TRANSLITERATION OF CERTAIN FORMULAE AND THEIR MEANINGS

- 1. Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.
 - [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad صلى الله عليه وسلم) whom You have sent].
- Wa ash-hadu anna Muhammadan Rasûl-ullâh.
 [And I testify that Muhammad is the Messenger of Allâh].
- 3. Haiya 'alas-Salâh. [Come for the prayer]
- 4. Lâ hawla walâ quwata illâ billâh.
 [There is neither might nor any power except with Allâh].
- 5. Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab 'athhu maqâman Mahmûda nil-ladhî wa'adt-tahu.
 - [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].
- 6. Sami'allâhu-liman hamidah.
 [Allâh heard those who sent praises to Him].
- 7. Rabbanâ wa lakal-hamd.
 [O our Lord! All the praises are for You].
- 8. Allâhumma bâ'id bainî baina khatâyâyâ kamâ bâ-'adt-ta bainal-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâyâ bil-mâ'i wath-thalji wal-barad.
 - [O Allah! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is

- cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail].
- Al-hamdu lillâhi Rabbil-'âlamîn.
 [All praises and thanks be to Allâh, the Lord of 'Alamîn (mankind, jinn and all that exists].
- 10. At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu 'alainâ wa 'ala'ibâdillâh is-sâlihîn.
 - [All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].
- 11. Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîh-id-dajjâl, wa a'udhu bika min fitnatil-mahyâ walmamâti. Allâhumma innî a'ûdhu bika minal-mâ'thami walmaghrami.
 - [O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions) of life and death. O Allâh, I seek Your Protection against sins and debts].
- 12. Allâhumma innî zalamtu nafsî zulman kathiranw-walâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min 'indika, war-hamnî innaka antal-Ghafûr-ur-Rahîm.
 - [O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].
- 13. Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâmu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.
 - [None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
1	a'*	_
ب	b	bless
بر د د	t	true
ث	th	think
ē	j	judge
7	h**	
<u>خ</u>	kh	
3	d	dear
ذ	dh	this
)	r	road
	z	is
س	S	safe
ش ش	sh	show
ص	S**	
ض	d**	
ط	t**	
ظ	Z**	
ع	a'***	
غ	gh	
ن	f	free
ق	q**	
٤	k	care
J	1	light
<u> </u>	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
	h	health
	w	wealth
ي	y	youth

^{*} This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

Native speakers of English usually identify them with familiar English sounds in the following manner:

ح	h	h
ص	S	S
ض	d	d
ط	t	t
ظ	z	Z
ق	q	k

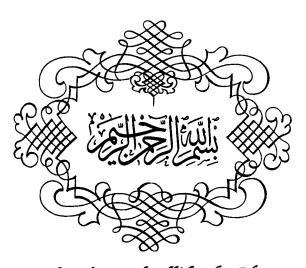
*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'

^{**} These sounds have no equivalent sounds in English.



In the Name of Allâh, the Most Gracious, the Most Merciful

CONTENTS OF VOLUME ONE فهرس الجزء الأول

1 - THE BOOK OF		(11) CHAPTER	02
REVELATION	45	(12) CHAPTER. To flee (run away)	
(1) CHAPTER. How the Divine		from Al-Fitn (afflictions and trials),	62
Revelation started to be revealed to		is a part of religion(13) CHAPTER. The statement of	63
Allāh's Messenger ﷺ	45		
(2) CHAPTER	46	the Prophet ﷺ: "I know Allāh تعالى	
(3) CHAPTER	46	better, than all of you do."	63
(4) CHAPTER	49	(14) CHAPTER. Whoever hates to	
(5) CHAPTER	50	revert to Kufr	64
(6) CHAPTER	50	(15) CHAPTER. The grades in	
		superiority of the believers will be	<i>C</i> 1
2 – THE BOOK OF BELIEF		according to their good deeds (16) CHAPTER. Al-Ḥayā' (self-	64
(FAITH)	56	respect, modesty bashfulness, hon-	
	50	our etc.) is a part of faith	65
(1) CHAPTER. The statement of		(17) CHAPTER. (The Statement of	03
the Prophet ﷺ, 'Islām is based on		Allāh جُل جَلاله), "But if they repent	
five principles	56	[by rejecting Shirk (polytheism) and	
(2) CHAPTER. Your invocation			
means your faith.	57	accept Islamic Monotheism] and	
(3) CHAPTER. (What is said)		perform As-Salāt (Iqāmat-aṣ-Ṣalāt)	
regarding the deeds of faith.	58	and give Zakāt then leave their way	
(4) CHAPTER. A Muslim is the one		free."	66
who avoids harming Muslims with	50	(18) CHAPTER. Whoever says that	
his tongue and hands.	59	faith is action (good deeds)	66
(5) CHAPTER. Whose Islām is the	<i>6</i> 0	(19) CHAPTER. If one does not	
best (Who is the best Muslim)? (6) CHAPTER. To feed (others) is a	60	embrace Islām truly but does so by	
part of Islām	60	compulsion or for fear of being	
(7) CHAPTER. To like for one's	00	killed (then that man is not a	(7
(Muslim's) brother what one likes		believer).	67
for himself is a part of faith	60	(20) CHAPTER. To greet is a part	60
(8) CHAPTER. To love the Mes-	00	of Islām(21) CHAPTER. To be ungrateful	68
senger (Muḥammad ﷺ) is a part of		to one's husband. And disbelief is of	
faith	61	(different grades) lesser (or greater)	
(9) CHAPTER. Sweetness (delight)	01	degrees	69
of faith.	61	(22) CHAPTER. Sins are from	0)
(10) CHAPTER. To love the Anşār	•	ignorance and a sinner is not a	
is a sign of faith:	62	disbeliever unless he worships	
=		<u>.</u>	

others along with Allāh عز وجل عز وجل CHAPTER. "And if two parties (or groups) from among the believers fall to fighting, then make peace between them both" Allāh has called them "heliouers"."	69 70	regarding) the fear of a believer that his good deeds may be annulled (lost) without his knowledge. (37) CHAPTER. The asking of (angel) Jibrīl (Gabriel) from the Prophet about Belief, Islām,	79
called them "believers."(23) CHAPTER. Zulm (wrong) of	70	Iḥsān (perfection) and the knowl-	
than that of another	71	edge of the Hour (Doomsday) (38) CHAPTER	80 82
(24) CHAPTER. The signs of a hypocrite	71	(39) CHAPTER. The superiority of that person who leaves all doubtful	
(25) CHAPTER. To establish the		(unclear) things for the sake of his	02
(Nawāfil – voluntary) prayers on the night of Qadr is a part of faith	72	religion. (40) CHAPTER. To pay Al-Khumus	83
(26) CHAPTER. Al-Jihād (holy fighting in Allāh's Cause) is a part		(one-fifth of the war booty to be given in Allāh's Cause) is a part of	
of faith(27) CHAPTER. It is a part of faith	72	faith	83
to establish the (Nawāfil — voluntary) prayers during the nights of		(41) CHAPTER. What is said regarding the statement: "The re-	
Ramaḍān	73	ward of deeds depends upon the intention and hoping to get rewards	
(28) CHAPTER. To observe Saum (fasts) (according to Islāmic teach-		from Allāh."(42) CHAPTER. The statement of	85
ings)] during the month of Ramadan (sincerely and faithfully) hoping for		the Prophet : Religion is An- Nasīḥah (to be sincere and true) to	
Allāh's Rewards only, is a part of faith	73	Allāh, to His Messenger (Muhammad	
(29) CHAPTER. Religion is very		(a), to the Muslim rulers, and to all the Muslims.	86
(30) CHAPTER. The (offering of)	74		
Salāt (prayers) is a part of faith	74	3 – THE BOOK OF	00
(31) CHAPTER. (What is said		KNOWLEDGE	88
regarding the superiority of) a person who embraces Islām sin-		(1) CHAPTER. The superiority of knowledge	88
cerely.	75	(2) CHAPTER. Whoever is asked	
(32) CHAPTER. Ad-Dīn (good,		about knowledge while he is busy in	
righteous deed – act of worship) loved most by Allāh جُل جَلاله is that		some conversation, so he finished	
which is done regularly. (And in fact		his talk, and then answered the	00
the best religion with Allāh is Islām).	76	questioner.	88
(33) CHAPTER. Faith increases	70	(3) CHAPTER. Whoever raises his voice in (conveying) knowledge	89
and decreases.	76	(4) CHAPTER. Concerning variety	09
(34) CHAPTER. To pay Zakāt is a		of words used by the narrators	
part of Islām	78	conveying different significations	
(35) CHAPTER. To accompany the		regarding the concept of narrating	
funeral processions (up to the place		and which has importance for the	
of burial) is a part of faith	79	Ḥadīth scholars only	89
(36) CHAPTER. (What is said		(5) CHAPTER. The Imam ques-	

tioning his companions in order to		Mūsa (Moses) عليه السلام (when he	
test their knowledge	90	went) in the sea to meet Al-Khidr.	99
(6) CHAPTER. What is said about		(17) CHAPTER. The statement of	
knowledge	90	the Prophet 🛎: "O Allāh! Bestow	
(7) CHAPTER. What is said regard-		on him (Ibn 'Abbās) the knowledge	
ing the hand to hand exchange (of		of the Book (the Qur'an)."	101
books of knowledge), and the writ-		(18) CHAPTER. At what age may a	
ing of knowledge by religious scho-	0.0	youth be listened to (i.e. quotation	
lars to different countries	93	of the Ḥadīth from a boy be	
(8) CHAPTER. Whoever sat at the		acceptable).	101
farther end of a gathering. And		(19) CHAPTER. To go out in	
whoever found a place amongst a	94	search of knowledge.	102
gathering and took his seat there	94	(20) CHAPTER. The superiority of	
(9) CHAPTER. The Statement of		a person who learns (Islām, becomes	
the Prophet 🛎: It is probable that a		a religious scholar) and then teaches	
person who receives a piece of		it to others.	103
information indirectly may compre-		(21) CHAPTER. (What is said	
hend it better than he who has heard		regarding) the disappearance of the	
it directly from its source."	95	(religious) knowledge and the ap-	
(10) CHAPTER. It is essential to		pearance of (religious) ignorance	104
know a thing first before saying or		(22) CHAPTER. The superiority of	
acting upon it,	96	(religious) knowledge	104
(11) CHAPTER. The Prophet 👑		(23) CHAPTER. To give a religious	
used to take care of the people in		verdict while riding an animal or	
preaching by selecting a suitable time			105
so that they might not run away		(24) CHAPTER. Whoever gave a	
(never made them averse or bored		religious verdict by beckoning or by	
them with religious talk and knowl-		nodding.	105
edge all the time)	97	(25) CHAPTER. The Prophet 🛎	
(12) CHAPTER. Whoever fixed a	,,	urged the people (mission) of 'Abdul	
special day for giving (a religious		Qais to memorize the faith and the	
talk) to the students	97	(religious) knowledge (as he ex-	
(13) CHAPTER. If Allāh جَل جَلاله		plained to them) and to inform	
wants to do good to a person, He		(convey) to their people whom they	
makes him comprehend (the reli-		have left behind (at home)	107
gion). [The understanding of the		(26) CHAPTER. To travel seeking	107
		an answer to a problematic matter,	
Qur'an and Aṣ-Ṣunna (legal ways)	00		108
of the Prophet (Muḥammad 😸)].	98	(27) CHAPTER. To fix the duties in	100
(14) CHAPTER. (The superiority of) comprehending knowledge	98	rotation for learning (religious)	
(15) CHAPTER. Wish to be like the	90		109
one who has knowledge and Al-		(28) CHAPTER. To be furious	107
Hikmah [wisdom i.e., the knowl-		while preaching or teaching if one	
edge of the Qur'ān and the Sunna		sees what one hates.	110
(legal ways) of the Prophet [2]	99	(29) CHAPTER. Whoever knelt	
(16) CHAPTER. What has been		down before the Imam or a (re-	
said about the journey of Prophet			111

(30) CHAPTER. Repeating one's	(than anybody else)." 125
talk thrice in order to make others	(45) CHAPTER. Whosoever, while
understand 112	standing, asked a religious learned
(31) CHAPTER. A man teaching	man who was sitting (on a pulpit or a
(religion to) his woman-slave and his	similar thing, about something) 128
family	(46) CHAPTER. To ask about a
(32) CHAPTER. The preaching	religious matter and to give a
(and teaching) of the (religious)	religious verdict (at Mina during
knowledge to women by the Imam	Hajj) while doing the Ramy of
(Chief):	Jimār (throwing of pebbles at the
(33) CHAPTER. Eagerness to	Jimār in Mina during Hajj) 128
(learn) the Ḥadīth 114	(47) CHAPTER. The Statement of
(34) CHAPTER. How the (reli-	Allāh تعالى: "And of knowledge you
gious) knowledge will be taken	(mankind) have been given only a
away? 115	little."
(35) CHAPTER. Should a day be	(48) CHAPTER. Whosoever left
fixed for women in order to teach	some optional things simply for the
them religion (apart from men)? 115	fear that some people may not be
(36) CHAPTER. Whoever heard	able to understand them and may
something (but did not understand	fall into something more difficult 130
it) and then asked again till he	(49) CHAPTER. Whoever selected
understood it completely 116	some people to teach them (reli-
(37) CHAPTER. It is incumbent on	gious) knowledge preferring them
those who are present [in a religious	over others for fear that the others
meeting (or conference)] to convey	may not understand it
the knowledge to those who are	(50) CHAPTER. (What is said as
absent	regards): To be shy (Al-Ḥayā) while
(38) CHAPTER. The sin of a person	learning (religious) knowledge 131
who tells a lie against the Prophet	(51) CHAPTER. Whosoever felt shy
25	(to ask something) and then re-
(39) CHAPTER. The writing of	quested another person to ask on
knowledge. 119	his behalf. 133
(40) CHAPTER. The knowledge	(52) CHAPTER. Teaching religious
and its teaching and preaching at	knowledge and giving religious ver-
night 122	dicts in a mosque 133
(41) CHAPTER. To speak about	(53) CHAPTER. Whosoever an-
(religious) knowledge at night 122	swered to the questioner more than
(42) CHAPTER. (What is said	what he asked
regarding) the memorization of the	
(religious) knowledge 123	4 – THE BOOK OF WUDŪ'
(43) CHAPTER. To be quiet (and	(ABLUTION) 135
listen) to religious learned men 125	
(44) CHAPTER. When a religious	(1) CHAPTER. What has been
learned man is asked, "Who is the	revealed regarding ablution? 135
most learned person," it is better for	(2) CHAPTER. No Salāt (prayer) is
him to attribute or entrust absolute	accepted without ablution (i.e. to
knowledge to Allāh عز وجل and to	remove, the small Hadath by ablu-
say "Allah is the Most Learned	tion or the big Hadath by taking a

bath)	135	parts)	143
(3) CHAPTER. The superiority of		(17) CHAPTER. To carry an 'Anaza	
ablution. And Al-Ghurr-ul-Muhajja-		(spear-headed stick) along with the	
lun (the parts of the body of the		water for washing the private parts	
Muslims washed in ablution will		after answering the call of nature.	143
shine on the Day of Resurrection		(18) CHAPTER. It is forbidden to	
and the angels will call them by that		clean the private parts with the right	
name) from the traces of ablution	135	hand	144
(4) CHAPTER. One should not		(19) CHAPTER. While passing	
repeat ablution if in doubt unless		urine one should not hold his penis	
and until he is convinced (that he			144
has lost his ablution by having		(20) CHAPTER. To clean the	
Ḥadath)	136	private parts with stones	144
(5) CHAPTER. To perform a light		(21) CHAPTER. Do not clean the	
ablution.	136		145
(6) CHAPTER. The completion (or		(22) CHAPTER. The washing of the	1 10
perfection) of ablution (one should		body parts (i.e., the parts which are	
wash all the parts perfectly)	137	washed in ablution) once only while	
(7) CHAPTER. To wash the face	10,		145
with both hands by a handful of		(23) CHAPTER. The washing of the	173
water	138	body parts twice while performing	
(8) CHAPTER. To recite "In the	130	· ·	145
Name of Allāh," during every action		(24) CHAPTER. The washing of the	143
and on having sexual relations with		parts thrice while performing ablu-	
one's wife	139	· ·	146
(9) CHAPTER. What to say while	139	(25) CHAPTER. The cleaning of	140
going to the lavatory (water closet).	130	the nose by putting water in it and	
(10) CHAPTER. Providing water at	139	then blowing it out during ablution.	147
lavatories (for washing the private		-	14/
parts after answering the call of		(26) CHAPTER. To clean the private parts with odd number of	
nature).	140		147
	140		14/
(11) CHAPTER. While urinating or		(27) CHAPTER. Washing both feet,	
defecating, never face the Qiblah		and it is not sufficient to pass wet	1 / 0
except when you are screened by a			148
building or a wall or something like	140	(28) CHAPTER. To rinse the	
that(12) CHAPTER. Defecating while	140	mouth with water while performing	1 / 0
· , : :	140	ablution.	148
sitting over two bricks	140	(29) CHAPTER. The washing of	1.40
		heels during ablution	149
women for answering the call of	1.41	. ,	
nature. (14) CHAPTER. To defecate in	141	when one is wearing shoes; and it is	
	142	not sufficient for one to pass a wet	
houses. (15) CHAPTER. To wash the	142	hand over the shoes (but one should take off the shoes and wash one's	
			140
private parts with water after an-	1/12	feet). (31) CHAPTER. While performing	149
swering the call of nature.	142	· ·	
(16) CHAPTER. Getting water		ablution or taking a bath one should	150
carried by somebody else for pur-		start from the right side of the body.	130
ification (washing one's private		(32) CHAPTER. To look for water	