QURANIC GRAMMAR

Forty Hadith of al-Nawawi

Word by word, with the grammar

42 HADITH

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About this book

Imam al-Nawawi collected forty hadith, and Ibn Rajab added two more, so this book holds 42. They are short enough to memorize and deep enough to study for years. This book helps with both: you learn the words, and you see why each one is written the way it is.

How each hadith is laid out

Each hadith starts with the whole text in one piece: the Arabic with every vowel mark, the sound of it in Latin letters, and an English translation. Read it through once before anything else.

The word-by-word part comes next. For every word you get the Arabic, its sound, its meaning, and a short note on why it is written that way: its ending, its tense, or the rule behind it. Long hadith are split into parts, and each part has its own Arabic, translation and word list.

Words you will meet in the notes

- **Nominative** (marfūʿ): the ending ـُ or ـٌ. It is used for the one who does an action and for what a sentence is about.
- **Accusative** (manṣūb): the ending ـَ or ـً. It is used for what an action is done to, and after words like إِنَّ.
- **Genitive** (majrūr): the ending ـِ or ـٍ. It is used after a preposition, and for the second word of a pair such as “the Messenger of Allah”.
- **Tanwīn**: the doubled ending (ـٍ ـً ـٌ). It means “a” or “some”.
- **Silent ending**: some verbs end in a silent letter after words like لَمْ and لَا, and a command ends the same way.
- **Passive**: a verb that does not name who did the action. The one acted on takes the doer’s place.
- **Attached pronoun**: a small ending that joins a word, such as ـهُ (“his”), ـكَ (“you”) and ـنَا (“us”).

Where the text comes from

The Arabic follows al-Nawawi’s collection. The wording of every hadith was checked against the Arabic text on Wikisource, and the vowel marks were compared with the vowelled text published by Abu Amina Elias at abuaminaelias.com.

The English translations were written for this book from the Arabic. The grammar notes were written for this book too, and a qualified teacher has not yet reviewed them. Treat them as a learning aid, not a ruling.

If you find a mistake, please tell us at quran-learn.vercel.app/about/#feedback.

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HADITH 1 · NARRATED BY UMAR IBN AL-KHATTAB

Actions Are by Intentions

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Recorded by Bukhari and Muslim

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

innamā l-aʿmālu bi-n-niyyāt, wa-innamā li-kulli mriʾin mā nawā, fa-man kānat hijratuhu ilā llāhi wa-rasūlihi fa-hijratuhu ilā llāhi wa-rasūlih, wa-man kānat hijratuhu li-dunyā yuṣībuhā awi mraʾatin yankiḥuhā fa-hijratuhu ilā mā hājara ilayh

Actions are judged only by intentions, and each person gets only what they intended. So whoever's emigration was for Allah and His Messenger, their emigration is for Allah and His Messenger. And whoever's emigration was for some worldly gain they hoped to win, or for a woman they hoped to marry, their emigration is for whatever they emigrated to.

WORD BY WORD

إِنَّمَا	*innamā* only	Made of إِنَّ ("indeed") plus مَا. The مَا stops إِنَّ from changing the word after it, so the next word stays in its normal nominative form. Together they mean "only".
الْأَعْمَالُ	*al-aʿmālu* the actions	Nominative (marfūʿ); it is what the sentence is about, so it ends in ـُ (ḍamma).
بِالنِّيَّاتِ	*bi-n-niyyāti* by the intentions	The preposition بِ makes the noun after it genitive (majrūr), shown by ـِ. The plural of a feminine word ending in ـَات takes ـِ for the genitive. The phrase completes the meaning: "actions are [judged] by intentions".

وَإِنَّمَا	*wa-innamā* and only	وَ adds a second statement; إِنَّمَا works the same as in word 1.
لِكُلِّ	*li-kulli* for every	لِ means "for" or "belongs to" and makes كُلّ genitive (ـِ).
امْرِئٍ	*imri'in* person	Genitive (ـٍ) because it completes كُلّ: "every person". The tanwīn shows it is indefinite, so "any person". The word امْرُؤٌ changes the vowel on its ر as well as on its end, and here both are kasra.
مَا	*mā* what	Means "that which". It never changes its ending. Here it is the thing each person "has": "for every person [there is] what he intended".
نَوَى	*nawā* he intended	Past tense, he (masculine singular). Past verbs end in a fixed fatḥa; the final long ā is part of the verb. It describes مَا: "what he intended".
فَمَنْ	*fa-man* so whoever	فَ means "so" and starts the example. مَنْ means "whoever" and begins a condition: "if someone was…".
كَانَتْ	*kānat* was	Past of كَانَ. The ـتْ ending marks a feminine subject, because هِجْرَة is feminine.
هِجْرَتُهُ	*hijratuhu* his emigration	Nominative (ـُ) because it is the subject of كَانَتْ. The attached ـه means "his".
إِلَى اللَّهِ وَرَسُولِهِ	*ilā llāhi wa-rasūlihi* to Allah and His Messenger	إِلَى makes اللَّهِ genitive (ـِ). رَسُولِهِ is also genitive because وَ joins it to اللَّهِ, and a joined word follows the case of the word before it.
فَهِجْرَتُهُ	*fa-hijratuhu* then his emigration	فَ opens the result of the condition ("then…"). هِجْرَتُهُ is nominative again, as the subject of the result.
إِلَى اللَّهِ وَرَسُولِهِ	*ilā llāhi wa-rasūlihi* to Allah and His Messenger	Same wording and same endings as word 12. The result repeats the condition word for word to show that the intention and the outcome are the same.
وَمَنْ كَانَتْ هِجْرَتُهُ	*wa-man kānat hijratuhu* and whoever's emigration was	Same pattern as words 9–11, with وَ ("and") adding the second example.

لِدُنْيَا	*li-dunyā* for some worldly gain	ل ("for") makes the noun genitive. The ending is a long ى so no case vowel can be written, and the genitive is understood. There is no tanwīn, so it is not "a" specific world but any worldly thing.
يُصِيبُهَا	*yuṣībuhā* he gains it	Present tense, he (masculine singular), nominative ـُ. The attached هَا is "it" and is feminine because دُنْيَا is. The clause describes the worldly gain: "one he hopes to gain".
أَوِ	*awi* or	أَوْ gets a ـِ because the next word starts with a joining hamza, and two silent sounds cannot meet.
امْرَأَةٍ	*imra'atin* a woman	Genitive (ـٍ), joined to دُنْيَا by أَوْ, so it copies دُنْيَا's case.
يَنْكِحُهَا	*yankiḥuhā* he marries her	Present tense, he, nominative ـُ. The attached هَا is "her". The clause describes the woman.
فَهِجْرَتُهُ	*fa-hijratuhu* then his emigration	Same as word 13: the result of the second condition.
إِلَى	*ilā* to	Preposition. It makes the next word genitive.
مَا	*mā* what	Means "that which". It never changes its ending. It stands as the object of إِلَى.
هَاجَرَ	*hājara* he emigrated	Past tense, he, with a fixed fatḥa ending. It is the verb "to emigrate" in its Form III pattern, which is where the long ā after the first letter comes from.
إِلَيْهِ	*ilayhi* to it	إِلَى changes to إِلَيْ before an attached pronoun, and هـ takes kasra because of the ي before it. It points back to مَا: "to that which he emigrated to".

HADITH 2 · NARRATED BY UMAR IBN AL-KHATTAB

The Hadith of Jibril

حَدِيثُ جِبْرِيلَ

Recorded by Muslim

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ. وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي

الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

baynamā naḥnu julūsun ʿinda rasūli llāhi ṣallā llāhu ʿalayhi wa-sallam dhāta yawmin, idh ṭalaʿa ʾalaynā rajulun shadīdu bayāḍi th-thiyābi, shadīdu sawādi sh-shaʿari, lā yurā ʾalayhi atharu s-safari, wa-lā yaʿrifuhu minnā aḥadun, ḥattā jalasa ilā n-nabiyyi ṣallā llāhu ʾalayhi wa-sallam, fa-asnada rukbatayhi ilā rukbatayhi, wa-waḍaʿa kaffayhi ʿalā fakhidhayhi, wa-qāla: yā Muḥammadu akhbirnī ʿani l-islām. fa-qāla rasūlu llāhi ṣallā llāhu ʾalayhi wa-sallam: al-islāmu an tashhada an lā ilāha illā llāhu wa-anna Muḥammadan rasūlu llāh, wa-tuqīma ṣ-ṣalāh, wa-tuʾtiya z-zakāh, wa-taṣūma Ramaḍān, wa-taḥujja l-bayta ini staṭaʿta ilayhi sabīlā. qāla: ṣadaqta. fa-ʿajibnā lahu yasʾaluhu wa-yuṣaddiquh, qāla: fa-akhbirnī ʿani l-īmān. qāla: an tuʾmina bi-llāhi wa-malāʾikatihi wa-kutubihi wa-rusulihi wa-l-yawmi l-ākhiri, wa-tuʾmina bi-l-qadari khayrihi wa-sharrih. qāla: ṣadaqta, qāla: fa-akhbirnī ʿani l-iḥsān. qāla: an taʾbuda llāha ka-annaka tarāh, fa-in lam takun tarāhu fa-innahu yarāk, qāla: fa-akhbirnī ʿani s-sāʿah. qāla: mā l-masʾūlu ʿanhā bi-aʿlama mina s-sāʾil. qāla: fa-akhbirnī ʿan amārātihā. qāla: an talida l-amatu rabbatahā, wa-an tarā l-ḥufāta l-ʿurāta l-ʿālata riʿāʾa sh-shāʾi yataṭāwalūna fī l-bunyān, thumma inṭalaqa, fa-labithtu maliyyan, thumma qāla: yā ʿUmaru, a-tadrī mani s-sāʾilu? qultu: Allāhu wa-rasūluhu aʿlam. qāla: fa-innahu Jibrīlu atākum yuʿallimukum dīnakum

One day, while we were sitting with the Messenger of Allah, peace and blessings be upon him, a man appeared before us. His clothes were very white and his hair very black. No sign of travel could be seen on him, and none of us knew him. He sat down in front of the Prophet, peace and blessings be upon him, rested his knees against the Prophet's knees, and placed his palms on his thighs. He said: “Muhammad, tell me about Islam.” The Messenger of Allah, peace and blessings be upon him, said: “Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah; that you establish the prayer, give the zakat, fast Ramadan, and make the pilgrimage to the House if you are able to find a way to it.” He said: “You have spoken the truth.” We were amazed at him: he asks him, and then says he is right. He said: “Then tell me about faith.” He said: “That you believe in Allah, His angels, His books, His messengers and the Last Day, and that you believe in the decree, its good and its bad.” He said: “You have spoken the truth.” He said: “Then tell me about excellence.” He said: “That you worship Allah as though you see Him, and if you do not see Him, then truly He sees you.” He said: “Then tell me about the Hour.” He said: “The one being asked knows no more about it than the one asking.” He said: “Then tell me about its signs.” He said: “That a slave woman gives birth to her mistress, and that you see barefoot, unclothed, poor shepherds competing

to build tall buildings." Then he left, and I stayed for a while. Then he said: "Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "It was Jibril. He came to you to teach you your religion."

The Man Arrives

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ

One day, while we were sitting with the Messenger of Allah, peace and blessings be upon him, a man appeared before us. His clothes were very white and his hair very black. No sign of travel could be seen on him, and none of us knew him. He sat down in front of the Prophet, peace and blessings be upon him, rested his knees against the Prophet's knees, and placed his palms on his thighs.

WORD BY WORD

بَيْنَمَا	*baynamā* **while**	Made of بَيْنَ ("between") plus مَا. The مَا stops بَيْنَ from governing, so a full sentence can follow. Together they mean "while".
نَحْنُ	*naḥnu* **we**	A separate pronoun. It never changes its ending. Here it is the subject.
جُلُوسٌ	*julūsun* **sitting**	Nominative (ـٌ): it completes the statement about نَحْنُ. It is the plural of "sitting".
عِنْدَ	*ʿinda* **with, beside**	A word for place, shown as an adverb with fatḥa (accusative). It needs a word after it: "beside…".
رَسُولِ اللَّهِ	*rasūli llāhi* **the Messenger of Allah**	رَسُولِ is genitive (ـِ) because it completes عِنْدَ. اللَّهِ is genitive (ـِ) because it completes رَسُولِ.
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	*ṣallā llāhu ʿalayhi wa-sallam* **peace and blessings be upon him**	A prayer written as a past verb, with the meaning of a wish. اللَّهُ is nominative (ـُ) as the one who "blesses". عَلَى becomes عَلَيْ before ـهِ
ذَاتَ يَوْمٍ	*dhāta yawmin* **one day**	ذَاتَ is accusative (ـَ) as a word of time. يَوْمٍ is genitive (ـٍ) because it completes it.

إِذْ	*idh* when, suddenly	Marks a sudden event inside the time that has been set.
طَلَعَ	*ṭalaʿa* appeared	Past tense, he. It ends in a fixed fatḥa.
عَلَيْنَا	*ʿalaynā* before us	عَلَى plus نَا ("us"). نَا never changes.
رَجُلٌ	*rajulun* a man	Nominative (ـٌ): he is the one who appeared. The tanwīn means "a man", not one already known.
شَدِيدُ بَيَاضِ الثِّيَابِ	*shadīdu bayāḍi th-thiyābi* very white in clothes	شَدِيدُ is nominative (ـُ) because it describes رَجُلٌ. بَيَاضِ and الثِّيَابِ are both genitive (ـِ), each completing the one before. Literally "strong of whiteness of the clothes".
شَدِيدُ سَوَادِ الشَّعَرِ	*shadīdu sawādi sh-shaʿari* very black in hair	The same pattern as row 12, a second description of the man.
لَا يُرَى	*lā yurā* cannot be seen	لَا denies. يُرَى is a passive present: the one who sees is not named. The ending is a long ā, so no case vowel is visible.
عَلَيْهِ	*ʿalayhi* on him	عَلَى becomes عَلَيْ before هِ.
أَثَرُ السَّفَرِ	*atharu s-safari* sign of travel	أَثَرُ is nominative (ـُ): with a passive verb, it takes the place of the doer. السَّفَرِ is genitive (ـِ) because it completes it.
وَلَا يَعْرِفُهُ	*wa-lā yaʿrifuhu* and does not know him	وَ adds a statement. لَا denies. يَعْرِفُ is present, he, nominative (ـُ). هُ is "him", the one known.
مِنَّا	*minnā* of us	مِنْ plus نَا: "from among us".
أَحَدٌ	*aḥadun* anyone	Nominative (ـٌ): the one who would know. After a negative, أَحَد means "anyone".
حَتَّى جَلَسَ	*ḥattā jalasa* until he sat	حَتَّى marks the end point of the action. جَلَسَ is past, he, with a fixed fatḥa.

إِلَى النَّبِيِّ	*ilā n-nabiyyi* beside the Prophet	إِلَى makes النَّبِيِّ genitive (ـِ). The kasra sits on the ي.
فَأَسْنَدَ	*fa-asnada* and he rested	فَ means "and then", showing one action right after another. أَسْنَدَ is past, he.
رُكْبَتَيْهِ	*rukbatayhi* his knees	Accusative: the thing he rested. A pair ends in ـَيْنِ here, and the ن drops because ـِهِ ("his") is attached.
إِلَى رُكْبَتَيْهِ	*ilā rukbatayhi* against his knees	Genitive after إِلَى. The same ending as row 23, but this ـِهِ means the Prophet's knees.
وَوَضَعَ	*wa-waḍaʿa* and he placed	وَ adds an action. وَضَعَ is past, he, fixed fatḥa.
كَفَّيْهِ	*kaffayhi* his palms	Accusative, a pair: the thing he placed. The same form as row 23.
عَلَى فَخِذَيْهِ	*ʿalā fakhidhayhi* on his thighs	Genitive after عَلَى, a pair. Scholars differ on whether ـِهِ means the man's own thighs or the Prophet's, and the grammar allows both.

Islam

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ

He said: "Muhammad, tell me about Islam." The Messenger of Allah, peace and blessings be upon him, said: "Islam is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah; that you establish the prayer, give the zakat, fast Ramadan, and make the pilgrimage to the House if you are able to find a way to it." He said: "You have spoken the truth." We were amazed at him: he asks him, and then says he is right.

WORD BY WORD

وَقَالَ	*wa-qāla* and he said	Past tense, he, with a fixed fatḥa.
يَا مُحَمَّدُ	*yā Muhammadu* O Muhammad	يَا calls someone. A single name being called ends in ḍamma and takes no tanwīn, and this ending is fixed.

أَخْبِرْنِي	*akhbirnī* tell me	A command to one person, built on a silent last letter. The نِـ is a protecting ن added before ي ("me").
عَنِ الْإِسْلَامِ	*ʿani l-islāmi* about Islam	عَنْ takes a kasra before ال, so two silent sounds do not meet. الْإِسْلَامِ is genitive (ـِ) after عَنْ.
فَقَالَ	*fa-qāla* so he said	فَ means "so" or "then". قَالَ is past, he.
رَسُولُ اللَّهِ	*rasūlu llāhi* the Messenger of Allah	رَسُولُ is nominative (ـُ), the one who spoke. اللَّهِ is genitive (ـِ) because it completes رَسُولُ.
الْإِسْلَامُ	*al-islāmu* Islam	Nominative (ـُ): it is the thing being defined.
أَنْ تَشْهَدَ	*an tashhada* that you testify	أَنْ makes the present verb after it end in fatḥa, so تَشْهَدَ ends in ـَ. The whole phrase works like a noun: the answer to "what is Islam?".
أَنْ لَا إِلَهَ إِلَّا اللَّهُ	*an lā ilāha illā llāhu* that there is no god but Allah	لَا denies the whole kind, so إِلَهَ stays on fatḥa with no tanwīn. اللَّهُ is nominative (ـُ) after إِلَّا: "no god exists except Allah".
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	*wa-anna Muḥammadan rasūlu llāhi* and that Muhammad is the Messenger of Allah	أَنَّ makes the first word after it accusative (مُحَمَّدًا, ـًا). The second part stays nominative (رَسُولُ, ـُ). اللَّهِ is genitive (ـِ).
وَتُقِيمَ	*wa-tuqīma* and that you establish	The earlier أَنْ still applies after وَ, so this present verb also ends in fatḥa.
الصَّلَاةَ	*aṣ-ṣalāta* the prayer	Accusative (ـَ): it is what is established.
وَتُؤْتِيَ الزَّكَاةَ	*wa-tuʾtiya z-zakāta* and that you give the zakat	The same أَنْ makes تُؤْتِيَ end in fatḥa. الزَّكَاةَ is accusative (ـَ): it is what is given.
وَتَصُومَ رَمَضَانَ	*wa-taṣūma Ramaḍāna* and that you fast Ramadan	تَصُومَ ends in fatḥa for the same reason. رَمَضَانَ is accusative (ـَ) and has no tanwīn, because it is a name ending in ـان

وَتَحُجَّ الْبَيْتَ	*wa-taḥujja l-bayta* and that you make pilgrimage to the House	تَحُجَّ ends in fatḥa on the doubled letter. الْبَيْتَ is accusative (ـَ): it is what the pilgrimage is made to.
إِنِ اسْتَطَعْتَ	*ini staṭaʿta* if you are able	إِنْ means "if" and gets a kasra because the next word starts with a joining hamza. اسْتَطَعْتَ is past, you (masculine, singular).
إِلَيْهِ	*ilayhi* to it	إِلَى becomes إِلَيْ before ـهِ "It" means the House.
سَبِيلًا	*sabīlan* a way	Accusative (ـًا): it is what the person is able to find.
قَالَ صَدَقْتَ	*qāla ṣadaqta* he said: you spoke the truth	صَدَقْتَ is past, you (masculine, singular), said to the Prophet. The ـتَ marks the person spoken to.
فَعَجِبْنَا	*fa-ʿajibnā* so we were amazed	Past tense. The ـنَا ending means "we".
لَهُ	*lahu* at him	لِ with ـهُ. The لِ takes a fatḥa before an attached pronoun.
يَسْأَلُهُ	*yasʾaluhu* he asks him	Present tense, he, nominative (ـُ). The ـهُ is "him".
وَيُصَدِّقُهُ	*wa-yuṣaddiquhu* and says he is right	Present tense, he, nominative (ـُ). The doubled د shows the verb means "to say someone is truthful".

Faith

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ

He said: “Then tell me about faith.” He said: “That you believe in Allah, His angels, His books, His messengers and the Last Day, and that you believe in the decree, its good and its bad.” He said: “You have spoken the truth.”

WORD BY WORD

فَأَخْبِرْنِي	*fa-akhbirnī* then tell me	فَ means "then". The command is built as in part 2: a silent last letter plus a protecting نْ before يِ
عَنِ الْإِيمَانِ	*ʿani l-īmāni* about faith	عَنْ takes a kasra before ال. الْإِيمَانِ is genitive (ـِ) after it.
أَنْ تُؤْمِنَ	*an tuʾmina* that you believe	أَنْ makes the present verb end in fatḥa.
بِاللَّهِ	*bi-llāhi* in Allah	بِ makes the word after it genitive (ـِ).
وَمَلَائِكَتِهِ	*wa-malāʾikatihi* and His angels	Genitive (ـِ) because وَ joins it to اللهِ, which is genitive. This word normally takes no tanwīn, but with ـهِ ("His") attached it shows an ordinary kasra.
وَكُتُبِهِ	*wa-kutubihi* and His books	Genitive (ـِ), joined in the same way. ـهِ means "His".
وَرُسُلِهِ	*wa-rusulihi* and His messengers	Genitive (ـِ), joined in the same way.
وَالْيَوْمِ الْآخِرِ	*wa-l-yawmi l-ākhiri* and the Last Day	الْيَوْمِ is genitive (ـِ), joined in the same way. الْآخِرِ describes it, so it copies the same case and the same "the".
وَتُؤْمِنَ بِالْقَدَرِ	*wa-tuʾmina bi-l-qadari* and that you believe in the decree	The earlier أَنْ still applies, so تُؤْمِنَ ends in fatḥa. الْقَدَرِ is genitive (ـِ) after بِ.
خَيْرِهِ وَشَرِّهِ	*khayrihi wa-sharrihi* its good and its bad	Both genitive (ـِ). They spell out الْقَدَرِ, so they copy its case. The ـهِ means "its".

Excellence (Ihsan)

قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

He said: “Then tell me about excellence.” He said: “That you worship Allah as though you see Him, and if you do not see Him, then truly He sees you.”

WORD BY WORD

فَأَخْبِرْنِي عَنِ الْإِحْسَانِ	*fa-akhbirnī ʿani l-iḥsāni* then tell me about excellence	Built as in parts 2 and 3. الْإِحْسَانِ is genitive (ـِ) after عَنْ.
أَنْ تَعْبُدَ	*an taʿbuda* that you worship	أَنْ makes the present verb end in fatḥa.
اللَّهَ	*Allāha* Allah	Accusative (ـَ): the one worshipped.
كَأَنَّكَ	*ka-annaka* as though you	Three parts: كَ ("like"), أَنَّ ("that") and ـكَ ("you"). أَنَّ is the kind of word that puts what follows it in the accusative, so "you" takes this form.
تَرَاهُ	*tarāhu* you see Him	Present tense, you. The ending is a long ā, so no case vowel is visible. ـهُ is "Him", the one seen.
فَإِنْ	*fa-in* and if	فَ means "and" and starts the condition. إِنْ means "if".
لَمْ تَكُنْ	*lam takun* you do not	لَمْ turns the present into a past denial and makes the verb end in a silent letter. The middle letter of the verb drops out, so it reads takun, not takūn.
تَرَاهُ	*tarāhu* see Him	The same word as row 5. It follows تَكُنْ: "you are not seeing Him".
فَإِنَّهُ	*fa-innahu* then truly He	فَ opens the answer to the condition. إِنَّ means "truly". ـهُ is "He".
يَرَاكَ	*yarāka* sees you	Present tense, he. ـكَ is "you", the one seen.

The Hour

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي

الْبُنْيَانِ

He said: “Then tell me about the Hour.” He said: “The one being asked knows no more about it than the one asking.” He said: “Then tell me about its signs.” He said: “That a slave woman gives birth to her mistress, and that you see barefoot, unclothed, poor shepherds competing to build tall buildings.”

WORD BY WORD

فَأَخْبِرْنِي عَنِ السَّاعَةِ	*fa-akhbirnī ʿani s-sāʿati* then tell me about the Hour	Built as in the earlier parts. السَّاعَةِ is genitive (ـِ) after عَنْ. "The Hour" means the end of the world.
مَا	*mā* not	Here مَا means "not". It starts a denial.
الْمَسْؤُولُ	*al-masʾūlu* the one asked	Nominative (ـُ): it is what the denial is about. It is the "one who is asked", a passive describing word.
عَنْهَا	*ʿanhā* about it	عَنْ plus هَا ("it"). It means the Hour.
بِأَعْلَمَ	*bi-aʿlama* more knowing	A word of the pattern "more...": it ends in fatḥa with no tanwīn even though it is genitive. The بِ is added to the word after "not" to make the denial stronger.
مِنَ السَّائِلِ	*mina s-sāʾili* than the one asking	مِنْ takes a fatḥa before ال. السَّائِلِ is genitive (ـِ) because it follows مِنْ. It is the person asking.
فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا	*fa-akhbirnī ʿan amārātihā* then tell me about its signs	Built as before. أَمَارَاتِهَا is genitive (ـِ) after عَنْ, with هَا ("its") attached.
أَنْ تَلِدَ	*an talida* that gives birth	أَنْ makes the present verb end in fatḥa. The تَ means "she", because the one giving birth is female.
الْأَمَةُ	*al-amatu* the slave woman	Nominative (ـُ): she is the one who gives birth.
رَبَّتَهَا	*rabbatahā* her mistress	Accusative (ـَ): the one she gives birth to. هَا means "her".

وَأَنْ تَرَى	*wa-an tarā* and that you see	أَنْ is repeated. The verb ends in a long ā, so the fatḥa that أَنْ requires is not visible.
الْحُفَاةَ الْعُرَاةَ الْعَالَةَ	*al-ḥufāta l-ʿurāta l-ʿālata* the barefoot, the unclothed, the poor	الْحُفَاةَ is accusative (ـَ): they are what you see. The next two words describe it, so they copy its case.
رِعَاءَ الشَّاءِ	*riʿāʾa sh-shāʾi* shepherds of sheep	رِعَاءَ is accusative (ـَ), spelling out who the group is. It has no tanwīn because of its ـَاءَ ending. الشَّاءِ is genitive (ـِ) because it completes it.
يَتَطَاوَلُونَ	*yataṭāwalūna* competing to build tall	Present tense, they (masculine, plural): the ـُونَ ending shows nominative. The pattern means each one does it against the others. It says what they are doing while you see them.
فِي الْبُنْيَانِ	*fī l-bunyāni* in buildings	فِي makes الْبُنْيَانِ genitive (ـِ).

Who Was He?

ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Then he left, and I stayed for a while. Then he said: "Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "It was Jibril. He came to you to teach you your religion."

WORD BY WORD

ثُمَّ	*thumma* then	Joins one event to the next, with a gap of time between them.
انْطَلَقَ	*inṭalaqa* he left	Past tense, he. The verb starts with ان, which is how verbs of this pattern begin.
فَلَبِثْتُ	*fa-labithtu* and I stayed	فَ means "and". The ـتُ ending means "I".
مَلِيًّا	*maliyyan* for a while	Accusative (ًا): it says how long.

ثُمَّ قَالَ	*thumma qāla* then he said	قَالَ is past, he. Now the Prophet is speaking.
يَا عُمَرُ	*yā ʿUmaru* O Umar	A single name being called ends in ḍamma with no tanwīn.
أَتَدْرِي	*a-tadrī* do you know	أَ begins a yes-or-no question. تَدْرِي is present, you. The ـِي is part of the verb.
مَنِ السَّائِلُ	*mani s-sāʾilu* who the questioner is	مَنْ ("who") takes a kasra before ال. السَّائِلُ is nominative (ـُ): it is the one being asked about.
قُلْتُ	*qultu* I said	Past tense with ـْتُ ("I"). The middle letter of قَالَ drops out before the silent ت, so it reads qul-.
اللَّهُ وَرَسُولُهُ أَعْلَمُ	*Allāhu wa-rasūluhu aʿlamu* Allah and His Messenger know best	اللَّهُ and رَسُولُهُ are both nominative (ـُ): together they are the subject. أَعْلَمُ ("knows more") is nominative (ـُ) and has no tanwīn.
فَإِنَّهُ جِبْرِيلُ	*fa-innahu Jibrīlu* it was Jibril	فَ means "so", إِنَّ with ـهُ means "truly he". جِبْرِيلُ is nominative (ـُ), the second part of the statement, with no tanwīn because it is a foreign name.
أَتَاكُمْ	*atākum* he came to you	Past tense, he. The ـكُمْ is "you" (plural), the ones he came to.
يُعَلِّمُكُمْ	*yuʿallimukum* teaching you	Present tense, he, nominative (ـُ). The doubled ل means "to teach". It says why he came.
دِينَكُمْ	*dīnakum* your religion	Accusative (ـَ): it is what he teaches. The ـكُمْ is "your".

HADITH 3 · NARRATED BY ABDULLAH IBN UMAR

Islam Is Built on Five

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ

Recorded by Bukhari and Muslim

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

buniya l-islāmu ʿalā khamsin: shahādati an lā ilāha illā llāhu wa-anna Muḥammadan rasūlu llāh, wa-iqāmi ṣ-ṣalāh, wa-ītāʾi z-zakāh, wa-ḥajji l-bayt, wa-ṣawmi Ramaḍān

Islam is built on five: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving the zakat, the pilgrimage to the House, and fasting in Ramadan.

WORD BY WORD

بُنِيَ	*buniya* **was built**	A past verb in the passive: the one who built is not named. The passive shows in the vowels: ḍamma on the first letter and kasra on the one before the last. It ends in a fixed fatḥa.
الْإِسْلَامُ	*al-islāmu* **Islam**	Nominative (ـُ): with a passive verb, the thing that was acted on takes the doer's place, so it is nominative like a subject.
عَلَى	*ʿalā* **on**	A preposition. The noun after it is genitive.
خَمْسٍ	*khamsin* **five**	Genitive (ـٍ) because it follows عَلَى. The tanwīn leaves it open: the list that follows says which five.
شَهَادَةِ	*shahādati* **the testimony**	Genitive (ـِ). It is the first item in the list and explains خَمْسٍ, so it takes the same case.
أَنْ	*an* **that**	Joins شَهَادَة to what is being testified: "the testimony that…".

لَا	*lā* no	Denies the whole kind: "no god at all". This is why the next word has no tanwīn.
إِلَٰهَ	*ilāha* god	Fixed on fatḥa with no tanwīn, because لَا is denying the whole kind.
إِلَّا	*illā* except	Makes an exception from the denial.
اللَّهُ	*Allāhu* Allah	Nominative (ـُ). In a negative sentence, the word after إِلَّا takes the case of the word it picks out. Here it stands for the missing "exists": "no god exists except Allah".
وَأَنَّ	*wa-anna* and that	وَ adds a second testimony. أَنَّ means "that" and puts the next word in the accusative.
مُحَمَّدًا	*Muḥammadan* Muhammad	Accusative (ـًا), because أَنَّ makes the word after it accusative.
رَسُولُ	*rasūlu* messenger of	Nominative (ـُ): it is the second part of the statement, "Muhammad is a messenger". It stays nominative because أَنَّ only changes the first word.
اللَّهِ	*Allāhi* Allah	Genitive (ـِ) because it completes رَسُولُ: "messenger of Allah".
وَإِقَامِ	*wa-iqāmi* and establishing	Genitive (ـِ). It is the second item of the list and takes the same case as شَهَادَةِ. It is a verbal noun: "establishing".
الصَّلَاةِ	*aṣ-ṣalāti* the prayer	Genitive (ـِ) because it completes إِقَامِ: "establishing of the prayer".
وَإِيتَاءِ	*wa-ītā'i* and giving	Genitive (ـِ), third item of the list. A verbal noun for "to give".
الزَّكَاةِ	*az-zakāti* the zakat	Genitive (ـِ) because it completes إِيتَاءِ.
وَحَجِّ	*wa-ḥajji* and the pilgrimage to	Genitive (ـِ), fourth item of the list.

الْبَيْتِ	*al-bayti* the House	Genitive (ـِ) because it completes حَجِّ. "The House" means the Kaaba.
وَصَوْمِ	*wa-ṣawmi* and fasting	Genitive (ـِ), fifth item of the list.
رَمَضَانَ	*Ramaḍāna* Ramadan	Genitive, but it shows fatḥa and has no tanwīn. This is a name ending in ـان and names like that take fatḥa instead of kasra.

HADITH 4 · NARRATED BY ABDULLAH IBN MASUD

Creation in the Womb and Decree

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ

Recorded by Bukhari and Muslim

Ibn Masud began by saying: "The Messenger of Allah, the truthful, the one who was told the truth, told us...".

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ، فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

inna aḥadakum yujmaʿu khalquhu fī baṭni ummihi arbaʿīna yawman nuṭfatan, thumma yakūnu ʿalaqatan mithla dhālika, thumma yakūnu muḍghatan mithla dhālik, thumma yursalu ilayhi l-malaku fa-yanfukhu fīhi r-rūḥa, wa-yuʾmaru bi-arbaʿi kalimātin: bi-katbi rizqihi, wa-ajalihi, wa-ʿamalihi, wa-shaqiyyun aw saʿīdun, fa-wa-llāhi lladhī lā ilāha ghayruhu inna aḥadakum la-yaʿmalu bi-ʿamali ahli l-jannati ḥattā mā yakūnu baynahu wa-baynahā illā dhirāʿun, fa-yasbiqu ʿalayhi l-kitābu fa-yaʿmalu bi-ʿamali ahli n-nāri fa-yadkhuluhā, wa-inna aḥadakum la-yaʿmalu bi-ʿamali ahli n-nāri ḥattā mā yakūnu baynahu wa-baynahā illā dhirāʿun, fa-yasbiqu ʿalayhi l-kitābu fa-yaʿmalu bi-ʿamali ahli l-jannati fa-yadkhuluhā

Each of you is put together in his mother's womb for forty days as a drop. Then he is a clot for the same length of time. Then he is a lump of flesh for the same length of time. Then the angel is sent to him and breathes the soul into him. He is commanded with four words: to write down his provision, his lifespan and his deeds, and whether he will be wretched or happy. By Allah, other than whom

there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it. Then what is written overtakes him, and he does the deeds of the people of the Fire, and he enters it. And one of you may do the deeds of the people of the Fire until there is only an arm's length between him and it. Then what is written overtakes him, and he does the deeds of the people of Paradise, and he enters it.

The Stages in the Womb

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ

Each of you is put together in his mother's womb for forty days as a drop. Then he is a clot for the same length of time. Then he is a lump of flesh for the same length of time.

WORD BY WORD

إِنَّ أَحَدَكُمْ	*inna aḥadakum* indeed one of you	إِنَّ puts the next word in the accusative, so أَحَدَ ends in ـَ The attached كُمْ means "you" (plural).
يُجْمَعُ	*yujmaʿu* is gathered	Present tense in the passive: ḍamma on the first letter and fatḥa on the one before the last. It is nominative (ـُ). The one who gathers is not named.
خَلْقُهُ	*khalquhu* his creation	Nominative (ـُ): with a passive verb, it takes the place of the doer. The attached هُ means "his".
فِي بَطْنِ أُمِّهِ	*fī baṭni ummihi* in his mother's womb	فِي makes بَطْنِ genitive (ـِ). أُمِّ is genitive too, because it completes بَطْنِ. The attached هِ means "his".
أَرْبَعِينَ يَوْمًا	*arbaʿīna yawman* forty days	أَرْبَعِينَ is accusative (ـِينَ) because it tells how long. After a number from 20 to 99, the thing counted is singular and accusative, so يَوْمًا ends in ـًا
نُطْفَةً	*nuṭfatan* as a drop	Accusative (ـًا): it says what state he is in.
ثُمَّ يَكُونُ	*thumma yakūnu* then he becomes	ثُمَّ means "then". يَكُونُ is present tense, nominative (ـُ). It means "becomes".
عَلَقَةً	*ʿalaqatan* a clot	Accusative (ـًا): it is what he becomes.

مِثْلَ ذَلِكَ	*mithla dhālika* for the same length	مِثْلَ is accusative (ـَ) because it tells how long. ذَلِكَ means "that" and never shows a case vowel.
ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ	*thumma yakūnu muḍghatan mithla dhālika* then he is a lump of flesh for the same length	The same pattern as rows 7–9. مُضْغَةً is accusative (ـًا).

The Angel and the Four Words

ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ

Then the angel is sent to him and breathes the soul into him. He is commanded with four words: to write down his provision, his lifespan and his deeds, and whether he will be wretched or happy.

WORD BY WORD

ثُمَّ يُرْسَلُ	*thumma yursalu* then is sent	Present tense in the passive, nominative (ـُ). The one who sends is not named.
إِلَيْهِ	*ilayhi* to him	إِلَى becomes إِلَيْ before ـهِ
الْمَلَكُ	*al-malaku* the angel	Nominative (ـُ): with a passive verb, it takes the place of the doer.
فَيَنْفُخُ	*fa-yanfukhu* and he breathes	فَ means "and then". The verb is present tense, he, nominative (ـُ).
فِيهِ	*fīhi* into him	فِي plus ـهِ ("him").
الرُّوحَ	*ar-rūḥa* the soul	Accusative (ـَ): it is what is breathed.
وَيُؤْمَرُ	*wa-yu'maru* and he is commanded	Present tense in the passive, nominative (ـُ). The angel is the one commanded.

بِأَرْبَعِ كَلِمَاتٍ	*bi-arbaʿi kalimātin* **with four words**	بِ makes أَرْبَعِ genitive (ـِ). After a number from 3 to 10, the thing counted is plural and genitive, so كَلِمَاتٍ ends in ـٍ.
بِكَتْبِ	*bi-katbi* **to write down**	بِ makes كَتْبِ genitive (ـِ). The phrase explains what the four words are.
رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ	*rizqihi wa-ajalihi wa-ʿamalihi* **his provision, his lifespan and his deeds**	Each is genitive (ـِ). The first completes كَتْبِ, and the other two are joined to it. The attached هِ means "his".
وَشَقِيٌّ أَوْ سَعِيدٌ	*wa-shaqiyyun aw saʿīdun* **and wretched or happy**	Both are nominative (ـٌ). A statement is understood: "and [he will be] wretched or happy".

The Deeds of Paradise, Then the Fire

فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا

By Allah, other than whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it. Then what is written overtakes him, and he does the deeds of the people of the Fire, and he enters it.

WORD BY WORD

فَوَاللَّهِ	*fa-wa-llāhi* **so by Allah**	فَ means "so". وَ here means "by", as in an oath. It makes اللَّهِ genitive (ـِ).
الَّذِي	*alladhī* **who, the one who**	A word meaning "the one who". It never changes its ending. Here it describes Allah: "by Allah, the one who…".
لَا إِلَهَ غَيْرُهُ	*lā ilāha ghayruhu* **there is no god other than Him**	لَا denies the whole kind, so إِلَهَ stays on fatḥa with no tanwīn. غَيْرُهُ is nominative (ـُ); it stands for the missing "exists". The attached هـ means "Him".
إِنَّ أَحَدَكُمْ	*inna aḥadakum* **indeed one of you**	إِنَّ makes أَحَدَ accusative (ـَ).

لَيَعْمَلُ	*la-yaʿmalu* surely does	لَ adds strength: "surely". يَعْمَلُ is present tense, he, nominative (ـُ).
بِعَمَلِ أَهْلِ الْجَنَّةِ	*bi-ʿamali ahli l-jannati* the deeds of the people of Paradise	بِ makes عَمَلِ genitive (ـِ). أَهْلِ is genitive because it completes عَمَلِ, and الْجَنَّةِ is genitive because it completes أَهْلِ.
حَتَّى مَا يَكُونُ	*ḥattā mā yakūnu* until there is…	حَتَّى here starts a new statement: "until it comes to this". مَا is added for emphasis. يَكُونُ is nominative (ـُ). Some printings read يَكُونَ with a fatḥa.
بَيْنَهُ وَبَيْنَهَا	*baynahu wa-baynahā* between him and it	بَيْنَ is a word for place, shown with fatḥa. The attached ـهُ means "him", and ـهَا means "it", feminine because it means Paradise.
إِلَّا ذِرَاعٌ	*illā dhirāʿun* except an arm's length	إِلَّا means "except". ذِرَاعٌ is nominative (ـٌ). In a sentence with a denial, the word after إِلَّا takes the role of the word it picks out, here the thing that "is".
فَيَسْبِقُ	*fa-yasbiqu* then it overtakes	فَ means "then". The verb is present tense, nominative (ـُ).
عَلَيْهِ	*ʿalayhi* him	عَلَى becomes عَلَيْ before ـهِ. "Overtakes him".
الْكِتَابُ	*al-kitābu* what is written	Nominative (ـُ): it is what does the overtaking.
فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ	*fa-yaʿmalu bi-ʿamali ahli n-nāri* and he does the deeds of the people of the Fire	The same pattern as row 6. النَّارِ is genitive (ـِ) because it completes أَهْلِ.
فَيَدْخُلُهَا	*fa-yadkhuluhā* and he enters it	The verb is present tense, nominative (ـُ). The attached ـهَا means "it", the Fire.

The Deeds of the Fire, Then Paradise

وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

And one of you may do the deeds of the people of the Fire until there is only an arm's length between him and it. Then what is written overtakes him, and he does the deeds of the people of Paradise, and he enters it.

WORD BY WORD

وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ	*wa-inna aḥadakum la-yaʿmalu bi-ʿamali ahli n-nāri* and indeed one of you does the deeds of the people of the Fire	The same grammar as part 3, rows 4–6. وَ adds a second statement. النَّارِ is genitive (ـِ).
حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ	*ḥattā mā yakūnu baynahu wa-baynahā illā dhirāʿun* until there is only an arm's length between him and it	The same grammar as part 3, rows 7–9. Here بَيْنَهَا means "it", the Fire.
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ	*fa-yasbiqu ʿalayhi l-kitābu* then what is written overtakes him	The same grammar as part 3, rows 10–12.
فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ	*fa-yaʿmalu bi-ʿamali ahli l-jannati* and he does the deeds of the people of Paradise	The same pattern as part 3, row 13. الْجَنَّةِ is genitive (ـِ) because it completes أَهْلِ.
فَيَدْخُلُهَا	*fa-yadkhuluhā* and he enters it	The same as part 3, row 14. Here بَيْنَهَا means "it", Paradise.

HADITH 5 · NARRATED BY AISHA

Rejecting Innovation

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا

Recorded by Bukhari and Muslim

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

man aḥdatha fī amrinā hādhā mā laysa minhu fa-huwa raddun

Whoever introduces into this matter of ours something that is not part of it, it is rejected.

WORD BY WORD

مَنْ	*man* whoever	Starts a condition: "if anyone...". It never changes its ending.
أَحْدَثَ	*aḥdatha* introduced	Past tense, he, with a fixed fatḥa. The أَ at the start marks the pattern meaning "to bring something new into being".
فِي أَمْرِنَا	*fī amrinā* in our matter	فِي makes أَمْرِ genitive (ـِ). The attached نَا means "our". "Our matter" means the religion.
هَذَا	*hādhā* this	A pointing word. It describes أَمْرِنَا ("this matter"), and it never shows a case vowel.
مَا	*mā* what, something	Means "that which": the thing that was introduced. It is what he introduced, and its ending never changes.
لَيْسَ	*laysa* is not	A verb that means "is not", with a fixed fatḥa. It denies the statement that follows.
مِنْهُ	*minhu* of it	مِنْ plus هُ ("it"), pointing back to the matter. "Not part of it".
فَهُوَ	*fa-huwa* then it	فَ opens the result of the condition: "then...". هُوَ means "it" and is the subject.

رَدٌّ	*raddun* rejected	Nominative (ٌ): it is the second part of the statement. The word means "rejection", used to mean "something rejected".

Muslim's Wording

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever does a deed that our affair does not support, it is rejected.

WORD BY WORD

مَنْ عَمِلَ	*man ʿamila* whoever does	The same condition word as before. عَمِلَ is past tense, he, with a fixed fatḥa.
عَمَلًا	*ʿamalan* a deed	Accusative (ًا): it is what he does.
لَيْسَ	*laysa* is not	A verb meaning "is not", with a fixed fatḥa.
عَلَيْهِ	*ʿalayhi* on it	عَلَى becomes عَلَيْ before ـهِ. It means "on the deed". This phrase comes first, and the thing that is not on the deed follows it.
أَمْرُنَا	*amrunā* our affair	Nominative (ُ): it is what "is not" on the deed. The attached ـنَا means "our". The whole clause describes the deed: "a deed that our affair is not on".
فَهُوَ رَدٌّ	*fa-huwa raddun* then it is rejected	The result of the condition, built as in the first wording.

HADITH 6 · NARRATED BY AN-NU'MAN IBN BASHIR

The Lawful and the Unlawful Are Clear

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ

Recorded by Bukhari and Muslim

إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

inna l-ḥalāla bayyinun, wa-inna l-ḥarāma bayyinun, wa-baynahumā umūrun mushtabihātun lā ya'lamuhunna kathīrun mina n-nāsi, fa-mani ttaqā sh-shubuhāti fa-qadi stabra'a li-dīnihi wa-'irḍihi, wa-man waqa'a fī sh-shubuhāti waqa'a fī l-ḥarāmi, ka-r-rā'ī yar'ā ḥawla l-ḥimā yūshiku an yarta'a fīhi, alā wa-inna li-kulli malikin ḥiman, alā wa-inna ḥimā llāhi maḥārimuhu, alā wa-inna fī l-jasadi muḍghatan idhā ṣalaḥat ṣalaḥa l-jasadu kulluhu, wa-idhā fasadat fasada l-jasadu kulluhu, alā wa-hiya l-qalbu

The lawful is clear and the unlawful is clear, and between them are unclear matters that many people do not know. Whoever guards against the unclear matters has cleared his religion and his honor. Whoever falls into the unclear matters falls into the unlawful, like a shepherd who grazes around a protected pasture and is about to graze in it. Beware: every king has a protected pasture. Beware: Allah's protected pasture is what He has forbidden. Beware: in the body there is a piece of flesh. When it is sound, the whole body is sound, and when it is corrupt, the whole body is corrupt. Beware: it is the heart.

The Clear and the Unclear

إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ

The lawful is clear and the unlawful is clear, and between them are unclear matters that many people do not know. Whoever guards against the unclear matters has cleared his religion and his honor. Whoever falls into the unclear matters falls into the unlawful, like a shepherd who grazes around a protected pasture and is about to graze in it.

WORD BY WORD

إِنَّ	*inna* indeed	A word that puts the noun after it in the accusative.
الْحَلَالَ	*al-ḥalāla* the lawful	Accusative (ـَ) because it follows إِنَّ.
بَيِّنٌ	*bayyinun* clear	Nominative (ـٌ): it is the second part of the statement. It stays nominative even after إِنَّ.
وَإِنَّ الْحَرَامَ بَيِّنٌ	*wa-inna l-ḥarāma bayyinun* and the unlawful is clear	The same pattern: الْحَرَامَ is accusative (ـَ) after إِنَّ and بَيِّنٌ is nominative (ـٌ).
وَبَيْنَهُمَا	*wa-baynahumā* and between them	بَيْنَ is a word for place, shown with fatḥa. The attached هُمَا means "the two of them". This phrase comes first, and the thing that is between them follows.
أُمُورٌ	*umūrun* matters	Nominative (ـٌ): it is what is between the two.
مُشْتَبِهَاتٌ	*mushtabihātun* unclear	Nominative (ـٌ): it describes أُمُورٌ and takes its case. A feminine plural ends in ـَاتٌ.
لَا يَعْلَمُهُنَّ	*lā yaʿlamuhunna* do not know them	لَا denies. يَعْلَمُ is present tense, nominative (ـُ). The attached هُنَّ means "them" (feminine plural), pointing to the matters. The clause adds a second description of them.
كَثِيرٌ	*kathīrun* many	Nominative (ـٌ): it is the one who does not know.

مِنَ النَّاسِ	*mina n-nāsi* of the people	مِنْ takes a fatḥa before ال. It makes النَّاسِ genitive (ـِ).
فَمَنِ اتَّقَى	*fa-mani ttaqā* so whoever guards against	فَ means "so". مَنْ means "whoever" and takes a kasra before the joining hamza. اتَّقَى is past tense, he. It ends in a long ā, so no vowel shows.
الشُّبُهَاتِ	*ash-shubuhāti* the unclear matters	Accusative: it is what he guards against. A feminine plural ends in ـَاتِ for the accusative, with a kasra.
فَقَدِ اسْتَبْرَأَ	*fa-qadi stabraʾa* then he has cleared	فَ opens the result. قَدْ here means "has indeed", and takes a kasra before the joining hamza. اسْتَبْرَأَ is past tense, he.
لِدِينِهِ	*li-dīnihi* for his religion	لِ makes دِينِ genitive (ـِ). The attached ـهِ means "his".
وَعِرْضِهِ	*wa-ʿirḍihi* and his honor	Genitive (ـِ): it is joined to دِينِهِ, so it takes the same case.
وَمَنْ وَقَعَ	*wa-man waqaʿa* and whoever falls	وَ adds a second condition. وَقَعَ is past tense, he.
فِي الشُّبُهَاتِ	*fī sh-shubuhāti* into the unclear matters	فِي makes الشُّبُهَاتِ genitive (ـِ).
وَقَعَ فِي الْحَرَامِ	*waqaʿa fī l-ḥarāmi* falls into the unlawful	The result of the condition. الْحَرَامِ is genitive (ـِ) after فِي.
كَالرَّاعِي	*ka-r-rāʿī* like the shepherd	كَ means "like" and makes the next word genitive. The word ends in a long ī, so no vowel shows.
يَرْعَى	*yarʿā* grazes	Present tense, he. The ending is a long ā, so no vowel shows. It describes the shepherd.
حَوْلَ الْحِمَى	*ḥawla l-ḥimā* around the protected pasture	حَوْلَ is a word for place, shown with fatḥa. الْحِمَى is genitive, but it ends in a long ā, so no vowel shows.
يُوشِكُ	*yūshiku* is about to	Present tense, he, nominative (ـُ). It means "is close to".

أَنْ يَرْتَعَ	*an yarta'a* to graze (freely)	أَنْ makes the verb end in fatḥa.
فِيهِ	*fīhi* in it	فِي plus هِ ("it"), pointing to the pasture.

The Heart

أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Beware: every king has a protected pasture. Beware: Allah's protected pasture is what He has forbidden. Beware: in the body there is a piece of flesh. When it is sound, the whole body is sound, and when it is corrupt, the whole body is corrupt. Beware: it is the heart.

WORD BY WORD

أَلَا	*alā* beware	A word that calls attention. It never changes.
وَإِنَّ	*wa-inna* and indeed	وَ adds a statement. إِنَّ puts the noun after it in the accusative.
لِكُلِّ مَلِكٍ	*li-kulli malikin* for every king	لِ makes كُلِّ genitive (ـِ). مَلِكٍ is genitive (ـٍ) because it completes كُلِّ.
حِمًى	*ḥiman* a protected pasture	Accusative after إِنَّ. The ending is a long ā, so the case vowel ٍ does not show, and the tanwīn appears as ـً with no alif. This phrase comes after "for every king", which comes first.
حِمَى اللَّهِ	*ḥimā llāhi* Allah's protected pasture	حِمَى is accusative after إِنَّ with no vowel showing. اللَّهِ is genitive (ـِ) because it completes حِمَى.
مَحَارِمُهُ	*maḥārimuhu* what He forbade	Nominative (ـُ): it is the second part of the statement. The attached هُ means "His".
فِي الْجَسَدِ	*fī l-jasadi* in the body	فِي makes الْجَسَدِ genitive (ـِ). This phrase comes first, and the thing in the body follows.
مُضْغَةً	*muḍghatan* a piece of flesh	Accusative (ـً) after إِنَّ, though it follows the phrase "in the body".

إِذَا صَلَحَتْ	*idhā ṣalaḥat* **when it is sound**	إِذَا means "when". صَلَحَتْ is past tense, and the تْ ending marks "she", because the flesh is feminine.
صَلَحَ الْجَسَدُ كُلُّهُ	*ṣalaḥa l-jasadu kulluhu* **the whole body is sound**	صَلَحَ is past tense, he. الْجَسَدُ is nominative (ُ), the one who is sound. كُلُّهُ is nominative too, because it adds emphasis to الْجَسَدُ ("all of it").
وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ	*wa-idhā fasadat fasada l-jasadu kulluhu* **and when it is corrupt, the whole body is corrupt**	The same pattern, with the opposite meaning.
وَهِيَ	*wa-hiya* **and it**	هِيَ means "she" or "it". It is feminine because it points back to the piece of flesh. It is the subject.
الْقَلْبُ	*al-qalbu* **the heart**	Nominative (ُ): it is the second part of the statement, "it is the heart".

HADITH 7 · NARRATED BY TAMIM AD-DARI

Religion Is Sincere Advice

الدِّينُ النَّصِيحَةُ

Recorded by Muslim

الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

ad-dīnu n-naṣīḥah. qulnā: li-man? qāla: li-llāhi wa-li-kitābihi wa-li-rasūlihi wa-li-a'immati l-muslimīna wa-'āmmatihim

Religion is sincere advice. We said: “For whom?” He said: “For Allah, His Book, His Messenger, the leaders of the Muslims, and their common people.”

WORD BY WORD

الدِّينُ	*ad-dīnu* the religion	Nominative (ـُ): it is the thing being defined. The ل of ال merges into the د, which is why the د is doubled.
النَّصِيحَةُ	*an-naṣīḥatu* sincere advice	Nominative (ـُ): it is the second part of the statement. The ل of ال merges into the ن, which is why the ن is doubled. It means wanting what is best for someone, with sincerity.
قُلْنَا	*qulnā* we said	Past tense with ـنَا ("we"). The middle letter of قَالَ drops before the silent ن, so it reads qul-.
لِمَنْ	*li-man* for whom	لِ ("for") plus مَنْ ("who"), a question word.
قَالَ	*qāla* he said	Past tense, he.
لِلَّهِ	*li-llāhi* for Allah	لِ makes اللَّهِ genitive (ـِ). The alif of ال drops after لِ.

وَلِكِتَابِهِ	*wa-li-kitābihi* and for His Book	وَ adds an item. لِ makes كِتَاب genitive (ـِ). The attached ـهِ means "His".
وَلِرَسُولِهِ	*wa-li-rasūlihi* and for His Messenger	Built the same way: genitive (ـِ), with ـهِ "His".
وَلِأَئِمَّةِ الْمُسْلِمِينَ	*wa-li-a'immati l-muslimīna* and for the leaders of the Muslims	أَئِمَّة is genitive (ـِ) after لِ, and it takes no tanwīn. الْمُسْلِمِينَ is genitive too, because it completes أَئِمَّةِ. A masculine plural ends in ـِينَ for the genitive.
وَعَامَّتِهِمْ	*wa-ʿāmmatihim* and their common people	Genitive (ـِ): it is joined to أَئِمَّةِ, so it takes the same case. The attached ـهِمْ means "their", meaning the Muslims'.

HADITH 8 · NARRATED BY ABDULLAH IBN UMAR

Life and Property Are Protected

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ

Recorded by Bukhari and Muslim

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى

umirtu an uqātila n-nāsa ḥattā yashhadū an lā ilāha illā llāhu wa-anna Muḥammadan rasūlu llāh, wa-yuqīmū ṣ-ṣalāh, wa-yuʾtū z-zakāh, fa-idhā faʿalū dhālika ʿaṣamū minnī dimāʾahum wa-amwālahum illā bi-ḥaqqi l-islām, wa-ḥisābuhum ʿalā llāhi taʿālā

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, and establish the prayer, and give the zakat. When they do that, their lives and property are protected from me, except for the right of Islam, and their reckoning is with Allah, the Most High.

WORD BY WORD

أُمِرْتُ	*umirtu* I was commanded	Past tense in the passive: ḍamma on the first letter and kasra on the one before the last. The one who commanded is not named. The تُ ending means "I", the one commanded.
أَنْ أُقَاتِلَ	*an uqātila* that I fight	أَنْ makes the present verb after it end in fatḥa. أُقَاتِلَ means "I fight"; the long ā in the middle comes from the pattern that means fighting against someone.
النَّاسَ	*an-nāsa* the people	Accusative (ـَ): they are the ones fought.

حَتَّى يَشْهَدُوا	*ḥattā yashhadū* until they testify	حَتَّى means "until". It makes the verb after it drop its final ن, so يَشْهَدُونَ becomes يَشْهَدُوا. The وا ending means "they".
أَنْ لَا إِلَهَ إِلَّا اللَّهُ	*an lā ilāha illā llāhu* that there is no god but Allah	لَا denies the whole kind, so إِلَهَ stays on fatḥa with no tanwīn. اللَّهُ is nominative (ـُ) after إِلَّا.
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	*wa-anna Muḥammadan rasūlu llāhi* and that Muhammad is the Messenger of Allah	أَنَّ makes the first word accusative (مُحَمَّدًا, ـًا). رَسُولُ stays nominative (ـُ), and اللَّهِ is genitive (ـِ).
وَيُقِيمُوا	*wa-yuqīmū* and they establish	Joined to يَشْهَدُوا by وَ, so it follows the same rule: the ن drops.
الصَّلَاةَ	*aṣ-ṣalāta* the prayer	Accusative (ـَ): it is what they establish.
وَيُؤْتُوا الزَّكَاةَ	*wa-yuʾtū z-zakāta* and they give the zakat	The ن of the verb drops, as in the rows above. الزَّكَاةَ is accusative (ـَ): it is what they give.
فَإِذَا	*fa-idhā* so when	فَ means "so". إِذَا means "when" and starts a condition.
فَعَلُوا	*faʿalū* they did	Past tense, they. The وا ending marks "they".
ذَلِكَ	*dhālika* that	A pointing word for something further off. It is what they did. It never shows a case vowel.
عَصَمُوا	*ʿaṣamū* they protected	Past tense, they. "To protect, to keep safe".
مِنِّي	*minnī* from me	مِنْ plus ي ("me"). A protecting ن is added before the ي which is why the ن is doubled.
دِمَاءَهُمْ	*dimāʾahum* their blood	Accusative (ـَ): it is what they protected. The attached هُمْ means "their".
وَأَمْوَالَهُمْ	*wa-amwālahum* and their wealth	Accusative (ـَ): joined to دِمَاءَهُمْ, so it takes the same case.

إِلَّا بِحَقِّ الْإِسْلَامِ	*illā bi-ḥaqqi l-islāmi* except for the right of Islam	إِلَّا means "except". بِ makes حَقِّ genitive (ـِ), and الْإِسْلَامِ is genitive because it completes حَقِّ.
وَحِسَابُهُمْ	*wa-ḥisābuhum* and their reckoning	Nominative (ـُ): it is what the statement is about. The attached هُمْ means "their".
عَلَى اللَّهِ	*ʿalā llāhi* is with Allah	عَلَى makes اللَّهِ genitive (ـِ). The phrase completes the statement: "their reckoning rests on Allah".
تَعَالَى	*taʿālā* the Most High	A past-tense verb used as a phrase of praise. It ends in a long ā, so no vowel shows.

HADITH 9 · NARRATED BY ABU HURAYRA

What I Forbade You, Avoid

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ

Recorded by Bukhari and Muslim

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ

mā nahaytukum ʿanhu fa-ajtanibūhu, wa-mā amartukum bihi fa-ʾtū minhu mā staṭaʿtum, fa-innamā ahlaka lladhīna min qablikum kathratu masāʾilihim wa-ikhtilāfuhum ʿalā anbiyāʾihim

What I have forbidden you, avoid. What I have commanded you, do as much of it as you can. What destroyed those before you was only their many questions and their disagreeing with their prophets.

WORD BY WORD

مَا	*mā* what	Means "that which". It opens the sentence as its topic, and its ending never changes.
نَهَيْتُكُمْ	*nahaytukum* I forbade you	Past tense. The تُ ending means "I", and the attached كُمْ means "you" (plural).
عَنْهُ	*ʿanhu* from it	عَنْ plus هُ ("it"), pointing back to مَا.
فَاجْتَنِبُوهُ	*fa-ajtanibūhu* then avoid it	فَ opens the instruction. A command to several people drops the final ن, so it ends in ـُوا The attached هُ means "it".
وَمَا أَمَرْتُكُمْ بِهِ	*wa-mā amartukum bihi* and what I commanded you	Built the same way as rows 1–3. بِ takes a kasra before هِ, so it reads bihi.
فَأْتُوا	*fa-ʾtū* then do (bring)	A command to several people, from the verb "to bring". The ن has dropped, leaving ـُوا The hamza carries a sukūn.

مِنْهُ	*minhu* of it	مِنْ here means "some of it".
مَا اسْتَطَعْتُمْ	*mā staṭaʿtum* what you are able	مَا means "as much as". اسْتَطَعْتُمْ is past tense with تُمْ ("you", plural). Its opening hamza drops after مَا.
فَإِنَّمَا	*fa-innamā* for only	فَ means "for" or "because". إِنَّمَا means "only".
أَهْلَكَ	*ahlaka* destroyed	Past tense, he, with a fixed fatḥa. The أَ at the start marks the pattern meaning "to cause to perish".
الَّذِينَ	*alladhīna* those who	A word meaning "those who". It does not change its ending. Here they are the ones destroyed.
مِنْ قَبْلِكُمْ	*min qablikum* before you	مِنْ makes قَبْلِ genitive (ـِ). The attached كُمْ means "you".
كَثْرَةُ	*kathratu* the abundance of	Nominative (ـُ): it is what did the destroying. The word order puts the ones destroyed first and the doer after.
مَسَائِلِهِمْ	*masāʾilihim* their questions	Genitive (ـِ): it completes كَثْرَةُ. The attached هِمْ means "their".
وَاخْتِلَافُهُمْ	*wa-ikhtilāfuhum* and their disagreeing	Nominative (ـُ): it is joined to كَثْرَةُ, so it is also a doer. The attached هُمْ means "their".
عَلَى أَنْبِيَائِهِمْ	*ʿalā anbiyāʾihim* with their prophets	عَلَى makes أَنْبِيَاءِ genitive (ـِ). The attached هِمْ means "their".

HADITH 10 · NARRATED BY ABU HURAYRA

Allah Is Pure

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

Recorded by Muslim

إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ

inna llāha taʿālā ṭayyibun lā yaqbalu illā ṭayyiban, wa-inna llāha amara l-muʾminīna bi-mā amara bihi l-mursalīna fa-qāla taʿālā: yā ayyuhā r-rusulu kulū mina ṭ-ṭayyibāti wa-ʿmalū ṣāliḥan, wa-qāla taʿālā: yā ayyuhā lladhīna āmanū kulū min ṭayyibāti mā razaqnākum, thumma dhakara r-rajula yuṭīlu s-safara ashʿatha aghbara yamuddu yadayhi ilā s-samāʾi: yā rabbi yā rabbi, wa-maṭʿamuhu ḥarāmun, wa-mashrabuhu ḥarāmun, wa-malbasuhu ḥarāmun, wa-ghudhiya bi-l-ḥarāmi, fa-annā yustajābu lahu

Allah, the Most High, is pure and accepts only what is pure. Allah has commanded the believers with what He commanded the messengers. He said: “O messengers, eat from the pure things and do righteous deeds.” And He said: “O you who believe, eat from the good things We have provided for you.” Then he mentioned a man who travels far, disheveled and dusty, and stretches his hands to the sky: “O Lord, O Lord!” while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he was nourished by the unlawful. So how can he be answered?

Allah Accepts Only What Is Pure

إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

Allah, the Most High, is pure and accepts only what is pure. Allah has commanded the believers with what He commanded the messengers. He said: "O messengers, eat from the pure things and do righteous deeds."

WORD BY WORD

إِنَّ اللَّهَ تَعَالَى	*inna llāha taʿālā* indeed Allah, the Most High	إِنَّ puts اللَّهَ in the accusative (َ). تَعَالَى is a phrase of praise that ends in a long ā, so no vowel shows.
طَيِّبٌ	*ṭayyibun* pure	Nominative (ٌ): it is the second part of the statement.
لَا يَقْبَلُ	*lā yaqbalu* does not accept	لَا denies. يَقْبَلُ is present tense, he, nominative (ُ). It adds a description of Allah.
إِلَّا طَيِّبًا	*illā ṭayyiban* except what is pure	إِلَّا means "except". طَيِّبًا is accusative (ًا) because it is what He accepts.
وَإِنَّ اللَّهَ أَمَرَ	*wa-inna llāha amara* and Allah commanded	The same إِنَّ pattern. أَمَرَ is past tense, he.
الْمُؤْمِنِينَ	*al-muʾminīna* the believers	Accusative: they are the ones commanded. A masculine plural ends in ـِينَ for the accusative.
بِمَا	*bi-mā* with what	بِ plus مَا ("that which"): the thing He commanded them with.
أَمَرَ بِهِ	*amara bihi* He commanded with it	Past tense, he. بِهِ points back to مَا.
الْمُرْسَلِينَ	*al-mursalīna* the messengers	Accusative (ـِينَ): they are the ones He commanded. It means "those who were sent".
فَقَالَ تَعَالَى	*fa-qāla taʿālā* and He said	فَ means "so". قَالَ is past tense, he.

يَا أَيُّهَا الرُّسُلُ	*yā ayyuhā r-rusulu* O messengers	يَا أَيُّهَا is the way to call a group whose name starts with الـ. The group's name (الرُّسُلُ) is nominative (ـُ).
كُلُوا	*kulū* eat	A command to several people, from the verb "to eat". The first letter of the verb has dropped, and ـُوا marks "you" (plural).
مِنَ الطَّيِّبَاتِ	*mina ṭ-ṭayyibāti* from the pure things	مِنْ takes a fatḥa before الـ. It makes الطَّيِّبَاتِ genitive. A feminine plural ends in ـَاتِ for the genitive.
وَاعْمَلُوا	*wa-ʿmalū* and do	A command to several people. The ن has dropped, leaving ـُوا
صَالِحًا	*ṣāliḥan* righteous (deeds)	Accusative (ـًا): it is what they are told to do. It means "deeds that are righteous".

The Man Whose Prayer Is Not Answered

وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ

And He said: "O you who believe, eat from the good things We have provided for you." Then he mentioned a man who travels far, disheveled and dusty, and stretches his hands to the sky: "O Lord, O Lord!" while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he was nourished by the unlawful. So how can he be answered?

WORD BY WORD

يَا أَيُّهَا الَّذِينَ آمَنُوا	*yā ayyuhā lladhīna āmanū* O you who believe	الَّذِينَ means "those who", and it never changes its ending. آمَنُوا is past tense, they, with the ـُوا ending.
كُلُوا	*kulū* eat	A command to several people, as in part 1.
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ	*min ṭayyibāti mā razaqnākum* from the good things We provided you	مِنْ makes طَيِّبَاتِ genitive (ـِ). مَا means "that which". رَزَقْنَاكُمْ is past tense: the ـنَا ending means "We", and the attached ـكُمْ means "you" (plural).

ثُمَّ ذَكَرَ	*thumma dhakara* then he mentioned	ثُمَّ means "then". ذَكَرَ is past tense, he, meaning the Prophet.
الرَّجُلَ	*ar-rajula* the man	Accusative (ـَ): he is the one mentioned.
يُطِيلُ	*yuṭīlu* prolongs	Present tense, he, nominative (ـُ). It describes the man.
السَّفَرَ	*as-safara* the travel	Accusative (ـَ): it is what he prolongs.
أَشْعَثَ أَغْبَرَ	*ashʿatha aghbara* disheveled, dusty	Accusative (ـَ), with no tanwīn. They describe the state the man is in. Words of this pattern, meaning "most…", take no tanwīn.
يَمُدُّ	*yamuddu* stretches	Present tense, he, nominative (ـُ). It describes his state too.
يَدَيْهِ	*yadayhi* his hands	Accusative: they are what he stretches. A pair ends in ـَيْنِ and the ن drops because ـِهِ ("his") is attached.
إِلَى السَّمَاءِ	*ilā s-samāʾi* to the sky	إِلَى makes السَّمَاءِ genitive (ـِ).
يَا رَبِّ	*yā rabbi* O my Lord	A called name. The ي of "my" has dropped, leaving a kasra on the last letter.
وَمَطْعَمُهُ حَرَامٌ	*wa-maṭʿamuhu ḥarāmun* and his food is unlawful	مَطْعَمُ is nominative (ـُ): it is what the statement is about. The attached ـهُ means "his". حَرَامٌ is nominative (ـٌ): the second part.
وَمَشْرَبُهُ حَرَامٌ	*wa-mashrabuhu ḥarāmun* and his drink is unlawful	The same pattern.
وَمَلْبَسُهُ حَرَامٌ	*wa-malbasuhu ḥarāmun* and his clothing is unlawful	The same pattern.
وَغُذِيَ	*wa-ghudhiya* and he was nourished	Past tense in the passive: ḍamma on the first letter and kasra on the one before the last. The one who fed him is not named.

بِالْحَرَامِ	*bi-l-ḥarāmi* **with the unlawful**	بِ makes الْحَرَامِ genitive (ـِ).
فَأَنَّى	*fa-annā* **so how**	فَ means "so". أَنَّى means "how" or "from where". It ends in a long ā and never changes.
يُسْتَجَابُ	*yustajābu* **will be answered**	Present tense in the passive: ḍamma on the first letter and fatḥa on the one before the last. It is nominative (ـُ).
لَهُ	*lahu* **for him**	لَ takes a fatḥa before an attached pronoun. "For him" says whose prayer is answered.

HADITH 11 · NARRATED BY AL-HASAN IBN ALI

Leave What Makes You Doubt

دَعْ مَا يَرِيبُكَ

Recorded by Tirmidhi and Nasa'i

دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

daʿ mā yarībuka ilā mā lā yarībuk

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

WORD BY WORD

دَعْ	*daʿ* **leave**	A command to one person. It ends in a silent letter. The first letter of the verb has dropped, which is why it is only two letters.
مَا	*mā* **what**	Means "that which". Its ending never changes.
يَرِيبُكَ	*yarībuka* **makes you doubt**	Present tense, he or it, nominative (ُ). The attached كَ means "you", the one who is made to doubt.
إِلَى	*ilā* **for, to**	A preposition meaning "to": leave this and go to that.
مَا لَا يَرِيبُكَ	*mā lā yarībuka* **what does not make you doubt**	مَا again means "that which". لَا denies the verb, which is the same verb as in row 3.

HADITH 12 · NARRATED BY ABU HURAYRA

Leaving What Does Not Concern You

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

Recorded by Tirmidhi and others

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

min ḥusni islāmi l-mar'i tarkuhu mā lā ya'nīhi

Part of the excellence of a person's Islam is leaving what does not concern them.

WORD BY WORD

مِنْ	*min* part of, among	A preposition. It makes the next word genitive. The phrase it starts comes first in the sentence, and the thing it describes follows it.
حُسْنِ	*ḥusni* the excellence of	Genitive (ـِ) after مِنْ. It is also the first word of a pair: "the excellence of...".
إِسْلَامِ	*islāmi* the Islam of	Genitive (ـِ) because it completes حُسْنِ.
الْمَرْءِ	*al-mar'i* the person	Genitive (ـِ) because it completes إِسْلَامِ.
تَرْكُهُ	*tarkuhu* his leaving	Nominative (ـُ): it is what the sentence is about. It is a verbal noun, "leaving". The attached هـ means "his", meaning the person's.
مَا	*mā* what	Means "that which": the thing that is left. Its ending never changes.
لَا يَعْنِيهِ	*lā ya'nīhi* does not concern him	لَا denies the verb. يَعْنِي is present tense, and its final ـِي is part of the verb. The attached هـ means "him" and takes kasra because of the ـِي before it.

HADITH 13 · NARRATED BY ANAS IBN MALIK

Love for Your Brother What You Love for Yourself

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ

Recorded by Bukhari and Muslim

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

lā yuʾminu aḥadukum ḥattā yuḥibba li-akhīhi mā yuḥibbu li-nafsihi

None of you truly believes until you love for your brother what you love for yourself.

WORD BY WORD

لَا	*lā* not	Denies the verb that follows.
يُؤْمِنُ	*yuʾminu* believes	Present tense, he, nominative (ُ). The pattern with the أ at the start means "to believe".
أَحَدُكُمْ	*aḥadukum* one of you	Nominative (ُ): it is the one who believes. The attached كُمْ means "you" (plural).
حَتَّى	*ḥattā* until	Marks the end point. It makes the present verb after it end in fatḥa.
يُحِبَّ	*yuḥibba* loves	Present tense, he, with the fatḥa that حَتَّى requires. The verb's root has two ب, so they are written together as one doubled letter.
لِأَخِيهِ	*li-akhīhi* for his brother	لِ makes the next word genitive. أَخ is one of a few family words that show their case with a long vowel when they take a pronoun: the genitive is أَخِي so أَخِيهِ. The attached هِ means "his".
مَا	*mā* what	Means "that which". Its ending never changes.

يُحِبُّ	*yuḥibbu* **he loves**	Present tense, he, nominative (ـُ), with the two ب written as one doubled letter.
لِنَفْسِهِ	*li-nafsihi* **for himself**	ل makes نَفْس genitive (ـِ). The attached ـِهِ means "his", so "for his own self".

HADITH 14 · NARRATED BY ABDULLAH IBN MASUD

The Sanctity of a Muslim's Life

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ

Recorded by Bukhari and Muslim

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

lā yaḥillu damu mri'in muslimin illā bi-iḥdā thalāthin: ath-thayyibu z-zānī, wa-n-nafsu bi-n-nafsi, wa-t-tāriku li-dīnihi l-mufāriqu li-l-jamā'ati

The blood of a Muslim person may not be shed except in one of three cases: a married person who commits adultery, a life for a life, and one who abandons their religion and separates from the community.

WORD BY WORD

لَا يَحِلُّ	*lā yaḥillu* **is not permitted**	لَا denies. يَحِلُّ is present tense, nominative (ـُ). The two ل of the root are written together as one doubled letter.
دَمُ	*damu* **the blood of**	Nominative (ـُ): it is what is not permitted. It is the first word of a pair ("the blood of…"), so it takes no tanwīn.
امْرِئٍ	*imri'in* **a person**	Genitive (ـِ) because it completes دَمُ. The tanwīn means "any person". The word changes the vowel on its ر as well as on its end, and here both are kasra.
مُسْلِمٍ	*muslimin* **Muslim**	Genitive (ـِ): it describes امْرِئٍ, so it copies its case and its tanwīn.
إِلَّا	*illā* **except**	Makes an exception.

بِإِحْدَى	*bi-iḥdā* in one of	بِ makes إِحْدَى genitive, but it ends in a long ā, so no vowel shows. It is the feminine "one", because what is counted is understood as "cases".
ثَلَاثٍ	*thalāthin* three	Genitive (ـٍ) because it completes إِحْدَى. It has no ـة ending because what is counted is understood as feminine.
الثَّيِّبُ	*ath-thayyibu* the previously married	Nominative (ـُ): it starts the list of the three. Each item is a new statement: "they are…".
الزَّانِي	*az-zānī* who commits adultery	Nominative: it describes الثَّيِّبُ. It ends in a long ī, so no vowel shows.
وَالنَّفْسُ بِالنَّفْسِ	*wa-n-nafsu bi-n-nafsi* and a life for a life	النَّفْسُ is nominative (ـُ): the second item. بِ makes النَّفْسِ genitive (ـِ): "[taken] for a life".
وَالتَّارِكُ	*wa-t-tāriku* and the one who leaves	Nominative (ـُ): the third item. It means "one who leaves".
لِدِينِهِ	*li-dīnihi* his religion	لِ makes دِينِ genitive (ـِ). The attached ـهِ means "his".
الْمُفَارِقُ	*al-mufāriqu* the one who separates	Nominative (ـُ): it describes التَّارِكُ.
لِلْجَمَاعَةِ	*li-l-jamāʿati* from the community	لِ makes الْجَمَاعَةِ genitive (ـِ). The alif of ال drops after لِ, so the two ل join.

HADITH 15 · NARRATED BY ABU HURAYRA

Say Something Good or Stay Silent

فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Recorded by Bukhari and Muslim

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

man kāna yu'minu bi-llāhi wa-l-yawmi l-ākhiri fa-l-yaqul khayran aw li-yaṣmut, wa-man kāna yu'minu bi-llāhi wa-l-yawmi l-ākhiri fa-l-yukrim jārahu, wa-man kāna yu'minu bi-llāhi wa-l-yawmi l-ākhiri fa-l-yukrim ḍayfahu

Whoever believes in Allah and the Last Day, let them say something good or keep silent. Whoever believes in Allah and the Last Day, let them honor their neighbor. Whoever believes in Allah and the Last Day, let them honor their guest.

WORD BY WORD

مَنْ	*man* whoever	Starts a condition: "if anyone...". Its ending never changes.
كَانَ	*kāna* is	Past tense of "to be", he, with a fixed fatḥa. Joined to a present verb it describes a lasting state: "whoever is someone who believes".
يُؤْمِنُ	*yu'minu* believes	Present tense, he, nominative (ُ). It completes كَانَ.
بِاللَّهِ	*bi-llāhi* in Allah	بِ makes اللَّهِ genitive (ِ).
وَالْيَوْمِ الْآخِرِ	*wa-l-yawmi l-ākhiri* and the Last Day	الْيَوْمِ is genitive (ِ) because وَ joins it to اللَّهِ. الْآخِرِ describes it and takes the same case.

فَلْيَقُلْ	*fa-l-yaqul* then let him say	فَ opens the result of the condition. لْ in front of a present verb means "let him", and after فَ it loses its vowel. The verb ends in a silent letter, and its middle وُ drops, so يَقُولُ becomes يَقُلْ.
خَيْرًا	*khayran* something good	Accusative (ـًا): it is what he says.
أَوْ	*aw* or	Gives a choice between two things.
لِيَصْمُتْ	*li-yaṣmut* let him keep silent	لِ plus a present verb means "let him". The verb ends in a silent letter.
فَلْيُكْرِمْ	*fa-l-yukrim* then let him honor	The same pattern as row 6, from the verb "to honor". It ends in a silent letter.
جَارَهُ	*jārahu* his neighbor	Accusative (ـَ): it is who he honors. The attached ـهُ means "his".
ضَيْفَهُ	*ḍayfahu* his guest	Accusative (ـَ), in the same way.

HADITH 16 · NARRATED BY ABU HURAYRA

Do Not Be Angry

لَا تَغْضَبْ

Recorded by Bukhari

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي. قَالَ: لَا تَغْضَبْ. فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ

anna rajulan qāla li-n-nabiyyi ṣallā llāhu ʿalayhi wa-sallam: awṣinī. qāla: lā taghḍab. fa-raddada mirāran, qāla: lā taghḍab

A man said to the Prophet, peace and blessings be upon him: “Advise me.” He said: “Do not be angry.” The man repeated his request several times, and each time he said: “Do not be angry.”

WORD BY WORD

أَنَّ رَجُلًا	*anna rajulan* **that a man**	أَنَّ means "that" and makes the word after it accusative, so رَجُلًا ends in ـًا The tanwīn means he is not named.
قَالَ	*qāla* **said**	Past tense, he, with a fixed fatḥa.
لِلنَّبِيِّ	*li-n-nabiyyi* **to the Prophet**	لِ makes النَّبِيِّ genitive (ـِ). The alif of ال drops after لِ.
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	*ṣallā llāhu ʿalayhi wa-sallam* **peace and blessings be upon him**	A prayer for him, written as a past verb with the meaning of a wish. اللَّهُ is nominative (ـُ). عَلَى becomes عَلَيْ before ـهِ
أَوْصِنِي	*awṣinī* **advise me**	A command to one person, ending in a silent letter. The ـنِ is a protecting ن added before ي ("me").
قَالَ	*qāla* **he said**	Past tense, he.

لَا تَغْضَبْ	*lā taghḍab* do not be angry	Here لَا means "do not". It makes the present verb end in a silent letter. This is how a command not to do something is made.
فَرَدَّدَ	*fa-raddada* and he repeated	فَ means "and then". The doubled د marks the pattern that means doing something again and again. Past tense, he.
مِرَارًا	*mirāran* several times	Accusative (ًا): it says how many times.
قَالَ لَا تَغْضَبْ	*qāla lā taghḍab* he said: do not be angry	The same as rows 6 and 7.

HADITH 17 · NARRATED BY SHADDAD IBN AWS

Excellence in Everything

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Recorded by Muslim

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ

inna llāha kataba l-iḥsāna ʿalā kulli shayʾin, fa-idhā qataltum fa-aḥsinū l-qitlata, wa-idhā dhabaḥtum fa-aḥsinū dh-dhibḥata, wa-l-yuḥidda aḥadukum shafratahu wa-l-yuriḥ dhabīḥatahu

Allah has prescribed excellence in everything. When you kill, kill in the best way. When you slaughter, slaughter in the best way. Each of you should sharpen your blade and let your animal die in comfort.

WORD BY WORD

إِنَّ اللَّهَ	*inna llāha* indeed Allah	إِنَّ makes اللَّهَ accusative (ـَ).
كَتَبَ	*kataba* has prescribed	Past tense, he, with a fixed fatḥa. It means "wrote", and here "made obligatory".
الْإِحْسَانَ	*al-iḥsāna* excellence	Accusative (ـَ): it is what He prescribed.
عَلَى كُلِّ شَيْءٍ	*ʿalā kulli shayʾin* on everything	عَلَى makes كُلِّ genitive (ـِ). شَيْءٍ is genitive (ـٍ) because it completes كُلِّ.
فَإِذَا قَتَلْتُمْ	*fa-idhā qataltum* so when you kill	فَ means "so". إِذَا means "when". قَتَلْتُمْ is past tense, and ـتُمْ means "you" (plural).
فَأَحْسِنُوا	*fa-aḥsinū* then do well	فَ opens the result. A command to several people drops the final ن, leaving ـُوا. The verb means "to do well".

الْقِتْلَةَ	*al-qitlata* the manner of killing	Accusative (ـَ): it is what they should do well. The pattern with a kasra on the first letter and ـة at the end means "the manner of doing it".
وَإِذَا ذَبَحْتُمْ	*wa-idhā dhabaḥtum* and when you slaughter	Built the same way as row 5.
فَأَحْسِنُوا الذِّبْحَةَ	*fa-aḥsinū dh-dhibḥata* then slaughter well	Built the same way as rows 6 and 7. الذِّبْحَةَ means "the manner of slaughtering".
وَلْيُحِدَّ	*wa-l-yuḥidda* and let him sharpen	لِ in front of a present verb means "let him", and after وَ it loses its vowel. The verb ends in fatḥa on its doubled letter, which is allowed for verbs like this.
أَحَدُكُمْ	*aḥadukum* one of you	Nominative (ـُ): it is the one who sharpens.
شَفْرَتَهُ	*shafratahu* his blade	Accusative (ـَ): it is what he sharpens. The attached ـهُ means "his".
وَلْيُرِحْ	*wa-l-yuriḥ* and let him ease	The same "let him" pattern. The verb ends in a silent letter, and its middle ي drops.
ذَبِيحَتَهُ	*dhabīḥatahu* his animal	Accusative (ـَ): it is what he eases. The attached ـهُ means "his".

HADITH 18 · NARRATED BY ABU DHARR AND MUADH IBN JABAL

Fear Allah Wherever You Are

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ

Recorded by Tirmidhi

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

ittaqi llāha ḥaythumā kunta, wa-atbiʿi s-sayyiʾata l-ḥasanata tamḥuhā, wa-khāliqi n-nāsa bi-khuluqin ḥasanin

Be mindful of Allah wherever you are. Follow a bad deed with a good deed and it will wipe it out. And treat people with good character.

WORD BY WORD

اتَّقِ *ittaqi* be mindful of	A command to one person, from a verb meaning "to guard yourself". The verb's last letter has dropped, so the command ends in kasra.
اللَّهَ *Allāha* Allah	Accusative (نَ): it is who you are mindful of.
حَيْثُمَا *ḥaythumā* wherever	Made of حَيْثُ ("where") and مَا. It starts a condition, and its ending never changes.
كُنْتَ *kunta* you are	Past tense of "to be", with تَ ("you", masculine, singular). The long vowel of كَانَ drops before the silent ت, so it reads kun-.
وَأَتْبِعِ *wa-atbiʿi* and follow up	A command to one person, ending in a silent letter that takes a kasra before the ال that follows. The verb means "to make one thing follow another".
السَّيِّئَةَ *as-sayyiʾata* the bad deed	Accusative (نَ): the first thing named after the verb.

الْحَسَنَةَ	*al-ḥasanata* **the good deed**	Accusative (ـَ): the second thing named. The verb takes two objects: the bad deed is followed by the good deed.
تَمْحُهَا	*tamḥuhā* **it will wipe it out**	Present tense, it, ending in a silent letter because it is the result of a command: "follow..., and it will wipe it out". The final و of the verb has dropped, leaving ḍamma. The attached هَا means "it".
وَخَالِقِ	*wa-khāliqi* **and deal with**	A command to one person, from a verb meaning "to deal with someone". It ends in a silent letter that takes a kasra before ال.
النَّاسَ	*an-nāsa* **the people**	Accusative (ـَ): it is who you deal with.
بِخُلُقٍ	*bi-khuluqin* **with character**	بِ makes خُلُقٍ genitive (ـٍ).
حَسَنٍ	*ḥasanin* **good**	Genitive (ـٍ): it describes خُلُقٍ, so it copies its case.

HADITH 19 · NARRATED BY ABDULLAH IBN ABBAS

Guard Allah and He Will Guard You

احْفَظِ اللَّهَ يَحْفَظْكَ

Recorded by Tirmidhi

كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ لِي: يَا غُلَامُ، إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ وَفِي رِوَايَةِ غَيْرِ التِّرْمِذِيِّ: احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

kuntu khalfa n-nabiyyi ṣallā llāhu ʿalayhi wa-sallam yawman, fa-qāla lī: yā ghulāmu, innī uʿallimuka kalimātin: iḥfaẓi llāha yaḥfaẓka, iḥfaẓi llāha tajidhu tujāhaka, idhā saʾalta fa-sʾali llāha, wa-idhā staʿanta fa-staʿin bi-llāhi, wa-ʿlam anna l-ummata lawi jtamaʿat ʿalā an yanfaʿūka bi-shayʾin lam yanfaʿūka illā bi-shayʾin qad katabahu llāhu laka, wa-ini jtamaʿū ʾalā an yaḍurrūka bi-shayʾin lam yaḍurrūka illā bi-shayʾin qad katabahu llāhu ʿalayka, rufiʿati l-aqlāmu wa-jaffati ṣ-ṣuḥufu, wa-fī riwāyati ghayri t-tirmidhiyyi: iḥfaẓi llāha tajidhu amāmaka, taʾarraf ilā llāhi fī r-rakhāʾi yaʿrifka fī sh-shiddati, wa-ʿlam anna mā akhṭaʾaka lam yakun li-yuṣībaka, wa-mā aṣābaka lam yakun li-yukhṭiʾaka, wa-ʿlam anna n-naṣra maʿa ṣ-ṣabri, wa-anna l-faraja maʿa l-karbi, wa-anna maʿa l-ʿusri yusran

One day I was riding behind the Prophet, peace and blessings be upon him, and he said to me: “Young man, I will teach you some words. Guard Allah and He will

guard you. Guard Allah and you will find Him in front of you.” When you ask, ask Allah. When you seek help, seek help from Allah. Know that if the whole nation gathered to benefit you with something, they would benefit you only with something Allah has already written for you. And if they gathered to harm you with something, they would harm you only with something Allah has already written against you. The pens have been lifted and the pages have dried. In another narration, not Tirmidhi's: Guard Allah and you will find Him before you. Get to know Allah in times of ease and He will know you in times of hardship. Know that what missed you was never going to reach you, and what reached you was never going to miss you. Know that victory comes with patience, relief with distress, and that with hardship comes ease.

Guard Allah

كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ لِي: يَا غُلَامُ، إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ

One day I was riding behind the Prophet, peace and blessings be upon him, and he said to me: “Young man, I will teach you some words. Guard Allah and He will guard you. Guard Allah and you will find Him in front of you.”

WORD BY WORD

كُنْتُ	*kuntu* I was	Past tense of "to be" with تُ ("I"). The long vowel of كَانَ drops before the silent ت.
خَلْفَ النَّبِيِّ	*khalfa n-nabiyyi* behind the Prophet	خَلْفَ is a word for place, shown with fatḥa. النَّبِيِّ is genitive (ـِ) because it completes it.
يَوْمًا	*yawman* one day	Accusative (ـًا): it tells when.
فَقَالَ لِي	*fa-qāla lī* and he said to me	فَ means "and then". قَالَ is past tense, he. لِ plus ي means "to me".
يَا غُلَامُ	*yā ghulāmu* O boy	A single name being called ends in ḍamma and takes no tanwīn.
إِنِّي	*innī* indeed I	إِنَّ plus ي ("I"). The attached ي takes the place of the word that follows إِنَّ in the accusative.

أُعَلِّمُكَ	*u'allimuka* I will teach you	Present tense, I, nominative (ـُ). The doubled ل marks the pattern meaning "to teach". The attached كَ ـ means "you".
كَلِمَاتٍ	*kalimātin* some words	Accusative: it is what I will teach. A feminine plural ends in ـَاتٍ in the accusative, with a kasra.
احْفَظِ	*iḥfaẓi* guard	A command to one person, ending in a silent letter that takes a kasra before the ال that follows.
اللَّهَ	*Allāha* Allah	Accusative (ـَ): it is who you guard.
يَحْفَظْكَ	*yaḥfaẓka* He will guard you	Present tense, he, ending in a silent letter because it is the result of a command: "guard Allah, and He will guard you". The attached كَ ـ means "you".
تَجِدْهُ	*tajidhu* you will find Him	Present tense, you, ending in a silent letter for the same reason. The attached هُ ـ means "Him".
تُجَاهَكَ	*tujāhaka* in front of you	Accusative (ـَ): a word for place. The attached كَ ـ means "you".

Asking and Seeking Help

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

When you ask, ask Allah. When you seek help, seek help from Allah.

WORD BY WORD

إِذَا سَأَلْتَ	*idhā sa'alta* when you ask	إِذَا means "when". سَأَلْتَ is past tense with تَ ـ ("you", masculine, singular).
فَاسْأَلِ	*fa-s'ali* then ask	فَ opens the result. A command to one person, ending in a silent letter that takes a kasra before ال.
اللَّهَ	*Allāha* Allah	Accusative (ـَ): it is who you ask.

وَإِذَا اسْتَعَنْتَ	*wa-idhā staʿanta* and when you seek help	The same pattern. The long vowel in the middle of the verb shortens before the silent تَ.
فَاسْتَعِنْ	*fa-staʿin* then seek help	A command to one person, ending in a silent letter. The long vowel in the middle shortens to kasra.
بِاللَّهِ	*bi-llāhi* from Allah	بِ makes اللَّهِ genitive (ـِ).

What Is Written

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Know that if the whole nation gathered to benefit you with something, they would benefit you only with something Allah has already written for you. And if they gathered to harm you with something, they would harm you only with something Allah has already written against you. The pens have been lifted and the pages have dried.

WORD BY WORD

وَاعْلَمْ	*wa-ʿlam* and know	A command to one person, ending in a silent letter.
أَنَّ الْأُمَّةَ	*anna l-ummata* that the nation	أَنَّ means "that" and makes الْأُمَّةَ accusative (ـَ).
لَوِ اجْتَمَعَتْ	*lawi jtamaʿat* if it gathered	لَوْ means "if", for something that is not expected. It takes a kasra before the joining hamza. اجْتَمَعَتْ is past tense, she: the ـتْ ending refers to the nation, which is feminine.
عَلَى أَنْ يَنْفَعُوكَ	*ʿalā an yanfaʿūka* to benefit you	أَنْ makes the verb drop its final نَ, leaving ـُوا ("they"). The attached كَ means "you".
بِشَيْءٍ	*bi-shayʾin* with something	بِ makes شَيْءٍ genitive (ٍ).

لَمْ يَنْفَعُوكَ	*lam yanfaʿūka* they would not benefit you	لَمْ makes the verb drop its final ن, leaving ـُوا ("they").
إِلَّا بِشَيْءٍ	*illā bi-shayʾin* except with something	إِلَّا means "except".
قَدْ كَتَبَهُ اللَّهُ	*qad katabahu llāhu* Allah has already written it	قَدْ means "has already". كَتَبَ is past tense, he. The attached ـهُ means "it". اللَّهُ is nominative (ـُ): it is who wrote. The clause describes "something".
لَكَ	*laka* for you	لِ takes a fatḥa before an attached pronoun.
وَإِنِ اجْتَمَعُوا	*wa-ini jtamaʿū* and if they gathered	إِنْ means "if" and takes a kasra before the joining hamza. اجْتَمَعُوا is past tense with ـُوا ("they").
عَلَى أَنْ يَضُرُّوكَ	*ʿalā an yaḍurrūka* to harm you	The same pattern as row 4. The verb's root has two ر, which are written together as one doubled letter.
لَمْ يَضُرُّوكَ	*lam yaḍurrūka* they would not harm you	The same pattern as row 6.
عَلَيْكَ	*ʿalayka* against you	عَلَى becomes عَلَيْ before كَ.
رُفِعَتِ	*rufiʿati* have been lifted	Past tense in the passive: ḍamma on the first letter and kasra on the one before the last. The ـتْ ending is feminine, and it takes a kasra before ال.
الْأَقْلَامُ	*al-aqlāmu* the pens	Nominative (ـُ): with a passive verb, it takes the place of the doer.
وَجَفَّتِ	*wa-jaffati* and have dried	Past tense, she, with the doubled ف. It takes a kasra before ال.
الصُّحُفُ	*aṣ-ṣuḥufu* the pages	Nominative (ـُ): it is what dried.

Another Narration

احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

Guard Allah and you will find Him before you. Get to know Allah in times of ease and He will know you in times of hardship. Know that what missed you was never going to reach you, and what reached you was never going to miss you. Know that victory comes with patience, relief with distress, and that with hardship comes ease.

WORD BY WORD

احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ	*iḥfaẓi llāha tajidhu amāmaka* guard Allah and you will find Him before you	The same as part 1, rows 9, 10 and 12. أَمَامَكَ is accusative (ـَ), a word for place, with ـكَ ("you") attached.
تَعَرَّفْ	*taʿarraf* get to know	A command to one person, ending in a silent letter. The doubled letter marks the pattern meaning "to make yourself known".
إِلَى اللَّهِ	*ilā llāhi* to Allah	إِلَى makes اللَّهِ genitive (ـِ).
فِي الرَّخَاءِ	*fī r-rakhāʾi* in times of ease	فِي makes الرَّخَاءِ genitive (ـِ).
يَعْرِفْكَ	*yaʿrifka* He will know you	Present tense, he, ending in a silent letter because it is the result of a command. The attached ـكَ means "you".
فِي الشِّدَّةِ	*fī sh-shiddati* in hardship	فِي makes الشِّدَّةِ genitive (ـِ).
وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ	*wa-ʿlam anna mā akhṭaʾaka* and know that what missed you	أَنَّ means "that". مَا means "that which". أَخْطَأَ is past tense, he. The attached ـكَ means "you", who was missed.
لَمْ يَكُنْ لِيُصِيبَكَ	*lam yakun li-yuṣībaka* was never going to reach you	لَمْ makes يَكُنْ end in a silent letter, and its middle و drops. لِ in front of a verb that ends in fatḥa means "in order to", here "to reach you".

وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ	*wa-mā aṣābaka lam yakun li-yukhṭiʾaka* and what reached you was never going to miss you	The same pattern as rows 7 and 8, with the two verbs swapped.
النَّصْرَ	*an-naṣra* victory	Accusative (ـَ): it follows أَنَّ.
مَعَ الصَّبْرِ	*maʿa ṣ-ṣabri* with patience	مَعَ is a word for place, shown with fatḥa. الصَّبْرِ is genitive (ـِ) because it completes مَعَ.
وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ	*wa-anna l-faraja maʿa l-karbi* and that relief is with distress	The same pattern: الْفَرَجَ is accusative (ـَ) after أَنَّ, and الْكَرْبِ is genitive (ـِ).
وَأَنَّ مَعَ الْعُسْرِ يُسْرًا	*wa-anna maʿa l-ʿusri yusran* and that with hardship comes ease	The phrase "with hardship" comes first, and the thing that comes with it follows. يُسْرًا is accusative (ـًا) because it follows أَنَّ.

HADITH 20 · NARRATED BY ABU MASUD UQBA IBN AMR AL-ANSARI

If You Have No Shame

إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ

Recorded by Bukhari

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ

inna mimmā adraka n-nāsu min kalāmi n-nubuwwati l-ūlā: idhā lam tastaḥi fa-ṣnaʿ mā shi'ta

Among what people have received from the words of the first prophecy is this: if you have no shame, do as you wish.

WORD BY WORD

إِنَّ	*inna* indeed	The word that opens the statement. What follows the whole phrase "among what people received" is the saying itself.
مِمَّا	*mimmā* among what	مِنْ plus مَا ("that which"), written together. The ن of مِنْ merges into the م of مَا, so the م is doubled.
أَدْرَكَ	*adraka* reached, received	Past tense, he, with a fixed fatḥa. The أَ at the start marks the pattern meaning "to catch up with something".
النَّاسُ	*an-nāsu* the people	Nominative (ـُ): it is who received.
مِنْ كَلَامِ	*min kalāmi* from the words of	مِنْ makes كَلَامِ genitive (ـِ).
النُّبُوَّةِ	*an-nubuwwati* prophecy	Genitive (ـِ) because it completes كَلَامِ.
الْأُولَى	*al-ūlā* the first	It describes النُّبُوَّةِ, so it takes the same case: genitive. It ends in a long ā, so no vowel shows.

إِذَا	*idhā* if, when	Starts a condition.
لَمْ تَسْتَحِ	*lam tastaḥi* you have no shame	لَمْ turns the present into a past denial and makes the verb end in a silent letter. The verb's last letter drops, so it ends in kasra.
فَاصْنَعْ	*fa-ṣnaʿ* then do	فَ opens the result. A command to one person, ending in a silent letter.
مَا شِئْتَ	*mā shiʾta* what you wish	مَا means "that which". شِئْتَ is past tense with تَ ("you").

HADITH 21 · NARRATED BY ABU AMR (OR ABU AMRA) SUFYAN IBN ABDULLAH

Say: I Believe in Allah, Then Be Upright

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

Recorded by Muslim

قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ.
قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

qultu: yā rasūla llāhi, qul lī fī l-islāmi qawlan lā as'alu ʿanhu aḥadan ghayraka. qāla: qul āmantu bi-llāhi thumma staqim

I said: “Messenger of Allah, tell me something about Islam that I will not need to ask anyone but you about.” He said: “Say: I believe in Allah, then be upright.”

WORD BY WORD

قُلْتُ	*qultu* I said	Past tense with تُ ("I"). The middle letter of قَالَ drops before the silent ت, so it reads qul-.
يَا رَسُولَ اللَّهِ	*yā rasūla llāhi* O Messenger of Allah	When the name being called is the first word of a pair ("messenger of…"), it ends in fatḥa. اللَّهِ is genitive (ـِ) because it completes رَسُولَ.
قُلْ	*qul* say	A command to one person, ending in a silent letter. The middle و has dropped.
لِي	*lī* to me	لِ plus ي ("me").
فِي الْإِسْلَامِ	*fī l-islāmi* about Islam	فِي makes الْإِسْلَامِ genitive (ـِ).
قَوْلًا	*qawlan* a statement	Accusative (ـًا): it is what he is asked to say.
لَا أَسْأَلُ	*lā as'alu* I will not ask	لَا denies. أَسْأَلُ is present tense, I, nominative (ـُ). The clause describes the statement.

عَنْهُ	*ʿanhu* about it	عَنْ plus هُ ("it"), pointing to the statement.
أَحَدًا	*aḥadan* anyone	Accusative (ـًا): it is who I ask. After a denial, أَحَد means "anyone".
غَيْرَكَ	*ghayraka* other than you	Accusative (ـَ): it describes أَحَدًا, so it copies its case. The attached كَ means "you".
قَالَ	*qāla* he said	Past tense, he.
قُلْ	*qul* say	The same as row 3.
آمَنْتُ بِاللَّهِ	*āmantu bi-llāhi* I believe in Allah	Past tense with تُ ("I"). بِ makes اللَّهِ genitive (ـِ).
ثُمَّ	*thumma* then	Joins the next action to the first, with a gap between.
اسْتَقِمْ	*istaqim* be upright	A command to one person, ending in a silent letter. The long vowel in the middle shortens to kasra. It means "to stay straight".

HADITH 22 · NARRATED BY JABIR IBN ABDULLAH AL-ANSARI

Will I Enter Paradise?

أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ

Recorded by Muslim

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ

anna rajulan saʾala rasūla llāhi ṣallā llāhu ʿalayhi wa-sallam fa-qāla: a-raʾayta idhā ṣallaytu l-maktūbāti, wa-ṣumtu Ramaḍāna, wa-aḥlaltu l-ḥalāla, wa-ḥarramtu l-ḥarāma, wa-lam azid ʿalā dhālika shayʾan, a-adkhulu l-jannata? qāla: naʿam

A man asked the Messenger of Allah, peace and blessings be upon him: “Tell me, if I pray the obligatory prayers, fast Ramadan, treat the lawful as lawful and the unlawful as unlawful, and add nothing to that, will I enter Paradise?” He said: “Yes.”

WORD BY WORD

أَنَّ رَجُلًا	*anna rajulan* that a man	أَنَّ means "that" and makes the word after it accusative, so رَجُلًا ends in ـًا The tanwīn means the man is not named.
سَأَلَ	*saʾala* asked	Past tense, he, with a fixed fatḥa.
رَسُولَ اللَّهِ	*rasūla llāhi* the Messenger of Allah	رَسُولَ is accusative (ـَ): he is the one asked. اللَّهِ is genitive (ـِ) because it completes رَسُولَ.
فَقَالَ	*fa-qāla* and he said	فَ means "and then". Past tense, he.

أَرَأَيْتَ	*a-raʾayta* **tell me**	أَ starts a question. رَأَيْتَ is past tense with تَ ("you"). It literally means "have you seen", and it is used to mean "tell me".
إِذَا صَلَّيْتُ	*idhā ṣallaytu* **if I pray**	إِذَا means "if" or "when". صَلَّيْتُ is past tense with تُ ("I").
الْمَكْتُوبَاتِ	*al-maktūbāti* **the obligatory prayers**	Accusative: it is what I pray. A feminine plural ends in ـَات for the accusative, with a kasra. It means "the ones written as obligatory".
وَصُمْتُ	*wa-ṣumtu* **and I fast**	Past tense with تُ ("I"). The long vowel of the verb shortens before the silent ت.
رَمَضَانَ	*Ramaḍāna* **Ramadan**	Accusative (ـَ), with no tanwīn, because it is a name ending in ـان
وَأَحْلَلْتُ	*wa-aḥlaltu* **and I treat as lawful**	Past tense with تُ ("I"). The verb's two ل are written apart because the silent ت follows. The أَ at the start marks the pattern meaning "to declare lawful".
الْحَلَالَ	*al-ḥalāla* **the lawful**	Accusative (ـَ): it is what I declare lawful.
وَحَرَّمْتُ الْحَرَامَ	*wa-ḥarramtu l-ḥarāma* **and I treat the unlawful as unlawful**	The same pattern: past tense with تُ ("I"). The doubled ر marks the pattern meaning "to declare forbidden". الْحَرَامَ is accusative (ـَ).
وَلَمْ أَزِدْ	*wa-lam azid* **and I do not add**	لَمْ makes the verb end in a silent letter. The middle ي of the verb drops, so أَزِيدُ becomes أَزِدْ.
عَلَى ذَلِكَ	*ʿalā dhālika* **to that**	عَلَى takes a genitive, but ذَلِكَ never shows a case vowel.
شَيْئًا	*shayʾan* **anything**	Accusative (ـًا): it is what I add.
أَأَدْخُلُ	*a-adkhulu* **will I enter**	The first أَ starts a question, and the second means "I". Present tense, I, nominative (ـُ).
الْجَنَّةَ	*al-jannata* **Paradise**	Accusative (ـَ): it is where I enter.

قَالَ نَعَمْ

qāla naʿam

he said: yes

نَعَمْ means "yes" and ends in a silent letter that never changes.

HADITH 23 · NARRATED BY ABU MALIK AL-HARITH IBN ASIM AL-ASHARI

Purity Is Half of Faith

الطُّهُورُ شَطْرُ الْإِيمَانِ

Recorded by Muslim

الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَآنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا

aṭ-ṭuhūru shaṭru l-īmāni, wa-l-ḥamdu li-llāhi tamla'u l-mīzāna, wa-subḥāna llāhi wa-l-ḥamdu li-llāhi tamlāni aw tamla'u mā bayna s-samāwāti wa-l-arḍi, wa-ṣ-ṣalātu nūrun, wa-ṣ-ṣadaqatu burhānun, wa-ṣ-ṣabru ḍiyā'un, wa-l-qur'ānu ḥujjatun laka aw 'alayka, kullu n-nāsi yaghdū, fa-bā'i'un nafsahu fa-mu'tiquhā aw mūbiquhā

Purity is half of faith. “Praise be to Allah” fills the scale. “Glory be to Allah” and “Praise be to Allah” together fill, or each fills, what is between the heavens and the earth. Prayer is light, charity is proof, patience is brightness, and the Quran is an argument for you or against you. Everyone goes out in the morning and sells their own self, either freeing it or ruining it.

WORD BY WORD

الطُّهُورُ	*aṭ-ṭuhūru* **purity**	Nominative (ُ): it is what the statement is about. The ل of ال merges into the ط, so the ط is doubled.
شَطْرُ الْإِيمَانِ	*shaṭru l-īmāni* **half of faith**	شَطْرُ is nominative (ُ): the second part of the statement, and the first word of a pair, so it has no tanwīn. الْإِيمَانِ is genitive (ِ) because it completes شَطْرُ.

وَالْحَمْدُ لِلَّهِ	*wa-l-ḥamdu li-llāhi* and "praise be to Allah"	وَ adds a new statement. الْحَمْدُ is nominative (ـُ): what the sentence is about. لِلَّهِ is genitive (ـِ) after لِ.
تَمْلَأُ	*tamlaʾu* fills	Present tense, she, nominative (ـُ). The تَ marks "she", because the phrase الْحَمْدُ is treated as feminine here.
الْمِيزَانَ	*al-mīzāna* the scale	Accusative (ـَ): it is what gets filled.
وَسُبْحَانَ اللَّهِ	*wa-subḥāna llāhi* and "glory be to Allah"	سُبْحَانَ is accusative (ـَ), as a phrase of praise. اللَّهِ is genitive (ـِ) because it completes it.
وَالْحَمْدُ لِلَّهِ	*wa-l-ḥamdu li-llāhi* and "praise be to Allah"	The same as row 3.
تَمْلَآنِ	*tamlāni* (the two) fill	Present tense, they two (feminine). The ـانِ ending marks "the two", because the two phrases together are the doer.
أَوْ تَمْلَأُ	*aw tamlaʾu* or it fills	أَوْ gives a choice. The verb is the same as in row 4, said of each phrase alone.
مَا بَيْنَ	*mā bayna* what is between	مَا means "that which". بَيْنَ is a word for place, shown with fatḥa.
السَّمَاوَاتِ وَالْأَرْضِ	*as-samāwāti wa-l-arḍi* the heavens and the earth	Both are genitive (ـِ). السَّمَاوَاتِ completes بَيْنَ, and الْأَرْضِ is joined to it by وَ.
وَالصَّلَاةُ نُورٌ	*wa-ṣ-ṣalātu nūrun* and prayer is light	الصَّلَاةُ is nominative (ـُ): what the statement is about. نُورٌ is nominative (ـٌ): the second part.
وَالصَّدَقَةُ بُرْهَانٌ	*wa-ṣ-ṣadaqatu burhānun* and charity is proof	The same pattern.
وَالصَّبْرُ ضِيَاءٌ	*wa-ṣ-ṣabru ḍiyāʾun* and patience is brightness	The same pattern.

وَالْقُرْآنُ حُجَّةٌ	*wa-l-qurʾānu ḥujjatun* and the Quran is an argument	الْقُرْآنُ is nominative (ـُ), and حُجَّةٌ is nominative (ـٌ).
لَكَ أَوْ عَلَيْكَ	*laka aw ʿalayka* for you or against you	لَ takes a fatḥa before كَ ("you"). عَلَى becomes عَلَيْ before كَ. Both describe حُجَّةٌ.
كُلُّ النَّاسِ	*kullu n-nāsi* everyone	كُلُّ is nominative (ـُ): what the statement is about. النَّاسِ is genitive (ـِ) because it completes كُلّ.
يَغْدُو	*yaghdū* goes out in the morning	Present tense, he, nominative. The ending is a long ū that is part of the verb, so no vowel shows.
فَبَائِعٌ	*fa-bāʾiʿun* and one who sells	فَ means "and then". بَائِعٌ means "one who sells" and is nominative (ـٌ): it is the first part of a statement, "one is a seller of himself".
نَفْسَهُ	*nafsahu* himself	Accusative (ـَ): it is what is sold. The attached ـهُ means "his".
فَمُعْتِقُهَا	*fa-muʿtiquhā* and so frees it	فَ means "and so". مُعْتِقُ is nominative (ـُ): "one who frees". The attached ـهَا means "it" (the self, a feminine word).
أَوْ مُوبِقُهَا	*aw mūbiquhā* or ruins it	The same pattern, with أَوْ ("or") giving the other choice.

HADITH 24 · NARRATED BY ABU DHARR AL-GHIFARI

O My Servants, I Have Forbidden Injustice

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي

Recorded by Muslim

Abu Dharr reports from the Prophet, peace and blessings be upon him, what he related from his Lord, mighty and majestic, who said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا. يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي إِنَّمَا هِيَ

أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

yā ʿibādī innī ḥarramtu ẓ-ẓulma ʿalā nafsī, wa-jaʿaltuhu baynakum muḥarraman, fa-lā tazālamū. yā ʿibādī kullukum ḍāllun illā man hadaytuhu, fa-stahdūnī ahdikum. yā ʿibādī kullukum jāʾiʿun illā man aṭʿamtuhu, fa-staṭʿimūnī uṭʿimkum. yā ʿibādī kullukum ʿārin illā man kasawtuhu, fa-staksūnī aksukum. yā ʿibādī innakum tukhṭiʾūna bi-l-layli wa-n-nahāri wa-anā aghfiru dh-dhunūba jamīʿan, fa-staghfirūnī aghfir lakum. yā ʿibādī innakum lan tablughū ḍarrī fa-taḍurrūnī, wa-lan tablughū nafʿī fa-tanfaʿūnī. yā ʿibādī law anna awwalakum wa-ākhirakum wa-insakum wa-jinnakum kānū ʿalā atqā qalbi rajulin wāḥidin minkum mā zāda dhālika fī mulkī shayʾan. yā ʿibādī law anna awwalakum wa-ākhirakum wa-insakum wa-jinnakum kānū ʿalā afjari qalbi rajulin wāḥidin minkum mā naqaṣa dhālika min mulkī shayʾan. yā ʿibādī law anna awwalakum wa-ākhirakum wa-insakum wa-jinnakum qāmū fī ṣaʿīdin wāḥidin fa-saʾalūnī, fa-aʿṭaytu kulla wāḥidin masʾalatahu, mā naqaṣa dhālika mimmā ʿindī illā ka-mā yanquṣu l-mikhyaṭu idhā udkhila l-baḥra. yā ʿibādī innamā hiya aʿmālukum uḥṣīhā lakum thumma uwaffīkum iyyāhā, fa-man wajada khayran fa-l-yaḥmadi llāha, wa-man wajada ghayra dhālika fa-lā yalūmanna illā nafsahu

My servants, I have forbidden injustice for Myself and have made it forbidden among you, so do not wrong one another. My servants, all of you are lost except the one I guide, so ask Me for guidance and I will guide you. My servants, all of you are hungry except the one I feed, so ask Me for food and I will feed you. My servants, all of you are unclothed except the one I clothe, so ask Me for clothing and I will clothe you. My servants, you sin by night and by day, and I forgive all sins, so ask Me for forgiveness and I will forgive you. My servants, you will never reach the point of harming Me so that you could harm Me, and you will never reach the point of benefiting Me so that you could benefit Me. My servants, if the first of you and the last of you, the humans among you and the jinn among you, were all as devout as the most devout heart of one of you, that would add nothing to My kingdom. My servants, if the first of you and the last of you, the humans among you and the jinn among you, were all as wicked as the most wicked heart of one of you, that would take nothing from My kingdom. My servants, if the first of you and the last of you, the humans among you and the jinn among you, stood on one plain and asked Me, and I gave everyone what they asked, that would reduce what I have only as much as a needle reduces the sea when it is dipped into it. My servants, it is only your deeds that I record for you and then repay you in full. Whoever finds good, let them praise Allah, and whoever finds other than that, let them blame no one but themselves.

Injustice Is Forbidden

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

My servants, I have forbidden injustice for Myself and have made it forbidden among you, so do not wrong one another.

WORD BY WORD

يَا عِبَادِي	*yā ʿibādī* O my servants	يَا calls them. The attached ـِي means "my", and the letter before it takes a kasra.
إِنِّي	*innī* indeed I	إِنَّ plus ـِي ("I").
حَرَّمْتُ	*ḥarramtu* I forbade	Past tense with ـْتُ ("I"). The doubled ر marks the pattern meaning "to declare forbidden".
الظُّلْمَ	*aẓ-ẓulma* injustice	Accusative (ـَ): it is what He forbade.
عَلَى نَفْسِي	*ʿalā nafsī* for Myself	عَلَى makes نَفْسِ genitive (ـِ). The attached ـِي means "my", so "on My self".
وَجَعَلْتُهُ	*wa-jaʿaltuhu* and I made it	Past tense with ـْتُ ("I"). The attached ـُهُ means "it".
بَيْنَكُمْ	*baynakum* among you	بَيْنَ is a word for place, shown with fatḥa. The attached ـَكُمْ means "you".
مُحَرَّمًا	*muḥarraman* forbidden	Accusative (ـًا): it is what "it" was made.
فَلَا تَظَالَمُوا	*fa-lā tazālamū* so do not wrong one another	فَ means "so". لَا here means "do not", and it makes the verb drop its final ن, leaving ـُوا. The pattern with a long ā after the first letter means doing something to each other.

Guidance, Food and Clothing

يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ

My servants, all of you are lost except the one I guide, so ask Me for guidance and I will guide you. My servants, all of you are hungry except the one I feed, so ask Me for food and I will

feed you. My servants, all of you are unclothed except the one I clothe, so ask Me for clothing and I will clothe you.

WORD BY WORD

كُلُّكُمْ	*kullukum* all of you	Nominative (ُ): it is what the statement is about. The attached كُمْ means "you".
ضَالٌّ	*ḍāllun* lost	Nominative (ٌ): the second part. The ل is doubled.
إِلَّا مَنْ هَدَيْتُهُ	*illā man hadaytuhu* except the one I guide	إِلَّا means "except". مَنْ means "the one whom". هَدَيْتُهُ is past tense with تُ ("I") and هُ ("him").
فَاسْتَهْدُونِي	*fa-stahdūnī* so ask Me for guidance	فَ means "so". A command to several people, from a verb meaning "to ask for guidance". Its ن dropped, leaving وا, and a protecting ن comes before the attached ي ("me").
أَهْدِكُمْ	*ahdikum* I will guide you	Present tense, I, ending in a silent letter because it is the result of a command: "ask, and I will guide". The attached كُمْ means "you".
جَائِعٌ	*jāʾiʿun* hungry	Nominative (ٌ): the second part.
أَطْعَمْتُهُ	*aṭʿamtuhu* I fed him	Past tense with تُ ("I") and هُ ("him").
فَاسْتَطْعِمُونِي أُطْعِمْكُمْ	*fa-staṭʿimūnī uṭʿimkum* so ask Me for food and I will feed you	The same pattern as rows 4 and 5.
عَارٍ	*ʿārin* unclothed	Nominative, but its final letter has dropped, so only the tanwīn shows, written as ـٍ
كَسَوْتُهُ	*kasawtuhu* I clothed him	Past tense with تُ ("I") and هُ ("him").
فَاسْتَكْسُونِي أَكْسُكُمْ	*fa-staksūnī aksukum* so ask Me for clothing and I will clothe you	The same pattern as rows 4 and 5. In أَكْسُكُمْ the final و of the verb has dropped, leaving ḍamma.

Forgiveness and Not Harming Allah

يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

My servants, you sin by night and by day, and I forgive all sins, so ask Me for forgiveness and I will forgive you. My servants, you will never reach the point of harming Me so that you could harm Me, and you will never reach the point of benefiting Me so that you could benefit Me.

WORD BY WORD

إِنَّكُمْ	*innakum* indeed you	إِنَّ plus كُمْ ("you", plural).
تُخْطِئُونَ	*tukhṭi'ūna* you sin	Present tense, you (plural). The ـُونَ ending marks "you" and shows the verb is nominative.
بِاللَّيْلِ وَالنَّهَارِ	*bi-l-layli wa-n-nahāri* by night and by day	بِ makes اللَّيْلِ genitive (ـِ). النَّهَارِ is joined to it by وَ, so it is genitive too.
وَأَنَا أَغْفِرُ	*wa-anā aghfiru* and I forgive	أَنَا is a separate pronoun meaning "I", and it never changes. أَغْفِرُ is present tense, I, nominative (ـُ).
الذُّنُوبَ جَمِيعًا	*adh-dhunūba jamī'an* all sins	الذُّنُوبَ is accusative (ـَ): it is what He forgives. جَمِيعًا is accusative (ـًا) and says how: "all together".
فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ	*fa-staghfirūnī aghfir lakum* so ask Me for forgiveness and I will forgive you	A command to several people, with ـُوا and a protecting ن before ي ("me"). أَغْفِرْ ends in a silent letter because it is the result of the command. لِ takes a fatḥa before كُمْ.
لَنْ تَبْلُغُوا	*lan tablughū* you will never reach	لَنْ means "never" about the future. It makes the verb drop its final ن, leaving ـُوا.
ضَرِّي	*ḍarrī* harming Me	Accusative (ـَ in form) but it carries the attached ي ("me"), so a kasra shows. It is what they would reach.
فَتَضُرُّونِي	*fa-taḍurrūnī* so that you harm Me	Present tense, you (plural), with ـُونَ. The ن stays because the clause stands as a new statement. A protecting ن comes before ي ("me").

وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي	*wa-lan tablughū nafʿī fa-tanfaʿūnī* and you will never reach benefiting Me so that you benefit Me	The same pattern as rows 7 to 9.

Piety and Wickedness Change Nothing

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

My servants, if the first of you and the last of you, the humans among you and the jinn among you, were all as devout as the most devout heart of one of you, that would add nothing to My kingdom. My servants, if the first of you and the last of you, the humans among you and the jinn among you, were all as wicked as the most wicked heart of one of you, that would take nothing from My kingdom.

WORD BY WORD

لَوْ أَنَّ	*law anna* if	لَوْ means "if", for something not expected. أَنَّ means "that" and makes the words after it accusative.
أَوَّلَكُمْ وَآخِرَكُمْ	*awwalakum wa-ākhirakum* the first of you and the last of you	Both are accusative (ـَ) after أَنَّ, joined by وَ. The attached كُمْ means "you".
وَإِنْسَكُمْ وَجِنَّكُمْ	*wa-insakum wa-jinnakum* and your humans and your jinn	Both are accusative (ـَ), joined by وَ, with كُمْ ("you").
كَانُوا	*kānū* they were	Past tense of "to be", with ـُوا ("they"). It completes the sentence that أَنَّ opens.
عَلَى أَتْقَى قَلْبِ	*ʿalā atqā qalbi* as the most devout heart	عَلَى makes أَتْقَى genitive, but it ends in a long ā, so no vowel shows. قَلْبِ is genitive (ـِ) because it completes أَتْقَى.

رَجُلٍ وَاحِدٍ مِنْكُمْ	*rajulin wāḥidin minkum* of one man among you	رَجُل is genitive (ـٍ) because it completes قَلْبِ وَاحِد. وَاحِد describes it and copies its case. مِنْكُمْ means "from among you".
مَا زَادَ	*mā zāda* would not add	Here مَا means "not". زَادَ is past tense, he. This is the answer to "if".
ذَلِكَ	*dhālika* that	Nominative in position: it is what would add. It never shows a vowel.
فِي مُلْكِي	*fī mulkī* to My kingdom	فِي makes مُلْك genitive (ـِ). The attached ي means "my".
شَيْئًا	*shayʾan* anything	Accusative (ـًا): it is what would be added.
أَفْجَرِ	*afjari* the most wicked	Words of this pattern take no tanwīn, but when they begin a pair like this they show a normal kasra.
مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا	*mā naqaṣa dhālika min mulkī shayʾan* that would take nothing from My kingdom	The same as row 7, with the opposite verb. مِنْ makes مُلْكِي genitive.

The Needle in the Sea

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ

My servants, if the first of you and the last of you, the humans among you and the jinn among you, stood on one plain and asked Me, and I gave everyone what they asked, that would reduce what I have only as much as a needle reduces the sea when it is dipped into it.

WORD BY WORD

قَامُوا	*qāmū* they stood	Past tense with ـُوا ("they").
فِي صَعِيدٍ وَاحِدٍ	*fī ṣaʿīdin wāḥidin* on one plain	فِي makes صَعِيد genitive (ـٍ). وَاحِد describes it and copies its case.

فَسَأَلُونِي	*fa-saʾalūnī* and asked Me	فَ means "and then". Past tense with ـُوا ("they") and a protecting نْ before ـِي ("me").
فَأَعْطَيْتُ	*fa-aʿṭaytu* and I gave	Past tense with ـْتُ ("I").
كُلَّ وَاحِدٍ مَسْأَلَتَهُ	*kulla wāḥidin masʾalatahu* everyone what they asked	The verb takes two objects. كُلَّ is accusative (ـَ): who was given. وَاحِدٍ is genitive because it completes كُلَّ. مَسْأَلَتَهُ is accusative (ـَ): what was given. The attached ـهُ means "his".
مَا نَقَصَ ذَلِكَ	*mā naqaṣa dhālika* that would not reduce	Here مَا means "not". نَقَصَ is past tense, he.
مِمَّا عِنْدِي	*mimmā ʿindī* what I have	مِنْ plus مَا ("that which"), written together. عِنْدِي is عِنْدَ ("with") plus ـِي ("me"), so a kasra shows.
إِلَّا كَمَا	*illā ka-mā* except as	إِلَّا means "except". كَمَا is كَ ("like") plus مَا ("what").
يَنْقُصُ	*yanquṣu* reduces	Present tense, he, nominative (ـُ).
الْمِخْيَطُ	*al-mikhyaṭu* the needle	Nominative (ـُ): it is what reduces.
إِذَا أُدْخِلَ	*idhā udkhila* when it is put in	Past tense in the passive: ḍamma on the first letter and kasra on the one before the last. The one who puts it in is not named.
الْبَحْرَ	*al-baḥra* the sea	Accusative (ـَ): it is where the needle is put.

Only Your Deeds

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

My servants, it is only your deeds that I record for you and then repay you in full. Whoever finds good, let them praise Allah, and whoever finds other than that, let them blame no one but themselves.

WORD BY WORD

إِنَّمَا هِيَ	*innamā hiya* it is only	إِنَّمَا means "only". هِيَ means "it" and is feminine, because it points to the deeds, a plural of things.
أَعْمَالُكُمْ	*aʿmālukum* your deeds	Nominative (ُ): it is the second part of the statement. The attached كُمْ means "your".
أُحْصِيهَا	*uḥṣīhā* I record them	Present tense, I, nominative. The attached هَا means "them" (feminine). The clause describes the deeds.
لَكُمْ	*lakum* for you	لِ takes a fatḥa before كُمْ.
ثُمَّ أُوَفِّيكُمْ	*thumma uwaffīkum* then I repay you in full	The doubled ف marks the pattern meaning "to pay in full". The attached كُمْ is the first object: "you".
إِيَّاهَا	*iyyāhā* them	A separate word used for "them" when the verb already has one attached pronoun. It is the second object.
فَمَنْ وَجَدَ	*fa-man wajada* so whoever finds	فَ means "so". مَنْ starts a condition. وَجَدَ is past tense, he.
خَيْرًا	*khayran* good	Accusative (ًا): it is what he finds.
فَلْيَحْمَدِ	*fa-l-yaḥmadi* then let him praise	فَ opens the result. لْ plus a present verb means "let him", and it loses its vowel after فَ. The verb ends in a silent letter that takes a kasra before ال.
اللَّهَ	*Allāha* Allah	Accusative (َ): it is who he praises.
وَمَنْ وَجَدَ غَيْرَ ذَٰلِكَ	*wa-man wajada ghayra dhālika* and whoever finds other than that	غَيْرَ is accusative (َ): it is what he finds. ذَٰلِكَ never shows a vowel.

فَلَا يَلُومَنَّ	*fa-lā yalūmanna* then let him not blame	لَا here means "do not". The ـنَّ ending strengthens the command, and it makes the verb end in fatḥa.
إِلَّا نَفْسَهُ	*illā nafsahu* except himself	Accusative (ـَ): it is who he may blame. The attached ـهُ means "his".

HADITH 25 · NARRATED BY ABU DHARR AL-GHIFARI

Every Good Deed Is Charity

كُلُّ تَسْبِيحَةٍ صَدَقَةٌ

Recorded by Muslim

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ

anna nāsan min aṣḥābi rasūli llāhi ṣallā llāhu ʿalayhi wa-sallam qālū li-n-nabiyyi ṣallā llāhu ʿalayhi wa-sallam: yā rasūla llāhi, dhahaba ahlu d-duthūri bi-l-ujūri, yuṣallūna ka-mā nuṣallī, wa-yaṣūmūna ka-mā naṣūmu, wa-yataṣaddaqūna bi-fuḍūli amwālihim. qāla: a-wa-laysa qad jaʿala llāhu lakum mā taṣṣaddaqūna? inna bi-kulli tasbīḥatin ṣadaqatan, wa-kulli takbīratin ṣadaqatan, wa-kulli taḥmīdatin ṣadaqatan, wa-kulli tahlīlatin ṣadaqatan, wa-amrun bi-l-maʿrūfi ṣadaqatun, wa-nahyun ʿan munkarin ṣadaqatun, wa-fī buḍʿi aḥadikum ṣadaqatun. qālū: yā rasūla llāhi, a-yaʾtī aḥadunā shahwatahu wa-yakūnu lahu fīhā ajrun? qāla: a-raʾaytum law waḍaʿahā fī ḥarāmin a-kāna ʿalayhi wizrun? fa-ka-dhālika idhā waḍaʿahā fī l-ḥalāli kāna lahu ajrun

Some of the Companions of the Messenger of Allah, peace and blessings be upon him, said to the Prophet, peace and blessings be upon him: “Messenger of Allah, the wealthy have gone off with the rewards. They pray as we pray, they fast as we fast, and they give charity from their surplus wealth.” He said: “Has Allah not given you something to give as charity? Every “Glory be to Allah” is

charity, every “Allah is the greatest” is charity, every “Praise be to Allah” is charity, and every “There is no god but Allah” is charity. Enjoining what is right is charity, forbidding what is wrong is charity, and in the intimacy of each of you there is charity.” They said: “Messenger of Allah, will one of us satisfy his desire and have a reward for it?” He said: “Do you see: if he put it in what is forbidden, would he bear a sin? So likewise, when he puts it in what is lawful, he has a reward.”

The Complaint

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ

Some of the Companions of the Messenger of Allah, peace and blessings be upon him, said to the Prophet, peace and blessings be upon him: “Messenger of Allah, the wealthy have gone off with the rewards. They pray as we pray, they fast as we fast, and they give charity from their surplus wealth.”

WORD BY WORD

أَنَّ نَاسًا	*anna nāsan* that some people	أَنَّ means "that" and makes the word after it accusative, so نَاسًا ends in ـًا
مِنْ أَصْحَابِ رَسُولِ اللَّهِ	*min aṣḥābi rasūli llāhi* of the Companions of the Messenger of Allah	مِنْ makes أَصْحَابِ genitive (ـِ). رَسُولِ and اللَّهِ are genitive too, each completing the one before.
قَالُوا	*qālū* they said	Past tense with ـُوا ("they").
لِلنَّبِيِّ	*li-n-nabiyyi* to the Prophet	لِ makes النَّبِيِّ genitive (ـِ).
يَا رَسُولَ اللَّهِ	*yā rasūla llāhi* O Messenger of Allah	A called name that is the first word of a pair ends in fatḥa. اللَّهِ is genitive (ـِ).
ذَهَبَ	*dhahaba* have gone off	Past tense, he, with a fixed fatḥa.

أَهْلُ الدُّثُورِ	*ahlu d-duthūri* the people of wealth	أَهْلُ is nominative (ـُ): they are who went off. الدُّثُورِ is genitive (ـِ) because it completes أَهْلُ.
بِالْأُجُورِ	*bi-l-ujūri* with the rewards	بِ makes الْأُجُورِ genitive (ـِ).
يُصَلُّونَ	*yuṣallūna* they pray	Present tense, they. The ـُونَ ending marks "they" and shows the verb is nominative.
كَمَا نُصَلِّي	*ka-mā nuṣallī* as we pray	كَمَا means "as". نُصَلِّي is present tense, we. The ـِي ending is part of the verb.
وَيَصُومُونَ كَمَا نَصُومُ	*wa-yaṣūmūna ka-mā naṣūmu* and they fast as we fast	The same pattern.
وَيَتَصَدَّقُونَ	*wa-yataṣaddaqūna* and they give charity	Present tense, they. The doubled د marks the pattern meaning "to give charity".
بِفُضُولِ أَمْوَالِهِمْ	*bi-fuḍūli amwālihim* from their surplus wealth	بِ makes فُضُولِ genitive (ـِ). أَمْوَالِ is genitive because it completes it. The attached هِمْ means "their".

Everything Good Is Charity

قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَّدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ

He said: "Has Allah not given you something to give as charity? Every "Glory be to Allah" is charity, every "Allah is the greatest" is charity, every "Praise be to Allah" is charity, and every "There is no god but Allah" is charity. Enjoining what is right is charity, forbidding what is wrong is charity, and in the intimacy of each of you there is charity."

WORD BY WORD

أَوَلَيْسَ	*a-wa-laysa* is it not so	أَ starts a question, وَ means "and", and لَيْسَ means "is not". Together they ask a question that expects the answer "yes".
قَدْ جَعَلَ اللَّهُ	*qad jaʿala llāhu* Allah has made	قَدْ means "has indeed". جَعَلَ is past tense, he. اللَّهُ is nominative (ـُ): it is who made.

لَكُمْ	*lakum* for you	لِ takes a fatḥa before كُمْ
مَا تَصَّدَّقُونَ	*mā taṣṣaddaqūna* what you give as charity	مَا means "that which". The verb is present tense, you (plural). The first ت has merged into the ص, which is why the ص is doubled.
إِنَّ بِكُلِّ تَسْبِيحَةٍ	*inna bi-kulli tasbīḥatin* indeed in every "Glory be"	بِ makes كُلِّ genitive (ـِ), and تَسْبِيحَةٍ is genitive because it completes it. This phrase comes first, and what is in it follows.
صَدَقَةً	*ṣadaqatan* charity	Accusative (ـًا) because it follows إِنَّ, though it comes after the phrase.
وَكُلِّ تَكْبِيرَةٍ صَدَقَةً	*wa-kulli takbīratin ṣadaqatan* and in every "Allah is the greatest", charity	The same pattern, joined by وَ, so كُلِّ stays genitive and صَدَقَةً stays accusative.
وَكُلِّ تَحْمِيدَةٍ ... وَكُلِّ تَهْلِيلَةٍ	*wa-kulli taḥmīdatin ... wa-kulli tahlīlatin* and every "Praise be..." and every "There is no god..."	The same pattern again, twice.
وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ	*wa-amrun bi-l-maʿrūfi ṣadaqatun* and enjoining what is right is charity	A new statement. أَمْرٌ and صَدَقَةٌ are both nominative (ـٌ). بِ makes الْمَعْرُوفِ genitive (ـِ).
وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ	*wa-nahyun ʿan munkarin ṣadaqatun* and forbidding what is wrong is charity	The same pattern. عَنْ makes مُنْكَرٍ genitive (ـٍ).
وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ	*wa-fī buḍʿi aḥadikum ṣadaqatun* and in the intimacy of each of you is charity	فِي makes بُضْعِ genitive (ـِ), and أَحَدِ is genitive because it completes it. صَدَقَةٌ is nominative (ـٌ): it is what is in it, put after the phrase.

The Companions Ask Again

قَالُوا: يَا رَسُولَ اللَّهِ، أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ

They said: "Messenger of Allah, will one of us satisfy his desire and have a reward for it?" He said: "Do you see: if he put it in what is forbidden, would he bear a sin? So likewise, when he puts it in what is lawful, he has a reward."

WORD BY WORD

أَيَأْتِي	*a-yaʾtī* **does he come to**	أَ starts a question. يَأْتِي is present tense, he. The يِ ending is part of the verb.
أَحَدُنَا	*aḥadunā* **one of us**	Nominative (ُ): it is who comes to. The attached نَا means "us".
شَهْوَتَهُ	*shahwatahu* **his desire**	Accusative (َ): it is what he comes to. The attached هُ means "his".
وَيَكُونُ لَهُ	*wa-yakūnu lahu* **and there is for him**	يَكُونُ is present tense of "to be". لَهُ is لِ plus هُ with a fatḥa on the لِ.
فِيهَا	*fīhā* **in it**	فِي plus هَا ("it"), meaning the desire, a feminine word.
أَجْرٌ	*ajrun* **a reward**	Nominative (ٌ): it is what "there is". It comes last, after the phrase "for him in it".
أَرَأَيْتُمْ	*a-raʾaytum* **do you see**	أَ starts a question. رَأَيْتُمْ is past tense with تُمْ ("you", plural). It is used to mean "tell me" or "consider".
لَوْ وَضَعَهَا	*law waḍaʿahā* **if he put it**	لَوْ means "if". وَضَعَ is past tense, he. The attached هَا means "it".
فِي حَرَامٍ	*fī ḥarāmin* **in what is forbidden**	فِي makes حَرَامٍ genitive (ٍ).
أَكَانَ	*a-kāna* **would there be**	أَ starts a question. كَانَ is past tense of "to be".
عَلَيْهِ وِزْرٌ	*ʿalayhi wizrun* **a sin on him**	عَلَى becomes عَلَيْ before هِ. وِزْرٌ is nominative (ٌ): it is what "there is", put after the phrase.

فَكَذَلِكَ	*fa-ka-dhālika* **so likewise**	فَ means "so". كَذَلِكَ is كَ ("like") plus ذَلِكَ ("that").
إِذَا وَضَعَهَا فِي الْحَلَالِ	*idhā waḍaʿahā fī l-ḥalāli* **when he puts it in the lawful**	إِذَا means "when". فِي makes الْحَلَالِ genitive (ـِ).
كَانَ لَهُ أَجْرٌ	*kāna lahu ajrun* **he has a reward**	The same as rows 4 to 6: أَجْرٌ is nominative (ـٌ).

HADITH 26 · NARRATED BY ABU HURAYRA

Every Joint Owes Charity

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ

Recorded by Bukhari and Muslim

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

kullu sulāmā mina n-nāsi ʿalayhi ṣadaqatun, kulla yawmin taṭluʿu fīhi sh-shamsu: taʿdilu bayna thnayni ṣadaqatun, wa-tuʿīnu r-rajula fī dābbatihi fa-taḥmiluhu ʿalayhā aw tarfaʿu lahu ʿalayhā matāʿahu ṣadaqatun, wa-l-kalimatu ṭ-ṭayyibatu ṣadaqatun, wa-bi-kulli khuṭwatin tamshīhā ilā ṣ-ṣalāti ṣadaqatun, wa-tumīṭu l-adhā ʿani ṭ-ṭarīqi ṣadaqatun

Every joint of a person owes a charity. Every day the sun rises: judging fairly between two people is charity; helping someone with their mount, lifting them onto it or lifting their luggage onto it, is charity; a good word is charity; every step you take toward the prayer is charity; and removing harm from the road is charity.

WORD BY WORD

كُلُّ سُلَامَى	*kullu sulāmā* every joint	كُلُّ is nominative (ـُ): it is what the statement is about. سُلَامَى is genitive because it completes كُلُّ, but it ends in a long ā, so no vowel shows.
مِنَ النَّاسِ	*mina n-nāsi* of the people	مِنْ takes a fatḥa before ال. It makes النَّاسِ genitive (ـِ).
عَلَيْهِ	*ʿalayhi* on it	عَلَى becomes عَلَيْ before ـِهِ.

صَدَقَةٌ	*ṣadaqatun* charity	Nominative (ـٌ): it is what is owed, put after the phrase "on it".
كُلَّ يَوْمٍ	*kulla yawmin* every day	كُلَّ is accusative (ـَ) because it tells when. يَوْمٍ is genitive (ـٍ) because it completes كُلَّ.
تَطْلُعُ فِيهِ الشَّمْسُ	*taṭluʿu fīhi sh-shamsu* on which the sun rises	تَطْلُعُ is present tense, she, nominative (ـُ). الشَّمْسُ is nominative (ـُ): it is what rises. The clause describes the day. فِيهِ means "in it".
تَعْدِلُ	*taʿdilu* you judge fairly	Present tense, you, nominative (ـُ).
بَيْنَ اثْنَيْنِ	*bayna ithnayni* between two	بَيْنَ is a word for place, shown with fatḥa. اثْنَيْنِ is genitive, and the ـَيْنِ ending shows a pair in the genitive.
صَدَقَةٌ	*ṣadaqatun* charity	Nominative (ـٌ): the second part of the statement.
وَتُعِينُ الرَّجُلَ	*wa-tuʿīnu r-rajula* and you help the man	Present tense, you, nominative (ـُ). الرَّجُلَ is accusative (ـَ): it is who you help.
فِي دَابَّتِهِ	*fī dābbatihi* with his mount	فِي makes دَابَّةِ genitive (ـِ). The attached ـِهِ means "his".
فَتَحْمِلُهُ عَلَيْهَا	*fa-taḥmiluhu ʿalayhā* and you lift him onto it	فَ means "and then". The attached ـُهُ means "him", and ـَهَا means "it", feminine because the mount is.
أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ	*aw tarfaʿu lahu ʿalayhā matāʿahu* or you lift his luggage onto it	مَتَاعَهُ is accusative (ـَ): it is what you lift. The attached ـُهُ means "his".
وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ	*wa-l-kalimatu ṭ-ṭayyibatu ṣadaqatun* and a good word is charity	الْكَلِمَةُ is nominative (ـُ). الطَّيِّبَةُ describes it and takes the same case. صَدَقَةٌ is nominative (ـٌ).
وَبِكُلِّ خُطْوَةٍ	*wa-bi-kulli khuṭwatin* and with every step	بِ makes كُلِّ genitive (ـِ), and خُطْوَةٍ is genitive because it completes it.

تَمْشِيهَا	*tamshīhā* **you walk it**	Present tense, you. The attached ـهَا means "it", the step. The clause describes the step.
إِلَى الصَّلَاةِ	*ilā ṣ-ṣalāti* **to the prayer**	إِلَى makes الصَّلَاةِ genitive (ـِ).
وَتُمِيطُ الْأَذَى	*wa-tumīṭu l-adhā* **and you remove the harm**	الْأَذَى is accusative: it is what you remove, but it ends in a long ā, so no vowel shows.
عَنِ الطَّرِيقِ	*ʿani ṭ-ṭarīqi* **from the road**	عَنْ takes a kasra before ال. It makes الطَّرِيقِ genitive (ـِ).

HADITH 27 · NARRATED BY AN-NAWWAS IBN SAM'AN AND WABISA IBN MA'BAD

Righteousness Is Good Character

الْبِرُّ حُسْنُ الْخُلُقِ

Recorded by Muslim, and Ahmad and ad-Darimi

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ. أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. قَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ

al-birru ḥusnu l-khuluqi, wa-l-ithmu mā ḥāka fī nafsika wa-karihta an yaṭṭali'a 'alayhi n-nāsu. ataytu rasūla llāhi ṣallā llāhu 'alayhi wa-sallam fa-qāla: ji'ta tas'alu 'ani l-birri? qultu: na'am. qāla: istafti qalbaka, al-birru mā ṭma'annat ilayhi n-nafsu wa-ṭma'anna ilayhi l-qalbu, wa-l-ithmu mā ḥāka fī n-nafsi wa-taraddada fī ṣ-ṣadri, wa-in aftāka n-nāsu wa-aftawka

Righteousness is good character. Sin is what stirs in your heart and what you dislike for people to find out about. I came to the Messenger of Allah, peace and blessings be upon him, and he said: “Have you come to ask about righteousness?” I said: “Yes.” He said: “Ask your heart. Righteousness is what the soul feels at ease with and the heart feels at ease with, and sin is what stirs in the soul and wavers in the chest, even if people give you a ruling and give you rulings again.”

An-Nawwas ibn Sam'an's Narration

الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

Righteousness is good character. Sin is what stirs in your heart and what you dislike for people to find out about.

WORD BY WORD

الْبِرُّ	*al-birru* righteousness	Nominative (ُ): it is what the statement is about. The ر is doubled.
حُسْنُ الْخُلُقِ	*ḥusnu l-khuluqi* good character	حُسْنُ is nominative (ُ): the second part, and the first word of a pair, so it takes no tanwīn. الْخُلُقِ is genitive (ِ) because it completes it.
وَالْإِثْمُ	*wa-l-ithmu* and sin	Nominative (ُ): a new statement.
مَا حَاكَ	*mā ḥāka* what stirred	مَا means "that which". حَاكَ is past tense, he, and means "it rankled, it stirred".
فِي نَفْسِكَ	*fī nafsika* in yourself	فِي makes نَفْسِ genitive (ِ). The attached كَ means "your".
وَكَرِهْتَ	*wa-karihta* and you disliked	Past tense with تَ ("you", masculine, singular).
أَنْ يَطَّلِعَ	*an yaṭṭali'a* that they find out	أَنْ makes the present verb end in fatḥa. The ط is doubled because of the verb's pattern.
عَلَيْهِ	*'alayhi* about it	عَلَى becomes عَلَيْ before هِ.
النَّاسُ	*an-nāsu* the people	Nominative (ُ): they are who find out.

Wabisa ibn Ma'bad's Narration

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. قَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ

I came to the Messenger of Allah, peace and blessings be upon him, and he said: “Have you come to ask about righteousness?” I said: “Yes.” He said: “Ask your heart. Righteousness is

what the soul feels at ease with and the heart feels at ease with, and sin is what stirs in the soul and wavers in the chest, even if people give you a ruling and give you rulings again."

WORD BY WORD

أَتَيْتُ	*ataytu* I came	Past tense with ـتُ ("I").
رَسُولَ اللَّهِ	*rasūla llāhi* the Messenger of Allah	رَسُولَ is accusative (ـَ): he is who was come to. اللَّهِ is genitive (ـِ) because it completes رَسُولَ.
فَقَالَ	*fa-qāla* and he said	فَ means "and then". Past tense, he.
جِئْتَ	*ji'ta* you came	Past tense with ـتَ ("you"). The long vowel of the verb shortens before the silent ت.
تَسْأَلُ	*tas'alu* to ask	Present tense, you, nominative (ـُ). It says what you came to do.
عَنِ الْبِرِّ	*'ani l-birri* about righteousness	عَنْ takes a kasra before ال. It makes الْبِرِّ genitive (ـِ).
قُلْتُ نَعَمْ	*qultu na'am* I said: yes	Past tense with ـتُ ("I"). نَعَمْ means "yes" and never changes.
اسْتَفْتِ	*istafti* ask for a ruling	A command to one person, from a verb meaning "to ask for a ruling". Its last letter has dropped, so it ends in kasra.
قَلْبَكَ	*qalbaka* your heart	Accusative (ـَ): it is who you ask. The attached ـكَ means "your".
الْبِرُّ مَا اطْمَأَنَّتْ	*al-birru mā ṭma'annat* righteousness is what felt at ease	الْبِرُّ is nominative (ـُ). اطْمَأَنَّتْ is past tense, she, because the soul is feminine. The ن is doubled.
إِلَيْهِ	*ilayhi* with it	إِلَى becomes إِلَيْ before ـهِ
النَّفْسُ	*an-nafsu* the soul	Nominative (ـُ): it is what felt at ease.

وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ	*wa-ṭmaʾanna ilayhi l-qalbu* and the heart felt at ease with it	The same verb, but he, because the heart is masculine. الْقَلْبُ is nominative (ـُ).
وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ	*wa-l-ithmu mā ḥāka fī n-nafsi* and sin is what stirred in the soul	The same pattern as part 1. فِي makes النَّفْسِ genitive (ـِ).
وَتَرَدَّدَ	*wa-taraddada* and wavered	Past tense, he. The doubled د marks the pattern meaning "to go back and forth".
فِي الصَّدْرِ	*fī ṣ-ṣadri* in the chest	فِي makes الصَّدْرِ genitive (ـِ).
وَإِنْ أَفْتَاكَ النَّاسُ	*wa-in aftāka n-nāsu* even if people give you a ruling	وَ here means "even". إِنْ means "if". أَفْتَى is past tense, he, and ends in a long ā. The attached كَ means "you". النَّاسُ is nominative (ـُ): they are who give the ruling.
وَأَفْتَوْكَ	*wa-aftawka* and they give you rulings	Past tense with the plural ending ـَوْا ("they") and كَ ("you").

HADITH 28 · NARRATED BY AL-IRBAD IBN SARIYA

Hold Fast to My Way

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

Recorded by Abu Dawud and Tirmidhi

وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

waʿaẓanā rasūlu llāhi ṣallā llāhu ʿalayhi wa-sallam mawʿiẓatan wajilat minhā l-qulūbu wa-tharafat minhā l-ʿuyūnu, fa-qulnā: yā rasūla llāhi, ka-annahā mawʿiẓatu muwaddiʿin fa-awṣinā. qāla: uwṣīkum bi-taqwā llāhi ʿazza wa-jalla, wa-s-samʿi wa-ṭ-ṭāʿati, wa-in taʾammara ʿalaykum ʿabdun, fa-innahu man yaʿish minkum fa-sa-yarā ikhtilāfan kathīran. fa-ʿalaykum bi-sunnatī wa-sunnati l-khulafāʾi r-rāshidīna l-mahdiyyīna, ʿaḍḍū ʿalayhā bi-n-nawājidhi, wa-iyyākum wa-muḥdathāti l-umūri, fa-inna kulla bidʿatin ḍalālatun, wa-kulla ḍalālatin fī n-nāri

The Messenger of Allah, peace and blessings be upon him, gave us a sermon that made our hearts tremble and our eyes fill with tears. We said: “Messenger of Allah, it is like a farewell sermon, so advise us.” He said: “I advise you to be mindful of Allah, mighty and majestic, and to listen and obey, even if a slave is placed in command over you. Whoever among you lives will see much disagreement.” So hold to my way and the way of the rightly guided, guided successors. Bite onto it with your back teeth. And beware of newly invented matters, for every innovation is a misguidance, and every misguidance is in the Fire.

The Sermon

وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا

The Messenger of Allah, peace and blessings be upon him, gave us a sermon that made our hearts tremble and our eyes fill with tears. We said: "Messenger of Allah, it is like a farewell sermon, so advise us."

WORD BY WORD

وَعَظَنَا	*wa'aẓanā* he gave us a sermon	Past tense, he. The attached نَا means "us".
رَسُولُ اللَّهِ	*rasūlu llāhi* the Messenger of Allah	رَسُولُ is nominative (ـُ): he is who gave the sermon. اللَّهِ is genitive (ـِ) because it completes it.
مَوْعِظَةً	*maw'iẓatan* a sermon	Accusative (ـًا): it is what he gave.
وَجِلَتْ	*wajilat* trembled	Past tense, she. The تْ ending is feminine, because it is said of the hearts, a plural of things.
مِنْهَا	*minhā* because of it	مِنْ plus هَا ("it"), meaning the sermon, a feminine word.
الْقُلُوبُ	*al-qulūbu* the hearts	Nominative (ـُ): they are what trembled.
وَذَرَفَتْ	*wa-tharafat* and shed tears	Past tense, she, said of the eyes.
الْعُيُونُ	*al-ʿuyūnu* the eyes	Nominative (ـُ): they are what shed tears.
فَقُلْنَا	*fa-qulnā* so we said	Past tense with نَا ("we"). The middle letter of قَالَ drops before the silent نْ.
كَأَنَّهَا	*ka-annahā* as if it	Three parts: كَ ("like"), أَنَّ ("that") and هَا ("it").

مَوْعِظَةُ مُوَدِّعٍ	*maw'iẓatu muwaddi'in* a sermon of one who bids farewell	مَوْعِظَةُ is nominative (ُ): the second part. مُوَدِّعٍ is genitive (ٍ) because it completes it.
فَأَوْصِنَا	*fa-awṣinā* so advise us	A command to one person. The attached نَا means "us".

The Advice

قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا

He said: "I advise you to be mindful of Allah, mighty and majestic, and to listen and obey, even if a slave is placed in command over you. Whoever among you lives will see much disagreement."

WORD BY WORD

أُوصِيكُمْ	*uwṣīkum* I advise you	Present tense, I, nominative. The attached كُمْ means "you" (plural).
بِتَقْوَى اللَّهِ	*bi-taqwā llāhi* to be mindful of Allah	بِ makes تَقْوَى genitive, but it ends in a long ā, so no vowel shows. اللَّهِ is genitive (ِ) because it completes it.
عَزَّ وَجَلَّ	*ʿazza wa-jalla* mighty and majestic	Two past-tense verbs used as a phrase of praise.
وَالسَّمْعِ وَالطَّاعَةِ	*wa-s-sam'i wa-ṭ-ṭāʿati* and listening and obeying	Both are genitive (ِ), joined by وَ to تَقْوَى, so they take its case.
وَإِنْ تَأَمَّرَ	*wa-in taʾammara* even if is placed in command	وَ here means "even". إِنْ means "if". The verb is past tense, he, and means "to take command".
عَلَيْكُمْ عَبْدٌ	*ʿalaykum ʿabdun* over you a slave	عَلَى becomes عَلَيْ before كُمْ. عَبْدٌ is nominative (ٌ): he is who takes command.
فَإِنَّهُ	*fa-innahu* for indeed	فَ means "for". إِنَّ plus هُ ("the matter").

مَنْ يَعِشْ	*man yaʿish* whoever lives	مَنْ starts a condition. يَعِشْ ends in a silent letter because of it, and the middle ي of the verb has dropped, so يَعِيشُ becomes يَعِشْ.
مِنْكُمْ	*minkum* among you	مِنْ plus كُمْ ("you").
فَسَيَرَى	*fa-sa-yarā* then he will see	فَ opens the result. سَـ marks the near future. The verb ends in a long ā.
اخْتِلَافًا كَثِيرًا	*ikhtilāfan kathīran* much disagreement	اخْتِلَافًا is accusative (ـًا): it is what he will see. كَثِيرًا describes it and takes the same case.

Hold Fast and Beware

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

So hold to my way and the way of the rightly guided, guided successors. Bite onto it with your back teeth. And beware of newly invented matters, for every innovation is a misguidance, and every misguidance is in the Fire.

WORD BY WORD

فَعَلَيْكُمْ	*fa-ʿalaykum* so hold to	عَلَيْكُمْ works here as a command: "you must hold to". It is followed by بِ.
بِسُنَّتِي	*bi-sunnatī* my way	بِ makes سُنَّةِ genitive. The attached ي means "my", so a kasra shows.
وَسُنَّةِ الْخُلَفَاءِ	*wa-sunnati l-khulafāʾi* and the way of the successors	Genitive (ـِ): joined by وَ to سُنَّتِي. الْخُلَفَاءِ is genitive because it completes it.
الرَّاشِدِينَ الْمَهْدِيِّينَ	*ar-rāshidīna l-mahdiyyīna* the rightly guided, the guided	Both describe الْخُلَفَاءِ and take its genitive case. A masculine plural ends in ـِينَ for the genitive.
عَضُّوا	*ʿaḍḍū* bite	A command to several people. The ض is doubled, and the ـُوا ending marks "you" (plural).

عَلَيْهَا بِالنَّوَاجِذِ	*ʿalayhā bi-n-nawājidhi* onto it with the back teeth	The attached هَا means "it", meaning the way, a feminine word. بِ makes النَّوَاجِذِ genitive (ـِ).
وَإِيَّاكُمْ	*wa-iyyākum* and beware	A word of warning. إِيَّا with كُمْ ("you") means "keep away from".
وَمُحْدَثَاتِ الْأُمُورِ	*wa-muḥdathāti l-umūri* newly invented matters	مُحْدَثَات is accusative: it is what they are warned about. A feminine plural ends in ـَاتِ with a kasra. الْأُمُورِ is genitive (ـِ) because it completes it.
فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ	*fa-inna kulla bidʿatin ḍalālatun* for every innovation is a misguidance	إِنَّ makes كُلَّ accusative (ـَ). بِدْعَةٍ is genitive because it completes it. ضَلَالَةٌ is nominative (ـٌ).
وَكُلَّ ضَلَالَةٍ فِي النَّارِ	*wa-kulla ḍalālatin fī n-nāri* and every misguidance is in the Fire	كُلَّ is accusative (ـَ), joined to the first كُلَّ. فِي makes النَّارِ genitive (ـِ).

HADITH 29 · NARRATED BY MUADH IBN JABAL

A Deed That Admits Me to Paradise

أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ

Recorded by Tirmidhi

قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ. قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكْ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ. ثُمَّ تَلَا: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، حَتَّى بَلَغَ: يَعْمَلُونَ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

qultu: yā rasūla llāhi, akhbirnī bi-ʿamalin yudkhilunī l-jannata wa-yubāʿidunī ʿani n-nāri. qāla: la-qad saʾalta ʿan ʿaẓīmin, wa-innahu la-yasīrun ʿalā man yassarahu llāhu taʿālā ʿalayhi: taʿbudu llāha lā tushrik bihi shayʾan, wa-tuqīmu ṣ-ṣalāta, wa-tuʾtī z-zakāta, wa-taṣūmu Ramaḍāna, wa-taḥujju l-bayta. thumma qāla: a-lā adulluka ʿalā abwābi l-khayri? aṣ-ṣawmu junnatun, wa-ṣ-ṣadaqatu tuṭfiʾu

l-khaṭī'ata ka-mā yuṭfi'u l-mā'u n-nāra, wa-ṣalātu r-rajuli fī jawfi l-layli. thumma talā: tatajāfā junūbuhum ʿani l-maḍājiʿi, ḥattā balagha: yaʿmalūna. thumma qāla: a-lā ukhbiruka bi-raʾsi l-amri wa-ʿamūdihi wa-dhirwati sanāmihi? qultu: balā yā rasūla llāhi. qāla: raʾsu l-amri l-islāmu, wa-ʿamūduhu ṣ-ṣalātu, wa-dhirwatu sanāmihi l-jihādu. thumma qāla: a-lā ukhbiruka bi-malāki dhālika kullihi? qultu: balā yā rasūla llāhi. fa-akhadha bi-lisānihi wa-qāla: kuffa ʿalayka hādhā. qultu: yā nabiyya llāhi, wa-innā la-muʾākhadhūna bi-mā natakallamu bihi? fa-qāla: thakilatka ummuka yā Muʿādhu, wa-hal yakubbu n-nāsa fī n-nāri ʿalā wujūhihim aw qāla: ʿalā manākhirihim illā ḥaṣāʾidu alsinatihim

I said: “Messenger of Allah, tell me of a deed that will admit me to Paradise and keep me far from the Fire.” He said: “You have asked about something great, and it is easy for the one for whom Allah, the Most High, makes it easy: you worship Allah and associate nothing with Him, you establish the prayer, give the zakat, fast Ramadan and make the pilgrimage to the House.” Then he said: “Shall I not show you the doors of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and a person's prayer in the depth of the night.” Then he recited: “Their sides part from their beds,” until he reached: “what they used to do.” Then he said: “Shall I not tell you of the head of the matter, its pillar and its highest peak?” I said: “Yes, Messenger of Allah.” He said: “The head of the matter is Islam, its pillar is prayer, and its highest peak is jihad.” Then he said: “Shall I not tell you what holds all of that together?” I said: “Yes, Messenger of Allah.” He took hold of his tongue and said: “Restrain this.” I said: “Prophet of Allah, will we really be held to account for what we say?” He said: “May your mother lose you, Muadh! Is there anything that throws people into the Fire on their faces,” or he said, “on their noses, other than the harvests of their tongues?”

The Question and the Pillars

قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ. قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ

I said: “Messenger of Allah, tell me of a deed that will admit me to Paradise and keep me far from the Fire.” He said: “You have asked about something great, and it is easy for the one for whom Allah, the Most High, makes it easy: you worship Allah and associate nothing with Him,

you establish the prayer, give the zakat, fast Ramadan and make the pilgrimage to the House."

WORD BY WORD

قُلْتُ يَا رَسُولَ اللَّهِ	*qultu yā rasūla llāhi* I said: O Messenger of Allah	Past tense with تُ ـ ("I"). A called name that is the first word of a pair ends in fatḥa. اللَّهِ is genitive (ـِ).
أَخْبِرْنِي	*akhbirnī* tell me	A command to one person. The نِ ـ is a protecting ن before ي ("me").
بِعَمَلٍ	*bi-ʿamalin* of a deed	بِ makes عَمَلٍ genitive (ـٍ). The tanwīn means "some deed".
يُدْخِلُنِي	*yudkhilunī* that will admit me	Present tense, he, nominative (ـُ). It describes the deed. A protecting ن comes before ي ("me").
الْجَنَّةَ	*al-jannata* Paradise	Accusative (ـَ): it is where I am admitted.
وَيُبَاعِدُنِي	*wa-yubāʿidunī* and keeps me far	Present tense, he, nominative. The long ā marks the pattern that means putting distance between two things.
عَنِ النَّارِ	*ʿani n-nāri* from the Fire	عَنْ takes a kasra before ال. It makes النَّارِ genitive (ـِ).
لَقَدْ سَأَلْتَ	*la-qad saʾalta* you have indeed asked	لَ means "indeed". قَدْ means "has". سَأَلْتَ is past tense with تَ ـ ("you").
عَنْ عَظِيمٍ	*ʿan ʿaẓīmin* about something great	عَنْ makes عَظِيمٍ genitive (ـٍ).
وَإِنَّهُ لَيَسِيرٌ	*wa-innahu la-yasīrun* and it is easy	إِنَّ plus هُ ـ ("it"). لَ adds strength before the second part. يَسِيرٌ is nominative (ـٌ).
عَلَى مَنْ يَسَّرَهُ اللَّهُ	*ʿalā man yassarahu llāhu* for the one for whom Allah makes it easy	مَنْ means "the one whom". يَسَّرَ is past tense, he, with a doubled س. The attached هُ ـ means "it". اللَّهُ is nominative (ـُ): it is who makes it easy.
عَلَيْهِ	*ʿalayhi* for him	عَلَى becomes عَلَيْ before هِ ـ

تَعْبُدُ اللَّهَ	*ta'budu llāha* you worship Allah	Present tense, you, nominative (ـُ). اللَّهَ is accusative (ـَ). This and the rows that follow explain what the deed is.
لَا تُشْرِكْ بِهِ شَيْئًا	*lā tushrik bihi shay'an* associating nothing with Him	لَا here means "do not", and it makes the verb end in a silent letter. شَيْئًا is accusative (ـًا).
وَتُقِيمُ الصَّلَاةَ	*wa-tuqīmu ṣ-ṣalāta* and you establish the prayer	Present tense, you, nominative. الصَّلَاةَ is accusative (ـَ).
وَتُؤْتِي الزَّكَاةَ	*wa-tu'tī z-zakāta* and you give the zakat	Present tense, you. The ـِي ending is part of the verb. الزَّكَاةَ is accusative (ـَ).
وَتَصُومُ رَمَضَانَ	*wa-taṣūmu Ramaḍāna* and you fast Ramadan	رَمَضَانَ is accusative (ـَ), with no tanwīn, because it is a name ending in ـان.
وَتَحُجُّ الْبَيْتَ	*wa-taḥujju l-bayta* and you make pilgrimage to the House	The ج is doubled because the verb's two root letters are the same. الْبَيْتَ is accusative (ـَ).

The Doors of Goodness

ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ

Then he said: "Shall I not show you the doors of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and a person's prayer in the depth of the night."

WORD BY WORD

أَلَا أَدُلُّكَ	*a-lā adulluka* shall I not show you	أَ starts a question and لَا means "not". أَدُلُّ is present tense, I, nominative (ـُ), with a doubled ل. The attached كَ means "you".
عَلَى أَبْوَابِ الْخَيْرِ	*'alā abwābi l-khayri* to the doors of goodness	عَلَى makes أَبْوَابِ genitive (ـِ). الْخَيْرِ is genitive because it completes it.

الصَّوْمُ جُنَّةٌ	*aṣ-ṣawmu junnatun* fasting is a shield	Both are nominative: الصَّوْمُ is what the statement is about, and جُنَّةٌ is the second part.
وَالصَّدَقَةُ تُطْفِئُ	*wa-ṣ-ṣadaqatu tuṭfiʾu* and charity extinguishes	الصَّدَقَةُ is nominative (ـُ). تُطْفِئُ is present tense, she, nominative.
الْخَطِيئَةَ	*al-khaṭīʾata* sin	Accusative (ـَ): it is what is extinguished.
كَمَا يُطْفِئُ الْمَاءُ النَّارَ	*ka-mā yuṭfiʾu l-māʾu n-nāra* as water extinguishes fire	كَمَا means "as". يُطْفِئُ is present tense, he. الْمَاءُ is nominative (ـُ): it is what extinguishes. النَّارَ is accusative (ـَ): it is what is extinguished.
وَصَلَاةُ الرَّجُلِ	*wa-ṣalātu r-rajuli* and a person's prayer	صَلَاةُ is nominative (ـُ): it is one more door. الرَّجُلِ is genitive (ـِ) because it completes it.
فِي جَوْفِ اللَّيْلِ	*fī jawfi l-layli* in the depth of the night	فِي makes جَوْفِ genitive (ـِ). اللَّيْلِ is genitive because it completes it.

The Verse

ثُمَّ تَلَا: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ، حَتَّى بَلَغَ: يَعْمَلُونَ

Then he recited: “Their sides part from their beds,” until he reached: “what they used to do.”

WORD BY WORD

ثُمَّ تَلَا	*thumma talā* then he recited	ثُمَّ means "then". تَلَا is past tense, he, and ends in a long ā.
تَتَجَافَى	*tatajāfā* part, keep away	Present tense, she, because the sides are feminine. The ending is a long ā, so no vowel shows.
جُنُوبُهُمْ	*junūbuhum* their sides	Nominative (ـُ): they are what keep away. The attached هُمْ means "their".
عَنِ الْمَضَاجِعِ	*ʿani l-maḍājiʿi* from the beds	عَنْ takes a kasra before ال. It makes الْمَضَاجِعِ genitive (ـِ).
حَتَّى بَلَغَ	*ḥattā balagha* until he reached	حَتَّى means "until". بَلَغَ is past tense, he.

يَعْمَلُونَ	*yaʿmalūna* they used to do	The word he reached, quoted from the verse. Present tense, they, and the ـُونَ ending marks "they".

The Head, the Pillar and the Peak

ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ

Then he said: “Shall I not tell you of the head of the matter, its pillar and its highest peak?” I said: “Yes, Messenger of Allah.” He said: “The head of the matter is Islam, its pillar is prayer, and its highest peak is jihad.”

WORD BY WORD

أَلَا أُخْبِرُكَ	*a-lā ukhbiruka* shall I not tell you	أَ starts a question and لَا means "not". أُخْبِرُ is present tense, I, nominative (ـُ). The attached كَ means "you".
بِرَأْسِ الْأَمْرِ	*bi-raʾsi l-amri* of the head of the matter	بِ makes رَأْسِ genitive (ـِ). الْأَمْرِ is genitive because it completes it.
وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ	*wa-ʿamūdihi wa-dhirwati sanāmihi* and its pillar and the peak of its hump	Both are genitive (ـِ): they are joined by وَ to رَأْسِ. سَنَامِ is genitive because it completes ذِرْوَةِ. The attached هِ means "its".
قُلْتُ بَلَى	*qultu balā* I said: yes	بَلَى means "yes indeed", used to answer a question that contained a denial. It ends in a long ā and never changes.
رَأْسُ الْأَمْرِ الْإِسْلَامُ	*raʾsu l-amri l-islāmu* the head of the matter is Islam	رَأْسُ is nominative (ـُ): what the statement is about. الْأَمْرِ is genitive because it completes it. الْإِسْلَامُ is nominative (ـُ): the second part.
وَعَمُودُهُ الصَّلَاةُ	*wa-ʿamūduhu ṣ-ṣalātu* and its pillar is prayer	Both are nominative (ـُ), in the same pattern.
وَذِرْوَةُ سَنَامِهِ الْجِهَادُ	*wa-dhirwatu sanāmihi l-jihādu* and its highest peak is jihad	Both are nominative (ـُ). سَنَامِهِ is genitive because it completes ذِرْوَةُ.

What Holds It Together

ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا

Then he said: "Shall I not tell you what holds all of that together?" I said: "Yes, Messenger of Allah." He took hold of his tongue and said: "Restrain this."

WORD BY WORD

بِمَلَاكِ ذَلِكَ كُلِّهِ	*bi-malāki dhālika kullihi* of what holds all of that together	بِ makes مَلَاكِ genitive (ـِ). ذَلِكَ is genitive in position, and it never shows a vowel. كُلِّهِ is genitive (ـِ) and adds emphasis to ذَلِكَ.
فَأَخَذَ بِلِسَانِهِ	*fa-akhadha bi-lisānihi* so he took hold of his tongue	فَ means "and then". أَخَذَ is past tense, he. بِ makes لِسَانِ genitive (ـِ). The attached ـهِ means "his".
وَقَالَ كُفَّ	*wa-qāla kuffa* and said: restrain	كُفَّ is a command to one person. The ف is doubled, and a doubled verb like this ends in fatḥa in the command.
عَلَيْكَ	*ʿalayka* on yourself	عَلَى becomes عَلَيْ before كَ. Here it means "for your own sake".
هَذَا	*hādhā* this	A pointing word. It is what is to be restrained, and it never shows a case vowel.

The Harvests of the Tongue

قُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

I said: "Prophet of Allah, will we really be held to account for what we say?" He said: "May your mother lose you, Muadh! Is there anything that throws people into the Fire on their faces," or he said, "on their noses, other than the harvests of their tongues?"

WORD BY WORD

يَا نَبِيَّ اللَّهِ	*yā nabiyya llāhi* O Prophet of Allah	A called name that is the first word of a pair ends in fatḥa. اللَّهِ is genitive (ـِ).

وَإِنَّا لَمُؤَاخَذُونَ	*wa-innā la-muʾākhadhūna* and indeed we will be held to account	إِنَّ plus نَا ("we"). لَ adds strength. مُؤَاخَذُونَ is nominative: the ـُونَ ending marks a masculine plural. It means "ones who are taken to account".
بِمَا نَتَكَلَّمُ بِهِ	*bi-mā natakallamu bihi* for what we say	بِ plus مَا ("that which"). نَتَكَلَّمُ is present tense, we, nominative (ـُ). بِهِ points back to مَا.
ثَكِلَتْكَ أُمُّكَ	*thakilatka ummuka* may your mother lose you	A set phrase of surprise. ثَكِلَتْ is past tense, she, with the sense of a wish. The attached ـكَ means "you". أُمُّ is nominative (ـُ): she is who loses.
يَا مُعَاذُ	*yā Muʿādhu* O Muadh	A single name being called ends in ḍamma with no tanwīn.
وَهَلْ	*wa-hal* and is there	هَلْ starts a yes-or-no question.
يَكُبُّ النَّاسَ	*yakubbu n-nāsa* throws people	Present tense, he, nominative, with a doubled ب. النَّاسَ is accusative (ـَ): they are who are thrown.
فِي النَّارِ عَلَى وُجُوهِهِمْ	*fī n-nāri ʿalā wujūhihim* into the Fire on their faces	فِي makes النَّارِ genitive (ـِ). عَلَى makes وُجُوهِ genitive. The attached ـهِمْ means "their".
أَوْ قَالَ	*aw qāla* or he said	أَوْ gives a choice between two wordings. Past tense, he.
عَلَى مَنَاخِرِهِمْ	*ʿalā manākhirihim* on their noses	عَلَى makes مَنَاخِرِ genitive. This word normally takes no tanwīn, and here the attached ـهِمْ gives it a normal kasra.
إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ	*illā ḥaṣāʾidu alsinatihim* other than the harvests of their tongues	إِلَّا means "except". حَصَائِدُ is nominative (ـُ): it is what throws them. أَلْسِنَةِ is genitive (ـِ) because it completes it.

HADITH 30 · NARRATED BY ABU THA'LABA AL-KHUSHANI

Allah Has Set Limits

إِنَّ اللَّهَ فَرَضَ فَرَائِضَ

Recorded by ad-Daraqutni and others

إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا

inna llāha taʿālā faraḍa farāʾiḍa fa-lā tuḍayyiʿūhā, wa-ḥadda ḥudūdan fa-lā taʿtadūhā, wa-ḥarrama ashyāʾa fa-lā tantahikūhā, wa-sakata ʿan ashyāʾa raḥmatan lakum ghayra nisyānin fa-lā tabḥathū ʿanhā

Allah, the Most High, has laid down obligations, so do not neglect them. He has set limits, so do not overstep them. He has forbidden certain things, so do not violate them. And He has stayed silent about other things, out of mercy for you and not out of forgetfulness, so do not search for them.

WORD BY WORD

إِنَّ اللَّهَ تَعَالَى	*inna llāha taʿālā* indeed Allah, the Most High	إِنَّ makes اللَّهَ accusative (ـَ). تَعَالَى is a phrase of praise that ends in a long ā.
فَرَضَ	*faraḍa* has laid down	Past tense, he, with a fixed fatḥa.
فَرَائِضَ	*farāʾiḍa* obligations	Accusative: it is what He laid down. It ends in ـَ with no tanwīn, because words of this plural pattern take no tanwīn.
فَلَا تُضَيِّعُوهَا	*fa-lā tuḍayyiʿūhā* so do not neglect them	فَ means "so". لَا here means "do not", and it makes the verb drop its final ن, leaving ـُوا. The doubled ي marks the pattern meaning "to cause to be lost". The attached هَا means "them".

وَحَدَّ حُدُودًا	*wa-ḥadda ḥudūdan* and set limits	حَدَّ is past tense, he, with a doubled د. حُدُودًا is accusative (ًا): it is what He set.
فَلَا تَعْتَدُوهَا	*fa-lā taʿtadūhā* so do not overstep them	The same pattern as row 4. The attached هَا means "them".
وَحَرَّمَ أَشْيَاءَ	*wa-ḥarrama ashyāʾa* and forbade things	Past tense, he. أَشْيَاءَ is accusative (َ) with no tanwīn.
فَلَا تَنْتَهِكُوهَا	*fa-lā tantahikūhā* so do not violate them	The same pattern as row 4.
وَسَكَتَ عَنْ أَشْيَاءَ	*wa-sakata ʿan ashyāʾa* and stayed silent about things	سَكَتَ is past tense, he. عَنْ makes أَشْيَاءَ genitive, but it takes no tanwīn, so it shows fatḥa.
رَحْمَةً لَكُمْ	*raḥmatan lakum* out of mercy for you	رَحْمَةً is accusative (ًا): it says why. لِ takes a fatḥa before كُمْ.
غَيْرَ نِسْيَانٍ	*ghayra nisyānin* not out of forgetfulness	غَيْرَ is accusative (َ): it describes how He stayed silent. نِسْيَانٍ is genitive (ٍ) because it completes غَيْرَ.
فَلَا تَبْحَثُوا عَنْهَا	*fa-lā tabḥathū ʿanhā* so do not search for them	The same pattern as row 4. عَنْ plus هَا ("them").

HADITH 31 · NARRATED BY SAHL IBN SA'D AS-SA'IDI

Renounce the World and Be Loved

ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ

Recorded by Ibn Majah and others

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِيَ اللَّهُ وَأَحَبَّنِيَ النَّاسُ. فَقَالَ: ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ

jāʾa rajulun ilā n-nabiyyi ṣallā llāhu ʿalayhi wa-sallam fa-qāla: yā rasūla llāhi, dullanī ʿalā ʿamalin idhā ʿamiltuhu aḥabbaniya llāhu wa-aḥabbaniya n-nāsu. fa-qāla: izhad fī d-dunyā yuḥibbaka llāhu, wa-zhad fīmā ʿinda n-nāsi yuḥibbaka n-nāsu

A man came to the Prophet, peace and blessings be upon him, and said: “Messenger of Allah, show me a deed that, if I do it, Allah will love me and people will love me.” He said: “Renounce this world and Allah will love you, and renounce what people have and people will love you.”

WORD BY WORD

جَاءَ رَجُلٌ	*jāʾa rajulun* a man came	جَاءَ is past tense, he. رَجُلٌ is nominative (ـٌ): he is who came.
إِلَى النَّبِيِّ	*ilā n-nabiyyi* to the Prophet	إِلَى makes النَّبِيِّ genitive (ـِ).
فَقَالَ	*fa-qāla* and he said	فَ means "and then". Past tense, he.
دُلَّنِي	*dullanī* show me	A command to one person, from a verb with a doubled ل. A doubled verb ends in fatḥa in the command. The نِي is a protecting ن before ي ("me").
عَلَى عَمَلٍ	*ʿalā ʿamalin* to a deed	عَلَى makes عَمَلٍ genitive (ـٍ).

إِذَا عَمِلْتُهُ	*idhā ʿamiltuhu* if I do it	إِذَا means "if" or "when". عَمِلْتُهُ is past tense with تُ ("I") and هُ ("it").
أَحَبَّنِيَ اللَّهُ	*aḥabbaniya llāhu* Allah will love me	أَحَبَّ is past tense, he, here with the meaning of a promise. The attached نِي means "me", and its ي takes a fatḥa before the joining alif of اللَّهُ. اللَّهُ is nominative (ُ): He is who loves.
وَأَحَبَّنِيَ النَّاسُ	*wa-aḥabbaniya n-nāsu* and people will love me	The same pattern. النَّاسُ is nominative (ُ).
ازْهَدْ	*izhad* renounce	A command to one person, ending in a silent letter.
فِي الدُّنْيَا	*fī d-dunyā* in this world	فِي makes الدُّنْيَا genitive, but it ends in a long ā, so no vowel shows.
يُحِبَّكَ اللَّهُ	*yuḥibbaka llāhu* Allah will love you	Present tense, he, ending in fatḥa on the doubled ب. This is how the result of a command is made: "renounce, and He will love you". The attached كَ means "you".
وَازْهَدْ فِيمَا عِنْدَ النَّاسِ	*wa-zhad fīmā ʿinda n-nāsi* and renounce what people have	فِي plus مَا ("that which"), written together. عِنْدَ is accusative (َ), a word for place. النَّاسِ is genitive (ِ) because it completes عِنْدَ.
يُحِبَّكَ النَّاسُ	*yuḥibbaka n-nāsu* people will love you	The same as row 11. النَّاسُ is nominative (ُ).

HADITH 32 · NARRATED BY ABU SA'ID AL-KHUDRI

No Harm and No Returning Harm

لَا ضَرَرَ وَلَا ضِرَارَ

Recorded by Ibn Majah and ad-Daraqutni

لَا ضَرَرَ وَلَا ضِرَارَ

lā ḍarara wa-lā ḍirāra

There is no harming and no harming in return.

WORD BY WORD

لَا	*lā* **no**	Denies the whole kind: "no harm at all". This is why the next word has no tanwīn.
ضَرَرَ	*ḍarara* **harm**	Fixed on fatḥa with no tanwīn, because لَا is denying the whole kind.
وَلَا ضِرَارَ	*wa-lā ḍirāra* **and no harming in return**	وَ adds a second denial. ضِرَارَ is fixed on fatḥa with no tanwīn in the same way. The long ā after the first letter is the pattern that means doing something back to someone.

HADITH 33 · NARRATED BY ABDULLAH IBN ABBAS

The Burden of Proof

الْبَيِّنَةُ عَلَى الْمُدَّعِي

Recorded by Bayhaqi and others

لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ

law yuʿṭā n-nāsu bi-daʿwāhum la-d-daʿā rijālun amwāla qawmin wa-dimāʾahum, lākinna l-bayyinata ʿalā l-muddaʿī wa-l-yamīna ʿalā man ankara

If people were given whatever they claimed, men would claim the wealth and lives of others. But the proof is on the one who claims, and the oath is on the one who denies.

WORD BY WORD

لَوْ يُعْطَى	*law yuʿṭā* **if were given**	لَوْ means "if". يُعْطَى is present tense in the passive: ḍamma on the first letter and fatḥa on the one before the last. The one who gives is not named. It ends in a long ā.
النَّاسُ	*an-nāsu* **the people**	Nominative (ـُ): with a passive verb, they take the place of the one who does the action.
بِدَعْوَاهُمْ	*bi-daʿwāhum* **according to their claims**	بِ makes دَعْوَى genitive, but it ends in a long ā, so no vowel shows. The attached هُمْ means "their".
لَادَّعَى	*la-d-daʿā* **they would claim**	لَ opens the answer to "if". The verb is past tense, he. The doubled د comes from the pattern meaning "to claim something".
رِجَالٌ	*rijālun* **men**	Nominative (ٌـ): they are who would claim.

أَمْوَالَ قَوْمٍ	*amwāla qawmin* the wealth of some people	أَمْوَالَ is accusative (ـَ): it is what they would claim. قَوْمٍ is genitive (ـٍ) because it completes it.
وَدِمَاءَهُمْ	*wa-dimāʾahum* and their blood	Accusative (ـَ): joined to أَمْوَالَ. The attached هُمْ means "their".
لَكِنَّ	*lākinna* but	Like إِنَّ, it makes the noun after it accusative.
الْبَيِّنَةَ	*al-bayyinata* the proof	Accusative (ـَ) after لَكِنَّ.
عَلَى الْمُدَّعِي	*ʿalā l-muddaʿī* on the claimant	عَلَى makes الْمُدَّعِي genitive, but it ends in a long ī, so no vowel shows.
وَالْيَمِينَ	*wa-l-yamīna* and the oath	Accusative (ـَ): joined to الْبَيِّنَةَ.
عَلَى مَنْ أَنْكَرَ	*ʿalā man ankara* on the one who denies	مَنْ means "the one who". أَنْكَرَ is past tense, he.

HADITH 34 · NARRATED BY ABU SA'ID AL-KHUDRI

Change the Wrong

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ

Recorded by Muslim

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

man raʾā minkum munkaran fa-l-yughayyirhu bi-yadihi, fa-in lam yastaṭiʿ fa-bi-lisānihi, fa-in lam yastaṭiʿ fa-bi-qalbihi, wa-dhālika aḍʿafu l-īmāni

Whoever among you sees something wrong, let them change it with their hand. If they cannot, then with their tongue. If they cannot, then with their heart, and that is the weakest of faith.

WORD BY WORD

مَنْ رَأَى	*man raʾā* whoever sees	مَنْ starts a condition. رَأَى is past tense, he, and ends in a long ā.
مِنْكُمْ	*minkum* among you	مِنْ plus كُمْ ("you").
مُنْكَرًا	*munkaran* something wrong	Accusative (ًا): it is what he sees.
فَلْيُغَيِّرْهُ	*fa-l-yughayyirhu* then let him change it	فَ opens the result. لِ in front of a present verb means "let him", and after فَ it loses its vowel. The verb ends in a silent letter. The doubled ي marks the pattern meaning "to change". The attached هُ means "it".
بِيَدِهِ	*bi-yadihi* with his hand	بِ makes يَدِ genitive (ِ). The attached هِ means "his".
فَإِنْ لَمْ يَسْتَطِعْ	*fa-in lam yastaṭiʿ* and if he cannot	إِنْ means "if". لَمْ makes the verb end in a silent letter, and the long vowel in the middle of يَسْتَطِيعُ shortens to a kasra.

فَبِلِسَانِهِ	*fa-bi-lisānihi* then with his tongue	فَ means "then". بِ makes لِسَانِ genitive (ـِ). The verb "let him change it" is understood.
فَبِقَلْبِهِ	*fa-bi-qalbihi* then with his heart	The same pattern.
وَذَلِكَ	*wa-dhālika* and that	A pointing word. It is the subject, and it never shows a case vowel.
أَضْعَفُ الْإِيمَانِ	*aḍ'afu l-īmāni* the weakest of faith	أَضْعَفُ is nominative (ـُ): the second part of the statement. It takes no tanwīn, because it is on the "most..." pattern. الْإِيمَانِ is genitive (ـِ) because it completes it.

HADITH 35 · NARRATED BY ABU HURAYRA

The Brotherhood of Islam

الْمُسْلِمُ أَخُو الْمُسْلِمِ

Recorded by Muslim

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ

lā taḥāsadū, wa-lā tanājashū, wa-lā tabāghaḍū, wa-lā tadābarū, wa-lā yabiʿ baʿḍukum ʿalā bayʿi baʿḍin, wa-kūnū ʿibāda llāhi ikhwānan. al-muslimu akhū l-muslimi: lā yaẓlimuhu wa-lā yakhdhuluhu, wa-lā yakdhibuhu wa-lā yaḥqiruhu. at-taqwā hāhunā - wa-yushīru ilā ṣadrihi thalātha marrātin - bi-ḥasbi imriʾin mina sh-sharri an yaḥqira akhāhu l-muslima. kullu l-muslimi ʿalā l-muslimi ḥarāmun: damuhu wa-māluhu wa-ʿirḍuhu

Do not envy one another, do not bid up prices to deceive one another, do not hate one another, and do not turn your backs on one another. None of you should sell over the sale of another. Be servants of Allah, brothers. A Muslim is the brother of a Muslim: they do not wrong, abandon, lie to or look down on each other. Piety is here, and he pointed to his chest three times. It is evil enough for a person to look down on their Muslim brother. Every Muslim is forbidden to every other Muslim: their blood, their wealth and their honor.

What Not to Do

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Do not envy one another, do not bid up prices to deceive one another, do not hate one another, and do not turn your backs on one another. None of you should sell over the sale of another. Be servants of Allah, brothers.

WORD BY WORD

لَا تَحَاسَدُوا	*lā taḥāsadū* do not envy one another	لَا here means "do not", and it makes the verb drop its final نَ, leaving وا ("you", plural). The long ā after the first letter is the pattern meaning "to each other".
وَلَا تَنَاجَشُوا	*wa-lā tanājashū* and do not bid up prices to deceive	The same pattern.
وَلَا تَبَاغَضُوا	*wa-lā tabāghaḍū* and do not hate one another	The same pattern.
وَلَا تَدَابَرُوا	*wa-lā tadābarū* and do not turn your backs on one another	The same pattern.
وَلَا يَبِعْ	*wa-lā yabiʿ* and let not sell	لَا means "do not". The verb ends in a silent letter, and the middle ي of يَبِيعُ has dropped.
بَعْضُكُمْ	*baʿḍukum* some of you	Nominative (ُ): it is who sells. The attached كُمْ means "you".
عَلَى بَيْعِ بَعْضٍ	*ʿalā bayʿi baʿḍin* over the sale of another	عَلَى makes بَيْعِ genitive (ِ), and بَعْضٍ is genitive (ٍ) because it completes it.
وَكُونُوا	*wa-kūnū* and be	A command to several people, from "to be". The وا ending marks "you" (plural).
عِبَادَ اللَّهِ	*ʿibāda llāhi* servants of Allah	Accusative (َ): it is the first thing "you be". اللَّهِ is genitive (ِ) because it completes it.
إِخْوَانًا	*ikhwānan* brothers	Accusative (ًا): it is the second thing "you be".

A Muslim Is the Brother of a Muslim

الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ

A Muslim is the brother of a Muslim: they do not wrong, abandon, lie to or look down on each other. Piety is here, and he pointed to his chest three times. It is evil enough for a person to look down on their Muslim brother. Every Muslim is forbidden to every other Muslim: their blood, their wealth and their honor.

WORD BY WORD

الْمُسْلِمُ أَخُو الْمُسْلِمِ	*al-muslimu akhū l-muslimi* a Muslim is the brother of a Muslim	الْمُسْلِمُ is nominative (ُ). أَخُو is nominative too, shown by a long ـو. أخ is one of a few family words that show case with long vowels when they start a pair. الْمُسْلِمِ is genitive (ِ) because it completes it.
لَا يَظْلِمُهُ	*lā yaẓlimuhu* does not wrong him	Present tense, he, nominative (ُ). The attached ـهُ means "him".
وَلَا يَخْذُلُهُ	*wa-lā yakhdhuluhu* and does not abandon him	The same pattern.
وَلَا يَكْذِبُهُ	*wa-lā yakdhibuhu* and does not lie to him	The same pattern.
وَلَا يَحْقِرُهُ	*wa-lā yaḥqiruhu* and does not look down on him	The same pattern.
التَّقْوَى هَاهُنَا	*at-taqwā hāhunā* piety is here	التَّقْوَى is nominative, but it ends in a long ā, so no vowel shows. هَاهُنَا means "right here", a word for place that never changes.
وَيُشِيرُ إِلَى صَدْرِهِ	*wa-yushīru ilā ṣadrihi* and he pointed to his chest	Present tense, he, nominative. إِلَى makes صَدْرِ genitive (ِ). The attached ـهِ means "his".
ثَلَاثَ مَرَّاتٍ	*thalātha marrātin* three times	ثَلَاثَ is accusative (َ): it tells how many times. After a number from 3 to 10, the thing counted is plural and genitive, so مَرَّاتٍ ends in ـٍ.

بِحَسْبِ امْرِئٍ	*bi-ḥasbi imri'in* it is enough for a person	بِ is added before حَسْبِ ("enough"), which is how this phrase is made. امْرِئٍ is genitive (ـٍ) because it completes حَسْبِ.
مِنَ الشَّرِّ	*mina sh-sharri* of evil	مِنْ takes a fatḥa before ال. It makes الشَّرِّ genitive (ـِ).
أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ	*an yaḥqira akhāhu l-muslima* to look down on his Muslim brother	أَنْ makes the verb end in fatḥa. أَخَاهُ is accusative, shown by a long ـا. الْمُسْلِمَ describes it and takes the same case (ـَ).
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ	*kullu l-muslimi ʿalā l-muslimi ḥarāmun* every Muslim is forbidden to every Muslim	كُلُّ is nominative (ـُ), and الْمُسْلِمِ is genitive because it completes it. عَلَى makes the second الْمُسْلِمِ genitive. حَرَامٌ is nominative (ـٌ): the second part.
دَمُهُ وَمَالُهُ وَعِرْضُهُ	*damuhu wa-māluhu wa-ʿirḍuhu* his blood, his wealth and his honor	All three are nominative (ـُ). They spell out what is forbidden. The attached ـهُ means "his".

HADITH 36 · NARRATED BY ABU HURAYRA

Easing Hardship and Seeking Knowledge

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً

Recorded by Muslim

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

man naffasa ʿan muʾminin kurbatan min kurabi d-dunyā naffasa llāhu ʿanhu kurbatan min kurabi yawmi l-qiyāmati, wa-man yassara ʿalā muʿsirin yassara llāhu ʿalayhi fī d-dunyā wa-l-ākhirati, wa-man satara muslimān satarahu llāhu fī d-dunyā wa-l-ākhirati, wa-llāhu fī ʿawni l-ʿabdi mā kāna l-ʿabdu fī ʿawni akhīhi, wa-man salaka ṭarīqan yaltamisu fīhi ʿilman sahhala llāhu lahu bihi ṭarīqan ilā l-jannati, wa-mā jtamaʿa qawmun fī baytin min buyūti llāhi yatlūna kitāba llāhi wa-yatadārasūnahu baynahum illā nazalat ʿalayhimu s-sakīnatu, wa-ghashiyat-humu r-raḥmatu, wa-ḥaffat-humu l-malāʾikatu, wa-dhakarahumu llāhu fī-man ʿindahu, wa-man baṭṭaʾa bihi ʿamaluhu lam yusriʿ bihi nasabuhu

Whoever relieves a believer of a hardship from the hardships of this world, Allah will relieve them of a hardship from the hardships of the Day of Resurrection. Whoever eases the situation of someone in difficulty, Allah will ease it for them in this world and the next. Whoever covers a Muslim's faults, Allah will cover theirs in this world and the next. Allah is helping a servant as long as that servant is helping their brother. Whoever takes a path in which they seek knowledge, Allah will make easy for them, because of it, a path to Paradise. No

group gathers in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends on them, mercy covers them, the angels surround them, and Allah mentions them among those with Him. And whoever is slowed down by their deeds will not be sped up by their lineage.

Relieving, Easing and Covering

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Whoever relieves a believer of a hardship from the hardships of this world, Allah will relieve them of a hardship from the hardships of the Day of Resurrection. Whoever eases the situation of someone in difficulty, Allah will ease it for them in this world and the next. Whoever covers a Muslim's faults, Allah will cover theirs in this world and the next.

WORD BY WORD

مَنْ نَفَّسَ	*man naffasa* whoever relieves	مَنْ starts a condition. نَفَّسَ is past tense, he, with a fixed fatḥa. The doubled ف marks the pattern meaning "to relieve".
عَنْ مُؤْمِنٍ	*ʿan muʾminin* of a believer	عَنْ makes مُؤْمِنٍ genitive (ـٍ).
كُرْبَةً	*kurbatan* a hardship	Accusative (ـًا): it is what he relieves.
مِنْ كُرَبِ الدُّنْيَا	*min kurabi d-dunyā* from the hardships of this world	مِنْ makes كُرَبِ genitive (ـِ). الدُّنْيَا is genitive because it completes it, but it ends in a long ā, so no vowel shows.
نَفَّسَ اللَّهُ	*naffasa llāhu* Allah will relieve	The result of the condition. Past tense, he. اللَّهُ is nominative (ـُ): He is who relieves.
عَنْهُ	*ʿanhu* of him	عَنْ plus هُ ("him").
كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ	*kurbatan min kurabi yawmi l-qiyāmati* a hardship from the hardships of the Day of Resurrection	The same pattern as rows 3 and 4. Each word completes the one before it and is genitive (ـِ).

وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ	*wa-man yassara ʿalā muʿsirin* and whoever eases things for one in difficulty	يَسَّرَ is past tense, he, with a doubled س. عَلَى makes مُعْسِرٍ genitive (ٍ).
يَسَّرَ اللَّهُ عَلَيْهِ	*yassara llāhu ʿalayhi* Allah will ease things for him	The result. عَلَى becomes عَلَيْ before ـِهِ.
فِي الدُّنْيَا وَالْآخِرَةِ	*fī d-dunyā wa-l-ākhirati* in this world and the next	فِي makes both words genitive, but الدُّنْيَا ends in a long ā, so no vowel shows. الْآخِرَةِ shows ـِ.
وَمَنْ سَتَرَ مُسْلِمًا	*wa-man satara muslimān* and whoever covers a Muslim	سَتَرَ is past tense, he. مُسْلِمًا is accusative (ًا): he is who is covered.
سَتَرَهُ اللَّهُ	*satarahu llāhu* Allah will cover him	The result. The attached ـهُ means "him".

Helping and Seeking Knowledge

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Allah is helping a servant as long as that servant is helping their brother. Whoever takes a path in which they seek knowledge, Allah will make easy for them, because of it, a path to Paradise.

WORD BY WORD

وَاللَّهُ فِي عَوْنِ الْعَبْدِ	*wa-llāhu fī ʿawni l-ʿabdi* and Allah is in the help of the servant	اللَّهُ is nominative (ُ): what the statement is about. فِي makes عَوْنِ genitive (ِ), and الْعَبْدِ is genitive because it completes it. The phrase is the second part of the statement.
مَا كَانَ الْعَبْدُ	*mā kāna l-ʿabdu* as long as the servant is	Here مَا means "as long as". كَانَ is past tense, he. الْعَبْدُ is nominative (ُ).

فِي عَوْنِ أَخِيهِ	*fī ʿawni akhīhi* in the help of his brother	أَخِيهِ is genitive. أَخ is one of a few family words that show their case with a long vowel when they take a pronoun: the genitive is ـِي
وَمَنْ سَلَكَ طَرِيقًا	*wa-man salaka ṭarīqan* and whoever takes a path	سَلَكَ is past tense, he. طَرِيقًا is accusative (ـًا): it is what he takes.
يَلْتَمِسُ فِيهِ عِلْمًا	*yaltamisu fīhi ʿilman* seeking knowledge in it	Present tense, he, nominative (ـُ). The clause describes the path. عِلْمًا is accusative (ـًا): it is what he seeks.
سَهَّلَ اللَّهُ لَهُ	*sahhala llāhu lahu* Allah makes easy for him	The result. The doubled ه marks the pattern meaning "to make easy". لِ takes a fatḥa before ـهُ.
بِهِ	*bihi* because of it	بِ plus ـهِ ("it"), pointing back to seeking knowledge.
طَرِيقًا إِلَى الْجَنَّةِ	*ṭarīqan ilā l-jannati* a path to Paradise	طَرِيقًا is accusative (ـًا): it is what He makes easy. إِلَى makes الْجَنَّةِ genitive (ـِ).

Gathering for the Book of Allah

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

No group gathers in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends on them, mercy covers them, the angels surround them, and Allah mentions them among those with Him. And whoever is slowed down by their deeds will not be sped up by their lineage.

WORD BY WORD

وَمَا اجْتَمَعَ قَوْمٌ	*wa-mā jtamaʿa qawmun* and no group gathers	Here مَا means "not". اجْتَمَعَ is past tense, he. قَوْمٌ is nominative (ـٌ): they are who gather.
فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ	*fī baytin min buyūti llāhi* in a house of the houses of Allah	فِي makes بَيْتٍ genitive (ـِ). مِنْ makes بُيُوتِ genitive (ـِ), and اللَّهِ is genitive because it completes it.

يَتْلُونَ كِتَابَ اللَّهِ	*yatlūna kitāba llāhi* reciting the Book of Allah	Present tense, they (ـُونَ). It describes the group. كِتَابَ is accusative (ـَ): it is what they recite.
وَيَتَدَارَسُونَهُ بَيْنَهُمْ	*wa-yatadārasūnahu baynahum* and studying it among themselves	The long ā marks the pattern meaning "with each other". The attached ـهُ means "it". بَيْنَ is a word for place, shown with fatḥa.
إِلَّا نَزَلَتْ	*illā nazalat* except that descended	إِلَّا means "except". نَزَلَتْ is past tense, she, because what descends is feminine.
عَلَيْهِمُ السَّكِينَةُ	*ʿalayhimu s-sakīnatu* on them tranquility	عَلَيْهِمْ takes a ḍamma before ال, so it reads ʿalayhimu. السَّكِينَةُ is nominative (ـُ): it is what descends.
وَغَشِيَتْهُمُ الرَّحْمَةُ	*wa-ghashiyat-humu r-raḥmatu* and mercy covers them	Past tense, she. The attached ـهُمْ means "them". الرَّحْمَةُ is nominative (ـُ).
وَحَفَّتْهُمُ الْمَلَائِكَةُ	*wa-ḥaffat-humu l-malāʾikatu* and the angels surround them	The same pattern. الْمَلَائِكَةُ is nominative (ـُ).
وَذَكَرَهُمُ اللَّهُ	*wa-dhakarahumu llāhu* and Allah mentions them	Past tense, he. اللَّهُ is nominative (ـُ).
فِيمَنْ عِنْدَهُ	*fī-man ʿindahu* among those with Him	فِي plus مَنْ ("those who"). عِنْدَ is accusative (ـَ), a word for place. The attached ـهُ means "Him".
وَمَنْ بَطَّأَ بِهِ عَمَلُهُ	*wa-man baṭṭaʾa bihi ʿamaluhu* and whoever is slowed by his deeds	بَطَّأَ is past tense, he, with a doubled ط, and means "to slow down". عَمَلُهُ is nominative (ـُ): it is what slows him.
لَمْ يُسْرِعْ بِهِ نَسَبُهُ	*lam yusriʿ bihi nasabuhu* his lineage will not speed him up	لَمْ makes the verb end in a silent letter. نَسَبُهُ is nominative (ـُ): it is what would speed him.

HADITH 37 · NARRATED BY ABDULLAH IBN ABBAS

Allah Records Good and Bad Deeds

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

Recorded by Bukhari and Muslim

The Prophet, peace and blessings be upon him, related this from his Lord, blessed and exalted:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

inna llāha kataba l-ḥasanāti wa-s-sayyi'āti, thumma bayyana dhālika, fa-man hamma bi-ḥasanatin fa-lam ya'malhā katabahā llāhu 'indahu ḥasanatan kāmilatan, wa-in hamma bihā fa-'amilahā katabahā llāhu 'indahu 'ashra ḥasanātin ilā sab'imi'ati ḍi'fin ilā aḍ'āfin kathīratin, wa-in hamma bi-sayyi'atin fa-lam ya'malhā katabahā llāhu 'indahu ḥasanatan kāmilatan, wa-in hamma bihā fa-'amilahā katabahā llāhu sayyi'atan wāḥidatan

Allah has written down the good deeds and the bad deeds, and then He made clear what that means. Whoever intends a good deed and does not do it, Allah writes it with Him as one complete good deed. If they intend it and do it, Allah writes it with Him as ten good deeds, up to seven hundred times, up to many times more. If they intend a bad deed and do not do it, Allah writes it with Him as one complete good deed. If they intend it and do it, Allah writes it as one bad deed.

Allah Has Recorded Them

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ

Allah has written down the good deeds and the bad deeds, and then He made clear what that means.

WORD BY WORD

إِنَّ اللَّهَ	*inna llāha* indeed Allah	إِنَّ makes اللَّهَ accusative (ـَ).
كَتَبَ	*kataba* has written	Past tense, he, with a fixed fatḥa.
الْحَسَنَاتِ وَالسَّيِّئَاتِ	*al-ḥasanāti wa-s-sayyi'āti* the good deeds and the bad deeds	Both are accusative: they are what He wrote. A feminine plural ends in ـَاتِ for the accusative, with a kasra.
ثُمَّ بَيَّنَ	*thumma bayyana* then He made clear	ثُمَّ means "then". The doubled ي marks the pattern meaning "to make clear".
ذَلِكَ	*dhālika* that	A pointing word. It is what He made clear, and it never shows a case vowel.

Intending a Good Deed

فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ

Whoever intends a good deed and does not do it, Allah writes it with Him as one complete good deed. If they intend it and do it, Allah writes it with Him as ten good deeds, up to seven hundred times, up to many times more.

WORD BY WORD

فَمَنْ هَمَّ	*fa-man hamma* so whoever intends	فَ means "so". مَنْ starts a condition. هَمَّ is past tense, he, with a doubled م, and means "to set the heart on doing something".
بِحَسَنَةٍ	*bi-ḥasanatin* to do a good deed	بِ makes حَسَنَةٍ genitive (ـٍ).
فَلَمْ يَعْمَلْهَا	*fa-lam ya'malhā* and does not do it	لَمْ makes the verb end in a silent letter. The attached هَا means "it".

كَتَبَهَا اللَّهُ	*katabahā llāhu* Allah writes it	The result of the condition. Past tense, he. The attached هَا means "it". اللَّهُ is nominative (ُ).
عِنْدَهُ	*ʿindahu* with Him	عِنْدَ is accusative (َ), a word for place. The attached هُ means "Him".
حَسَنَةً كَامِلَةً	*ḥasanatan kāmilatan* one complete good deed	حَسَنَةً is accusative (ًا): it is what it is written as. كَامِلَةً describes it and takes the same case.
وَإِنْ هَمَّ بِهَا فَعَمِلَهَا	*wa-in hamma bihā fa-ʿamilahā* and if he intends it and does it	إِنْ means "if". The attached هَا means "it".
عَشْرَ حَسَنَاتٍ	*ʿashra ḥasanātin* ten good deeds	عَشْرَ is accusative (َ): it is what it is written as. After a number from 3 to 10, the thing counted is plural and genitive, so حَسَنَاتٍ ends in ٍ.
إِلَى سَبْعِمِائَةِ ضِعْفٍ	*ilā sabʿimiʾati ḍiʿfin* up to seven hundred times	إِلَى makes سَبْعِمِائَةِ genitive (ِ). ضِعْفٍ is genitive (ٍ) because it completes it.
إِلَى أَضْعَافٍ كَثِيرَةٍ	*ilā aḍʿāfin kathīratin* to many multiples	إِلَى makes أَضْعَافٍ genitive (ٍ). كَثِيرَةٍ describes it and takes the same case.

Intending a Bad Deed

وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

If they intend a bad deed and do not do it, Allah writes it with Him as one complete good deed. If they intend it and do it, Allah writes it as one bad deed.

WORD BY WORD

وَإِنْ هَمَّ بِسَيِّئَةٍ	*wa-in hamma bi-sayyiʾatin* and if he intends a bad deed	The same pattern as part 2, row 1. بِ makes سَيِّئَةٍ genitive (ٍ).

فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً	*fa-lam yaʿmalhā katabahā llāhu ʿindahu ḥasanatan kāmilatan* and does not do it, Allah writes it with Him as one complete good deed	The same as part 2, rows 3 to 6.
وَإِنْ هَمَّ بِهَا فَعَمِلَهَا	*wa-in hamma bihā fa-ʿamilahā* and if he intends it and does it	The same as part 2, row 7.
كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً	*katabahā llāhu sayyiʾatan wāḥidatan* Allah writes it as one bad deed	سَيِّئَةً is accusative (ـًا): it is what it is written as. وَاحِدَةً describes it and takes the same case.

HADITH 38 · NARRATED BY ABU HURAYRA

Drawing Near to Allah

مَنْ عَادَى لِي وَلِيًّا

Recorded by Bukhari

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ

inna llāha taʿālā qāla: man ʿādā lī waliyyan fa-qad ādhantuhu bi-l-ḥarbi, wa-mā taqarraba ilayya ʿabdī bi-shayʾin aḥabba ilayya mimmā ftaraḍtuhu ʿalayhi, wa-lā yazālu ʿabdī yataqarrabu ilayya bi-n-nawāfili ḥattā uḥibbahu, fa-idhā aḥbabtuhu kuntu samʿahu lladhī yasmaʿu bihi, wa-baṣarahu lladhī yubṣiru bihi, wa-yadahu llatī yabṭishu bihā, wa-rijlahu llatī yamshī bihā, wa-la-in saʾalanī la-uʿṭiyannahu, wa-la-ini staʿādhanī la-uʿīdhannahu

Allah, the Most High, has said: “Whoever shows enmity to a friend of Mine, I have declared war on them. My servant draws near to Me with nothing more beloved to Me than what I have made obligatory for them.” My servant keeps drawing near to Me with extra acts until I love them. When I love them, I am their hearing with which they hear, their sight with which they see, their hand with which they strike, and their foot with which they walk. If they ask Me, I will certainly give them, and if they seek refuge in Me, I will certainly protect them.

Enmity and the Obligations

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ

Allah, the Most High, has said: “Whoever shows enmity to a friend of Mine, I have declared war on them. My servant draws near to Me with nothing more beloved to Me than what I have made obligatory for them.”

WORD BY WORD

إِنَّ اللَّهَ تَعَالَى قَالَ	*inna llāha taʿālā qāla* indeed Allah, the Most High, said	إِنَّ makes اللَّهَ accusative (ـَ). تَعَالَى is a phrase of praise. قَالَ is past tense, he.
مَنْ عَادَى	*man ʿādā* whoever shows enmity	مَنْ starts a condition. عَادَى is past tense, he, and ends in a long ā.
لِي وَلِيًّا	*lī waliyyan* to a friend of Mine	لِي means "to Me". وَلِيًّا is accusative (ـًا): it is who is treated as an enemy.
فَقَدْ آذَنْتُهُ	*fa-qad ādhantuhu* then I have declared to him	فَ opens the result. قَدْ means "has indeed". آذَنْتُهُ is past tense with ـتُ ("I") and ـهُ ("him").
بِالْحَرْبِ	*bi-l-ḥarbi* war	بِ makes الْحَرْبِ genitive (ـِ).
وَمَا تَقَرَّبَ	*wa-mā taqarraba* and does not draw near	Here مَا means "not". The doubled ر marks the pattern meaning "to draw near".
إِلَيَّ	*ilayya* to Me	إِلَى plus ي ("me"): the ي is doubled.
عَبْدِي	*ʿabdī* My servant	Nominative: he is who draws near. The attached ي means "my", so a kasra shows.
بِشَيْءٍ	*bi-shayʾin* with anything	بِ makes شَيْءٍ genitive (ـٍ).
أَحَبَّ إِلَيَّ	*aḥabba ilayya* more beloved to Me	أَحَبَّ describes شَيْءٍ. It is on the "more…" pattern, so it takes no tanwīn and shows fatḥa though it is genitive.
مِمَّا افْتَرَضْتُهُ عَلَيْهِ	*mimmā ftaraḍtuhu ʿalayhi* than what I made obligatory for him	مِنْ plus مَا ("that which"), written together. افْتَرَضْتُهُ is past tense with ـتُ ("I") and ـهُ ("it").

Extra Acts and Love

وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا

My servant keeps drawing near to Me with extra acts until I love them. When I love them, I am their hearing with which they hear, their sight with which they see, their hand with which they strike, and their foot with which they walk.

WORD BY WORD

وَلَا يَزَالُ	*wa-lā yazālu* and he keeps on	يَزَالُ with لَا means "keeps on doing". It is present tense, he, nominative (ُ).
عَبْدِي	*ʿabdī* My servant	Nominative (ُ), shown as a kasra before ي ("my").
يَتَقَرَّبُ إِلَيَّ	*yataqarrabu ilayya* draws near to Me	Present tense, he, nominative (ُ). It completes يَزَالُ.
بِالنَّوَافِلِ	*bi-n-nawāfili* with the extra acts	بِ makes النَّوَافِلِ genitive (ِ).
حَتَّى أُحِبَّهُ	*ḥattā uḥibbahu* until I love him	حَتَّى makes the present verb end in fatḥa. أُحِبَّ is present tense, I, with a doubled ب. The attached ـهُ means "him".
فَإِذَا أَحْبَبْتُهُ	*fa-idhā aḥbabtuhu* and when I love him	إِذَا means "when". أَحْبَبْتُ is past tense with ـتُ ("I"): the two ب are written apart because of the silent ت.
كُنْتُ سَمْعَهُ	*kuntu samʿahu* I am his hearing	كُنْتُ is "to be" with ـتُ ("I"). سَمْعَهُ is accusative (َ): it is what "I am". The attached ـهُ means "his".
الَّذِي يَسْمَعُ بِهِ	*alladhī yasmaʿu bihi* with which he hears	الَّذِي means "which" (masculine). It describes سَمْعَهُ. يَسْمَعُ is present tense, he.
وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ	*wa-baṣarahu lladhī yubṣiru bihi* and his sight with which he sees	The same pattern. بَصَرَهُ is accusative (َ), joined to سَمْعَهُ.

وَيَدَهُ الَّتِي يَبْطِشُ بِهَا	*wa-yadahu llatī yabṭishu bihā* and his hand with which he strikes	الَّتِي means "which" (feminine), because يَد is feminine. The attached بِهَا means "it".
وَرِجْلَهُ الَّتِي يَمْشِي بِهَا	*wa-rijlahu llatī yamshī bihā* and his foot with which he walks	The same pattern.

Asking and Seeking Refuge

وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ

If they ask Me, I will certainly give them, and if they seek refuge in Me, I will certainly protect them.

WORD BY WORD

وَلَئِنْ سَأَلَنِي	*wa-la-in sa'alanī* and if he asks Me	لَ adds strength. إِنْ means "if". سَأَلَ is past tense, he. A protecting ن comes before the attached ي ("me").
لَأُعْطِيَنَّهُ	*la-uʿṭiyannahu* I will certainly give him	لَ means "certainly". The verb is present tense, I, and the ـنَّ ending strengthens it and puts it in fatḥa. The attached ـهُ means "him".
وَلَئِنِ اسْتَعَاذَنِي	*wa-la-ini sta'ādhanī* and if he seeks refuge in Me	إِنْ takes a kasra before the joining hamza. اسْتَعَاذَ is past tense, he, with a protecting ن before ي ("me").
لَأُعِيذَنَّهُ	*la-uʿīdhannahu* I will certainly protect him	The same pattern as row 2, from the verb "to protect".

HADITH 39 · NARRATED BY ABDULLAH IBN ABBAS

Mistakes Are Overlooked

تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ

Recorded by Ibn Majah and Bayhaqi

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ

inna llāha tajāwaza lī ʿan ummatī l-khaṭaʾa wa-n-nisyāna wa-mā stukrihū ʿalayhi

Allah has overlooked, for my sake, my community's mistakes, their forgetfulness, and what they are forced to do.

WORD BY WORD

إِنَّ اللَّهَ	*inna llāha* indeed Allah	إِنَّ makes اللَّهَ accusative (ـَ).
تَجَاوَزَ	*tajāwaza* has overlooked	Past tense, he, with a fixed fatḥa. The long ā marks the pattern meaning "to pass over something".
لِي	*lī* for my sake	لِ plus ي ("me").
عَنْ أُمَّتِي	*ʿan ummatī* about my community	عَنْ makes أُمَّة genitive. The attached ي means "my", so a kasra shows.
الْخَطَأَ	*al-khaṭaʾa* mistakes	Accusative (ـَ): it is what He overlooked.
وَالنِّسْيَانَ	*wa-n-nisyāna* and forgetfulness	Accusative (ـَ): joined to الْخَطَأَ.
وَمَا اسْتُكْرِهُوا عَلَيْهِ	*wa-mā stukrihū ʿalayhi* and what they were forced to do	مَا means "that which". اسْتُكْرِهُوا is past tense in the passive: ḍamma on the first letter and kasra on the one before the last. The ـوا ending marks "they", the ones forced. عَلَيْهِ points back to مَا.

HADITH 40 · NARRATED BY ABDULLAH IBN UMAR

Be a Stranger in This World

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ

Recorded by Bukhari

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

akhadha rasūlu llāhi ṣallā llāhu ʿalayhi wa-sallam bi-mankibī fa-qāla: kun fī d-dunyā ka-annaka gharībun aw ʿābiru sabīlin. wa-kāna bnu ʿUmara raḍiya llāhu ʿanhumā yaqūlu: idhā amsayta fa-lā tantaẓiri ṣ-ṣabāḥa, wa-idhā aṣbaḥta fa-lā tantaẓiri l-masāʾa, wa-khudh min ṣiḥḥatika li-maraḍika, wa-min ḥayātika li-mawtika

The Messenger of Allah, peace and blessings be upon him, took hold of my shoulder and said: “Be in this world as though you were a stranger or a traveler passing through.” Ibn Umar, may Allah be pleased with them both, used to say: “When evening comes, do not wait for the morning, and when morning comes, do not wait for the evening. Take from your health for your illness, and from your life for your death.”

The Prophet's Words

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

The Messenger of Allah, peace and blessings be upon him, took hold of my shoulder and said: “Be in this world as though you were a stranger or a traveler passing through.”

WORD BY WORD

أَخَذَ	*akhadha* took	Past tense, he, with a fixed fatḥa.

رَسُولُ اللَّهِ	*rasūlu llāhi* the Messenger of Allah	رَسُولُ is nominative (ـُ): he is who took hold. اللَّهِ is genitive (ـِ) because it completes it.
بِمَنْكِبِي	*bi-mankibī* of my shoulder	بِ makes مَنْكِبِ genitive. The attached ي means "my", so a kasra shows.
فَقَالَ	*fa-qāla* and he said	فَ means "and then". Past tense, he.
كُنْ	*kun* be	A command to one person, ending in a silent letter. The long vowel in the middle of كَانَ has dropped.
فِي الدُّنْيَا	*fī d-dunyā* in this world	فِي makes الدُّنْيَا genitive, but it ends in a long ā, so no vowel shows.
كَأَنَّكَ	*ka-annaka* as though you	Three parts: كَ ("like"), أَنَّ ("that") and كَ ("you").
غَرِيبٌ	*gharībun* a stranger	Nominative (ـٌ): it is the second part of the statement that أَنَّ opens.
أَوْ عَابِرُ سَبِيلٍ	*aw ʿābiru sabīlin* or a passer-by	أَوْ gives a choice. عَابِرُ is nominative (ـُ): joined to غَرِيبٌ. سَبِيلٍ is genitive (ـٍ) because it completes عَابِرُ.

Ibn Umar's Advice

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

Ibn Umar, may Allah be pleased with them both, used to say: “When evening comes, do not wait for the morning, and when morning comes, do not wait for the evening. Take from your health for your illness, and from your life for your death.”

WORD BY WORD

وَكَانَ ابْنُ عُمَرَ يَقُولُ	*wa-kāna bnu ʿUmara yaqūlu* and Ibn Umar used to say	كَانَ with a present verb means "used to". ابْنُ is nominative (ـُ). عُمَرَ is genitive but takes no tanwīn, because it is a name, so it shows fatḥa.

إِذَا أَمْسَيْتَ	*idhā amsayta* when you reach the evening	إِذَا means "when". أَمْسَيْتَ is past tense with تَ ("you").
فَلَا تَنْتَظِرِ	*fa-lā tantaẓiri* then do not wait	لَا here means "do not". The verb ends in a silent letter, which takes a kasra before ال.
الصَّبَاحَ	*aṣ-ṣabāḥa* the morning	Accusative (ـَ): it is what you wait for.
وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ	*wa-idhā aṣbaḥta fa-lā tantaẓiri l-masā'a* and when you reach the morning, do not wait for the evening	The same pattern. الْمَسَاءَ is accusative (ـَ).
وَخُذْ	*wa-khudh* and take	A command to one person, ending in a silent letter. The first letter of the verb has dropped.
مِنْ صِحَّتِكَ لِمَرَضِكَ	*min ṣiḥḥatika li-maraḍika* from your health for your illness	مِنْ makes صِحَّةٌ genitive (ـِ). لِ means "for", and makes مَرَضٍ genitive. The attached كَ means "your".
وَمِنْ حَيَاتِكَ لِمَوْتِكَ	*wa-min ḥayātika li-mawtika* and from your life for your death	The same pattern.

HADITH 41 · NARRATED BY ABDULLAH IBN AMR IBN AL-AS

Desire Must Follow What I Brought

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا

Recorded by Kitab al-Hujja · Added by Ibn Rajab

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

lā yu'minu aḥadukum ḥattā yakūna hawāhu taba'an li-mā ji'tu bihi

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

WORD BY WORD

لَا يُؤْمِنُ أَحَدُكُمْ	*lā yu'minu aḥadukum* none of you believes	لَا denies the verb. يُؤْمِنُ is present tense, he, nominative (ـُ). أَحَدُكُمْ is nominative (ـُ): he is who believes. The attached كُمْ means "you" (plural).
حَتَّى يَكُونَ	*ḥattā yakūna* until it becomes	حَتَّى makes the present verb end in fatḥa. يَكُونَ means "becomes".
هَوَاهُ	*hawāhu* his desire	Nominative: it is what becomes. It ends in a long ā, so no vowel shows. The attached هُ means "his".
تَبَعًا	*taba'an* following	Accusative (ـًا): it is the second part of what "becomes".
لِمَا جِئْتُ بِهِ	*li-mā ji'tu bihi* to what I have brought	لِ plus مَا ("that which"). جِئْتُ is past tense with تُ ("I"): the long vowel of the verb shortens before the silent ت. بِهِ points back to مَا.

HADITH 42 · NARRATED BY ANAS IBN MALIK

Son of Adam, I Will Forgive You

يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي

Recorded by Tirmidhi · Added by Ibn Rajab

The Prophet, peace and blessings be upon him, related this from his Lord:

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

qāla llāhu taʿālā: yā bna ādama innaka mā daʿawtanī wa-rajawtanī ghafartu laka ʿalā mā kāna minka wa-lā ubālī. yā bna ādama law balaghat dhunūbuka ʿanāna s-samāʾi thumma staghfartanī ghafartu laka. yā bna ādama innaka law ataytanī bi-qurābi l-arḍi khaṭāyā thumma laqītanī lā tushriku bī shayʾan la-ataytuka bi-qurābihā maghfiratan

Allah, the Most High, said: “Son of Adam, as long as you call on Me and hope in Me, I will forgive you for what you have done, and I do not mind.” “Son of Adam, if your sins reached the clouds of the sky and you then asked My forgiveness, I would forgive you.” “Son of Adam, if you came to Me with sins nearly as great as the earth, and then met Me without associating anything with Me, I would come to you with forgiveness nearly as great.”

Calling on Allah and Hoping in Him

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

Allah, the Most High, said: “Son of Adam, as long as you call on Me and hope in Me, I will forgive you for what you have done, and I do not mind.”

WORD BY WORD

قَالَ اللَّهُ تَعَالَى	*qāla llāhu taʿālā* Allah, the Most High, said	قَالَ is past tense, he. اللَّهُ is nominative (ـُ). تَعَالَى is a phrase of praise.
يَا ابْنَ آدَمَ	*yā bna ādama* O son of Adam	ابْنَ is accusative (ـَ): a called name that is the first word of a pair ends in fatḥa. آدَمَ is genitive, but it is a name, so it takes no tanwīn and shows fatḥa. The alif of ابْنْ drops after يَا.
إِنَّكَ	*innaka* indeed you	إِنَّ plus كَ ("you").
مَا دَعَوْتَنِي	*mā daʿawtanī* as long as you call on Me	Here مَا means "as long as". دَعَوْتَنِي is past tense with تَ ("you") and نِي ("me").
وَرَجَوْتَنِي	*wa-rajawtanī* and you hope in Me	The same pattern, joined by وَ.
غَفَرْتُ لَكَ	*ghafartu laka* I forgive you	Past tense with تُ ("I"), used here as a promise. لِ takes a fatḥa before كَ.
عَلَى مَا كَانَ مِنْكَ	*ʿalā mā kāna minka* for what has come from you	عَلَى plus مَا ("that which"). كَانَ is past tense, he. مِنْ plus كَ ("you").
وَلَا أُبَالِي	*wa-lā ubālī* and I do not mind	لَا denies the verb. أُبَالِي is present tense, I. The يِ ending is part of the verb.

Sins as Great as the Clouds

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

“Son of Adam, if your sins reached the clouds of the sky and you then asked My forgiveness, I would forgive you.”

WORD BY WORD

لَوْ بَلَغَتْ	*law balaghat* if reached	لَوْ means "if". بَلَغَتْ is past tense, she: the تْ ending is feminine, because it is said of sins, a plural of things.

ذُنُوبُكَ	*dhunūbuka* your sins	Nominative (ـُ): they are what reached. The attached كَ ـك means "your".
عَنَانَ السَّمَاءِ	*ʿanāna s-samāʾi* the clouds of the sky	عَنَانَ is accusative (ـَ): it is what they reached. السَّمَاءِ is genitive (ـِ) because it completes it.
ثُمَّ اسْتَغْفَرْتَنِي	*thumma staghfartanī* and then you asked My forgiveness	ثُمَّ means "then". Past tense with تَ ـت ("you") and نِي ("me").
غَفَرْتُ لَكَ	*ghafartu laka* I would forgive you	The answer to "if". Past tense with تُ ـت ("I").

Sins as Great as the Earth

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

“Son of Adam, if you came to Me with sins nearly as great as the earth, and then met Me without associating anything with Me, I would come to you with forgiveness nearly as great.”

WORD BY WORD

إِنَّكَ لَوْ أَتَيْتَنِي	*innaka law ataytanī* indeed, if you came to Me	إِنَّ plus كَ ـك ("you"). أَتَيْتَنِي is past tense with تَ ـت ("you") and نِي ("me").
بِقُرَابِ الْأَرْضِ	*bi-qurābi l-arḍi* with nearly the earth's fill	بِ makes قُرَابِ genitive (ـِ). الْأَرْضِ is genitive because it completes it.
خَطَايَا	*khaṭāyā* sins	Accusative: it says what you bring. It takes no tanwīn, and it ends in a long ā, so no vowel shows.
ثُمَّ لَقِيتَنِي	*thumma laqītanī* and then you met Me	Past tense with تَ ـت ("you") and نِي ("me").
لَا تُشْرِكُ بِي شَيْئًا	*lā tushriku bī shayʾan* without associating anything with Me	لَا denies the verb, which is present tense, you, nominative (ـُ). It says the state you are in. شَيْئًا is accusative (ـًا).
لَأَتَيْتُكَ	*la-ataytuka* I would come to you	لَ opens the answer to "if". Past tense with تُ ـت ("I") and كَ ـك ("you").

بِقُرَابِهَا	*bi-qurābihā* with nearly its fill	بِ makes قُرَاب genitive. The attached هَا means "its", meaning the earth's.
مَغْفِرَةً	*maghfiratan* forgiveness	Accusative (ـًا): it says what I would come with.



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