

Glossary of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah (‘Abd-Allāh—servant of Allāh), Abdur-Rahmān (‘Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khālīq (‘Abd Al-Khālīq—servant of the Creator).

‘Ābid: (العابد) One who preoccupies himself with ‘Tbādah (worship) and shows relatively less interest towards knowledge.

‘Abīr: (العبير) A mixture of saffron with other perfumes.

‘Abtah or Bathā’: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mīna called Muhassab.

‘Abyār ‘Alī: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madīnah.

‘Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah ﷺ. It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور) Westerly wind.

‘Adāhī: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

‘Adhān: (الأذان) The call for the daily five obligatory prayers is called ‘Adhān. The person who calls the ‘Adhān is called a Mu‘adhhdhin. The ‘Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu ‘Akbar*, *Allāhu ‘Akbar*; *Allāhu ‘Akbar*, *Allāhu ‘Akbar*; ‘*Ash-hadu ‘an lā ‘ilāha ‘illallāh*, ‘*Ash-hadu ‘an lā ‘ilāha ‘illallāh*; ‘*Ash-hadu ‘anna Muhammadan Rasūl-Ullāh*, ‘*Ash-hadu ‘anna Muhammadan Rasūl-Ullāh*; *Hayya ‘alas-Salāh*, *Hayya ‘alas-Salāh*; *Hayya ‘alal-Falāh*, *Hayya ‘alal-Falāh*; *Allāhu ‘Akbar*, *Allāhu ‘Akbar*; *Lā ‘ilāha ‘illallāh*. Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework

in Islam.

'Afdal: (الأفضل) The best.

'Adwā: (العدوى) Contagion. An influence that spreads rapidly.

'Ahābīsh: (الأحباش) The settlers in the Makkan outskirts.

'Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenant a solemn agreement between two or more persons or groups.

'Ahd 'Alastu: (عهد أأست) (Covenant of 'Alast) Before creating human beings, Allāh asked their souls: "Am I not ('Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of 'Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

'Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Mu-harrām or Harām المحرم أو الحرام).

'Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

'Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim ؑ at an old age. See Sūrat Hūd (11:73). Generally the term 'Ahl-Bayt refers to the household of the Prophet ﷺ.

'Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of 'Ahādīth and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

'Ahlul-'Arūd: (أهل العروض) and ('Awāliyul-Madīnah): وعوالي المدينة Outskirts of Al-Madīnah up to a distance of four or more miles. South-eastern part

of Al-Madīnah in the valleys of Mahzur.

'Ahlul-Kitāb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitāb was-Sunnah: (أهل الكتاب والسنة) Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurā: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Rā'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل الصفة) People of the Platform. See 'Ashābus-Suffah.

'Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām: (عليه السلام) See (Peace be upon him).

Al-'Ahzāb: (الأحزاب) (The Confederates) 'Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madīnah in 627 CE (5 AH).

'Ayyāmut-Tashrīq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

'Ayyim: (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajma': (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

'Ajnad: (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

'Akhyāf: (أخفاف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh: (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqīn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām: (عليه السلام) Peace be upon him (pbuh).

'Ālim: (العالِم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is

invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu 'Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

'Amah: (الأمّة) A female slave.

'A'māl: (الأعمال) The acts of worship.

'Amāliq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-'Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as the sap from trees that hardens and is called 'amber'.

'Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (أمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The Zakāh (obligatory charity) collector.

'Amîr: (الأمير) 'Amîr is used in Islam to mean leader or commander.

'Amîrul-Mu'mînîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muḥammad ﷺ.

'Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

'Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

'Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no

markings on it.

'Ansār: (الأنصار) (sing. 'Ansāri) Literally meaning helpers or supporters, 'Ansār were the Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahūh: (العقد الصحيح) A legal contract.

'Aqīdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqīq: (العقيق) A valley about seven kilometers west of Al-Madīnah.

'Aqīqah: (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba'ūniyāt: (الأربعينيات) Collections of the forty 'Ahādīth.

Al'Arba'ah: (الأربعة) The four compilers of 'Ahādīth. Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

'Arāk: (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah: (العريّة) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

'Arkān: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

'Arkānul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān. 4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (قُرْمَجْدُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

'Arsh: (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh: (العرش) The Throne of Allāh the Exalted.

'Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah: (العصبة) Tribal loyalty, nationalism.

'Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

'As-hābul-'A'raf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

'As-hābul-Furūd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather, father's father, grandmother, father's mother, son's daughter, granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-'Arhām, meaning the relatives through mother's side like maternal

uncle, mother's sister and mother's father etc.

'As-hābush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-hābus-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-hābus-Sunan: (أصحاب السنن) The compilers of the Prophetic 'Ahādīth on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Ashūrā': (العاشرَاء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmā'ul-Husnā: (الأسماء الحسنى) The term Al-'Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

'Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is Wa'A laykumus-Salām, meaning 'and peace be upon you also'. The extended forms of it are As-Salāmu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu meaning 'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

'Astaghfirullāh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-'Aswāf: (الأسواف) Name of the area of Al-Madīnah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madīnah. (Sunan Al-Kubrā)

Āthār: (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Ātirah: (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Ātiid: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

'Ā'udhu Billāhi minash-Shaytānir-Rajīm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'an, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

'Awliyā': (الأولياء) (pl. of Walī) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālī: (العوالي) Villages surrounding Al-Madīnah.

'Awāliyul-Madīnah: (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmīr: (العوامر) Snakes living in houses.

'*Awāq:* (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 'Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 'Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'*Awqāf:* (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

'*Awsāq or 'Awsuq:* (أوساق أو أوسق) See Wasq.

'*Awwābīn:* (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

'*Āyah:* (آية) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

'*Ayyām Bīd:* (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

'*Ayyāmūl-Jahīliyyah:* (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. 'Ayyāmūl-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

'*Ayyāmūt-Tashrīq:* (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

'*Āyatul-Kursī:* (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

'*Azfar:* (الأظفار) A type of incense.

'*Azl:* (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

'*Azlām:* (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

'*Bābur-Rayyān:* (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter

on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah: (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madīnah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahimah: (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay' (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Īnah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, 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 his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. 'Ara Cyā) It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahīh Al-Bukharī, Vol.3, Ahādīth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt: (البيع البات) Absolute sale.

Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبله) The sale of a pregnant animal. There were two forms of this trade, the example of the 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.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqih: (بيع الملاقح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many

years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملامسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابة) 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. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايده) Public sale.

Bay'un-Najsh: (بيع 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.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to

the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجنة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadi'ah: (بيع الوضعية) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madīnah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Haram) in Makkah, and the second being the Masjid Nabawī (the Mosque of the Prophet ﷺ). It is

from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madīnah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلاط) A place in Al-Madīnah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bāligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banī Labūn: (بني لبون) A two-year-old male camel.

Banī Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banū Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub ﷺ.

Al-Baqī': (البقيع) Also called Baqī' Al-Gharqad or Jannatul-Baqī'. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barīd: (البريد) See Burud.

Bārakallāh: (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah: (البرّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Here-

after. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahīm . In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qurʾān, traveling, eating a meal, rising from sleep, etc.

Bathāʾ: (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādī: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qurʾān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahīm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātiḥah (Chapter 1) of the Noble Qurʾān. While reciting the Qurʾān, it is to be read immediately after one reads the phrase: Aʿudhu Billāhi minash-Shayṭānir-Rajīm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'tḥah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of uni-

versal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtān: (البهتان) A false accusation, calumny, slander.

Bulūgh: (البلوغ) Puberty

Burāq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu': (البرقع) A covering dress worn by women.

Burud: (pl. Barīd) The distance equal to sixteen Farsakhs.

Busr: (البسى) Partially ripe dates that have begun to take on a red or yellow color.

Busrā: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān: (بطحان) A valley in Al-Madīnah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hījah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madīnah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghābīs: (الضغائيس) (sing. Daghabūs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dāʿī: (الداعي) (pl. Duʿāt) Muslim missionary involved in Daʿwah (preaching).

Dayyān: (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl: (الدجال) (Al-Masīh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet ʿEisa (Jesus) ﷺ.

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and ʿUmrah).

Dāniq: (دانيق) A coin equal to one-sixth of a dirham.

Dārul-ʿAhd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanāʾ: (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of Imām or Khalīfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالتعيم) The blessed abode (paradise).

Dārul-Qadāʾ: (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadāʾ: (دارالشهداء) The Home of Martyrs.

Daʿwah: (الدعوة) The act of inviting others to Islam. Propagation of Islam

through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David ﷺ, a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدين) Loan or debt.

Deen: (الدين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذات النسعة) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq: (ذات عرق) Mīqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah 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 DhāturRiqā'.

Dhīkh: (الذئب) An animal male hyena.

Dhikr: (الذکر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmi or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious

laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah: (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah: (ذو الحليفة) The Miqāt of the people of Al-Madīnah now called Abyār 'Ali.

Dhul-Khalasah: (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: (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'ān (18:83).

Dhul-Qurbā: (ذو القربى) Relatives, kinsfolk.

Dhū Mahram: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nūn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn: (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters).

Dhî Tuwā: (ذى طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dībāj: (الديباج) Pure silk cloth, silk brocade.

Dinār: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirāʾ: (الذراع) Cubit. any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah: (الدراية) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duʾāʾ: (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Duʾās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Duʾās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbāʾ: (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdh used to be prepared, and used to hold alcoholic drinks. Also called Qaraʾ or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafter that is the next life.

ʿEid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ʿEidul-Fitr (which takes place after Ramadān), and ʿEidul-ʿAdhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ʿEid is ʿEid Mubārak, meaning ʿMay your celebration be blessedʼ. A special congregational ʿEid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

ʿEidul-ʿAdhā: (عيد الأضحى) Literally means ʿthe Feast of the Sacrificeʼ. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrīq. This event com-

memorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'il (Ishmael).

Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madīnah.

Fāhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqīh: (الفقيه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqīr: (الفقير) (pl. Fuqarā') A poor person.

Fara': (الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id: (الفرائض) See Farīdah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Faridah: (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj: (الفروج) A Qabā' opened at the back.

Farsakh: (الفرسخ) (Parasang, Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin al-Khattab.

Fast: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahim.

Fāsiq: (الفاسيق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātiḥah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāḥish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الغنيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqīh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Shari'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fī Sabīlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fīrah: (القطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqīh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madīnah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadīr: (الغدير) The name of a place near Makkah.

Ghadīr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madīnah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Alī: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Gayr Mahrams.

Ghayy: (الغِي) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازي) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-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-Madīnah to prevent any advance by the enemies.

Ghibah: (الغيبه) Backbiting or talking evil about someone in his or her absence.

Ghilah: (الغيلة) Intercourse with a breast-feeding woman.

Ghīrah: (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 honor and prestige is injured or challenged.

Ghulūl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغرة) A slave or slave woman.

Ghurratash-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurruḥ-Muhajjalīn: (الغرمحجلون) 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.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبل الحبله) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibā': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs

gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghushl (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدى) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadīth: (الحديث) (Plural: Ahādīth أحاديث) The word Hadīth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadīth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of Ahādīth: Ahādīth Nabawīyyah (الأحاديث النبوية) and Ahādīth Qudsīyyah. (الأحاديث القدسية) Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imām Muslim, Imām Naṣā'ī, Imām Abū Dāwud, Imām Tirmidhī and Imām Ibn Mājah.

Hadīth Nabawī: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadīth Qudsī: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty

Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth Qudsiyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadīth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādīth are:

Qawli (القولی) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'li (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqriri (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād: (الآحاد) (Isolated)

‘Azîz: (العزیز) (Precious)

Bātil: (الباطل) (False)

Da‘îf: (الضعيف) (Weak)

Gharîb: (الغريب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجيد) (Perfect)

Majhūl: (المجهول) (Unknown)

Ma‘lūl: (المعلول) (Defective)

Mansūkh: (المنسوخ) (Abrogated)

Maqbūl: (المقبول) (Acceptable)

Maqtū‘: (المقطوع) (Intersected)

Mardūd: (المردود) (Rejected)

Marfū‘ (Traceable) (المرفوع)

Mashhūr: (المشهور) (Well-known)

Matrūk: (المتروك) (Abandoned)

- Mawdūʿ:** (الموضوع) (Fabricated)
- Mawqūf:** (الموقوف) (Discontinued)
- Mawsūl:** (الموصول) (Complete)
- Mawthūq:** (الموثوق) (Trustworthy)
- Muʿallaq:** (المعلق) (Suspended)
- Munqatiʿ:** (المنقطع) (Interrupted)
- Musalsal:** (المسلسل) (Uninterrupted)
- Musnad:** (المسند) (Traceable to Prophet)
- Mutawātir:** (المتواتر) (Continuous)
- Mudaʿaf:** (المضعف) (Doubtful)
- Mudallas:** (المدلس) (Truncated)
- Mudraj:** (المدرج) (Interpolated)
- Mudtarib:** (المضطرب) (Confounding)
- Munfarid:** (المفرد) (Unique)
- Munkar:** (المنكر) (Denounced)
- Mursal:** (المرسل) (Disconnected)
- Muttasil:** (المتصل) (Connected)
- Muttafaq ʿAlayh** (المتفق عليه) (Agreed upon)
- Qawī:** (القوي) (Strong)
- Sahih:** (الصحيح) (Sound)
- Shādhah:** (الشاذ) (Contradictory)
- Thābit:** (الثابت) (Authentic)
- Thiqah:** (الثقة) (Trustworthy)
- Hāfiz:** (الحافظ) One who has memorized the entirety of the Qurʾān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qurʾānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.
- Hayd:** (الحيض) Monthly periods or menstruation experienced by a woman.
- Hays:** (الحيس) A dish made of butter, dates and cheese.

Hajafah: (الجبحة) A kind of shield.

Hājar: (هاجر) (Hagar/Agar/Hājira) One of Ibrāhīm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhīm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim ﷺ. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj: (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الإفراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj 'Akbar: (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj 'Asghar: (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād: (حج الأفراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān: (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

Hajj Tamattu': (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

Hajjatul-Wada': (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjām: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamamah where the vessels were made, also the place of Banu Sulaim.

Halāl: (الحلال) That which is lawful or permissible in Islam.

Halālah: (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.

Halīf: (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hām: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (حنفي) Islamic school of law founded by Imām Abū Hanīfah. Followers of this school are known as the Hanafis.

Hantāh: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbali: (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanīf: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanīf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (wor-

shipping Allāh Alone and nothing else).

Hunafā': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanīf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah: (الحتتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harām: (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham) ﷺ. All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as 'Al-Harāmayn Ash-Sharīfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbī: (الحربي) Who is in the state of war.

Harīr: (الحريز) Silk.

Harj: (الهرج) Killing.

Harrah: (الحرّة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn: (هارون) (Aaron) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السّيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasir: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah: (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.

Hawārī: (الحواري) Sincere supporter or disciple.

Hawāzīn: (الهوازن) A tribe of Quraysh.

Hāwīyah: (الهاوية) The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayāʾ: (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayāʾ is of two kinds: good and bad; the good Hayāʾ is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Hayaʾ is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qurʾān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qurʾān.

Hijāb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madīnah, Jeddah, and Taʾif are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madīnah and Shām. Also the unroofed portion of the Kaʾbah called Hatīm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijri: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet's city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is

dated from this important event, which marks the beginning of an Islamic state (in Al-Madīnah) in which the Shari'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumādāl-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himū: (الحمى) A private pasture.

Hims: (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الجبلى) A kind of desert tree.

Hudā': (الهداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحدبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allāh's set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = الحاج a male pilgrim; Hājjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'ā-wiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq: (الحقوق) (sing. Haq) Rights.

Hūr: (الهور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'in-wide-eyed houris)

Hūr'in: (حور عين) Wide-eyed houris.

Ibādah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblīs: (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur'ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of

defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh. Allāh warns human beings repeatedly in the Qur'an that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (ابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hāfiz Ahmad bin Hajar 'Asqalānī.

Ibn Labūn: (ابن لبون) Two year old camel.

Ibrāhīm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah: (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

'Idhkhīr: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā': (الاضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah: (الإفاضة) See Tawāful-Ifādah.

Iftār: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād: (الإحداد) Mourning for a deceased husband.

Ihlāl: (الإحلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah 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 'Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihram the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh 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. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الإحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الإحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal

solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

?lā' or Iylā': (إيلا) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

?liyā': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Alī bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdī: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنبجانية) A woolen garment without marks.

Injīl: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa

(Jesus) ﷺ during the last two or three years of his earthly life. The Injil mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'un: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In shā' Allāh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: (الانتقاص) Sprinkling water on private parts while performing Wudū'.

Iqāl: (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah: (الإقامة) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

Iqāmatuṣ-Salāt: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his 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 ﷺ has said: "Order your children for prayer 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 re-

sponsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see *Sahīh Al-Bukhārī*, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbīr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslīm.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh: (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, *Ahsanal-Wudū'* means performing ablution well, and *Atammal-Wudū'* means performing ablution perfectly.)

Isbāl: (الإسبال) Making one's lower garment too long below the heels.

'Ishā': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'ār: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrāq: (الإشراق) Sunrise.

Istīmālūs-Sammā': (اشتغال 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 (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See *Ihtibā'*)

Istīrāk: (الإشتراك) Equivocally; participation; partnership. While *Istidānah* means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting,

salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Al 'Imrān—The Family of Imrān, Verse 19) "Truly, the religion with Allāh is Islam," and again (Sūrah 5: Al-Mā'idah—The Table Spread, Verse 3) "This day I have perfected your religion for you, and have chosen for you Islam as your religion." A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about

thirteen years old, Ismā'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadīth.

Isrā': (الإسراء) Another name for Sūrah Banī Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dībāj (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār: (الاستجمار) Purification by stone.

Istikhārah: (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9; Sahīh Al-Bukhārī)

Istinjā': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqāʾ: (الاستسقاء) A prayer consisting of two Rakʿāt, invoking Allāh for rain in seasons of drought. (See Saḥīḥ Al-Bukhārī, Hadīth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

Iʿtikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. 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.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

Jadʿāʾ: (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadhaʿah or Jadhaʿ: (جدعة، جذع) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahīm the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Saʿīr is reserved for the worshippers of fire. 4. Saqar this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hāwiyah will be the abode of the Christians. 7. Hutamah the

deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqīn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamī.

Jāhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahīm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrī Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalīl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jā'iz: (الجائز) see Halāl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam': (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi': (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eid-ul-Adhā at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah: (الجنابة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb: (الجنب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. **Bābul-Imān** (باب الإيمان). 2. **Bābul-Jihād** (باب الجهاد). 3. **Bābul-Kazmīnāl-Ghayz** (باب الكاظمين الغيظ). 4. **Bābur-Rayyān** (باب الريان). 5. **Bābur-Rādīn** (باب الراضين). 6. **Bābus-Sadaqah** (باب الصدقة). 7. **Bābut-Tawbah** (باب التوبة). 8. **Bābus-Salāt** (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dīl: (الجرح والتعديل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيراً) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Jī'ah: (الجمعة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra'īl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبّات) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion." (Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the

Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb: (الجلباب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah: (الجمرة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihram to perform 'Umrah.

Jirār: (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahīh Al-Bukhārī, Vol. 4, Ahādīth No. 384, 385 and 386)

Jubbah: (الجنة) A cloak, outer garment.

Al-Jubār: (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Mīqāt of the people of Shām.

Jumu'ah: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid: (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub: (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahārah, without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudū').

Juyūb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of Ahādīth handed over by a single individual, a Companion, a Successor or a succeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ؑ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Al-lāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (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.

Kaffarah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfur (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'an, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'an, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'an 9:34).

Karāmāt: (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam

it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خيبر) A well-known town in the north of Al-Madīnah on the road to Syria.

Khayf: (خيف) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalīfah: (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalīfah: (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī'ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu'mīnīn meaning 'the Leader of the Believers'. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā'ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655

CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Atatürk of Turkey arbitrarily declared its abolition.

Khalīfah: (ال خليفة) Khalīfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalīfah (representative) of Allāh on earth according to Allāh. This term has been used in the Qurʾān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qurʾān, *Khulafā'* (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalīl: (ال خليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

Khalūq: (الخلق) A kind of perfume and dye made from saffron.

Khamr: (الخمرة) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qurʾān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamṣah: (الخمسة) The five compilers of Ahādīth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamīṣah: (الخميصة) A black woolen square blanket with marks on it.

Khandaq: (الخنندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā': (الخرقاء) An animal with pierced ears.

Khasafa: (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatīb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented

from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or **Khazîrah**: (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khîbr: (الخبر) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilābah: (الخلافة) Deception. See Musarraḥ:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

Khumrah: (الخمره) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest ser-

mon in the history of mankind is called *Khutbatul-Wada'* (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. *Khutbatul-Jumu'ah* (the Friday sermon). This is given immediately before the *Jumu'ah* (Friday) prayer. 2. *Khutbatul-'Eid* (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. *Khutbatun-Nikāh* (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kift: (الكفل) Share or portion, a like part.

Ki'āb: (الكباب) *Ki'āb* is plural of *Ka'b* and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكفار) Plural of *Kāfir* (see *Kāfir*).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the *Qur'ān*.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the *Qur'ān* to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Pre-ordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, *Kufr* consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes *Kufr*. Killing a believer also constitutes disbelief.

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 Hadīth, 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) Surname. 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.

Kursi: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursi mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursi compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursi extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursi and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursi, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursi is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusuf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لييك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لييك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللاحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā ilāha 'illallāh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means: Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaḡif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See Saḥīḥ Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

Al-Latīf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (الليواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'ūfir: (معاصري) A Yemeni Burd (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian pe-

ninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhī: (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madīnah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madīnah* means city, and *Madīnatun-Nabī* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called *Madīnah Munawwarah* - the Illuminated, or the Enlightened City. *Tābah* and *Taibah* were also the former names for Al-Madīnah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madīnah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madīnah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghāfir: (المغافير) A bad smelling gum.

Maghāzī: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the

husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijab* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majīd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'an, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madinah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكي) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'an, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrīmī* and *Makrūh Tanzīhī*. *Makrūh Tahrīmī* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzīhī* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'an, such as Jibrā'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for *Sūrat Fātir*, *Sūrah* 35 of the Noble Qur'an.

Malhamah: (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Ma-sih).

Mālikī: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Mālikī.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adhdhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of *Hajj* like *Ihrām*, *Tawāf* of the *Ka'bah* and *Sa'y* of *Safā* and *Marwah*, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see *The Book of Hajj* and

'Umrah, *Sahīh Al-Bukhārī*, Vol.2-3.

Manāsi': (المناسيع) A vast plateau on the outskirts of Al-Madīnah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manī: (المني) Semen or sperm.

Manīhah: (المنيحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal*. or *Hizbul-Mufassal*.

Maqām Ibrāhīm: (مقام إبراهيم) The Station of Ibrāhīm or the standing place of Ibrāhīm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhīm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the Ka'bah.

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah: (المارقة) (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma'rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārī* that *Marwah* is a sharp stone after which the mountain across from Safā was named. A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjunction with Safā. Now

it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Mas'āl*.

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mā shā' Allāh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masīh Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masājid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within.

Masjid Aqsā: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand

Masjid in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawī: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madīnah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madīnah, where most of the *Hājis* go for wearing *Ihrām*; a *Mīqāt*.

Matāf: (المطاف) Area of *Tawāf*.

Mathānī: (المثنائي) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlā: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdḥah: (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālī: (الموالي) Non-Arabs and originally former slaves.

Mawāqīt: (المواقيت) See *Mīqāt*.

Mayāthir: (المياثر) (pl. of *Mitharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrāb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards

which all Muslims turn during the formal worship. Architecturally, the *Mihṛāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah: (المجنّة) A place at Makkah.

Milād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah*.

Minā: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

Minbar: (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Miqāt: (الميقات) (pl. *Mawāqif*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform 'Umrah or *Hajj*.

Mi'rād: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadīth* No. 345, Vol. 1, *Hadīth* No. 429, vol. 4 and *Ahādīth* No. 345, Vol. 1, 227, Vol. 5, *Sahīh Al-Bukhārī*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā'* and *Mi'rāj*.

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskīn: (المسكين) (pl. *Masākīn*) The word denotes helplessness, destitution. Thus *Masākīn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākīn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are

deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mūtharah: (الميثرة) See *Mayāthir*.

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr: (المزور) Beer.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'an while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmi*.

Mu'allafatul-Qulūb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mīna than Ash-Shajarah.

Mu'āmalah: (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنن) Those *Ahādīth* in which narrator relates the text using the preposition 'an.

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفر) Garments lightly dyed with safflower-almost orange color.

Mu'āsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt: (المعوذات) The last three *Sūrah*s of the Qur'ān.

Mu'awwidhatān or **Mu'awwidhatayn:** (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114)..

Mubāh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahīh Al-Bukhārī*, Vol. 9, *Hadīth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufasssal or **Mufasssalāt:** (المفصل أو المفصلات) The shorter *Sūrah*s starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah*

and *Kafūlah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Mufti: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithin*) An Islamic scholar of *Hadith* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrāt*.

Muhājir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a *Hadith*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah* : 3934)

Muhallal lahū: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banī Kinānah.

Muhassar: (مُحَسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحَدَّث) Innovation.

Muhdith: (مُحَدِّث) An innovator of heresy.

Muhkam: (المُحَكَّم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المُحْرِم) One who enters into the consecration state of *Ihrām*. for the purpose of performing the *Hajj* or *Umrah*.

Muhrimah: (المُحْرِمَة) A female who assumes *Ihrām*.

Muhsan: (المُحْصَن) One who is married.

Muhsanāt: (المُحْصَنَات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المُحْصَر) A *Muhrim* who intends to perform the *Hajj* or *Umrah* but cannot because of some obstacle.

Mujāhid: (المُجَاهِد) (pl. *Mujāhidīn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idīn*. See *Jihād*.

Mujazziz: (المُجَزِّز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah: (المُعْجَزَة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam: (المُعْجَم) Collection of *Ahādīth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المُجْتَهِد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadīth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab: (المُكَاتَب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah: (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram: (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah: (الملاعنة) The act of performing *Li'ān*.

Mulabbadah: (الملبدة) Cloak made from a thick patched sheet.

Mulāmasah: (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes 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 *Limās*.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidūn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah: (المنابذة) The sale by *Munābadhah* 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.

Munāfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir*.

Munkar wa Nakîr: (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn: (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh ẽ will sort out the good and the evil into three groups: 1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāq'ah* (56:11-56).

Al-Muqatta'at: (المقطعات) The initial abbreviated letters prefixed to certain *Sūrah*s of the Qur'ān.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsā: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afin: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallā: (المصلى) A praying place.

Musallī: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

Musāqāt: (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 *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muhaffalah or Khilābah: (المصرة أو المحفلة أو الخلافة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikīn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسننة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanīy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed- Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādīth* with complete chains.

Musallā: (المصلّى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرک) Collection of *Ahādīth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādīth* in which a later compiler collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahīh Muslim* and *Sahīh Al-Bukhārī*.

Muta'awwilūn: (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijāt: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikāf*.

Mu'tamir: (المعتمر) The person performing 'Umrah.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt: (المتشابهات) Allegorical. Qur'anic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt: (المستوشمات) The women who get themselves marked with

tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādīth* that are found in both the collections of *Ahādīth*: *Bukhari* and *Muslim*.

Muttaqī: (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

Muttaqūn: (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn: (المولدون) The children of female slaves from other nations.

Muzābanah: (المزابة) 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, it is coated with pitch. Also called *Muqayyar*.

Muzāra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and 'Ishā' prayers (together) there.

Nār: (النار) The fire of Hell.

Nabī: (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabī* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in

the Qur'ān that there are no more Prophets and Messengers after Muḥammad ﷺ the last of the Prophets and Messengers.

Nabīdh: (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allāh.

Nādīhah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النضى) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهى عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāṣah: (النجاسة) Refers to impurity. It is of two types: *Najāṣah Ghalīzah* (heavy impurity) and *Najāṣah Khaffīfah* (light impurity).

Najash: (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-Najāshī: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahīh Al-Bukhārī*, Vol.3, *Hadīth* No. 621)

Naʿl: (النعل) Slipper or sandal.

Namīmah: (التميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah: (النامصة) The women who plucks the eyebrows of other women.

Naqḍul-Hadīth: (نقد الحديث) The Methodology of Critical Evaluation of *Ahādīth*.

Naqīb: (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr: (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or genealogy.

Nasārā: (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadīth*.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to *Uqiyyah* (60 grams approximately).

Nasīʿ: (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl: (النصل) A part of an arrow.

Nāsut: (الناسوت) Human, as opposed to Divine.

Nawāfil: (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory (*Farīdah*). See *Nafl* and *Nāfilah*.

Nawāt: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq: (النفاق) Hypocrisy.

Nifās: (النفاَس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (التحلل) Present. (*Hibah:* Gift; *‘Umrā:* Lifelong gift; *Ruqbā:* Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to *Sharī‘ah* (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt*, e.g., *Nisāb* of gold is twenty (20) *Mith-qāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur‘ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (النور) Light

An-Nūr: (النور) ‘The Light.’ One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansāb*) *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, jinns, angels, pious men,

saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القباء) (pl. 'Aqbiyah) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of Qadar/Ahlul-Qadar.) The Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the Jab-riyyah sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadīd: (القديم) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) 'The Power.' The name of Sūrah 97 of the Qur'ān also.

Qādī : (القاضي) Judge.

Qā'idīn: (القاعدين) People who remain inactive and do not actively fight. The opposite of Mujāhid.

Qaylūlah: (القيولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb: (القليب) A well.

Qamīs: (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of Mimosa Flava used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qārī: (القارىء) (pl. *Qurra'*) A reciter. Early Muslim religious scholars were called *Qurra'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'an by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'an. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin: (القارن) One who performs *Hajj Qirān*.

Qarīn: (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil: (قرن المنازل) The *Miqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadijah's home in Paradise.

Qasamah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'ahs* in those obligatory prayers in which a person is required to pray four *Rak'ahs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatīfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القاتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sa-hīh Al-Bukhārī*, Vol. 8, *Hadīth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or **Qayyim:** (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza: (القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qīl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyah*, each *Uqiyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qirāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirāt* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القربة) A water skin.

Qirsh: (القرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or Qassiyah: (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqīh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the *Qur'ān* and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharī'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the *Qur'ān*; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced ex-

cept if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā': (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of 'Umrah in reward according to the Prophet's saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt: (القضاة) Plural form of *Qādi*.

Qudhadh: (القدذ) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls. One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمقم) A narrow-headed vessel.

Qunūt: (القنوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and

therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

***Qurayshī* or *Qurashī*:** (قرشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshī.

Qur'ān: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibrā'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrah*s (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed,

and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān: (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh è on the day of 'Eidul-Adhā and the two days following it.

Qust: (القسط) A type of incense.

Qu'ūd: (الوقوف) Sitting posture in prayer while *Tahiyyah* and *Tashahhud* are recited.

Rabā'i: (الرابعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah: (الرابعة) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb*. All occurrences of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl: (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl*.

Rabī'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah: (الرضاعة) The suckling of one's own or someone's child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and **Rahīm:** (الرحمن والرحيم) These words are from the root *rahm*

which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahīm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahīm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الريان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See 'Atīrah.

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing.' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

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 *Tawāf* 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 pillars (*Jimār*) at Mina.

Ra'sul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muḥammad ﷺ. See *Nabī*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwī: (الراوي) A narrator. In *Hadīth* literature, it means the narrator of *Ahādīth*.

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasi'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadīth* compilations: collection of *Ahādīth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among

the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave ('*Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge ('*Ilmullāh*); (ii) Allāh's Life (*Hayātullāh*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) جبرائيل.

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajza'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā: (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātiḥah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of *Busr*.

Sā': (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madīnah was equal to about two and a half kilograms

Sabā: (الصبا) Easterly wind.

As-Sab'ah: (السبعة) The seven compilers of *Aḥādīth* - Bukhārī, Muslim, Abū Dāwud, Nasā'ī, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or Sheba: (سبأ) The queen who visited Solomon to test his wisdom..Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānī: (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātiḥah*.

Sabāḥah: (صباحه) An exclamation indicating an appeal for help.

As-Sabat: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-A'rāf*.

Sābi': (الصابيء) (pl. Sābians) Those who change their religion.

Sābiqūn: (السابقون) See *Muqarrabūn*.

As-Sābiqūn al-Awwalūn: The first forerunners in the faith.

Sābirūn: (الصابرون) People who are patient and steadfast.

Sābi'ūn or Sabean: (الصائبون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūs*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be *Neurada peocumbens*.

Sadāq: (الصداق) This word has the same meaning as *Mahr*.

Sadaqah: (الصدقة) Literally, 'righteousness.' This term refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of 'Eidul-Fitr.

Sadūq: (الصدوق) Truthful.

As-Safā wal-Marwah: (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar: (الصفى) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah: (الصغيرة) A child or minor girl under age.

Sahābah: (الصحابة) (sing. *Sahābī*) A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādīth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl: (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudārib*s in a given *Mudārabah* agreement.

Sahīfah: (الصحيفة) A page or manuscript. Collection of *Ahādīth* by a Companion.

Sahīhayn: (الصحيحين) The Twins. The two most authentic books of *Ahādīth*-

Sahīh Al-Bukhārī and *Sahīh Muslim*.

Sahīh Al-Bukhārī: A book of *Ahādīth* compiled by Imām Bukhārī.

Sahīh Muslim: A book of *Ahādīth* compiled by Imām Muslim.

Sahūr: (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah: (السائمة) A flock of about one hundred grazing animals.

Sā'ibah: (السائية) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah: (الصيحة) Torment-awful cry.

Sayhān wa Jayhān: (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladhārī, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shatī'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah: (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadīth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah: (السجدة)

Sūrah 32 of the Qur'ān.

1. Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakīnah: (السكينة) Tranquility, 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.

Salaf: (السلف) Predecessors, ancestors, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf*.

Salām: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of 'As-Salāmu 'Alaykum wa Rahmatullāh' which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. 'Asr (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. 'Ishā' (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy,

Most Glorious. Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābīn: (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbīrs*: 1. After the first *Takbīr*, recite *Al-Fātiḥah*. 2. After the second *Takbīr*, recite *Tashahhud* and *As-Salātul-Ibrāhīmiyyah*. 3. After the third *Takbīr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbīr*, finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam': (صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbīh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih*, honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sanniūt: (السَّنُونُوت) Fennel or aniseed.

Saqīfah: (السَّقِيفَةُ) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqīfah* in Al-Madīnah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor '*Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the '*Awrah*.'

Sawm: (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly

people and the ones who have permanent diseases like ulcers.

Sawād A'zam: (السواد الأعظم) The great majority.

Sawīq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and '*Umrah*'. It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'i: (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'i*.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshī*.

Sayyid: (السيد) Leader or chief.

Sayyidī: (سيدي) My master.

Sayyidul-Istighfār: (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'a'irullāh: (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān: (شعبان) The eighth month of the Islamic calendar.

Shāfi'i: (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'ī.

Shahādah: (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilaha illallāh Muḥammadur-Rasūlullāh* (I testify that none has the right to be worshipped but Allāh and I testify that Muḥammad is the Messenger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahīd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaykh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tariqahs* (spiritual orders or groups).

Shaytān: (الشیطان) (pl. *Shayātīn*) Satan, the enemy of mankind and the

source of evil in the world. See *Iblīs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madīnah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharī'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharī'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharī'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shī'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shī'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shī'ism believes that 'Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharī'ah* (Islamic law), used by Shī'i religious scholars to derive legislation and issue religious opinions. So, a *Shī'ah* is a follower of the twelve Imāms. Shī'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqāq: (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Ammah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المقاليس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of

the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafī *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtīyyah: (السبتية) (pair *Sibtīyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddīq wa Siddīqūn: (الصدیق والصدیقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddīq: (الصدیق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadīq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffin: (صفین) A battle that took place between 'Alī's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādīth*), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjīn: (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifīn* (83:7-9).

Sin nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin nut-Tamīz: (سن التمييز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sīrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sīrah*. The famous collections of the *Sīrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahīq Al-Makhtūm* in many languages is very famous. The *Sīrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sīrāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sīrātul-Mustaḳīm: (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt: (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and 'Asr.

Sirwāl: (السروال) (pl. *Sarāwīl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk: (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick.

Also called a *Miswāk*.

Subh Sādiq: (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh: (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: '*Azza wa Jalla*: 'He is the Mighty and the Majestic'; '*Jalla Jalāluhu*: 'He is the Exalted Majestic.'

Suffah: (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi: (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tariqahs*.

Sufism: (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Shari'ah*, or 'outward' religious law.

Sufrah: (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf: (الصحف) pages or manuscripts.

Suhūliyyah: (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr: (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd: (السجود) See *Sajdah*.

Sunan: (السنن) Collection of *Ahādīth* only containing legal traditions (*Ahādīthul-Ahkām*).

Sundus: (السندس) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādīth* are reports on the *Sunnah*. The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah*. The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat ut-Taqrīriyyah: (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or Mustahabb: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*adhān*). See *Mustahabb*.

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah*.

Sunnah Mu'akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî: (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,'

and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a Sūrah is called an *Āyah*. The Qur'ān is comprised of 114 Sūrahs of varying lengths. Each Sūrah in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah: (السترة) Screen. 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 praying person to act as a symbolical barrier or screen between him and the others.

Tābah: (الطابة) Madinatun-Nabī (City of the Prophet), Madīnah Munawwarah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See *Al-Madīnah*.

Tabī': (تابع) A male two-year-old cattle, cow or ox (entered its second year).

Tabī'ah: (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tabī'ūn: (التابعون) (sing. *Tabī'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madīnah.

Tadbīr: (التدبير) About freeing a slave.

Tadlis: (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadīth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadīth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsīr: (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (أطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the

limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التَهَجُّد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between 'Isha' and Fajr.

Tahārah: (الطَهَارَةُ) It is the state of being clean and not impure.

Tahiyyah: (التَحِيَّة) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تَحِيَّةُ الْمَسْجِدِ) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تَحِيَّةُ الْوُضُوءِ) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlīl: (التَهْلِيل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlīl: (التَحْلِيل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmīd: (التَحْمِيد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnīk: (التَحْنِيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahīh Al-Bukhārī*, the Book of 'Aqīqah, Vol. 7, Page No. 272)

Tā'if: (الطَائِف) A well-known town near Makkah.

Taylasān: (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

Tajwīd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'an in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhīm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbīr: (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar*.

Takbīrah: (التكبير) A single utterance of *Allāhu Akbar*.

Takbīratul-Ihrām: (تكبيرة الإحرام) Saying *Allāhu-'Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'ī: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbīnah: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham عليه السلام and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wanni'mata, Laka wal-mulk. Lā sharīka laka.* (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mīn: (التأمين) Insurance, assurance, Security.

Tamr: (التمر) Dates.

Tan'im: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform

'Umrah.

Tanzih: (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdir: (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqḥīd: (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqḥīs: (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur'ān, *Āl 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwīm-ul-Hijrī: (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madīnah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of *Ramādān*, celebrating the two major feasts ('*Eidul-Fitr* and '*Eidul-Adhā*'), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, *Ramādān*, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwih: (التراويح) Optional prayers offered after the '*Ishā*' prayers on the nights of *Ramādān*. These may be performed individually or in congregation.

Taribat Yamīnuka: (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.

Tarjī: (الترجيع) Repetition of recitation (especially in *Adhān*)

Tartīl: (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbīh: (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh   is also called a *Tasbīh*.

Tashahhud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Ta-hiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbīh: (التشبيه) Ascription of human characteristics to Allāh.

Tashmūt: (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslīm: (التسليم) Salutations or greetings, saying of *Salām-As-Salāmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslīm*.

Tasmiyyah: (التسمية) Giving a name, Nomination. A title given to the Basmalah.

Ta'tīl: (التعطيل) Denying all attributes of Allāh.

Tathwīb: (التثويب) Saying of *As-Salātu khairum-minan-Nawm* (The prayer is better than sleep) in the *Adhān*.

Tawhīd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhīdur-Rubūbiyyah:* (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhīdul-Ulūhiyyah:* (توحيد الألوهية) 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, etc.], but Allāh. (C) Oneness of the Names and the

Qualities of Allāh; *Tawhīdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihī*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands." (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhīd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhīd-ul-Ulūhiyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentance, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and 'Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhīm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how

sacred it may be.

Tawāful-Ifādah: (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah*.

Tawāf ul-Qudūm: (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and 'Umrah.

Tawāful-Wadā': (طواف الوداع) The 'Farewell *Tawāf*' The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See *Tawāful-Ifādah*.

Tawrah: (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'an, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wīl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wīdh: (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah: (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. 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 (*Wudū'*) and *Ghusl* (in case of *Janābah* etc.) See *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No. 334 and 340.

Tayyibāt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zīr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah: (الثلاثة) The three compilers of *Ahādīth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thani or Thaniyyah: (الثني أو الثنية) Those having two teeth. See *Musinnah*.

Thaniyyah: (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā': (ثنية الوداع) A place near Al-Madīnah.

Thajj: (الترح) Performing the sacrifice on camels.

Tharīd: (الثرید) A kind of meal, prepared from meat and bread.

Thawb: (الثوب) Garment.

Thawr: (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madīnah.

Thawāb: (الثواب) Reward of a good deed is a Divine blessing.

Thayyib Gowment: (الطيب) A non-virgin married or previously married woman.

Thiqah: (الثقة) Trustworthy.

Thunyā: (الثنيا) 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.

Tijārah: (التجارة) Trade. Act of buying and selling.

Tilā': (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: (التولة) Charms.

Tiyarah: (الطيرة) Drawing an evil omen from birds etc..

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

Tulaqā': (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr: (الطور) A mountain.

Turbah: (التربة) Earth, especially from the shrines of the Imāms, on which Shī'ahs place their heads during *Sajdah*.

Turs: (الترس) A kind of shield.

Udhiyah: (الأضحية) Sacrifice (on 'Eidul-Adhā).

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

'Ulamā': (العلماء) See 'Ālim.

Ūlul-'Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for 'Ud (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minīn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'Umrā: (العمرى) See *Nihal*.

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahīh Al-Bukhārī*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed 'Umrah. The

fulfilled 'Umrah-the 'Umrah that the Prophet ﷺ performed in the seventh year after Hijrah, which he intended to do in the sixth year but the Qur'aysh disbelievers had not allowed him to complete.

Ūqiyyah: (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Ūqiyyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

'Urbān: (العربان) *Urbān* 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 *Maghāfir*.

'Usfur: (العصفور) Safflower.

'Ushr: (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahīh Al-Bukhārī*, Vol. 2, *Hadīth* No. 560)

Al-'Usrah: (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dīn: (أصول الدين) The principles of Islam.

'Uzzā: (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah*.

Wa 'Alaykumus-Salām: (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of 'As-Salāmu 'Alaykum' (peace be on you).

Wadī'ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

Wahy Ghayr Matlū: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū: (الوحي المتلو) Revelation recited.

Wayhaka: (ويحك) May Allāh be merciful to you.

Waylaka: (ويلك) 'Woe upon you!'

Wājib: (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanī-fah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah: (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakil: (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walāʾ: (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walī: (الولي) (pl. *Awliyāʾ*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah: (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walīmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: (الورسية) A cloth dyed with *Wars*.

Wasāyā: (الوصايا) Wills or testaments.

Wāshimāt: (الواشحات) The women who do the job of tattoo marking.

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wāsilah: (الواصله) The women who affixes hair extensions.

Wasīlah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq: (الوسق) (plural *Awsāq* or *Awsuq*) A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl: (الواصل) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj: (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādīth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahīh Muslim*, *Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān: (يخسفان) Eclipse.

Yalamlam: (يللملم) The *Mīqāt* of the people of Yemen.

Yamāmah: (اليمامة) A place in Saudi Arabia towards Najd.

Yaqīn: (اليقين) Perfect absolute Faith.

Ya'qūb: (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk: (اليرموك) A place in Shām.

Yathrib: (يثرب) See *Al-Madīnah*.

Yawmud-Dār: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dīn: (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah: (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eidul-Adhā).

Yawmut-Tarwiyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf: (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw: (الزهو) Unripe dates that have begun to ripen.

Zakariyya: (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt: (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh,

and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahīh Al-Bukhārī*, Vol. 2, Book of *Zakāt* (24)]

Zakātul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of 'Eidul-Fitr (See *Sahīh Al-Bukhārī*, Vol. 2, The Book of *Zakātul-Fitr*, Page No. 339).

Zakātul-Hubūb: (زكاة الحبوب) *Zakāt* of grain/corn.

Zakātul-Ma'dīn: (زكاة المعدن) *Zakāt* of minerals.

Zakātur-Rikāz: (زكاة الركاز) *Zakāt* of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزنادقة) Atheists.

Zanjabil: (الرنجيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ān, *Al-Insān* (76:17).

Zaqqūm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ān, *Al-Isrā'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ān, *Al-Ahzāb* (33:4), *Al-Mujādilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindīq: (الزندیق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ān and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm: (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.