

The Messenger of Allāh ﷺ said, 'There will come a time, when for one to remain steadfast to his religion will be as (difficult as) holding a piece of burning coal.' TIRMIDHI



preserving
a Sunnah

Short selection of memorable sayings from
Prophet Muhammed ﷺ

FISABILILLAH



PUBLICATIONS

fisabilillah-digital.org

Islam-digital.org

INTRODUCTION

Sunnah means way or practice. In Islāmic terminology, it refers to any act performed, verbally encouraged, or sanctioned by the Messenger of Allāh ﷺ by being performed in his presence or knowledge and not being disapproved of. This is also known as Ḥadīth.

The wisdom of the Prophet ﷺ, since the dawn of his mission, served to inspire, guide, enlighten, and heal millions through the journey of life.

The book in your hands is a compilation of a hundred Aḥādīth (plural of ḥadīth), of mostly the second type of Sunnah, words of advice and teachings related to man and his relationship with his Maker, fellow human beings, and himself, i.e. something which can be implicated in day to day life.

The main purpose of this compilation is that the reader is able to memorize and practice the Aḥādīth. The Messenger of Allāh ﷺ said,

مَنْ حَفِظَ عَلَيَّ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا
بَعَثَهُ اللَّهُ فَاقِيهَا وَ كُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَ شَهِيدًا

“He who learns forty Aḥādīth with regards to my Ummah,
in relationship to religious injunctions,
Allāh will raise him as a Faqīh (Jurist),
and I will be an intercessor and a witness for him
on the Day of Judgment.”

al Bayhaqi in Shua`bul Īmān

It is to facilitate this that only short Aḥādīth have been included. Also only those have been chosen where the meaning of the Ḥadīth is apparent, to facilitate easy understanding.

The reader should try and memorize the minimum forty Aḥādīth, so he or she can be fortunate enough to receive the intercessions of the Prophet ﷺ. However, the reader is encouraged that after memorising forty Aḥādīth, he/she does not stop there, but continues to memorise the words of the Prophet ﷺ. It is hoped that this will create an affinity and a sense of longing for the Prophet ﷺ.

(1)

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ

LĀ YADKHULUL JANNATA QĀṬI'.

“One who breaks ties of kinship will not enter paradise.”

al-Bukhārī

(2)

أَحِبِّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ

‘AḤIBBA LIN-NĀSI MĀ TUḤIBBU LI NAFSIK.

“Love for humanity what you love for yourself.”

Musnad of Imām Aḥmad ibn Ḥambal

(3)

إِذَا سَرَّتْكَ حَسَنَاتُكَ وَ سَاءَتْكَ سَيِّئَاتُكَ
فَأَنْتَ مُؤْمِنٌ

IDHĀ SARRATKA ḤASANATUKA
WA SĀ'ATKA SAYYI'ATUK, FA 'ANTA MU'MIN.

“If your good deeds please you, and your sins distress you,
you are a believer.”

al-Ḥakīm

(4)

إِذَا أَتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ

‘IDHĀ ‘ATĀKUM KARĪMU QAWMIN FA ‘AKRIMŪH.

“If a nation's dignitary visits, honour him.”

Ibn Mājah

(5)

إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ

‘IDHAS-TA'DHANA ‘AḤADUKUM THALĀTHAN
FA LAM YU'DHAN LAHŪ,
FAL YARJĪ.

“If one of you seeks permission to enter three times
and permission is not granted, he should return (leave).”

al Bukhārī

(6)

إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ
وَإِزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ

‘IZHAD FID-DUNYĀ YUḤIBBUKAL-LĀH.
WAZ-HAD FĪ MĀ `INDAN-NĀSI YUHIBBUKAN-NĀS.

“Abstain from this world, and Allāh will love you.
Abstain from what people own, and people will love you.”

al Ḥakīm

(7)

أَكْثَرُ خَطَايَا بَنِ آدَمَ فِي لِسَانِهِ

‘AK-THARU KHAṬĀYAB-NI ‘ĀDAMA FĪ LISĀNIH.

“The Majority of man's sins originate from his tongue.”

Mu`jam al-Kabir of aṭ-Ṭabarānī

(8)

الْأَمَانَةُ تَجْلِبُ الرِّزْقَ وَالْخِيَانَةُ تَجْلِبُ الْفَقْرَ

‘AL-‘AMĀNATU TAJLIBUR-RIZQA,
WAL KHIYĀNATU TAJLIBUL FAQR.

“Faithfulness enriches and treachery impoverishes.”

al-Firdaws

(9)

النَّدَمُ تَوْبَةٌ

‘AN-NADMU TAWBAH.

“Remorse is repentance.”

Ṣaḥīḥ Ibn Ḥibbān

(10)

الْعِدَّةُ دَيْنٌ

‘AL `IDATU DAYN.

“A promise is a debt.”

al-Mu`jam al-‘Awsaṭ of aṭ-Ṭabarānī

(11)

بَرَكَةُ الطَّعَامِ
الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ

BARAKATUṬ-ṬA-`ĀMI

‘AL-WUDŪ’U QABLAHŪ WAL WUDŪ’U BA`DAH.

“The blessing of food is in washing before and after it.”

at-Tirmidhi

(12)

تَهَادُوا تَحَابُّوا

TAHĀDŪ TAḤĀBBŪ.

“Exchange gifts with one another, mutual love arises.”

al-Bayhaqī al-Kubrā

(13)

الزَّنى يُورِثُ الْفَقْرَ

‘AZ-ZINĀ YŪRITHUL FAQR.

“Fornication begets poverty.”

Musnad ash-Shihāb

(14)

سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

SAMMIL-LĀH, WA KUL BI YAMĪNIKA
WA KUL MIMMĀ YALĪK.

“Say God’s name; and eat with your right hand
and eat (from that part/place) which is closest to you.”

al-Bukhārī

(15)

السَّلَامُ قَبْلَ الْكَلَامِ

‘AS-SALĀMU QABLAL KALĀM.

“Extend greetings before talking.”

at-Tirmidhī

(16)

الصِّيَامُ جُنَّةٌ

‘AŞ-ŞĪYĀMU JUNNAH.

“Fasting is a shield.”

Muslim

(17)

كُلُّ مَعْرُوفٍ صَدَقَةٌ

KULLU MA`RŪFIN ŞADAQAḤ.

“Every good deed is charity.”

al-Bukhārī

(18)

الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ

AD-DUĀ`U BAYNAL ‘ADHĀNI WAL ‘IQĀMATI LĀ YURADD.

“The du`ā (supplication) made between
Adhān and Iqāmah is not rejected.”

Şaḥiḥ Ibn Khuzaymah

(19)

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

ṬALABU KASBIL ḤALĀLI FARĪḌATUN BA'DAL FARĪḌAH.

“To earn Ḥalāl is a Farḍ (necessity) after the other Farḍ acts.”

al-Bayhaqī

(20)

الصَّلَاةُ نُورُ الْمُؤْمِنِ

AṢ-ṢALĀTU NŪRUL MU'MIN.

“Ṣalāh is the light of the Mu'min (believer).”

Musnad Abū Ya`lā

(22)

لَا يَجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا

LĀ YAJLIS BAYNA RAJULAYNI 'ILLĀ BI 'IDH-NIHIMĀ.

“One should not sit between two people
except with their permission.”

Abū Dāwūd

(22)

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

HUBBUD-DUNYĀ RA'SU KULLI KHAṬĪ'AH.

“The love of the world is the root of all sin.”

al Bayhaqī

(23)

أَذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَن مَسَاوِيهِمْ

**‘UDHKURŪ MAḤĀSINA MAWTĀKUM
WA KUFFŪ `AN MASĀWI-'IHIM.**

“Remember the good qualities of your dead,
and refrain from mentioning their failings.”

Ṣaḥīḥ ibn Ḥibbān

(24)

لَا تَشْرَبِ الْخَمْرَ فَإِنَّهُ مِفْتَاحُ كُلِّ شَرٍّ

**LĀ TASHRABIL KHAMR,
FA ‘INNAHŪ MIFTĀḤU KULLI SHARR.**

“Do not drink alcohol, for it is the key to all evil.”

Ibn Mājah

(25)

يَدُ اللَّهِ مَعَ الْجَمَاعَةِ

YADUL-LĀHI MA'AL JAMĀ'AH.

“God's (protective) Hand is with the group.”

at-Tirmidhī

(26)

قُلِ الْحَقُّ وَإِنْ كَانَ مُرًّا

QULIL ḤAQQA WA 'IN KĀNA MURRĀ.

“Speak the truth even though it may be bitter.”

Ṣaḥīḥ ibn Ḥibbān

(27)

إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

‘INNA MIN ḤUSNI ‘ISLĀMIL MAR’I
TARKUHŪ MĀ LĀ YA’NĪH.

“The beauty of a man's Islām is leaving those things that do not concern him.”

Ṣaḥīḥ ibn Ḥibbān

(28)

دَعَّ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

DA` MĀ YURĪBUKA 'ILĀ MĀ LĀ YURĪBUK.

“Leave that which makes you doubtful for what does not.”

Sunan al-Kubrā

(29)

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ

ḤUJIBATIN-NĀRU BISH-SHAHWĀTI
WA ḤUJIBATIL JANNATU BIL MAKĀRIH.

“The Fire (of Hell) is cloaked (concealed) with (man’s) desires
and Paradise is cloaked with (what man) detests.”

al-Bukhārī

(30)

يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ

YUB`ATHU KULLU `ABDIN `ALĀ MĀ MĀTA `ALAYH.

“Every servant (of God) will be resurrected
in the state in which he died.”

Muslim

(31)

أَيَّةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ
وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُوْتِمِنَ خَانَ

‘ĀYATUL MUNĀFIQI THALĀTH,
‘IDHĀ ḤADDATHA KADHABA, WA ‘IDHĀ WA`ADA
‘AKHLAFA, WA ‘IDHA`TUMINA KHĀNA.

“The characteristics of a hypocrite are three:
When he speaks, he lies; when he gives his word, he contradicts it;
and when he is help in trust, he is untrustworthy.”

al-Bukhārī

(32)

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

LĀ YU`MINU `AḤADUKUM ḤATTĀ YUḤIBBA LI `AKHĪHI
MĀ YUḤIBBU LI NAFSIH.

“None of you is a true believer until he desires for his brother
what he desires for himself.”

al-Bukhārī

(33)

اتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ

‘ITTAQIL-LĀHA ḤAYTHUMĀ KUNTA.

“Fear Allāh wherever you are.”

al-Mu`jam al-Kabir

(34)

مَنْ لَا يَرْحَمَ لَا يُرْحَمَ

MAL-LĀ YARḤAM LĀ YURḤAM.

“He who shows no mercy, will not be shown any mercy.”

al-Bukhārī

(35)

لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ

**LĀ YADKHULUL JANNATA
MAL-LĀ YA'MANU JĀRUHŪ BAWĀ'IQAḤ.**

“He whose neighbour is not safe from his evil
will not enter paradise.”

Muslim

(36)

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلمْ يُوقِرْ كَبِيرَنَا

**LAYSA MINNĀ MAL-LAM YARḤAM ṢAGHĪRANĀ
WA LAM YUWAQQIR KABĪRANĀ.**

“He is not from amongst us, who shows no mercy to the young,
and no respect to the old”

at-Tirmidhī

(37)

الْمَرْءُ مَعَ مَنْ أَحَبَّ

‘AL-MAR’U MA`A MAN ‘AḤABB.

“A person is (resurrected) with whom he loves.”

al-Bukhārī

(38)

أَكْثَرُوا ذِكْرَ هَاذِمِ اللَّذَاتِ (يَعْنِي) الْمَوْتَ

‘AKTHIRŪ DHIKRA HĀDHIMIL LADH-DHĀT,
YA`NĪ ‘AL-MAWT.

“Remember frequently the destroyer of pleasures - i.e. death.”

at-Tirmidhī

(39)

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ

‘INNAL-LĀHA RAFĪQUN
YUḤIBBUR-RIFQA FIL ‘AMRI KULLIH.

“God is compassionate and He loves compassion in all things.”

al-Bukhārī

(40)

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

‘AL-ḤAYĀ’U LĀ YA’TĪ ‘ILLĀ BI KHAYR.

“Modesty only brings good.”

al-Bukhārī

(41)

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ

MIFTĀḤUL JANNATI ‘AṢ-ṢALĀTU,
WA MIFTĀḤUṢ-ṢALĀTI ‘AL WUḌŪ’.

“The key to paradise is Ṣalāh and the key to Ṣalāh is Wuḍū.”

at-Tirmidhī

(42)

الدُّعَاءُ مُخُّ الْعِبَادَةِ

‘AD-DU’Ā’U MUKH-KHUL ‘IBĀDAH.

“Du`ā’ (supplication) is the root of all worship.”

at-Tirmidhī

(43)

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

‘AD-DUNYĀ SIJNUL MU’MINI WA JANNATUL KĀFIR.

“This world is a prison for the believer,
and a paradise for the disbeliever.”

Muslim

(44)

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

MAL-LAM YAS’ALIL-LĀHA YAGHḌAB `ALAYH.

“God becomes angry with him who does not ask from Him.”

at-Tirmidhī

(45)

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

‘AT-TĀ’IBU MINADH-DHAMBI KAMAL-LĀ DHAMBA LAH.

“He who repents from sin, is like he who has not sinned.”

al-Bayhaqī

(46)

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلَا إِلَىٰ صُورِكُمْ
وَلَكِن يَنْظُرُ إِلَىٰ قُلُوبِكُمْ

‘INNAL-LĀHA LĀ YANẒURU ‘ILĀ ‘AJSĀDIKUM,
WA LĀ ‘ILĀ ṢUWARIKUM,
WA LĀKIY-YANẒURU ‘ILĀ QULŪBIKUM.

“Verily Allāh does not look at your body
and not at your appearance, but he looks at your hearts.”

Muslim

(47)

أَلْبَادِيءُ بِالسَّلَامِ بَرِيءٌ مِّنَ الْكِبْرِ

‘AL-BĀDI’U BIS-SALĀM, BARĪ’UM-MINAL KIBR.

“The person who initiates Salām is free from pride.”

Shua`b al-Imān

(48)

يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ
فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ

**YĀ ‘AYYUHAN-NĀSU TŪBŪ ‘ILAL-LĀH,
FA ‘INNĪ ‘ATŪBU FIL YAWMI ‘ILAYHI MI’ATA MARRAH.**

“O people turn to Allāh and repent.
Indeed I turn to him a hundred times a day in repentance.”

Muslim

(49)

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ
مَثَلُ الْحَيِّ وَالْمَيِّتِ

**MATHALUL-LADHĪ YADHKURU RABBAHŪ
WAL-LADHĪ LĀ YADHKURU RABBAH,
MATHALUL ḤAYYI WAL MAYYIT.**

“The example of he who remembers his Lord and he who does not,
is like the living and the dead.”

al-Bukhārī

(50)

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ

**‘A-ḤABBUL ‘A’MĀLI ‘ILAL-LĀHI TA’ĀLĀ
‘ADWAMUHĀ WA ‘IN QALLA.**

“The most beloved deed according to Allāh, the most high, is that
which is frequent, even though the deed may be little in quantity.”

Muslim

(51)

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

ṬALABUL `ILMI FARĪDATUN `ALĀ KULLI MUSLIM.

“The seeking of knowledge is compulsory upon every Muslim.”

Ibn Mājah

(52)

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

‘AL-ḤAYĀ’U SHU‘BATUM-MINAL ‘ĪMĀN.

“Modesty is a branch of Īmān.”

Sunan al-Kubrā

(53)

رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ
وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ

RIḌAR-RABBI FĪ RIḌAL WĀLID,
WA SAKHAṬUR-RABBI FĪ SAKHAṬIL WĀLID.

“The pleasure of the Lord is in the Pleasure of the father,
and the wrath of the Lord is in the anger of the father.”

at-Tirmidhī

(54)

الْأَنَاةُ مِنَ اللَّهِ وَالْعُجْلَةُ مِنَ الشَّيْطَانِ

‘AL-’ANĀTU MINAL-LĀHI
WAL ‘UJLATU MINASH-SHAYṬĀN.

“Forbearance is from God
and haste is from Shayṭān (the devil).”

at-Tirmidhi

(55)

الطَّهْوَرُ شَطْرُ الْإِيمَانِ

AṬ-ṬAHŪRU SHAṬRUL ‘ĪMĀN.

“Cleanliness is a part of Īmān.”

Muṣannaf Ibn Abi Shaybah

(56)

الظُّلْمُ ظُلْمَاتٌ يَوْمَ الْقِيَامَةِ

‘AZ-ẒULMU ẒULUMĀTUY-YAWMAL QIYĀMAH.

“Oppression is a source of darkness on the day of judgment.”

al-Bukhārī

(57)

حُبُّكَ الشَّيْءِ يُعَمِّي وَيُصِمُّ

ḤUBBUKASH-SHAY'A YU'MĪ WA YUṢIMM.

“Your love for something blinds and deafens.”

Abū Dawūd

(58)

كَفَّارَةُ الذَّنْبِ النَّدَامَةُ

KAFFĀRATUDH-DHAMBIN-NADĀMAH.

“The expiation of sin is remorse.”

Mu`jam al-Kabir

(59)

الْجُمُعَةُ حَجُّ الْمَسَاكِينِ

‘AL-JUMU`ATU ḤAJJUL MASĀKĪN.

“Friday is the Ḥajj of the poor.”

Musnad ash-Shihāb

(60)

الْمَسْجِدُ بَيْتُ كُلِّ تَقِيٍّ

‘AL-MASJIDU BAYTU KULLI TAQIYY.

“The Masjid is the home of all God-fearing people.”

Musnad ash-Shihāb

(61)

الْحَيَاءُ خَيْرٌ كُلُّهُ

‘AL-ḤAYĀ’U KHAYRUN KULLUH.

“Modesty in it’s entirety is good.”

Muslim

(62)

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

‘AL-JANNATU TAḤTA ‘AQDĀMIL ‘UMMAHĀT.

“Paradise lies under the mother’s feet.”

Musnad ash-Shihāb

(63)

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

**KHAYRUKUM MAN TA-`ALLAMAL QUR'ĀNA
WA `ALLAMAH.**

“The best amongst you is he who learns the Qur’ān and teaches it.”
al-Bukhārī

(64)

مِنْ حُسْنِ الصَّلَاةِ إِقَامَةُ الصَّفِّ

MIN ḤUSNIŞ-ŞALĀTI ‘IQĀMATUŞ-ŞAFF.

“Straightening the rows is from the beauty of Şalāh.”
al-Ḥakīm

(65)

إِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِّيَاضِ الْجَنَّةِ
أَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ

**‘INNAMAL QABRU RAWḌATUM-MIR-RİYĀḌIL JANNAH,
‘AW ḤUFRATUM-MIN ḤUFARIN-NĀR.**

“Verily the grave is a garden from the gardens of paradise,
or a pit from the pits of hell.”

at-Tirmidhī

(66)

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

**KUN FID-DUNYĀ KA `ANNAKA GHARĪBUN
'AW `ĀBIRU SABĪL.**

“Live in this world as if you are a stranger or a traveller.”

al-Bukhārī

(67)

إِنَّ رَسُولَ اللَّهِ كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ فَإِذَا فَرَغَ لَعِقَهَا

**'INNA RASŪLAL-LĀHI KĀNA YA'KULU
BI THALĀTHI 'AŞĀBI', FA 'IDHĀ FARAGHA LA'IQAĤĀ.**

The Messenger would eat with three fingers
and when he would finish he would lick them clean.

Muslim

(68)

كُلُّ مُسْكِرٍ حَرَامٌ

KULLU MUSKIRIN ḤARĀM.

“All intoxicants are forbidden.”

al-Bukhārī

(69)

لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ مِنَ الْحَرَامِ

LĀ YADKHULUL JANNATA JASADUN
GHUDHIYA MINAL ḤARĀM.

“The body nourished with Ḥarām will not enter paradise.”
al-Mu`jam al-Awsat

(70)

الْصَّدَقَةُ عَلَى الْقَرَابَةِ صَدَقَةٌ وَصَلَةٌ

‘AŞ-ŞADAQATU `ALAL QARĀBATI
ŞADAQATUW-WA ŞILAH.

“Giving to your family is charity and building ties
(and so rewarded twice).”

al-Mu`jam al-Kabir

(71)

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا

‘INNAL-LĀHA LĀ YANZURU ‘ILĀ
MAN JARRA ‘IZĀRAHŪ BAṬARĀ.

“Allāh will show no consideration to him
who drags his trousers (below the ankles) due to pride.”

Muslim

(72)

أَوَّلُ مَا يُوَضَّعُ فِي الْمِيزَانِ الْخُلُقُ الْحَسَنُ

‘AWWALU MĀ YŪḌA‘U FIL MĪZĀNIL KHULUQUL HASAN.

“The first thing to be placed in the scale will be good manners.”

Muṣannaf ibn Abi Shaybah

(73)

الْمُؤْمِنُ أَخُ الْمُؤْمِنِ

‘AL MU’MINU ‘AKHUL MU’MIN.

“A Mu’min (believer) is a brother of a Mu’min.”

Musnad ash-Shihāb

(74)

التَّاجِرُ الصَّادِقُ الْأَمِينُ
مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ

‘AT-TĀJIRUŞ-ŞADŪQUL ‘AMĪNU MA‘AN-NABIYYĪNA
WAŞ-ŞIDDĪQĪNA WASH-SHUHADĀ’.

“An honest and trustworthy businessman will be resurrected with the Prophets, the Righteous and the Martyrs.”

at-Tirmidhi

(75)

مَنْ صَمَتَ نَجَى

MAN ṢAMATA NAJĀ.

“He who remains silent saves himself.”

at-Tirmidhi

(76)

الصَّبْرُ نِصْفُ الْإِيمَانِ وَالْيَقِينُ الْإِيمَانُ كُلُّهُ

‘AṢ-ṢABRU NIṢFUL ‘ĪMĀN
WAL YAQĪNUL ‘ĪMĀNU KULLUH.

“Ṣabr (patience) is half of Īmān and Yaqīn (conviction) is full Īmān.”

Musnad ash-Shihāb)

(77)

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ
إِنَّمَا الشَّدِيدُ مَنْ يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

LAYSASH-SHADĪDU BIṢ-ṢUR’AH, ‘INNAMASH-SHADĪDU
MAY-YAMLIKU NAFSAHŪ `INDAL GHAḌAB.

“The strongman is not he who is able to wrestle,
but rather the strong one is he who is able to control his anger.”

al-Bukhari

(78)

الْغِيْبَةُ أَشَدُّ مِنَ الزَّيْنَا

‘AL-GHĪBATU ‘A-SHADDU MINAZ-ZINĀ.

“Backbiting is worse than fornication.”

al-Mu`jam al-Awsat

(79)

مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ

MAN SHAHIDA ‘AL-LĀ ‘ILĀHA ‘ILLAL-LĀHU
WA ‘ANNA MUḤAMMADAR-RASŪLUL-LĀH,
ḤARRAMAL-LĀHU `ALAYHIN-NĀR

“Whoever bears witness that there is no God but Allāh
and that Muḥammad is Allāh's Messenger,
Allāh will keep him safe from the fire of Hell.”

Muslim

(80)

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

LAYSA SHAY’UN ‘AKRAMA `ALAL-LĀHI MINAD-DU`Ā’.

“Nothing is more beloved to Allāh than Du`ā - supplication.”

Ibn Hibban

(81)

إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ
وَتَدْفَعُ عَن مِيتَةِ السُّوءِ

**'INNAŞ-ŞADAQATA LA TUṬFI-'U GHADĀBAR-RABBI
WA TADFA'U 'AN MĪTATIS-SŪ'.**

“(Optional) charity extinguishes the Lord's Anger
and saves one from a horrible death.”

at-Tirmidhī

(82)

إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ

**'INNA 'AWLAN-NĀSI BIL-LĀHI
MAN BADA-'AHUM BIS-SALĀM.**

“The closest person to Allāh is he who begins with Salām.”

Abū Dawūd

(83)

الدِّينُ النَّصِيحَةُ

'AD-DĪNUN-NAŞĪḤAH.

“The Religion (Islām) is to act with sincerity.”

Muslim

(84)

مَنْ يُحْرَمُ الرَّفْقَ يُحْرَمُ الْخَيْرَ

MAY-YUḤRAMUR-RIFQA YUḤRAMUL KHAYR .

“Whoever is deprived of gentleness is deprived of goodness.”

Muslim

(85)

إِنَّ السَّعِيدَ لِمَنْ جُنِبَ الْفِتَنَ

‘INNAS-SA’ĪDA LI MAN JUNNIBAL FITAN.

“Fortunate is he who has been saved from trials.”

Abū Dāwūd

(86)

الْمُؤْمِنُ مَأْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

‘AL-MU’MINU MA’LAFUN,
WA LĀ KHAYRA FĪ MAL-LĀ YA’LIFU WA LĀ YU’LAF.

“The believer is compassionate, and there is no good in him who is not compassionate, and thus is not shown compassion.

al-Bayhaqī

(87)

إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ

‘INNAD-DĀLLA `ALAL KHAYRI KA FĀ`ILIH.

“He who leads towards a good deed is as he who is doing it.”

at-Tirmidhī

(88)

أَطْعَمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ وَفُكُّوا الْعَانِيَ

‘AṬ`IMUL JĀ`I, WA `ŪDUL MARĪḌ, WA FUKKUL `ĀNĪ.

“Feed the hungry, visit the sick and free captives.”

al-Bukhārī

(89)

لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ

LĀ TUZHIRISH-SHAMĀTATA LI ‘AKHĪKA,
FA YARḤAMAHUL-LĀHU WA YABTALĪK.

“Do not be gleeful over your brother(’s misfortunes),
for God may have mercy on him and afflict you.”

at-Tirmidhī

(90)

الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ

‘AṬ-ṬĀ’IMUSH-SHĀKIRU BI MANZILATIṢ-ṢĀ’IMIṢ-ṢĀBIR.

“One who eats and is thankful is as one who fasts and is patient.”

at-Tirmidhī

(91)

طُوبَى لِمَنْ وَجَدَ فِي كِتَابِهِ اسْتِغْفَارًا كَثِيرًا

ṬŪBĀ LI MAW-WAJADA
FĪ KITĀBIHIS-TIGHFĀRAN KATHĪRĀ.

“Glad tidings for he who finds numerous
supplication of forgiveness in his book of deeds.”

as-Sunan al-Kubrā

(92)

كُلُّ بَنِي آدَمَ خَطَّائُونَ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

KULLU BANĪ ‘ĀDAMA KHAṬṬĀ’ŪNA
WA KHAYRUL KHAṬṬĀ’ĪNAT-TĀWWĀBŪN.

“All the children of Ādam are wrongdoers,
but the best wrongdoers are those who repent.”

at-Tirmidhī

(93)

اَلْمُسْتَشَارُ مُؤْتَمَنٌ

‘AL-MUSTASHĀRU MU’TAMAN.

“The consultant is in a position of trust.”

at-Tirmidhi

(94)

إِنَّ الرِّزْقَ لِيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ أَجَلُهُ

‘INNAR-RIZQA LA YAṬLUBUL `ABDA
KAMĀ YAṬLUBUHŪ ‘AJALUH.

“Livelihood seeks a person out in the same way
that his death seeks him out.”

Ṣaḥīḥ ibn Ḥibbān

(95)

إِنَّ الرَّجُلَ لِيُحْرَمَ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ

‘INNAR-RAJULA LA YUḤRAMUR-RIZQA
BIDH-DHAMBI YUṢĪBUH.

“A person is deprived of sustenance
because of the sins he commits.”

Musnad ash-Shiḥāb

(96)

مَنْ عَزَى تُكْلَى كُسِي بُرْدًا فِي الْجَنَّةِ

MAN `AZZĀ THUKLĀ KUSIYA BURDAN FIL JANNAH.

“He who consoles a bereaved mother will be cloaked
with a garment in paradise.”

at-Tirmidhī

(97)

لَا تُنَزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ

LĀ TUNZA`UR-RAḤMATU `ILLĀ MIN SHAQIYY.

“Mercy is not taken away except from a wretched person.”

Abū Dāwūd

(98)

لَا تَأْذَنَ لِمَنْ لَمْ يَبْدَأْ بِالسَّلَامِ

LĀ TA`DHAL-LI MAL-LAM YABDA` BIS-SALĀM.

“Do not grant permission (to enter a house) to that person
who does not begin with (the greeting of) Salām.”

Shu`ab al-Īmān

(99)

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

MAL-LAM YASHKURIN-NĀSA LAM YASHKURIL-LĀH.

“He who is not grateful to people is not grateful to Allāh.”

at-Tirmidhī

(100)

إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ

‘INNAMAL ‘A`MĀLU BIL KHAWĀTĪM.

“Actions will be judged by their end.”

Ṣaḥīḥ ibn Ḥibbān

The Lives of the Great Compilers of Aḥādīth

There have been many great personalities in Islām's history who have dedicated their entire lives in memorizing, compiling, studying, and teaching the words, actions and approvals of the Prophet of Allāh ﷺ.

The likes of Abū Hurayrah, Abū Bakr, `Abdullāh ibn `Amr ibn al-`Āṣ, `Ā'ishah, `Abdullah ibn Mas`ūd, Abū Mūsā al-Ash`arī, `Abdullāh ibn `Abbās, Anas, Abū Sa`īd al-Khudrī, `Abdullāh ibn `Umar and many other companions ﷺ were the first to memorize the Aḥādīth of the Prophet, and it is from them that the chains of narration start.

The Companions ﷺ then taught these Aḥādīth to their students who would travel from all across the Muslim world to hear and learn from the words of the Prophet. Many would travel thousands of miles to hear even a single Ḥadīth from its narrator.

These students worked tirelessly in propagating the message of the Prophet ﷺ. Some went further and dedicated themselves and their resources to compiling, documenting and categorizing the Aḥādīth.

As time passed and the number of narrators grew it was seen as necessary that a standard or criteria be enforced that would be a way of assessing the reliability of narrators. In this standard all such matters were investigated that would have any bearing on what was being transmitted, including honesty, strength of memory/particularity in writing, ideology, practical adherence to Sharī`ah, etc. Even items such as place and date of birth and death, as well as all places of travel were documented to ascertain the possibility of a particular narrator meeting and thus narrating from another. Work was thus carried out in investigating all the narrators (not only from that point on but right from the companions of the Prophet ﷺ) with regards to their reliability and accuracy in regards to the transmission of Aḥādīth.

The First Era (the Companions of the Prophet ﷺ)

Listed below are a few Ṣaḥābah who in addition to memorizing and transmitting Aḥādīth, also made their own compilations.

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ

This well-known companion of the Prophet ﷺ made a compilation of a number of Aḥādīth during the lifetime of the Prophet ﷺ which he named **aṣ-Ṣaḥīfah aṣ-Ṣādiqah**. This has been reported by Imām al-Bukhārī

ʿAlī ibn Abī Ṭālib ﷺ

The Prophet's cousin and son-in-law, ʿAlī ﷺ had also made a compilation of the sayings of the Prophet. This has been reported by Imām al-Bukhārī and Imām Abū Dāwūd.

Other Ṣaḥābah

ʿAmr ibn Ḥazm, Jābir ibn ʿAbdullāh, Abū Hurayrah, and Mughīrah ibn Shuʿbah, are some of the other companions who compiled various sayings of the Prophet ﷺ.

As the Companions ﷺ of the Prophet ﷺ began to leave this world, the Khalīfah of the time ʿUmar ibn ʿAbdul ʿAzīz ordered that all the known Aḥādīth be gathered. For this he specifically assigned the Qāḍī (judge) of Madīnah; a man by the name of Abū Bakr ibn Ḥazm. He became the first person to compile various Aḥādīth from many different narrators.

The Second Era (100-200 A.H.)

The first century A.H. came to an end and many relatively minor notable compilations of Aḥādīth had been started. It was at this time that the compilations of Qāḍī Abū Bakr, Imām Zuhri, and many other leading scholars of that time, started gaining prominence. This century saw the sciences of compiling Aḥādīth gather great pace. In addition to the words of the Prophet ﷺ the sayings and rulings of the Companions were also collected and separate rules were instated for this.

A Few Notable Books of the Second Century

Kitāb al-`Āthār

Compiled by the great jurist of the second century Imām Abū Ḥanīfah, Nu`mān Bin Thābit. He compiled his book after selecting authentic narrations from a total 40,000 narrations.

Mu`aṭṭa' of Imām Mālik

Compiled by the great Imām Mālik ibn Anās of Madīnah. He too only included authentic narrations, most of which were taken from those who heard narrations directly from the companions. This is one of the earliest compilations that still exist and are extensively used today.

Muṣannaf Ibn Abī Shaybah

Compiled by Imām Abū Bakr, `Abdullāh ibn Muḥammad ibn Abī Shaybah. He was a great scholar of Aḥādīth who lived in Kūfah. His

compilation excelled other compilations of his time and remains a source of reference till this day. He died in Muḥarram 235 AH.

Muṣannaf `Abdur-Razzāq

Abū Bakr `Abdur-Razzāq ibn Humām ibn Nāfi` al-Ḥumayrī was a resident of Ṣan`ā, a city of Yemen. he died at the age of 85 on the 15th of Shawwāl 211 AH.

The Third Era (200-300 A.H.)

The Abbasid Khilāfah, despite its brilliant contributions to Islām, brought along with it many thorny problems. Greek Philosophy had a free flow into the Islāmic world. This was fully sanctioned by the government until eventually it declared the Mu`tazilah school of thought as the state religion. Anyone who opposed the Mu`tazilah school of thought would be *ipso facto* opposing the state.

With the influence of Greek philosophy infiltrating within the people, many Muslims began attempting to reconcile between revelation and (what was at that time available of "scientific"/philosophic) reason. As a result they themselves deviated and misled many innocent, ill-informed Muslims away from Allāh and His Way.

Many scholars of Islām had come to the fore in order to defend the Shari`ah. Forgeries and interpolations in Ḥadīth by rulers who wished to establish their personal motives was common. At the end of the first century `Umar ibn `Abdul `Azīz initiated a movement for the compilation of the Aḥādīth of the Prophet ﷺ, as a solution to many problems. This mission continued to answer new problems and was undertaken in this century by many towering scholars of Islām.

In this Century the science of Aḥādīth excelled like never before and each area/field within this science reached completion, and criteria and standards became universally standardized amongst the scholars. It was also during this era that the Kutub as- Sittah (The Six Books) were compiled. These six books are:

Al-Jāmi` as-Ṣaḥīḥ Lil Bukhārī

Compiled by Imām al-Bukhārī, whose name was Muḥammad ibn Ismā`il, of Bukhārā (of the Greater Khurāsān - this city is in modern-day Uzbekistan). Imām al-Bukhārī was born in 194 A.H. and he died in 256 A.H.

Imām al-Bukhārī travelled to cities far and wide for the transmission of Aḥādīth and had gained immense knowledge while sitting far from his own country for several years. He stated himself, "To seek knowledge, I travelled to Egypt and Syria twice, Baṣrah four times, spent six years in Ḥijāz (Makkah and Madīnah and their surrounding area) and left for Kūfah and Baghdad on many occasions accompanied by many different Muḥaddithīn."

Imām al-Bukhārī only included authentic narrations which met his very strict criteria. He spent 16 years compiling this great piece of work, now renowned the world over as the most authentic book after the Holy Qur`ān. It is a compilation of over 7,000 authentic narrations, chosen from over 100,000 authentic Aḥādīth known to him.

Imām al-Bukhārī is also the teacher of many of the other compilers of Aḥādīth, notable amongst whom are Imām Muslim, and Imām at-Tirmidhī - who often cites Imām al-Bukhārī as a reference.

Al-Jāmi` aṣ-Ṣaḥīḥ Li Muslim

Compiled by Imām Muslim, whose name was Muslim ibn Ḥajjāj, of Nayshapūr (of the Greater Khurāsān - this city is in modern-day Iran). Imām Muslim was born in 206 A.H. and he died in 261 A.H.

Imām Muslim compiled his book in a very similar manner to that of Imām al-Bukhārī. His book also consists of over 7,000 Aḥādīth which he chose from nearly 300,000 narrations.

Imam Muslim travelled widely to collect traditions in Arabia, Egypt, Syria and Iraq, where he attended the lectures of some of the prominent Traditionists of his time: Iṣḥāq ibn Rāḥwayh, Aḥmad ibn Ḥambal, `Ubaydullāh al-Qawārīrī, Qutaybah ibn Sa`id, `Abdullāh ibn Maslamah, Ḥarmalah ibn Yaḥyā, and others.

This compilation is seen as an equal to that of Imām al-Bukhārī, and if a narration appears in both compilations it is classed as *Muttafaq `Alayh* (agreed upon).

Although Imām Muslim did not need to categorize the different Aḥādīth that he used in his compilation - as they all are authentic, he prefixed to his compilation a very illuminating introduction, in which he specified some of the principles which he had followed in the choice of his material. These principles are held in high esteem by all scholars of Aḥādīth.

Al-Jāmi` as-Sunan Li-Tirmidhī

Compiled by Imām at-Tirmidhī, whose name was Muḥammad Ibn Īsā, of Turmudh, a small town near Marw (this was also part of the Greater

Khurāsān and is in modern day Turkmenistan). Imām at-Tirmidhī was born in 209 A.H. and he died in 279 A.H.

He mainly used the styles of both al-Bukhārī and Abū Dāwūd in compiling his book, as he is among their students. He is also a student of Imām Muslim. However Imām at-Tirmidhī also narrated many Aḥādīth to Imām al-Bukārī and Imām Muslim, and as a result, his name is mentioned twice in the Ṣaḥīḥ of Imām al-Bukhārī (although Imām Muslim has not included a narration through him in his compilation).

Notably, Imām at-Tirmidhī records those traditions which are (or were) acted upon by the different schools of thought and many of the major scholars of the time. Of the six books, his is the only one which categorizes the different Aḥādīth which are included within it. He also gives explanations of difficult words/terms, and the categoric sequence of his compilation - which is the best from the six - makes it very easy to search for narrations within it.

Many books of Ḥadīth were compiled before Imām at-Tirmidhī decided to compile his Al-Jāmi`. Imām al-Bukhārī compiled his Ṣaḥīḥ and omitted all weak narrations from it. His main objective was to derive masā'il/laws from the relevant Ḥadīth. Imām Muslim compiled his book with a primary focus on the isnād (different chain of narrators). Imām an-Nasa'ī's aim was to mention the discrepancies of the Ḥadīth, whilst Imām Abū Dāwūd prepared a book which became the basis for the Fuqahā (Jurists). Imām at-Tirmidhī combined the styles of all four by only including narrations which Masā'il/points of conflict have been derived from, by mentioning the status of the texts and the narrators, and also by making his compilation a basis for the jurists.

Imām at-Tirmidhī narrates over 4,000 traditions.

Sunan Abū Dāwūd

Compiled by Imām Abū Dāwūd, whose name was Sulaymān ibn Sha`th, of Sajistān (this was also part of the Greater Khurāsān and is in modern day Iran). Imām Abū Dāwūd was born in 202 A.H. and he died in 275 A.H.

This compilation is of only those Aḥādīth which Imām Abū Dāwūd considered as authentic. There are certain narrations which other scholars disagree on their being classified as Ṣaḥīḥ (authentic), although they would still classify as Ḥasan (acceptable).

He compiled his book of 4,800 narrations from 500,000 Aḥādīth. What makes this book notable amongst its contemporaries is that just as it is a great contribution to the science of Aḥādīth, it is an even greater contribution to the science of Fiqh (jurisprudence). Among the scholars of the time it was regularly used as a base and even as an arbitrator for the derivation and proving of Masā'il.

Sunan an-Nasa'ī (al-Mujtabā)

Compiled by Imām an-Nasa'ī, whose name was Aḥmad ibn Shu`ayb. He was of a town called Nasā (this was also part of the Greater Khurāsān - in modern day Turkmenistan). Imām an-Nasa'ī was born in 215 A.H. and he died in 303 A.H.

Imām an-Nasa'ī originally compiled his larger book, Sunan al-Kubrā, which he presented to the governor of Ramalah. The governor asked him if the narrations were all Ṣaḥīḥ, to which he replied in the negative. On this the governor made a request that he compile another book with only Ṣaḥīḥ Aḥādīth. Imām an-Nasa'ī did this and named his book as-Sunan aṣ-Ṣughrā (the small Sunan) and al-Mujtabā (and also al-

Mujtanā - both words mean carefully chosen). This is the Sunan which is known as Sunan an-Nasa'ī.

As in the compilation of Imām Abū Dāwūd, in this compilation too there are certain narrations which other scholars disagree on their being classified as Ṣaḥīḥ (authentic), although, here too, most would still classify as Ḥasan (acceptable). The number of narrations exceed 5,000.

Sunan Ibn Mājah

Compiled by Imām Ibn Mājah, whose name was Muḥammad ibn Yazīd ibn Abdullāh, of Qazwīn (this was also part of the Greater Khurāsān and is in modern day Iran). Imām Ibn Mājah was born in 207 A.H. and he died in 275 A.H. (Though some say he lived from 209 A.H. to 273 A.H.)

His patronymic title “Mājah” means “month” in ancient Persian (corresponding to modern māh), and may have been his father's title. Alternatively it is reported to be his grandmother's name, and his link to her was well known amongst his people. This second reasoning has been given more popularity.

At the age of 22, he left his hometown to travel the Islāmic world; among the areas he visited were Kūfah, Baṣrah, Egypt, Shām (Syria), Baghdad, Rayy, Makkah, Madīnah, and throughout Khurāsān.

After his travels, he wrote the Sunan Ibn Mājah, recording more than 4,000 Aḥādīth, of which 3,002 are recorded by the other five collectors; of the 1,339 Aḥādīth unique to him, 428 are graded Ṣaḥīḥ (authentic), while the remainder are less certain. According to Ibn Kathīr, he also wrote a tafsīr (commentary) of the Qur'ān and a book on history, but neither survived.

Scholars began to add him to the canonical five Aḥādith collectors from the 13th century, but this remains a somewhat controversial placing, as many give preference to Imām Mālik's al-Muwatta' over this. Nevertheless, this remains a very great work on the subject to which Muslims today, as in the past, remain indebted.



The above mentioned books are only a few of those compiled by many great scholars of Islām which have proven themselves as an essential part of Dīn. May Allāh reward them and us and may He guide us to serving his religion in an equally vital way as they had done before us...

...Āmīn

TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

VOWELS

A / a	SHORT “A” AS IN “AGO”	I / i	SHORT “I” AS IN “SIT”
Ā / ā	LONG “A” AS IN “HAT”	Ī / ī	LONG VOWEL AS IN “SEE”
AY or AI	DIPHTHONG AS IN “PAGE”	AW or AU	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	U / u	SHORT “U” AS IN “PUT”
		Ū / ū	LONG VOWEL AS IN “FOOD”

CONSONANTS

ب	B	“B” NO “H” ATTACHED	ض	Ḍ	“DH” USING SIDES OF THE TONGUE
ت	T	“T” NO “H” ATTACHED	ط	Ṭ	“T” WITH RAISED TONGUE
ث	TH	“TH” AS IN THIN	ظ	Ẓ	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	Ḥ	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	KH	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	GH	“GH” VERY GUTTURAL NO TONGUE USAGE
د	D	“D” NO “H” ATTACHED	ق	Q	“K” WITH BACK OF TONGUE RAISED
ذ	DH	“TH” AS IN THEN	و	W	“W” READ - NOT SILENT
س	S	“S” ONLY - NOT “Z”	ي	Y	“Y” ONLY - NOT “I”
ش	SH	“SH” AS IN SHIN			
ص	Ṣ	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”