <u>him</u> ' |
| (ﷻ): | <i>Rađiya Allâhu 'anha</i> | 'May Allah be pleased with <u>her</u> ' |
| (ﷻ): | <i>Rađiya Allâhu 'anhumâ</i> | 'May Allah be pleased with <u>them two</u> ' |
| (ﷻ): | <i>Rađiya Allâhu 'anhum</i> | 'May Allah be pleased with <u>them</u> ' |
| (ﷻ): | <i>Rađimahu Allâhu</i> | 'May Allah have mercy on him' |

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَلَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ وَأَنْعَمَ عَلَيْنَا
مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ..

In the beginning of these lessons, we ask Allah (ﷻ) to bless us with *ikhhlâṣ*, sincerity of intention, in all of our actions; that all of our deeds are done purely for Allah (ﷻ). Just as we ask him to increase us in beneficial knowledge, and to benefit us with the knowledge that he has taught us.

As we covered in previous lessons, these gatherings are dedicated to the study of an extremely important book that no Muslim can do without, that is the Forty Hadith of *al-imâm An-nawawy* (ﷺ). And as we mentioned, the forty hadith is actually a compilation of forty-two hadith. But it was rounded down to forty in the title. Then *Ibn Rajab Al-Hanbaly* (ﷺ), who died in the year 795h, added eight hadith to the forty-two and they became fifty. Then, he explained it in his amazing book called:

(جَامِعُ الْعُلُومِ وَالْحِكْمِ)

“*The compilation or compendium of knowledge and wisdom*”

An-nawawy (ﷺ) begins the forty hadith with an introduction that is a bit lengthy and a bit detailed. There is another introduction to the study of the forty hadith of *al-imâm An-nawawy* that was written by the imminent scholar sheikh ‘*Abdulmuḥsin Al-’abbâd* –may Allah preserve him-. It also describes the importance of the forty hadith of *Imâm An-nawawy*, and likewise the concept of gathering the forty hadith. Why do we find that there are scholars in the past who have gathered forty hadith in the first place? So what we are going to do *in shâa Allahu ta’âlâ* is read the introduction of sheikh *Abdulmuḥsin Al-’abbâd* –may Allah preserve him- since it basically fulfils the same objective as *An-nawawy*’s introduction, except that it happens to be a bit more concise.

[The student reads:]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَبَعْدُ...

Our beloved sheikh ('*Abdulmuhsin Al-'abbâd*) –may Allah preserve him– said:

The scholars of Islam have written numerous books pertaining to the hadith of the prophet (ﷺ). One of the more well-known books is *imâm An-nawawî's* forty hadith. His book comprises a collection of forty hadith which was inspired by the prophetic narration encouraging the memorisation of forty hadith. *imâm An-nawawî* includes this hadith in its introduction and then mentions that it has been narrated by nine companions. Although he proceeds to mention them all by name, he acknowledges that:

“The scholars of hadith agree that although the hadith has numerous chains, it is weak.”

[The sheikh comments:]

So, there is a hadith that mentions that whoever preserves forty hadith for this *Ummah*, will have a specific reward. Some of these narrations mention that this person will enter *Jannah* from any door that he pleases. However, this hadith is not authentic. *al-imâm An-nawawî* (ﷺ) mentioned that the scholars have consensus that these hadith, any hadith that talks about whoever preserves forty hadith for the *Ummah* will go to *Jannah* or any other reward, all of these hadith are weak according to the consensus of the scholars.

Now, for a hadith to be considered authentic; and we hear these words a lot, we hear, “this hadith is authentic, this hadith is weak, *ṣaḥeeḥ*, *ḍa'eef*,” for example. But a lot of people do not actually know what that entails, what that means. What does it take for a hadith to be authentic? We have to realise, brothers in Islam, that Islam is under attack - it is targeted - both from the aspect of the media and what they say about Islam (e.g. claiming that Muslims are terrorist, etc.). But there is the other aspect, a more academic approach, because the Muslims are not going to be confused

when they see on the media that something has happened and now the Muslims are being accused of being terrorist or being extremist. The Muslims don't get confused when that happens. However, when they enter from the door of doubt and try to make us question the foundations of Islam, these are the things that we need to prepare ourselves for. So, it is important for every Muslim to understand these basic concepts of hadith.

What is it that makes a hadith authentic for example? We should, first of all, be certain that Allah (ﷻ) has protected the revelation, as he says in the Quran:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [الحجر: ٩]

“We have sent down the remembrance and We are going to protect and preserve it”

That remembrance is both the Quran and the *sunnah*, because there is no way to understand the commands of the Quran and the prohibitions of the Quran in detail except through the *sunnah*. An example of that is very easy. Allah (ﷻ) commands us in the Quran to pray. Does Allah (ﷻ), in the Quran, tell us how many times a day we are supposed to pray? No. If you read from *soorat Al-fâtiḥah* to *soorat An-nâs*, you won't see anywhere in the Quran where it says to pray five times a day. Allah (ﷻ) says in the Quran that:

“the prayers have been obligated upon you at prescribed times”

Does Allah (ﷻ) tell us in the Quran when to pray *fajr*, when to pray *dhuhr*, when to pray *‘aṣr*? No. But Allah (ﷻ) does tell us in the Quran that whatever the prophet (ﷺ) gives you then take it:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴾ [الحشر: ٧]

So, everything that the prophet (ﷺ) has said in his *sunnah*, or said in the authentic hadith, or has acted upon, then these things are things that we should also act upon as Muslims. Allah (ﷻ) has protected both the Quran and the hadith of the messenger (ﷺ).

I know the story of a man who was not a Muslim. He went to study the sciences of

hadith, as many of the academics in the west do. They want to study Islam so that they can find something wrong with Islam from inside and then make Islam look bad. So, he studied the science of hadith. After studying the science of hadith, he came to the conclusion that there is no way that the science could have been developed by man. It had to have been divinely inspired. So, he accepted Islam and he is a professor now at the University in the United States.

The point here is that if someone can come from the outside who is not even a Muslim and look at the science of hadith and recognise its virtue, then likewise we as Muslims should understand something from the science of hadith.

There were scholars of the past who dedicated their entire lives to the study of hadith, to the point that one of them was asked: how do you distinguish between a hadith that is authentic and a hadith that is not authentic? He said: the same way that a money exchanger knows counterfeit money. Somebody who works with money all day does not even have to look at the bill. By the way it feels, he can tell that it is counterfeit, it is not real. Anybody that works in a particular field, once they become an expert in that field, they are able to determine a lot of things in that field that somebody from the outside may not be able to recognize.

We take an example from the affairs of the *dunyâ* so that we understand it. When someone tries to sell a car that has been damaged, then they fixed the body and painted it up. For someone who is not used to that type of thing, he looks at the car and says: beautiful car! He doesn't realise that it was in a flood or that it was in an accident and that it had been repainted. But someone who works on cars all day, as soon as they look at the car, they open it and they see that this car has been damaged because it was in an accident before.

Subhâna Allah, Allah gives everyone the ability to do something. When you look at the scholars of hadith, this is what they lived for and they dedicated their entire lives to. So that we are clear on the terminology, this hadith is *da'eef* and this hadith

is *ṣaḥiḥ* (weak and authentic), then we want to know quickly what the conditions are for a hadith to be *ṣaḥiḥ* (authentic). There are five conditions. You should try to learn them because, Allah knows best, maybe later in the lesson there might be some things that come up where you will have to use these conditions.

The first condition is that the chain of narrations must be connected and unbroken. This is what they call in Arabic: *ittiṣâl as-sanad*. What does that mean? When you open a book of hadith like *ṣaḥiḥ Al-Bukhâry*, *ṣaḥiḥ Muslim*, *sunan Abi Dâwood*, or any book of hadith... When you open it up, *Al-Bukhâry* will say: *ḥaddathanâ* so and so, so and so told us. Then, that person is going to say, i.e. the sheikh of *al-imâm Al-Bukhâry* is going to say: so and so told us. All the way back to the prophet (ﷺ), might be three or four people, or perhaps even more. What we mean when we say: the chain of narrations must be connected, is that each person must have heard that hadith from the one who came before them in the chain, all the way back to the prophet (ﷺ).

The second condition is that the narrators, that is the people who are in the chain of transmission, have to be *thiqât*. That is two conditions actually in one. The first is that they have to have integrity. They have to be upright. They cannot be known to be open sinners. Because just as you wouldn't trust an open sinner with someone from your family, (you wouldn't marry your daughter to him or your sister to him), we don't trust them with the hadith of the prophet (ﷺ). We have high standards for the hadith of the prophet (ﷺ).

The third condition after integrity is that they be reliable, meaning that they are accurate in their narrations of hadith, and that they have strong memory or that they were very good and accurate in recording the hadith

The fourth condition is related to the statement of the prophet (ﷺ). Every hadith has two parts. We have the chain of narration and then we have the statement of the prophet (ﷺ). The first three conditions for a hadith to be authentic are directly related to the chain. The last two conditions are related to the statement of the prophet (ﷺ).

So, the fourth condition is that the hadith should not be *shâdh*, meaning it should not be an anomalous hadith, it should not be abnormal. Even if the person who is narrating the hadith is upright, has integrity, and is an accurate narrator, it doesn't mean that he is never going to make any mistake. How do we know whether he has made a mistake or not? We compare him with the other narrators.

Today for example the *adhân* for *ṣalât Al-maghrib* was around six fifty. Someone came from another country and they forgot to change their watch. Their watch said four fifty for example. We go and we are talking to people and we start asking them: what time was the *adhân* today? He says: six fifty. The other one says: six fifty. Ten people say: six fifty. We get to the last person and he says: four fifty. That person is a very decent upright individual. He has memorised the Quran and *ṣaḥīḥ Al-Bukhâry*. But, when we compare what he said to what the other people said, we find that there is some abnormality in the narration. So, for a hadith to be considered authentic, it can't have any abnormalities.

The last condition is that it cannot have a hidden effect. I am not going to explain that because it is a very deep concept explained by the scholars of hadith for the students of knowledge. You can go back to the books of *muṣṭalaḥ al-ḥadeeth*, the science of hadith, to get a clearer look at what a hidden defect is.

All of that to say that *al-imâm An-nawawy* (رحمته الله) is telling us that the narrations that mention a specific reward for preserving or memorising forty hadith, all of them are unauthentic. However, *al-imâm An-nawawy* (رحمته الله) did not base his decision to compile forty hadith solely on those hadith. A number of scholars have compiled books of forty hadith based on the general hadith about the virtue of memorising hadith, the virtue of conveying hadith.

[The student reads:]

The motivating force behind *imâm An-nawawy* compiling the forty hadith was not the aforementioned hadith. Rather, it was other authentic narrations such:

“May Allah illuminate the person who hears my speech, preserves it, and conveys it as it was heard”

And the hadith:

“The one present from among you should inform the one absent.”

[The sheikh comments:]

So, we have two hadith here that sheikh Abdulmuhsin AlAbbad mentioned -may Allah preserve him- that encourage us to memorise hadith and to convey those *ahâdeeth* to others. *An-nawawy* mentioned that he didn't compile his forty hadith based on the weak hadith but on these hadiths and others that are similar to them. So, the first hadith is the statement of the prophet (ﷺ) where he says:

«نَضَرَ اللهُ امْرَأً سَمِعَ مَقَالَتي، فَوَعَاها وَحَفِظَهَا وَأَدَاها كَمَا سَمِعَهَا»

In this hadith, the prophet (ﷺ) said:

“May Allah illuminate the person who hears my speech, preserves it, and conveys it as it was heard.”

He hears the hadith and then memorises it, understands it, and then conveys it to others. This is *du'âa* from the prophet (ﷺ) that he made for his *ummah* on the day of *yawm an-nahr* (the day of sacrifice) in the *hajjat al-wadâ'* (the farewell *hajj*) at *masjid Al-Khayf* in *minâ*. The prophet (ﷺ) said this hadith in front of a tremendous number of companions, so many of the companions narrated this hadith. So, the prophet (ﷺ) is making *du'âa* for the one who fulfils these conditions, and we will get back to those conditions.

But, we need to take a step to the side for a minute because many of the Muslims ask other Muslims to make *du'âa* for them: *yâ akhee*, make *du'âa* for me. I heard you are going to *Madeenah*. When you get to the *masjid an-nabawy*, make *du'âa* for me. There is nothing wrong with making *du'âa* for someone. It is a good thing. However,

every Muslim should be diligent to be recipients of the *du'âa* of the prophet (ﷺ) because his *du'âa* is not rejected. So, the prophet (ﷺ) said:

“may Allah illuminate the individual (make him light), the one who hears my hadith, memorises it, and understands it, and who conveys it to others”

So *imâm An-nawawy* based his compilation on this hadith and other hadiths that are similar to that. What is important to understand here is that sometimes there may be *aḥâdeeth* that mention the specific reward for something, and you do that particular action, but you should not intend by that action to get the reward that is mentioned in the hadith that is not authentic. I will give you an example. For the brothers who are visiting *Madeenah*, many of you may have heard this hadith because it is widespread. It is translated to into almost every language. The hadith goes something like this:

“Whoever prays forty ṣalât in my masjid, that is the masjid of the prophet (ﷺ), and does not miss one ṣalât, then it will be written for him that he is safe from hypocrisy and safe from the fire, and he will be saved from any type of punishment”

Have you heard this hadith? This hadith is not *ṣâḥeḥ*. It is not authentic. There is a narrator in this hadith. His name is *Nabeet ibn 'Ali*. He is not known. That is: he is *majhool* (unknown). So, can the hadith, this chain of narrations, be authentic if someone in the chain is unknown? No. Why? because there are two things here. We don't know whether this person is upright, nor do we know if he is accurate in his narrations. So, this hadith is not authentic. However, any Muslim who comes to *Madeenah* should try to pray every *ṣalât* in this masjid, not because of that hadith but because we have an authentic hadith where the prophet (ﷺ) said :

“Praying in this masjid is better than a thousand times the prayer in any other masjid except for Al-masjid Al-ḥarâm(Makkah).”

This hadith is authentic. It is collected by *Imam Muslim*. So, we should strive to pray every *ṣalât* here. The prophet (ﷺ) also mentioned that praying in *jamâ'ah*, when

you pray in congregation, it is twenty seven times more than the reward of praying by yourself. This *jamâ'ah* in this *masjid* is one of the biggest in the world. So, to pray in congregation in this *masjid* is something that has great benefit. The prophet (ﷺ) mentioned many benefits about praying in congregation, not just here in *Madeenah*, but wherever you may be from you should try your best to pray where the *adhân* is called; in the *masjid*.

[The student reads:]

Imam An-nawawy –may Allah have mercy on him– mentioned thirteen scholars who have authored forty hadiths, ‘*Abdullah ibn Al-Mubârak* being the first one, and *Abu-bakr Al-bayhaqy* –may Allah have mercy on both of them– the last. After mentioning each one of these scholars, he said: “and countless others both from earlier and later generations.”

[The sheikh comments:]

So *imâm An-nawawy* (رحمته الله) mentions that the forty hadiths that had been collected before his time had all been specific to one particular area: forty hadiths dealing with the virtue of *du'âa* (invoking Allah ﷻ), for example, forty hadiths dealing with the virtue of: *la ilâha illa Allah*, and like this, or forty hadiths that deal with the virtue of being kind to your neighbours. All of the compilations that preceded the compilation of *imâm An-nawawy* dealt with a particular area.

As for *An-nawawy*, his intention was to compile the hadiths about which the scholars said "the deen revolves around them".

[The student reads:]

He continued on to say: “the scholars of hadith have compiled forty hadiths on numerous topics such as the fundamental matters in the religion (*Osoolu deen*), the *foroo’*, other matters that deal with secondary issues on *jihâd*, *zuhd*, austerity, etiquette, and on sermons. All of these collections were concerning righteous aims. May Allah be pleased with those that sought them.”

[The sheikh comments:]

Scholars mention an important point here at this statement of *imâm An-nawawy*. Notice that he doesn’t belittle the scholars that came before him. Even though his book is actually more important than those books, without a doubt, because it covers a wider scope, or more Islamic sciences, *imâm An-nawawy* didn’t belittle them. He mentioned them in a good light and he made *du’âa* for them. He said: “*may Allah (ﷻ) be pleased with them*”. This is the way of the *‘ulamâa*. They don’t belittle the scholars that came before them.

[The student reads:]

However, I have found it best to compile forty hadiths which are more significant than those compiled in the aforementioned topics, as these forty hadiths encompass all of those topics. Each hadith in this compilation, by itself, is a great principle from the principles of the religion. Some scholars stated regarding these hadiths that all of Islam revolves around these hadiths. Others have said about a particular hadith that it is one half of Islam, one third of Islam, and so forth.

[The sheikh comments:]

So, *ikhwân*, we will get into the last part of the introduction. But it is important to understand when you study any book, why did the author put the book together? Once you understand his intention for authoring the book, it helps you to understand how you deal with that book and how you can benefit from it. So, *imâm An-nawawy* here mentions that his intention of compiling these *aḥâdeeth* was to gather the *aḥâdeeth* that the scholars have said about them that the deen revolves around them or that they are: a half of knowledge or a third of knowledge, which you will see when we get to the first hadith:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

“*Actions are by intentions*”

Some of the scholars said that this hadith is the third of knowledge, that a third of knowledge goes back to this hadith. Some said: half. The point of *imâm An-nawawy* was to gather all of the *aḥâdeeth* that had this characteristic. Therefore, it is no exaggeration to say that if a person memorises these forty hadith, or these fifty with additions of Ibn Rajab, and understand them, then there will be no aspect of the deen except that he will have *aḥâdeeth* dealing with it.

One of our scholars mentioned that about twenty years ago he had begun to teach the forty hadith in his neighbourhood masjid here in *Madeenah*. He told the people of the masjid: I will teach the forty hadith under one condition: that you memorise the

hadith every day. Every day, whatever hadith we are going to study, you have to memorise it before we actually go through the explanation of it. And you have to say it to me so that I can make sure you that you memorised it, and then we will go through the explanation of the hadith. They said: fine. And so, they began to memorise the *ahâdeeth* of *imâm An-nawawy* as he was explaining it to them. When they got to the seventh hadith, a man came, he was a worker here in *Madeenah*, and he said: sheikh, I want to join the lesson. The sheikh said: no problem, but there a condition. You have to memorise the first seven hadiths and say them to me first, and then you can join the lesson. The man went back and memorised the first seven hadiths and he came and joined the class. He was diligent. He was there every day at the sheikh's class until they got close to the end of the book.

When they got close to the end of the book, the sheikh left the masjid and the worker came from behind and said: sheikh, I want to tell you something. The sheikh said: okay, what is it? He said: I feel like a scholar. As he got to the end of the book he said: I feel like a scholar. The sheikh said: why is that? He said: I am a single man. I came to *Madeenah* to work. I live together with some other brothers and on a daily basis, there is nothing that they do except that I recognise that there is some mistake so I tell them what the mistake is and a mention a hadith, but not just the hadith. I say who narrated it (the *ṣaḥâby*), and then I say who collected the hadith: this hadith is in *Bukhâry*, this hadith is... I feel like a scholar. After congratulating him, the sheikh said: this is *bidâyatul-ilm*, this is the beginning of knowledge. These are the leys to knowledge. The path of knowledge is a long one, it is a journey. It is not something that happens overnight. It takes a lot of dedication and a lot of patience. But the whole point is to understand the importance of these forty hadiths.

Other *mashâyikh* have mentioned that they have gone to many different countries around the world and everything they teach is the forty hadith of *imâm An-nawawy*. They can literally address every problem that may be inflicting that society through some of these hadiths in the forty hadiths of *imâm An-nawawy*.

[The student reads:]

This book of *imâm An-nawawy*, which contains forty two hadiths, along with his other well-known book, *Riyâd Aş-şâliheen*, have been widely accepted by people everywhere. Scholars have given a great deal of attention to these two books. The forty hadith of *imâm An-nawawy* is the first thing that comes into mind when someone has to recommend a book for beginners. *Ibn Rajab*—may Allah have mercy upon him— has added another eight hadiths to these forty two, therefore making the total number of hadiths in this book fifty. *Ibn Rajab* has explained these fifty hadiths in his prominent book titled: the compendium of knowledge and wisdom. Both short and lengthy commentary has been written on these forty hadiths. *Ibn Rajab*'s book "The Compendium" is by far the lengthiest. My explanation of it is somewhere in between...

[The sheikh comments:]

Sheikh ‘*Abdulmoḥsin* —may Allah preserve him—, for those of you who don't know, is considered to be the sheikh of *Madeenah*. If you speak Arabic, his chair is in that direction. For those brothers who speak and understand Arabic, they should benefit from the sheikh because he is our sheikh and the sheikh of our sheikhs. He was the first person to teach in the Islamic University of *Madeenah*. The first lesson that was held at the Islamic University of *Madeenah* was taught by Sheikh ‘*Abdulmoḥsin*.

Here he is mentioning his explanation of the fifty hadiths, meaning the forty-two of *imâm An-nawawy* and the eight of *imâm Ibn Rajab*. The reason why we are even mentioning this here is because *in shâa Allah* at the end of each hadith, we would like to look at the points of benefit that Sheikh ‘*Abdulmoḥsin* —may Allah preserve him— mentions for the explanation of the hadith. We cannot go into each segment that he brings in his explanation but we can go through the *fawâid* (benefits) that he mentions at the end of the hadith to make sure that *in shâa Allahu ta'âlâ* we are on

target.

Likewise, for everyone who is here as a visitor and who understands the importance of these forty hadiths, don't make this be the last time that you listen to something about the forty hadith. Make sure that you buy a copy. Take it back to your children. Take it to your wives. Make these forty hadiths be a part of your daily lives because they are that important. They are the foundation of knowledge.

[The student reads:]

The sheikh –may Allah preserve him- said:

My explanation of it is somewhere in between lengthy and short. The hadith and the explanation is broken down into two segments: the benefits derived from the hadith are mentioned at the end of each hadith. In my commentary of these hadiths I have relied upon the books of the following scholars who previously have written books on these forty hadiths: *imâm An-nawawy*, *Ibn Daqeeq Al-'eed*, *Ibn Rajab*, and *Ibn 'Othaymeen* –may Allah have mercy upon them-.

[The sheikh comments:]

It is beneficial to know that many scholars have explained the forty hadith of *imâm An-nawawy*. Like who? *Imâm An-nawawy* himself has an explanation of the forty hadith. It is not lengthy but it is important because he explains some of the phrases that are in the *aḥâdeeth*.

From the contemporary scholars is sheikh *Moḥammed bin Ṣaliḥ Al-'othaymeen* (رحمته الله), sheikh *Ṣaliḥ Âl Al-Sheikh*, sheikh *Ṣaliḥ Alfoozan*, and other scholars.

[The student reads:]

I have titled it: *"fath Alqawy Almateen fi shath al-arba'een"*. I advise students of knowledge to memorise these fifty hadiths, which are from the eloquent and pithy speech of the prophet (ﷺ). I pray to Allah that people benefit from this book as they have benefited from *imâm An-nawawy's* book for verily he is the all hearing...

[The sheikh comments:]

Likewise, we take the opportunity to recommend not just for the students of knowledge but for everybody to memorise the forty hadiths of *imâm An-nawawy*. If you have already memorised it, then use the time to review. If you haven't already memorised it, make today the day that you start. If you don't know Arabic and think you can't memorise it, that is okay too. Take the English translation and read it forty times, fifty times, sixty times, until you become so familiar with them it is as if you have memorised them.

These hadiths are very important. Again, I recommend and encourage those people who are here visiting to take this book to your families. Take it back as a gift. The scholars actually considered knowledge to be a gift. "Do you want me to give you a gift?" Then, they would mention a hadith of the Prophet (ﷺ) that person they were talking may not have heard.

To the first hadith *in shâa Allahu ta'âlâ*.

[The student reads:]

الْحَدِيثُ الْأَوَّلُ:

The First Hadith.

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ 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 الْمُعْتَبِرَةِ بْنِ بَرْدِزْبَةَ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمِ الْقُشَيْرِيِّ النَّيْسَابُورِيِّ، فِي صَحِيحَيْهِمَا الَّذِينَ هُمَا أَصْحَحُ الْكُتُبِ الْمُصَنَّفَةِ.

[The sheikh comments:]

In this great hadith that *imâm An-nawawy* starts his book with, he says:

“On the authority of *ameerul-mu’mineen Abu-Hafṣ ‘Omar Ibn Al-Khaṭṭab* (رَضِيَ اللَّهُ عَنْهُ), who said that he heard the Prophet (ﷺ) saying: «*Verily, actions are by intentions.*

And everyone will have a reward that is consistent with what he intended. So, whoever’s hijrah (migration) is to Allah and his messenger then his migration is to Allah and his messenger, and whoever’s hijrah (migration) is for the world and to gain from it or for a woman to marry then his hijrah is for whatever he made hijrah for.»”

Every Muslim has heard this hadith. However, does every Muslim understand the implications of this hadith? This hadith is magnificent. Some of us are anxious to get to this hadith and to the next hadith. They want to know how many hadiths we are going to cover per day. If this hadith takes us two days, then *alḥamdulillah*. Especially, some of the early hadith in "*Forty Hadith*", the early numbers: one through five... like that. The rest of the deen is built upon these hadiths. If we understand them well, then the understanding of what comes next will be easy *in shâa Allahu ta’âlâ*.

A lot of scholars start their books with this hadith. *Imâm Albukhâry* started his book with this hadith for example. They start with this hadith because mankind was

created to worship Allah (ﷻ). In order for that worship to be accepted by Allah, in order for it to be valid, it has conditions. The first of these conditions is sincerity of intention. So, a Muslim has to be conscious of this hadith in every action that he does because depending on the intention, the deed is either accepted or rejected.

This hadith is narrated by ‘Omar ibn Al-khattâb ibn nufayl (رضي الله عنه). His lineage meets with the lineage of the prophet (ﷺ) at Ka‘b ibn Lu‘ay, who was the seventh grandfather of the Prophet (ﷺ). Some of you may wonder: why is that ever important? It is important because loving the *ṣahâbah* is from this deen. As *imâm Aṭ-ṭahâwy* (رحمته الله) said about the companions:

«حُبُّهُمْ دِينٌ وَإِيمَانٌ»

“Loving the companions is *deen* and is *eemân*”

And to despise them or hate them is *kufir* (disbelief), *nifâq* (hypocrisy), and *ṭughyân* (transgression). How can you love a people that you do not know? How can we emulate the companions of the Prophet (ﷺ) if we don’t know them? Many Muslims if you ask them about their favourite sports team, they can name everybody on the team, even the ones that never play (the substitutes). They can name every single person on the team. But, if you ask them to name the wives of the prophet (ﷺ): *Khadeejah*, ‘*Â’ishah*... Then there is some stuttering. If you ask them to name the ten that were promised *jannah*, maybe they can name some.

The point is that we have busied ourselves and allowed our brains to become preoccupied with memorising things that have no benefit. Then, when it comes to those who we should love and emulate, we don’t even know who they are. We don’t even take it serious. Why does it matter what ‘Omar’s name is? Why do we have to know? Because it is important to know what his relationship was to the prophet (ﷺ).

Anyway, ‘Omar (رضي الله عنه), as *imâm An-nawawy* mentions here, his *kunya* was *Abu Hafṣ*. However, he didn’t have a child named *Hafṣ*. The same goes for Abu-Bakr. Do you know Abu-Bakr’s name by the way? What is it? His name is ‘*Abdullah ibn abi Quḥâfah*. Abu-Bakr did not have a son named *Bakr*. Usually with the *kunya*, *Abu*

fulân or *Umm fulân*, it is usually because they have a son by that name. But, that is not always the case. So ‘Omar ibn Al-Khaṭṭâb (رضي الله عنه) is *Abu Ḥafṣ*, but he didn’t have a child named Hafs. Some of the scholars say he is *Abu Ḥafṣ* because *Ḥafṣ* means a lion and because ‘Omar (رضي الله عنه) was strong. So, maybe they called him *Abu Ḥafṣ* for that reason, Allah (ﷻ) knows best.

An-nawawy, whose book we are studying, has a *kunyah* as well. His *kunyah* was *Abu Zakariyâ*. How many children did imam *An-nawawy* have? None, because he never got married. *Imâm An-nawawy subhâna Allah*, just to show you how Allah (ﷻ) can put *barakah* (blessing) in someone’s life, died when he was forty-four. He is probably one of the most prominent scholars. His book, as Sheikh *Abdulmoḥsin* mentioned, *Riaḍ As-Ṣaliḥeen* is all over the world. The "forty hadith" is all over the world. He was one of the greatest scholars of the *shâfi’y madhhab*. So, *imâm An-nawawy* is *Abu Zakariyâ* and he did not have any children whatsoever. It is actually from the *sunnah* to have a *kunyah* even before you get married. The Prophet (ﷺ) said to a young child:

«يَا أَبَا عَمِيرٍ، مَا فَعَلَ النُّغَيْرُ»

The Prophet (ﷺ) called this young boy. He called him Abu ‘Omayr. He did not have any children obviously. He wasn’t even of the age. The point here is that ‘Omar is *Abu Ḥafṣ*.

His *laqab*, or nickname if you will, is *ameerul-mu’mineen*. *Abu-Bakr Aṣ-Ṣiddiq (رضي الله عنه)* was called *khaleefatu rasooli Allah*, they never called him *ameerul-mu’mineen*. They call him *khaleefatu rasooli Allah (رضي الله عنه)*, the *khaleefah* of the Messenger of Allah. Why? Because he came right after the prophet (ﷺ) so they called him the *khaleefah*. The prophet (ﷺ) indicated this in a hadith which is actually in this compilation of forty hadiths. In the hadith of *Al-‘Irbâḍ ibn Sâriyah (رضي الله عنه)*, the prophet (ﷺ) said:

“**Whoever from among you lives will see many differences**”

«فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي»

“So hold fast to my sunnah and the sunnah of khulafaa.”

Khulafâa is the plural of *khaleefah*. So the prophet (ﷺ) called *Abu-Bakr*, ‘*Omar*, ‘*Othmân*, and ‘*Ali* (ﷺ) *khulafâa*. However, the Muslims found it a bit tedious to say *khalifatu khalifati rasooli Allah*, the *khaleefah* of the *khaleefah* of the prophet (ﷺ), so they began to call ‘*Omar* (ﷺ) *ameerul-mu’mineen*. He was the first one from amongst the Muslims to have that *laqab* (nickname), and then after him ‘*Othman* and ‘*Ali* (ﷺ) were both referred to as *ameerul-mu’mineen*. And then anybody who was in charge of the Muslims in any particular locality was considered to be *ameerul-mu’mineen*.

Since this hadith is about intention, there is a very interesting story that ‘*Omar* (ﷺ) was a major part of and it deals directly with intention. I think that sometimes we need to digress so that we understand who these companions were, the status that they had in Islam. Before the conquest in Makkah, the Prophet (ﷺ) had made a treaty with the *mushrikeen* (pagans) of *Quraysh*. That treaty was called the treaty of *hdaybiyyah*. However, *Quraysh* breached the treaty and they did not do as they said in the treaty in that they attacked some of those who had accepted Islam even though they weren’t in *Madeenah*, the tribe of *khozâ’ah*. They had attacked them. That attack indicated a clear breach of the treaty that was between the Muslims and *Quraysh*.

So, the prophet (ﷺ) began to mobilise the Muslims to get them to go to Makkah, to engage the *mushrikeen* in battle. However, there was a companion who was a great companion in his own right. His name was *Hâtib ibn abi Balta’ah*. He actually fought in the battle of *Badr* and was from the *Muhâjireen*. He lived in Makkah before migrating to *Madeenah*. However, he wasn’t from *Quraysh* and he left some of his wealth and family in Makkah when he migrated to *Madeenah*. He did not have anybody to take care of his family or his wealth in Makkah like the rest of the companions did. Those who had migrated from Makkah to *Madeenah*, most of them were from *Quraysh* so they had other people who would take care of their other family members that they had left behind. *Hâtib ibn abi Balta’ah* did not have this

because he wasn't from *Quraysh*. So, he wanted to do something that would be a favour to *Quraysh* so that they would lay off and stop harming his family and so that they would protect his wealth in Makkah.

Hâtib ibn abi Balta'ah (رضي الله عنه) in this state of weakness wrote a letter to *Quraysh* informing them of the plans of the Prophet (ﷺ). Obviously, the prophet (ﷺ) did not want anyone to know that he was intending to go to Makkah. He wanted it to be a surprise. *Hâtib* wrote this letter and there was a woman from Makkah in *Madeenah* at that particular time. *Hatib* gave her the letter and said: take this to the leaders of *Quraysh*, and he named them. This is collected in *ṣaḥīḥ Al-Bukhâry* and *ṣaḥīḥ Muslim* and other books of hadith. Allah (ﷻ) informed the prophet (ﷺ) of what happened. He revealed to him that *Hâtib* had sent this letter with a woman who was intending to take the letter to *Quraysh* to let them know that the Muslims were going to come.

The prophet (ﷺ) sent '*Ali ibn abi Tâlib* and *Al-Miqdâd ibn Al-Aswad* to go out to find the woman. He said:

“go to *Rawḍat Khâkh*”

which is a place outside of *Madeenah* on the way to *Makkah*.

“You will find a woman there. Bring her letter back to me.”

The prophet (ﷺ) didn't tell them what was in the letter. He said: “**bring the letter back to me**”. So, '*Ali* (رضي الله عنه) and *Al-Miqdâd* rode out the *Rawḍat Khâkh* and they saw a lady. They said to her: hand over the letter. She said: I don't have a letter. They said: hand over the letter. She said: but I don't have any letter. They said: indeed, the prophet (ﷺ) informed us that there would be a woman here with a letter. Either give us the letter, or we are going to strip you from head to toe and we will take the letter. So, she had actually braided the letter inside of her hair, in her braid. She unbraided her hair, took the letter out, and gave it to them. They took it back to the prophet (ﷺ).

There are different narrations about what that letter contained. Anyway, the whole

point is that *Hâtib* was trying to inform *Quraysh* that the Muslims were coming. ‘Omar (رضي الله عنه), *Abu Hafṣ*, *ameerul-mu’mineen*, was there. He wasn’t *ameerul-mu’mineen* at that time but he was there. He said:

«يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ»

“O messenger of Allah, allow me to hit the neck (strike the neck) of this hypocrite”

Now, *Hâtib* was a great companion. He fought in *Badr*. But ‘Omar (رضي الله عنه) saw that act as being an act of betrayal. The Prophet (ﷺ) was not hasty. He didn’t judge *Hâtib* right away. He wanted to know what his intention was.

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

So, he said to *Hâtib*:

«مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ»

“What is it that has caused you to do what you have done?”

Now, had someone sent a letter allying themselves with *Quraysh* against the Muslims, this is clear *kufir* (disbelief). You want the Muslims to lose. You want *Quraysh* to be victorious and you want *kufir* to be over Islam. This is clear disbelief. But this was not the intention of *Hâtib*. He informed the prophet (ﷺ), he said: “O messenger of Allah, I have not done what I have done in disbelief in Allah and his messenger, nor have I done it as apostasy as though I have disbelieved after I believed, no I believe. I know that Allah is going to aid his messenger in Islam. However, I had family and wealth in Makkah and all of the other companions have someone protecting them in Makkah and I don’t have anyone in Makkah”.

So, he did it out of weakness of *eemân* at that particular time. Even though his *eemân* was weak at that particular time, the prophet (ﷺ) said to the companions, including ‘Omar (رضي الله عنه), that he has told the truth:

«لَا تَقُولُوا فِيهِ إِلَّا خَيْرًا»

“Don’t say anything about him except good”

«لَعَلَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: ااعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

“Perhaps Allah has looked at the people who have fought in *Badr* and said: do as

you please because I have forgiven you.”

This is one of the things that show us the importance of intention. Had he intended by that letter to make *Quraysh* victorious over the Muslims, it would have been an act of disbelief. But that was not his intention; therefore, his action, though impermissible, was not one that took him outside the fold of Islam.

This hadith:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

was only narrated by ‘*Omar ibn Al-Khattâb* (رضي الله عنه). There is no other *ṣahâby* that narrated this hadith on the messenger (ﷺ). The only person who narrated this hadith on ‘*Omar* (رضي الله عنه) was a *tâbi’y*. We have the *ṣahâbah* who are the companions of the prophet (ﷺ) and then we have their students. They are called the *tâbi’een*. The only *tâbi’y* that narrated this hadith on ‘*Omar* (رضي الله عنه) was ‘*Alqamah ibn Waqqâṣ Al-Laythy*. The only person who narrated this hadith on ‘*Alqamah* was *Mohammed ibn Ibrâheem At-Taymee*. And the only person who narrated the hadith on *Mohammed ibn Ibrâheem At-Taymee* was *Yaḥyâ ibn Sa’eed Al-Anṣâry*. Then, after him, many narrators transmitted this hadith.

That is significant because *imâm Al-Bukhâry* started his compilation of hadith (*ṣaḥiḥ Al-Bukhâry*) with this hadith. This hadith has what they call a *ghareeb isnâd*, meaning there are not multiple chains of narrators. That is significant because there were some early sects from among the Muslims who said that we do not accept a hadith like that, that only comes with one chain of narrations. There have to be other chains of narration. Some of the Muslims today, sadly, have been affected by those previous groups. They say: we don’t accept *ahâdeeth al-âhâd*, meaning narrations that come with a solitary chain of narrators. *Al-Bukhâry*’s book is the most authentic book in the dunya after the Quran. He started his book with this hadith and all of the Muslims accepted it. It shows that the Muslims have accepted *ahâdeeth al-âhâd* from the beginning of the compilation of hadith. But it also shows, and perhaps this is why

imam *Al-Bukhâry* started his book with this hadith, the importance of intention and that even in the study of hadith you need to have proper intention.

Interestingly enough, imam *Al-Bukhâry* concludes his *ṣaḥīḥ* with a hadith that has a solitary chain of narrators. That is the hadith where the prophet (ﷺ) said:

«كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

A *kalimah* in Arabic is not always translated as a word. Sometimes it means a statement.

“There are two statements that are beloved to Ar-Raḥmân”

To the Merciful, Allah (ﷻ). He loves these two statements.

“Light on the tongue but heavy in the scales”

That is the scales on *yawm al-qiyâmah*. Those two statements are:

“Subḥâna Allahi wa bi-hamdih, subḥâna Allahi Al-‘Adḥeem”

A Muslim should keep his tongue wet with the remembrance of Allah (ﷻ) all the time:

“Subḥâna Allahi wa bi-hamdih, subḥâna Allahi Al-‘Adḥeem, subḥâna Allahi wa al-ḥamdu lillahi wa la ilâha illâ Allahu wa Allahu Akbar”

Sheikh *Ibn Bâz* (رحمته الله) between eating food, at the time when his hand goes down to pick up something and put it in his mouth, he would be making *dhikr*: *subḥâna Allah, subḥâna Allah...* These are live examples that some of us may have seen for ourselves. The narrations on the *salaf* are many about the remembrance of Allah (ﷻ). Some of them said: make *dhikr* of Allah until people say you are *majnoon*, that guy is talking to himself. You say: *subḥâna Allahi wa al-ḥamdu lillahi* and all they see are your lips moving.

From the greatest of *dhikr* is to say: *la ilâha illâ Allah*. The scholars call it *kalimatul ikhlâṣ*, the statement of *ikhlâṣ* (sincerity). From the best remembrance of Allah (ﷻ), the best *dhikr* that a person can do, is to say: *la ilâha illâ Allahu*. From the subtleties of: *la ilâha illâ Allahu* is that none of the letters in it require you to move your lips. So, you can say: *la ilâha illâ Allahu* and no one even knows that you are

making *dhikr*. It is the statement of *ikhhlâş*, and from *ikhhlâş* is to do actions that no one else knows about, as opposed to the other forms of *dhikr*: *Subhâna Allahi wa bi-hamdih*, *subhâna Allahi Al-‘Adheem*, which is where we started, where your lips do have to move. But there is no problem in that whatsoever obviously because the prophet (ﷺ) informed us that these statements are beloved to *Ar-Rahmân* and they are light on the tongue and heavy on the scales.

Al-Bukhâry started his book talking about *An-niyyât* (intentions) and then ended his book talking about the scales, the actions that will be weighed on the Day of Judgment, as an indication that the weighing will have a lot to do with a person’s intention. That is the base.

This hadith:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

That:

“*Actions are by intentions*”

Imâm ‘Abdurrahmân ibn Mahdy (رحمته) said: “*If I was to write a book, I would start every chapter with this hadith*”. Many of the scholars started their books with hadith. *Al-imâm Al-Baghawiy* (رحمته) has two books: *sharh as-sunnah* and *maşâbeeh as-sunnah*. He started both of them with:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

Also *‘umdatul Ahkâm*, a book compiled by *‘Abdulghany Al-Maqdisy* which many students memorise, is started with:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

“*Actions are by intentions*”

Al-Bukhâry started his book with it and many other scholars. The reasons why is because a person when reading knowledge needs to purify his intention. You cannot seek knowledge in order to go argue with other people who have knowledge, or so that you can sit in the houses of people and say: he’s a scholar and ask you questions

or something like this. As a matter of fact, the prophet (ﷺ) said that:

“from the first people to be sentenced to the hell fire on the Day of Judgment is a qâri’.”

Someone who has memorised the Quran and used to read it.

“and when it was said to him: why did you memorise the Quran? He said: I memorised the Quran so that I can teach people the Quran and the knowledge. It will be said to him: you have lied. You memorised the Quran so that the people say you are a qâri’.”

And so it has been said from the justice of Allah (ﷻ) is that the person got what he intended. He memorised the Quran so that people say he is a qari’ and he got that. People said: he is a qâri’, but it won’t be of any benefit to him on the Day of Judgment (*yawm al-qiyaamah*).

So, intention is extremely important to recognise. *Imâm As-Shâfi’y* (رحمته الله) said that this hadith:

﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ﴾

enters into seventy chapters of *fiqh*. And seventy in the Arabic language is often used to show that something is plentiful. In other words, this enters into every *bâb* of *fiqh*. If you look at the word seventy:

﴿إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾ [التوبة: ٨٠]

“If you were to seek forgiveness for them (the hypocrites) seventy times, Allah would not forgive them”

Does that mean that if the prophet (ﷺ) sought forgiveness seventy one times or seventy two times that they will be forgiven? No, the word seventy is used by the Arabs to indicate "a lot". The same way in English where you say: a hundred. I called you a hundred times. You don’t mean literally that you called a person a hundred times. You mean that you called them a lot of times. The word seventy is used in Arabic in a similar fashion.

Likewise, *al-imâm Ahmad* (رحمته الله) said that this hadith is a third of knowledge

(*thuluth al-ilm*). Why is that? Because he said that the foundation of knowledge is three hadiths. Before we mention what the three hadiths are, let us take a look at who *imâm Aḥmad* was. Imam Ahmad was from the scholars of hadith. He has a famous book called: *musnad al-imâm Aḥmad*, meaning: a compilation of hadith by *imâm Aḥmad*. The edited version is fifty volumes with over forty thousand hadiths. We are not talking about someone who just knows ten hadiths and he says: these three hadiths are the most important. We are talking about someone who memorised and compiled forty thousand hadiths. He said that the foundation of the deen goes back to three. This gives us a great benefit because he summarised the lot for us.

The first hadith:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

“*Verily, actions are by intentions*”

The second is:

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“*Whoever introduces something into this affair of ours that is not from it, it will be rejected*”

This hadith is also in the forty hadith of *imâm An-nawawy*.

And the third hadith is the hadith of *An-Nu'mân ibn Basheer* (رضي الله عنه):

«الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ»

“*That which is ḥalâl is clear and that which is ḥarâm is clear*”

«وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ»

“*And between them there are affairs that are doubtful*”

Ibn Rajab (رحمته الله) explains this statement of *al-imâm Aḥmad* and it is a very important statement. He says that: “*the deen is built upon commands and prohibitions*”. Allah (ﷻ) had told you to do something or He has prohibited you from doing something. And then, there are other affairs that are doubtful so you should avoid them. Your performance of an action (a deed) that Allah (ﷻ) has commanded

you to do must fulfil two conditions. It must be sincerely for Allah (ﷻ):

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ»

The first part is:

«الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ»

That there are things that have been commanded and things that have been prohibited...

وَاللَّهُ أَعْلَمُ، وَصَلَّى اللهُ وَسَلَّمَ وَبَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ.

