

## APPENDIX-I

## GLOSSARY

- '*Abd* : (العبد) A male slave, a slave of Allâh.
- '*Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.
- Adhân* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâh, Haiya 'alas-Salâh; Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhârî*, Vol. 1).
- Ahkâm* : (الأحكام) "Legal status". According to Islâmic law, there are five kinds of *Ahkâm*:
1. Compulsory (*Wâjib* الواجب)
  2. Desirable but not compulsory (*Mustahab* المستحب)
  3. Forbidden (*Muharram* المحرم)
  4. Disliked but not forbidden (*Makrûh* المكروه)
  5. Lawful and allowed (*Halâl* الحلال)
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.
- Aiyyim* : (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.
- '*Ajwa* : (المجوة) Pressed soft dates (or a kind of dates).
- '*Âlim* : (العالِم) A knowledgeable person or a religious scholar in Islâm.
- Allâhu-Akbar* : (الله أكبر) Allâh is the Most Great.
- '*Ama* : (الأمَة) A female slave.
- Al-Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Ambijania* : (الأنبيجانية) A plain woollen cloth without marks.
- '*Âmîn* : (آمين) O Allâh, accept our invocation.
- Amma Ba'du* : (أما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after". It is generally translated as "then after" or "to proceed."

- Anaza* : (المنزة) A spear-headed stick.
- Ansâr* : (الأنصار) (Plural of *Ansâri*). The Companions of the Prophet (ﷺ) from the inhabitants of Al-Madîna, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqîq* : (العقيق) A valley in Al-Madîna about seven kilometers from Al-Madîna.
- 'Aqîqa* : (العقيقة) It is the sacrificing of one or two sheep on the seventh day after the birth of a child, as a token of gratitude to Allah. (See *Sahîh al-Bukhârî*, The Book of *'Aqîqa*, Vol. 7).
- 'Aqra Halqa* : (عقري حلقى) It is just an exclamatory expression of grief, the meaning of which is not meant always. It expresses disappointment.
- 'Arafah* (day of): (عرفة) The ninth day of the month Dhul-Hijja, on which the pilgrims, stay in Arafât plain till sunset.
- 'Arafât* : (عرفات) A famous place of pilgrimage on the south of Makkah about twenty-five kilometers from it.
- Arâk* : (الأراك) A tree from which *Siwâk* سواك (tooth brush) is made.
- Al-Arba'a* : (الأربعة) The four compilers of *Ahâdith* — Abu Dawud, Nasâ'i, Tirmidhi and Ibn Mâjah.
- Arîyya* : (العريّة) (Plural: *'Arâya*) *Bai'-al-'Arâya* is a kind of date in which the owner of *'Arîya* is allowed to sell the fresh dates, while they are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh al-Bukhârî*, *Ahâdith* Nos 2113, 2184, 2189 and 2192).
- Arsh* : (الأرش) Compensation given in case of someone's injury caused by another person.
- 'Asaba* : (العصبة) All male relatives of a deceased person, from the father's side.
- 'Asb* : (العصب) A kind of Yemeni cloth that is very coarse.
- Ashâb Ash-Shajara* : (أصحاب الشجرة) Those Companions of the Prophet (ﷺ) who took oath to defend the religion against Qur'ush al-Audhaliyya.
- Ashâb As-Suffa* : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madîna, and they were very poor people.
- Ashâb As-Sunan* : (أصحاب السنن) The compilers of the prophetic *Sunnah* of Islamic jurisprudence.
- 'Ashûra* : (العاشوراء) The 10th of the month of Muharram in the month in the Islâmic calendar).
- 'Asr* : (العصر) Afternoon, *'Asr* prayer time.
- 'Aurah* : (العورة) That part of the body which is illegal to expose to others.

- Awâliq al-Madîna* : (عوالي المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.
- Al- Awamir* : (العوامر) Snakes living in houses.
- Awâqin* : (أواق) (Singular: 'Uqīya; 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahîh Al-Bukhârî, Hadîth* No. 1447).
- Awâsiq* : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.
- Awâsîr* : (آيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Awâ'id Kursî* : (آية الكرسي) Qur'ânîc Verse No. 255 of *Sûrat Al-Baqarah*.
- Awâ'id al-Mashriq* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
- Awâ'id* : (العرل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Awâ'id* : (الأعلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
- Bak'ra* : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
- Bâ'idâq* : (الباذق) A kind of alcoholic drink prepared from grapes.
- Bâ'id* : (البدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmîc history took place between the early Muslims and the infidels of Quraish.
- Al-Bak'rah* : (البكره) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Bâ'iyah* : (البيعه) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmîc religion.
- Bâ'iyah As-Salaf* : (بيع السلف) See *Salaf*.
- Bâ'iyah As-Salam* : (بيع السلم) See *Salam*.
- Bâ'iyah al-Riḥl* : (بيعة الرضوان) The oath and pledge taken by the *Sahâba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
- Bâ'iyah al-Hudâ* : (بيع الحدة) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
- Al-Bâ'id* : (البيد) A place to the south of Al-Madîna on the way to Makkah.

- Al-Bait-ul-Ma'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).
- Bâlâm* : (بالام) Means an ox.
- Banû Al-Asfar* : (بنو الأصفر) The Byzantines.
- Baqi'* : (البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
- Barr* : (البري) Pious.
- Al-Batsh* : (البطش) The Grasp.
- Bid'a* : (البدعة) Any innovated practice in religion.
- Bint Labûn* : (بنت لبون) Two-year-old she-camel.
- Bint Makhâd* : (بنت مخاض) One-year-old she-camel.
- Bu'âth* : (بعثات) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.
- Burâq* : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Burd, Burda* : (البرد، البردة) A black square narrow dress.
- Burnus* : (البرنس) A hooded cloak.
- Burud* : (البرود) Plural of *Barîd*. One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.
- Buthan* : (بطحان) A valley in Al-Madîna.
- Ad-Dabûr* : (الدبور) Westerly wind.
- Daghâbis* : (الضغابيس) Snake cucumbers. It is a plural of *Daghbûs*.
- Daiyân* : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : (الذجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.3439, 3440 and 3441, *Sahih Al-Bukhârî*).
- Dâniq* : (دانق) A coin equal to one-sixth of a Dirham.
- Dâr-al-Qadâ'* : (دارالقضاء) Justice House (court).
- Dhât-'Irq* : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.
- Dhât-un-* : (ذات النطاقين) *Asmâ'*, the daughter of Abû Bakr رضى الله عنهما . It

- Nitâqain*: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
- Dhât-ur-Riqâ'*: (ذات الرقاق) It is name of a *Ghazwa* and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.
- Dhaw-ul-Arhâm*: (ذوو الأرحام) Relatives on the maternal side.
- Dhimmî*: (الذمي) A non-Muslim living under the protection of an Islâmic government.
- Dhi-Tuwa*: (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
- Dhûl-Farâ'id*: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâ'id*, and the rest are *Asaba* (العصبة).
- Dhûl-Hijja*: (ذوالحجة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulaifa*: (ذو الحليفة) The *Miqât* of the people of Al-Madîna now called 'Abyâr 'Alî.
- Dhûl-Khalasa*: (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujaila).
- Dhûl-Qa'da*: (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain*: (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dhû-Muhram*: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
- Dhûn-Nûrain*: (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.
- Dîbâj*: (الديباج) Pure silk cloth.
- Dînâr*: (الدينار) An ancient gold coin.
- Dirham*: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to  $\frac{1}{12}$  of one *Uqiya* of gold in value.
- Diya*: (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha*: (الضحى) Forenoon.
- 'Eid-ul-Adha*: (عيد الأضحي) The four days' festival of Muslims starting on the tenth

- day of Dhul-Hijja (month).
- ‘Eid-ul-Fitr* : (عيد الفطر) The three days’ festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means ‘breaking the *Saum* (fast).’ Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmîc calendar and when Shawwâl comes, they break their *Saum* (fast) .
- Fadak* : (فدك) A town near Al-Madîna.
- Fâhish* : (الفاحش) One who talks evil.
- Fai’* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).
- Faqîh* : (الفتية) A learned man who can give religious verdicts.
- Farâ'id* : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur’ân ( $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$ ,  $\frac{1}{8}$ ,  $\frac{2}{3}$ ). [V.4:11, 12, 176]
- Faraq* : (الفرق) A bowl for measuring.
- Fard ‘Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifâya* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
- Farîda* : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.
- Farrûj* : (الفروج) A *Qabâ’* opened at the back.
- Farsakh* : (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.
- Fatât* : (الفتاة) A female slave or a young lady.
- Al-Fâtiha* : (الفاتحة) The first *Sûrah* in the Qur’ân.
- Fidya* : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).
- Fiqh* : (الفقه) Islamic jurisprudence.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Fitna* : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
- Al-Ghâba* : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.
- Ghaira* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one’s honour and prestige is injured or challenged.
- Gharar* : (الغرر) The sale of what is not present; e.g. of unfished fish.
- Ghâzî* : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmîc holy fighting).

- Ghazwa* : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq* : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.
- Ghila* : (الغيلة) To have sexual intercourse with the wife before weaning the child.
- Ghulûl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Al-Ghurr-ul-Muhajjalûn* : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Ghushl* : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghushl* mentioned here.
- Habal-il-Habala* : (حبل الحبل) There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
- Al-Hadath Al-Akbar* : (الحدث الأكبر) State of uncleanness because of sexual discharge.
- Al-Hadath Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadîth* : (الحديث) (Plural: *Ahadith* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of *Ahadith*:
- (الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.
- (الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).
- (الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth*.
- (المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.
- (المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do ....'.

(المرفوع) *Marfu'* (traceable) — A *Hadīth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauqūf* (untraceable) — It is a *Hadīth* about a *Sahābi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a *Sahābi*. A *Mauqūf* is also called an *Athar*.

(المضطرب) *Mudtarib* (confounding) — A *Hadīth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المنقطع) *Munqati'* (disconnected) — A *Hadīth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسال) *Mursal* (disreferred) — A *Hadīth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم.

(المسند) *Musnad* (subjective) — (i) A *Hadīth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadīth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadīth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauqūf* (untraceable) ending at a *Sahābi*.

(الصحيح) *Sahih* (sound) — A *Musnad Hadīth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shādh* (شاذ - odd) or a *Mu'allal* (المعلل - faulty).

*Hady* : (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

*Hais* : (الحيس) A dish made of cooking-butter, dates and cheese.

*Hajj* : (الحج) Pilgrimage to Makkah.

*Hajj-al-Akbar* : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).

*Hajj-al-Asghar* : (الحج الأصغر) *'Umrah*.

*Hajj-al-Ifrād* : (حج الأفراد) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Hajj* only.

*Hajj-al-Qirān* : (حج القران) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Umra* and *Hajj* together.

*Hajj-at-Tamattu'* : (حج التمتع) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Umra*, and then after performing *Tawāf* and *Sa'y*, he comes out of his *Ihrām*. With the commencement of *Hajj* days, he enters in the state of *Ihrām* again and performs *Hajj*.



- Hajjar-ul-Wadâ'* : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.
- Hajj Mabarrûr* : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.
- Hajjâm* : (الحجام) One who performs cupping.
- Halâl* : (الحلال) Lawful.
- Halala* : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
- Hanîf* : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
- Hantâ* : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
- Hanût* : (الحنوط) A kind of scent used for embalming the dead.
- Haram* : (الحرم) Sanctuaries of Makka and Al-Madîna.
- Harâm* : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
- Haraurâ'* : (الحروراء) A town in Iraq.
- Harba* : (الحربة) A short spear.
- Harj* : (الهرج) Killing.
- Harra* : (الحررة) A well-known rocky place in Al-Madîna covered with black stones.
- Al-Harûriyya* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
- Hasîr* : (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
- Hawâla* : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawâzin* : (الهوازن) A tribe of Quraish.
- Hayâ'* : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhârî*, *Hadîth* No.9).
- Hiba* : (الهبة) It means to present something to someone as a gift for Allâh's sake.

- Al-Hidâna* : (الحضانة) The nursing and caretaking of children.
- Hijâb* : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
- Al-Hijr* : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.
- Hijrah* : (الهجرة) Literally it means 'emigration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims emigration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madina.
- Hilâb* : (حلاب) A kind of scent.
- Hima* : (الحمي) A private pasture.
- Himyan* : (حميان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الحناء) (Henna) A kind of plant used for dyeing hair etc.
- Hiqqa* : (الحقة) A three-year-old she-camel.
- Hirâ'* : (الحراء) A well-known cave in a mountain near Makkah.
- Hubal* : (هبل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.
- Hublâ* : (الحبلى) A kind of desert tree.
- Hudâ* : (الحداء) Chanting of camel-drivers keeping time of camel's walk.
- Al-Hudaibîya* : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing 'Umra.
- Hudûd* : (الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).
- Hujra* : (الحجرة) Courtyard or a room.
- Hukm* : (الحكم) A judgement of legal decision (especially of Allâh)
- Humaz* : (الهمز) Madness or evil suggestions.
- Hums* : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
- Hunain* : (الحنين) A valley between Makka and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
- Hûr* : (الحوور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and

- intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54].
- 'Idda* : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrat* 65).
- Idhkhîr* : (الإنخِر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Ihrâm* : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umra*. Then *Talbiya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'*: worn round the upper part of the body.
- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Al-Ihtibâ'* : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Ihtikâr* : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.
- 'Îna* : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Ijâra* : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*.
- Îlâ'* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Iliyâ'* : (إيلياء) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.

- Imlâs* : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.
- Iqâma* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.
- Iqâmat-as-Salât* : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it." Please see *Ahâdith* Nos.735, 736, 737, 756, 823 and 824 *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.
- 'Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Ishtimâi-as-Sammâ'* : (اشتئام الصماء) The wearing of clothes in the following two ways:
1. To cover one shoulder with a garment and leave the other bare.
  2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
- Isnâd* : (الإنسناد) (Plural of *Sanad* السند). The chain of narrators of a Prophetic *Hadith*.
- Istabraq* : (استبرق) Thick *Dibâj* (pure silk cloth).
- Al-Istibra* : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.
- Istihâda* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahih Al-Bukhâri*, *Hadîth* No. 306 and Chapter No. 8).
- Istihsân* : (الاستحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of

*Sunna* (and they are the majority) do not agree to it].

- Istikhârah* : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadith* No. 1162, *Hadith* No.6382, *Hadith* No. 7390, *Sahih Al-Bukhâri*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a*, invoking Allâh for rain in seasons of drought.
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadh'a'a* : (الجذعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jahiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم .
- Jalîl* : (الجليل) A kind of good smelling grass grown in Makkah.
- Jalsat-ul-istirâhat* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifa, a well-known place near Makkah.
- Jamra* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of '*Eid-ul-Adha* at Mina.
- Jannrat-al-'Aqaba* : (جمرة العقبه) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
- Janâba* : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janâza* : (الجنائز) (Plural: *Janâ'iz* الجنائز) Funeral.
- Janîb* : (الجنب) A good kind of date.
- Janna* : (الجنة) Paradise.
- Al-Ji'râna* : (الجرعانة) A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform '*Umra*.
- Jihâd* : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded

as one of the fundamentals of Islâm. [See the footnote of (V:2:190) the Noble Qur'ân]

- Jimâr* : (الجمار) Plural of *Jamra*.
- Jinn* : (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
- Jizya* : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahih Al-Bukhâri*, Chapter 1, and *Ahâdîth* No. 3156, 3157 and 3159.]
- Jubba* : (الجببة) A cloak.
- Al-Juhfa* : (الجحفة) The *Mîqât* of the people of Sham.
- Jumada-uth-Thâniya* : (جمادى الثانية) Sixth month of the Islâmic calendar.
- Jumu'ah* : (الجمعة) Friday.
- Junub* : (الجنب) A person who is in a state of *Janâba*.
- Jurhum* : (جرهم) Name of an Arab tribe.
- Ka'bah* : (الكلبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).
- Al-Kabâ'ir* : (الكبائر) The biggest sins.
- Kafâla* : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
- Kuffâra* : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
- Kâfir* : (الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Katm* : (الكتم) A plant used for dyeing hair.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Khadira* : (خضرة) A kind of vegetation.
- Khaibar* : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.
- Khalifa* : (الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم.
- Khalîl* : (ال خليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only

one *Khalîl*, i.e. Allâh, but he had many friends.

- Khaṭm* : (الخلق) A kind of perfume.
- Khaṭm* : (الخيمية) A black woollen square blanket with marks on it.
- Khamr* : (الخمر) Wine, alcohol, intoxicant etc.
- Al-Khamsa* : (الخمسة) The five compilers of *Ahadith* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
- Khandaq* : (الخندق) See *Ghazwat-ul-Khandaq*.
- Kharaj* : (الخراج) *Zakât* imposed on the yield of the land ( $\frac{1}{10}$ th or  $\frac{1}{20}$ th).
- Khasaf* : (الخسوف) Lunar eclipse.
- Khawârîj* : (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
- Khazîr* or *Khazîra* : (الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
- Khilafa* : (الخلافة) (i) Succession. (ii) Islamic leadership.
- Khimâr* : (الخمار) A piece of cloth with which a woman covers her head and neck area.
- Khuff* : (الخف) Leather socks.
- Khul'* : (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
- Khumra* : (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].
- Khumus* : (الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
- Khushû'* : (الخشوع) Humility before Allah.
- Khutba* : (الخطبة) Religious talk (sermon).
- Khutbat-un-Nikâh* : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
- Khuzâ'a* : (الخزاعة) Banu Khuzâ'a, an Arabian tribe.
- Kohl* : (الكحل) Antimony eye powder.
- Kûfa* : (الكوفة) A town in 'Irâq.
- Kufr* : (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
- Kufu'* : (الكفو) It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of

the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

- Kunya* : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
- Kusûf* : (الكسوف) Solar eclipse.
- Labbaika wa sa'daika* : (لبيك وسعديك) I respond to your call; I am obedient to your orders.
- Lâ ilâha illallâh* : (لا إله إلا الله) None has the right to be worshipped but Allâh.
- Lailat-ul-Qadr* : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. *Ramadhân*), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble *Qur'ân*, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the *Qur'ân Sûrat 97* (VV.97: 1-5)]. (See *Sahih Al-Bukhâri, Hadîth* No. 2014 and Chapter No.1).
- Lât & Uzza* : (اللات والعزى) Well-known idols in *Hijâz* which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân* : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The *Qur'ân, Sûrat Nûr*, 24 :6,7,8,9,).
- Al-Lizâm* : (اللزام) The settlement of affairs, in the *Hadîth*, it refers to the battle of *Badr*, which was the means of settling affairs between the Muslims and the pagans.
- Luqata* : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Ma'âfiri* : (معايري) A type of garment of Yemen origin.
- Al-Madîna* : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called *Yathrib*.
- Maghâfir* : (المغافير) A bad smelling gum.
- Al-Maghâzi* : (المغازي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)
- Maghrib* : (المغرب) Sunset, evening *Salât* (prayer).
- Mahr* : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram* : (المحرم) See *Dhu-Mahram*.
- Makrûh* : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk* : (المملوك) A male slave.



- Al-Manâsî'* : (المناسك) A vast plateau on the outskirts of Al-Madîna.
- Manâsik* : (مناسك الحج والعمرة) [Acts connected with *Hajj* like *Ihrâm*; *Tawâf* of the Ka'bah and Sa'y of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy* (throwing pebbles) of *Jamrât*; slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and 'Umra, *Sahih Al-Bukhâri*.
- Manîha* : (المنيحة) (Plural: *Manâ'ih* المنائح) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqâm Ibrâhîm* : (مقام إبراهيم) The stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâîl (Ishmael) عليه السلام were building the Ka'bah.
- Maqâm Mahmûd* : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).
- Al-Marwa* : (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)
- Mâ shâ' Allâh* : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.
- Al-Mash'ar-ul-Harâm* : (المشعر الحرام) A sacred place at Muzdalifa.
- Mashruba* : (المشربة) Attic room.
- Al-Masih-ad-Dajjâl* : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).
- Masjid* : (المسجد) Mosque.
- Al-Masjid-al-Aqsa* : (المسجد الأقصى) The most sacred mosque in Jerusalem.
- Al-Masjid-al-Harâm* : (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.
- Mathânî* : (المثنائي) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).
- Maula* : (المولى) It has many meanings. Some are: a manumitted slave, or a master or the *Rabb* [Lord (Allâh)].
- Maulâya* : (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
- Mauqûdha* : (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
- Mawâlî* : (الموالي) Non-Arabs and originally former slaves.
- Mayâthir* : (المياثر) Silk cushions.
- Mi'râd* : (المعراج) A featherless arrow.
- Mi'râj* : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by

soul and body). (See *Hadīth* No. 349, *Hadīth* No. 3207, and *Hadīth* No.3887, *Sahih Al-Bukhārī*). [Also see (V.53:12) the *Qur'ān*]

- Mihjan* : (المحجن) A walking stick with a bent handle.
- Mijanna* : (المجن) A place at Makkah.
- Mina* : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.
- Miqât* : (المواقيت) (Plural: *Mawâqit*) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or 'Umra.
- Miracles* : Of the Prophet صلى الله عليه وسلم. See *Sahih Al-Bukhârî*, Vol 1, Introductory Pages.
- Mirbad* : (المربد) A place where dates are dried.
- Misr* : (مصر) Egypt.
- Miswâk* : (المسواك) A tooth brush made of *Arâk*-tree roots.
- Mithqâl* : (المثقال) A special kind of weight (equals  $4\frac{2}{7}$  grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
- Mu'adhdhin* : (المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).
- Mu'âhid* : (المعاهد) (i) A non-Muslim with whom a peace treaty has been made.  
(ii) A non-Muslim visiting an Islamic State with visa and performing his job
- Mu'allafat-ul-Qulûb* : (مؤلفة القلوب) New Muslims who were given *Sadaqa* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
- Mu'arras* : (العرس) A place nearer to Mina than Ash-Shajara.
- Mu'awwidhât* : (المعوذات) i.e. *Sârat Al-Falaq* (113) and *Sârat An-Nâs* (114). [The *Qur'ân*].
- Mubashshirât* : (المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahih Al-Bukhârî*, *Hadīth* No. 6990].
- Mubiqât* : (الموبقات) Great destructive sins.
- Mudabbar* : (المدير) A slave who is promised by his master to be manumitted after the latter's death.
- Mudâraba* : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
- Mudd* : (المد) A measure of two-thirds of a kilogram (approx.) It may be less

or more.

- Mufasssal* or *Mufasssalât* : (المفصل، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
- Muhâjir* : (المهاجر) Anyone of the early Muslims who had emigrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
- Muhâqala* : (المحاقة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
- Muharram* : (المحرم) The first month of the Islâmic calendar.
- Al-Muhassab* : (المحصب) A valley outside Makkah sometimes called Khaif Banî Kinana.
- Muhkam* : (المحكم) Qur'ânic Verses the contents of which are not abrogated.
- Muhrim* : (المحرم) One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or '*Umra*.
- Muhrima* : (المحرمة) A female in the state of *Ihrâm*.
- Muhsar* : (المحصر) A *Muhrim* who intends to perform the *Hajj* or '*Umra* but cannot because of some obstacle.
- Mujâhid* : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.
- Mujazziz* : (المجزز) A *Qâ'if*: a learned man who reads the foot and hand marks.
- Mujtahidûn* : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*.
- Mukâtab* : (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
- Mukhâbara* : (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet صلى الله عليه وسلم practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.
- Mukhâdara* : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Al-Mukhâdara*.
- Mukhadram* : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
- Mulâ'ana* : (اللاعنة) The act of performing *Li'ân*.
- Mulâmasa* : (اللامسة) *Al-Mulâmasa* is a buy for prefixed price with closed eyes (للماسى *Limas*) or in darkness just by the first touch of hand. For instance, a man

goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

- Mulhidûn* : (اللاحدون) Heretical.
- Munâbadha* : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.
- Muqaiyar* : (المقيير) A name of a pot in which alcoholic drinks used to be prepared.
- Muqârada* : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.
- Musalla* : (المصلى) A praying place.
- Musâqât* : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat*. This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.
- Mustahada* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'a* : (التمتع) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mu'takif* : (المعتكف) One who is in a state of *I'tikâf*.
- Mutashâbihât* : (المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
- Al-Mutâ'wwilûn* : (المتاولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Mutras* : (مترس) A Persian word meaning "don't be afraid."
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith: Bukhârî*

and Muslim.

- Muttaqûn* : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muwatta'* : (الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm*.
- Muzâbana* : (المزبنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzaffat* : (المزفت) A name of a pot in which alcoholic drinks used to be prepared.
- Muzâra'a* : (المزارعة) *Al-Muzâra'a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirûn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra'a*, but to give the land on *Ijâra* or on rent, because *Ijâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.
- Muzdalifa* : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and '*Ishâ'* prayers (together) there.
- Nabîdh* : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.
- Nadiha* : (الناضحة) A camel used for agricultural purposes.
- Naq* : (النقي) A part of an arrow.
- Nafath* : (النفت) Witchcraft.
- Nafkh* : (النفخ) Puffing of Satan.
- Nahd* : (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
- Nahr* : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.
- An-Najâshi* : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
- Najd* : (نجد) Lexically means 'the elevated land'. The expanse of land

between Tihama and Iraq.

- An-Najsh* : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwa* : (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri, Hadîth* No. 2441).
- Namîma* : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
- Naqîb* : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
- Naqîr* : (النقيير) A name of a pot in which alcoholic drinks used to be prepared.
- Nash* : (النش) A measure of weight equal to  $\frac{1}{2}$  *Uqiya* (64 grams approximately).
- Nasl* : (النصل) A part of an arrow.
- Nawâfil* : (النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory (*Farida*).
- Nikâh* : (النكاح) Marriage (wedlock) according to Islâmîc law.
- Nisâb* : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.
- Nûn* : (نون) Fish.
- Nusk* : (النسك) Religious act of worship.
- Nusub* : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
- Nusuk* : (النسك) A sacrifice.
- Qabâ'* : (القبا) An outer garment with full length sleeves.
- Qadar* : (القدر) Divine Preordainment.
- Qadi* : (القاضي) A Muslim judge.
- Qalîb* : (القليب) A well.
- Qâri'* : (القاري) Early Muslim religious scholars were called *Qurrah'* (plural of *Qâri'* — this word is also used for a person who knows the

Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

*Qârin* : (القارن) One who performs *Hajj-al-Qirân*.

*Qarn-al-Manâzil*: (قرن المنازل) The *Miqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

*Qasab* : (القصب) Pipes made of gold, pearls and other precious stones.

*Al-Qasâma* : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.

*Al-Qaswâ'* : (القصواء) The name of the Prophet's she-camel.

*Qatîfa* : (القطيفة) Thick soft cloth.

*Qattât* : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhârî, Hadîth No.6056*).

*Qiblah* : (القيلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

*Qîl wa Qâl* : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

*Qintâr* : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

*Qirâm* : (الqram) A thin marked woollen curtain.

*Qîrât* : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* =  $\frac{1}{2}$  *Dâniq* & 1 *Dâniq* =  $\frac{1}{6}$  Dirham.

*Al-Qisâs* : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

*Qissî* : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.

*Qithâm* : (القتام) A plant disease which causes fruit to fall before ripening.

*Qiyâm* : (القيام) The standing posture in *Salât* (prayer).

*Qiyâs* : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

*Qubâ'* : (القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'â* *Salât* (prayer) is regarded as a performance of 'Umra in reward according to the Prophet's saying.

*Qudhadh* : (القذذ) A part of an arrow.

- Qumqum* : (قمقم) A narrow - headed vessel.
- Qunûṭ* : (القنوت) An invocation in the *Salât* (prayer).
- Quraish* : (القریش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
- Quraishi* : (القریشي) A person belonging to the Quraish (well-known Arab) tribe.
- Rabb* : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for ail the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such..
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabî'-ul-Awwal* : (ربيع الأول) Third month of the Islâmic calendar.
- Ar-Radâ'a* : (الرضاعة) The suckling of one's own or someone's child.
- Râhila* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Raiyân* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Ar-Raj'a* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Rajab* : (رجب) The seventh month of the Islâmic calendar.
- Rajaz* : (الرجز) Name of poetic metre.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'â* : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'â*, which consists of one standing, one bowing and two prostrations).
- Ramadân* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimar* at Mina.



- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a*, i.e. interest on lent money; (b) *Riba Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'* : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.
- Rikâz* : (الركاز) Buried wealth.
- Rûh-ullah* : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:  
 (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('*Abdullah* عبدا لله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.  
 The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).  
 (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('*Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.
- Ruqba* : (رقبة) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
- Ar-Ruqya* : (الرقية) Divine Speech-recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- Sâ'* : (الصاع) A measure that equals four *Mudd* (3 kg. approx).
- As-Saba* : (الصبا) Easterly wind.
- As-Sab'a* : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
- Sab'a-al-Mathânî* : (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha*. [See the Noble Qur'ân (V. 15:87)]
- Sâbi'ân* : (الصابئون) A people who lived in Iraq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ân*) and they were neither Jews nor Christians.

- Sa'dân* : (السعدان) A thorny plant suitable for grazing animals.
- Sadaqa* : (الصدقة) Anything given in charity.
- As-Safa and Al-Marwa* : (الصفاء والمروة) Two mountains at Makkah neighbouring *Al-Masjid Al-Harâm* (the sacred mosque) to the east. One who performs 'Umra and Hajj should walk seven times between these two mountains and that is called 'Sa'y'.
- Sahbâ'* : (صهبا) A place near Khaibar.
- Sahihain* : (الصحيحين) The two *Hadîth* books of Imam Bukhari and Muslim.
- Sahûliyya* : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sahûr* : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
- Sahw* : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- As-Sâ'iba* : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- Sakînah* : (السكينة) Tranquillity, calmness, peace and reassurance etc.
- Salab* : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- Salaf* : (السلف) A sale in which the price is paid at once for goods to be delivered later.
- Salam* : (السلام) Synonym of *Salaf*.
- As-Salât* : (الصلاة) See *Iqâmat-as-Salât*.
- Sami' Allâhu liman hamidah* : (سمع الله لمن حمده) Allâh hears him who praises Him.
- Samur* : (السمر) A kind of tree.
- Sanah* : (سناه) Means 'good' in the Ethiopian language.
- Sarif* : (سرف) A place about ten kilometers away from Makkah.
- Sariya* : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
- As-Saum* : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.
- Sawîq* : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sa'y* : (السمي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of *Hajj* and 'Umra.

- Sayyid* : (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
- Sayyidî* : (سيدي) My master.
- Shu'bân* : (شعبان) The eighth month of the Islâmic calendar.
- Ash-Shahâda* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh."
- Sham* : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
- Shawwâl* : (شوال) The tenth month of the Islâmic calendar.
- Shighâr* : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Ash-Shiqâq* : (المشقاق) Difference between husband and wife or any two persons.
- Shirâk* : (الشراك) A leather strap.
- Shirk* : (الشرك) Polytheism and it is to worship others along with Allâh.
- Shuf'a* : (الشفعة) Pre-emption.
- Siddîq and Siddîqûn* : (الصديق والصدقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
- Sidr* : (السدر) Lote tree (or *Nabîq* tree).
- Sidrat-ul-Muntaha* : (سدرة المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
- Siffin* (battle of) : (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضى الله عنه.
- As-Sihah* : (الصحيح الستة) The six books of *Ahadith* compiled by Bukhari, Muslim, Abu Dawûd, Nasâ'i, Tirmidhi and Ibn Mâjah.
- As-Sirât* : (الصراف) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sitta* : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah; and their six collections are called *Sihah Sitta*.
- Siwâk* : (السواك) A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
- Subhân Allâh* : (سبحان الله) Glorified is Allâh.
- Sundus* : (السندس) A kind of silk cloth.
- Sunna* : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.
- Sutra* : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier

- between him and the others.
- Tâ'if* : (الطائف) A well-known town near Makkah.
- Tâba* : (الطابة) Another name for Al-Madîna Al-Munawwara.
- Tabi'i* : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم.
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.
- Tahajjud* : (التجهد) Night optional prayer offered at any time after '*Ishâ*' prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhârî*, the Book of '*Aqîqa*, Vol. 7).
- Taiba* : (الطيبة) One of the names of Al-Madîna city.
- Takbîr* : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîra* : (التكبيرة) A single utterance of *Allâhu-Akbar*
- Talbîna* : (التلبينة) A dish prepared from flour and honey.
- Talbiya* : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- At-Tan'im* : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform '*Umra*.
- Taqlîd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarâwîh* : (الترابيع) Optional *Salât* (prayers) offered after the '*Ishâ*' prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Taribat Yamînuka* : (تربت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarjî'* : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).
- Tashahhud* : (الشهيد) The recitation of the invocation: *At-tahiyâtu lillâhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd*.

i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri, Hadîth* No. 831, and it also means: to testify *Lâ ilâha illallâh wa anna Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

*Taslîm* : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

*Tauhîd* (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e., Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihî*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands." (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the

Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم : *Wajûb Al-Ittibâ'* and it is a part of *Tauhîd-ul-Ulûhiyya*. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم". [See the Qur'ân (V. 59:7) and (V. 3:31)].

*Tawâf* : (الطواف) The circumambulation of the Ka'bah.

*Tawâf-al-Ifâda* : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

*Tawâf-ul-Wadâ'* : (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or 'Umra.

*Tayammum* : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janaba*).

*Ath-Thalatha* : (الثلاثة) The three compilers of *Ahadith* — Abu Dâwûd, Nasâ'i and Tirmidhi.

*Thaniyat-al-Wadâ'* : (ثنية الوداع) A place near Al-Madina.

*Tharîd* : (الثريد) A kind of meal, prepared from meat and bread.

*Thaur* : (الثور) A well-known mountain in Al-Madîna.

*Thunya* : (الثنية) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

*Tilâ'* : (التلع) A kind of alcoholic drink prepared from grapes.

*Tubbân* : (تبان) Shorts that cover the knees (used by wrestlers).

*Tulaqâ'* : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.

*Tûr* : (الطور) A mountain.

*Uhud* : (أحد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa Uhud*.

*Ummah* : (الامة) Nation; referring to the Muslim people.

*Umm-ul-Mu'minin* : (أم المؤمنين) 'Mother of the believers'. It is a title given to the wives of the Prophet صلى الله عليه وسلم. The plural of it is *Ummahât-ul-*

*Mu'minin.*

- Umm-ul-Walad*: (أم الولد) A slave-woman who begets a child for her master.
- 'Umra* : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwa. It is also called 'lesser *Hajj*'. (See *Sahih Al-Bukhâri*, Vol. 3).
- 'Umra* : (العمري) To gift a house to somebody.
- Uqîya* : (أوقية) (Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.
- Urbân* : (العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
- Urfut* : (العرفط) The tree which produces *Maghâfir*.
- Ushr* : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhârî*, *Haulîth* No. 1483).
- Wahy* : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
- Waihaka* : (ويحك) 'May Allâh be Merciful to you.'
- Wailaka* : (ويلك) 'Woe upon you!'
- Walâ'* : (الولاء) *Al-Wâla'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadîth* has made it clear that *Wâla'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
- Walî* : (الولي) (Plural: *Auliyâ'*) Protector, guardian, supporter, helper, friend.
- Walîma* : (الوليمة) The marriage feast.
- Waqf* : (الوقف) Religious endowment.
- Wars* : (الورس) A kind of shrub used for colouring yellow.
- Wasâyâ* : (الوصايا) Wills or testaments. (Singular: *Wasîyya* الوصية)
- Al-Wâsil* : (الواصل) One who keeps good relations with his kith and kin.
- Wasila* : (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.
- Wasq* : (الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.
- Wisâl* : (الواصل) Observing *Saum* (fast) for more than one day continuously.
- Witr* : (الوتر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.
- Wudû* : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

- Yalamlam* : (يلملم) The *Miqât* of the people of Yemen.
- Yamâma* : (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.
- Yaqîn* : (اليقين) Perfect absolute Faith.
- Yarmûk* : (اليرموك) A place in Shâm.
- Ya Sabâhâ* : (يا صباحاه) An exclamation indicating an appeal for help.
- Yathrib* : (يثرب) One of the names of Al-Madîna.
- Yaum An-Nafr* : (يوم النفر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.
- Yaum An-Nahr* : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
- Yaum Ar-Ru'us* : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eid-al-Adha*).
- Yaum At-Tarwiya* : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.
- Zakât* : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..
- Zakât-ul-Fitr* : (زكاة الفطر) An obligatory *Sadaqâ* to be given by Muslims before the prayer of *'Eid-al-Fitr* (See *Sahîh Al-Bukhârî*, Chapter 70, Vol.2).
- Zamzam* : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.
- Zanâdiqa* : (الزندقة) Atheists.
- Zarnab* : (زرنب) A kind of good smelling grass.
- Az-Zihâr* : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
- Zuhr* : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY



## APPENDIX II

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

### WHY ALLÂH SENT PROPHETS AND MESSENGERS عليهم السلام؟

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

“Indeed We sent Nûh (Noah) to his people, and he said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!’ ” (V. 7:59).

“And to ‘Âd (people, We sent) their brother Hûd. He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?’ ” (V. 7:65).

“And to (the people of ) Madyan (Midian), (We sent) their brother Shu‘aib. He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.’ ” (V.7:85)

“And to Thamûd (people, We sent) their brother Salih. He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*, none has the right to be worshipped but Allâh).’ ” (V. 7:73).

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghûr*<sup>[1]</sup> (all false deities i.e. do not worship *Tâghûr* besides Allâh).” (V. 16:36).

<sup>[1]</sup> The word *Tâghûr* covers a wide range of meanings: It means anything i.e., all the false deities worshipped other than the Real God (Allâh). It may be Satan, devils, idols, stones,

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in *Surat Al-A'râf* (Allâh addresses His Messenger صلى الله عليه وسلم):

“Say (O Muhammad صلى الله عليه وسلم): ‘O mankind: Verily, I am sent to you all as the Messenger of Allâh.’ ” (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allâh Alone, as Allâh تعالى said:

“And I (Allâh) created not the jinn and men except they should worship Me (Alone)” The Qur’ân (V. 51:56).

And to worship Allâh means to obey Him and to do all He has ordained, — and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

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sun, stars, angels human beings e.g. ‘Îsa (Jesus), Messenger of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

**TAUHID — (ISLAMIC MONOTHEISM)**

*Tauhîd* (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauhîd-al-Asmâ was-Sifât*: To believe that:

- (i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;
- (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;
- (iii) We must believe in all the Qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

“The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘*Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*Bi-Dhâtihî*).

Also Allâh says:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer” (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to any of the created things, and likewise He عز وجل also says:

“To one whom I have created with Both My Hands,” (V.38:75);

And He also says:

“The Hand of Allâh is over their hands.” (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) till the last of the Prophets, Muhammad ﷺ. (It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

These three aspects of *Tauhid* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muhammad ﷺ : *Wujûb al-Ittibâ’* and it is a part of *Tauhid-ul-Ulûhiyya*.

This is included in the meaning, “I testify that Muhammad ﷺ is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger; ﷺ”.

Allâh says:

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).” (V.59:7)

And also Allâh says:

“Say (O Muhammad ﷺ to mankind), ‘If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur’ân and the *Sunna* (legal ways of the Prophet ﷺ)], Allâh will love you and forgive you of your sins.’ ” (V.3:31)

**SHAHADA — CONFESSION OF A MUSLIM**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh*

(None has the right to be worshipped but Allâh,

and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great principle in some detail:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh*

“None has the right to be worshipped but Allâh... and Muhammad

صلى الله عليه وسلم is the Messenger of Allâh” has three aspects: a, b and c.

**a.** It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

**Point I:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allâh,” — *Tauhid-ar-Rubûbiyya*.

**Point II:** A confession with your heart that: “I testify that none has the right to be worshipped but Allâh Alone.” The word “Worship” (i.e. *‘Ibâdah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone and none else, whether it be an angel, Messenger, Prophet ‘Îsâ (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities. So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله عليه وسلم

وسلم order you to do, (in the Qur'ân and in the *Sunna* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allâh,” — *Tauhid-al-Ulûhiyya*. And that you (mankind) worship none but Allâh.

**Point III:** A confession with your heart that: “O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allâh says:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer.” (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

“To one whom I have created with Both My Hands,” (V.38:75)

and He also says:

“The Hand of Allâh is over their hands.” (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

“The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne.” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihî*). It is not as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allâh” — *Tauhid-al-Asmâ was-Sifât* and this is the right Belief, the Belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ

(Jesus) to Muhammad ﷺ and the Companions of Prophet Muhammad ﷺ } and the righteous followers of these Messengers عليهم السلام .

**Point IV:** A confession with your heart: “O Allâh! I testify that Muhammad ﷺ is Your Messenger.” That means that none has the right to be followed after Allâh, but Prophet Muhammad ﷺ as he is the last of His Messengers. As Allâh says:

“Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.” (V.33:40).

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it,” (V.59:7).

And Allâh says:

“Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ân and the *Sunna*).’ ” (V.3:31)

As for others than Muhammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allâh’s Book (i.e. the Qur’ân) and with the *Sunna* (legal ways, orders, acts of worship, statements) of the Prophet ﷺ or not. As the Divine Revelation has stopped after the death of Prophet Muhammad ﷺ and it will not resume except at the time of the Descent of ‘Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadîth* (i.e. narration of Prophet Muhammad ﷺ). (*Sahih-Al-Bukhari, Hadîth No. 2222*).

**b.** It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad ﷺ is the Messenger of Allâh.) As it has come in the statement of Prophet Muhammad ﷺ to his uncle Abû Tâlib at the time of the latter’s death: “O uncle, if you utter it (*Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh*, none has the right to be worshipped but Allâh, and Muhammad ﷺ is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection.” Similarly, when Abû Dhar Al-Ghifârî embraced Islam, he went to *Al-Masjid-al-Harâm* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha illallâh Muhammad-ur-Rasul Allâh* — none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh says:

“Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary), etc.] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

“Say (O Muhammad صلى الله عليه وسلم): ‘Shall We tell you about the greatest losers in respect of (their) deeds?’ Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed



therefrom. Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضى الله عنهما in the Book, *Sahih Al-Bukhari, Hadîth* No.8:

Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify *Lâ ilâha illallâh wa anna Muhammad-ur-Rasul Allâh* (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).
2. To perform (*Iqâmat*) *As-Salât*.
3. To pay *Zakât*
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

- (1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

### IMPORTANT NOTE:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام .

*Shirk and Kufr***POLYTHEISM AND DISBELIEF****Salvation of all mankind from the greatest sin against Allâh**

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

**Shirk** implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

“Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin.”(V. 4:48).

Almighty Allâh says:

“Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

“Then those whose scales (of good deeds) are heavy, — these! they are the successful.

“And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide.”

“The Fire will burn their faces, and they will grin with displaced lips (disfigured).”

“(It will be said) ‘Were not My Verses (this Qur’ân) recited to you and then you used to deny them?’

“They will say: ‘Our Lord! Our wretchedness overcame us and we were an erring people.

“Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).’

“He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ (V. 23:101-108).

“And whoever invokes (or worships) besides Allâh, any other *îlâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.” (V.23:117).

## ASH-SHIRK

### POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

**Definition:** *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing Divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

**Types:** There are three types of *Shirk*, namely:

- (1) *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
- (2) *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
- (3) *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*.

**Manifestations:** (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

- (a) *Shirk-ad-Du'â*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

“And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

- (b) *Shirk-an-Niyyah wal-Irâdah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.” (V. 11:15,16)

- (c) *Shirk-at-Tâ'ah*. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but

He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allâh’s Messenger صلى الله عليه وسلم was reciting the above Verse, ‘Adî bin Hâtîm said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by *Ahmad*, *At-Tirmidhi*, and *Ibn Jarir*). (*Tafsir At-Tabari*, Vol.10).

(d) *Shirk-al-Mahabbah*. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.” (V. 2:165)

(2) *Ash-Shirk-al-Asghar*—*Ar-Riyâ’* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

“Say (O Muhammad صلى الله عليه وسلم) : ‘I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

(3) *Ash-Shirk-al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

“*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night.” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: “O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”

**AL-KUFR****DISBELIEF AND ITS VARIOUS MANIFESTATIONS**

*Kufr* is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عز و جل has ordained must come to pass).

There are two aspects of disbelief:

(1). **The major disbelief** (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

- (a) *Kufr-at-Takdhîb*. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

“Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers?” (V. 39:32)

- (b) *Kufr-al-Ibâ’ wat-Takabbur ma’at-Tasdîq*. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.

Almighty Allâh says:

“And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

- (c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.’ ” (V.18:35-38)

- (d) *Kufr-al-I'râd*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V.46:3)

- (e) *Kufr-an-Nifâq*. This implies hypocritical disbelief.

Almighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:2-3)

- (2) **The minor disbelief** (*Al-Kufr-al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

‘And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.’ (V.16:112).

**AN-NIFÂQ****HYPOCRISY AND ITS VARIOUS MANIFESTATIONS**

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

**(A) Hypocrisy in Belief**

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islâm).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

**(B) Hypocrisy in deeds and actions**

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

**JESUS AND MUHAMMAD****(peace be upon them)****IN THE BIBLE AND THE QUR'ÂN****BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD  
AND HAVING NO SHARE IN DIVINITY**

By Dr. M.T. Al-Hilali, Ph.D.

Former Professor of Islamic Faith and Teachings,  
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All praise is to the One to Whom all dignity, honour and glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards Monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

**JESUS AND THE DEVIL IN THE BIBLE**

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh: He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.” — Matthew 4:10.

**CHILDREN OF GOD**

Jesus never called himself *Son of God* as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself



being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

### **GOD THE FATHER**

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Matthew 6:1 —

“... otherwise ye have no reward of your Father which is in heaven.”

Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

**N.B.** The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”

## JESUS THE WORSHIPPER

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray.....”

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

“O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise” (V.35:15).

And in (V.19:93) of Qur'ân:-

“There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.”

## A BIBLICAL STORY

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

### **JESUS: A PROPHET OF ALLÂH.**

Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him, ‘Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.’ ”

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

“And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet.”

Here it is proved that all those who believed in Jesus during his lifetime did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

### **JESUS: A SERVANT OF ALLÂH.**

Matthew 23:8 —

‘But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren.’ ”

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

“And he (Jesus) went a little farther, and fell on his face and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.’ ”

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

### **THE COMPILATION OF THE BIBLE**

Matthew 27:7-8 —

“And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day.”

From these verses we understand that the Bible (the New Testament) was not written during Jesus' lifetime but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)’”

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that **such** words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

### **JESUS: PREACHER OF MONOTHEISM (TAUHID)**

In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'"

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say, A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.

In John 2:19 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master. Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father: and to my God and your God.' Mary Magdalene came and

told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

### **BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)**

John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allâh; and him to “abide forever” means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 —

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

### FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.
- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word...”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O

Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah Jesus, son of Mary, the Messenger of Allâh’; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise.”

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: “O God, if it is possible for You to let this cup pass from me, then let it pass.” It is incredible that such words could come from a believer in God, let alone a



Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

## APPENDIX-III

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

**THE CALL TO JIHÂD  
(HOLY FIGHTING FOR ALLÂH'S CAUSE)  
IN THE QUR'ÂN**

Praise is too Allâh تعالى who has ordained *Al-Jihâd* (the holy fighting for Allâh's Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allâh)

Allâh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allâh تعالى Alone and He has no partners (with Him). I (also) testify that Muhammad صلى الله عليه وسلم is His slave and His Messenger, the one sent by Allâh تعالى as a mercy for the '*Âlamîn* (mankind and jinn); the one commanded by Allâh تعالى to fight against the *Mushrikûn*' (and all those who ascribe partners with Allâh). He fought for Allâh's Cause with all his power and ability — may Allâh's Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur'ân) and his *As-Sunna* (the legal ways, orders, acts of worship, statements) which was revealed to him...those who emigrated and fought in the Cause of Allâh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger صلى الله عليه وسلم was fighting against the *Mushrikûn* (and all those who ascribe partners with Allâh تعالى) since Allâh the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allâh تعالى caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet صلى الله عليه وسلم used to visit the people in their gatherings during the *Hajj* and *Umra* season and other occasions (too). He used to go to their market places, recite the Qur'ân, invite them to Allâh تعالى, the Most Respectful, the All-Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allâh) in return for having Paradise." But he would not find anyone to support him or to give him a safe shelter.

[1] *Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allâh تعالى (Islâmic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allâh's Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

"And We never punish until We have sent a Messenger (to give warning)." (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islâm), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madîna (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yâsir's family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allâh's Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi'b. Once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abû Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, "Would you kill a man because he says: My Lord is Allâh تعالى?"

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم, while the latter was in prostration praying in the *Al-Masjid-al-Harâm*, he carried a huge stone to throw it on the Prophet's head. But when he (Abû Jahl) tried to throw it he turned on his heels frightened saying: "I am being prevented from going near to Muhammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me."

And when Allâh تعالى wanted to reveal His religion (Islâm) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم victorious, Allâh تعالى the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers—the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was dearer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) to fight but He did not make it obligatory. He said:

“Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory.” (V.22:39).

“Those who have been expelled from their homes unjustly only because they said: Our Lord is Allâh.” (V.22:40).

The above Verses clearly state that Allâh تعالى is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

“So when you meet (in fight ... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost.

“He will guide them and set right their state.

“And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world).” (V.47:4,5,6).

Then after that He made fighting (*Jihâd*) obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allâh ordered:

“And fight in the way of Allâh those who fight you...” (V.2:190).

Then Allâh تعالى revealed in *Sûrat At-Taubah* (*Bara'ah*) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizyah* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not

permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in *Sûrat Al-Baqarah* (II), *Ât-Imrân* (III) and *At-Taubah* (IX)... and other *Sûrahs* (Chapters of the Qur'ân).

Allâh ﷻ made the fighting (*Jihâd*) obligatory for the Muslims and gave importance to the subject-matter of *Jihâd* in all the *Surah* (Chapters of the Qur'ân) which were revealed (at Al-Madinah) as in Allâh's Statement:

"March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew." (V.9:41).

And He (Allâh) said:

"*Jihâd* (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrimah (a religious scholar) said: At first Muslims disliked it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders) exhort Muslims greatly to take part in *Jihâd* and have made quite clear its rewards, and praised greatly those who perform *Jihâd* (the holy fighting in Allâh's Cause) and explained to them various kinds of honours which they will receive from their Lord (Allâh ﷻ). This is because they — *Mujâhidûn* are Allâh's troops. Allâh ﷻ will establish His religion (Islâm), through them (*Mujâhidûn*). He will repel the might of His enemies, and through them He will protect Islâm and guard the religion safely.

And it is they (*Mujâhidûn*) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and

that the Word of Allāh تعالى (i.e. none has the right to be worshipped but Allāh تعالى and His religion Islām) should be superior. Allāh has made them (*Mujāhidūn*) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allāh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allāh's Statement in this matter:

"O you who believe! Shall I guide you to a commerce that will save you from a painful torment?" (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allāh تعالى, the Lord of 'Ālamīn (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allāh تعالى says:

"That you believe in Allāh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allāh تعالى with your wealth and your lives..." (V.61:11)

Allāh تعالى further says:

"That will be better for you if you but know." (V.61:11)

i.e. *Jihād* (holy fighting in Allāh's Cause) is better for you than your staying (back at home). Regarding the reward Allāh says:

"(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ('*Adn* Paradise) — that is indeed the great success." (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allāh تعالى said:

"And also (He will give you) another (blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers." (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allāh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one's Lord (Allāh تعالى). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allāh تعالى to bestow upon us His Blessings.

And Allāh تعالى says:

"Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Zalimûn* (polytheists and wrong-doers)." (V.9:19).

"Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful." (V.9:20).

"Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights." (V.9:21).

"They will dwell therein for ever. Verily, with Allâh is a great reward." (V.9:22).

In the above Verses Allâh ﷻ the Most High, Who is above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Harâm* (at Makkah) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Tawâf* (circumambulation) of the *Ka'bah*, and the offering of *Salât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihād* in Allâh's Cause. Allâh ﷻ informed that the believers who fight in Allâh's Cause (*Mujâhidûn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of : (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh ﷻ denied the equality between the *Mujâhidûn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Harâm* (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

"The Mosques of Allâh shall be maintained only by those who believe in Allâh ﷻ and the Last Day, perform *Iqâmat-as-Salât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance." (V.9:18).

So it is they (above said people) who are called by Allâh ﷻ as "the maintainers of the mosques" — And in spite of all this, still the people who do *Jihād* are far superior in grade than them (maintainers of the mosques) before Allâh ﷻ.

Allâh ﷻ says:

"Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has



promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.” (V.4:95).

“Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:96).

Allâh تعالى (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidûn* (those who fight in Allâh's Cause), — then He mentioned the superiority of the *Mujâhidûn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidûn*'s) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh تعالى preferred the *Mujâhidûn* over those (believers) who sit (at home) are seven and these Allâh تعالى mentioned in His Statement:

“... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh تعالى, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*.” (V.9:120)

These are five — then Allâh says:

“Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit...” (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahih Al-Bukhari*:

Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever believes in Allâh and His Messenger, performs *Iqâmat-as-Salât* and observes *Saum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born.” The people said, “O Allâh's Messenger! Shall we inform the people of this good news?” He صلى الله عليه وسلم said, “Paradise has one hundred grades which Allâh has reserved for the *Mujahidûn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet صلى الله عليه وسلم also said: ‘Above it (i.e. *Al-Firdaus*) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.’ ”] (*Hadith* No.2790).

Ibn Qayyim said as regards the Statement of Allâh تعالى :-

"Verily, Allâh has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success." (V.9:111).

So Allâh ( سبحانه ) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

- (1) Allâh informed the believers with the word of emphasis: "Surely."
- (2) By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.
- (3) Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal.
- (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
- (5) The Arabic word '*alâ*' used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.
- (6) He confirmed that it is indeed a binding on Him.
- (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân).
- (8) He used the interrogative form to emphasize the fact that there is none Truer to his covenant than Him (Allâh).
- (9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abrogations.
- (10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh's) Statement "Bargain which you have concluded" i.e. the price with which you have exchanged the deal, Allâh the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

"(The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe *Saum* (fast) (or go out in Allâh's Cause), who bow down [in *Salât* (prayer)], who prostrate themselves [in *Salât*

(prayer)], who enjoin (on people) *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers." (V.9:112)

And sufficient is this excellence — (for a *Mujāhid* which he will receive) honour and high degrees of grade — along with other things which Allāh تعالى has made clear in the Qur'ān: about the description of the reward of *Mujāhidūn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islām, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allāh تعالى will grant them victory and support them with the angels, as it is evident from the Statement of Allāh:

"Remember when you (Muhammad صلى الله عليه وسلم) said to the believers: 'Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?' Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allāh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allāh the All-Mighty, the All-Wise." (V.3:124, 125, 126).

"So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (polytheists and wrongdoers). And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are patient?" (V.3:139, 140, 141, 142).

And Allāh informed about those who are martyred in His way. They are alive and that they are with their Lord Allāh تعالى finding what they wish of provisions and their faces are delighted with glad tidings. As Allāh تعالى says:

"Think not of those who are killed in the way of Allāh as dead. Nay, they are alive with their Lord and they have provision.

"They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

"They rejoice in a grace and a bounty from Allâh and that Allâh will not waste the reward of the believers.

"Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward." (V.3:169-172)

And He (Allâh تعالى) says:

"Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan." (V.4:76).

"Then fight, (O Muhammad صلى الله عليه وسلم), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing." (V.4:84).

And He (Allâh تعالى) says:

"Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâh; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward." (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — besides these.

Think deeply, dear brother in Islâm, how Allâh تعالى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Salât* (prayers) and *Saum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd*, *Salât* and *Saum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidûn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

*Jihâd* is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that *Jihâd* is superior to *Hajj* and *'Umra* (pilgrimage) and also superior to non-obligatory *Salât* (prayer) and *Saum* (fasting) as mentioned in the Qur'ân and Prophet's *Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive; it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh تعالى and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it

(*Jihād*) shows one's patience, one's devotion to Islām, one's remembrance to Allāh تعالى and there are other kinds of good deeds which are present in *Jihād* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihād*. It is confirmed in the two authentic books (of *Hadīth*). Narrated Abū Hurairah (may Allāh be pleased with him): I heard Allāh's Messenger صلى الله عليه وسلم saying: "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyyah* (army unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hand my life is! I would love to be martyred in Allāh's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (*Sahih Al-Bukhari, Hadith No. 2797*).

So the Prophet صلى الله عليه وسلم, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujāhidūn* for Allāh's Cause.

He صلى الله عليه وسلم informed them the immediate and deferred reward of *Jihād* for them, and how different kinds of evils Allāh تعالى repels with it; and what a great honour, power, dignity and high grade is obtained through it and he صلى الله عليه وسلم has placed *Jihād* at the top in Islām. The Prophet صلى الله عليه وسلم says:

"Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allāh تعالى has reserved for the *Mujāhidūn* who fight in His Cause" [as mentioned in the two authentic Books (*Al-Bukhārī* and *Muslim*)]. [See *Sahih Al-Bukhari, Hadīth No. 2790*].

It is narrated in *Sahih Al-Bukhārī*, Allāh's Messenger صلى الله عليه وسلم said:

"Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the Hell-fire." (*Hadīth No. 2811*).

It is also narrated in the two books (*Al-Bukhārī* and *Muslim*):

A man said, "O Messenger of Allāh! Inform me of a thing that is equal to *Jihād* (in Allāh's Cause)!" Allāh's Messenger صلى الله عليه وسلم said, "You cannot (do that)." The man said, "Inform me of that." Allāh's Messenger صلى الله عليه وسلم said, "Can you observe *Saum* (fast) continuously without eating or drinking (at all) and stand continuously in *Salāt* (prayer) from the time the *Mujāhidūn* go out for *Jihād* (till the time they return back home)?" The man replied, "No." Allāh's Messenger صلى الله عليه وسلم said, "That is (the thing) which is equal to *Jihād*."

Likewise Allāh's Messenger صلى الله عليه وسلم said:

1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allâh تعالى for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in *Jihâd* is better than a fasting or standing (praying) person not in *Jihâd* — and whosoever acted as a guard or escort in Allâh's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihâd* for Allâh's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh تعالى has reproached those who remained behind from Allâh's Messenger صلى الله عليه وسلم during the battle of Tabuk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allâh تعالى says:

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for *Jihâd*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter." (V.9:38).

Similarly Allâh تعالى disapproved of those who abandoned *Jihâd* (i.e. they did not go for *Jihâd*) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from *Jihâd* and sit (at home) with horrible punishment. He (Allâh تعالى) referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

"If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things." (V.9:39).

And there are many Verses of the Qur'ân besides this Verse (that threaten the Muslim nation if they give up *Jihâd*).

And you will not find any organization past or present, religious or non-religious as regards (*Jihâd* and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihâd* in Allâh's Cause — so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâmic Religion and its teachings.

The Qur'ân and *As-Sunnah* (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) every act concerning *Jihâd*. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur'ân and *As-Sunna*.

The Verses of Qur'ân and *As-Sunna* of Allâh's Messenger Muhammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh تعالى and to get ready against them with all they can of power — because that is the first step for *Jihâd* (fighting) and the supreme way for the defence. To get ready (for *Jihâd*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word "force (i.e. land-force, navy and air-force)." And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allâh تعالى has mentioned the two elements of this foundation in the two following Verses of His Book (the Qur'ân).

As to the obdience, Allâh تعالى says:

"Those who believe say: 'Why is not a *Sûrah* (Chapter of the Qur'ân) sent down (for us)?' But when a decisive *Sûrah* (explaining things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites to listen to Allâh and to obey Him). Obedience (to Allâh) and good words (were better for them)." (V.47:20,21).

And as to the military discipline, Allâh تعالى said in *Sûrah As-Saff* (Rows or Ranks):

"Verily! Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (V.61:4).

Similarly the Islamic armed forces are exhorted to give their *Bai'a* (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allāh تعالى says:

"Verily, those who give the *Bai'a* (pledge) to you (O Muhammad), are (in fact) giving the *Bai'ah* (pledge) to Allāh." (V.48:10).

And Allāh تعالى praised those who are true to (their) covenant and who fulfill their covenant by His Statement:

"Among the believers are men who have been true to their covenant with Allāh, [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allāh] in the least." (V.33:23).

And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allāh تعالى (much) at the time of horror, as He said:

"O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful." (V.8:45).

And He (Allāh تعالى) encouraged the *Mujāhidūn* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

"So when you meet (in fight — *Jihād* in Allāh's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens..." (V.47:4)

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise." (V.4:104).

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken, nor degrade themselves. And Allāh loves the patient." (V.3:146).



Similarly, He ordered (the *Mujāhidūn*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers.” (V.3:139).

And Allāh ﷻ informed that He has given a guarantee of victory to those who will defend Allāh's religion (true Islām). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allāh ﷻ and that the victory is (always) from Allāh ﷻ — as Allāh ﷻ said:

“If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.” (V.3:160)

“How often a small group overcame a mighty host by Allāh's leave? And Allāh is with the patient.” (V.2:249)

“O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm.” (V.47:7)

“And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors.” (V.37:171-173)

“... And (as for) the believers it was incumbent upon Us to help (them).” (V.30:47)

Similarly the Qur'ān points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allāh ﷻ said:

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others,. And so are the days (good and not so good), that We give to men by turns...” (V.3:140).

And He made “the mutual consultation” as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihād* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

“... And who (conduct) their affairs by mutual consultation.” (V.42:38).

And in spite of the perfection of the intelligence of Allāh's Messenger ﷺ and along with his being helped by Divine Inspiration still Allāh ordered him (saying):

“... And consult them in the affairs...” (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur'ān warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allāh's Help does not descend upon the disobedient sinners:

"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.8:17,18).

Allâh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (solidarity), and informed them that the dispute is the reason for failure and the loss of the strength and kingdom:

"... And do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely Allâh is with those who are patient." (V.8:46)

And to beware of fleeing from the enemy during the fight (battle), and it is one of the biggest sins and those who commit it are threatened with grave punishments:

"O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them." (V.8:15)

"And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath from Allâh. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allâh تعالى forbade *Al-Ghulul* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (*Ghulul*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allâh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allâh تعالى and for the Cause of Allâh تعالى and kill those who disbelieve in Allâh تعالى. Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

“Proceed in the Name of Allâh تعالى and for Allâh تعالى and upon the religion of Allâh's Messenger صلى الله عليه وسلم : Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allâh loves the good-doers.”

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islâm) and to invite others to it (Islâm). So Allâh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allâh تعالى (for) Islâmic Faith (worshipping none but Allâh Alone) and sincerely (for Allâh's sake) and to make victorious Allâh's religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allâh Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allâh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allâh's Support, and of his Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allâh تعالى :

“If Allâh helps you, none can overcome you ...” (V.3:160)

And that they are troops of Allâh تعالى, and that they are fighting in Allâh's Cause, and surely Allâh تعالى will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of 'Umar bin Al-Khattab رضى الله عنه, as he consulted his companions regarding sending troops to 'Irâq (for participating in the battle of Nahâwand). 'Ali bin Abû Tâlib رضى الله عنه said to him ('Umar): “O Chief of the believers! This matter cannot be ‘victory or defeat’ because of a great number, or a small number but it is His (Allâh's) religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached far as it has reached. We have been promised (victory) by Allâh, and Allâh fulfills His Promise and supports His troops.”

And here is the example of Khâlid bin Walîd رضى الله عنه as he came from 'Irâq, a man from the Arab Christians said to Khâlid: “How great is the number of Romans and how small is the number of Muslims?” Khâlid replied: “Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is with victory and the smallness of the troops is with defeat, not with the number of men, by Allâh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their

number is doubled. (The hoofs of his horse had chafed and received injuries during its return from 'Irâq to Al-Madinah)."

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh's Help, depending upon His Promise as it happened in the Islâmic army under the commandership of Sa'd bin Abî Waqqâs. He stood in front of the town of Al-Madyan المَدْيَن and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflowing and it overthrew its foam from excessive water in it. Sa'd addressed the troops over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allâh direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: *Diwana... Diwana*, (i.e. mad people... mad people). By Allâh! You are not fighting against human beings, but against jinn." On that Sa'd رضى الله عنه started saying: "Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh تعالى will give victory to His friends; verily, Allâh will make superior His religion, and verily Allâh will defeat His enemy, as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid of: (1) their sins, and (2) disobedience of Allâh تعالى, more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin Al-Khattab رضى الله عنه saying: (in his letter to the Commander Sa'd bin Abû Waqqâs when he sent him for the conquest of Persia):

"... Then after, I order you and all the troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh تعالى) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh تعالى and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not

overpower them by our strength. And you should also know that in this marching of yours (for Allāh's Cause) there are guards (angels) upon you from Allāh تعالى (to watch you), and they know all that you do. So be shy of them and do not commit Allāh's disobedience (crimes and sins) while you are going in Allāh's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allāh's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allāh تعالى the assistance over your own selves, (to save you from crimes and sins) just as you ask Allāh for the victory over your enemies... I ask of Allāh تعالى that, both for you and for us."

So the Muslim warriors (*Al-Mujāhidūn*) strictly followed what this rightly guided caliph 'Umar had mentioned (as above). And they (*Mujāhidūn*) were as they were described by a Roman to a Roman Chief; (he said): "I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allāh Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur'ān and the mentioning of Allāh much." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that over which you have no power."

And here is the story of 'Uqbah bin Nâfi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes..., etc. So he ('Uqbah) invoked Allāh تعالى, and Allāh answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allāh's Messenger (Muhammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place... And a great number of natives (*Al-Barbar*) saw (all) that and embraced Islām.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allāh تعالى has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allāh تعالى said:

"You [true believers in Islāmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم, and his *Sunnah* (legal ways)] are the best of

peoples ever raised up for mankind, you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh..." (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh ﷻ hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صلى الله عليه وسلم) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet صلى الله عليه وسلم : "Will that happen because of our small number on that day?" The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of enemies 'the fear from you' and surely He (Allâh) will throw *Wahn* in your hearts." A person asked: "What is *Wahn*, O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "*Wahn* is to love (this) world and to hate death."

The Prophet صلى الله عليه وسلم also said:

"If you: (1) practiced *Bai'a Al-Înah* (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion." (*Abû Dâwûd*).

And now they (Muslims) have deserted the *Jihâd* and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalist said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated

towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep, and compete not with others in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) observes in every community (nation) that gives up *Al-Jihâd* and is engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (*Al-Maghool* and *At-Tâtâr*) did to the Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn Al-Athîr said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ... would that my mother had not begotten me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the victory of their enemies over them...he said: "A woman from (the *Tâtâr*) entered a house and killed a group of its dwellers and they thought her to be a man... one of them (the *Tâtâr*) entered a street in which there were one hundred men and he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tâtâr*) to harm him... and humiliation was put over the men... so they did not defend themselves neither little nor more. We take refuge with Allâh تعالى from being defeated (by the enemy)." Ibn Al-Athir further said: "One of the *Tâtârs* got hold of a man and he (the *Tâtâr*) could not find any (weapon) to kill him, so he told the man: "Put your head over this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till the same man came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh تعالى, fear Him and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islâm) to others, publish its good aspects, and instruct (teach) the people its (Islâm's) laws and *Hikmah* (the Qur'ân and *Sunna*) as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allâh's Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh's) Name should be

superior... They stood... inviting people to Allāh's religion (Islām), explained to them the good aspects and the excellence of Islām... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islām's) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islāmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allāh تعالى says:

“Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allāh for a people who have firm Faith?” (V.5:50).

We beseech Allāh to make victorious His religion (Islām) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — *Amîn*.

### Sheikh 'Abdullah bin Muhammad bin Humaid

Chief Justice of Saudi Arabia

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*In the Name of Allāh, the Most Beneficent, the Most Merciful*

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