DICTIONARY OF ISLAMIC TERMS
ARABIC - ENGLISH
ENGLISH - ARABIC

BY
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الإهداء

إلى اللَّهِ أَسْتَدْعِي لِحَيَايِ بِعَلَى أَبْكَر مَعْرُوفٍ إِلَى اللَّهِ أَيْقَظًا فِي عَقْلِي مَا كَانَ غَايَةً، وأَضَاءَ فِي قَلِيَّ مَا كَانَ مَظْلِماً، وأَقَامَا فِي كِيَانِي مَا كَانَ مَنْهَدَمَا، إِلَى الْوَالِدِينِ الفَاضِلِينَ اللَّهِ أَحْفَظُ لَهُمَا مَا حَفَظَتِهِ مِنْهُمَا إِلَيْهِمَا أَهْدِي عِصَارَةً مِنْ فُكْرِي. وَجَهَدْ أَيْنِ عَقْلِي لَعَلِي بِذَلِكَ أَرْدُ بَعْضَ الْحَقِّ وَأَعْتَرَفُ بِبُعْضِ الْجَمِيلِ النَّبِيّ يُقُرِّبُ عَنْقِي فَأَحَاطَتِي بِالْحَرَامِ الدَّافِقِ فَكَتَبَ فِي كَلِّ أَمْرِي أَقْتَدِي بِهِمَا وَأَتَّرَكُ فِي فَلْكَهُمَا نِجَامًا يَقِبَسُ مِنَ الْشَّمَسِ نُورُهَا وَمِنَ الْقَمْرِ ضَيَاءُهُ، طَالِبًا بِذَلِكَ رَضَاهُمَا مَتْحُجَّهً بِهِ إِلَى رَضَا اللَّهِ. وَلَا أَنْسُ أَنْا فِي غَمْرَةِ هَذَا الْثُّورِ الْفِضَّاءِ وَالْرَّضَا مِنْ الْوَالِدَيْنِ الفَاضِلِينِ أَنَّ أَذْكَرَ الإِنسَانَ الَّذِي هُيَا لِي الْجَوْ الْنَّفْسِيِّ الْكَلاَئِمِ وأَحَاطَ جَهْدِي بِالْرِّعَايَةِ وَالْتَشْجِيعِ وَلَا أَنْسُ الْأَيَّادِ الْطَّاهِرَةِ الَّتِي سَاَهَمَتِ فِي إِزَالَةِ الْعَوَائِقِ وَالْعَقْبَاتِ الَّتِي اعْتَرَضَتْ طَرِيْقِ الشَّائْكَ في الْبَحْثِ الْمَسْتَمِرِ المَضْنُوِيِّ وَهِي تَرَى خَطُوَاتِ خَطْوَةً خَطْوَةً، أَجَلَْ لَأَنْسِ، وأَنَا فِي غَمْرَةِ شَكْرِي لِوَالِدَيْنِ الفَاضِلِينَ جَهْوَةُ زَوْجِي الَّتِي دَفْعَتِ مِنْ حَيَايَّةِ وَوَرَاحَتِهَا لَتَؤْمَنُ لِهَذَا الْعَمَلِ أَنْ يَخْرُجَ بَأَقِلِ جَهَدٍ وَبِأَيْپَرِ الْطَّرَقِ، وَأَيْنَ الْثَّمَارِ.

وَإِلَى كِلِّ مِنْ رَمْقِي بِعَينِ الْرَّضَا وَسَاهَمْ فِي تَكُونِ عَقْلِي وَنِفْسِي وَكِيَانِي. . . إِلَى هؤُلَاءِ جَمِيعًا أَتَوَجَّهَ بِهِذَا الإِهَادَةَ يَحْتُوَى وَيَحْيَطُ فَضْلُ اللَّهِ الَّذِي أَتَوَجَّهَ إِلَيْهِ الْبَشْرِ وَالْأَمْتَانِ فَهُوَ سِبْحَانُهُ صَاحِبُ الفَضْلِ الأَوْلِ وَصَاحِبُ الْمَنْهَةِ العَظِيمَةِ عَلَى عَيَابَهُ فَشَكْرُهُ لِلَّهِ المَنْعُ أَوْلَى وَأَخَرًَّا إِلَى اللَّهِ يَرْجِعُ الْأَمْرُ كَلِهُ. . . وَلَهُ مِنْ وَرَاءِ الْقُسْدِ وَهُوَ يَهْدُي السَّبِيلِ وَالحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

المؤلف
we wish to acknowledge the American Lady Mrs Diane Humaidh for her help in reading and revising this work. Her hard work is very much appreciated.
حمد الله الذي خلق الإنسان علمنا البيان، ثم جعل سبحانه لبيان لساناً وأقام الحجة عليه بأن جعل من آيات عظمه ومن دلائل قدره اختلاف الأجناس والألوان - وكذا اختلاف الألسنة - فقال عز من قائل:

فَوَمَّا كَانَ يَبْنِيَهُ نُحْلُقُ السَّمْوَاتِ وَالآرَضَ وَأَخْلِفْنَ أَلْسِنَاهُمْ وَأَلْوَانَكُمْ إِنَّ فَيْوَاكَ لَآَمْلِيْلِّلْعَلَّمِينَ [الروم: 22].

ولما كانت اللهجات - وكذا اللغات المختلفة آية من آيات الله ونحن المسلمين أمامون بتوضيح آيات الله وتبينها للناس، وجدت نفسي بدفع إيماني بالله وقيني بأيامه وعزمي على نشرها، وجدتني أدللي بدلوي في بحر من بحور العلم، ولا أحسبني بمستطع خوض أعماق فحسبي منه الوقوف على شاطئه العريض ارتفع بعضاً من كونه مبين سبئني إليه، وحافزاً لمن يأتي من بعدي فيتم النقص الذي غفلته عنه أو قصرت همتي وقل أهمي عن إتمامه - والكمال لله وحده والعصمة لأبيانه ورسله - وتحضرني آية في كتاب الله تريثنا من مشتقات الغزور وتحميها، وهي قوله سبحانه:

فَلَوْ قَالَ الْبَرَّ بِمَدَادٍ كَيْمَتٍ زَيْمَةَ يَنْفَدُ الْبَرَّ قَبْلَ أنْ نَفَدَ كَيْمَتُ رَدِيَّ وَلَوْ جَيْنِاً بِيَمِينِهِ [الكهف: 109].

فإن علم الله لا نهاية له ولا آخر لشاطئه، ولما كنت أؤمن بأن تعلم لغة القرآن هي الأساس وأنها من الشروط التي لا تصح الصلاة إلا بها، وكذا فإني أؤمن بأن
نشر دين الله في أرجاء الأرض لا بد له من مخاطبة العقول، واللغة هي وسيلة الوصول إلى العقول وسبيل الاتصال بين الإنسان وأخيه الإنسان في مختلف بقاع المعمورة لتعزه شرع الله. ولأننا نحن المسلمين لسنا نتحدث بلغة واحدة فحسب بل بلغات مختلفة ولما كان واقع العالم اليوم تشع فيه لغة عالمية هي اللغة الإنجليزية . . . ولما كان الواقع كذلك رأينا أن نخاطبه بما يعقل من لغة فيزداد الذين آمنوا إيماناً وترول عن عقول غير المسلمين شكوكهم وظنونهم بالله بغير الحق وينزاو عن كواهله عمّا الكفر ويتبدد عن عيونهم ظلام الضلال ويتكشف الطريق ويتآلف القلوب جميعاً على عقدة التوحيد - لا إله إلا الله محمد رسول لله - ولما كانت العربية هي الأساس واجتنبي منتقداً بهدي الله ثم بتوجيهات أستاذنا الكبير الدكتور محمد سعيد رمضان البوطي، بأن يكون هذا العمل من العربية إلى الإنجليزية وليس العكس: أي قاموس (عربي - إنجليزي).
فوجهني برأي السديد إلى هذه الفكرة فجزاه الله عني خير الجزاء. وحتى يخرج هذا القاموس بثوب شبيه وإجراز مفيد فقد بذلت قصارى جهدى لأقتني معلوماتي عن كثير من المراجع القيمة وقد ساعدتني تلك المراجع المتنوعة عنها في نهاية هذا القاموس في تدليل الصعاب الكبيرة التي واجهته وجعلتني أقضي ساعات طوالاً من ليل ونهار دون أن أشعر بتعب أو ملل. وإنني بتوفيق الله وهذه ثم بتوجيه المختصين لديه وبعد الإطلاع على كتاب الله العزيز والتعمق في آياته ثم الإطلاع على سنة نبيه ودراستها وكتب ألفه وسرد مفاهيمها ومصطلحاتها فقد أجمعته رأيي على أن أضمن بين دفتي هذا القاموس ألفاظاً ومفاهيم أوجزها بأسلوب علّها توضح ما يحويه هذا القاموس وما يضمّ بين دفتي من أسماء الله الحسنى إلى العبادات فأشرح فيه: ألفاظ وأسماء وسور القرآن الكريم وما تختص به من ألفاظ، والسنة الشريفة ومفاهيمها، وما حواه الكتاب وما حوته السنة من أسماء الله الحسنى، وأسماء سور القرآن، وأسماء الأئمة والرسول الكريم، والحدود والقصاص والتعازير، والحلال والحرام، والمعاملات، والعقود والزواج والطلاق والميراث، والعقيدة والعبادة والأخلاق، ومصطلحات الفقه ومصادر التشريع والغزوات ... الخ.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
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abada 'l-ʿabidīn
Forever and ever.

al-ʿibār
Pollination.

ābiq
A runaway slave, (absconding of slaves).

ibāq
The absconding of slaves.

ābābil
Flocks (of birds).

[abana]
That which the earth produces as food.

[abad]
Eternity; without end, as distinguished from Azal (ʿazīz), without beginning.

[abada d-dahr]
Forever.

[abadi]
Everlasting, eternal, endless.

[abadiyah]
Eternity, perpetuity.
any other individual. He was nicknamed Abū Hurairah on account of his fondness of a kitten. He embraced Islam in the year of the expedition to Khai bar, A.H. 7 and died in al-Madinah, A.H. 59, aged 78.

[abū Yūsuf]

Known also as Ya‘qūb ibn Ibrāhīm, Born at Koufa, A.H. 113, studied under the Imām Abū Hanifah, and is celebrated, together with the Imām Muhammad and the Imām Zufar, as disciples of the great Imām; from whose opinions, however, the three disciples not unfrequently differ.

[bī‘abi anta]

May I ransom you with my father.

[ubūwah]

Fatherhood, paternity.

[ma’tam]

Ra‘am (مَتَامَ) pl. مَتَامِ Condolence, funeral ceremony, obsequies.

[āta ukulahu]

To bear fruit, to fructify.

[āta az-zakāh]

To give zakat, pay zakat.

[itā’az-zakāh]

Paying Zakat.

[abū bakr as-ṣidīq] He was the first khalifah, or successor of prophet Muhammad (p.b.u.h). He was the father of ‘ayishah, whom prophet Muhammad (p.b.u.h) married.

[abū ḥanīfa an- Na‘mān]

He is the great Imām, and the founder of the ḥanafi school (mazhab). He is regarded as the great oracle of Muslim Jurisprudence.

[abū dāwwūd]

Sulaimān Ibn al-Alsh‘ath al-Sijistānī; born at al-Baṣrah A.H. 202, and died A.H. 275. The compiler of one of the six correct books of Traditions, called the sunan Abī Dāwwūd, which contains 5274 Traditions.

[abū ‘l-Qāsim]

«The father of qāsim». One of the surnames of prophet Muhammad (p.b.u.h).

[abū hurairah]

One of the most constant attendants of prophet Muhammad (p.b.u.h), who from his peculiar intimacy has related more Traditions of the sayings and doings of the prophet than
gain rather than one’s own.
altruism, preference.

[athámun] (n.) أثيمٌ
One who commits sins (sinner),
an evil doer. Sinful (Adj.).

[athám] أواثم
Punishment of wickedness.

[atháima]
To sin, commit a sin, do wrong.

[Ithm] إثم
A sin, guilt, iniquity, offense,
misdeed, anything forbidden by
the law.

[Ithm ka'bár] إثم كبر
Great sin.

[Ithm mu'bín] إثم مثبت
Manifest sin.

[Ithm] أواثم
Sinful, a wicked person, guilty.

[al-atha'mum] الأئتمون
The sinful.

[Ajja] أَجْج
To burn.

[Ujaj] أَجاِج
Bitter, salt (water).

[Ya'jūj wa Ma'jūj] يَاجوج وعاجوج
Gog and Magog. The name stands
for wild and lawless tribes who
will break their barriers and
swarm through the earth; This

Those who have been given the
scripture (Jews and Christians).

[itāwah]
الإثارة: الخراج
A tax, or tribute on land. This
was originally applied to a land
tribute from non-Muslims.

[Athar] أثر
Relating; handing down by
tradition. Generally used for
a hadith related by one of the
companions, as distinguished
from one of the prophet’s own.

[Athar raj'i] أثر رجعي
Retrospective decree, retroactive
effect.

[Atharah] أثرة
Selfishness, egoism, self-seeking.

[Ma'thūr] ماثور
Transmitted, handed down.

[al-atha'ar ash-sharīf] الأثر الشريف
The sacred relic. A hair of either
the beard or moustache of
prophet Muhammad (p.b.u.h.), or
foot-print of the prophet.

[Qaul-Ma'thūr] قول ماثور
Proverb.

[īthār]
Denied ماثور دعاء
Honouring another above
oneself. Thinking of another’s
will be one of the signs of the approaching Judgment. In the Holy Qur'an, «They said: O Zul-qarnain! The Gog and Magog (people) Do great mischief on earth».

Also, in the Holy Qur'an, «Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill».

[Raj'r Allâh]  {
Rajr Allâh}

[Rajr al-zâlik]

On that account, for that reason, because of that, that is why, therefore.

[Ajalun]

The appointed time of death, predetermined period.

[Ajalun musamma]

Appointed term, appointed time.
[akhun mina ‘l-ab] 
Consanguine brother.

[akhun mina ‘l-umm] 
Uterine brother.

[ikha’] 
Brotherhood, brotherliness, fraternity.

[ukht birradhā‘ah] 
Foster - sister.

[ukht mina ‘l-ab] 
Consanguine sister.

[ukht mina ‘l-umm] 
Uterine sister.

[ukht shaqīqah] 
Full sister.

[ikhwa fi ddīn] 
Brethren in faith.

[ät-tā‘akhī] 
Fraternity.

[akhizun] 
One who takes.

[ittakhaza] 
To take, take to one’s - self. In the Holy Qur’an, «They say: Allah has begotten a son, Glory be to Him».

[ila ajalin musamma] 
For a limited period.

[ila ajalin ghair musamma] 
For an indefinite period.

[ajjala] 
To appoint a fixed term, to delay, postpone.

[mu’ajjal] 
Delayed, late, postponed, deferred, fixed in time.

[al-ājilah] 
The life to come, the hereafter.

[uḥud] 
A well - known mountain about three miles from al-Madinah. One of the great battles in the Islamic History took place at its foot. The battle is called ghazwatu Uḥud.

[iḥda ‘l-ḥusnayyain] 
One of the best two, victory or martyrdom.

[āḥadu al-ajalain] 
One of the two fixed terms (divorce or death).

[al-Āḥad] 
«The One». One of the ninety - nine special attributes of Allah.

[akh birradhā‘ah] 
Foster - brother.
nine names or attributes of Allah. In the Holy Qur’an, «He is the First and the Last, the Evident and the Immanent (Batin)».

[al-akhirah]
Judgment-Day, The next life as opposed to the "duniya".

The term embraces the following ideas:
1. That man is answerable to Allah.
2. That the Present order of existence will some day come to an end.
3. That when that happens, Allah 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.
4. That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell.
5. 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 Next.

[akhiru] The last.
[akhirah] Last, the last, the end, latter end.
[ta’khiru ’l-šalih] Delaying prayer.
[al-muta’akhirun] Later jurisprudents.
[Al-akhir] The Last. One of the ninety -
summons to congregational prayers proclaimed by the Mu’azzin. It is in Arabic as follows:

الله أكبر - الله أكبر - الله أكبر - الله أكبر،
أشهد أن لا إله إلا الله - أشهد أن لا إله إلا
الله، أشهد أن محمدًا رسول الله - حي على الصلاة - حي
على الصلاة، حي على الفلاح - حي على الفلاح، الله أكبر - الله أكبر، لا إله إلا الله.

which is translated:-

«Allah is most great! Allah is most great! Allah is most great! Allah is most great! I testify that there is none has the right to be worshipped but Allah! I testify that there is none has the right to be worshipped but Allah! I testify that Muhammad is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! come to prayer! come to prayer! come to salvation! come to salvation! Allah is most great! Allah is most great! There is none has the right to be worshipped but Allah!" In the Azān in the early morning (Fajr), after the words, «come to salvation!» is added «prayer is better than sleep! prayer is better than sleep».

In English:

[ta’addaba bi-adabihi]
To follow someone’s moral example.

[ādam] آدم
Adam, The first prophet, the first man, father of human beings.

[ādami] آدمي
Human, humane.

[al-adam] الأدم
Tanned skin.

[adā’] أداء
Payment; performing (prayers).

[adā’u ad-dain] أداء الدين
Loan payment, repayment.

[adā’u aš-salāh] أداء الصلاة
Performance of prayer.

[adā’u al-yamīn] أداء اليمين
Oath-taking.

[addā] أدى
To cause to come, to pay back.

[addā al-ḥajj] أدى الحج
Perform pilgrimage (Hajj).

[addā aš-salāh] أدى الصلاة
Perform prayer.

[addā al-‘umrah] أدى العمرة
Perform ‘umrah.

[āzān] آذان
«Announcement», The call or
[āza]  
To injure, annoy, offend.

[āza]  
Injury, ill-treatment, offence, annoyance.

[al-irbah]  
Need, desire.

[istāʿana]  
To ask permission.

[istiʿān bi-ddukhūl]  
Permission to enter suddenly or abruptly into any person’s house or apartments.

[āzza]  
To injure, annoy, offend.

[Iṣṭiṣ'ana]  
Injury, ill-treatment, offence, annoyance.

[al-irbah]  
Need, desire.

«Free of physical needs».

[irth]  
Inheritance, heritage.

[taʾazzana]  
To cause a proclamation to be made, cause to be declared.

[miʿzanah]  
Minaret.

[muʿazzin]  
A call-maker who pronounces the ʿazan loudly calling people to come and perform the ʿṣalat (prayer).

[biʿizni Allah]  
If Allah choose, Allah willing.

[al-arsh]  
Compensation given in case Someone’s injury caused by another person.

[al-arsh]  
Compensation given in case Someone’s injury caused by another person.

[al-maʿzūn]  
One who is authorized with limited legal rights.

[al-maʿzūn ash-sharʿi]  
The one who performs marriage ceremonies (authorized registrar).

[al-azān al-awwal]  
First call, first ʿAzān, first call to prayer.
of the Kingdom of ‘Ad’. This latter statement is good and strong. In suratu al-fajr, Allah says, «Saw you not how your Lord dealt with ‘Ad? Iram of the pillars». They used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Their prophet Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them, but they denied his call. Therefore, Allah saved Hud and those who believed with him from among them, and He destroyed others with a furious violent wind. In the Quran: «Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?».

[ardhun mashāʿ] أرض مشاع
Publicly-owned land.

[ardhu al- ‘azāb] أرض العذاب
The land of punishment. The place in which Allah punished some of his servants because of their astraying from the right path.

[al-ardhu al-kharājiyyah] الأرض الخراجية
The non-Islamic land which was conquered by force, but left to its owners and they were ordered to pay kharāj.


[al-ardhu al-muqad-dasa] الأرض المقدسة
The holy land.

[al-ardhu al-mawāt] الأرض الموت
The land which has got no owner at all, also there is no beneficial use in it.

[ārikah, arāʾik] couch.

[iram] أرام
Mujahid said, «Iram was an ancient nation who were the first people of ‘Ad.» Qatabah bin Di‘āmah and As-Suddi both said, «Verily, Iram refers to the House
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[asara]</td>
<td>To captivate, capture, take prisoner.</td>
</tr>
<tr>
<td>[asrā]</td>
<td>Captives, prisoners of war.</td>
</tr>
<tr>
<td>[ma’sūr]</td>
<td>Captivated.</td>
</tr>
<tr>
<td>[asifa]</td>
<td>To be grieved.</td>
</tr>
<tr>
<td>[yā asafī]</td>
<td>«O my grief!» or «How great is my grief!».</td>
</tr>
<tr>
<td>[āsin]</td>
<td>Corruptible, impure, polluted.</td>
</tr>
<tr>
<td>[itasa bi]</td>
<td>To follow someone’s example, imitate, copy, pattern after, take after, model after, be guided by.</td>
</tr>
<tr>
<td>[asana]</td>
<td>To be putrid and stinking (water).</td>
</tr>
<tr>
<td>[āzara]</td>
<td>To make strong, to support, uphold.</td>
</tr>
<tr>
<td>[azara]</td>
<td>Abraham’s father.</td>
</tr>
<tr>
<td>[izār]</td>
<td>A sheet worn below the waist.</td>
</tr>
<tr>
<td>[’itazara]</td>
<td>To wear or wrap oneself in a loincloth.</td>
</tr>
<tr>
<td>[mu’āzarah]</td>
<td>Support, aid, backing.</td>
</tr>
<tr>
<td>[azza]</td>
<td>To make a loud crash, incite.</td>
</tr>
<tr>
<td>[azifah]</td>
<td>The approaching day, the day of judgment.</td>
</tr>
<tr>
<td>[azifa]</td>
<td>Approach, to draw near.</td>
</tr>
<tr>
<td>[azal]</td>
<td>Eternity (without beginning).</td>
</tr>
<tr>
<td>[azali]</td>
<td>Eternal.</td>
</tr>
<tr>
<td>[azaliyah]</td>
<td>Eternity.</td>
</tr>
</tbody>
</table>
sunnah, Qiyās (analogy) and Ijmā‘ (consensus).

To eradicate something, eliminate something radically.

Late afternoon (before sunset),

The time between ‘Aṣr and Maghrib.

Fie!

«Fie on you both!»

Tracts or regions of the earth. In the Holy Qur’an «We will show them our signs in the (furthest) regions (of the earth), and in their own souls».

Coming from a distant country or region (outside Haram regions).

The horizon.

To lie, cause to tell lies, or put on a false appearance.

in respect of another’s imitating him. In Qur’an: «You had in the Messenger of Allah a good example».

Following the model or pattern of, along the lines of; in the same manner as, just as, like.

Excellent example, good example.

A covenant, burthen, burden, sin.

Ties, bonds.

Cause and effect, fundamental and derivative principle.

«Roots» The roots or fundamentals of the Islamic religion, as opposed to (فرع) branches.

Principles of Islam.

The four foundations of Islamic jurisprudence, i.e, Qur’an,
[aklu al-mudhtar] 
Eating out of necessity.

[akkālun] 
Greedy, a great eater.

[ala] 
Is it not? Are there not?

[illā] 
Unless, except, if not.

[alata] 
To diminish, defraud. In the Qur'an: «And we will not defraud them of any of their works».

[afil] 
That which sets.

[atāla] 
To set (the sun).

[ākilun] 
One who eats (eater).

[ākilu r-riba] 
Usurer.

[akala ḥaqqqahu] 
To encroach upon someone's rights.

[akala ar-riba] 
To take usurious interest.

[aklu ar-ribā] 
Devouring usury.

A falsehood, slander, lying invention, lying, false.

[ifkun mubin] 
Obvious lie.

[ifkun muftara] 
Invented falsehood.

[affāk] 
A great liar.

[al-muṭafikāt] 
The cities which were overthrown as Sodom and Gomorrah, to whom Lūt preached in vain to desist from their abomination.

[al-S] 
(Prophet). Elias is the same as Elijah, whose story is found in the old Testament. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C. 874-872), kings of the (northern) kingdom of Israel or Samaria. He was a prophet of the desert, like John the Baptist (yahyiah). Both Ahab and Azariah were prone to lapse into the worship of Baal, the sungod worshipped in Syria. In the Qur'an: «So also was Elias among those sent (by us)». 
Zakah so that they become better in Islam and their heart firmer in faith. For instance, the prophet gave some of the chiefs of the Tulaqā’ a hundred camels each after the battle of Hunain, saying, «I give a man (from Zakah) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of Jahannam». (Fath Al-Bāri).

It is recorded in the two sahīhs that Abu Sa‘īd said that ‘Ali sent the Messenger of Allah a gold nugget still in its dirt from Yemen. The Prophet divided it between four men: Al-Aqra‘ bin Hābīs, ‘Uyaynah bin Badr, ‘Alqamāl bin ‘Ulatāh and Zayd Al-Khair, saying, «To draw their hearts closer». (Fath Al-Bāri).

Some people are given because some of his peers might embrace Islam, while others are given to collect Zakah from surrounding areas, or to defend Muslim outposts.

[īlāfun]
A compact, uniting together, familiarity.

[al-il]
Relationship, Allah, compact.

[alif lām mim]
See the notes.

[al-mu’allaqa qulūbahum]
There are several types of Al-Mu’allaqa Qulūbahum. There are those who are given Zakah to embrace Islam. For instance, the prophet of Allah (Blessings of Allah and peace be upon him) gave something to Safwān bin Umayyah from the war spoils of Hunain, even though he attended it while a Mushrik. Safwān said, «He kept giving me until he became the dearest person to me after he had been the most hated person to me». (Sahih Muslim).

Some of Al-Mu’allaqa Qulūbahum are given from
[ta’allaha]
To deify oneself.

[ta’līh]
Deification.

[Allah]
Allah is the name of the creator of the universe.

[Allah ‘azza wajalla]
Allah, The Great and Almighty; Allah, to whom belongs might and majesty.

[tallāhi]
By Allah!

[wa-llāhi]
By Allah!

[li-llāhi]
To Allah!

[alā’un]
Benefits, favours. In The Qur’an: «Then which of favours of your Lord will you deny?»

[ilâhi]
Divine, Godly, of God.

[yā ilâhi]
O my God!

[ulūhiyah]
Divine power; divinity.

[allāhumma]
O Allahma! A form of invocation.

[allaha]
To deify, make a god of, raise to the status of a god.

[ulliha]
To be deified.

Ilāh is an Arabic word that means:
(1) One who is worshipped.
(2) One whose existence is beyond the comprehension of human mind.
(3) One who is worthy of unlimited love and reverence, and
(4) One who is not subjected to any of the senses of a person, and is hidden from him. Thus the word Ilāh carries as its translation «the Worshipped One».

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(4) One who is not subjected to any of the senses of a person, and is hidden from him. Thus the word Ilah carries as its translation «the Worshipped One».

[āmirun bilma’rūf] Enjoiner of good.
[i’tamara bi’amrihi] اُتُمِرَ بِأَمْرِهِ To carry out someone’s orders.

[imārah] إِمَارَةُ Emirate, position or rank of an Emir; princely bearing or manners.

[amārah] أَمَرَة Sign, indication, symptom, mark.

[amara] أمَرَ Ordain.

[amrun] أمَرَ Ordainment.

[amara bilma‘rūf] أمَرَ بِالْمَعْرُوف Enjoin the right.

[amrun bilma‘rūf] أمَرَ بِالْمَعْرُوف Enjoining good actions, enjoining what is right, advocating good.

[amr illāhi] أمَرْ إِلَيَّ Divine Imperative.

[awāmir] أعْمَارِ Commandments, injunctions.

[amīr] أمير Emir, commander, ruler, It includes the various high offices in a Muslim state.

[amīru al-mu’minīn] أمِيرُ الْمُؤْمِنِينَ Emir of the Faithful, caliph, the commander of the believers.

[al-āmiru an-nāhi] الْأَمِيرُ النَّاهِي Absolute master, vested with unlimited authority.


[al-isti’mār] الْإِسْتِمَارُ Counsel.

[ta’ammul] تَأَمُّل Consideration, contemplation.

[ummun birradḥā’a] فِرَادِحَةُ Foster-mother.

[ummu salama] أمَّ سَلَامَة One of the wives of the prophet. The widow of Abū Salamah, to
A people, a nation, a race. The word occurs about forty times in the Qur'an.

The people of Abraham (Ibrahim).

The people of Jesus.

The people of Muhammad (p.b.u.h).

Muslims use the term in the following senses:

1. The Imam, or khalifah, of the Muslim people.
2. The shi'ahs apply the term Imam to the twelve leaders of their sect whom they call the true Imams.
3. The Imam, or leader, of any system of law e.g. Abü Hanifah.
4. The Imam or the leader of a group of Muslims in ritual prayer (salāh).

Imamate, function or office of the prayer leader; leading position.

«The followers of the Imam».
The chief sect of the shi‘ahs, namely, those who acknowledge the twelve Imāms.

Follower.

The Imam Muhammad known as Imam Muhammad. Born at Wāsit, a city in Arabian Iraq, A.H. 132, He studied under the great Imam Abū Ḥanīfah, and had also studied under Imam Mālik for three years. He is celebrated as one of the disciples of the Imam Abū Ḥanīfah, from whom he occasionally differs.

To have faith in, believe.

Prophet Muhammad’s mother.

Amen! O Allah, accept our invocation. It is always used at the conclusion of Sūratu’l-fātihah, or first chapter of the Qur’an.

Security.

To be secure, trust.

Security.
«Faithful» is the title which was given to Prophet Muhammad (p.b.u.h) when a youth, on account of his fair and honourable bearing, which won the confidence of the people.

The belief in the invisible world.

To render familiar.

To be familiar.

Mankind, human beings, man.

The last of the companions of Prophet Muhammad (p.b.u.h), He was a distinguished companion who had the honor of serving the prophet (p.b.u.h.) for many years.

To be familiar.

One who is familiar.

Man.

A surah’s title in the Holy Qur’an, called also suratu ’d – Dahr (No. 76).

To be entrusted with the custody of anything.

Trustee.

Belief, Faith. The Arabic word Ímān, which we have rendered in English as Faith, literally means «To know, to believe, and to be convinced beyond the least shadow of doubt». Faith, thus, is firm belief a rising out of knowledge and conviction. And the man who knows and reposes unshakeable belief in the Unity of Allah, in His Attributes, in His law and the Revealed Guidance, and in the Divine code of reward and punishment is called Mu’min.

Belief in angels.

The Faithful, the Granter of security. One of the ninety-nine names or attributes of Allah.

The Believers, the faithful.

Chapter of Believers.
[ahlī ath-tharwa] People of wealth.
The rich, the wealthy.

[ahlī al-jannah] People of paradise.

[ahlī al-ḥarb] The unbelievers who have not got any covenant between them and Muslims.

[ahlī al-ḥal wa‘aqd] Influential people, those in power (representatives of the people).

[ahlī az-ẓimmah] Protected people who adhered to their old faith. The people with whom a compact or covenant has been made, and particularly the kitābis, or the people of the book, i.e. Jews and Christians, who pay Jizyah. An individual of this class- namely, a free non-Muslim subject of a Muslim state, who pays jizyah, and in return the Muslims are responsible for his security, personal freedom, and religious toleration - is called Zimmi.

[ahlī ar-ra‘i] People of opinion.

[ahlī as-sunnah] The Sunnis, the Sunnites, the adherents of the sunnah, the


[anīyatu al-fidḥa] Silver vessels.

[anā‘] Vase, pot, utensil.

[al-ihāb] Untanned leather, skin.

[ahl] People, a family or household, kin.

[ahlī al-bait] The people of the house

«The people of the house»
A term used in the Qur’an and in the Hadith for prophet Muhammad’s household.
people of the path. The followers of the Qur’an and the sunnah.

[ahlu ash-shirk] أهل الشرك
The idolators, the polytheists.

[ahlu as-suffah] أهل الصفة
Many companions of the prophet Muhammad (p.b.u.h) left their homes, stayed to learn Islam in Madinah. Although they had nothing for their boarding or lodging, still they preferred to be near the holy prophet (p.b.u.h). They were called ahlul as-ṣuffah.

[ahlu al-‘ahd] أهل العهد
«The people of the covenant»
The people who are connected with the Islamic state with a covenant.

[ahlu al-fasād] أهل الفساد
Wicked people.

[ahlu al-kitāb] أهل الكتاب
«The people of the Book»
A term used in the Qur’an for Jews and Christians, as believers in a revealed religion.

[ahlu al-kahf] أهل الكهف = أصحاب الكهف

[ahlu al-madar] أهل المدر
Sedentary-dwellers.

[ahlu al-ma‘āsi] أهل الماعصي
The sinners.
and the trials that struck him, affecting his wealth, children and physical health. Allah says in the Quran, «And (remember) Ayūb, when he cried to his Lord: «verily, distress has seized me, and you are the most Merciful of all those who show mercy». [21: 83].

«So we answered his call, and we removed the distress that was on him, and we restored his family to him, and the like thereof along with them as a mercy from Ourselves and a reminder for all those who worship Us». [21: 84].

Ayūb had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him, the Prophet of Allah, Ayūb, upon him be peace, had the utmost patience, and he is the best example of that.

[ālah, afah, āfat] plur. آفات آفة Evil, blight.

[ālā] آل To return, to become.
The ancients and the moderns.

A place of abode, mansion. In the Quran: «But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode».

[ayyada]
To strengthen, to support.

[aykah]
Grove.

[ayama]
plur. Of [ayyimun] An unmarried man or woman, whether single or widowed, widows, widowers.

To be unmarried.

To lose one’s wife, become or be a widow.
been used in four different senses: (1) sign or indication; (2) the phenomena of the universe (called āyāt of Allah for the reality to which the phenomena point is hidden behind the veil of appearances): (3) miracles performed by the Prophet: and (4) individual units (i.e. verses) of the Book of Allh.

[āyatu 'l-farah'idh]  
Verse (āyah) of inheritance.

[āyah nāsikha]  
Quranic verse (āyah) which abrogates and supersedes another verse (abrogated verse).

[āyātu Allah]  
Signs of Allah.

[āy az-zikr al-hakim]  
Verses (āyāt) of the Holy Qur'an.

[āy, āyāt]  
Verse, sign, miracle, mark.

A woman who already has had a sexual experience, she may be a widow or a divorced.

[ayyāna]  
When? In the Qur'an: «They ask you about the (final) Hour—when will be its appointed time?».

[ayimu Allah]  
By Allah! I swear by Allah!

[ayyama al mar’a]  
To widow, cause to become a widow.

[ayyim]  
Widower.

In the Quran the word (āyah) has
[bā’isun]  
Miserable, wretched.

[al-ba’s]  
Severity, force, strength.

[al-ba’sā’]  
(Bodily) misfortune.

[fi alba’sā’i wa dh-dharrā’]  
In suffering and adversity.

[lā tabta’is]  
Be not grieved. In the Qur’an: «So grieve no longer over their (evil) deeds».

[bi’r]  
Well.

[bi’r zamzam]  
The well of zamzam in Mecca near ka‘aba.

[bi’r ma‘ūnah]  
The well of Ma‘ūnah. A celebrated spot, four marches from Mecca, where a party of prophet Muhammad’s companions were slain by the Banu ‘Āmir and Banu Sulaim.

[bi’sa]  
To be bad, miserable.

[bi’sa ar-ra’jul]  
What a bad man!
[tabattul]  
Celibacy, chastity, sexual abstinence, abstention from sexual intercourse.

[tabattul]  
Devoting oneself to the worship of Allah.

[al-batul]  
The blessed Mary.

[bath-tha]  
To disperse, spread, scatter.

[bath-thun]  
Sorrow, spreading, propagation.

[mabthuth]  
Scattered, spread abroad.

[munbathun]  
Scattered abroad.

[bajasa]  
To let water flow.

[inbajasa]  
To burst forth (water), flow, outpour.

[mubajjal]  
Respected, venerable.

[tabjil]  
Veneration, reverence, respect.

[al-bahirah]  
A slit-ear she-camel. A number of Arab pagan superstitions are

[abtar]  
Imperfect, incomplete, childless, cut off, disconnected, unconnected, separated, broken, cut short, cutout.

[battaka]  
To cut off, with the idea of repetition. In the Qur'an: «I will order them to slit the ears of cattle».

[batala]  
To cut off, separate.

[batul]  
Virgin, maid.

[batuliyah]  
Maidenhood, virginity.

[tabattala]  
To live in celibacy, live in chastity.

[tabattala ila Allah]  
To devote himself to Allah whole-heartedly. In the Qur'an: «But keep in remembrance the name of your Lord and devote yourself to Him whole-heartedly».
Reduced (price), diminution.

To kill one's self with grief.

One who frets himself to death. In the Qur'an: «Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message».

To be avaricious.

Miserliness, avarice, greed, cupidity.

Miser, greedy, avaricious.

To create, make a new.

Originate creation.

Beginning of creation.

Principle, origin, essential.

referred to the pagan mind, not understanding the hidden secrets of nature, attributed certain phenomena to divine anger and were assailed by superstitions fears which haunted their lives. If a she-camel or other female domestic animal had a large number of young, she (or one of her offspring) had her ear slit and she was dedicated to a God, such an animal was a bahīrah.

Abu 'Abd 'Ilah Muhammad Ibn Isma'il al- Bukhari. He was born at Bukhārah, A.H. 194 and died at khartang near Samarkand, A.H.256. He compiled Ṣahīhu 'l-Bukhāri which is considered to be the first of the kutubu-'s-sittah, or «six correct» books of Traditions received by the sunnis. Al-Bukhāri was very clever and well known all over the Islamic countries. He travelled to Baghdad, Al- Başra, Al-koufa, Mecca, Al- Madinah, Syria and Egypt to search for knowledge.

See (ص ح).
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<th>Term</th>
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<th>Definition</th>
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<tbody>
<tr>
<td>[Al-Badī‘]</td>
<td>البديع</td>
<td>«The Originator, the Incomparable» One of the ninety-nine names or attributes of Allah.</td>
</tr>
<tr>
<td>[baddala]</td>
<td>بدل (بدل)</td>
<td>To substitute, change one thing for another.</td>
</tr>
<tr>
<td>[tabādul as-salām]</td>
<td>تبادل السلام</td>
<td>Exchange of greetings (peace be upon you)</td>
</tr>
<tr>
<td>[badanah]</td>
<td>بدناه</td>
<td>A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Mecca.</td>
</tr>
<tr>
<td>[bazzara]</td>
<td>بذرة</td>
<td>To dissipate, squander.</td>
</tr>
<tr>
<td>[mubazzir]</td>
<td>مبذر</td>
<td>A spendthrift, wastrel, squanderer.</td>
</tr>
<tr>
<td>[tabzir]</td>
<td>تبذير</td>
<td>Extravagance, wastefulness, prodigality, dissipation, squandering.</td>
</tr>
<tr>
<td>[bazala nafsahu dūna]</td>
<td>بذل نفسه دون</td>
<td>To devote oneself to.</td>
</tr>
<tr>
<td>[mubdi’]</td>
<td>المبدئ</td>
<td>Founder, Creator.</td>
</tr>
<tr>
<td>[Al-Mubdi’]</td>
<td>المبدئ</td>
<td>«The Producer or Beginner». One of the ninety-nine names or attributes of Allah.</td>
</tr>
<tr>
<td>[badr]</td>
<td>بدر</td>
<td>A place about 150 k.m. to the south of Al-Medina where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.</td>
</tr>
<tr>
<td>[al-badri]</td>
<td>البدر</td>
<td>A badr warrior.</td>
</tr>
<tr>
<td>[ghazwatu badr]</td>
<td>غزوة بدر</td>
<td>See غزوة بدر</td>
</tr>
<tr>
<td>[bada‘a]</td>
<td>بدع</td>
<td>To innovate, to produce something new.</td>
</tr>
<tr>
<td>[ibtada‘a]</td>
<td>ابتداع</td>
<td>To bring forward a novelty.</td>
</tr>
<tr>
<td>[bid‘ah]</td>
<td>بذعة</td>
<td>A novelty or innovation in religion; heresy. Bid‘ah is what the people invent in religion and it is not related by the prophet or his companions.</td>
</tr>
<tr>
<td>[mubtadī‘]</td>
<td>مبتدع</td>
<td>An inventor, a broacher of a new opinions.</td>
</tr>
</tbody>
</table>
[bāri‘a min]
To be innocent of, guiltless of.

[bāri‘un]
Innocent. In the Qur’an: «Verily I am innocent of that which you associate (with God).»

[bariyyah]
A creature, creation.

[Al-Bāri’]
«The Maker, the Inventor» One of the ninety-nine special names of Allah. In the Qur’an: «He is God, the Creator, the Evolver, the Bestower of forms. To Him belong the Most Beautiful Names».

[al-mubāra‘ah]
«Mutual discharge». A term used in the law of divorce when a man says to his wife, «I am discharged from the marriage between you and me» and she consents thereto. It is the same as khul‘ (مخلع).

[al-ibrā’]
Acquittal, absolution, release, release of a debtor from his liabilities, remission of debt.

[bazā‘ah]
Obscenity, ribaldry, foulness (of language).

[bāzi‘]
To be obscene, of bad morals.

[abra‘a zimmatahu] To clear someone or oneself from guilt, exonerate someone or oneself.

[bara‘a]
To create.

[barra‘a]
To absolve, acquit, clear, release.

[tabarra‘a]
To free one-self, clear one-self. In the Qur’an: «we are free (from them and turn) to you».

[barā‘ah]
«Immunity, or security» A tittle given to the 9th chapter of the Qur’an, called also Sūratu ‘Il-tawbah, «The chapter of Repentance». It is the only sūrah without the introductory form, «In the name of Allah, the Merciful, the Compassionate».

long  ) ā =  (diphthong) au =  ,  (long vowel) ū =  ,  (long vowel) y =  ,  (long vowel) w =  ,  (long vowel) th =  ,  (long vowel) n =  ,  (long vowel) m =

- (dhamma  ) i =  (kasra  ) a =  (fatha  ) :Short vowels .(diphthong) ai =  ,  (vowel
[barra bilqasam au bilwa‘d]
To carry out, fulfill (something, a promise, an oath).

[barra Allâhu hajja fulân]
To accept his hajj.

[barra al-wâlidain]
To be kind to the parents.

[birru al-wâlidain]
Dutifulness to parents, kindness to parents. In the Qur’an: «And kind to his parents, and he was not overbearing or rebellious».

[bârrun]
Pious.

[barriyyah]
Creation, creature.

[mabrûr’]
Accepted into the grace of the Lord, blessed.

[Al-Barru]
One of the nintey-nine special names of Allah. In its ordinary sense it means «pious», or «good». As applied to God, it means «The Beneficent One».

[al-istibrâ’ mina annajâsa]
To clean dirt after evacuation.

[istibrâ‘u al-ḥaml]
Ascertaining emptiness of the womb of any conception.

[baraja]
To display, show, play up her charms (woman), to adorn herself, make herself pretty (woman).

[at Tabarruj]
The dazzling display. In the Qur’an: «And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance».

[sûratul-burûj]
It is the title of the 85th sûrah of the Qur’an (Towers).

[mubarrîh]
Violent, intense, severe.

[bardan wa salâman] Cool and safe.

[barra]
To be pious, to be reverent, devoted.
between them is a barrier which they do not transgress».

(2) The interval between the present life and that which is to come. The condition of believers in the grave is held to be one of undisturbed rest, but that of unbelievers one of torment.

[bariša] To be leprous.

[abraš] Leprous.

[al-barəš] Leprosy.

[tabarra‘a] To contribute, give, donate, to undertake (voluntarily).

[tabarru‘] Gift, donation, contribution.


[barq] Lightning.

[burāq] An animal bigger than a donkey and smaller than a horse on


[al-abrār] The righteous. In the Qur’an: «As for the righteous, they will be in Bliss».

[baraza] To go forth, to be manifest, to emerge.

[bārizun] One who goes forth.

[bārizatun] In an extended form, like a plain.

[mubārazah] Competition, contest, duel, fencing.

[al-birāz] Feces, stool.

[al-barzakh] (1) A thing that intervenes between any two things; a bar; an obstruction; or a thing that makes a separation between two things. It is used in the Qur’an in two places. «Before them is a partition till the day they are raised up». 
Blessed.

The 29th portion of the Holy Qur’an.

One who fixes a plan.

Prophet Abraham is distinguished in Muslim theology with the title of "Friend of Allah". This does not of course mean that he was anything more than a mortal. But his faith was pure and true, and his conduct was firm and righteous in all circumstances. He was the fountain and origin of the three streams of religious thought, which were afterwards crystallised in the institutions of Moses, Jesus and Muhammad, the chosen one. Like Mustafa, Abraham had three qualities in a pre-eminent degree, which are (1) he was long-suffering with other people’s faults, (2) his sympathies and compassion were wide, and (3) for every difficulty or trouble he turned to Allah and sought Him in prayer. In the Qur’an: «For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah».

which the prophet Muhammad (p.b.u.h) went for the Isrä' and the Mi'rāj (the ascent of the Prophet to the heavens).

Heavy brocade, thick silk. In the Qur’an: «And they will wear green garments of fine silk and heavy brocade».

The veil or covering (worn by women, long, leaving the eyes exposed) used for the seclusion of women when walking out of doors.

To bless.

Allah bless you.

Blessings.

The blessings of Allah.

To be blessed.

Glory to Allah.
[basata ar-rizq] Enlarge provision.

.extension expansion.

[basatun] Increase of stature.

[ba'situn] One who stretches out.

[Al-Basit] One of the ninety-nine special names of Allah. It means «He who spreads, or stretches out».

[basaqa] To be tall.

[basiqun] Tall (as a palm-tree).

[basula] To be brave, fearless, intrepid.

[basalah] Courage, intrepidity.

[istibsal] Death defiance.

[basmala] A crumbling to dust. In the Qur'an: «And the mountains shall be crumbled to atoms».

[al-basmalah] The Utterance of «In the name of Allah, the Compassionate, the Beneficent».

[suratu Ibrahîm] Chapter of Abraham (No. 14).

[bariyyah] Creation, creature.

[ibtizâz] Blackmail.

[al-bazz] Clothes.

[al-buzûgh] Rise.

[basara] To do anything out of season, to be of an austere countenance, to frown, lower.


[al-busr] Unripe date.

[bassun] A crumbling to dust. In the Qur'an: «And the mountains shall be crumbled to atoms».

[basata] To expand, extend, enlarge, stretch.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[bushra]</td>
<td>«Good news». A word used in the Traditions for the publication of Islam.</td>
</tr>
<tr>
<td>[bushrakum]</td>
<td>Good news to you.</td>
</tr>
<tr>
<td>[mubash-shir]</td>
<td>Missionary, evangelist, preacher, one who usually announces joyful news.</td>
</tr>
<tr>
<td>[mustabshir]</td>
<td>One who rejoices.</td>
</tr>
<tr>
<td>[al-basharah]</td>
<td>Outer skin.</td>
</tr>
<tr>
<td>[bismi Allah, Allâhu akbar]</td>
<td>«In the Name of Allah, Allah the Most Great». Used at the time of slaughtering of animals, at the commencement of a battle.</td>
</tr>
<tr>
<td>[bismi Allah ar-raḥmān ar-raḥîm]</td>
<td>«In the name of Allah, the Compassionate, the Merciful». This is used at the commencement of meals, putting on new clothes, beginning any new work. It occurs at the head of every surah in the Qur’an, with the exception of the 9th surah (sūratu attawbah).</td>
</tr>
<tr>
<td>[bashara]</td>
<td>To announce good news or bad news. In the Qur’an: «Then announce to them a painful punishment».</td>
</tr>
<tr>
<td>[bâshara]</td>
<td>To have sexual intercourse with, make love to, go to bed with, sleep with, copulate with.</td>
</tr>
<tr>
<td>[istabshara]</td>
<td>To rejoice, especially in good news.</td>
</tr>
</tbody>
</table>
**seeing with one's eyes**.

Harbingers of rain (surah 30), kinds of winds in the Qur'an. In the Qur'an: «Among His signs is this, that He sends the winds, as heralds of Glad Tidings».

**[al-mubash-shirāt]**

Harbingers of rain (surah 30), kinds of winds in the Qur'an. In the Qur'an: «Among His signs is this, that He sends the winds, as heralds of Glad Tidings».

**[absara]**

To see, look at, understand.

**[abṣara]**

To see, consider, cause to see.

**[bašāra]**

To make to see, make manifest.

**[bašār]**

Seeing. One who sees or understands, keen.

**[bašāra]**

To see, look at, understand.

**[bašār]**

Seeing. It is an attribute of Allah. He sees all things, even the steps of a black ant on a black stone in a dark night.

**[bašār]**

To see, look at, understand.

**[bašār]**

Seeing. One who sees or understands, keen.

**[Bašir]**

One of the ninety-nine special names of Allah. It frequently occurs in the Qur'an, and means «The All-seeing one». In the Qur'an «He is the one who hears and sees (all things)».

**[busaq]**

Spit.
[**batshun**]  
Force, violence.

[**batshatun**]  
Force, power.

[**abtala**]  
(ب ط ل) أبطلَ  
Invalidate.

[**abtala as-salah**]  
أبطلَ الصلاة  
Invalidate prayer.

[**batin**]  
بطلِ  
That which is false (falsehood), void.

[**mubtil**]  
مُبطل  
Nullification.

[**butlan**]  
بطلان  
Nullity, voidness, invalidity, ineffectiveness, vanity, uselessness.

[**butlan al-aqad**]  
بطلان العقد  
Voidness of the contract.

[**mubtilat as-salah**]  
Мُبطلات الصلاة  
Nullifications of prayer.

[**mubtilat as-sawm**]  
مُبطلات الصوم  
Nullifications of fasting.

[**mubtilat al-wudhu**]  
Мُبطلات الوضوء  
Nullifications of ablution.

[**ba tana**]  
(ب ط ن) بطنَ  
To hide, concealed.

[**bidh**]  
(ب ض ع) بضعُ  
A small number, between three and Nine.

[**bidh sinin**]  
بضع سنين  
A few years.

[**bidh ah**]  
بضاعة  
A share in a mercantile adventure. Property entrusted to another to be employed in trade.

[**ibdh**]  
إبضاع  
Mandate for the management of affairs; partnership in a limited company.

[**mustabdhi**]  
مُستبضع  
Manager, managing agent.

[**al-budh**]  
البضع  
Sexual intercourse, wedlock.

[**al-istibdh**]  
الاستبضاع  
Sexual intercourse.

[**nikahu al-istibdh**]  
نكاح الاستبضاع  
[**batara**]  
(ب ط ر) بترَ  
To split.

[**bitrun**]  
بشرَ  
Carelessness, insolent.

[**ba tasha**]  
(ب ط ش) بثاشَ  
To lay hold, take or seize by force, to attack with violence.
[baʿatha minaʾl-maut]
To resurrect (from death).

[baʿthun baʿda al-maut]
Resurrection after death.

[biʿthatu Mumhammad]
Mission of prophet Muhammad (peace be upon him).

[bāʿīthun]
Motive, reason, cause.

[Al-bāʿīth]
«The Resurrection». One of the ninety-nine special names of Allah. It means «He who awakes» The Awakener in the Day of Resurrection.

[al-baʿth]
The Resurrection.

[Yaumu al-baʿth]
Day of the Resurrection.

[baʿthara]
To scatter, turn upside down.

[baʿīr]
Camel (see also إبل). 

[baʿlun]
Spouse, husband, consort. Land or plants thriving on natural

[bītnah]
Over eating, gluttony.

[bītānah]
An intimate friend. In the Qur'an: «O you who believe! Take not as (your) Bītānah (advisors, friends) those outside your religion (pagans, Jews, Christians, and hypocrites).

[bāṭin]
That which is hidden, inner part, inside, interior.

[bāṭinan]
Inwardly, secretly.

[al-baṭn]
Abdomen, belly.

[Al-Baṭin]
«The knower of the Hidden». One of the ninety-nine special names of Allah. Bāṭin: That which is within, as opposed to that is evident in things outside. Allah has both these qualities. His signs are everywhere evident in the whole universe. But He is also imminent within us and in the soul of all good things.
unfair to one another, do wrong or injustice to one another.

[baghyun] بَغْيٌ
Injustice, injury, oppression, wrong.

[baghiyun] بَغْيٌ
A harlot, prostitute, adulteress.

[baghyan] بَغْيٌ
In an insolent manner.

[bigha'] بغاء
Prostitution, whoredom, harlotry.

[baghin, bughat] بَغْحَةٌ
A legal term for a person, or a body of people, who withdraw themselves from obedience to the rightful Imām. In case of rebellion, the Imām must first call the rebels to his allegiance and show them what is right, and if they refuse to obey, he must use force of arm.

[sūratu al-baqara] «The cow»
The title of the second sūrah of the Holy Qur'ān.

[baqī‘u al-gharqad] Or for shortness al-Baqī‘ (البَقِّيَّة). The burying-ground at Al-Madinah. It is sunnah to visit the graves in the Baqī‘ cemetery (Jannāt al-Baqī‘), including the graves of

water supply (sky water). «Lord»
The chief deity worshipped by the syrophonician nations. It is known to the Muslims as an idole worshipped in the days of the prophet Elisha (Illias).

[baghata] بَغْتَ (بَغْثَ)
To come upon suddenly, to come unexpectedly upon.

[baghadha] بَغْضَ
To hate.

[bughdh] بغض
Hatred, hate, detestation.

[baghghadha] بَغْض
To make someone hate something or someone, make hateful to.

[bagh-dha'] بَغْضاء
Violent hatred.

[tabaghadhū] تَبَاغَضُوا
Hate one another.

[bagha] بَغَى
To transgress, pass beyond bounds, to wrong, oppress, tyrannize, treat unjustly or badly, be unjust or oppressive.

[ibtagha] ابْتَغَى
To desire, covet, seek, wish, aim at.

[tabāgha al-qawm] To wrong or oppress one another, be unjust or
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ibkār]</td>
<td>The morning.</td>
</tr>
<tr>
<td>[al-bakārah]</td>
<td>Virginity.</td>
</tr>
<tr>
<td>[bakkah]</td>
<td>Name of Mecca.</td>
</tr>
<tr>
<td>[bukmūn]</td>
<td>Dumb.</td>
</tr>
<tr>
<td>[bukā’]</td>
<td>Weeping and lamentation over the graves of the dead is clearly forbidden by Islam.</td>
</tr>
<tr>
<td>[al-baladah]</td>
<td>«The city» sometimes used in the Ḥadīth (Traditions) for Mecca.</td>
</tr>
<tr>
<td>[bilād al-islām]</td>
<td>The countries of Islam. A term used in Islamic law for Muslim countries. It is synonymous with the term Dāru ’l-Islam.</td>
</tr>
<tr>
<td>[Al-Bāqī]</td>
<td>One of the ninety-nine special names of Allah. It means «He who remains» The Everlasting One.</td>
</tr>
<tr>
<td>[al-bāqiyyātū as-ṣāliḥāt]</td>
<td>The good works.</td>
</tr>
<tr>
<td>[dāru al-baqā’]</td>
<td>See Dāru al-baqā’.</td>
</tr>
<tr>
<td>[tabkīt]</td>
<td>Blame, reproach, rebuke.</td>
</tr>
<tr>
<td>[tabkītu adh-dhamīr]</td>
<td>Remorse of conscience.</td>
</tr>
<tr>
<td>[bakkara bi-ṣalāḥ]</td>
<td>To attend prayer from the beginning.</td>
</tr>
<tr>
<td>[bikrun]</td>
<td>A virgin.</td>
</tr>
<tr>
<td>[bukrātān]</td>
<td>In the morning, early in the morning.</td>
</tr>
</tbody>
</table>

Notes:
- Many companions of the prophet Muhammad (Blessings of Allah and peace be upon him), and to greet them and make supplication for them, as the prophet (p.b.u.h) used to visit their graves and to make supplication for them.
- The morning (bākara) and the evening (al-bakr wa al-asal) are mentioned.
- Name of Mecca (bakkah).
- Dumb (bukmūn).
- Weeping and lamentation over the graves of the dead is clearly forbidden by Islam.
- The sacred territory of Mecca (al-balad).
- A name sometimes used in the Hadith (Traditions) for Mecca.
- The countries of Islam (bilād al-islām).
- A term used in Islamic law for Muslim countries. It is synonymous with the term Dāru ’l-Islam.

Vowel and Diphthong Pronunciation:
- Long (diphthong) ae = (ai), ou = (oa), eu = (oe), au = (ao), ou = (oo), ae = (ai), ou = (oo)
- Long vowel: i = (i), u = (u), w = (u), y = (i), a = (a), e = (e), o = (o), a = (a)
- Short vowels (diphthong): ai = (ay), au = (au), ei = (ei), eu = (eu), ao = (ao), ou = (ou), ai = (ai), au = (au), ei = (ei), eu = (eu), ao = (ao), ou = (ou), i = (i), u = (u), w = (u), y = (i), a = (a), e = (e), o = (o), a = (a)
To attain very old age; to be far advanced in years.

Proclaim the message.

A warning.

The puberty of a boy is established as soon as the usual signs of manhood are known to exist. The puberty of a girl is established in the same way. When a boy or a girl approaches the age of puberty and they declare themselves adult, their declaration must be credited and they then become subject to all the laws affecting adults, and must observe all the ordinances of the Muslim Faith.

Affecting, eloquent.

Conveyance, transmission, delivery.

Proclamation of the Message.

Inviolable oath.

The Devil, Satan. Iblees was one of the Jinn. In the Qur’an: «Not so Iblis, he refused to be among those who prostrated».

Apparently Iblis arrogance had two grounds:
(1) That man was made of clay while he was made of fire,
(2) that he did not wish to do what others did.
Both grounds were false:
(1) because man had the spirit of Allah breathed into him,
(2) because contempt of the angels who obeyed Allah’s word does not show Iblis’s superiority.

Seized with despair.

To attain full maturity, come of legal age; to reach its climax.

Come of age (puberty).
[ibn ḥarām] Illegitimate son.

[ibn labūn] Two-year old-camel, entering on the third year.

[ibn mājah] Al-Ḥāfīz Abu ‘bdullāh Muhammad ibn yazīd Al-Quzwīnī. His Father’s surname is Majah. He was born (A.H. 209) in Quzwin. He travelled to Iraq, Hijaz, Egypt and Syria. Al-sunan (his greatest book) is one of the most authentic collections of Hadith.

[ibn maryam] The son of Mary (‘Īsa).

[ibn makhādh] One-year old-camel.

[ibn as-sabil] Ibn As-Sabīl (Wayfarer) is a term used for the needy traveller in a land, where he does not have what helps him continue his trip. This type has a share in the zakat for what suffices him to reach his destination, even if he had money there. But, if this traveller happen to be rich in his country and he can find someone to lend him the money he needs, then Zakat is not to be given to him.

[bilāl] The first Mu’azzin or caller to prayer appointed by prophet Muhammad (p.b.u.h). He was an Abyssinian slave who had been ransomed by Abū Bakr.

[abla] To try by experiment.

[ibtala] To prove by trial or examination, try either by prosperity or adversity, test.

‘ibtīlā’] Trial, tribulation, affliction.

[bala] Yea, surely, verily, on the contrary.

[balā’an] Trial, test, Misfortune.


[banān] The tips of the fingers.

[bana bi’ahlīhi] He went into his wife (man).

[bana ‘alaiha] To consummate the marriage with a woman.

[ibn ādam] (Son of Adam) man, human being.
[banū ādam] บัน อadam  The children of Adam.

[banū isrā'il] บัน อิสราิล «The children of Israel». It is a term that frequently occurs in the Qur'an. «And remember we took a covenant from the children of Israel (to this effect) worship none but Allah».

[banū umayyah] บัน อุมัยยะ The dynasty of khalīfas who reigned from A.H. 41 (A.D. 661) to A.H 132 (A.D. 750), descended from Mu‘āwiya, who was the great grandson of Umayyah of the Quraish tribe. Mu‘āwiya, the son of Abū Sufyān established his capital at Damascus after the death of Ali.

[banū al-‘allāt] บัน ออลล่าท์ Sons of the same father and different mother.

[banū al-muṣtaliq] บัน อุมุสตานิล An Arabian tribe in the time of prophet Muhammad (p.b.u.h.).


[ibnāt āl-ibn] บิน เอลิบัน Son’s daughter.

[ibnāt akh bi r-radhā] บิน เอลิบัน อักข์ บี รุ้ด ตา Foster niece.

[ibnāt az-zawjah] บิน เอกลี辆 A female camel two years old. The proper age for a camel given in zakāt for camels from 36 in number up to 45.

[bint labūn] บิน ลุบัน A female camel two years old. The proper age for a camel given in zakāt for camels from 25 in number up to 35.

[bint makẖādh] บิน มักซิเชอร์ «The daughter of a pregnant». A female camel passed one year; so called because the mother is again pregnant. This is the proper age for a camel given in Zakāt, for camels from 25 in number up to 35.

[tabanna] บินนถ� To adopt as a son.

[bunuwah] บินูวะ Sonship, filiation.

[bani] บันญืย: منسوب إلى ابن أو الأبنة

[banawi] Filial.

[bunyān] บินญืย A building.

[bunyānun marṣūs] บินญืย มัน้ซูส Cemented structure.
To make joyful.

Beauty, delight.

Beautiful, delightful, happy.

To supplicate, pray humbly (to Allah).

To supplicate to Allah.

Supplication, prayer, call for help from Allah.

It means that every opposing party says: the curse of Allah is upon the wrong-doer of us.

Beast.

Brute beasts.

To bring back, bring down, take upon one's self, to draw one's self. In the Qur'an: «He draws on himself the wrath of Allah».

Brothers (same father and mother).

Adoption, An adopted son, or daughter, of known descent, has no right to inherit from his, or her, adoptive parents and their relatives, the filiation of this description is forbidden in Islam.

In the Holy Quran: «Allah has not made for any man two hearts inside his body. Neither has he made your wives whom you declare to be like your mother's backs, your real mothers nor has He made your adopted sons real sons. That is but your saying with your mouths. But Allah says the truth, and he guides to the way».

A false accusation; calumny.

Anything secretly spoken of an absent person which is calculated to injure him, and which is true, is called ghibah, a false accusation being expressed by buhtān.
<table>
<thead>
<tr>
<th><strong>[istabāha]</strong></th>
<th>استباحة: عادة محاعة</th>
</tr>
</thead>
<tbody>
<tr>
<td>To deem lawful or permissible, to permit, legalize, legitimize.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[bā’a bizanbihi]</strong></th>
<th>باء بذنبح</th>
</tr>
</thead>
<tbody>
<tr>
<td>To acknowledge one’s fault.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[bawwa’a]</strong></th>
<th>بوا</th>
</tr>
</thead>
<tbody>
<tr>
<td>To prepare a dwelling for, locate any one.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[tabawwa’a]</strong></th>
<th>تبوا</th>
</tr>
</thead>
<tbody>
<tr>
<td>To make possession of, occupy a dwelling, provide a dwelling for one’s-self fault.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[mubawwa’un]</strong></th>
<th>مبو</th>
</tr>
</thead>
<tbody>
<tr>
<td>A place for dwelling in.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[bābu al - ka‘bah]</strong></th>
<th>باب الکعبه</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is the door of the ka‘bah. The pilgrims invoke Allah’s Blessing while standing here. It is also a place known for acceptance of invocation.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[abwābu al-jannah]</strong></th>
<th>أبواب الجنة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gates of Paradise.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[abāha]</strong></th>
<th>آيا</th>
</tr>
</thead>
<tbody>
<tr>
<td>To permit, allow, legalize, legitimate, make lawful, authorize, to justify.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[ibāhah]</strong></th>
<th>إباحة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permission, allowance, authorization.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[ibāhī]</strong></th>
<th>إباحي</th>
</tr>
</thead>
<tbody>
<tr>
<td>licentious, libertine, lewd, bawdy.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[ibāhiyah]</strong></th>
<th>إباحية</th>
</tr>
</thead>
<tbody>
<tr>
<td>A sect of libertines who consider all things lawful. Libertinism.</td>
<td></td>
</tr>
</tbody>
</table>

| **[^z]** | ز |
| **[^r]** | ر |
| **[^z]** | ز |
| **[^d]** | د |
| **^[kh]** | خ |
| **[^h]** | ح |
| **[^j]** | ج |
| **[^th]** | ث |
| **[^t]** | ث |
| **[^b]** | ب |
| **[^s]** | س |
| **[^a]** | أ |
| **[^l]** | ل |
| **[^k]** | ك |
| **[^q]** | ق |
| **[^f]** | ف |
| **[^g]** | غ |
| **[^d]** | د |
| **[^th]** | ث |
| **[^s]** | س |
| **[^sh]** | ش |
mosque in Islam; the first and the second being Al-Masjid-al-Ḥaram at Mecca and the mosque of the Prophet at Al-Madinah, respectively.

[baitu Allah] بيت الله
«The House of Allah». A name given to the Meccan mosque (al-masjidu ‘l-ḥaram). Also, every mosque.

[baitu al-māl] بيت المال
«The House of property» The public treasury of a Muslim state. The sources of income are:
(1) Zakat.
(2) The fifth of all spoils and booty taken in war.
(3) The produce of mines and of treasure.
(4) Property for which there is no owner.
(5) The Jizyah.

[tabyyitu an-niyya fi aṣ-ṣawm] تبییت النیة فی الصوم
Premeditate to keep fast, or intention of fast.

[al-baitu al-ḥarām] البيت الحرام
«The ka‘bah», «The sacred House» A name given to the Meccan mosque (Al-Masjidu ‘l-Ḥaram).

[al-baitu al-‘atīq] البيت العتيق
The ka‘bah, the ancient House.

[bā’iqah] بائیقه
Injustice, evil.

[bawwaqa] فُنَحْ فی البویق
To trumpet, blow the horn or trumpet, sound the bugle.

[al-bawl] البول
Urine.

[baitu al-ḥamād] بيت الحمد
«The House of Praise». An expression which occurs in the Traditions. When the soul of a child is taken, Allah says, «Build a house for my servant in Paradise and call it a house of praise».

[baitu al-Khala’] بيت الخلاء
Water closet.

[baitu az-zawjiya] بيت الزوجیة
Marital house, conjugal home.

[baitu at-tā‘ah] بيت الطاعة
Husband’s house, the house in which the judge decides that the wife should live with her husband.

[baitu al-maqdis] بيت المقدس
Bait literally means “house”: a mosque is frequently called Baitullāh (the House of Allah). Baitu-al-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred
[bai‘un bil khiyár] بِعْ بِالخَيْار
Optional sale.

[bai‘u as-salam] بِعْ السَّلَام
A contract involving an immediate payment of the price, and admitting a delay in the delivery of the articles purchased. The word salam used in the Hadith is generally šalaf. In a sale of this kind, the seller is called musallam ilaihi; the purchased, musallam-fihi.

[bai‘u as-šarf] بِعْ الصَّرْف
It is defined to be an exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations, the definition is generally correct (see ص ر ف).

[bai‘u al-‘arīyah] بِعْ العَارِيَة
It is a kind of sale by which the owner of ‘Ariyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates.

[bai‘u al-‘urbūn] بِعْ العُرْبوُن
Earnest sale. That 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. On the other hand, if the buyer rejected the

[al-baitu al-ma‘mūr] البَيْتُ المَعْمُور
Allah’s House over the seventh heaven.

[al-khāitu al-abyadh] الخَيْطُ الأَيْض
see (خ ي ط).

[ba‘a ad-dunia bil ākhirah] بَعْ عَ الْدُنْيَا بِالْآخِرَة
He bought this world in exchange of the other.

[bāya‘a] بَأْيَة
To make a contract with, properly, by striking hands. Give the pledge of allegiance.

[būyi‘a lahu bi khilāfah] بُوْيَة لَهُ بِالْخِلَافَة
He was recognized as caliph.

[bai‘, buyū‘] بَعْ: بُوْع
A sale, in the language of the law, signifies an exchange of property for property with the mutual consent of parties.

[bai‘u attalji‘ah] بَعْ التَّلْجِيَة
Simulated sale, protective sale.

[bai‘u attawliyah] بَعْ النَّوْلِيَة
Release at cost price.

[bai‘u al-ḥāṣa] بِعْ الْحَصَاة
The sale of pebble. When the seller says to the buyer, «I sell you the goods which the pebble falls on with a certain sum of money». It is forbidden in Islam.
One would pay the price of a she-camel which was not yet born but would be born by the immediate offspring of an extant she-camel.

**[bai’u al-najash]** بيع النَجَش
Offering a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

**[bai’u al-wadhī‘ah]** بيع الوضيعة
Resale at a loss.

**[bai’u al-istiṣnā‘]** بيع الاستصناع
Sale in the form of a contract for manufacture.

**[bai’atu ar-ridhwān]** بيعة الرضوان
The oath and pledge taken by the Șahābah (companions) at Al-Hudaibiyah in the year 6A.H. to fight Quraish in case they harmed ‘Uthman who had gone to negotiate with them and reported to have been taken captive.

**[bai’u al-gharar]** بيع الفَرْر
The sale of what is not present; e.g. unfished fish.

**[bai’u al-mukhādharah]** بيع المِحادَرَة
The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

**[bai’u al-muzābanah]** بيع الْمُزَبَانَة
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 uncut.

**[bai’u al-muqāyadhah]** بيع المَقَيْضَة
Public sale.

**[bai’u al-muqāyadhah]** بيع المَقَيْضَة
It is described as a sale of things for things, and corresponds nearly with barter; but the word «thing» (‘āyn) is here opposed to obligations, and muqāyadhah is therefore properly an exchange of specific for specific things.

**[bai’u al-malāqīḥ]** بيع المَلَقِح
A kind of sale practised in the pre-Islamic period of ignorance.
unlawful things e.g wine, pigs...).

[al-bai‘u an-najiz] البیعِ الناجِز
Final Sale.

[al-bi‘ah] البیعة
Church (Christian), synagogue (Jew).

[al-bai‘ah] البیعة
Contract of sale.

[al-bai‘ah] البیعة: مَبايعة
Homage, pledge of allegiance.
A pledge given by the citizens to their Imām (Muslim ruler) to be obedient to him according to the Islamic religion.

[al-mutabāyi‘ān] الدّ입اءان
The two parties. The seller and buyer.

[abāna] (ب ی ن) آبانَ
To make manifest, to articulate distinctly.

[istabāna] استبانًا
to be manifest.

[bānät] بَانَتْ
Be divorced.

[bayyinah] بِیة
An evident testimony or demonstration.

[mubīn] مَین
Manifest, obvious.

[bai‘atu al-‘aqaba al-‘ula wath-thāniyah] Al-‘AQABAH is a sheltered glen near Mina, celebrated as the scene of the two pledges, the first and second pledge of al-‘Aqabah. The first pledge was made by twelve men when they plighted their faith to prophet Muhammmad (p.b.u.h) thus: «We will not worship any but one God; we will not steal; nor commit adultery; nor kill our children; nor will we slander our neighbour; and we will obey the prophet of God». The second pledge was a few months after the first pledge, when seventy-three men and two women came forward, one by one, and took an oath of loyalty to the prophet. Prophet Muhammmad (p.b.u.h) named twelve of the chief of these men, and said: Moses chose from amongst his people twelve leaders. Ye shall be sureties for the rest, even as were the Apostles of Jesus; and I am surety of my people. And the people answered, Amin.

[al-bai‘u al-bat] البیعُ الّبَات
Absolute sale.

[al-bai‘u al-bāṭil] البیعُ الباطِل
Vain Sale (That Muslim sells
[al-bayyinah]
«The Evidence» A title given to the 98th surah of the Qur’an, in which the word occurs.

[al-bayyinat]
Clear signs.

[al-bayān]
Speaking fluently and eloquently, occurs once in the Qur’an «He created man, He has taught him distinct speech».
[tabārun]
Destruction.

[tatbīrun]
Utter destruction.

[mutabbarun]
Destroyed, broken up.

[atba‘a]
To follow, follow up, make to follow, to pursue, continue.

[ittaba‘a]
To follow, follow up.

[ittaba‘a hawāhu]
Follow one’s lusts.

[taba‘un]
A follower.

---

By; preposition prefixed ِت By God, as a form of oath to the word َالله as َُتالله «By God».

[tatbībun]
Loss, destruction, perdiction, eternal damnation.

[tatbībun]
A loss.

[tabara]
To break, destroy.

[tabbara]
To break in pieces.
one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of Jahiliyyah (pre-Islamic ignorance). He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen. When he passed by Mecca, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this house, that it had been built by Ibrahim Al-Khalil peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed Tawaf around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Musa.

[taba'u attabi'in]
«The followers of the followers». Those who have conversed with the Tābi‘ūn. Traditions related by them are received, but are of less authority than those related by persons who had seen the prophet. 

[tubba'un]
In the Holy Qur‘an, Allah the Exalted says, «Are they better or the people of Tubba‘ and those before them? We destroyed them because they were indeed criminals». 

They Tubba‘ were Arab descendants of Qahtan, just as these people (Quraish) were Arab descedants of Adnan. Among the people of Himyar, who are also known as Saba‘, when a man became their king, they called him tubba‘, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans. But it so happened that one of the Tubba‘ left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the
peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

‘Abdur-Razzaq recorded that Abu Hurairah, may Allah be pleased with him, said, (the Messenger of Allah said: «I do not know whether Tubba‘ was a Prophet or not»).

[tabī‘un]  
One year old (cow).

[tabī‘ah]  
One year old (cow).

[al-ittibā‘]  
Adoption of the legal views of a mażhab (school).

[attābī‘ūn]  
plur. Of تابع.  
Attābī‘i is one who has met or accompanied any companion of the Prophet (Blessings of Allah and peace be upon him).

[attābī‘ah]  
Responsibility, consequence.

[attatābu‘]  
Doing the second action after the first action without separation.
It is forbidden in Islam.

[attuhmah] التهمة
Accusation.

[tāba] تاب To repent towards Allah.

[tāba ila Allah] تاب إلى الله
To turn to Allah in repentance.

[tāba Allah ‘alaihi] To forgive, pardon.

[istatāba] استئناة Ask one to repent.

[istatābahu] استئناة Ask him to repent.

[tā’ib] تاب One who repents, repenter, penitent.

[tawb] توبة Repentance.

[tawbah] توبة (1) Repentance (The turning of the heart from sin, intending not to do it again).
(2) Al-Tawbah, a title of the 9th surah of the Qur’an. In the Qur’an «He is the one that accepts Repentance from His servants».

[attālid] التالد Hereditary.

[al-’itlāf] الإنلاف Destruction.

[talā] تلا Recite, read.

[tilāwah] تلاوة "Reading". The reading of the Qur’an (recitation).

[itmāmu as-ṣaf fi as-ṣalāh] تتم مع الصلاة Row completion.

[tamīmah, tamā’im] Amulet.
tidings about the coming of our Prophet Muhammad (Blessings of Allah and peace be upon him). In the Holy Quran, Allah says, «Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Injil».

And the Torah describes the believers as follows: «Muhammad is the Messenger of Allah. And those who are with him are against disbelievers, and merciful among themselves. You see them bowing, falling down prostrate, seeking reward from Allah and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Torah. But the description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and

[tawwāb]  تواب
Repentant.
[attawbah an-nasūh] التوبة النصوح
«Sincere repentance» A term used for repentance of the heart, as distinguished from that only of the lips.

[Attawwāb] التوبة
The Acceptor of Repentance. One of the ninety-nine names or attributes of Allah.

[sūratu attawbah] سورة التوبة
Chapter of Repentance (No.9).

[at-tawrāt] التوراة
Torah, the Bible, the old Testament. The Torah is the Book that Allah sent down to Mosa, son of ‘Imrān. It contains guidance for people as well as the Divine Commandment: In the Holy Quran, Allah says, «But how do they come to you for a decision while they have the Torah, in which is the decision of Allah; yet even after that they turn away. For they are not believers».

The Torah also contains the glad
«The fig» The title of the 95th surah of the Qur'an, the opening words of which are: «I swear by the fig and by the olive».

To stray, to wander about distractedly.

Straying, wandering, stray, astray.

Straying, going astray, deviation.

a mighty reward».

[attīn]  The title of the 95th surah of the Qur'an, the opening words of which are: «I swear by the fig and by the olive».

[tāha]  To stray, to wander about distractedly.

[tā’ih]  Straying, wandering, stray, astray.

[tīh]  Straying, going astray, deviation.

[attī‘ah]  40 sheep.
[thubūtu ash-shahr]  ثبوت الشهر
The factual determination of the beginning of a lunar month (Hijri month).

[al-ithbāt]  الايثات
Positiveness, proof.

[thabara]  تثرب (ث ب ر تَّبُرُ)
To keep back, lose, perish.

[thubūr]  تثور
Destruction.

[nāda bi-l-wail wath-thubūr]  نَادِى بالويل والثبور
To wail, burst into loud laments.

[thajja]  تَجَجُ (ث ج ج تَجُّ)
To flow.

[attathā’ub]  ثأب التأويب
Yawning.

[tha’r]  ثأر (ث أ ي ر)
Revenge.

[ithbātu al-wafāt]  اثبات الوفاة
Ascertainment of death.

[thābit]  ثابت
Confirmed; verified, e.g, (حديث ثابت) confirmed Hadith.

[thabāt]  ثبات
Steadiness, firmness, constancy.

[thubūt]  ثبوت
Factual establishment (of an occurrence).
[yathrib] يثرب
Ancient name of Madinah in Arabia before Islam, the prophet changed the name from Yathrib to Madinah.

[ath-thara] الث را
The moist earth, the ground, the soil.

[tayyaba Allāhu tharāhu] May Allah rest him in peace!

[thaghaba] تغب
To cause to flow.

[thaghr, thughur] Frontiers, inlets, ports.

[thāqib] ث ق ب
Shinning.

[an-najmu ath-thaqib] The star of piercing brightness.

[thaqifa] تفف
To find, catch, take, gain the mastery over.

[thaqāfah islāmiyyah] Islamic culture.

[athqala] أنقل
To grow heavy, weigh down.

[thajjaj] تجج
Pouring forth abundantly. In the Qur’an: «And do we not send down from the clouds water in abundance».

[ath-thajju] تجج
Blood flowing from a wounded person.

[ath-khana] تحنخ
To inflict great many casualties, make a great slaughter (with في); slay in great numbers.

[ath-khana fi-l-‘aduw] To inflict great many casualties on the enemy.

[ath-khanahu biljirah] To weaken someone by inflicting wounds. To inflict mortal wounds on him.

[al-ith-khān] الإخان
Massacre.

[tharaba] تراب
To blame.

[tathrib] ترب
Blame, censure, rebuke, reproach, reproof.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[muthqal, muthqalah]</td>
<td>Burdened. In the Qur'an «If one heavily laden should call another to (bear) his load».</td>
</tr>
<tr>
<td>[ath-thaqlan]</td>
<td>The humans and the jinns.</td>
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<tr>
<td>[mathlabah]</td>
<td>Short-coming, defect.</td>
</tr>
<tr>
<td>[thalatha]</td>
<td>To take a third part of anything.</td>
</tr>
<tr>
<td>[thulath]</td>
<td>Three by three, in threes, or three Pairs. In the Qur'an «Having two and three and four Pairs of wings».</td>
</tr>
<tr>
<td>[ath-thaluth]</td>
<td>The Trinity. The Christians made the Trinity consist of Allah, al-Masîh, and Maryam. In other words Trinity means Father, son and holy spirit. Al-Baidäwi refers to a view taken of the Trinity, by some Christians in his day, who explained it to be, Ab, Father, or the Essence of Allah; Ibn, son, or the knowledge of Allah; and Ruḩūl-</td>
</tr>
<tr>
<td>[thiqun, athqâlun]</td>
<td>A burden.</td>
</tr>
<tr>
<td>[thaqula]</td>
<td>To be heavy, grievous, to be a grievous matter.</td>
</tr>
<tr>
<td>[tathâqula]</td>
<td>To slacken, slack, tarry, to be slow, sluggish, dull.</td>
</tr>
<tr>
<td>[tathâqulun]</td>
<td>Sluggishness, dullness, laziness, slowness.</td>
</tr>
<tr>
<td>[mutathâqil]</td>
<td>Sluggish.</td>
</tr>
<tr>
<td>[mithqâl]</td>
<td>A special kind of weight (used for weighing gold).</td>
</tr>
<tr>
<td>[mithqâla ḧabbatin min khardal]</td>
<td>The weight of a mustard seed.</td>
</tr>
<tr>
<td>[mithqâla ẓarratin]</td>
<td>The weight of an atom, an atom’s weight.</td>
</tr>
<tr>
<td>[mithqâla ẓarratin khairan]</td>
<td>An atom’s weight of good.</td>
</tr>
<tr>
<td>[mithqâla ẓarratin sharran]</td>
<td>An atom’s weight of evil.</td>
</tr>
</tbody>
</table>

**Long Phonetics:**
- Long vowel: 
  - (diphthong) $\text{au} = \text{u} + \text{i}$
  - (long vowel) $\text{ū} = \text{u} + \text{o}$
  - $\text{y} = \text{y} + \text{i}$
  - $\text{w} = \text{w} + \text{o}$
  - $\text{th} = \text{th} + \text{i}$
  - $\text{n} = \text{n} + \text{o}$
  - $\text{m} = \text{m} + \text{o}$
- Short vowels:
  - (dhamma) $\text{ā} = \text{a}$
  - (kasra) $\text{ī} = \text{a}$
  - (fatha) $\text{ā} = \text{a}$

**Short Phonetics:**
- Short vowels:
  - (diphthong) $\text{ai} = \text{a} + \text{i}$
  - (vowel 0) $\text{w} = \text{w} + \text{o}$
Quds, the life of Allah.

In the Holy Quran, Allah says, «Surely, they have disbelieved who say: “Allah is the Messiah [‘Isa (Jesus)], son of Maryam (Mary)”. But the Messiah said: “O children of Israel! Worship Allah, my Lord and your Lord”. Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimūn (polytheists and wrong-doers) there are no helpers».

«The Messiah (Jesus), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Mary) was a Šiddiqah (she believed in the Words of Allah and His Books). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayāt (proofs, evidences, signs) clear to them; yet look how they are deluded away (from the truth)».

«Surely, disbelievers are those who said: “Allah is the third of the three (in a Trinity)”. But there is no Ilāh (God) (none who has the right to be worshipped but one Ilāh (God, Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them».
To perish.

A crowd, number of people, multitude of men. In the Qur'an «A number of people from those of old, and a few from those of later times».

Name of an ancient tribe of pagan Arabs, destroyed for their impiety. They were addicted to class arrogance. They oppressed the poor. The prophet Šāliḥ preached to them and put forward a wonderful she-camel as a symbol of the rights of the poor, but they ham-strung her. They were destroyed in a mighty calamity, an earthquake accompanying a terrible thunderstorm. In the Qur'an «But the Thamūd, they were destroyed by a terrible storm of thunder and lightning!».

Allah states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that 'Isa is Allah. Allah is far holier than what they attribute to Him. They made this claim in spite of the fact that 'Isa made it known that he was the servant of Allah and His Messenger. The first words that 'Isa uttered when he was still a baby in the cradle were, «I am 'Abdullah (the servant of Allah)». He did not say, «I am Allah», or, «I am the son of Allah». Rather he said, «Verily, I am a servant of Allah, he has given me the scripture and made me a Prophet».

Until he said, «And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path».

The doctrine of the Trinity.

See the talwart.
[athāba]  
To reward with, give as a recompense.

[thāba]  
To return.

[thāba ila Allāh]  
To turn back to (Allah) in repentance.

[thāba ila rushdihī]  
To recover one’s senses, come to one’s senses.

[mathābah]  
A place of resort.

[thawāb]  
Recompense, reward.  
A major thrust of Islamic teachings is that man should be concerned with the ultimate recompense that he will receive for his deeds. Some of these good or bad deeds might be recompensed in some measure in the present world. However, what is of basic importance is the Next World where the righteous will enjoy lasting bliss and the wicked will suffer lasting punishment.

[thawābu al-ākhirah]  
The Hereafter reward.

[thawābu ad-dunyā]  
This life reward.

[athna ‘ala]  
To praise.

[thana]  
To bend, fold, double.

[mathna mathna]  
Two and two.

[thāniya ithnain]  
The second of a pair.

[thaniyyāt al-wadā‘]  
A place at Madīna.

[ath-thanā‘]  
Praise.

[ath-thani]  
Five year old camel, two year old cow, one year old sheep.

[al-mathāni]  
A name given either to the whole Qur’ān, or to those passages which are frequently repeated; some interpret it to mean the first chapter (Al-fātiḥa), others interpret it to mean the seven long chapters. The most likely interpretation is (Al-fātiḥa). In the Qur’ān «And we have bestowed you the seven oft-repeated (verses) and the Grand Qur’ān».  

"وَلَدَّ الْيَوْمِ الْأَخَرَ بَيْنَ الْمَّّاِيِّ وَالْفَرْعَاتِ َ"  
[الجَيْفِ] [الحَجر: ٨٨].
«Prayer is better than sleep»

in the Azān for the early morning prayer (fajr).

[thawr] ُث و ر ثُور

A well-known mountain in Mecca.

[thawa] ُث و ي ثواي

To abide in a place.

[thāwin] ثاَيْوَن

A dweller.

[mathwan] مثْوَن

A dwelling, abode. In the Qur’ān: «Make his abode honourable».

[mathūbah] مثوبه

A reward, recompense (bestowed by Allah for good deeds).

[thayyib] تيب

A legal term for a woman who departs from her husband, whether through divorce or the death of her husband, after the first connection (widow, divorcee).

[ath-thayyibu az-zāni] اللَّيْبُ الزائِي

Married adulteress.

[attathwīp] الثواب

Repeating the phrase, «As-salātu khairun mina’n-nawm»,
[al-jabbu]
That is, when the husband has been by any cause deprived of his organ of generation. This condition is called majbūb. In this case the wife can obtain instant divorce.

[jibt]
An idol, false deity.

[jabara khāṭirahu] To console, comfort, to treat someone in a conciliatory or kindly manner.

[tajabbara ‘ala]
To show pride, haughtiness towards anyone.

[ja’ara]
To supplicate Allah with groaning insistently.

[jabba]
To cut off, efface, cancel, nullify, make null and void.

[jubb]
Well.

[jubbah]
A long outer garment, open in front, with wide sleeves.

[majbūb]
A complete eunuch, as distinguished from khaṣi (خصي), or one who is simply castrated.

long ) ñ = (diphthong) au = ә (long vowel) ü = ы; ә = w = ғ = ғ; н = н; sm = m = 
.у = (dhamma ә) ә = (kasra ә) ә = (fatha ә): Short vowels (diphthong) ai = ә, ә; (vowel
[jabal uḥud]  جبل أحد
A mountain about three miles from al-Madinah. One of the great battles in the Islamic History took place at its foot. The battle is called ghazwatu uḥud.

[jabal ar-rahmah]  جبل الرحمة
The hill of Mercy.

[jabal sīnā’]  جبل سيناء
Mount Sinai.

[jabal ‘arafat]  جبل عرفات
«The Mount of Arafat», situated twelve miles from Makkah; the place where the pilgrims stay on the ninth day of the pilgrimage and perform the mid-day and afternoon prayers, and hear the khutbah or sermon. Hence it is a name given to the ninth day of the month Zu ’l-Ḥijjah.

[jabal mūsa]  جبل موسى
The Mount of Moses; Mount Sinai.

[jabbānah, jabbānāt]  قبراء
Cemetery.

[al-jabrah]  الجِبَرَة
Forehead.

[ijtaba]  اِجْتَبَى
To choose.

[jabr]  جَبْرِ
Decree of fate, compulsion, completion.

[jabbār plural jabābirah]  جَبْبَارُ
Omnipotent, an absolute sovereign.

[jabarut]  جَبْرُوَت
The possession of power, of omnipotence.

[jabri]  جَبْرِي
An adherent of the doctrine of predestination and the inescapability of fate; fatalist.

[jibrīl]  جِبْرِیل
The Angel Gabriel, the angel of revelations, who carried Allah’s message to the Messengers. There are some names of this Angel such as Rūḥu ’l-Quds (The Holy spirit), and ar-Ruḥu ’l-Amin (The faithful spirit).

[Al-Jabbar]  الجَبَّارٌ
«The Supreme Power». One of the ninety-nine names or attributes of Allah.

[al-jubrān]  الجِبْرَان
Completing.

[al-jabriyyah]  الجِبْرِیَّة
Predeterminism, The deniers of free will.
**Suratul-Jāthiyah** see the kneeling

[jahada] جَهَدَ To deny, refuse, reject, disbelieve.

[jahidun] جَهِدُ Denier, infidel, unbeliever.

[juhud] جُهُدُ Unbelief, denial, rejection.

[ijhaf] إِجْهَافُ Prejudice, injustice, unfair dealing.

[mujhif] مَجْهِفُ Prejudiced, unjust, unfair.

[al-juhfah] الجُهْفَةُ The miqāt of the people of Shām.

[jahim] جَهِيمُ Hell, hell-fire, any fiercely burning fire.

[jahimi] جَهِيمٌ Hellish.

[jadath] جَدْثَ A grave, a sepulchre.

[jadd] جَدُّ Grandfather.

[jaddun mina al-'ab] جَدُّ مِنَ الْأَبِ True grandfather.

[jaddun mina al-'um] جَدُّ مِنَ الْأَمِ False grandfather.

[jibayah] جِبَاءُ Levy (of taxes), collection of (taxes).

[jath-tha] جَثَّةُ To cut off.

[ijtath-tha] إِجْتَثَّةُ To tear up, root up.

[jathama] جَثْمَةُ To lie with the breast on the ground.

[jathim] جَاثِمُ One lying on his breast.

[jatha] جَثَا To kneel.

[jathin] جَاثِنُ Kneeling.

Kneeling. The attitude of kneeling amongst Muslims consists of placing the two knees on the ground and sitting on the feet behind. In surah 45 in the Qurʾan: «And thou shalt see each nation kneeling, each nation summoned to its book».

[juthuw] جَثْوُ Kneeling position.

[al-jāthiyah] الجَاثِيَةُ «The kneeling», A title given to the 45th surah of the Qurʾan.
[jadalan] جدل
In a contentious manner. In the Qur’an: «They only propounded this to thee in the hope of a dispute».

[ajdād] أجداد
Grandparents.

[mujaddid] مجدد
Reformer.

[al-jadād] الجداد
Cutting the dates.

[al-jadīdān] الجديدان
Day and Night.

[jada‘a] جذع
To cut off.

[ajda‘] جذع
Mutilated (by having the nose, or the like, cut off).

[shāt jad‘ā'] شاة جذعاء
Mutilated sheep.

[yujaddif] يجذف: على الله
To blaspheme.

[at-tajdīf] التجديف: على الله
Blasphemy.

[jādana fi Allah] DISpute about Allah.

[jidal] جدل
A dispute, argument, debate, controversy.

[jadal] جدل
Argument, dispute, controversy, discussion.

/jazza] جذ (جذ)
To hasten.

[jużāz] جذد
A broken piece. In the Qur’an:
[jarraha]  جْرَحَّ:  طَعَنَّ فِي صِحَّةٍ كَذَا
To challenge (as false), contest, call into question.

[jarraha]  جْرَحَّ:  ذَحْض
To invalidate, refute, disprove.

[jarraha]  جْرَحَّ:  قَذْح
To defame, slander, calumniate.

[jaraha ash-shahid]  جْرَحَّ الشاهِد
To invalidate the witness.

[ijtaraha]  اجْتُرَّح
To endeavour to acquire. In the Qur’an: «Those who seek to do evil».

[jarih]  جَارِح
Injuring, wounding, hurting, predatory.

[jawarih]  جَوَارِح
(1) Extremities (of the body), limbs.
(2) Birds of prey.

[bikuli jawarihihi]  بِكَلِّ جَوَارِحِه
With might and main, with all his strength.

[jawarih at-tair]  جَوَارِحُ الطَّيْر
Predatory birds.

[tajrih]  تَجْرَيح:  قَذْح
Defamation, slander, libel, calumniation.

«So he broke them to pieces, (All) but the biggest of them».

[al-jaza‘ah]  جَذِ ع  الجُذْعَة
Six month (and more) old sheep, and four year old he-camel.

[al-juzam]  جَذِ م  الجُذَام
Leprosy.

[jaza]  جَذَا  جِدَا
To stand firm.

[jazwah]  جُذِوَة
A burning coal or firebrand.

[al-jarib]  جْرِ ب  الجَرِّب
(A measure of corn), jarib = 48 ša‘ = 132 litre = 1366.04 square metre.

[jarah]  جْرَح  جَرَح
To wound, gain, acquire for one’s-self.
«A wasted river-bank». A place three miles from al-Madinah.

[jarama] جَرَمَ (ج ر م) جَرَمَ
To commit a crime, to drive one into sin.

[lā jarama] لا جَرَمَ
No doubt, undoubtedly, without doubt, unquestionably.

[jarrama] جَرَمَ
Inculpate, incriminate.

[mujrim] مُجْرَمٌ: مجرمون
Sinner, criminal.

[jarīmah] جَرْمَة
Crime. In Islam, the crime is the act which is punished either by «Had or Ta‘zīr».

[jarīmatu as-sariqah] جُرَمَةُ السَّرْقَة
Crime of theft. The punishment of theft is cutting off the right hand.

[jarīmatu al-qatl] جَرْمَةُ القَتْل
Murder.

[jara] جَرَى (ج ر ي) جَرَى
Run, flow.

[jāriyah] جَارِيَة
Female slave, slave-girl.

[majra] مَجْرَى
The course of a ship.

[majrāha] مَجْرَاهَا
During her course.
[jazi‘a] جَرَعَ
To be impatient.

[jazala lahu al-‘atā‘] جِزَال له العطاء
To give generously, openhandedly.

[al-jazm fi al-azān] جَزَمٌ فِي الْازْن
To put the silent sign (sukūn) at the end of its words.

[jaza] جَزَى
To satisfy, recompense for good or evil, give as a reward.

[jāza] جَازَى
To reward.

[jāzin] جُازٌ
One who makes satisfaction for another.

[jazā’] جُزَاء
Compensation, satisfaction, retribution, reward.

[jazā’u al-‘ihsān] جُزْاءُ الإِحْسَان
The reward for good.

[jazāka Allāhu khairan] جَزِّئَكَ اللَّهُ خَيْرًا
May Allah bless you for it!

[jizyah] جَزِيَة
Head-tax imposed by Islam on the people of the scriptures and other people who have a revealed book (Non-Muslims) when they are under Muslim rule.

[al-jāriyah] الجارية
Running, a ship. In the Qur’an:
«We, when the water (of Noah’s flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark).»

[yujzi‘] يُجْزِئَهُ
To be enough.

[juz’] جُزء
One of the thirty portions into which the Qur’an is divided.

[al-‘ijza‘] الْإِجْزَاء
Substitution.

[al-juz’iyāt wal-kulliyyāt] الْجزِّيَاتُ والكُلِّيَات
The particular and general aspects, the minor and the major issues.

[jazūr] جُزُور
Slaughter camel.

[jazīratu al-‘arab] جَزِيرَةُ الْأَرَاب
The area which is situated on the east of the Red sea, and extending as far as the Arab Gulf, Arabia, Arabian peninsula.

[jaza‘a] جَزَّعَ
To Pass over.
the war booty of the battle of Hunain there, and from there he assumed the state of Ḥārām to perform ‘umrah.

[Ju‘l] 

The hire or reward of labour. An extraordinary pay or donation. In the language of the law, a reward for bringing back a fugitive slave.

[Ju‘lu al-jawf] 

Another name for Dawmatu ‘l- Jandal, a place near Tabuk.

[Ja‘ā’il] 

Wages.

[Jafa] 

To treat harshly.

[Tajāfa] 

To be removed from.

[Juf‘ān] 

Froth. In the Qur’an «It passes off like froth».

[Al-jažā‘u al-‘awfa] 

Complete reward.

[Jaṣāden] 

A body. In the Qur’an: «A calf in a bodily shape».

[Jaib] 

To put on a Jilbāb.

[Jilbāb] 

A large outer covering worn by a Muslim woman.

[Ja‘lāda] 

Scourge, lash, whip, lace.

In the Holy Quran, Allah says, «Fight against those who believe not in Allah, nor in the Last Day, nor Forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued». 

[Al-ja‘zā‘u al-‘awfa] 

Complete reward.

[Jaṣāden] 

A body. In the Qur’an: «A calf in a bodily shape».

[Al-ja‘zā‘u al-‘awfa] 

Complete reward.

[Al-ja‘zā‘u al-‘awfa] 

Complete reward.

[Jaṣāden] 

A body. In the Qur’an: «A calf in a bodily shape».
**[jalal]**

- Important, significant.

**[jalâl]**

- Being glorious or mighty, Magnificence.

**[jalâlu Allah]**

- His Glory, Magnificence.

**[jallâlah]**

- The animal which eats dungs or feces.

**[jalîl]**

- Lofty, exalted, sublime, dignified, venerable.

**[al-jalâlân]**

- «The two jalâls». A term given to two commentators of the name of Jalâlu 'd- dîn, whose joint work is called the tafsiru 'l- jalâlain; the first half of which was compiled by the Sheikh Jalâlu 'd-dîn al-Mahalli and the rest by Jalâlu 'd-dîn aš-suyûtî.

**[jalâ]**

- To be clear and manifest.

**[jallâ]**

- To make manifest, reveal. In the Qur'an: «By the day as it shows up (the Sun's) glory».

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**[jaldatun]**

- Scourge, lash.

**[al-jald]**

- Lashing (blow with a rod), Scourging.

**[majlis plural majalis]**

- A place of sitting or assembly.

**[majlisu al-bai'**

- The place of contracting. It changes in case of standing and going.

**[majlisu ash-shûra]**

- Advisory council.

**[al-jilsah]**

- Manner of sitting, sitting.

**[al-julus]**

- Sitting. The Traditionists are very particular in describing the precise position in which prophet Muhammad (p.b.u.h) used to sit. For example, Ibn ‘Umar says: «I saw him sit with his knees up and the bottom of his feet on the ground and his arms round his legs». Jabir says: «I saw him sitting reclining upon a pillow which was put under his arm».

**[khiyâru al-majlis]**

- See (خ ي ر)
[jamaʿa] جَمَعْ To collect.
[jamʿu al-ḥadīth] جَمَعُ الْحَدِيث Collection of the Traditions.
[jamʿu az-zakāt] جَمَعُ الزَّكَاة Collection of the Zakat.
[jumʿah] جُمُعْ Friday. The Day of Assembly, on which Muslims assemble in the Jāmi‘, Masjid or chief mosque, and do two rak’ahs of prayers and listen to the oration, or khūţbah at the time of midday prayer. According to the traditions, «Friday is the best day on which Adam was taken into paradise and turned out of it, the day on which he repented and on which he died. It will also be the Day of Resurrection». There is also a certain hour on Friday (Known only to Allah) on which a Muslim obtains all the good he asks of the Almighty.

[sūratu ’l-jumʿah] سَوْرَةُ الْجُمَعْ Chapter of Friday (No.62).
[jāmiʿu az-zakāt] جَامِعُ الزَّكَاة Collector of Zakat.

[jamaḥa] جَمَحْ To be refractory.
[jāmidah] جَمِيْدَة جَامِيْدَة That which is firmly fixed or motionless.
[jumāda al-ʾawla] جُمَادِيْة الْأوْلِي The fifth month of the Islamic year.

[jumāda ath-țhāniyah] جُمَادِيْة الثَّانِیة The sixth month of the Islamic year.

[jamrah plural jimār] A small stone-built pillar in a walled place. There are three Jamarats situated at Mina (al-Ūla, the first; al-wusta, the middle; and al-‘aqabah, the last). One of the ceremonies of Hajj is to throw pebbles at these Jamarats on the four days of ‘Id al-Adha at Mina.

[jamratu al-‘aqabah] جَمْرَةُ الْعَقْبَة One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Mecca.

[al-istijmār] الاستِجْمَار Purification by stone.
Islamic community.

[jawāmi‘u al-kalim] جوامع الكلم
Short rich expressions

[al-ijmā‘] الإجماع
Ijmā‘ is the third foundation of Islamic legislation. Ijmā‘ is the consent of all Muslim Mujtahidūn on a legal question. A Mujtahid is a Muslim divine of the highest degree of learning, a title usually conferred by Muslim rulers. Ijmā‘ has two kinds: Ijmā‘ Qauli (إجماع قولي), in which every Mujtahid should declare the legal question. Ijmā‘ sukūti (إجماع سكري), when the majority of the Mujtahidūn signify their tacit assent to the opinions or the minority by «Silence», without objection.

[bil-ijmā‘] بالإجماع
Unanimously, as one man, with one accord.

[Al-jāmi‘] الجامع
The Collector. One of the ninety-nine names or attributes of Allah.

[jam‘ iyah khairiyah] جمعية خيرية
Charitable organization or association.

[Mujtama ‘islāmi] مجتمع إسلامي
Long (diphthong) au = (long vowel) u = (dhamma) i = (kasra) a = (fatha) : Short vowels (diphthong) ai = (vowel
[junub] Ceremonially impure. Junub is a person who is in a state of janabah. One suffers from ritual impurity, he or she can not perform some religious ritual like prayer, fast, etc.

[janabah] A state of major ritual impurity. It is caused by the menses, the coitus and the childbirth. A Muslim in such a state is not allowed to pray or do other kinds of worship unless and until he/she performs Ghusl.

[janaha] To incline.

[janaha lissilmi] Incline towards peace.


[junâh] A sin, a blame. In the Qur’an: «If they both decide on weaning, By mutual consent, and after due consultation, there is no blame on them».

[al-jam‘ baina as-salātain] Combination of two prayers on a journey. «In the time of Zuhr prayer, the afternoon prayer is observed. Similarly, at the time of the sunset prayer the ‘Ishā’ prayer is also combined along with it». Again, you can delay the sunset prayer to be combined and observed with the ‘Ishā’ prayer.


[jamma] To abound.

[jammun] Much, abundant.

[al-jammā’] اَلْجَمَامَاء Hornless cow or sheep.

[al-jumhûr] The majority.

[janaba] To turn aside, cause to turn from or avoid.

[ajnaba] Become junub see جَنْبَ,

[ijtanaba] To turn aside, avoid.
Jinn are an independent species of creation about which little is known except that unlike man, who was created out of earth, the jinn were created out of fire. But 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 or disobedience to Allah.

An unseen creature.

A covering.

Madness, unseen creatures.

A garden, paradise.

The garden of Eternity.

The gardens of Eden.

The gardens of paradise.

The gardens of Abode.

The gardens of bliss.

An army, troops, forces, companions.

Hosts of Satan.

Recruited troops.

Forces of the heavens and the earth.

A term used both for the bier, and for the Funeral service of a Muslim, also for the corpse itself.

To decline, to go astray from (The right way).

To deviate (from the truth).

A swerving from the right way, injustice.

Inclining to (evil).

To cover.
[jahada bi-nafsihi] 
Strive with one’s person.

[mujahid] 
A warrior in the cause of Islam.

[jahada] 
To be diligent.

[Jahdun] 
A striving with might and main.
In the Qur’an: «Their most binding oaths».

[juhdun] 
Power, ability. In the Qur’an «They find nothing (to give) but the fruit of their labour».

[mujtahid] 
An independent religious person who does not follow religious opinions except with proof from the Qur’an and the prophet’s sunnah.

The mujtahid should have the following features:
(1) The knowledge of the Qur’an and sunnah.
(2) The knowledge of Ijmā’ (consensus).
(3) The knowledge of Arabic.
(4) The knowledge of the

[junun] 
Insanity.

[majnun] 
Possessed.

[janin] 
A foetus.

[suratu al-jinn] 
Chapter of Jinns (No.72).

[jinayah plural jinayat] The legal term for all offences committed against persons, such as murder, wounding, drowning, etc.

[jinahi] 
Criminal.

[tajannin] 
Incrimination, accusation, cruel means of treatment.

[majni ‘alaihi] 
Harmed, injured, aggrieved party, victim of a crime.

[jahada] 
To fight, especially against the enemies of Islam. Strive for Allah’s sake.

[jahada bi-malihi] 
Strive with one’s wealth.
countries to help her. If even they fail, then the Muslims of the whole world must fight the common enemy. In all such cases, jihad is as much a primary duty of the Muslims concerned as are the daily prayers or fasting.

[jihādu an-nafs] جهاد النفس

Strife against self.

[al-ijtihād] الجهاد

An independent judgment in legal question, based on the interpretation and application of the four foundations (usūl) as opposed to (taqleed) تقليد

individual judgment. This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Traditions:-

The prophet wished to send a companion named Mu‘āz to al-yemen as a judge. On appointing him he said: «O Mu‘āz, by what rule will you act? He replied, By the law of the Qur‘an. But if you find no direction therein? Then I will act according to the sunnah of the prophet. But what if that fails? Then I will make an Ijtihād, and act on that. The prophet raised his hands and said, praise be to Allah who

fundamentals of fiqh.

(5) The knowledge of abrogative and abrogated verses of the Qur‘an.

(6) Islam.

(7) Sane.

(8) Intelligence.

[jihād] الجهاد

Jihad means to struggle to the utmost of one’s capacity. A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in Jihād. But in the language of the Shari‘ah this word is used particularly for a war that is waged solely in the name of Allah against those who practise oppression as enemies of Islam. This supreme sacrifice of life devolves on all Muslims. If, however, a section of Muslims offer themselves for Jihād, the community as a whole is absolved of its responsibility. But if none comes forward, everybody is guilty. This concession vanishes for the citizens of an Islamic state when it is attacked by a non-Muslim power. In that case everybody must come forward for Jihād. If the country attacked has not enough strength to fight back, then it is the religious duty of the neighbouring Muslim

long ı = (diphthong) au = ɯ (long vowel) ū = ʊ; y = ɣ; w = w; th = th; nız = ın = ɛ; im = ɛm = m

. u = (dhamma ٍ) si = (kasra ـ) ٣a = (fatha ـ):Short vowels ,(diphthong) ai = ɣ; (vowel
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>jahara bil-qirā’a</td>
<td>To read aloud.</td>
</tr>
<tr>
<td>jahrun</td>
<td>Loud speaking, open and public speaking, publicness, publicity.</td>
</tr>
<tr>
<td>jahran</td>
<td>Openly, publicly, in public.</td>
</tr>
<tr>
<td>jahratan</td>
<td>Openly, visibly, manifestly.</td>
</tr>
<tr>
<td>jihāran</td>
<td>In public, openly.</td>
</tr>
<tr>
<td>mujāharatan</td>
<td>Frankness, candor (of one’s words).</td>
</tr>
<tr>
<td>jahīr</td>
<td>Strong (voice).</td>
</tr>
<tr>
<td>jihāz</td>
<td>The wedding trousseau of a Muslim wife. Those vestments and furniture which a bride brings to her husband’s house, and which ever remain the property of the wife. (2) The word is also used for the shroud of a dead Muslim.</td>
</tr>
<tr>
<td>jahasha</td>
<td>To sob, break into sobs.</td>
</tr>
<tr>
<td>ajhasha bil-bukā’</td>
<td>To be on the verge of tears, struggle with tears, to break into tears.</td>
</tr>
</tbody>
</table>

Guides the messenger of His prophet in what He pleases.

[bābu al-ijtihād] The gate of interpretation, the door of the exercise of judgment.

[ijtihād fi al-mazhab] Authority in the judicial systems founded by the Mujtahidūn of the first class. 

[ijtihād fi al-masā’īl] Authority in cases which have not been decided by the authors of the four systems of jurisprudence.

[ijtihād fi ash-shar‘] Absolute independence in legislation.


[al-jihādū al-aşghar] Or «the lesser jihād» which is against infidels.

[al-jihādū al-akbar] Or «The greater jihād» which is against one’s own lusts.

[jahara bi] To declare publicly, state openly, say in public, reveal, disclose.

[jahara] Speak aloud.
The ignorant. Those in the time of ignorance (jahiliyah), before Islam.

The followers of Jahim Ibn Safwân.

Hell, Name of fire in which Allah punishes people in the Day of Judgment. For according to the Qur'an, all Muslims will pass through the regions of Hell. «Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished».

Fulfil his invocation.

To respond, to answer.

Hearing, answering (of a prayer), granting.

In compliance with.

One who returns an answer.

To be ignorant.

«Ignorance». A term used by Muslims for an ignorance of religious truths.

Simple ignorance.

Complicated ignorance, or confirmed error.

Out of ignorance.

One who is ignorant.

Non-Islamic state (pre-Islamic state). Condition of the pagan Arabs before the time of the prophet Muhammad (p.b.u.h). The attitude of treating human life either wholly or partly as independent of the directives of Allah.

To feign ignorance.

Ignorance.

Very ignorant and foolish.
**[al-jiwar]**
Protection, neighbourhood.

**[al-jawari]**
الجواري
Ships, women slaves.

**[al-jawrab]**
الجورب
Stocking.

**[ajaza]**
الجازة
To endorse, approve, validate.

**[ajaza]**
جاز
To authorize.

**[ajaza]**
جاز
To permit, allow, admit, legalize, legitimate, make lawful.

**[ijaza]**
إجازة
Permission, allowance, authorization, legalization, legitimization.

**[jawwaza]**
جوز
To declare anything lawful.

**[jawaza]**
جاوز
To pass on or over.

**[ja'iz]**
عراس
Permissible, lawful, legal.

**[al-jawaz]**
الجواز
Permissibility, admissibility, lawfulness.

**[istajaza]**
طلب الإجازة
To request or ask for permission, authorization, approval, license.

**[Al-Mujib]**
المجيب
«The one who answers to»
(a prayer). One of the ninety-nine names or attributes of Allah.

**[ja'ihah]**
جاءحة
Calamity, disaster.

**[tajwid]**
توحيد
Art of reciting the Qur'an.
Qur'an reading (in accordance with established rules of pronunciation and intonation).
The science of reading the Qur'an correctly.

**[jid]**
جيد
A neck.

**[al-judi]**
الجودي
A name of the Mount, upon which the ark of Noah rested. Mentioned in the Qur'an, Surah 46: «And it (the ark) settled on Al-judi».

**[ajara]**
جاءر
To protect, deliver from punishment.

**[istajara]**
استجار
To ask for protection.

**[ja'ir]**
عار
Unjust, unfair, oppressor.

**[jawr]**
جور
Injustice, oppression, tyranny.

**[mujir]**
مجير
Protector.
leader, David (Dawood) killed him. In the Qur'an: «By Allah’s will, they routed them; and David slew Goliath».

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>[jaish]</td>
<td>Army.</td>
</tr>
<tr>
<td>[jifah]</td>
<td>Corpse.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[istajāza]</td>
<td>To consider permissible, allowable, lawful.</td>
</tr>
<tr>
<td>[jāsa]</td>
<td>To search, explore.</td>
</tr>
<tr>
<td>[jūʿ]</td>
<td>Hunger.</td>
</tr>
<tr>
<td>[jawf]</td>
<td>The belly, the interior.</td>
</tr>
<tr>
<td>[jālūt]</td>
<td>Goliath. Although he was a giant</td>
</tr>
</tbody>
</table>

**Notes:**
- **Long Vowels:** 
  - "a" = 
  - "i" = 
  - "u" = (dihthong) 
  - "u" = (dhamma) 
  - "i" = (kasra) 
  - "a" = (fatha) : Short Vowels. (dihthong) "ai" = । (vowel)
[aḥabbu]  
More beloved, more pleasing, preferable.

[istahabba]  
To love, prefer.

[mustahab]  
Recommendable, desirable but not compulsory, (said of acts whose neglect is not punished by Allah, but whose performance is rewarded). Also, Mustahab, that which prophet Muhammad (p.b.u.h) and his companions sometimes did and sometimes omitted.

[ḥabīb]  
Beloved.

[ḥabba]  
To love.

[ḥabbutan]  
Love.

[ḥabbutun]  
One grain.

[ḥubbu al-khairi linnās]  
Benevolence, charitableness.

[ḥubbu al-fadḥā’il]  
Love of virtues.

[ḥubbun fi Allah]  
Love for Allah’s sake.

[maḥabbatun]  
Love.
In the Qur’an «If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (All spiritual good)».

[mutahabb] مَتَّاهِبَ
Loving one another.

[al-ahlab] الأحباء
The beloved ones, the dear ones.

[al-habibiyah] الحَبِيبَةِ
Who hold that one friend never injures another, so Allah, who is a God of love, doesn’t punish his own creation.

[habr plural ahabar] مَهْر
Learned man. A (Jewish) priest.

[habasa] خَيْس
To restrain, hinder, shut up.

[habs] خَيْس
Imprisonment, detention.

[hubs] خَيْس
Any bequest for pious purposes. A term used in Islam for waqf. Anything devoted to the service of Allah.

[ihtabasa al-matar] خَيْتَبَةُ المَّطْرِ
To be withheld, be overdue, fail to set in.

[al-ahbash] الأيَبَش
The Abyssinians, Ethiopians.

[al-habashah] الحَبَشَة
Abyssinia, Ethiopia.

[habiita] خَيْطٌ
To be vain, fruitless, to perish
so that) they return to the obedience of Allah».

[ḥaf]  
Death.

[ḥath-tha]  
To excite, to urge.

[ḥathīthān]  
Quickly. In the Qur’an «He draws the night as a veil over the day, each seeking the other in rapid succession».

[ḥajaba]  
To cover, ḥabūb.

[ḥajb]  
A legal term in the Islamic law of inheritance, signifying the cutting off of an heir from his portion.

[ḥiğāb]  
(1) Woman’s veil. A long dress prescribed for Muslim women to cover their whole body from head to feet.
(2) A partition or curtain. A term used for the seclusion of women enjoined in the Qur’an: «And

[ḥab]  
Pregnancy.

[ḥabl]  
A rope, vein, compact, or covenant.

[ḥalū al-warīd]  
Jugular vein.

[muḥābah]  
Favoritism.

[ḥatta]  
Even to, up to, down to, as far as, until, in order that. In the Qur’an «Until the time of the rising of the dawn».

«In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity».

«I will on no account quit the country, until my father gives me permission».

«Then fight against (that party) which is in the wrong, until (or
a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the ‘Alamin’.

[ḥajju al-ifrād] حَجُّ الْإِفْرَاد
In it a pilgrim enters in the state of Ἰ’hām with the intention of performing Hajj only.

[ḥajjun mabrūr] حَجُّ مَبْرُور
An approved or accepted pilgrimage. A pilgrimage to Mecca performed according to the conditions of Muslim law.

[ḥajju al-bait] حَجُّ الْبَيْت
Making a pilgrimage to the House of Allah.

[ḥajju at- tamattu‘] حَجُّ التَّمَاتِع
Doing ‘umrah before Hajj while assuming Ἰ’hām separately for each.

[ḥajju al-qirān] حَجُّ الْقِرَان
Hajj performed along with ‘umrah in the same state of Ἰ’hām; Hadi is to be brought by the pilgrim along with him and offered on performing this type of Hajj.

when you ask them (the prophet’s wives) for anything, ask them from behind a curtain, that is purer for your hearts and for theirs».

[ḥijaba] حِجَاب
It refers to the function of keeping the key of the Ka‘bah, which has traditionally been considered a matter of great honour in Arabia.

[tahajjub] تَحَجْب
Veiling.

[muḥajjabah] مُحْجَبَة
Veiled.

[mahjub] مَحْجُوب
Shut out.

[ḥajja] حَجَّاء
Go on a hajj (pilgrimage) to, perform the hajj, to make the hajj (pilgrimage) to Mecca.

[ḥajjun] حَجْجُ
The pilgrimage to Mecca performed in the month of Zu ’l-Hijjah, or the twelfth month of the Islamic year (Hijri year). Al-Hajj is the fifth pillar of Islam. In the Holy Quran, Allah says, «...And Hajj to the House is
The day of Nahr (i.e. the 10th of Zul-Hijjah).


[ḥajara] To hinder (with) detain.

[istahjara] Cleanse private parts with stones.

[ḥajarun karīm] Precious stone, gem.

[ḥujrah] The «Chamber» in which prophet Muhammad (p.b.u.h) died and was buried, which was originally the apartment allotted to «Ayishah, the prophet’s wife». It is situated behind the Masjidu ’n-Nabi, or prophet’s mosque, at al-Madinah, and is an irregular square of fifty-five feet, separated from the mosque by a passage of about 26 feet. Inside the Hujrah are the three tombs of prophet Muhammad, Abū Bakr and Omar, facing the south, surrounded by stone walls.

[ḥujūr] A bosom, guardianship.

[hājj plural ḥujjaj or ḥajīj] A person who has performed the Hajj, or pilgrimage to Mecca.

[ḥājja] To argue with, debate with, dispute with.

[ḥajjah] Female pilgrim.


[ḥujjatu al-wada‘] The last or farewell pilgrimage performed by prophet Muhammad (p.b.u.h). It is called the Hajju ’l-Akbar, or Greater pilgrimage. In the 10th year of Hijra the prophet Muhammad (p.b.u.h) went to Mecca for Hajj with 140,000 Muslims who had come from different parts of Arabia to fulfil their religious obligation. He addressed to them his celebrated Sermon in which he gave a summary of his teachings see (^


part of the Holy ka‘bah. It is sunnah in nature to kiss it.

[al-ḥujurāt] مَحْجُور
«Chambers». The title of the 49th sūrah of the Qur’ān, in which the word occurs.

[sūratu al-ḥujurāt] سُورَةُ الْحُجْرَات
Chapter of the Inner Apartments (No.49).

[sūratu al-ḥajr] سُورَةُ الْحَجْر
Chapter of the Rocky Tract (No.15).

[ḥajzu al- ḥurriyah] حُجْزِعُ الْحُرْرِيَّة
Deprivation of liberty, unlawful detention.

[ḥijāzi] حَجْزِي
Of or pertaining to Ḥijaz; (plural ḥijāzī) an inhabitant of Ḥijaz.

[al - ḥiğāz] الْحَجْاز
Ḥejaz, region in Arabia, on the Red sea coast, between Najd and Tehammah.

[ḥajjām] حَجْجَام
One who has the profession of cupping.

[ḥijāmah] حَجْجَةُ
Cupping.

[ḥadība] حَدِيْبَة
To be humpbacked.

[maḥjūr] مَحْجُور
Forbidden. A slave inhibited by the ruler from exercising any office or agency.

[al-ḥajr] الْحَجْر
In its primitive sense means «interdiction or prevention». In the language of the law it signifies an interdiction of action with respect to a particular person; the causes of inhibition being three: infancy, insanity and servitude. The acts of an infant, i.e. one under puberty, are unlawful, unless sanctioned by his guardian. The acts of a lunatic who has no lucid intervals are not at all lawful; and so are those of a male or female slave.

[al-ḥijr] الْحَجْر
The unroofed portion of ka‘bah which is at present in the form of a compound towards the north-west of ka‘bah. It is the title of the 15th sūrah of the Qur’ān, in the 80th verse of which the word occurs: «The companions of al-Hijr rejected the apostles».

[al-ḥajar al-aswad] الْحَجْرُ الأَسْوَدِي
It is a black meteoric stone forms
**[ḥadīth]**

Tradition. The word hadith literally means communication or narration. In the Islamic context it has come to denote the record of what the Prophet (Blessings of Allah and Peace be upon him) said, did, or tacitly approved. According to some scholars, the word hadith also covers reports about the sayings and deeds, etc. of the Companions of the Prophet in addition to the Prophet himself. The whole body of traditions is termed Hadith and its science ʿIlmu Al-Hadith.

**[ḥadīthu al-ifk]**

The particular incident which occurred on the return from the expedition (Ghazwah) to the Banu Mustaliq, A.H. 5-6. When the march was ordered ʿĀisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was Veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile, finding the camp had gone, she sat down to rest, hoping that someone would come back to fetch her when her absence was noticed. It was night, and she fell a sleep. Next

**[ḥadabun]**

An elevation of the ground.

**[al-ḥudaibiyah]**

A well-known place ten miles from Mecca on the way to Jeddah.

**[ḥaddatha]**

Relate, narrate.

**[aḥdatha]**

Pass urine, stool or wind.

**[aḥḍatha ḥadathan]**

To bring about something; to cause or do something, especially something evil, do mischief.

**[ḥādīth]**

What happens for the first time; new, fresh.

**[muḥdīth]**

Innovator of a heresy.

**[muḥaddith, plural muḥaddithūn]**

Traditionist, representative of the science or study of Hadith. The narrator of a Hadith. One learned in the Traditions.

**[muḥdathātu al-ʿumūr]**

Heresies.
morning she was found by Ṣafwan, a Muhājir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of the Medina Hypocrites, ‘Abdullah ibn Ubai. Finally, Allah revealed some verses in the Holy Qur’an to prove her sayings. «Those who brought forward the lie are a body among yourselves».

A sound tradition is one whose sanad is carried back without interruption to a companion by a chain of narrators each of whom is trustworthy.

[ḥadīth dha‘īf] حديث ضعيف
Weak. An inaccurate narration which does not qualify to be either Ṣahīḥ (sound) or Hasan (fair), and hence cannot be used as a basis of an Islamic opinion.

[ḥadīth ‘azīz] حديث عزيز
A rare tradition, is one related by only two lines of narrators.

[ḥadīth ‘ahd bil islām] حديث عهد بالإسلام
Having adopted or embraced Islam recently, new convert.

[ḥadīth gharīb] حديث غريب
Unfamiliar or rare. A Hadith or version reported by one reliable or unreliable narrator which differs in context with another Hadith or version reported by a group of reliable narrators.

A Gharīb Hadith can be Sahīh (sound) or Da‘īf (weak).

[ḥadīth ghair ma ‘lūl] حديث غير معلول
Non-defective tradition.

[ḥadīth qudsi] حديث قدسي
A holy hadith means what Allah has told to His prophet by

(2) A sound tradition is one whose sanad is carried back without interruption to a companion by a chain of narrators each of whom is trustworthy.
utterance of the saying or performance of the act, recorded to the time that it was written down by the collector of traditions, it is Muttāṣıl, but if the chain of narrators is incomplete, it is Munqāṭī‘.

**[ḥadīth mutawātir]** حدیث متواتر
An undoubted tradition (continuous tradition), is one which is handed down by very many distinct chains of narrators, and which has always been accepted as authentic and genuine, no doubt ever having been raised against it.

**[ḥadīth mudraj]** حدیث مصدر
In this Hadith, there is an additional thing either in the sanad or in the Matn (text).

**[ḥadīth mudallas]** حدیث مدلس
A hadith in which one narrator narrates from his contemporary and doesn’t meet him, or met him and doesn’t listen to him, as if he said: «An anonymous person said...».

**[ḥadīth mardūd]** حدیث مزود
Rejected tradition.

**[ḥadīth mursal]** حدیث مرسل
Incompletely transmitted (of a prophetic Hadith, resting on a chain of authorities that goes no inspiration, or by a dream, or in sleep and the prophet (p.b.u.h) has told in his own phraseology. The Qur’an is held in higher esteem than this, as it is unanimously held by all the followers of Islam from the very first day that its very words were revealed by Allah to the Holy prophet through the angel Gabriel. An example of this «Abū Hurairah said: The prophet of Allah related these words of Allah, the sons of Adam vex me, and abuse the age, whereas I am the Age itself, in my hands are all events, I have made the day and night».

**[ḥadīth matrūk]** حدیث متروک
Disregarded hadith. In this Hadith the narrator is accused of a lie and the hadith itself is not known from other ways and is also contradicted with general rules.

**[ḥadīth muttaṣīl as-sanad]** حدیث متوسل الدنائ
Continuously-narrated tradition. With reference to the links in the chain of the narrators of the tradition, a Hadith is either Muttāṣīl, connected, or Munqāṭī‘, disconnected. If the chain of narrators is complete from the time of the first
whether this hadith is weak or not. Some scholars find weakness in its sanad or Matn, but others see the opposite.

**[hadith mu‘dhal]**

Any hadith in which two consecutive narrators or more were missed.

**[hadith mu‘allaq]**

In this hadith one or more consecutive narrators were omitted from the beginning of its sanad.

**[hadith mu‘annan]**

The hadith in which we find (عَن) in its sanad.

**[hadith mu‘allal]**

A hadith which is discovered in it a serious defect in spite of its correct form.

**[hadith maqbul]**

Acceptable tradition.

**[hadith maqtū‘]**

Disconnected.

1. A Hadith ending at a Tabi‘i by both action and words.
3. A Hadith in which a Şahābi (companion) describes about something by saying, «We used to do...».

**[hadith marfu‘]**

Traceable in ascending order of hadith to prophet Muhammad (p.b.u.h).

**[hadith mustafidh]**

A well-known tradition is one which has been handed down by at least three distinct lines of narrators. It is less than Mutawātir. It is called also Mustafidh (مَستَفِيض), diffused. It is also used for a tradition which was at first recorded by one person, or a few individuals, and afterwards became a popular tradition.

**[hadith muṣahḥaf]**

Any hadith in which a word in Matn (text) is replaced by another likes it in the form of writing.

**[hadith mudhtarib]**

Disordered hadith. A hadith which is narrated by different ways, each contradicts other, but no prevailing. This hadith is weak.

**[hadith mudha‘af]**

Doubtful hadith. There is a dispute among the scholars
hadith nabawi
Prophetic tradition.

[al-ḥadathu al-āṣghar]
Passing wind or urine or answering the call of nature.

[al-ḥadathu al-akbar]
Sexual discharge.

[hadd plural ḥudūd]
Prescribed punishment. In its primitive sense ḥadd signifies «obstruction». In law it expresses the punishments, the limits of which have been defined by Allah in the Qur’an or by prophet Muhammad (p.b.u.h) in the «Hadith» Traditions. Some of these punishments are (1) for adultery, stoning for a married person and one hundred lashes for unmarried person; (2) for the false accusation of a married person with adultery, eighty stripes; (3) for apostasy, death; (4) for drinking wine, eighty stripes; (5) for theft, the cutting off of the right hand; (6) for highway robbery: For simple robbery or the Highway, the loss of hands and feet; for robbery with murder, death, either by the sword or by crucifixion.

[ḥadīth maqlūb]
An inverted ḥadīth, in this ḥadīth the narrator replaces something with another in the sanad or in the Matn (text) intentionally or unintentionally.

[ḥadīth munqatī‘]  
A ḥadīth in which one narrator is missed in one place or another, or a ḥadīth in which an anonymous narrator was mentioned.

[ḥadīth munkar]
Denied ḥadīth, in this ḥadīth the weak narrator narrates it and contradicts the narration of a trusty narrator.

[ḥadīth mu‘annan]
The ḥadīth in which we find (آنَ) in its sanad.

[ḥadīth mawḍhū‘]  
An invented tradition, is one the untruth of which is beyond disputes.

[ḥadīth mawqūf]
A restricted tradition, is a saying or an act related or performed by one of the ahšāb, or companions of the prophet. This Companion doesn’t connect this saying to the prophet Muhammad (peace be upon him).
[taḥdīdu an-nasl]  
Birth-control.

[sūratu al-ḥadīd]  
Chapter of Iron (No.57).

[ḥadr]  
Rapid recitation of the Qur’an.

[ḥadaqa]  
To surround.

[ḥazzara]  
To cautions against.

[ḥizr]  
Precaution.

[ḥazarun]  
Fear.

[ḥāżirun]  
One who is cautious, provident.

[malţūrūn]  
That which is to be feared.

[ḥāraba]  
To fight against, combat (against), wage war (against).

[tahāraba]  
To fight (one another), combat, battle, make war, be engaged in war.

[ḥarb]  
War.

[mihːrāb]  
A niche in the centre of a wall of

[ḥaddu al-ḥarābah]  
See  

[ḥaddu ar-riddah]  
Punishment by death for apostasy.

[ḥaddu az-zīna]  
Punishment for fornication and adultery, stoning for a married person and one hundred lashes for an unmarried person.

[ḥaddu as-sarīqah]  
Punishment for theft by the loss of a hand.

[ḥaddu ash-shurb]  
Punishment with eighty lashes for wine-drinking.

[ḥaddu al-qazf]  
Punishment of eighty lashes for slander.

[ḥidād]  
«Mourning». The state of a widow who abstains from scents, ornaments, on account of the death of her husband. Hidad must be observed for a period of four months and ten days.

[ḥudūd]  
Prescribed punishments.

[ḥudūdu Allah]  
Bounds set by Allah to human freedom, law of Allah. Allah’s boundaries.
[al-ḥurūbu aš-ṣalībiyah]
The crusades.

[ḥarth]
A field, cultivated ground, produce of the same, fruits of the earth, tillage.

[ḥarthu al-akhirah]
Harvest of the Hereafter.

[ḥarija]
To be oppressed by closeness or difficulty.

[ḥarajun]
Narrow, a restriction, difficulty. In the Qur’an: «He has chosen you, and has imposed no difficulties on you in religion».

[ḥarada]
Intend.

[ḥardun]
A purpose.

[ḥarra]
To become free, to be hot.

[ḥarrara]
To free from slavery, devote to the service of Allah.

a mosque, which marks the direction of the ka'bah, and before which the Imam takes his position when he leads the congregation in prayer.

[al-ḥarābah]
A highway robbery. Four alternative punishments are mentioned in the Qur’an, any one of which is to be applied according to circumstances, viz, execution (cutting off of the head), crucifixion, maiming or exile. In Qur’an: «The punishment of those who wage war against Allah and His apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land».

[ḥarada]
Intend.

[ḥardun]
A purpose.

[ḥarra]
To become free, to be hot.

[ḥarrara]
To free from slavery, devote to the service of Allah.

long ā = ِ (diphthong) au = ُ (long vowel) ū = ى؛ y = َ؛ w = ِ؛ sh = ُ؛ n = ِ؛ sm = َ
. u = (dhamma َ) i = (kasra ِ) ِa = (fatha ُ) : Short vowels. (diphthong) ai = ِ (vowel

[min ḥurri mālihi] With his own cash, with funds at his disposal.


[iḥtirāz] Caution, prudence, reservation.


[iḥtirāzi] Precautionary, preventive, protective, safety.

[tadbīr iḥtirāzi] Precautionary measure, precaution, safety measure.

[ḥaras] To guard.

[ḥaras] To desire ardently (with ʿlā).

[aḥrasu] Superlative form, most greedy.

[ḥarīṣun] Greedy, eager (with ʿlā).

[ḥaradha] To milk dry, to corrupt one’s self.

[ḥarrara raqabah] Free a slave.


[ḥarū] A hot wind blowing by night.

[ḥarīr] Silk.

[tahrīr] The giving of freedom, emancipation, liberation.

[tahrīru raqabah] The freeing of a neck (from the Yoke of slavery), ransom of a slave. In the Qur’an: «If one kills a believer, it is ordained that he should free a believing slave».

[muḥarraran] Freed from all worldly affairs and specially dedicated to Allah’s service.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>[taḥrif ma‘nawi]</strong></td>
<td>A corruption of the meaning.</td>
</tr>
<tr>
<td><strong>[muḥarraf]</strong></td>
<td>Corrupted, distorted.</td>
</tr>
<tr>
<td><strong>[mутаḥarrif]</strong></td>
<td>One who turns aside (with ل).</td>
</tr>
<tr>
<td><strong>[ḥarraqa]</strong></td>
<td>To burn. In the Qur’an: «They said: Burn him and protect your Gods».</td>
</tr>
<tr>
<td><strong>[ḥarrada]</strong></td>
<td>To instigate, excite.</td>
</tr>
<tr>
<td><strong>[ḥarrafa]</strong></td>
<td>To pervert (عَن), distort. In the Qur’an: «Of the Jews there are those who displace words from their (right) places».</td>
</tr>
<tr>
<td><strong>[ḥarf]</strong></td>
<td>An extremity, verge, or border. A dialect of Arabia, or a mode of expression peculiar to certain Arabs. The Qur’an was revealed in seven dialects. In the Qur’an: «There are among men some who serve Allah, As it were, on the verge».</td>
</tr>
<tr>
<td><strong>[ḥarrakā]</strong></td>
<td>To move.</td>
</tr>
<tr>
<td><strong>[fi ḥarakāthihi wa sakanāthihi]</strong></td>
<td>In all his doings, in every situation.</td>
</tr>
<tr>
<td><strong>[ḥarrama]</strong></td>
<td>To forbid, make or declare unlawful (على), prohibit.</td>
</tr>
<tr>
<td><strong>[taḥarrama]</strong></td>
<td>To be or become prohibited, forbidden, unlawful, illegal, banned.</td>
</tr>
<tr>
<td><strong>[inhirāf]</strong></td>
<td>Deviation, inclination.</td>
</tr>
<tr>
<td><strong>[taḥrīf]</strong></td>
<td>The word used by Islamic writers for the corruption of the Jewish and Christian scriptures.</td>
</tr>
<tr>
<td><strong>[taḥrīf lafzi]</strong></td>
<td>A corruption of the words.</td>
</tr>
</tbody>
</table>
when it is absolutely forbidden, as opposed to that which is ḥalāl, or lawful. A pilgrim is ḥārām as soon as he has put on the pilgrim’s garb.

[ḥurumātu Allah]  
Allah’s sacred rites.

[ḥirmanu al-irth]  
Exclusion from inheritance.

[ḥurmah plural ḥurumāt]  
Sacredness, holiness.

[ḥurmatu ar-rajul]  
His wife.

[ḥurmatu al-ka‘abah]  
The Sanctity of ka‘abah.

[mahārim]  
Prohibited things.

[mahārimu Allah]  
Allah’s prohibitions.

[mahram]  
«Unlawful» A near relative with whom it is unlawful to marry. Prophet Muhammad (p.b.u.h) enjoined that every woman performing pilgrimage should have a mahram with her night and day. Imam Ash-Shafi‘i finds no problem for woman to go for Hajj if there are safe companions.

[harrama al-ḥarām]  
Prohibit what is prohibited.

[haramun]  
Sanctuary.

[haramun āmin]  
Secure sanctuary.

[haramu al-madinah]  
The sacred boundary of al-Madinah within which certain acts are unlawful which are lawful elsewhere. The sacred limits of al-Madinah are from jabal «Air to Thawr».

[haramu makkah]  
The sacred boundary of Makkah within which certain acts are unlawful and are lawful elsewhere. It is not lawful to carry arms, or to fight within its limits. These limits are marked by pillars on all sides (Al-Hudaibiah, Al-Tan‘im, Mountain of Thaniat Al-Maqta‘, Adāt Laban and Al Ji‘rānah.

[harām]  
Lit. «Prohibited» That which is unlawful. The word used in both a good and a bad sense. e.g. Baitu’l-ḥarām, the sacred house; and Mālu’l-ḥarām, unlawful possessions. Ibnu’l-ḥaram, an illegitimate son: shahrul-ḥarām, a sacred month. A thing is ḥarām
The ceremonies of ‘umrah and Hajj are performed during such a 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 ‘umrah or Hajj. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears.

1) Izār: worn below one’s waist and the other.
2) Rida': worn around the upper part of the body.

[al-ḥaram] انَّ الْحَرَامَانَ
The sacred precincts of Makkah or al-Madinah.

[al-ḥaramān] انَّ الْحَرَامَانَ
The two holy places, Mecca and Medina.

[al-ḥurmah bil mušāharah] المَحْرُومٌ بِالْمُشَاعَرَةِ
Unlawful, due to the relation by marriage.

[al-maḥrūmūn] المَحْرُومُونَ
The deprived, the destitute.

[taharra] (ح ر ر ث) تَحَرَّى
To seek, investigate, scrutinize.

[muḥrīm] مُحَرِّم
One who assumes the state of Ihram for the purpose of performing Hajj or ‘Umrah.

[muḥrīmah] مُحَرِّمَة
A female in the state of Ihram.

[muḥarram] مُحَرَّم
(1) Forbidden or unlawful, The act which you are punished for doing and rewarded for leaving.
(2) Muḥarram is the first month in the Islamic calendar, and is so called because, both in the pagan age and in the time of prophet Muhammad (p.b.u.h), it was held unlawful to go to war in this month.

[muḥarramāt] مُحَرَّمَات
(1) Those persons with whom it is not lawful to contract in marriage.
(2) Any forbidden or unlawful acts.

[taḥrīm] تَحْرِيم
Prohibition.

[sūratu at-tahrim] سُورَةُ التَّحْرِيم
«The prohibition» The title of the 66th surah of the Qur’an.

[al-‘ihrām] (ح ر ر ر) الإِخْرَام
A state in which one is prohibited to practice certain deeds that are lawful at other times.
[hasaba]  حسابَ
To calculate upon, expect.

[hisābun yasīr] حسابٌ يسر
Easy reckoning.

[bighairi hisāb] بغير حساب
Without measure.

[ḥusbān] حسبان
Punishment. In the Qur'an: «And that He will send on thy garden thunderbolts (by way of reckoning)», [الكهف: 40].

«The sun and the moon follow courses (exactly) computed».

[ḥisbplural aḥzāb] حزبٌ أحزاب
A company, troop, party, sect, Those who side with any one, the 60th part of the Qur'an.

[ḥizbu ash-shaitān] حزبُ الشيطان
Satan's party.

[ḥizbu Allah] حزبُ الله
The party of Allah.

[al-aḥzāb] الأحزاب
1. The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madinah and some other Arab tribes who invaded the Muslims of Al-Madinah but were forced to withdraw.
2. The title of the 33rd surah of the Qur'an.

[suratu al-aḥzāb] سورة الأحزاب
See الأحزاب

[ḥazina] حزينَ
To be sad; to be grieved about (على).

[ḥazana] حزنَ
To grieve.

[ḥasiba] حسِب (ح س ب) حسابٌ
To think, imagine, to be of opinion, calculate.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ḥāsidun]</td>
<td>One who envies.</td>
</tr>
<tr>
<td>[ḥāṣūḍun]</td>
<td>Envious.</td>
</tr>
<tr>
<td>[māḥsūḍun]</td>
<td>Envied, smitten by the evil eye.</td>
</tr>
<tr>
<td>[taḥāṣadu]</td>
<td>Envy one another.</td>
</tr>
<tr>
<td>[ḥāṣara]</td>
<td>To lay bare, to be weary.</td>
</tr>
<tr>
<td>[ḥāṣrah plural ḥāsarāt]</td>
<td>Grief, sorrow, pain, affliction, sigh.</td>
</tr>
<tr>
<td>[istahsara]</td>
<td>To be worn out with fatigue.</td>
</tr>
<tr>
<td>[ḥassa]</td>
<td>To parch up, utterly destroy.</td>
</tr>
<tr>
<td>[aḥassa]</td>
<td>To perceive, find, be aware of, feel.</td>
</tr>
<tr>
<td>[iḥṣasaba]</td>
<td>To take into consideration, to reckon, to anticipate a reward in the hereafter by adding a pious deed to one’s account with Allah such as resigning in Allah’s will at the death of a relative.</td>
</tr>
<tr>
<td>[iḥṣasaba ‘inda Allah ash-shai’]</td>
<td>To sacrifice something in anticipation of Allah’s reward in the hereafter.</td>
</tr>
<tr>
<td>[al-ḥisbah]</td>
<td>Enjoining what is right, and forbidding what is wrong.</td>
</tr>
<tr>
<td>[al-muḥtaşib]</td>
<td>The appointed man by a Muslim ruler, to enjoin what is right, and to forbid what is wrong.</td>
</tr>
<tr>
<td>[hasada]</td>
<td>To envy.</td>
</tr>
<tr>
<td>[ḥasadan]</td>
<td>Envy. In the Qur’an: «Quite a number of the people of the book wish they could turn you (people) back to infidelity after you have believed, from selfish envy».</td>
</tr>
</tbody>
</table>


Long vowels: a = (diphthong) ai = (vowel)
Short vowels: a = (diphthong) ai = (vowel)
latter of these forms the verb is employed in a manner similar to the verbs of praise and blame وَعَمَّمُ مَصْبُوْرَةً and بَسَبُّ In the Qur’an: «They are excellent (in point of) company».

Also, «How good the recompense! How beautiful a couch to recline on!». [الكفَّر: 31]

[hasilamun] حَسَّمَ To cut.

[hasilummun] حَسُومَ The usual acceptation of this word is a succession of unlucky nights. In the Qur’an: «For eight days in miserable succession».

[ahsana] أَحْسَنَ To do well, act uprightly, act kindly.

[ahsana az-zan bi] أَحْسَنَ الظَّنَّ بِـ To have a good opinion of, Judge something favorably.

[hisannun] حِسَانٌ Beautiful.

[aḥsān bin thābit] أَحْسَانُ بْنِ ثَابِتِ A celebrated poet in the time of prophet Muhammad (p.b.u.h), who embraced Islam.

He is said to have lived 120 years, 60 of which were passed in idolatory 60 in Islam. It is related in the Traditions that the prophet on the day of battle with the Banū Quraizah, cried out, «O Ḥassān Ibn Thābit, abuse the infidels in your verse, for verily Gabriel helps you!».

[hasilun] حَسَنٌ To be good or beautiful; in the
from one’s heart (only) with satisfaction, and one can not express it (only Abu Hanifa and his pupils say so but the rest of the Muslim religious scholars of sunnah, «and they are the majority» do not agree it).

[al-asma’u al-ḥusna]  
The ninety-nine names or attributes of Allah.

[al-ḥasan]  
A brother to al-Husain. See  

[al-ḥasaniyun]  
The hasanides, the descendants of Hasan, son of Ali and Fatima.

[al-ḥusnayyain]  
«The two most excellent things», Victory and Martyrdom.

[al-ḥusain]  
The second son of Fātimah, the daughter of Prophet Muhammad (p.b.u.h), by her husband «Ali».

[al-muḥsinūn]  
those who do good.

[ḥashara]  
To gather together.

[ḥāshir]  
One who assembles.

[al-ḥasher]  
One of the names of the Prophet

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥusn al-qasd</td>
<td>Good intention.</td>
</tr>
<tr>
<td>Ḥusn an-niyah</td>
<td>Good intention, good will, good faith.</td>
</tr>
<tr>
<td>Ḥusna</td>
<td>Fem. of Ḥusn when used substantively means a good action, a good thing, happy state, happy end.</td>
</tr>
<tr>
<td>Muhṣin</td>
<td>Good doer, one who does well, acts righteously, a righteous man, beneficent, charitable.</td>
</tr>
<tr>
<td>Ḥasān</td>
<td>A good thing, a benefit, a good deed.</td>
</tr>
<tr>
<td>Muḥsin</td>
<td>Good doer, one who does well, acts righteously, a righteous man, beneficent, charitable.</td>
</tr>
<tr>
<td>Iḥsān</td>
<td>«To confer favours, or to perform an action in a perfect manner». A term used in the traditions for the sincere worship of Allah. Prophet Muhammad said Iḥsān was «both to worship Allah as if you see Him, and to remember that Allah sees you».</td>
</tr>
<tr>
<td>Istiḥsān</td>
<td>To give a verdict with a proof.</td>
</tr>
</tbody>
</table>
hāshiyah. For example, The Tanwiru 'l- Abṣār is the matn, or text, of a great work on Islamic laws, written by Shamsu 'd-din Muhammad A.H. 995; the Durr'u'l-Mukhtar is a sharḥ, or commentary written on that work by 'Alā' d-din Muhammad, A. H. 1088; and the Hāshiyah, or marginal notes on these two works, is the Raddu 'l-Muhtar, by Muhammad Amin.

[hašaba] حَصْبَةٍ (ح ص ب) To scatter gravel, cast into the fire.

[hašabun] حصبةٌ That which is cast into the fire.

[hašibun] حصيبةٌ A violent wind bringing with it a shower of stones.

[hašada] حُصِّدَةٌ (ح ص د) To reap.

[hašād] حصاد A reaping, harvesting.

[hašā'īdu al-alsinah] حُصايلدن الألسنة Slanderous talks.

[hašīd] حصيد Harvest.

[hašara] حُصْرَ (ح ص ر) To bring into difficulty, besiege.

Mohammed (Blessings of Allah and Peace be upon him).

[al-ḥashr] الحشر Gathering. lit. «Going forth from one place, and assembling in another». In the Qur'an: «It is He who got out the unbelievers among the people of the Book from their homes at the first gathering».


[al-maḥšar] المخشّر Place of ḥashr.

[yom al-ḥashr] يوم الخشير See ḥashr.

[hišmah] حِضْمَةٌ Decency.

[iḥtishām] احتشام Decency, modesty.

[muḥtashim] مُحتشيم Decent, modest.

[ḥāsha] حشةٌ (ح ش أ حاشا) Except, save.

[ḥāshiyah] حاشيةٌ The term, however, is generally used for marginal notes is
you return, they shall be ten days in all».


[haṣru al-bawl] حَصْرُ البُوَل Detention of urine.

[ahṣara] أَحْصَرَ To prevent, keep back from a journey.

[iḥṣāru al-ḥajj] إِحْصَارُ الْحَج The hindering of the pilgrimage.

For example: If a pilgrim be stopped on his way by any unforeseen circumstance, such as sickness or accident, he is required to send an animal to be sacrificed at the sacred city. This injunction is founded upon the teaching of the Qur’an: «And if he be prevented, then send whatever offering shall be easiest, and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must expiate by fasting, alms, or a victim for sacrifice, and when you are secure (from hindrances) then he who wishes to continue the ‘umrah of the holy place until the pilgrimage, shall bring whatever offering shall be the easiest. But he who hath nothing to offer shall fast three days in the pilgrimage and seven days when
The town of Elath.

A legal term for a married man (marriage).

Chastity.

A married man.

A married woman, one who is chaste and modest.

Fortified.

A legal term for a married man (marriage).

Chastity.

A married man.

A married woman, one who is chaste and modest.

«The Counter». One of the ninety-nine names or attributes of Allah.

To be present to, or present at, stand in presence of. In the Qur’an: «And I seek refuge with you O my Lord! lest they should come near me». 

To keep safe (من), or in safe custody, to marry.

A legal term for a married man (marriage).

Chastity.

A married man.

A married woman, one who is chaste and modest.

Fortified.

A legal term for a married man (marriage).

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A married woman, one who is chaste and modest.

«The Counter». One of the ninety-nine names or attributes of Allah.

To be present to, or present at, stand in presence of. In the Qur’an: «And I seek refuge with you O my Lord! lest they should come near me». 

To incite any one, instigate.

To urge one another.

The earth.

To bring up.

Al-Hadhanah is the right of a mother to the custody of her children. The mother is of all persons the best entitled to the custody of her infant children. When the children are no longer dependent on the mother’s care,
the father has a right to educate and take charge of them, and is entitled to the guardianship of their person in preference to the mother.

Among the Hanafis, the mother is entitled to the custody of her daughter until she arrives at puberty; but according to the other three sunni sects, the custody continues until she is married. There is difference of opinion as to the extent of the period of the mother’s custody over her male children. The Hanafis limit it to the child’s seventh year. The right of Hadīnāhah is lost by the mother if she is married to a stranger, or if she misconducts herself, or if she changes her domicile so as to prevent the father or tutor from exercising the necessary supervision over the child.

Apostasy is also a bar to the exercise of the right of Hadīnāhah.

To put down.

A putting down, remission (of sins), forgiveness.

Decline, fall, decadence.

To break into small pieces.
[ḥafiz] تَحْفِيظ
Memorization drill, inculcation (esp. of the Holy Qur’an).

[istahfaza] أَسْتَحْفَازَ
To commit to one’s keeping or one’s memory.

[al-Ḥāfiz] الحَفِيظُ
The Protector. One of the names of Allah.

[al-ḥafazah] الحَفْظَةُ
Guardians (Angels), One who knows the Holy Qur’an by heart.

[al-ḥafizun furūjahum]
Men guarding their chastity.

[al-muḥafazah ‘ala an-nafs] الحَفْظُ عَلَى النَّفْس
Self-preservation.

[ḥaffun] حَافُن
One who goes round about.

[al-ḥafnah] الحَفْنُ
Handful.

[ḥafa] حَافٍ (حَافُ)
To be importunate towards anyone.

[ḥafiyun] حَفْيُون
Thoroughly acquainted (with عَنْ), gracious, kind.

[ḥazzun] حَظَّ
Fortune, chance, luck.

[ḥafada] حَفَدَة
To run hastily.

[ḥafād] حَفَاد
Grandchildren.

[ḥāfirah] حَافِرَة
A beginning, original state, former condition.

[ḥafiza] حَفْيَة
To keep, guard مَنْ, to take care of.

[ḥafizahu Allah] حَفْيَةُ الْلَّهُ
May Allah protect him!

[hifzun]
A guarding, a keeping.

[hifzan]
As a guard.

[ḥafiz] حَافِز
Lit. «A Guardian» Or protector.
One who has committed the whole of the Qur’an to memory;
‘Uthmān relates that the prophet said: «The best person amongst
you is he who has learnt the Qur’an and teaches it».

[mahfūz] مَحْفُوظ
Well-guarded, kept.

[ḥafizun] حَفْيُون
Same as Ḥāfız used with مَنْ (على).
Recognized right.

Right of ownership.

«A right to water» The law regarding the division of water for the purpose of irrigation, known as shirb, or a right to water.

Pre-emption right.

The right of the slave (of Allah).

The right of Allah: prayer, Zakah, Fasting, Pilgrimage and other religious duties.

The right of men. A term in law implying the same as Haqqu ' 1-‘Abd.

Alimony.

Right of guardianship.

That which he fully embraces with the heart, the highest form of spiritual knowledge, especially of the unity of Allah.

To suffer from a retention of urine, to be withheld (rain, etc.).

A long space of time, space of eighty years; plural أحقاب

To harbor feelings of hatred, to incite to hatred or resentment.

Malice, hatred.

Malicious, full of hatred, malevolent, resentful.

To lie among crooked or winding sand.

The winding sands; Name of a province of Arabia inhabited by the tribe of ‘Ād. The title of the 46th surah of the Qur’an.

See الأحقاف

To be right, just or fitting, worthy of, to be justly due to (with على).

Truth, justice.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[sūratu al-ḥāqqah]</td>
<td>[surah al-haqqah]</td>
</tr>
<tr>
<td>See</td>
<td>See</td>
</tr>
<tr>
<td>[muḥaqalah]</td>
<td>Sale of grain while still in growth, dealing in grain future.</td>
</tr>
<tr>
<td>[al-iḥṭiqān]</td>
<td>Retention.</td>
</tr>
<tr>
<td>[iḥṭikār]</td>
<td>Hoarding up grain with the object of raising the price, used for monopoly of all kinds, Abū Hanifah restricts its use to a monopoly of the necessities of life. It is strictly forbidden by prophet Muhammad (p.b.u.h), who is related to have said: «Whoever monopolises is a sinner».</td>
</tr>
<tr>
<td>[muḥṭakir]</td>
<td>Lit. «A forestaller». One who monopolises grain and other necessities of life, which is unlawful.</td>
</tr>
<tr>
<td>[al-ḥakku]</td>
<td>Rubbing.</td>
</tr>
<tr>
<td>[ḥakkama]</td>
<td>To take as judge (🪤).</td>
</tr>
<tr>
<td>[ḥiqqah]</td>
<td>A female camel turned three years. The proper age for a camel to be given in Zakat, for camels from forty-six to sixty in number.</td>
</tr>
<tr>
<td>[iṣṭaḥq qah]</td>
<td>To be worthy.</td>
</tr>
<tr>
<td>[ḥuqūq]</td>
<td>Rights.</td>
</tr>
<tr>
<td>[ḥuqūq zawjiyyah]</td>
<td>Conjugal rights.</td>
</tr>
<tr>
<td>[al-ḥāqqah]</td>
<td>The inevitable, the day of judgment.</td>
</tr>
</tbody>
</table>

The title of the 69th surah of the Qur’ān, in which the word occurs in the opening verse: «The inevitable! (al-Ḥāqqatu!) what is the inevitable?» The word is understood by all commentators to mean the Day of Resurrection and Judgment. It does not occur in any other portion of the Qur’ān.
an arbitrator from his people, and an arbitrator from her people».

[ḥukm]
A judgment of legal decision (especially of Allah).

Plural [ḥākām] A judgment of legal decision (especially of Allah).


[ḥukmun shāz] Abnormal decision.


[ḥukmi] Legal.


[taḥākum] Going together to judgment.


[taḥkīmu al-ḥāl] Starting from the present state of a court’s findings.

[aḥkama] To confirm.

[aḥkamu] More or most knowing or wise.


[aḥkāmu al-mīrāth] Laws of inheritance.

[aḥkām plural ḥukkām] One who judges, Governor.

[ḥākimiya] Rule, dominion, power, governorship.

[ḥākimiyatu Allah] The sovereignty of Allah, the dominion of Allah, the rule of Allah.

[aḥkam] An arbitrator appointed by a judge (Qadi) to settle disputes. It is not lawful to appoint either a slave or an unbeliever or a slanderer, or an infant, as an arbitrator. In the Qur’an: «If you fear a breach between the two (husband and wife) then appoint
[Almuhkam]
Qur'anic Verses the contents of which are not abrogated. In the Holy Qur'an Allah says, «It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book...».

[mahkamatu al-jinayat]
Criminal court.

[mahkamah shar'iyyah]
Sharia court.

[al-hukmu bil idam]
Death sentence.

[al-hukmu ashar'i]
«The injunction of the law», is a term used for a command of Allah, which relates to the life and conduct of an adult Muslim.

[Al-Hakim]
(The All-wise) One of the ninety-nine names or attributes of Allah.
[istahlla] استحلل: عادةً حلالاً
To consider anything as lawful.

[ihlal] إحلال
Fulfilling of the rites of the pilgrimage.

[inhilal akhlqi] انحلال أخلاقي
Immorality.

[tahllah] تحللة
Dissolution of a vow.

[tahlil] تحليل
Legalization, making lawful.

[halal] حلال
Lit. «That which is untied or loosened». That which is lawful (legal and allowed), as distinguished from haram, or that which is unlawful. One who has performed all the rites and ceremonies of a pilgrim.

[halalan tayyiban] حالاناً طيباً
Lawful and good.

[halail] حاللة
Wives.

[halil] حليل
Husband.

[halilah] خليلة
Wife.

[mahillun] محلٌ
Place of sacrifice.

[halqa] حلق
To shave the head.

[muhalliql] محلق
One who shaves the head.

[halqaqah] خلفة
Group of students studying under the auspices of Sheikh.

[al-halq] الحلق
Shaving.

[halqama] خنق
To cut the throat.

[hulqum] خنقهم
The throat, the wind pipe.

[halla] حلال
To fulfil the rites and ceremonies required of a pilgrim, to become after being harim; to be lawful; to descend, a light (with on); to settle in a place.

[hillun] حالٌ
Lawful thing, Absolution of an oath.

[ahalla] أحلٌ
To render lawful, allow to be lawful, allow to be violated, to violate, to cause to descend or settle.

[ahalla al-halal] أحل الحلال
Treat as lawful that which is lawful.
<table>
<thead>
<tr>
<th>Arabic Term</th>
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</tr>
</thead>
<tbody>
<tr>
<td>[balagha al-ḥulum]</td>
<td>To attain puberty.</td>
</tr>
<tr>
<td>[ḥilm]</td>
<td>Understanding.</td>
</tr>
<tr>
<td>[ḥālim]</td>
<td>Forbearing, kind, intelligent.</td>
</tr>
<tr>
<td>[al-ḥili]</td>
<td>Piece of jewelry, trinket.</td>
</tr>
<tr>
<td>[ḥilyah]</td>
<td>Ornaments, trinkets; this word is used in the Qur'an as a collective noun, or it may be an irregular plur. of حَلَمَةْ</td>
</tr>
<tr>
<td>[ḥama'a]</td>
<td>To clean out mud from a well.</td>
</tr>
<tr>
<td>[ḥama'un]</td>
<td>Mud.</td>
</tr>
<tr>
<td>[ḥami'ah]</td>
<td>Muddy, composed of mud.</td>
</tr>
<tr>
<td>[ḥamada]</td>
<td>To praise.</td>
</tr>
<tr>
<td>[Aḥmad]</td>
<td>A name of prophet Muhammad (p.b.u.h).</td>
</tr>
<tr>
<td>[muḥillun]</td>
<td>One who considers lawful that which Allah has declared to be unlawful.</td>
</tr>
<tr>
<td>[al-muḥallil]</td>
<td>Lit. «One who makes lawful». The man who marries a divorced wife in order to make her lawful for her former husband if he wishes to remarry her (This is forbidden in Islam).</td>
</tr>
<tr>
<td>[iḥtalama]</td>
<td>Have a wet dream, to attain puberty, reach sexual maturity, be or become sexually mature.</td>
</tr>
<tr>
<td>[muḥtalim]</td>
<td>Sexually mature, marriageable.</td>
</tr>
<tr>
<td>[ḥum]</td>
<td>A dream. According to the traditions, the prophet is related to have said, «A good dream is of Allah’s favour and a bad dream is of the devil; therefore, when any of you dreams a dream which is such as he is pleased with, then he must not tell it to any but a beloved friend; and when he dreams a bad dream, then let him seek protection from Allah from its evil and from the wickedness of Satan...».</td>
</tr>
<tr>
<td>[ḥulumun]</td>
<td>Puberty, sexual maturity.</td>
</tr>
</tbody>
</table>
conveys the message revealed to him and delivers it intact and Allah is witness to it.

[sūratu Muḥammad] سورة مُحَمَّد
The 47th sūrah of the Qur’ān, in the second verse of which the word occurs: «Believe in what has been revealed to Muhammad».

[mahmada] مَحْمَدَة
Commendable act.

[mahmūd] مَحْمُود
Praised.

[al-ḥamd] الحَمْدٍ
«Praise». A title given to the first sūrah, so called because its first word is Al-ḥamd. This chapter is called Fātiḥah.

[al-ḥamdu al-fiʿlī] الحَمْدُ الْفَعَّالي
The praise of Allah with the body according to the will of Allah.

[al-ḥamdu al-qawli] الحَمْدُ الْقَوْلِي
The praise of Allah with the tongue, with those attributes with which He has made Himself known.

[al-ḥamdu lillāh] الحَمْدُ لِلَّهِ
«Praise be to Allah» An expression which is called Tahmīd, and which occurs at the commencement of the first chapter of the Qur’ān.

[tahmīd] تَحْمِيد
Praising Allah.

[ḥamdala] حَمَدَةً
To pronounce the formula الحمد لله praise be to Allah.

[ḥāmid] حَمَّادٍ
Thankful, grateful. One who praises.

[Muḥammad] مُحَمَّدٌ
The last in the line of prophets is the Holy prophet Muḥammad (peace be upon him) who is termed «khwāṭimu n-Nabiyeen or the seal of the prophets». He has closed the long line of Apostles and there will be no prophet after him. The Qur’ān asserts that the appearance of the Holy prophet (p.b.u.h) was foretold by each one of the foregoing prophets and the people were desired to accept him when he appeared. His distinguishing feature was that he confirmed the truth of all prophets that preceded him. Another distinction between him and the earlier Apostles was that while the others were sent to a chosen people or to a particular tribe or race. The Holy prophet Muḥammad (p.b.u.h) was sent as a Messenger for all mankind. He
time during which the foetus is in the womb.

[ḥamalatu al-‘arsh] حَمَلَةُ الْعَرْش
lit. «Those who bear the ‘Arsh (throne)». Certain angels mentioned in the Qur’an.

[ḥamalatu al-Qur’ān] حَمَلَةُ الْقُرْآن
The people who know the Qur’an by heart.

[ḥawāmīm] حَوَامِم
A title given to the seven chapters of the Qur’an which begin with the letters ح م م م م Mīm.

[ḥāmīm] حَمِيم
Boiling hot water, near relative or friend.

[ḥāma] حَمَى
To defend.

[ḥima] حِمَى
Guarded, forbidden.

[Al-ḥāmi] الْحَامِي
A name of a camel concerning which certain superstitious usages were observed by the pagan Arabs. It is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Ḥāmi.
Roasted.

[ḥannaṭa]
To embalm.

[al-ḥanūt]
A kind of scent for embalming the dead.

[hanafī]
A member of the school of Sunnis founded by the Imām Abū Ḥanifah.

[ḥanif plural ḥanafā’]’
Worshipping Allah alone and nothing else along with Him, associating no partners to Him.

[ḥanifun lillāh]
True in faith to Allah.

[al-ḥanīfiyyah]
The true Islam.

[al-ḥanīfiyyah as-samhāh]
The true and tolerant (religion, i.e., Islam).

[ḥunain]
The name of a valley between Mecca and Ṭā’if where the battle took place between the prophet and Hawāzen and Thaqeef.

[al-Ḥannān]
The All-Merciful (Allah).

[ḥimāyatu al-ḥayāt]
Protection of life.

[ḥimāyatu ad-dīn]
Protection of religion.

[ḥimāyatu al-‘aql]
Protection of intellect.

[ḥimāyatu al-mulkiyyah]
Protection of property.

[ḥimāyatu an-nasl]
Protection of offspring.

[ḥanatha bil-yamīn]
To dissolve one’s oath.

[tahannaṭha min]
To avoid (sin).

[at-tahannuth]
Avoiding and abstaining from sin. Worshipping Allah for a certain period in seclusion. The word is used in the latter sense for the seclusion of prophet Muhammad (p.b.u.h) on Mount Ḥira’, when he received his first revelation.

[al-ḥinth]
The violation of an oath.

[ḥanaza]
To roast.

[ḥanizun]
[ḥawara] To reply to in an argument.

[tahāwur] An argument between two or more persons.

[al-ḥawārī] Disciples of Christ. In the Traditions, it is used for the followers of all the prophets.

[ḥūr] Feminine of Houris (nymphs), a name given to the Maids of paradise on account of the splendour of their black eyes.

[ḥūrun 'īn] «(Damsels) having large black eyes»; Literally, «Black-eyed (Damsels) with large eyes».

[ḥūriyah] Nymph, houri.

[ḥāza] To gather together to one’s-self.

[mutahayiz] One who goes a side or retreats (with إلى), biased.

[ḥāsha] To beat for game; خاشأ in the Qur’an is used adverbially, and means «far be it».

[ḥawaba] To abstain from sin, to lead a pious life, to refrain, abstain.

[ḥāba] To sin.

[ḥūbah] Sin, offense, misdeed.


[ḥāja] To be in want of.

[ḥājah] Something necessary, a necessity, a need In the Qur’an: «Except for the sake of a wish (or to gratify a wish) in Jacob’s mind».

[maḥāwīj] The needy, the poor.

[muḥtāj] In need, in want, poor.

[al-muḥtājūn] The needy.

[ḥāza] To drive quickly.

[istaḥwaẓa] To get better of (على).
<A complete Islamic year». A term used in Islamic law for the period property must be in possession before Zākāt is required of it.

[ḥāwa] حْوَى To collect.

[ḥawwā?] حَوَا To guard.

[ḥāda] حَدَّ To avert (with).

[ḥayara] حَيْرَ To be astonished.

[ḥairān] حَيْرَان To be changed, to pass by, go between.

[ḥāsâ] حَصّ To turn aside.

[mahīṣun] مُحِيض A place or way of escape, flight, escape.

[ḥāḍha] حُضَّ To have her courses (a woman), to menstruate.

[istihādah] استِحْضَاطَة Vaginal bleeding of a woman in between her ordinary periods.

[mustahādah] مُسْتَحِضَّة A woman who has vaginal bleeding in between her ordinary periods.

[ḥāsha lillāh] حَاشَا لِلله: «Far be it from Allah». or «Allah forbid».

[ḥāta] حُطَّ To surround, encompass, comprehend (knowledge) and hence to know.

[muḥīṭ] مُحِيط One who encompasses, or comprehends.

[ḥāla] حَلَّ To be changed, to pass by, go between.

[ḥawl] حُوْل Power, a year.

[la ḥawla wala qu wwata illā billāh] لا حُوْل و لا قُوَّة إلا بِالله There is no power and no strength save in Allah.

[ḥiwalun] حُوْلَة A change.

[ḥawālah] حُوْلَة 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.

[ḥawalānu al-ḥawl] حُوْلَانُ الحُوْل
[ḥīnun mina ad-dahr] A space of time.

[‘ala ḥīnī ghaftah]  
In a time of negligence, i.e. when the people were not mindful of him.

[ḥayya]  
To salute.

[aḥya]  
To preserve one’s life, restore to life, give life.

[iḥyā’u al-mawāt]  
A legal term for the cultivation of wastes.

[istahyā]  
Feel shame.

[yahya]  
Prophet Yahya. The son of Zachariah, whose birth is mentioned in the Qur’an. His name occurs with that of Zachariah, Jesus, and Elias, as one of the «righteous ones».

[muḥyyi]  
One who restores to life.

[istahā]  
To save alive; to be ashamed (with من).

[istihyā’]  
Bashfulness.

[ḥā’idh]  
Menstruating woman.

[ḥā’idhah]  
Menstruous woman.

[ḥaydha]  
Menstruation, menses, monthly period.

[mahēdha]  
Menstruation, menses. The woman in this condition is called حائض. During the period of menstruation, women are not permitted to pray, or to touch or read the Qur’an, or stay in the mosque, and are forbidden to their husbands.

[al-ḥaidhah]  
Monthly period.

[ḥāfa]  
To be unjust (with على).

[al-ḥaif]  
Injustice.

[ḥaqā]  
To surround.

[ḥāna]  
To arrive (the time).

[ḥīnun]  
Time.
[ḥayyu adh-dhamīr] حَيّٰ الْحَمْرَة
Conscientious.

[ḥayya ‘ala aṣ-ṣalāh] حَيّٰ عَلَى الْصَّلَاةَ
Come to prayer!

[ḥayya ‘ala al-falāḥ] حَيّٰ عَلَى الْفَلَاحِ
Come to prosperity!

[ḥayyāka Allah] حَيّٰكَ اللّهُ
May Allah preserve your life!

[maḥya] مَحْيَا
Life.

[maḥyāya] مَحْيَى
My life.

[Al-Ḥayyu] الْحَيُّ
The Ever-living. One of the ninety-nine names or attributes of Allah.

[al-ḥayyatu ad-dunya] الْحَيَّةُ الدُّنْيَا
«The worldly life», is a term used in the Qur’an for those things in this world which prevent from attaining to the eternal life of the next world.

[Al-Muḥyyi] المُحْيِي
The Granter of life (Allah).

[ḥayā’] حَيَاء
Modesty, It is frequently commended in the traditional sayings of prophet Mohammad, who is related to have said: «Modesty is a branch of faith», «Verily, modesty and faith are joined together». Ḥayā’ is of two kinds: good and bad; the good Ḥayā’ is to be ashamed to commit a crime or a thing which Allah and His Messenger has forbidden, and bad Ḥayā’ is to be ashamed to do a thing, which Allah and His Messenger ordered to do.

[ḥayāt] حَيَاةٌ
«Life». The word frequently occurs in the Qur’an: «Wealth and children are an adornment of the life of this world».

[ḥayyun] حَيّٰ
Living, He or that which lives, alive.
Wickedness, badness.

Evil.

Impurities, filthy or wicked things or actions. (abominations).

In the Qur’an:
«He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)».

Saunter.

To humble one’s-self (before Allah), to acquiesce.

Same as (with ل or ل). One who humbles himself.

To be bad. In the Qur’an: «But from the land that is bad, springs up nothing but that which is niggardly». 
and handed down by one chain of narrators. It is less than Al-Mutawātir and Al-Mashhūr.

[khabar mutawātir] خبر متوارث
A term used for a tradition which is handed down by very many distinct chains of narrators, and which has been always accepted as authentic and genuine, no doubt ever having been raised against it.

[khabīrun] خبير
Knowing, one who knows, or is acquainted with.

[khaibar] خبير
A well-known town north of al-Medina.

[al-khabīr] الحبير
The knowing, the perfectly-acquainted (One of the attributes of Allah).

[takhabbaṭa] تكحَّطَت
To strike with the fore-feet. In the Qur’an: «Those who devour usury will not stand except as stands one whom the Evil one by his touch has driven to madness».

[khabīth] خبيث
Impure, wicked, evil, bad. In the Qur’an: «Say: Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you».

[khabīthātun] خبيثات
Impure women. In the Qur’an: «Women impure are for men impure, and men impure for women impure».

[khabīthūn] خبيثون
Impure men.

[al-akhbathān] الأخباثان
Urine and excrement.

[khabar plural akhbār] خبر
News, tradition, tidings.

[khabaru al-āḥad] خبر الأحاد
A term used in the Traditions for a tradition related by one person
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[takhattamah biż-żahab]</td>
<td>To wear a gold ring.</td>
</tr>
<tr>
<td>[khitmah]</td>
<td>A recitation of the whole of the Qur’an.</td>
</tr>
<tr>
<td>[khātam]</td>
<td>A seal.</td>
</tr>
<tr>
<td>[khātam an-nubuwah]</td>
<td>A term used for the large mole or fleshy protuberance on the prophet Muhammad’s back, which is a divine sign of his prophetic office.</td>
</tr>
<tr>
<td>[khātam an-nabiyyin]</td>
<td>«The seal of the prophets», «Prophet Muhammad» In the Qur’an: «He is the apostle of Allah and the seal of the prophets». By which is meant, that he is the last of the prophets.</td>
</tr>
<tr>
<td>[khitāmu an-nubuwaḥ]</td>
<td>Seal of prophecy.</td>
</tr>
<tr>
<td>[makhtūm]</td>
<td>Sealed.</td>
</tr>
<tr>
<td>[khāba]</td>
<td>To be extinct.</td>
</tr>
<tr>
<td>[khatara]</td>
<td>To deceive.</td>
</tr>
<tr>
<td>[mukhtālu]</td>
<td>Arrogant. In the Qur’an: «For God loveth not the arrogant, the vain glorious».</td>
</tr>
<tr>
<td>[khātama]</td>
<td>To seal (with على).</td>
</tr>
<tr>
<td>[khātama Allāhu lahu bilkha’ir]</td>
<td>Allah made his end to be good.</td>
</tr>
<tr>
<td>[khātama ‘ala qalbihi]</td>
<td>To seal the heart. i.e. to harden it.</td>
</tr>
</tbody>
</table>
[ukhdūd] خذ د (أحدود)
A pit or trench.

[mukhaddarah] خذ د (مَكِّحْتِرَةٌ)
A legal term for a woman in a state of purity. It is also used for a veiled woman, the word being derived from khidr, a «curtain or veil».

[khada‘a] خذ د (خَدَعُ)
To cover over, deceive.

[khādi‘un] خذ د ُ (خَادِعٌ)
One who deceives.

[khāda‘a] خذ د ُ (خَدَعُ)
To endeavour to deceive.

[khidn plural akhdān] خذ د (كُلَّمُ)
Lovers, friends, equals.

[khəzala] خذ ل ُ (خَذْلِل)
To let down, to disappoint, leave without assistance.

[khuḍlān] خذ لان
Disappointment.

[khazul] خذ لول
One who deserts his friends, traitor.

[khur’] خذ ر (خَرْبٌ)
Excrement, feces.

[kharaba] خذ ر ب (خَرْبُ)
To strike, to lay waste.

[khawātīm al-a‘māl] خُوْتِمُ الْأَمْلَ
Last actions.

[khatana] خذ تن ُ (خَتَنَ)
Circumcise.

[khitān] خذ تن
Circumcision. It is sunnah. Prophet Muhammad (p.b.u.h) was born circumcised. It is recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth.

[khatan] خذ تن
A legal term for the husbands of female relations within the prohibited degrees. It likewise includes all the relations of these husbands.

[khatanah] خذ تنة
Circumcisions.

[makhtūn] مخْتُون
Circumcised.

[al-khitānān] الخَتَانٌان
Male and female organs.

[khajal] خذ ج (خَجْلُ)
Bashfulness.

[khajul] خذ جول
Bashful.
[takhrij al-manat] تخرج المناط
Derivation of consequence of the facts of a case.

[al-khawarij] الخوارج
«The Revolters». A sect of Muslims who affirm that any man may be promoted to the dignity of Khalifah, even though he be not of the Quraish tribe, provided he be elected by the Islamic nation. The first who were so-called were the 12000 men who revolted from Ali after they had fought under him at the battle of Šiffìn, and took offence at his submitting the decision of his right to the khalifate to the arbitration of men, when in their opinion, it ought to have been submitted to the judgment of Allah. They affirmed that a man might be appointed khalifah, no matter of what tribe or nation, provided he were a just and pious person, and that if the khalifah turned away from the truth, he might be put to death or dispossessed. They also held that there was no absolute necessity for a khalifah at all.

[al-makhraj] المخرجان
The two exits.

[kharra] خرُر
To make a noise in flying (an eagle); to fall down.

[kharab] خراب
A laying waste, a making desolate and ruinous.

[khardala] خردل
To chop up meat.

[khardal] خردل
Mustard - seed

[kharaja lihajatih] خرج إلى حاجته
Go to answer the call of nature.

[mukhraj] مخرج
Gate. In the Qur’an: «Say: O my Lord! let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour».

[kharaj] خراج
A tax, or tribute on land.
This was originally applied to a land tribute from non-Muslim tribes.

[kharaji] خرجي
Of or pertaining to land tax, of or pertaining to the taxed and cultivable area.

[Takhrij] تخرج
Interpretation, exegesis.
[khazā’īnu as-samāwātī wa-l-ardh]  
Treasures of the heavens and the earth.

[khazā’īnu Allāh]  
Allah’s treasures.

[khizyyn]  
Shame, disgrace.

[akhza]  
Comparative form, more disgraceful.

[khāsa’a]  
To drive away.

[ikhsā’ū]  
Be you driven away.

[khāsi’]  
That which is dull, also that which is driven away (from society).

[khāsira]  
To wander from the right way, to be deceived, suffer loss, lose.

[khāsir]  
One who deviates from the right way, a loser.

[khāsirūn]  
Losers.

[khusrān]  
Perdition, loss.

[kharra baina yadayhi]  
He prostrated himself before him.

[kharra lillāhi]  
To prostrate one-self to Allah.

[khoraṣa]  
To guess, to tell lies.

[kharrāṣ]  
A liar.

[khartama]  
To strike on the nose.

[khurtum]  
A proboscis or hose.

[kharaqa]  
To rend, make a hole in, feign, falsely attribute.

[kharqu al-‘ādah]  
«The splitting of Nature». That which is contrary to the usual course of nature. A term used for miracles.

[khazana]  
To lay up in a storehouse, barn, or treasury.

[khazanah]  
Keepers.

[khazanatu jahannam]  
The keepers of Hell.

[khizānah plural khazā’īn]  
A treasury, treasure, storehouse.
**[khasha‘a]**
To be low or humble; to humble one’s self (with لـ), to be submissive.

**[khasha‘a bibasarihi]**
To lower one’s eyes, to cast down the eyes.

**[khāshi‘un]**
One who humbles himself, or is dejected, submissive, humble.

**[khushū‘un]**
Humility before Allah. In the Holy Quran Allah says, «Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah? And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts hardened? And many of them were rebellious».

Allah asks, «Has not the time come for the believers to feel

**[al-khusrānu al-mubīn]**
The evident loss.

**[al-khissah]**
Meanness.

**[khasafa]**
To bury one beneath the earth, cause the earth to swallow up; to be eclipsed (the moon).

**[khasafa Allāhu bihi al-ardh]**
Allah made him sink into the ground, Allah made the ground swallow him up.

**[kusuf]**
Lunar eclipse. It is used to denote either an eclipse of the sun or the moon; but it is more specially applied to an eclipse of the moon; and kusūf (كسوف) for an eclipse of the sun. Special prayers, consisting of two rak‘ahs, are enjoined in the Traditions at the time of an eclipse of either the sun or the moon.

**[khu-shubun musannadah]**
Propped-up pieces of timber.

**[khishāsh]**
Insects, vermin.
[akh-sha]
More fearful; more to be feared, more frightening.

[khashyeh]
Fear, apprehension.

[khashyatu Allah]
«The fear of Allah» is an expression which occurs in the Qur’an: «And others which sink for fear of Allah».

[khaṣṣa]
To distinguish as particular; pass. To be want.

[khaṣ]
«Special» as distinguished from ʿāmm, «general». A term frequently used by Islamic writers.

[khaṣṣah]
Particularly, peculiarly.

[khaṣṣah]
Poverty, want, privation.

[khuṣṣuʿu al-jins]
Speciality of genus, e.g. mankind.

[khuṣṣuʿu al-ʿain]
Speciality of the eye.

[khuṣṣuʿu an-nawʿ]
Speciality of species, e.g. a man.

Humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Quran, so that they may comprehend the Quran, abide by it, and hear and obey? Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah’s Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice.

[al-khāshiʿūn]
Humble men.

[ikh-shawshana]
To be rough, course, crude; to lead a rough life.

[khashiya]
To fear.

[khashiya Allah]
Fear Allah.
Dye.

To break wood, cut off the thorns from a tree.

To be green.

Verdure growing in manure; said of a beautiful woman of bad origin.

That which is green.

khidhr means «Green»: His knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from Allah’s own presence. He has the secrets of the paradoxes of life, which ordinary people do not understand, or understand in a wrong sense. Khidr had two special gifts from Allah: (1) Mercy from His own presence, and (2) knowledge from his own presence. The first freed him from the ordinary incidents of daily human life; and the second entitled him to interpret the inner meaning and mystery of events.

Contention, dispute.

Mutual disputing and recrimination.

Adversary, opponent, antagonist.

Open disputer, open adversary.

To castrate, emasculate.

To sew together.

Quality, characteristic.

To have the best in an altercation.

An adversary. This word is used for both singular, dual, and plural, though the dual (khasman, ) is also found in the Qur’an.

Contention, dispute.

Mutual disputing and recrimination.

Adversary, opponent, antagonist.

Open disputer, open adversary.

To castrate, emasculate.
To deliver a public address, make a speech, to preach, deliver a sermon. To ask for a girl’s hand in marriage, engage.

[khitāb] خطاب
A discourse. In the Qur’an: «A sound judgment in legal matters».

[khatābah] خطابة
Preaching, sermonizing, oratory.

[khitbah] خطبة
Betrothal, engagement.

[khuṭbah] خطبة
The sermon or oration delivered on Fridays at the time of Zuhr, or meridian prayer. It is also recited on the two great festivals in the morning after sunrise. ['idu’l-fiṭr, 'idu’l - Adhha]. In the Qur’an: «O you who believe! when the call to prayer is made upon the congregation day, then hasten to the remembrance of Allah, and leave off traffic».

The sermon (khutbah) consists of two parts each beginning with words of praise of Allah and

[khudhaira'] الخضيراء
Paradise.

[mukhadhram] مخضرم
Designation of such contemporaries of prophet Muhammad (p.b.u.h), esp. of poets, whose life span bridges the time of paganism and that of Islam; an old man who has lived through several generations or historical epochs.

[khadha'a] خضع
To bow, defer, submit.

[khadhi’un] خاطع
One who is submissive (with ل).

[khudhū'] خضع
Submissiveness, humble.

[khaṭ'ī'] خطيء
One who sins, a sinner, sinful.

[khaṭa'] خطأ
Fault, error, sin.

[khaṭī'a] خطيئة
Misdeed, sin, fault.

[khuṭaba] خطب
Shameless, error.

[al-khata’ al-fāhish] الخطا الفاحش
Shameless, error.

See قتل الخطا قبل
right, whom He leads astray. I bear witness that there is None has the right to be worshipped but Allah alone; having no partner with Him, and I bear witness that Muhammad (p.b.u.h) is His bondsman and His Messenger. I admonish you, O bondsmen of Allah! to fear Allah and I urge you His obedience and I open the speech with that which is good.

You people! listen to my words: I will deliver a message to you for I know not whether, after this year, I shall ever be amongst you here again. O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day and this month is sacred for all. Verily you will meet your Lord and you will be held answerable for your actions. Have I not conveyed the message? O Allah! Be my witness.

He who has any trust with him he should restore it to the person who deposited it with him. Beware, no one committing a crime is responsible for the crime of his father, nor the father is responsible for the crime of his son.

O people! listen to my words and prayers of Blessings for the prophet Muhammad (p.b.u.h). General affairs of the Muslims may be discussed in either or both parts of the sermon in the light of Islam. Exhortation and admonition should be on the basis of the Qur’an and sunnah. Concluding the sermon by supplications for the general welfare of all Muslims is desirable.

[khuṭbatu al-iftitāḥ] خُطْبَةُ الافْتِتَاحِ Opening address.
[khuṭbatu al-Jum’ah] خُطْبَةُ الْجَمِيعَةُ Friday sermon, Friday speech.
[khuṭbatu al-‘id] خُطْبَةُ العِبَادِ ‘Id speech, festival speech.
See (عيد).
[khuṭbatu an-nikah] خُطْبَةُ الْنِكَاحِ A speech delivered at the time of concluding the marriage contract.
[khuṭbatu al-wada’] خُطْبَةُ الْوَدَاعِ The Farewell Address:

All praise be to Allah. We glorify Him and seek His help and pardon; and we turn to Him. We take refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. There is none to lead him astray whom Allah guides a
women have certain rights over you. It is incumbent upon them to honour their conjugal rights and not to commit acts of impropriety and are faithful to you, clothe and feed them properly.

Behold! lay injunctions upon women but kindly.

O people! listen and obey though a mangled Abyssinian slave is your Amir (chief) if he executes (the ordinance of) The Book of Allah among you.

O people! Verily Allah has ordained to every man the share of his inheritance. The child belongs to the marriage-bed and the violator of wedlock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah, that of the angels, and of the people be upon him. Allah will accept from him neither repentance nor righteousness.

O people! Verily the Satan is disappointed at ever worshipped in this land of yours, but if he can be obeyed in anything short of worship he will be pleased in matters you may be disposed to think of little account. So beware of him in your matters of religion.

understand them.

You must know that a Muslim is the brother of the Muslim and they form one brotherhood.

Nothing of his brother is lawful for a Muslim except what he himself allows willingly. So you should not oppress one another.

O Allah! have I not conveyed the message?

Behold! all practices of paganism and ignorance are now under my feet. The blood revenges of the Days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabiaah Ibn Hārith who was nursed in the tribe of Sa’d and whom Huzayl killed.

Usury is forbidden, but you will be entitled to recover your principal. Do not wrong and you shall not be wronged. Allah has declared that there should be no usury and I make a beginning by remitting the amount of interest which Abbas bin Abdul Muṭṭalib has to receive. Verily it is remitted entirely.

O people! fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah! Verily you have got certain rights over your women and your
Verily, I have left amongst you the Book of Allah and the sunnah of His apostle which if you hold fast, you shall never go astray. And if you were asked about me, what would you say? They replied, we bear witness that you have conveyed the message, and discharged your ministry.

«The sermon of waqfah». The sermon or oration recited on Mount Arafat at the mid-day prayer (zuhr) on the ninth day of the pilgrimage.

Betrothal, engagement.

Fianc’e, engaged.

Khatib is always applied to the man who delivers the khutbah.

Fianc’e.

Heart-broken.

To draw lines, to write (with ـ).
[khafiyyan] خفيٌّ
In secret.

[al-khalâ‘] الماء (خش ل أ الخلاء)
Water closet.

[khâla‘a qalbahu] خالٌ د قلبُه
To be uppermost in some one’s heart.

[khalada] خلدَ
To be eternal, live for ever, remain forever in a place (with في).

[akhlada] أخْلدَ
To render immortal; to incline towards.

[khâlidun] خالِدٌ
Living forever.

[mukhallad] مخالَد
Made immortal, or eternal.

[khulûd] خالِدٌ
Eternity, eternal life, or immortality.

[Al-khâlid] المخلّد
The Eternal (Allah).

[khilsah] خسَّة
By stealth, stealthily.

[ikhtilâs] إخلاص
Embezzlement, defalcation.

[mukhtalîs] مخلسلِ
Embezzler and defalculator.

[khâfîyâ] خفيٌّ
Women with restrained eyes.

[khaâfâ] خفٌّ
To be light.

[istakhâfâ] استَخْفِف
To think or find light and easy, induce levity in any one.

[istikhâf] استخفاف
Disdain, scorn, contempt.

[akhfû adh-dhararain] الِدَّخُرَاءَان
The lesser of two evils.

[khuf] خفٌّ
Shoe.

[khâfiya] خفيٌّ
To be hidden (with على).

[khafi] خفٌّ
«Hidden». A term used in works on exegesis for that which is hidden in its meaning, as compared with that which is obvious.

[istakhfa] استخفى
To lie hidden.

[khâfiyâh] خفافِية
A secret action.

[khâfîya al-qulûb] خفایا القلوب
The secrets of the hearts.
[khalata]  خلطة
To mix.

[ikhtala]  خلطت
To be mixed (with ب). 

[ikhtilatu al-jinsain]  خلطت الجنسين
Intermingling of the two sexes.

[khala]  خلطة
To mix one’s self up in the affairs of others.

[khalah]  خلعة
Dissoluteness, dissipation, moral depravity.

[al-khul]  الخلع
An agreement concluded for the purpose of dissolving marriage.

The release from the marriage tie obtained by a wife upon payment of a compensation or consideration. Whenever enmity takes place between husband and wife, and they both see reason to apprehend the ends of marriage are not likely to be answered by a continuance of their union, the woman need not scruple to release herself from the power of her husband, by offering such a compensation as may induce him to liberate her. In the event of a woman desiring this form of divorce, she is not entitled to the

[khalasa]  خلص
To be pure and sincere.

[akhlasa]  خلص
To purify, show sincerity in religion.

[akhlasa lillahi dinahu]  خلص الله دينه
To worship Allah faithfully and sincerely.

[ikhlas]  إخلاص
"Sincerity". An Islamic term, implying that a Muslim performs his religious acts in the sight of Allah alone, and not to be seen of men.

[sura 'l-ikhlas]  سورة الإخلاص
The title of the 112th surah of the Qur'an.

[ikhlas fi-al-'ibadah]  إخلاص في العبادة
Sincerity in worship.

[khalis]  خالص
That which is pure.

[khalisatun]  خالصة
Peculiarly.

[mukhlish]  مخلص
Sincere, One who exhibits the sincerity in religion.

[mukhlasun]  مخلص
Purified, sincerely religious.
الخالفة = الخلع
kh alafa
To be behind, come after; to succeed (with في); to do a thing behind one’s back.
khalfun
A succeeding generation.
khilaf
In opposition to.
khilfah
A difference.
akhlafa
To break the promise given to anyone.
ikhtalafa
To disagree, differ.

الخلاف لليل والنهار
ikhtilafu allail wan-nahar
Alternation of night and day.

الخالفة
istakhlafa
To make a successor, cause to succeed, to appoint as successor.
mustakhlafe
Made a successor, or inheritor.
khalaefa
To oppose (with عن).
khaliif
One who stays, or sits behind another.

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repayment of her dower. This law is laid down in the Qur’an: «The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allah, so do not trasgress them. And whoever transgress the limits ordained by Allah, then such are the wrongdoers». 
In Islam it is the title given to the successor of prophet Mohammad (p.b.u.h), who is vested with absolute authority in all matters of state, both civil and religious, as long as he rules in conformity with the law of the Qur’an and hadith. It is absolutely necessary that the khaliṣah be a man, an adult, a sane person, a free man, a learned divine, a powerful ruler, a just person, and one of the Quraish (i.e. of the tribe to which the prophet himself belonged).

خليفة الله في الأرض

[khalīfa tā Allāh fī al-ardh] Allah’s vicegerent on earth.

[al-istikhlāf] استخلاف
Appointment of successor.

[al-khulāfah] الخلافة
Caliphate.

[al-vaṣṣa] الراشدون
The rightly Guided khulafā’

[khulafā’ ar-rāshidūn] The rightly Guided khulafā’

[mukhālafah plural mukhālafāt] Violation (as distinguished from جنحة misdemeanor.

[khallafa] خلف
To leave behind.

[takhallafa] خلف
To remain behind.

[mukhallaf] مخلف
Left behind.

[khawālif] خواليف
Generally translated «women» as being those who stay in behind in case of war.

[khulafā’ plural khulafā’] Caliph, successor, vicegerent.

The word is used in the Qur’an for Adam, as the vicegerent of the Almighty on earth. «And (remember) when your Lord said to the angels: “I am going to place (mankind) generations after generations on earth”. They said: “Will you place therein those who will make mischief therein and shed blood, while we gorify You with praises and thanks and sanctify You”. He (Allah) said: “I know that which you do not know”». 
A title given to the first four caliphs of prophet Muhammad (p.b.u.h). Abu Baker, 'Umar (Omar), 'Uthmān and 'Ali.

[al-khuluğ]  
Ozostomia.

[khalaqa]  
To create, produce.

[khuluq]  
<Disposition; temper; nature>, in the Holy Qur'an: «Verily you are of a noble nature».  
{

[khuluqun 'azim]  
Exalted standard of character.

[khalq]  
Creation.

[mukhallaqah]  
Well and perfectly formed.

[akhlāq]  
Moralities, morals.

[akhlāq islāmiyah]  
Islamic morals.

[akhlāq ḫamīdah]  
Good morals.

[akhlāq karīmah]  
Gracious manners.

[khāliq]  
Creator, maker. One who creates.
«O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anšāb, and Al-Azlām (arrows for seeking luck or decision) are an abomination of Shaitan’s (satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful».

[**khalīlu Allah**]
A title given to Abraham in the Qur’an: «For Allah took Abraham as his friend».

[**takhīlū al-ṣābiʿ**]  
Washing fingers completely.

[**takhīlū al-liḥyah**]  
Entering wet fingers throughout the beard.

[**khala**]  
To be empty, clear (with ل), free, alone, to pass away, to have been in existence or in force in former times.

[**khāliyyah**]  
That which has passed away.

[**khalwa**]  
Privacy, seclusion.

[**takhliyyah**]  
Vacating, evacuation.

[**khamada**]  
To get low (a fire), to faint away and die.

[**khamr**]  
Wine, which is generally held to imply all things which intoxicate, is forbidden in the Qur’an in the following verses.

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[**khimār**]  
A covering, and especially a woman’s head and face veil.

[**khumūr**]  
Intoxicants, alcoholic drinks.

[**al-khamru jīmāʿ ul-ithm**]  
Wine involves sin, Wine is the vessel of sin.

[**khamsa**]  
To take a fifth part.

[**khums**]  
«A fifth». The fifth of property which is given to the Baitu’l-Māl, or public treasury. Zakāt upon mines, or buried treasures, Mines of gold, silvers, iron, lead or copper are subject to a zakāt of one- fifth (khums).
<table>
<thead>
<tr>
<th><strong>[khamasa]</strong></th>
<th>خمسٍ (خمس)</th>
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<td>To subside (a swelling), to be empty (the belly). In the Hadith: «They leave in the morning hungry and return in the evening satiated».</td>
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<th><strong>[khannas]</strong></th>
<th>خناس (خناس)</th>
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<td>To remain behind, hide away.</td>
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<td>The Devil, because he hides himself at the name of Allah.</td>
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<th><strong>[al-makhmasah]</strong></th>
<th>المخمصة (المخمصة)</th>
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<td>Famine, hunger, starvation.</td>
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<th><strong>[khamtun]</strong></th>
<th>خمطّ (خمطّ)</th>
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<tr>
<td>Bitter.</td>
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<th><strong>[khinzir]</strong></th>
<th>خنزير (خنزير)</th>
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<tr>
<td>Swine. Swine’s flesh (pork) is forbidden to Muslims in four different places in the Qur’an.</td>
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</table>
[khālah] خالة
A maternal Aunt.

[khaūlah] خوولة
Relationship of the maternal uncle.

[khānā] خان
To deceive, be unfaithful to, to violate (an engagement). In the Qur’an: «Nor misappropriate knowingly things entrusted to you».

[ikhtāna] اختنان
To deceive, defraud. In the Qur’an: «Those who defraud one another». literally «who mutually defraud themselves».

[khā’in] خائن
One who deceives, cheat, treacherous, traitor. In the Qur’an: «Allah knows of (the tricks) that deceive with the eyes».

[khawwān] خوّان
A perfidious person, a traitor.

[khāfa] خاف
To fear, dread, apprehend.

[khāfa Allah] خاف الله
To fear Allah.

[khā’īf] خائف
One who fears, afraid.

[khawf] خوف
«Fear». Generally used for the fear of Allah. ‘Abdu’ llah ibn Mas‘ūd relates that prophet Muhammad (p.b.u.h) said: «There is no Muslim whose eyes shed tears, although they be as small as the head of a fly, from fear of Allah, but shall escape hell fire».

[khāw‘afa] خوّف
To cause to fear, frighten, terrify.

[takhāw‘afa] تخوّف
To be frightened, to diminish by taking away a part.

[kakhwīf] تخويف
Terror.

[khīfah] خيفة
Fear

[khawwala] خول
To bestow favours on, grant, confer upon.

[khāl] خال
A maternal uncle.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[istażhara Allahā fī]</td>
<td>To ask Allah for proper guidance (in), to supplicate Allah to choose what is good for oneself.</td>
</tr>
<tr>
<td>[khairu al-birrī ‘ajiluhu]</td>
<td>The sooner the better; he gives twice who gives quickly.</td>
</tr>
<tr>
<td>[khairu ar-rāziqīn]</td>
<td>The best of providers, the best sustainer.</td>
</tr>
<tr>
<td>[khairu al-qurūn]</td>
<td>The best generations. A term used for the first three generations of Muslims from the time of the prophet Muhammad (p.b.u.h.).</td>
</tr>
<tr>
<td>[‘ala khārati Allah]</td>
<td>At the grace of Allah; as it pleases Allah.</td>
</tr>
<tr>
<td>[khiyānr]</td>
<td>«Option». A term used to express a certain period after the</td>
</tr>
<tr>
<td>[khīyānah]</td>
<td>A deceiving, treachery. In the Qur’an: «If thou fearest from any group, throw back (their covenant) to them, (so as to be) on equal terms: for, God, loveth, not the treacherous».</td>
</tr>
<tr>
<td>[khawa]</td>
<td>To be tumbled down (a house).</td>
</tr>
<tr>
<td>[Al-Khāwi]</td>
<td>That which is utterly ruinous, waste, and tumble-down, fallen down.</td>
</tr>
<tr>
<td>[khāwiyah]</td>
<td>Utterly ruined.</td>
</tr>
<tr>
<td>[khāba]</td>
<td>To be disappointed, frustrated, to be in a hopeless state.</td>
</tr>
<tr>
<td>[khā’ib]</td>
<td>One who is in a hopeless state.</td>
</tr>
<tr>
<td>[khāra]</td>
<td>To be in good circumstances, to be favourable to.</td>
</tr>
</tbody>
</table>
[khiyārū al-ghabn] Option of deception.
[khiyārū al-majlis] The option of withdrawing from the parties continues. The Ḥanafiyahs do not accept this option, but it is allowed by the other schools.

[al-khairu wa-sh-shar] Good and Evil (bad).
[al-khairāt] Good things, good works.
[khait] A thread.
[al-khaïtū al-abvād] The first gleam of dawn (the white thread).
[al-khaïtū al-aswād] Twilight at sunrise (the black thread).
[mukhtāl] Proud, arrogant.

Conclusion of a bargain, during which either of the parties may cancel it.
[khiyārū al-bulūgh] Option of puberty.
[khiyārū at-taghrīr] Option of deceit.
[khiyārū at-ta‘yyīn] Option of determination; where a person, having purchased two or three things of the same kind, stipulates a period to make his selection.

[khiyārū ar-ru’yah] Option of inspection, the option of rejecting the thing purchased after sight.
[khiyārū ash-shart] Choice of stipulation, optional condition where one of the parties stipulates for a period of three days or less.
[khiyārū al-‘itq] Option of freeing.
[khiyārū al-‘aqd] Option of contract.
[khiyārū al-‘aib] Option from defect; the option of dissolving the contract on discovery of defect.
before the present world passes away and the new world is brought into being. In symbolic language it would represent gross Materialism. It will be the embodiment of fat worldly triumph, which will appeal to a misguided and degenerate world, because such a corrupt world will have no assured belief in the signs of Allah or in spiritual light. It will itself be a sign or portent, closing the door of repentance. In the Qur'an: «And when the word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them. She will be diligent.  

[da’aba] داَّبَّ  
To be diligent.  
[da’b] دَابَّ  
A state, custom.  
[ad-dā’ibān] الدائِئان  
Day and Night, Sun and Moon.  
[dabba] دَبَّ  
To go gently, crawl.  
[dābbah plural dawāb] دَابَّة: دواب  
Moving creature, whatsoever moves on the earth, especially beasts of burden.  
[ad-dābbah] الدَّابَّة  
The beast will be one of the signs of the last day to come,
After prayer.

To meditate upon, understand, consider.

Desert one another.

Mutual estrangement.

Governor.

A slave who is promised by his master to be manumitted after the latter’s death.

«Tanning» According to the Traditions, the skins of animals are unclean until they are tanned.

«The Enwrapped». The title of the 75th surah of the Qur’an, in the first verse (Āyha) of which the word occurs. «O you, enwrapped in your mantle, arise and preach».

The prophet Muhammad (p.b.u.h) Was addressed by this name, when accosted by the Angel Gabriel.

speak to them, for that mankind did not believe with assurance in our signs».
cohabit.

[adkhala]
To introduce, cause to enter, lead into.

[sūratu al-muddath-thir]
see mu'dath-thir

[dajjāl]
Swindler, imposter, liar. (See dajāl). 

[dahara]
To drive away.

[duḥūr]
A repelling.

[madhūr]
Maddūr

[dahā] (dāhā)
Driven away, rejected.

[daḥadha]
To examine into, slip, to be weak (an argument).

[adḥadha]
To weaken or nullify by an argument, condemn.

[dāḥidh]
That which has no force.

[mudḥadh]
One who is condemned or worthy of condemnation.

[daha]
To spread out, expand.

[dakhala biha]
To consummate the marriage,
was a man of truth (and sincerity), and a prophet) 

To follow up, overtake. 

The act of following up. 

To overtake, reach, attain unto, comprehend. 

To overtake, follow one another, to reach, comprehend. In the Qur’an: «Still less can their knowledge comprehend the hereafter». 

Overtaken. 

Realizations, fixed notions. 

(Allah) overtook him with His Mercy. 

Dirt. 

A step, in the Holy Qur’an it frequently means a step in rank, honour, or authority; a degree of honour or happiness. In the Qur’an: «Of higher degree» literally, «superior as to degree». 

To give much milk, to shine. 

A scourge made either of a flat piece of leather or twisted thongs. 

Shining. 

An abundant rain. 

To study, to read with attention. 

Idris is mentioned twice in the Qur’an. All we are told is that he was a man of truth and sincerity, and a prophet, and that he had a high position among his people. In the Qur’an: «Also mention in the Book the case of Idris. He
To push, drive away with violence.

[da‘a al-yatīm] دَعَ الْيَتِيم
Repulse the orphan.

[da‘un] دَعَ أَن
A thrusting.

[da‘a] دَعَ أَن
To pray to, invoke, call for, supplicate.

[da‘a Allah] دُعَاءُ اللَّهِ
Invoke Allah, supplicate Allah, invoke (Allah).

[idda‘a] اذْعَا
To claim, desire, allege.

[iddi‘ā’] اذْعَا
Allegation.

[Addā‘i] الذَّاعِي
One who prays, invites, summons.

[dā‘iyah ila al-islām] دَعَاءٌ إِلَى الْإِسْلَامِ
One who invites people to Islam.

[dū‘ā’] دُعَاء
«Prayer, supplication, invocation». The word du‘ā’ is generally used for supplication, as distinguished from salāt.

[dū‘a’ ma’thūr] دُعَاء مَأثْورٌ
«Recorded prayer». A term used for prayers which were offered up by the prophet, and have been handed down in the Traditions.

[dirham] دِرَهم
A silver coin, the shape of which resembled that of a date stone.

[dara] دَرَى
To know.

[dirāyah] درَايَة
Knowledge.

[al-mudārāh] المُدَارِثَة
Benevolence.

[dasara] دَسَرَ
To ram in.

[dusur] دُسْرَ
Oakum or palm-tree fibres with which ships are caulked; according to others, Nails.

[dassa] دَسَّ
To hide, to corrupt.

[dassā ad-dasā’is] دَسْنَ الدُّسَاتِس
To engage in secret machinations, intrigue, scheme.

[das‘ah] دَسَعَةٌ
Vomit.

[da‘arah] دَعَارَةٌ
Indecency, immorality, licentiousness, prostitution.

[dā‘ir] دُعَارٍ
Unchaste, lewd, dissolute, obscene.

[da‘‘a] دَعَعُ

We say this Du‘ā’ at the beginning of prayer.

[du‘ā’ al-qunūt]

O Lord, lead me to the true faith with those you have guided. Pardon me with those you have pardoned. Protect me with those you have protected. Bless me with what you have given. Keep me safe from the evil you have ordained for you decree and none decrees upon you. No one who is in your care is brought down and no one is rewarded to whom you show enmity. O Lord, you are most praised, most sublime.

According to many Imāms, the words of obedience (Qunūt) are not said except in the second half of Ramadan but according to the Hanafis they may be recited throughout the year. Others, including Imām Malik hold that it is incorrect to say them at any time of the year. Shāfi‘i’s say it in the second rak‘ah of Fajr prayer and in the second half of Ramadan.

[du‘ā’u al-istiftāh]

The opening invocation. At the beginning of the prayer, Muslims say either du‘ā’u ‘l-tawajjūh or du‘ā’u ‘l-thanā’ according to their schools.

[du‘ā’u ‘l-tawajjūh]

I turn my face to Him who has created heaven and earth, a true believer and a Muslim, not one of the polytheists. My prayer and my devotion, my life and my death belong to Allah, Lord of the worlds, who has no partner. That’s what I have been commanded, and I am a Muslim.

We say this du‘ā’ at the beginning of the prayer.

According to many Imāms, the words of obedience (Qunūt) are not said except in the second half of Ramadan but according to the Hanafis they may be recited throughout the year. Others, including Imām Malik hold that it is incorrect to say them at any time of the year. Shāfi‘i’s say it in the second rak‘ah of Fajr prayer and in the second half of Ramadan.

[du‘ā’u ath-thanā’]

Thanā’ prayer: «Praise and glory be to Allah. Blessed be your name. Exalted be your majesty and glory. There is no deity but Allah».

Sabiḥanak lilmī, wiyām dī, wiyār ilyamī,

وتعالى جَلَّك وَلاِ إِلَهَ غَيْرِكَ.»
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[dafa‘a]</td>
<td>drive away, avert.</td>
</tr>
<tr>
<td>[daf‘]</td>
<td>To defend.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>[dafa‘a]</td>
<td>The act of prohibiting, prevention. In the Qur’an: «Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure».</td>
</tr>
<tr>
<td>[dafi‘u az-zakāt]</td>
<td>Zakat payer.</td>
</tr>
<tr>
<td>[difā‘ an an-nafs]</td>
<td>Self-defense.</td>
</tr>
<tr>
<td>[ad-daf‘u min ‘arafāt]</td>
<td>Rushing impetuously down Arafāt.</td>
</tr>
<tr>
<td>[daghama]</td>
<td>To contract. (f in one letter into another).</td>
</tr>
<tr>
<td>[dafa‘a]</td>
<td>To push, pay over to, to repel,</td>
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<tbody>
<tr>
<td>[da‘watu al-mazlūm]</td>
<td>The supplication of the oppressed against the oppressor.</td>
</tr>
<tr>
<td>[da‘awāt]</td>
<td>Invocations.</td>
</tr>
<tr>
<td>[da‘iy plural ad‘iyā’]</td>
<td>An adopted or spurious son.</td>
</tr>
<tr>
<td>[Al-Mudda‘i]</td>
<td>Claimant</td>
</tr>
<tr>
<td>[ad-da‘wah wal-irshād]</td>
<td>Call and guidance.</td>
</tr>
<tr>
<td>[ad-dā‘iy]</td>
<td>The caller.</td>
</tr>
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<td>[daghama]</td>
<td>To contract. (f in one letter into another).</td>
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<td>[dafa‘a]</td>
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meridian.

[ad-dalk] لاتك
Rub. Move the shoes backwards and forwards on the ground to purify.

[dalla] دل ل دل
To show, point out, guide.

[dalîl plural adillah] دليل: دل beiden
An argument, a proof, evidence.

[dalîl burhâni] دليل برهاني
A convincing argument.

[dalîl qaṭ‘i] دليل قطعي
A decisive proof.

[aqâma ad-dalîl ‘ala] دل ل (أدلى بحجهه)
To furnish the proof for, demonstrate, prove.

[ad-dalâlah] الدلاطة
Dalâlah, or the argument which may be deduced from the use of some special word in the verse (Ayah), as: «Say not to your parents, Fie! (Arabic, uff)». From the use of the word uff, it is argued that children may be beat or abuse their parents. Penal laws may be based on dalâlah.

[adla bihujjatih] دل ل (أدل على بحجةه)
To afford an argument.

[tadalla] تشالة
To approach closely.

[dâfiqun] دافيق
That which pours forth or is poured forth.

[ad-dafn] د ف ن الدفن
Burying.

[ad-daqîq] د ق ق الدقيق
Flour.

[dakka] دك دل
To pound into dust.

[dakkah] دكة
Level sand.

[dakkâ'] دكاء
A flat mound of earth or dust.

[dallasa] دل س دلس
To swindle, cheat, to counterfeit, falsify.

[tadlisî] تنظيمي
Fraudulent, deceitful, deceptive.

[mudallas] مدلس
Forged, counterfeit.

[at-tadlis] التدليس
Fraud, swindle, deceit, deception.

[dalaka] دل ل دل
To rub, to incline downwards from the meridian (the sun).

[dulûk] دلوك
The declining of the sun from the
[ad-damm fi jināyāt al-ḥajj]
Slaughtering a sheep, a camel or cow.

[ad-damm al-‘abīt]
Fresh blood.

[ad-dāmiyah]
Second degree injury bringing blood.

[danas plural adnās]
Uncleanliness, dirt, filth, blemish, fault.

[danis]
Polluted, defiled.

[tadnīs]
Pollution, impurity, defilement, contamination.

[dāniq]
A coin equal to one sixth of a dirham.

[dana]
To be near or low, to draw near.

[adna]
Worse, less, easier. In the Qur’ān: «In the nearest parts of the earth».

[Addānī]
That which is near at hand.

[dalu]
A bucket.

[tadmīr]
Destruction. In the Qur’ān: «Then we destroyed it with an utter destruction».

[dama‘a]
To shed tears.

[dam‘un]
A tear.

[ad-dāmi‘ah]
Wound which easily bleeds.

[damagha]
To wound the brain, hence, to destroy.

[ad-dāmigha]
Tenth degree injury (brain wound).

[damdama]
To plaster over.

[idmān]
Addiction, dipsomania.

[mudmin]
Addicted, given up (على e.g., to wine); an addict (على of).

[damm plural dimā’] Blood.
[mudhāmmun] مَهْمَمٌ
That which is of a dark green colour inclining to black, as gardens when being much watered.

[dahana] دِهْنَانٌ
Dissimulate.

[adhana] اِذْهَنَانَ
To use dissimulation.

[mudāhin] مُدَاهِنٌ
Flatterer, hypocrite, sycophant.

[mudāhanah] مُدَاهِنَةٌ
Sycophancy, flattery, hypocrisy.

[mudhin] مُدَهْنٍ
One who glosses over or holds in low estimation. In the Qur’an: «Will you therefore gloss over this new revelation?».

[daha] دِهْكٍ
To happen to, injuriously affect any one.

[adha] اِذْهَكَ
More grievous.

[Dāwwud] دَاوُدٌ
David. A king of Israel and a prophet to whom Allah revealed the zubūr, or book of psalms. Dāwwud (David) divided his time regularly,

[dunya] دُنْيَا
The world, this world, the present life, worldly existence.

[dunyawi] دُنْيَوِي
Worldly, earthly, secular.

[dahri] دَهْرِي
One who believes in the eternity of matter, and asserts that the duration of this world is from eternity, and denies the day of Resurrection and Judgment; an atheist.

[ad-dahr] الدُّهْر
«A long space of time». In the Qur’an: «Did not there pass over man a long space of time?».

[sūratu ad-dahr] سُورَةُ الدُّهْر
The 76th sūrah of the Qur’an; called also suratu ’1-insān.

[dahaqa] دِهْقٌ
To cut in pieces, fill a cup.

[dīhaq] دِهْقٌ
Full.

[dahama] دَهْمٌ
To come suddenly upon.

[idhām] إِذْهَامٌ
To be of a blackish tint.
A name given to the Jannatu 'Adn, or garden of Eden.

[dāru al-ḥarb]  
(Domain of War) refers to the territory under the hegemony of unbelievers, which is on terms of active or potential belligerency with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

[dāru al-khilāfa]  
The seat of the Imam or khalifah (capital).

[dāru al-khuld]  
The home of eternity (paradise).

[dāru al-‘ahd]  
Country linked in a peace treaty.

[dāru al-ghurūr]  
The abode of delusion.

[dāru as-salām]  
The abode of peace. An expression which occurs in the Qur'an: «But Allah calls to the Home of peace».

[dāru ash-shuhadā’]  
The Home of Martyrs.

[dāru al-fanā’]  
The abode which passes away (earth).

[dāru al-baqā’]  
The Hereafter.

[dāru al-bawār]  
The abode of perdition. A term used for Hell in the Qur’an.

[dāru ath-thawāb]  
The house of recompense.

setting a part one day for the service of Allah, another day for rendering justice to his people and another day for his own affairs. Prophet David was a man of exceptional strength, for even as a raw youth, he slew the philistine giant Goliath (Jalūt). In the Qur’an: «By Allah’s will, They routed them, and David slew Goliath....». 
[dāma] داَمَ To endure, continue, to persevere
(على).
[dā’im] دَالِم That which endures perpetually, one who perseveres.
[dawwana] دُوَّنَ To write down.
[dāna] دَيْنِ To be indebted, to judge, to profess (a religion).
[dāna bil islām] دَيْنِ بِالإِسْلَامَ To profess Islam.
[tadāyana] تعَدِّانَ To become debtors, one to another.
[dā’in] دَيْنِ Creditor.
[idānah] إِذْنَة Verdict of guilty, conviction.
[istidānah] استِذْنَة Incurrence of debts.
[dīyānah plural diyānāt] دِيَانَةِ دِيَانَات Religion.
[dīn] دِينَ Religion, Islam, true faith. In the Qur’an: «The religion before Allah is Islam».

dāru al-qarār] دارُ القرار The abode that abides. An expression which occurs in the Qur’an: «O my people! this present life is only a passing joy, but the life to come is the mansion that abide».
[dāru al-qadā’] دارُ القضاء Judicial department.
[dāru al-kufr] دارُ الكفر (Domain of unbelief) refers to the territory under the hegemony of the unbelievers.
[dāru an-na‘īm] دارُ النعيم The blessed abode (paradise).
[dair plural adiyarah] دَيْرِ: أدِيرَة Monastery.
[ad-dāru al-ākhirah] الْدَارُ الْآخِرَة The last Home.
[ad-dārain] الدِّيَارِينَ The two abodes, this world and the next.
[dāla] دَالَّ To change - as the times, to undergo vicissitudes.
[dāwala] دَوَّالَ To cause to interchange good and bad fortune.
[dawlah islamiyyah] دُولَة إِسْلَامِيَّة Islamic state.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
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<tbody>
<tr>
<td>[dain muwahhād]</td>
<td>Consolidated debt.</td>
</tr>
<tr>
<td>[dayyīn]</td>
<td>Religious, pious.</td>
</tr>
<tr>
<td>[dīnī]</td>
<td>Religious, spiritual.</td>
</tr>
<tr>
<td>[lā dīnī]</td>
<td>Irreligious.</td>
</tr>
<tr>
<td>[madīn]</td>
<td>Indebted, one who receives payment of a debt.</td>
</tr>
<tr>
<td>[tadayyūn]</td>
<td>Piety, devoutness, religiosity.</td>
</tr>
<tr>
<td>[mutadādayyīn]</td>
<td>Pious, devout, religious.</td>
</tr>
<tr>
<td>[ad-dīn al-ilāhī]</td>
<td>The divine religion.</td>
</tr>
<tr>
<td>[ad-dīn al-ḥanīf]</td>
<td>The true (i.e., Islamic) Religion.</td>
</tr>
<tr>
<td>[ad-dīn al-qāyyīmah]</td>
<td>Religion is sincerity.</td>
</tr>
<tr>
<td>[ad-Dāyyān]</td>
<td>Allah; It means the one who judges people from their deeds after calling them to account.</td>
</tr>
<tr>
<td>[Al-madīnāh]</td>
<td>«The city» The city celebrated as</td>
</tr>
</tbody>
</table>

A debt contracted with some definite term fixed for repayment, as distinguished from قرض (qardh), which is used for a loan given without any fixed term for repayment. To engage in a Jihad or religious war, is said by prophet Muhammad (p.b.u.h) to remit every sin except that of being in debt.

Debt not bound to the physical person of the debtor, but outliving him.

Claims against an estate which exceed or equal the assets.
Muhammad (p.b.u.h) is related to have said, «There are angels guarding the roads to al-Madinah, on account of which neither plague, or the Dajjāl (The imposter who claims to be christ) can enter it».

The burial place of prophet Muhammad (p.b.u.h). It was called Yathrib, but was distinguished as al-Madinah. «The city» and Madinatu 'n-Nabi «The city of the prophet» It is esteemed only second to Makkah in point of sanctity. Prophet
Moved about, wavering to and fro (ثين).

[aż-żab] 
Prohibition, protection, defence.

[żabaḥa] 
To split, cut the throat, slay, sacrifice.

[żabbaḥa] 
To slay in large numbers.

[żabḥ] 
The slaughtering of animals, whether on the Great festival of sacrifice ['Idu 'l adh-ḥa], or, at ordinary times, for food. The word žabḥ is defined «To split or pierce; to cut the throat of any

[ţa'ama] 
To despise.

[maz'ūm] 
Despised. In the Qur’an: Allah said: «Get out from this, disgraced and expelled».

[ţabb] 
To prohibit, defend, protect.

[ţabţaba] 
To be moved to and fro, as anything suspended in the air.

[muzabţab]
(i.e. a Jew or a Christian), and that he should do it in the name of Allah alone.

[ţibh] ذیح
Sacrificial victim, blood sacrifice.

[ţabīh] ذیح
Slaughtered, victim, surname of Ishmael.

[ţabīḥah plural ţabāʾīḥ]  ذیح
Slaughtered animal. An animal slaughtered according to the law; a sacrifice, sacrificial victim, blood sacrifice.

[ţaraʾa]  درآ
To create, produce, multiply.

[ţurriyah]  دریه
Progeny, offspring, children, race. In Qur’an: «And none believed on Moses, save (certain) children of his people».

[ţarra]  در
To scatter, strew.

[ţarrah]  در
«An atom» In Qur’an: «Then shall anyone who has done an atom’s weight of good, see it!»

In Qur’an: «O you who believe! Eat of the good things which with we have provided you, and give thanks unto Allah, if you are His worshippers. He has only forbidden for you that which dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than Allah; but he who is forced, neither revolting nor transgressing, it is no sin for him, for verily Allah is forgiving and merciful».

Zabīh is of two kinds: Ikhtiyārī, of choice, and idhṭirārī, of necessity. The first is effected by cutting the throat above the breast and reciting the words Allāhu akbar «Allah is most great» and the second by reciting these words upon shooting an arrow or discharging a gun. It is absolutely necessary that the person who slays the animal should be a Muslim or a kitābi.
another interpretation. "By the women who scatter abroad«.

[sūratah az-zāriyāt]  سورة الـذاريات
Chapter of Winds. The title of the 51st surah of the Qur’an.

[za‘īna] 
To obey.

[muţ‘īn] 
One who is submissive.

[al-iz‘ān] 
Submission.

[zaqana] 
To strike on the chin.

[zaqan plural aţqān] 
A chin.

[zaqara Allah] 
To praise Allah, glorify, eulogize, extol (Allah).

[zaqara isma Allāhi ‘alaihi] 
Pronounce Allah’s name over it.

[zaqarahu bikhair] 
To have pleasant memories of someone, to speak well of someone.

[zaqarahu bisharr] 
To have unpleasant memories of someone, to speak ill of someone.

and anyone who has done an atom’s weight of evil, shall see it».

[mithqāla ḥarah] 
The weight of a dust particle, a tiny amount; little bit.

[ţar’un] 
A stretching forth of the hand, strength, power. In Qur’an: «He was weak in power concerning them».

[ţarī‘ah] 
Pretext.

[ţaraqa] 
To drop excrement (bird).

[ţarq] 
Droppings, excrement (of a bird).

[ţara] 
To snatch away, scatter.

[az-zāriyāt] 
The scattering winds.«The scatterers.» In Qur’an: «By the winds which scatter (the dust) in every direction» or, by
«An admonition, or exposition of religion for all creatures».

[zikra] ِذِكْرَی
A remembering, admonition.
In Qur'an: «What record of (or means of knowing) it do you posses?».

[zikra ad-dār] ِذِکْرَی ِالدَّار
«By their calling to mind the life to come».

[zikrā līz-żākirīn] ِذِکْرَی ِلِلذَّاكِرِین
A reminder to the mindful.

[tāzkirah] ِذُکْرَة
A warning, admonition, that which brings to one’s recollection.

[mazkūr] مَذْکُور
Remembered.

[muzzakir] مَذْکُور
Reminder, One who remembers or reminds himself, hence, who is reminded or admonished.

[az-żākr al-ḥakīm] الذِّکْرِ الḥاکِیم
The Qur’an.

[żaka] ِذَکَاء
To slaughter, butcher, immolate, sacrifice.

[żakka] ِذَکَی
To cause to burn, to slay.

[żākir] ِذَکِر
One who remembers Allah by reciting his names and praises.
The reciter of żākr.

[żikr] ِذَکْر
Invocation of Allah, mention of the Lord’s name. Some expressions of these are: «None has the right to be worshipped but Allah»

«لَا إِلَهَ إِلَّا اللَّهُ» The most common form of Żikr is a recital of the ninety-nine names of Allah. In addition to the forms of Żikr already mentioned there are three others, which are even of more common use, and are known as Tasbīḥ, Taḥmīd and Takbīr.

Tasbīḥ is the expression «Oneness be to Allah!».

«سبحان الله». Taḥmīd, «Praise be to Allah!»

Takbīr, «Allah is great!» «اللهُ أُكْبَرُ» When the Tasbīḥ and Taḥmīd are recited together it is said thus, subḥāna 'llāhi wa biḥamdi-hi, i.e.
«Holiness be to Allah with his praise».

[zikru Allāh] ِذِکْرُ اللَّهِ
Invocation of Allah,
Remembrance of Allah.

[zikrun lil‘ālamīn] ِذِکْرُ للعالمین
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
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</table>
| **[biz-żimmah]** | الدَّمَةُ؟  
Honestly? Really? Seriously? |
| **[fi-żimmatihi]** | في دَمَتَهُ  
In someone’s debt, indebted to someone. |
| **[a-żimmi]** | الْذِّمَيِّ  
A non-Muslim, (Jews or Christians), living under the protection of an Islamic government. Zimmi should pay a tribute for security of his person and property. |
| **[żanb plural żunüb]** | سَرُ، جِناَّد، أوْلِب  
Sin, crime, fault. |
| **[mużnib]** | مُذْنِبٌ  
Guilty, sinner, evil doer, criminal. |
| **[aznaba]** | أَذْنَابٌ  
To sin, commit a sin, do wrong, to commit a crime or an offense, to be guilty. |
| **[żahabun]** | ذَهَبٌ  
Gold. |
| **[tamażhaba]** | تَمَذْهِبٌ  
To follow, adopt, embrace (mazhab). |
| **[mazhab]** | مَذْهِبٌ  
School. |
| **[at-tażkiyah]** | التذكية  
Slaughter. |
| **[żalla]** | ذَلِّ لَ  
To be object, humbled. |
| **[żullun]** | ذَلِّ  
Humility, abasement. In Qur’an: «And, out of kindness, lower to them the wing of humility». |
| **[zillah]** | ذِلَّةٍ  
Abasement, ignoming, vileness. |
| **[zallala]** | ذَلِّلَ  
To humble, render submissive. |
| **[żal+l]** | ذَلَّلٌ  
Well-trained, tractable (a beast of burthen), docile, female riding camel. |
| **[żalīl plural azillah]** | ذَلِيلٌ  
Humble, submissive, mean, low-spirited, weak-hearted. |
| **[tażlīl]** | ذَلَّلٌ  
A bringing low. |
| **[Al-Muzil]** | المُذْلَّل  
The Giver of Disgrace (Allah). |
| **[żimmah plural żimam]** | دَمَةٌ ذَمَمٌ  
A compact, covenant, or contract, a league or treaty. |
The essence of Allah.

Amsa’, daughter of Abū Bakr, meaning (two-belted woman was so named by the prophet).

Wealth, affluence.

Mighty to avenge.

Rich, wealthy, well-to-do, solvent.

A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

A just person.

Under a difficulty, in strained circumstances.

Intelligent, rational, wise.

The angel Gabriel.

«The Glorious,» is an attribute of
did he live? The Qur'an gives us no material to which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a parable.

Zul-qarnain was a most powerful king. His sway extended over east and west, and over people of diverse civilizations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent.

In the Holy Quran Allah says, «And they ask you about Zul-Qarnain. Say: “I shall recite to you something of his story. Verily, We established him in the earth, and We gave him the means of every thing».”

Allah. In Qur’an: «Blessed be the name of thy Lord who is possessed of glory and honour».


[zu al-ḥijjah] The month of the pilgrimage, is the last month of the Islamic calendar. It is the month in which the pilgrimage to Mecca must be made.

[zu al-ḥulaifah] The miqat of people of Medina now called «Ābār Ali».

[zu al-ʿarsh] The Lord of the Throne.


[zu al-faqār] The name of the celebrated sword which prophet Muhammad (p.b.u.h) gave to his cousin Ali.

[zu al-qurba] Relatives, relations, kindred, kinsmen.

[zu al-qarnain] Literally, «the two-horned one», the king with the two Horns, or the Lord of the two Epochs. Who was he? In what age, and where

long ) ī = yi (diphthong) au = ou , ū (long vowel) ū = ū , ʿ = y , ʾ = y , ʾw = w , ʾh = h, ʾin = n , ʾm = m
. u = (dhamma ʿ), i = (kasra ـ), a = (fatḥa ـ): Short vowels, (diphthong) ai = ya (vowel
interpreted both physically and spiritually. Allah Most Gracious forgave him. He was cast out ashore, he was given the shelter of a plant in his state of mental and physical lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all his disappointment and Allah accepted him.

[zu al-yad] ذو اليد
Powerful, influential, holder of actual control, possessor.

[za'awu al-arham] ذو الأرحام
Blood relatives. Relatives on the maternal side.

[za'awu al-furudh] ذو الفروض
The sharers of inheritance whose shares are specified in the Holy Qur'an itself.

[zaqa'asilataha] ذو وق (ذكاء عسيلةها)
Consummate his marriage with her.

[za'a] ذاع
To become known.

[azaa'] آذاع
To divulge.

See طه ر (See طه ر) طهارة الذيل
See طه ر (See طه ر) طهارة الذيل

Ismā'il, Idrīs and zu'l-kifl, all (men) of constancy and patience».

[zu an-nun]
«The man of the fish or the whale,» is the title of Jonah (yūnus), because he was swallowed by a large fish or whale. He was the prophet raised to warn the Assyrian capital Nineveh. When his first warning was unheeded by the people, he denounced Allah’s wrath on them. But they repented and Allah forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of Allah, for Allah had power both over Nineveh and over the Messenger He had sent to Nineveh. He went away to the sea and took a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was swallowed by a big fish (or whale), but in the depth of the darkness, he cried to Allah and confessed his weakness.

«The darkness» may be
Kindlier, more gracious.

«The affectionate, the All kind».
One of the ninety-nine names or attributes of Allah. In Qur’an:
«But Allah cautions you (to remember) Himself and Allah is full of kindness to those that serve Him».

The capital of your money.

«They fell back into idolatry»,
Literally, «They were turned upside down upon their heads».

Capitalism.

To be compassionate.

Compassion.
[ru’ya șâliḥah]
A good dream.

رويّة صالحة

[ru’yatu hilâl ramadhân]
The visibility of the crescent of Ramadan.

رؤية هلال رمضان

[riyā]  
Hypocrisy.

رياء

[murâ’in plural murâ‘în]  
Hypocrite.

مراون

[ar-ra’i]
Subjective opinion, decision based on one’s individual judgment (not on Qur’an and sunnah).

رأي

[rabbu al-ardh]
A landowner.

ربّ الأرض

[rabbu ad-dâr]
The Master of the house.

ربّ الدار

[rabbu as-samâwât wal-ardh]
The Lord of the Heavens and the Earth.

ربّ السموات والأرض

[rabbu al-‘âlamîn]
Lord of the universe.

ربّ العالمين

[rabbu al-‘ibâd]
Lord of (his) servants.

ربّ العباد

perceive, think (آن). In Qur’an:
«And Allah will see your works».

وسيرى الله عملكم [التوبة: 94].

[tarâ’a]
To see one another, come in sight of one another.

رأي العين

Judging by sight.

رئاء

Hypocrisy, ostentation. In Qur’an: «O you who believe! cancel not your charity by reminders of your generosity or by injury-like those who spend their substance to be seen of men».

[ru’ya]
«A dream; a vision». A term used in the Holy Qur’an for the visions of the prophets. In Qur’an: «Truly did Allah fulfil the vision for His Apostle».

رؤية

الفتح: ٢٧.
[rabbāni]  رَبَّانِي
Divine, pertaining to Allah.

[rubūbiyyah]  رُبْوَیة
Divinity, deity, mastership, lordship.

[rabībah, rabā′ib]  رَبِیْة
Step daughter.

[Ar-Rabb]  الرَّب
"The Lord, the Sustainer, the Supporter." Ar-Rabb is the owner who has full authority over his property. Ar-Rabb, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah. When it is alone, the word Rabb is used only for Allah. As for other than Allah, it can be used to say Rabb Ad-Dār, the master of such and such object. Further, it was reported that ar-Rabb is Allah’s Greatest Name. A title frequently used in the Qur’an for the Divine Being, e.g.: - «God (Allah) is my Lord (Rabbi) and your Lord»

«Our Lord (Rabb) is the Lord (Rabbi) of the heavens and the earth».

[rabbu al-‘arsh]  رَبُّ العَرْش
The Lord of the Throne.

[rabbu al-‘arsh al-‘azīm]  رَبُّ العَرْش العَزِیم
The Lord of the supreme throne.

[rabbu al-‘arsh al-karīm]  رَبُّ العَرْش الکَرِیم
The Lord of the Honorable throne.

[rabbu al-‘izzah]  رَبُّ الْعِزَّة
Lord of glory.

[rabbu al-falaq]  رَبُّ الْفَلَق
The Lord of Dawn.

[rabbu al-māl]  رَبُّ الْمَال
A possessor of property.

[rabbu al-maghrīb]  رَبُّ الْمَغْرِب
The Lord of the two wests.

[rabbu al-mashriq wal-maghrīb]  رَبُّ الْمَشْرِق وَالْمَغْرِب
The Lord of the east and west.

[rabbu al-mashāriq]  رَبُّ الْمَشْارِق
The Lord of sunrises.

[rabbu an-nās]  رَبُّ الْنَّاس
The Lord of Mankind.

[arbāb]  اَرْبَاب
Lords.

[rabbi]  رَبِی
My Lord.
four months is ordained».  

Allah is the Ismu azzāt, or «Essential name of God,» ar-Rabb, «The Lord,» is but an ismu šifah, or attribute of the Almighty. Al-Baidāwi, the commentator, says, «rabb, in its literal meaning, is to «bring up» that is, to bring or educate anything up to its perfect standard, by slow degrees, and in as much as the Almighty is He who can bring everything to perfection, the word الرَّبَّ ar-Rabb, is especially applied to God».

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[mutarabbis]</td>
<td>One who waits.</td>
</tr>
<tr>
<td>[rabaṭa]</td>
<td>To tie, confirm, strengthen. In Qur’an: «That he might strengthen your hearts».</td>
</tr>
<tr>
<td>[rabaṭa Allahu ‘ala qalbihi]</td>
<td>Allah has strengthened his heart.</td>
</tr>
<tr>
<td>[rābaṭa]</td>
<td>To be firm and constant.</td>
</tr>
<tr>
<td>[ribāṭ rūḥi]</td>
<td>Spiritual bond.</td>
</tr>
<tr>
<td>[murābīt]</td>
<td>Frontiers guardian.</td>
</tr>
<tr>
<td>[ar-ribāṭ]</td>
<td>ar-ribāṭ (السياط) Be on guard in a frontier station. In the Holy Quran Allah says, «O you who believe! Endure and be more patient, and Rābiṭū».</td>
</tr>
<tr>
<td>[murābahah]</td>
<td>A legal term for selling a thing for a profit, when the seller distinctly states that he purchased it for so much and sells it for so much.</td>
</tr>
<tr>
<td>[ar-ribḥ]</td>
<td>Profit.</td>
</tr>
<tr>
<td>[rabaṣa]</td>
<td>To expect.</td>
</tr>
<tr>
<td>[tarabbaṣa]</td>
<td>To wait, wait for, expect, watch for something to befall any one.</td>
</tr>
</tbody>
</table>
| [tarabbus]      | The act of waiting, a period of waiting. In Qur’an: «For those who take an oath for abstention from their wives, a waiting for
Muslim year (Hejra). Prophet Muhammad (p.b.u.h) was born and died on the 12th day of this month.

[rabiʿ al-akhir] ربيع الآخر
Name of the fourth month of the Muslim year (Hijra).

[raba] رباب
To increase, grow, mount up. In Qur'an: «The scum floating on the surface (of water)».

«And he inflicted on them a severe punishment»

[ribā] ربا
«Usury». A term in Muslim law defined as «an excess according to a legal standard of measurement or weight in one or two homogenous articles opposed to each other in a contract of exchange, and in which such excess is stipulated as an obligatory condition on one of the parties without any return». ribā includes all gain upon loans, whether from the loan of money, or goods, or property of any kind. In Qur'an: «Those who devour usury will not stand except as stands one

(Ayah) refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory.

In the Hadith (Tradition) Prophet Muhammad says «A Day of Ribāt in the cause of Allah is better than this life and all that is in it».

[ar-rābiṭah al-islāmiyah] الرابطة الإسلامية
The Moslem league.

[rabaʿa] رباب
To be watered every fourth day (a camel), to be the fourth.

[rubʿ] ربع
(1) A fourth. A legal term used in Islamic law, e.g. «a fourth,» or the wife’s portion when her husband dies, and has no children.

(2) The quarter of a juz’.

[rubāʿ] ربع
Four by four.

[al-arbaʿah] الأربعة
The four compilers of Ahādith, Abu Dāwud, Nasā’i, Tirmizi, Ibn Mājah.

[rabiʿ al-awwal] ربيع الأول
Name of the third month of the
whom the Evil one by his touch has driven to madness. That is because they say: Trade is like usury, but Allah has permitted trade and forbidden usury...».

Allah prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of Ignorance (Jahiliyyah).

In the Holy Quran Allah says, «O you who believe! Do not consume Ribā doubled and multiplied, but fear Allah that you may be successful».

Taking a superior thing of the same kind by giving more of the same thing of inferior quality; e.g. dates, some other food-stuff, or gold and silver. Islam strictly prohibits any kind of usury.
disobedience makes no harm so long as they are Muslims and Nothing is accepted after disbelief.

[raja]  رَجَب
lit. «The honoured month». The seventh month of the Islamic year.

[rataqa]  رَتَقٌ
To mend anything by joining the broken parts.

[ratqun]  رَتْقٌ
Anything closed, solid, imperious. In Qur’an: «Do not unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder?».

[rajja]  رَجَعَ
To move, shake. In Qur’an: «When the earth shall be shaken to its depths».

[rajun]  رَجْعٌ
A shaking, shock.

[rujhan]  رَجْحَانٍ
Preponderance, superiority, excess of weight.

[rattala]  رَتَّالٌ
To read (the Qur’an) with a slow and distinct enunciation.

[ratil]  رَتِعَلٌ
The act of reading the Qur’an in a slow and distinct manner. In Qur’an: «Or a little more, and recite the Qur’an in slow, measured rhythmic tones».

[rath al-hai’ah]  رَثَةٌ
Of shabby appearance.

[al-murji’ah]  المُرِجَةٌ
A Muslim group believes that
[marji‘un] 
A return.

[raj‘ah] 
«Restitution.» Receiving back a wife who has been divorced, before the time has fully elapsed when the divorce must of necessity take place. In other words, the continuance of the marriage bond.

[ta‘raj‘a] 
To return to one another.

[istirja‘a] 
To say the words:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَابِعُونَ

[istirja‘] 
Lit. «Returning» A term used for the act of appealing to Allah for help in the time of affliction by repeating the following ejaculation from the Qur’an:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَابِعُونَ

This formula is used by Muslims in any danger or sudden calamity, especially in the presence of death.

[rūjū‘un ‘an at-talāq] 
Revocation of divorce.

[raj‘ah] 
«O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan’s handiwork: eschew such (abomination) that you may prosper».

[rajis] 
Dirty, filthy.

[raj‘a] 
To return, turn back, turn off. In Qur’an: «Perhaps they might turn it off upon him».

[raja‘a al-mar‘ah] 
Take her back.

[raj‘un] 
A return.
which is secret.

[rujūm] رجوم
Things which are thrown.

[marjūm] مرجوم
Stoned.

[rajīm] رجم
Lit. «One who is stoned» A name given to Satan in the Qur’an: «I have called her Mary, and I seek refuge in Thee for her and for her offspring from Satan, the pelted one».

[ar-rajīm] الرجم
Ar-rajīm means (in Islamic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

[rajā] رجا
To hope (أنا) to hope for (إم). In Qur’an: «But they fear not the Resurrection».

[ar-rajā′] الرجاء
The sides.

[rajafa] رجفة
To be in violent motion, to shake violently, tremble.

[rajfah] رجفة
An earthquake, a mighty blast.

[rajifah] رجفة
Name of the first blast of the trumpet which is to precede the general Resurrection.

[ar-rajfah] الرجفة
The quake.

[rijālu as-sanad] رجال السيد
The chain of narrators who narrated the Traditions (Aḥādith) of the prophet (Blessings of Allah and peace be upon him).

[rajama] رجم
To cast stones at, to stone anyone to death.

[rujum] رجوم
Shooting stars, meteorites.

[rajman bil-ghaib] رجما بالغيب
Doubtfully guessing as that
[marju] مَرْجُو
Hoped for.

[raḥuba] رَحْبَ(rāḥub) رَحْبَةٌ
To be ample, spacious.
(راحابة) ارتخلى إلى رحمة الله
(راحة) لـ(الله)

[irtaḥala ila raḥmati Allah] To pass away, die.

[rāḥilah] رَاحِلَة
A she-camel used for riding (literary means: a mount to ride).

[rāḥilun] رَاحِلٌ
A saddle – bag.

[raḥima] رَحْمَ(rāḥim) رَحْمَةٌ
To be merciful, have mercy upon.

[rāḥmun plural arḥām] رَحْمَونُ ارْحَامٌ
A womb, relationship, blood relative.

[raḥmah] رَحْمَة
Mercy. The attribute of mercy is specially mentioned in the Qur'an as one which characterises the Divine Being; each surah of that book (with the exception of one surah), beginning with the superscription, «In the name of Allah the Compassionate, the Merciful», «But your Lord is most forgiving, full of Mercy». 

[raḥmatu Allah] رَحْمَةُ الله
Allah’s Mercy, Allah’s Grace.

[raḥmah wāsiʿah] رَحْمَةٌ وَاسِعَة
All-embracing mercy.

[marḥamah] مَرْحَمَة
Mercy, kindness, pity.

[taraḥḥamah ‘alaihi] تُرْحُمُ عَلَيْهِ
To say to someone (رحمة الله) May Allah have mercy upon you; to ask Allah to have mercy upon someone.

[taraḥama] تُرْحَمَة
To be merciful toward one another, show human understanding for one another.

[arḥamu ar-rahīmin] أَرْحَمُ الرَّاهِمِين
The Merciful (Allah).

[istirḥām] اسْتِرْحَام
Plea for mercy.

[marḥūm] مَرْحُوم
Deceased, late.

[ar-Raḥmān] الرَّحِمَان
«The most Compassionate, the Beneficent». One of the ninety-nine names or attributes of Allah. It generally occurs in conjunction with the attribute ar-Raḥīm, e.g. «Your God is one
[rukḥā’]  رَخْاِ (ruxa)  رُخْاِ (ruxa)
A gentle wind.

[ridā’]  رَدَأٌ (rada)
A sheet that is worn around the upper part of the body while in state of Ḥāmām.

[radda]  رَدَّ (radd)
To drive back, avert (على و عن) to restore, give back, bring back. In Qur’an: «Then they put their hands up to their mouths».

[raddu as-salām]  رَدُّ السَّالِم
The returning of a salutation which is an incumbent duty upon one Muslim to another.

[rāddun]  رَدَّ (radd)
One who averts, restores.

[maradun]  مَرَد (marad)
A place by which or to which we return; besides being a noun of time and place.

[yartad ʿan al-islām]  يَرْتِدَ عَنِ الْإِسْلَامِ
Apostalize from Islam.

[murtad]  مُرْتَد (murtad)
An apostate from Islam. In Islam the apostate must be killed.

[murtaddah]  مُرْتَدَّة (murtadda)
Female apostate.

God. There is no God but He, the Compassionate, the Merciful. It also occurs in the initial formula, placed at the commencement of each surah, with the exception of the 9th. «In the name of Allah, the Compassionate, the Merciful».

[Ar-Rahīm]  الرَّحِيم
«The Most Merciful». One of the ninety-nine names or attributes of Allah. It generally occurs in conjunction with the attribute ar-Rahman. «The Compassionate, the Merciful».

[dārat rāḥa al-harb]  دَارَةُ رَخِى الحَرب
The war (fighting) broke out, the war was going on.

[rakh-khaṣa]  رَخْ صَ (ruxch)
To give licence, to allow.

[rakhṣah]  رُخْصَة (ruxṣa)
Allowance of Allah, permission.

[rakhīm]  رَخِيم (ruxiym)
Soft, mellow, pleasant, melodious (voice).
[arżal plural arżalun] Comp. form, vilest, most abject. In Qur’an: «To The worst part of life».

[ražīlah plural ražā’il] Vice.
[razaqa] To provide with the means of subsistence, provide sustenance.
[rızq plural arızq] Subsistence, sustenance.
[rızqun karīm] Honorable provision, generous sustenance.
[Ar-Razzāq] «The Bestower of sustenance» One of the ninety-nine names or attributes of Allah. In Qur’an: «For Allah is He who gives (all) sustenance, Lord of power, steadfast (forever)».
[rasakha] To be firm.

[rādi‘] Deterring, deterrent, obstacle, impediment.
[radīfa] To come behind.
[rādif] That which follows.
[ar-rādīfah] The repeated Quake, the second blowing.
[rar-ridfān] Day and night.
[radama] To shut (a gate).
[radmun] A strong wall.
[taradda] To fall head.
[arda] To bring to destruction.
[al-mutaradiyah] That which has been killed by a headlong fall. In Islam it is not lawful to eat it.
[razula] To base.
[risālah ‘alamiyah] رِسَالَة عَالِمِيَّة
Universal message.

[istirsāl] استِرَسلَاء
Ease, naturalness, elaboration.

[rasūl] رَسُول
«An apostle, messenger.» A title specially applied to prophet Muhammad (p.b.u.h), but used also for all prophets.

[rasūlu Allah] رَسُولُ اللَّٰهُ ﷺ
The prophet, Allah’s Apostle, the Messenger of Allah, Mohammad (Allah’s praise and peace be upon him).

[mursal plural mursalūn] مُرسَلُون
A messenger or apostle. A term frequently used in the Qur’an for the prophets.

[sūratu al-mursalāt] سُورَةُ المُرْسَلَات
Lit. «Those who are sent.» The title of 77th surah of the Qur’an in the first verse (Āyah) of which the word occurs. «By the angels who are sent by Allah, following one another.» some interpreters say that Al-Mursalāt means winds.

[rasa] رُسَا
To be or stand firm.

[rāsikhun] رَاسِخٌ
One who is firmly established.

[ar - rāsikhūn fi al ‘ilm] الرَّاسِخُون فِي الْعِلْمِ
Those who are well grounded in learning.

[ar-ras] الرَّس
A well near Midian. This word occurs twice in the Qur’an: «The people of ‘Äd and Thamūd, the people of the Rass»

[القرآن: 38]

«Before them was denied (the hereafter) by the people of Noah, the companions of the Rass, the Thamūd».

[rusugh] رُسْغَ
Wrist.

[rasāl] رُسْلَ
(R s . L) رُسْلُ في القراءة

[rassala fi al-qirā’ah] رَسَالَة فِي الْقِرَائَة
To read slowly and distinctly.

[risālah] رِسَالَة
Apostleship. The coming of an apostle or prophet.

[risālatu Allah] رِسَالَةُ اللَّهِ
Allah’s message.
sensible, reasonable, of full legal age.

[rashīd] 
Rightly guided, following the right way, having the true faith, reasonable, rational, mature.

[Ar-Rashīd] 
«The Rightly Directing. «One of the ninety-nine names or attributes of Allah.

[rāsiyah plural rawāsī] 
Things which are firmly and immovably fixed, mountains.

[rashada] 
To be on the right way, follow the right course, be well guided, not go astray (esp., in religious matters); to have the true faith, be a true believer, become mature, grow up, to come of age.

[rashwhah] 
Bribery. It is forbidden in Islam.

[ar-rāshī] 
Briber.

[al-murtashi] 
Bribee.

[raṣada] 
To observe, lie in wait.

[mirṣād] 
A place of observation, or of ambush.

[arsa] 
To fix firmly. In Qur’an: «When is its fixed time?».

«Both whilst it is moving, and whilst it is at anchor, or at rest».

[rasha] 
Bribe.

[irtasha] 
To receive bribes (judge). In Hadith: «Allah curses the giver, the receiver and the agent of a bribe».

[raṣwhah] 
Bribery. It is forbidden in Islam.

[ar-rāšī] 
Briber.

[al-murtashi] 
Bribee.

[raṣada] 
To observe, lie in wait.

[mirṣād] 
A place of observation, or of ambush.
Hanifah, the period of fosterage is thirty months; but the two disciples, Yusuf and Muhammad, hold it to be two years, whilst Zufar maintains that it is three years. In Qur'an: «Your foster sisters».

[rassā] رَضَى (رضي) To cement or join together.

[marshūs] مَرَضُوص Firmly and compactly united.

[radhakha lilḥaq] رضى للحق He acknowledged truth.

[radha‘a] رضى To suck the mother’s milk.

[ardha‘a] رضى To foster.

[istardha‘a] عَضْضَعَ To seek a nurse for (a child), to ask (a woman) to suckle (a child).

[irdhā‘] إرضاع Breast-feeding.

[ardha‘at] إرضعت Suckle, give suck.

[murdhi‘] مرضع Nurse, nursing woman.

[murdhi‘ah] مرضعة Foster mother.

[ridhā‘] رضاع A legal term, which means sucking milk from the breast of a woman for a certain time. The period of fosterage.

[radhā‘ah] رضاعة Fosterage. According to Abū
| **[ra‘ada]** (ر ع د) رَعَّدَ | To thunder. |
| **[ra‘dun]** رَعَّدَ | Thunder. In Qur’an: «Thunder repeats His praises». |
| **[sūratu ar-ra‘d]** سورَة الرعد | Chapter of Thunder (No.13). |
| **[rā‘a]** (ر ع ي) راعى | To observe, respect, look at. |
| **[ar-rā‘i Plural ar-ru‘āt]** ازْعُوْى | Shephard, guardian. |
| **[ir‘awa]** ازْعُوْى | To desist (من or from sin, from error), repent. |
| **[ir‘awa ‘an ghaihi]** ازْعُوْى عَن غَيْبِهِ | To repent, turn over a new leaf. |
| **[ra‘iyah plural ra‘āya]** رَعَّيَةٌ | Subjects, citizens. |
| **[mar‘a]** مَرْعَى | Pasture. |
| **[raghiba]** رَغْبُ | To desire. In Qur’an: «Nor to prefer their own lives to his». |
| **[rādhiyah]** راضية | One who is content, well pleased, pleasant, agreeable. |
| **[rādhiyah mardhiyah]** مَرْضِيَة | Well-pleased and well-pleasing. |
| **[mardhiyyun]** مرضي | Accepted, well pleased or contented. |
| **[mardhāt]** مرضاة | The act of pleasing. |
| **[ridhwān]** رضوان | Grace, acceptance, favour, that which is pleasing. |
| **[radhwān]** رضوان | The name of the gardener or keeper of paradise (Angel). |
| **[ruţabun]** رَطْبٌ | Fresh ripe dates. |
| **[raţil]** رَطْلٌ | A certain thing which one weighs. A weight or measure. A Raţil of silver = 12 ounce = 1428.4 Gram. |
| **[ar-raţil al-‘irāqi]** الْرَطْلُ الْعَرَابِي | 407.5 Gram. |
| **[ra‘aba]** رَعْبَ | To frighten, fear. |
| **[ru‘bun]** رَعْبٌ | Fear, terror. |
Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj”.

This Ayah means that those who assume the Ihram for Hajj or ‘umrah are required to avoid the Rafath, meaning, sexual intercourse.

[rafada] To give.


[rifādah] Rafāda

Rifādah was the function of providing food to the Pilgrims. It was considered an important and honoured function in Arabia during the Jāhiliyah period.

[marfūdun] Marfūda

Given.

[rafa‘a] To raise up, exalt, lift up.

[rāfi‘un] Rāfū

Exalting, one who raises up.
One who watches.

[ruqba]
A kind of gift in the form of a house given to somebody to live in as long as he is alive.

[raqabah]
Lit. «The Neck» plural riqāb. A term used in the Qur’an for a captive slave. «Whosoever kills a believer by mistake, then let him free a believing neck».

[tahrīr raqabah]
The freeing of a neck (from the yoke of slavery).

[raqiīb]
A watcher, an observer.

[raqiīb wa-‘atīd]
Two guardian angels. Two angels are constantly by man to note his thoughts, words and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds. In Qur’an: «Not a word does he utter but there is a sentinel by him, ready (to note it)».

[rafī‘un]
High.

[Ar-Rafī‘]
The Exalter (Allah).

[rafraʃa]
To spread the wings.

[rafraʃun]
A pillow.

[rafaqa]
To help.

[mirfaq]
An elbow.

[mirfaqan]
Comfortably.

[murtafaq]
A couch, to recline on the elbow.

[rafīq]
A companion, friend.

[Ar-Rafīq Al-A‘lla]
The highest companion (Allah).

[raqaba]
To observe, respect, regard.

[taraqqaba]
To look about.

[irtaqqaba]
To observe, watch.
### ar-raqīm

A word which occurs in Qur’an: «Hast thou reckoned that the fellows of the cave and the Raqīm were a wonder amongst our signs?».

The commentators are not agreed as to the meaning of this word. The Jalālān say, it was a brass plate or stone-table, on which the names of the fellows of the cave were written. Other interpreters say it was either the name of the dog which belonged to the young men, or the valley in which the cave was situated.

See أصحاب الرقم (ص ح ب)

### ruqyah

Qur’anic recitation over a patient. Anas says: «The prophet permitted (ruqyah) being used to counteract the ill effects of the evil eye; and on those bitten by snakes or scorpions».

### rakiba

To ride, to be carried, go on board a ship.

### irtakaba jarīmah

Commit a crime.

### Ar-Raqīb

«The watcher». One of the ninety-nine names or attributes of the Almighty.

### haṣa fi riqābihim

Responsibility for it rests on their shoulders.

### raqada

To sleep.

### marqad

A bed.

### ruqūd

Sleeping.

### raqqa lahu qalbahu

He took pity on him.

### raqqun

A volume or scroll, generally of parchment.

### riqqun

The servitude of a slave (slavery).

### istaraqqa

Enslave.

### istirqāq

Enslavement, subjugation.

### raqīq, ariqqā’

Slave.

### marqūm

Written, inscribed.
particularly those treasures which have been buried at some remote period. The word rikāz includes kanz, «treasure», or other property buried in the earth, and ma‘din, «mines» such treasures are subject to a zakat of a fifth.

[ritikāb]  اِرْتِكَاب
Peretration, commission (of a sin or crime).

[ritikāb jarīmah]  اِرْتِكَاب جَرِيمَة
Crime commission.

[rakb]  رَكْب
A company of 10 or more mounted on camels, a small caravan. In Qur’an: «Remember you were, on the hither side of the valley, and they on the farther side and the caravan on lower ground than you».

[rakbun]  رَكَابٌ
Camels.

[murtakib]  مُورِتكِب
Perpetrator (of a crime).

[mutarakib]  مُتَرَكِبٍ
Lying in heaps.

[rakūb]  رَكْوب
Use of a camel in riding.

[rikz]  رِكْز
A low sound, a whisper.

[rikāz]  رِكَاز
Treasures buried in the earth,
position after bowing down.
7 - Prostration (Sujūd). 8 - The sitting between the two prostrations and tranquility.
9 - The Final Sitting and reciting of Tashahhud.

[arkān al-imān] أركان الإيمان
Articles of faith «İmān». These articles are to believe in:
1 - Allah, God.
2 - Al-Malā‘ikah, The angels.
3 - Al-kutub, the books (of the prophets).
4 - Ar-rusul, the prophets.
5 - Al-Yaumu 'l-‘Ākhir, the last Day.
6 - Al-Qadar, the Decrees of Allah (fate, desting).

[rakin] ركين
Firm, steady, confident.

[ar-rukn ash-shāmi] الركن الشامي
The Syrain corner.

[ar-rukn al-yamānī] الركن اليمني
The Yamānī pillar. The south corner of the ka‘bah.

[ar-ruknān al-yamāniyān] الركن اليمنياني
The Yemenite corners.

[ramaḥa] رماح
To pierce with a lance.

[rumḥun plural rimāḥ] رماح
A lance.

[ar-rak‘ah] الركعة
Rak‘ah, unit, a group of actions which begins with reading and ends with prostration. It consists of one bowing and two prostrations.

[ar-rāki‘ūn] الركعون
The bowing.

[rakama] ركَم
To gather together in a heap.

[rukām] ركام
A heap.

[rukāman] فيهم
In heaps.

[markūm] مركومن
Gathered in a heap.

[rakina] ركينة
To incline one’s self.

[rukn plural arkān] أركان
Pillar, essential, basic element, first principle.

[arkān al-islām] أركان الإسلام
The pillars of Islam.

[arkān aṣ-ṣalāh] أركان الصلاة
Articles of salāt (prayers).
1 – Making the Intention.
2 – Beginning with Takbīr (Allah is the Greatest). 3 – Standing position (Qiyām). 4 – The reciting of Al-Fatihā. 5 – Bowing down (Rukū‘). 6 – Returning to the erect
Badr took place.

[ramala] ٍرَمَلَّ
To move at a swift pace in the first three circuits round the ka‘bah. It is performed in the Tawāf which is followed by Sa‘ī. Women are not required to perform ramal.

[armal] ْأُرَمَلَ
Widower.

[armalah] ْأُرَمَلَةَ
Widow. ‘iddah is incumbent upon a widow for a period of four months and ten days after the death of her husband. After this period she may lawfully take another husband, provided she is not pregnant of her first husband.

[ramma] ْرَمَّةَ
To repair, to be rotten.

[ramīm] ْرَمِيمَ
Rotten decayed, decomposed. In Qur’an: «And he makes comparisons for us, and forgets his own (origin and) creation: He says: who can give life to (dry) bones and decomposed ones (at that)?»

Al - Ḥāfiz Abū ‘Isā Muhammad Ibn ‘Isā’l-Tirmiżī, born in a village called Būj, He travelled to Irāq, Ḥijāz and khurasān for the search of knowledge. He was contemporary to Imām Muslim, Imām Al-Bukhārī and Imam Abu Dawwud. He met all of them.

The most famous book compiled by him is as-sunān which consists of as-sunān ’l-kubra (The Great sunān) and as-sunān’ ṣ-ṣughra (The lesser sunān).

Aṣ-ṣunān is considered one of the six most authentic collection of Hadith.

[ramadhān] ْرَمَضَانَ
The ninth month of the Islamic year, which is observed as a strict fast from dawn to sunset of each day in the month. In it, the Holy Qur’an started to be revealed to our prophet Muhammad (p.b.u.h) and in it occurs the Night of Qadr and in it also the great decisive battle of
### Monasticism, monastic life.

- **[tarahhub]**
  - تَرَاحْبَ
  - Intimidation.

- **[ar-rāhib buḥairah]**
  - الراهب بحرا
  - A Nestorian monk whom prophet Muhammad (p.b.u.h) met when he was journeying back from Syria to Mecca. This monk perceived prophet Muhammad by various signs.

### Usury, interest.

- **[rahiba]**
  - رَهِبَة
  - To fear.

### Fear, awe.

- **[rahbatun]**
  - رَهَبَتَة
  - Fear, awe. In Qur’an: «Of a truth you are stronger (than they) because of the terror in their hearts, (sent) by Allah».

### Folly, oppression.

- **[rahaqun]**
  - رَهَقُن
  - Folly, oppression.

### Pledging or pawning.

- **[rahn]**
  - رَهْن
  - A legal term which signifies the

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**Long Vowels:**
- (diphthong) $\text{ai} = \text{i} (\text{vowel})$
- (diphthong) $\text{au} = \text{u} (\text{long vowel})$
- $\text{u} = \text{(dhamma)}$
- $\text{i} = \text{(kasra)}$
- $\text{a} = \text{(fatha)}$

**Short Vowels:**
- $\text{y} = \text{ hedj} = \text{t}$
- $\text{w} = \text{ wad} = \text{t}$
- $\text{n} = \text{nah} = \text{t}$
- $\text{m} = \text{ mim} = \text{t}$

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**Intimidation.**

- **[rambi bil-ghaib]**
  - To speak conjectually, to practice divination.

**The throwing of pebbles at the jīmār at Mina. A religious ceremony during the pilgrimage.**

- **[ramyu al-jimar]**
  - The throwing of pebbles at the jīmār at Mina. A religious ceremony during the pilgrimage.
at sunset.

[arāḥa] أراح
To drive home (flocks) in the evening.

[rawāḥ] رواح
The evening.

[rawḥ] روح
Rest, mercy.

[arrūḥ] الروح
1 – Spirit. 2 – Angel Jibrīl.
In the Holy Qur’an, Allah says, «And they ask you concerning the Rūḥ (the spirit). Say: The Rūḥ (the spirit) is one of the things, the knowledge of which is only with my Lord...»

[riḥān] رهن
Mortgage.

[rahīn] رهين
Given in pledge, pawned, given as security. In Qur’an: «(Yet) is each individual in pledge for his deeds».

[murāḥanah] مراحة
Wager.

[ar-rahīnah] الرهينة
Hostage.

[rawth] روث
Dung, droppings (of horse, camel and the like).

[rāḥa] راخ
To do anything in the evening or detention of a thing on account of a claim which may be answered by means of that thing: as in the case of debt. This practice of pawning and pledging is lawful in Islam. The word is used in the Qur’an in its plural form, rihān. «If you are on a journey, and can not find a scribe, a pledge with possession (may serve the purpose)». 
saying the meaning of this expression is the Angel Gabriel.
In Qur’an: «We gave Jesus the son of Mary clear (signs) and strengthened him with the holy spirit».

[rūḥāni] روحاني
Spiritual, divine.

[rūḥāniyyah] روحانية
Spirituality, spiritualism, animism.

[rūḥāniyyāt] روحانيات
Spirituals.

[rūhī] رحي
Spirituous, spiritual.

[rūḥiya] روحية
Spirituality, spirit, spiritualism.

[rīhun šaršar] ريح صرصر
Furious wind.

[rīhun ‘aqīm] ريح عقيم
Devastating wind.

[fi ghadwihi wa-rawāḥihi] في غدوه ورواحه
In his coming and going.

[ar-rūḥu al-amin] الروح الأمن
«The faithful spirit» Occurs in the Qur’an: «Verily from the

[rūḥu Allāh] روح الله
According to the early religious scholars from among the companions of the Prophet 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 or a thing, e.g., (i) Allāh’s House (Baitullāh الله يبت), (ii) Allāh’s spirit (Rūḥullāh الله روح الله) etc.
The rule of the above words is that the second noun, e.g., House, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., ‘Isa (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., Allāh’s knowledge (‘Ilmullāh الله علم الله).

[rūḥu al-quds] روح القدس
«The Holy spirit.» Al-Baidawi
Lord of the worlds hath this book come down upon thy heart, that thou mayest become a warner in the clear Arabic tongue. It refers to the Angel Gabriel.

صلوة النرويج

[rāda]
To seek.

[rāwada]
To long after, desire to have intercourse with. In Qur’an: He said: «It was she that sought to seduce me».

إرادة

[irādah] ḥurrāh
Free will.

[ruwaidan]
Gently. In Qur’an: «Grant them a gentle respite» or «respite them for a while».

murīd
lit. «One who is desirous or willing». A disciple of some murshid, or sheikh.

marīd
Obstinate in rebellion. In Qur’an: «And yet among men there are such as to dispute about God, without knowledge, and follow every evil one obstinate in rebellion».

الإرادة الإلهية
The Divine Will.

rawdah
A rich and well-watered meadow, verdant garden.

irādah ḥurrāh
Free will.

ruwaidan
Gently. In Qur’an: «Grant them a gentle respite» or «respite them for a while».
[rawāhu al-bukhārī] رواه البخاري
It was related by al-Bukhari.

[rawāhu muslim] رواه مسلم
It was related by Muslim.

[rawāhu an-nasā'ī] رواه النسائي
It was related by an-Nasā'ī.

[rawāhu ash-shaikhān] رواه الشيخان
It was related by al-shaikhan (al-Bukhari and Muslim).

[riwāyah plural riwāyat] نARRATION, TRANSMISSION.
[ar-rāwi] الزاوى
Narrator, reciter.

[rāwi al-ḥadīth] زاوي الحديث
Narrator of (Tradition), Reciter of (Tradition).

[rāwā ṭam adh-dhabṭ] راوي ضبط
Accurate narrator.

[rayyān] ريان
lit. «One whose thirst is quenched» The gate of paradise through which the observers of the month of Ramadan will enter.

[at-tarwiyyah] التروية
The 8th day of zul-Hijjah when pilgrims start going to Mina.

[rāgha] راغ راغ
To turn furtively from one thing to another, to turn upon.

[murāwagha] مرواغة
Underhanded dealing, humbug, trickery, cunning.

[rāma] رم رم
To seek.

[ar-rūm] الروم
The Arabic form of the Latin Roma. The ancient Byzantine.

[sūratu ar-rūm] سورة الروم
Chapter of the Romans. The title of the 30th sūrah of the Qur‘an which begins with «The Roman Empire has been defeated, in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious, within a few years».

[rawa] روي روی
To tell, to relate, to narrate.

[rawa ḥadīthan] روي حديثا
To relate (a tradition).

[rawāhu ibn mājah] رواه ابن ماجه
It was related by Ibn Majah.

long) i = (diphthong) au = o = (long vowel) ū = Ũ = y = ū = w = ū = th = th = ħ = ni = n = m = m =
= (dhamma) i = (kasra) ٍ a = (fatḥa) : Short vowels .(diphthong) ai = i = (vowel
<table>
<thead>
<tr>
<th>[murtāb]</th>
<th>مرتاب</th>
</tr>
</thead>
<tbody>
<tr>
<td>One who is in doubt, a skeptic.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[rā'ā]</th>
<th>راع</th>
</tr>
</thead>
<tbody>
<tr>
<td>To grow.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>[riʿ]</th>
<th>ربع</th>
</tr>
</thead>
<tbody>
<tr>
<td>A high hill.</td>
<td></td>
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<table>
<thead>
<tr>
<th>[mariam]</th>
<th>مريم</th>
</tr>
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<tbody>
<tr>
<td>Mary, mother of prophet Jesus.</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>[rāna]</th>
<th>ران</th>
</tr>
</thead>
<tbody>
<tr>
<td>To take possession of the heart (على). In Qur’an: «By no means! But on their hearts is the stain of the (ill) which they do!».</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[rajab]</th>
<th>ريب</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doubt, calamity.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[raib al-manūn]</th>
<th>ريب المنون</th>
</tr>
</thead>
<tbody>
<tr>
<td>«Adverse fortune», by some interpreted to mean death.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>[riḥah]</th>
<th>رية</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suspicion, uncertainty.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[murīb]</th>
<th>مريب</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disquieting, he or that which inspires doubt or suspicion, also one who is guilty of a crime.</td>
<td></td>
</tr>
</tbody>
</table>
(David), but that the present psalms associated with his name are not that revelation. In Qur’an: «And to David we gave the psalm».

[az-zubur] 
The sacred Books.

[zabada] 
Foam, scum, In Qur’an: «But the torrent bears away the foam that mounts up to the surface».

«For the scum disappear, like froth cast out, while that which is for the good mankind remains on the earth».

[zebūr] 
Zabūr was the revelation of Allah granted to Dawood
which the cups of paradise are flavoured. In Qur’an: «And they will be given to drink there of a cup (of wine) mixed with zanjābul».

[az-zabāniyah] الزبانية
lit. «Guards». The angels in charge of hell, of whom Mālik is the chief (angels of punishment). In Qur’an: «We will call on the angels of punishment (to deal with him)».

[zaja] زِجَاءٌ
To be easy.

[azjā] أَزْجَىٰ
To propel, drive forward (لِ or في).

[muzjāt] مَزْجَةٌ
Few, small, scanty. In Qur’an: «We have (now) brought but scanty capital».

[zajāhah] زَجَاهٌ
To remove far from a place (with عن).

[zuhzīḥa ‘an an-nār] زَجَرْح عن النار
Be removed from the Fire.

[muzazīḥah] مُزْجَرْح
One who removes. In Qur’an: «But he shall not free himself from the punishment».

[izdajara] إِذْجَرٍ
To drive away with cries, reject.

[zanjābl] زَنجِيل
«Ginger». An aromatic with
[zara‘a]
To sow seed, give increase to. In Qur’an: «Do you give it its increase, or are we the givers of it?».

[zar‘un plural zurū‘] Seed, corn.

[zurrā‘ plural zu‘u‘] A sower.

[Muzāra‘ah]
Share-cropping. Giving over land to the charge of another party on condition of receiving a fixed proportion of its produce.

[zaraqa]
To drop dung (a bird).

[zara]
To abuse.

[izdara]
To despise.

[za‘ama]
To speak, assert, generally used in doubtful matters; to suppose, think, imagine, fancy.

[za‘mun]
Fancy, Allegation.

[zahafa]
To proceed towards.

[zahfūn]
An army; a military force arranged for battle. In the Qur’an: «O you who believe! When you meet the unbelievers in hostile army, never turn your backs to them».

[zaraba]
To construct a pen or fold for sheep.

[az-zarābi]
A rich carpet.

[wazarābiyu mabthūthah]
Spread-out carpets.

[tazarrada al-yāmin]
To take an oath rashly.
[azziq]  
Skin bag.

[Zakariya]  
(prophet), father of Yahya. In the Holy Qur’an: «And Zakariya, when he called upon his Lord saying: O my Lord leave me not childless, but there is no better heir than thyself. So we heard him and gave him Yahya, and we made his wife fit for child-bearing».

[za’īm]  
Bail, leader. In Qur’an: «Ask them, which of them will stand surety for that!».

[zufar]  
Abu ’L-Huzail Zufar Ibn Al-Huzail, celebrated as the Imam Zufar, and as a contemporary and intimate friend of the great Imam Abū Ḥanifah. He died at al-Basrah, A.H.158.

[zafīr]  
lit. «Drawing back breath because of distress; groaning». In the Qur’an, for the groans of hell.

[zaffa]  
To carry home the bride in procession, to hasten, go with hurried steps.

[zaqama]  
To swallow speedily.

[az-zaqqūm]  
A tree growing in Hell. In Qur’an: «Verily the tree of azaqqūm shall be the food of the sinful».

\[\text{[شش]}\]
leading the Muslim society to prosperity and security. The due recipients of zakāt (زكاة) are found in the Holy Qur'an. The Qur'an classifies the due recipients of zakāt as follows:

Fuqara’ (فقراء): People who are poor and who possess more than their basic needs but do not possess wealth equal to nişāb.

Al-masākin (المساكين): People who are destitute and extremely needy. Abu Hurairah narrated that the Messenger of Allah said, «The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two». They asked, «Then who is the needy person, O Allah’s Messenger!» He said, «The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people». (Al-Bukhari and Muslim).

Al-ʿāmilīna Aliha (العاملين عليها): Those persons who are appointed by an Islamic Head of state or Government to collect Zakat. It is not necessary that he be a needy person.

The Mercy of Allah to Zakariya was shown in many ways: (1) in the acceptance of his prayer, (2) in bestowing a son like Yahya, and (3) in the love between father and son, in addition to the work which Yahya did as Allah’s Messenger for the world.

[zaka] (زكَّا) To grow, to be pure, or purified.

[zakka] (زكَّة) (1) To purify, Justify. (2) pay zakāt.

[tazakka] To endeavour to be pure and holy, to give part of one’s substance in alms. In Qur’an: «And say to him, wouldst thou that thou shouldst be purified (from sin)?».

[zakat] (زكَّة) A certain fixed proportion of the wealth and of every kind of the property liable to Zakat of a Muslim to be paid yearly (Islamic year) for the benefit of the poor in the Muslim community. The payment of zakāt is obligatory as it is one of the five major principles of Islam. Zakat is the major economic means for establishing social justice and...
general meanings than merely giving money to slaves to buy their freedom or one’s buying a slave and freeing him on an individual basis. A Hadith states that for every limb [of the servant] freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed.

Al-ghārimin: Those persons who have a debt and do not possess any other wealth or goods with which they could repay that which they owe. It is conditional that this debt was not created for any anti-Islamic or sinful purpose.

Fi-sabil Allah: In the cause of Allah. This is a general term used for all good deeds. But, according to the Majority of Scholars, it particularly means giving help to Jihad (a struggle) for making Islam supreme on Earth. The Holy Prophet (Blessings of Allah and peace be upon him) said: «Ṣadaqa (Zakat) is not permitted to the rich except to the following five: the Ghāzi (Mujahid or fighter) in the cause of Allah...» (Imam Ahmad).

Ibn as-sabīl (ابن السبيل): Those employed to collect alms (Zakat) deserve a part of the alms, unless they are relatives of the Messenger of Allah, who are not allowed to accept any ṣadaqah. Muslim recorded that ‘Abdul-Muṭṭalib bin Rabi‘ah bin Al-Ḥarīth and Al-Fadl bin Al-‘Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied, «Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard». (Ahmad and Abu Dawud). Al-mu’allafah qulubuhum: Those persons who have recently accepted Islam and the Prophet Muhammad (Blessings of Allah and peace be upon him) gave them Zakah to keep them firm in the fold of Islam.

Ar-riqāb: Those slaves who are permitted to work for remuneration and have an agreement from their masters to purchase their freedom on payment of fixed amounts. Ibn ‘Abbas and Al-Hasan said, «It is allowed to use Zakah funds to buy the freedom of slaves», indicating that (Riqāb) has more
however, of calculating the zakāt upon large herds of cattle is by dividing them into thirty one tabī‘ah, or upon every forty one musin.

**[zakātu ’l-jimāl]** زكاة الجمال

The zakāt of camels. Zakāt is not due upon less than five camels, and upon five camels it is one goat or sheep. One goat is due upon any number of camels from five to nine, two goats for any number of camels from ten to fourteen; three goats for any number of twenty to twenty-four. Upon any number of camels from twenty-five to thirty-five the zakāt is a bint makhādī, or a yearling female camel; from thirty-six to forty-five, a bint labūn, or a two year old female camel: From forty six to sixty, a ḥiqqah, or a three-year-old female camel; from sixty one to seventy five, a jaza‘a, or four year old female camel; from seventy five to ninety, two camels’ female two year old colts; and from ninety one to one hundred and twenty, two camels’ female three year old colts. When the number of camels exceeds one hundred and twenty, the zakāt is calculated by the aforesaid rule.

(Wayfarer) Ibn As-Sabīl is a term used for the needy traveller in a land, where he does not have what helps him continue his trip. This type has a share in the Zakah for what suffices him to reach his destination.

**[zakātu al-bqar]** زكاة البقر

The zakāt of bulls, cows and buffaloes. No zakat is due upon fewer than thirty cattle, and upon thirty cattle which feed on pasture for the greater part of the year, there is due at the end of the year a tabī‘ah; or a one year old calf; and upon forty is due a musin, or a calf of two years old; and where the number exceeds forty, the zakāt is to be calculated according to this rule. For example, upon sixty, the zakat is two yearling slaves; upon seventy, one tabī‘ah and one musin; upon eighty, two musins; upon ninety, three tabī‘ah; upon one hundred, two tabī‘ahs and one musin; and thus upon every ten head of cattle a musin and a tabī‘ah alternately. Thus upon one hundred and ten kins, the zakāt is two musins and one tabī‘ah; and upon one hundred and twenty, four tabī‘ahs. The usual method,
merchandise. Articles of merchandise should be appraised, and a zakāt of 2.5 percent, paid upon the value, if it exceeds two hundred dirhams in value.

زكاة الذهب والمعنز

[zakātu az-zaḥab]  
Zakāt upon gold. No zakāt is due upon gold under the value of twenty mīthqāl (85 grams), and the zakāt due upon twenty mīthqāl is half a mīthqāl. When the quantity of gold exceeds twenty mīthqāl, on every four mīthqāl above twenty are due two qirāṭs and so on in proportion.

زكاة الذهب

[zakātu al-ghanam wal-mā‘īz]  
Zakāt upon sheep and goats. No zakāt is due upon less than forty, which have fed the greater part of the year upon pasture, upon which is due one goat, until the number reaches one hundred and twenty for one hundred and twenty-one to two hundred, it is two goats or sheep. The same rules apply to both sheep and goats (see زكاة البق) because in the Traditions the original word ghanam applies to both species.

زكاة الغنم والمعنز

[zakātu al-fīḍh-dhah]  
Zakāt upon silver. It is not due upon silver of less value than two hundred dirhams (595 grams), but if one is possessed of this sum for a whole year, the zakāt due upon it is five dirhams. No zakāt is due upon an excess above the two hundred dirhams till such excess amount to forty, upon which the zakāt is one dirham, and for every succeeding forty, one dirham. Those dirhams in which silver predominates are

زكاة الفضة

[zakātu az-zurū‘]  
Zakāt upon the fruits of the earth. Upon everything produced from the ground there is one-tenth (‘ushr), whether the soil be watered by the overflow of rivers or by periodical rains. Land watered by means of buckets, or machinery, is subject to one-twentieth.

زكاة عروض التجارة

[zakātu ‘urūdh at-tijārah]  
Zakāt upon articles of
due, varies with reference to the different kinds of property in possession, as will be seen in the present article.

The one complete year in which the property is held in possession is termed ḥawlu ’l-ḥawl. Zakāt is not incumbent upon a man against whom there are debts equal to or exceeding the amount of his whole property, nor is it due upon the necessaries of life, such as dwelling houses, or articles of clothing, or household furniture, or cattle kept for immediate use, or slaves employed as actual servants, or armour and weapons designed for present use, or upon books of science or upon tools used by craftsmen.

[zalafa]

To draw near.

[zulfah]

Nearness, proximity, a near approach. In Qur’an: «At length, when they see it close at hand».

[azlafa]

To bring near, cause to approach (אָלָפָא). In Qur’an: «And we made the other party approach hither».

to be accounted silver, and the laws respecting silver apply to them, although they should contain some alloy.

[zakātu al-fiṭr]

Fast-breaking zákāt. It is given on the lesser Festival, called the ‘Īd u ’l-Fītr, which consists of half a sā‘ of wheat, flour, or fruits, or one sā‘ of barley. This should be distributed to the poor before the prayers. It is possible to give it to the poor as money.

[zakātu al-māl]

zákāt, in its primitive sense the word zákāt means purification. It is also used to express a portion of property bestowed in alms, as a sanctification of the remainder to the proprietor. It is an institution of Islam and founded upon an express command in the Qur’an, being one of the five foundations of Islam. It is a religious duty incumbent upon any person who is free, sane, adult, and a Muslim, provided he be possessed in full property of such estate or effects as are termed in the language of the law nişāb, and that he has been in possession of the same for the space of one complete Islamic year. The nişāb, or fixed amount of property upon which Zakāt is
[az-zalzalah]
Earthquake. The title of the 99th surah of the Qur’an, in which it is stated that an earthquake will take place at the commencement of the signs of the last day.

[sūratu ’z-zalzalah] سورة الزَّلزَلْة
The title of the 99th surah of the Qur’an.

[al-muzdalifah]
muzdalifah
Muzdalifah is a place outside Makkah between ‘Arafa and Mina, where the pilgrims returning from ‘Arafāt spend a night between the ninth and tenth of Zul-Hijjah after performing the Maghrib and ‘Ishā’ prayers, there.

[zalaqa]
To slip.

[zalaqun]
A place in which the feet are liable to slip.

[azlaqa]
To cause to slip or fall.

[zalla]
To slip.

[azalla]
To cause to slip or fall.

[zalzala]
To shake, shake to and fro. In Qur’an: «When the earth is shaken to her (utmost) convulsion».

[zalzalata as-sā‘ah]
The earthquake of the hour.
The sacred well within the precincts of the mosque at Mecca.

[zamhara] زَمْحَرُ ( ز م ه ر )
To flash with anger (an eye).

[zamharir] زَمْحِرْر
Excessive cold.

[zandaqah] زَنْدَقَة
Unbelief of religion, atheism, infidelity.

[zindiq] زَنْدِيق
Atheist, unbeliever, infidel, irreligious. One who does not profess any religion, or who hides unbelief and reveals Islam.

[tazandaqa] تَزَنْدَقَة
To be or become an atheist or unbeliever.

[zanam] زَنْم
An excreceme behind the the hoofs of goats.

[Zanim] زَنِم
Spurious, illegitimate.

[zana] زَنْأ
To commit adultery, fornicate, whore.

[Zina] زَيْن
Zina means illegal sexual intercourse and embraces both fornication and adultery. In the Holy Quran «The woman and

[zumaran] زُمُرَان
In crowds. In Qur’an: «And those who feared their Lord will be led to the Garden in crowds».

[mazamir] مِزْأَمِر
Psalms.

[suratul az-zumar] سُورَةُ الزُّمُر
Chapter of crowds (No.39).

[zamala] زَمِل
To limp.

[muzzammil] مُزَمُّمٌ
One who wraps one’s-self in a garment.

[suratul al-muzzammil] سُورَةُ المُزَمَّمٍ
lit. The wrapped up». The title of the 73rd surah of the Qur’an, in the first verse (Āyah) of which the word occurs: «O you folded in garments! stand (to prayer) by night, but not all night».

It is said the chapter was revealed to prophet Muhammad (p.b.u.h) when he was wrapped up in a blanket.

[zamzam] زَمَزْمٌ ( ز م ر )
girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man’s wife should be stoned to death». The Messenger of Allah said: «By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allah. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays, he said to a man from the tribe of Aslam, go to this man’s wife, and if she confesses, then stone her to death». (Fath Al-Bari).

This honorable verse (Ayah) contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed punishment is one hundred stripes, as stated in this Ayah. In addition to this he is to be banished from his homeland for one year, as was recorded in the two šahīhs from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the Hadith about the two Bedouins who came to the Messenger of Allah. One of them said, «O Messenger of Allah, this son of mine was employed by this man, and committed Zina with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-
[zawwajaha li]  
To marry her to.

[zawj plural azwāj]  
Husband, companion, wife. In Qur’an: «And we have caused (vegetables) to spring up in it of every generous species».

[az-hari]  
Of or pertaining to Al-Azhar; Azhar student.

[al-azharān]  
The sun and the moon.

[al-jumā]  
الجِمَاع  The group of the azhar

[zahqa]  
To be full of marrow (a bone); to vanish. In Qur’an: «And say: Truth has (now) arrived, and falsehood has perished, for falsehood is (by its nature) bound to perish».

[zāhiq]  
That which vanishes away.

[zahūq]  
Vain, perishable.

[az-zuhū]  
 ал-زَهُور  Vanity.

[zawwāja]  
To give in marriage (with double acc.); to wed to; to join together. In Qur’an: «And when the souls shall be joined (to their bodies)».

It means to make of two kinds, to make or get conjointly.
though their craftiness were such that the mountains should be moved by it»; literally, «should cease to remain in their places, or incline downwards (like the sun».

[zawāl]  زوال
A declining, declination as of the sun from the meridian.

[zāda]  زاد
To take provisions, to be increased.

[zādun]  زاد
Provision for a journey.

[izdāda]  إزداد
To increase, suffer an increase. In Qur’an: «So they stayed in their cave three hundred years, and (some) add nine (more)».


[tazawwada]  تزاوَد
To provide one’s - self for a journey. In Qur’an: «And take a provision (with you) for the

[zawāj ash-shighār] زواج الشغار
A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr (dowery).

[zijāt muḥarramah] زيجات محرمة
Prohibited marriages.

[az-zawjān] الزوجان
The two spouses.

[zūrun]  زور
Falsity, a falsehood, lie, untruth. In Qur’an: «Those who witness no falsehood».

[zūran]  زورا
Falsely, untruly, untruthfully.

[zā’ir]  زائر
A pilgrim to prophet Muhammad’s grave at al-Madinah, as distinguished from a haji, or pilgrim to Makkah.

[ziyāratu an-nabi] زيارت النبى
The visitation of the tomb of prophet Muhammad (p.b.u.h).

[zāla]  زال
To cease, cease to be in a place, fail, perish. In Qur’an: «Even
To be separated one from the other. In Qur'an: «One day shall we gather them all together. Then shall we say to those who joined gods (with us): To your place! You and those you joined as partners. We shall separate them, and their partners shall say: It was not us that you worshipped!».

A shi'ah sect. Those who followed Zaid the son of 'Ali ibn al-Husain.

To be inclined downwards, to become dim (the sight), turn aside, deviate (ع). In Qur'an: «(His) sight never swerved, nor did it go wrong!»

To cause to deviate, render perverse. In Qur'an: «Then when they went wrong, Allah let their hearts go wrong».

An ornament.

The allurement of the present life, The glitter of the present life.
[sā'īl] سائل
One who asks, demands, a beggar.

[suʿāl] سؤال
The act of demanding, begging.

[masʿalah] مشاكلة
Problem, begging, matter.

[masʿūl] مسؤول
That which is demanded or inquired (responsible). In Qur’an: «And fulfil (every) engagement for (every) engagement will be inquired into (on the Day of Reckoning)».

[saʿala] سأل
To ask, interrogate, ask for, demand.

[tasāʿala] نسأل
To ask or make inquiries of one another. In Qur’an: «Revere Allah through whom you demand your mutual (rights), and (reverence) the wombs».

Remainder, rest (especially of water).
[sabbābah] سيَّبَة
Index finger, fore-finger.

[masabbah plural masabbāt] Abuse, insult.

[sabab plural asbāb] سَبَبٌ: أسباب
A rope, cord, lien or that by which one thing is connected with another, as a pathway, means to an end, a cause. In Qur’an: «And we gave him a means to accomplish every end, so he followed his way».

[sababu an-nuzul] سَبَبُ الْوَرَوْل
Occasion of revelation.

[sibāb] سِبَاب
Abuse, revilement.

[sabata] سَبَت سَبِيْت
To rest, celebrate the sabbath.

[subāt] سَبِات
Rest.

[sabāḥa Allah] سَبَحِ الله
To praise, glorify Allah, by saying: praise the Lord (سَبِحَ الله).

[musabbih] مُسَبِّح
One who celebrates praises.

[mas‘ūliyah akhlāqiyyah] مسؤولية أخلاقية
Moral responsibility.

[mas‘ūliyah jinā‘iyah] مسؤولية جنائية
Criminal responsibility.

[sa‘ima] سَيِّمَ (سَيِّمٌ)
To disdain, dislike, scorn.

[sā’imah] سَائِمَة
Pasturing cattle.

[saba’] سَبَأ
A tribe of Yaman, whose dwelling places are called Ma‘rib, mentioned in the 34th surah of the Qur’an (entitled the suratul saba’). This city was destroyed by the inundation of Al-‘Arem. Saba’ was at the time of Solomon and Queen Bilqis. In Qur’an: «There was, for Saba’, aforetime, a sign in their Home-land...».

[sūratul saba’] سُورَةُ سَبَأ
The 34th surah of the Qur’an.

[sabba] سَبَبٌ
To insult, abuse, to curse, to blaspheme.

[sabbāb] سَبَب
Abuser, reviler.
[sabḥala] 
To say «Glory be to Allah!»

[sabih] 
Applied to Angels in the Qur'an, or according to another of several interpretations, to ships.

[sibṭ plural asbāṭ] 
Grandson, tribe (of the Israelites), Jewish tribe. In Qur'an: «Say: we believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob and the tribes».

[tasbīh] 
The ejaculation, «I extol the holiness of Allah».

[subḥān] 
Praise. In Qur'an: «I celebrate the praise of Allah, and may He be far exalted above that which they impute to him».

[subḥāna Allah] 
Glory be to Allah!

[subḥāna Allāhi ‘an] 
Allah is far above, Allah is beyond.

[subḥāna rabbi Al-‘a‘la] 
Glory be to my Lord the Most High!
These words are said in prostration.

[subḥāna rabbi Al-‘azīm] 
Glory be to my Lord the Most Great!
These words are said in bowing down.

[subḥānaka] 
Glory be to you!
«They speak not before he speaks, and they act (in all things) by his command».

[**sabqun**]

The act of preceding.

[**sabqu al-iṣrār**]

Premeditation, willfulness.

[**istabaqa**]

To strive one with another in a race, or to reach a goal.

[**masbūq**]

One who is surpassed or beaten in a race. To catch up the prayer missing one or more (rak‘ah).

[**as-sābiqāt**]

The Angels.

[**sabīl plural subul**]

Way, road, path.

[**sabīl Allah**]

«The road of Allah». A term used for religious warfare and other meritorious deeds; e. g. In Qur’an: «And say not of those who are slain in the way of Allah that they are dead, but rather that they are living, though you perceive (it) not».

upon you the seven oft-repeated (verses) and the grand Qur’an».

[**sabagha**]

To be long and trailing on the ground (a garment).

[**sābighah**]

A coat of mail.

[**asbagha**]

To cause to abound (على). In Qur’an: «And Allah has made his bounties flow to you in exceeding measure, (both) seen and unseen?».

[**asbagha al-wudhū’**]

To perform the ritual ablution properly.

[**sabaqa**]

To be in advance, precede, to go before, pass before, go forth previously, prevent. In Qur’an: «No created being has committed this (crime) before you».

لا يتسرقنهم بالقول وهم يأمرهم

وقد علماك سبحانه من المنافقين والفسقين

عُلّمٌ[الأنبياء: 27].

فاكملوه[الحجر: 87].
engaged in prayer facing Makkah, to prevent others to pass before him.

[mastūr]  Chaste, (one) having a blameless record.

[as-sattār]  The Veiler, the Concealer, the Coverer (attribute of Allah).

[sajada]  To be humble, submit one’s self, bow down in adoration with the forehead touching the ground, to worship (لَ)، prostrate.

[sajdah]  lit. «prostration». The act of worship in which the person’s forehead touches the ground in prostration (prayer).

[sūratu as-sajdah]  The title of the 32nd sūrah of the Qur’an, «They only believe in our signs who, when they are reminded of them, fall down adoring and celebrate the praise of their Lord».

[sabīl ar-rashād]  The path of right.


[as-sābīlān]  Stool and urine ducts, the two natural orifices.

[saba]  To take prisoner, capture, to lead into captivity (esp. in war), to captivate, fascinate.

[as-sabi plural as-sabāya]  Captive, prisoner (of war).

[satara]  To cover.

[istatara]  To hide one’s self.


[sitr al-ka‘abah]  Ka‘abah’s curtain.

[sutratu al-muṣali]  Something put up before one
[sajjādatu aš-ṣalāh] سجادة الصلاة
The small mat, cloth, or carpet on which a Muslim prays.

[sujūdu at-tilāwah] سجود التلاوة
The prostration of recitation. This prostration is performed when reading or listening to (Ayah) a verse of prostration. It is a single prostration.

[sujūdu as-sahu] سجود السهو
The prostration of forgetfulness: Man is subject to forgetfulness, so if you should forget something while performing your prayer, either doing something which is not prescribed or leaving something out, you must carry out two prostrations, similar to those in the prayer, reciting the words of Greatness while going to the ground and rising at the end of the words of Greeting. After this, recite the words of peace, but omitting the words of witness.

[as-sujūd] السجود
Prostration, putting the forehead, the nose, the hands, the knees, and the fingers of the feet to the ground in prayer. During prostration, the Muslim prayer says: «I extol the holiness of my Lord, the most High!» three times.

[sajdatu ash-shukr] سجدة الشكر
«A prostration of thanksgiving». When a Muslim has received some benefit or blessing, he is enjoined to make a prostration in the direction of Makkah, and say, «Holiness be to Allah! and praise be to Allah. There is None has the right to be worshipped but Allah! Allah is most Great!».

[masjid plural masājid] مسجد «The place of prostration». Mosque, or place of public prayer.

[masjid qubā’] مسجد قباء
The mosque of Qubā’, the first mosque erected by prophet Muhammad (p.b.u.h) near al-Madīnah.

[masjid at-taqwa] مسجد التقوى
lit. «The Mosque of piety». The mosque at Qubā’, a place about three miles south-east of al-Madīnah. It was the first mosque erected in Islam.

[masjidu al-khīf] مسجد الخيف
A mosque at Mina, three miles from Makkah.

[masjidu an-nabi] مسجد النبي
The prophet’s Mosque at al-Madīnah.
[sijill] سِجِّلَ
A register. The record of a court of justice. The decree of a judge. In the Qur’an, the word occurs when it is used for the angel which has charge of the register of the fate of mankind, or according to others, it may mean the roll itself. In Qur’an: «The Day that we roll up the heavens like a scroll rolled up for books (completed)».

[as-sajidun] السَّاجِدُونَ
The prostrating.

[al-masjidu al-aqsa] المسْجِدُ الأُقْصَى
«The Most Distant Mosque». It is at Jerusalem erected by Solomon (Sulaiman).

[al-masjidu al-jami’] المسْجِدُ الجَمِيْعِ
lit. «The collecting mosque».
A title given to the chief mosque which people assemble for the Friday prayer and khutbah.

[al-masjidu al-ḥaram] المسْجِدُ الْحَرَامِ
«The sacred mosque». The temple at Makkah which contains the Ka‘bah, or cube house, in which is placed the Ḥajaru ’l-Aswad, or «Black Stone». The term Baitu ’llah, or «House of Allah», is applied to the whole enclosure, although it more specially denotes the Ka‘bah itself.

[sajara] سَجَرَ
To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (في).

[sajjara] سَجَرَ
To swell and become turbulent (the ocean). In Qur’an: «And by the ocean filled with swell».

\[\text{long } \ddot{i} = \text{i} \quad \ddot{a} = \text{a} \quad \ddot{e} = \text{e} \quad \ddot{u} = \text{u} \quad \dddot{o} = \text{o} \quad \dddot{a} = \text{a} \quad \dddot{e} = \text{e} \quad \dddot{u} = \text{u} \quad \text{(diphthong) ao = } \text{aw} \quad \text{(long vowel) } \ddot{u} = \text{u} \quad \dddot{y} = \text{y} \quad \dddot{i} = \text{i} \quad \dddot{w} = \text{w} \quad \dddot{h} = \text{h} \quad \text{(short vowel) ai = } \text{i} \quad \text{(vowel}}
\]
Devouring anything forbidden, both in a literal and in a figurative sense. In the figurative sense, it would be the taking of usury or bribes, or taking undue advantage of people’s weak position or their own fiduciary powers to add to their own wealth.

**sahara**
To gild, enchant, bewitch.

**sahara**
To feed anyone at daybreak.

**tasahhara**
To eat at daybreak, take the predawn meal.

**sahir plural saharah**
A magician. In Qur’an: «(But) say the unbelievers: This is indeed an evident sorcerer!».

**sahir**
Magic. A belief in the magical art. It is condemned in the Unlawful property, forbidden things. In Qur’an: «(They are fond of) listening to falsehood,

**sijjin**
The register in which the actions of the wicked are recorded, or the place where it is kept. In the Holy Qur'an: «The book of the wicked is in sijjin, and what shall make you know what sijjin is? It is an inscribed book».

**saja**
To be quiet, tranquil or dark (the night). To cover the deceased with a winding shroud.

**musajja**
Covered with a winding sheet, shrouded (corpse); laid out (corpse).

**sahaba**
To drag along the ground.

**sahbu al-wisayah**
Withdrawal of guardianship.

**sahab**
A cloud, clouds.

**sahata**
To destroy utterly, eradicate.

**suht**
Unlawful property, forbidden things. In Qur’an: «(They are fond of) listening to falsehood,
[sahīqa] سَحِيقَة
To be far off.

[suhqun] سَحِيقٌ
The act of being far off. In Qur’an: «They will then confess their sins, but far will be (forgiveness) from the companions of the Blazing Fire!».

[sahīqun] سَحِيقٌ
Far distant. In Qur’an: «By birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place».

[ishāq] إسحاق
Isaac. The son of Abraham (Ibrahim). He is mentioned in the Qur’an as specially the child of promise, and a gift from Allah to Abraham; and also as an inspired prophet. In Qur’an: «And we (Allah) gave him (Abraham), Isaac and Jacob as a father gift; and we made them all righteous».

[sahāqa] سَحَقَة
To beat small.

Qur’an and in the Traditions. In Qur’an: «The evil ones, teaching men Magic».

[sihrun mubīn] سَحْرُ مُبِينٍ
Obvious sorcery, evident magic.

[sahār plural ashar] سَحْرٌ: أَشَارٍ
Time before daybreak, early morning, before dawn. In Qur’an: «And in the hours of early dawn, they (were found) praying for forgiveness».

[sahār] سَحْرٌ
A great magician. In Qur’an: «And bring up to you all (our) sorcerers well-versed».

[ishāq] إسحاق
Isaac. The son of Abraham (Ibrahim). He is mentioned in the Qur’an as specially the child of promise, and a gift from Allah to Abraham; and also as an inspired prophet. In Qur’an: «And we (Allah) gave him (Abraham), Isaac and Jacob as a father gift; and we made them all righteous».

[sahūr] سُحُور
A meal taken at night before the Fajr (morning) prayer by a person observing Saum (Fast).

[suhūr] سُحُور
The time of [sahūr] during Ramadan.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>[sadda ḥajatahu]</strong></td>
<td>To meet someone’s need, provide for someone.</td>
</tr>
<tr>
<td><strong>[sadda ramaqahu]</strong></td>
<td>To keep someone or oneself barely alive, to provide someone with a bare existence.</td>
</tr>
<tr>
<td><strong>[saddun]</strong></td>
<td>A mountain, an obstacle, a bar, a dam.</td>
</tr>
<tr>
<td><strong>[saddu az-ẓarāʾiʿ]</strong></td>
<td>Prohibition of evasive legal devices.</td>
</tr>
<tr>
<td><strong>[sadīd]</strong></td>
<td>Well-directed, convenient or opportune.</td>
</tr>
<tr>
<td><strong>[sidr]</strong></td>
<td>The lotus-tree.</td>
</tr>
<tr>
<td><strong>[sidrah]</strong></td>
<td>A single lotus-tree.</td>
</tr>
<tr>
<td><strong>[sidratu al-muntaha]</strong></td>
<td>A tree over the seventh heaven near the paradise.</td>
</tr>
<tr>
<td><strong>[sadasa]</strong></td>
<td>To take a sixth part.</td>
</tr>
<tr>
<td><strong>[sudus]</strong></td>
<td>A sixth part, one-sixth.</td>
</tr>
<tr>
<td><strong>[sadūm]</strong></td>
<td>«The city of Lūṭ.» The city is not mentioned by name in the</td>
</tr>
</tbody>
</table>
as of water in the desert. In Qur’an: «But the unbelievers, their deeds are like a mirage».

Qur’an, but it is admitted to be one of the «overturned cities» referred to in Qur’an. This city is associated with Sodomy, unnatural crime, called in Arabic liwātah (homosexuality), it is forbidden by Islamic law.

[sarbal plural sarabīl]  
A garment, either generally, or a coat of mail.

[sarabun]  
A pipe for the conveyance of water.

[saraba]  
To enjoy free pasture (a camel).

[sarab]  
A mirage, deceitful appearance,
[isrār] إِسْرَارٌ
A secret.

[asrāru al-qur’ān] أَسْرَارُ الْقُرْآنَ
The secret meaning of the Qur’an.

[sirrun] سِرٌّ
A secret.

[sirran] سِرٌّاً
Secretly, in private.

[sirran wa-jahran] سِرًّا وَجَهْرًا
Privately and publicly.

[sirran wa-‘alāniyah] سِرًّا وَعَلَانِيَة
Secretly and publicly, in secret and openly.

[sarrā’] سَرَاءً
Affluence, joyful state, happiness. In Qur’an: «Those who spend (freely), whether in prosperity, or in adversity.»

[surur plural of sarîr] سُرُورٌ: سَرِيرٌ
A couch, throne.

[sururun mawdhūnah] سُوْرُ مَوْضُوْنَة
Encrusted thrones.

[surūr] سَوْرُورٌ
Joy.

[sarāḥ] سَرَاحٌ
Dismissal (of a woman by divorce), release.

[tasrīḥ] تَسْرِيحٍ
Dismissal, divorce. In Qur’an: «A divorce is only permissible twice, after that, the parties should either hold together on equitable terms, or separate with kindness.»

[sarada as-sawm] سَرَادَةُ الصَّوْم
To continue fasting several days without (iftār) breakfast.

[sardu as-sawm] سَرُّدَةُ الصَّوْم
Fast several days without (Iftār) breakfast.

[sardqa] سُرُدَةً
To cover with an awning.

[surādiq] سَوْرَادِقٍ
Large tent, canopy, pavilion.

[sarra] سَرْرَةً
To cut the navel string, to make glad, rejoice.

[asarra] أَسْرَرًا
To conceal, speak in private.

[asarra wa-a‘lana] أَسْرَرًا وَأَعَلَنَ
Conceal and reveal.
signs of Allah, Allah is swift in calling to account.».

**[asrafa]**
To be prodigal, extravagant, to exceed bounds, transgress.

**[israf]**
The act of exceeding bounds, extravagance, transgression, prodigality, Extravagance in religious duties, i.e. doing more than is required by the law. In Qur'an: «Our Lord! Forgive us our sins and anything we may have done that transgressed our duty».

**[israfil]**
The angel who will sound the trumpet at the Day of Resurrection.

**[musrif]**
One who is guilty of excess, extravagant, prodigal.

**[al-musrifun]**
The extravagant.

**[saraqa]**
To steal.

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<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>masrur</td>
<td>Rejoiced.</td>
</tr>
<tr>
<td>sarirah plural sararih</td>
<td>Intention, secret thought, mind, heart, soul.</td>
</tr>
<tr>
<td>as-sara wa-dh-dharrah</td>
<td>Happiness and misfortune.</td>
</tr>
<tr>
<td>fi as-sara wa-dh-dharah</td>
<td>In good and bad days, for better or for worse, in sorrow and in joy, In good times and bad times.</td>
</tr>
<tr>
<td>saru'a</td>
<td>To be quick.</td>
</tr>
<tr>
<td>sara'a</td>
<td>To hasten emulously, or in company with others.</td>
</tr>
<tr>
<td>sara'a fi al-khairat</td>
<td>Hasten to good deeds.</td>
</tr>
<tr>
<td>sir'an</td>
<td>Suddenly, hastily.</td>
</tr>
<tr>
<td>sari'</td>
<td>Swift, prompt, hastening.</td>
</tr>
<tr>
<td>sari'u al-hisab</td>
<td>Swift at taking account. In Qur'an: «But if any deny the</td>
</tr>
</tbody>
</table>
Israel. The surname of Yaʿqūb (Jacob).

[sariyah] سَرِيَّة
A small army unit sent by the prophet Muhammad (p.b.u.h) for Jihad, without his participation in it.

[al-isrā’] الإسْرَءِيل
The prophet’s journey at night from the sacred Mosque to Al-Aqṣā in Jerusalem on an animal called Burāq.

[saṭaḥa] سَطَحٌ
To spread out.

[saṭara] سَطَرٌ
To write.

[asāṭīr] أساطير
Fables, idle tales, myth.

[asāṭīr u al-awwalīn] أساطير الأولى
Tales of the ancients.

[mastūr] مَسْطَور
Written. In Qur’an: «That is written in the (eternal) record».

[isrā’] إسْرَأْءِيل
Nocturnal journey.

[sūratu al-isrā’] سُورَةُ الإسْرَءِيل
Chapter of the Night Journey (No.17).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[sa‘a]</td>
<td>To go hastily; to run, be diligent, purpose. In Qur‘an: «But as for him who comes to thee striving after (good)».</td>
</tr>
<tr>
<td>[musaitir]</td>
<td>One who presides over, a manager of affairs, ruler. In Qur‘an: «Thou art not one to manage (men’s) affairs».</td>
</tr>
<tr>
<td>[sata]</td>
<td>To attack with violence.</td>
</tr>
<tr>
<td>[sa‘ada]</td>
<td>To be fortunate (a day).</td>
</tr>
<tr>
<td>[sa‘ida]</td>
<td>To be happy (a man).</td>
</tr>
<tr>
<td>[sa‘id]</td>
<td>Happy, blessed.</td>
</tr>
<tr>
<td>[sa‘ara]</td>
<td>To light fire.</td>
</tr>
<tr>
<td>[sa‘a“ara]</td>
<td>To cause to burn fiercely.</td>
</tr>
<tr>
<td>[as-sa‘ir]</td>
<td>The burning fire, Hell. In Qur‘an: «If any of them turned aside from our command, we made him taste of the penalty of the Blazing Fire».</td>
</tr>
</tbody>
</table>

The act of going quickly or hastily, an endeavour. In Qur‘an: «And when he had attained such an age that he could assist him in his work»

And diligently strives after it; literally, «And endeavours after it with its endeavour».

[^1](https://example.com) [^2](https://example.com) [^3](https://example.com) [^4](https://example.com)
[musfir] Shinning.

See: صلاة السفر

[safa‘a] To strike with the wings (a bird when fighting), to drag along (مبت). In Qur’an: «Verily we will drag him by the forelock».

[al-mas‘a] The running place.

[saghaba] To suffer from hunger and want.

[masghabah] Famine. In Qur’an: «Or the giving of food in a day of deprivation».

[safaka] To pour forth.

[sifāḥ] Fornication, adultery.

[Tazawwaja biha sifāhana] To take (a woman) unlawfully.

[Masfūḥ] Poured forth.

[Safara] To remove the veil.

[Asfara] To shine, brighten (the dawn).

[Safarun plural asfār] A journey.

[Sifrun plural asfār] A large book (esp. one of the scriptures), sacred book.

[Safarah] Ascribe (of angels).
[saqar] Hell-fire. In Qur'an: «Soon will I cast him Hell-fire!».

[saqatā] To fall.

[sāqatā] To let fall (على).

[sāqitun] Falling.

[asqaṭa] To cause to fall (على).

[isqatū al-ʻuqūbah] Dropping the punishment.

[saqima] To be ill.

[saqīm] Sick, ill.

[saqa] To water, give drink to. In Qur'an: «And he shall be given to drink of a putrid liquid».

«But the apostle of Allah said to them: It is a she-camel of Allah! and (bar her not from) having her drink!».

[safīnah] A bark, ship, the Ark.

[safinatu nūḥ] The Ark of Noah.

[safiha] To make a fool of (any one), render foolish. In Qur'an: «He who made a fool of himself».

[safahun] Folly.

[safahan] Foolishly.

[safih plural sufahā'] A fool, foolish, mentally deficient. In Qur'an: «To those weak of understanding, make not over your property».

«Do you destroy us for the deeds of the foolish ones among us?»

[as-safah] Stupidity, foolishness.

[saqara] To injure by heat (the sun).
[sakira] To be drunk.
[askara] Intoxicate.
[sakarun] Intoxicating drink.
[sukrun] Drunkenness.
[sakrah] Properly, drunkenness.
[muskir plural muskirāt] Alcoholic beverage, intoxicating liquor.
[sikkir] Drunkard.
[sakana] To be quiet, rest, dwell (في), dwell with (إلى); inhabit.
[askana] To make to dwell, cause to abide; to quiet.
[sakanun] Any means of rest or quiet, habitation.
[sakinun] That which remains quiet.

To give drink to, to water.
[istiksa] To ask Allah for rain, to pray for rain.
[siqayah] The act of giving drink to, also a drinking cup.
[siqayatu al-ḥaṭṭi] Providing pilgrims with water. It was an office of great honour.
[al-istiksa'] Invoking Allah for rain.
[musqa] A compact entered into by two persons, by which it is agreed that the cue shall deliver over to the other his fruit trees on condition that the other shall belong to them both, in the proportions of one half, one third, or the like, as may be stipulated.
[sakaba] To pour forth.
[maskub] Poured forth, flowing.
distinguished from a faqīr (فقير), or a person who possesses a little property, but is poor.

| [salaba] | سلُبُ (س ل ب) |
| To snatch away from. |

| [silāḥ plural asliḥah] | أَسْلِحَةَ (س ل ح) |
| Arms, weapons. |

| [salakha] | سلُحُ (س ل خ) |
| To flay, pluck off, withdraw (من). |

| [salakha an-nahāra mina al-lail] | أَنَـالْـيَـلِ (س ل س) |
| To separate the day from the night (Allah). |

| [insalakha] | سُلُـكْ (س ل س) |
| To pass away, pass by (من). |

| [salas al-bawl] | إِسْلَاطَ (س ل ط) |
| Incontinence of urine. |

| [sallaṭa] | سُلْطَ (س ل ط) |
| To give power or authority, to make victorious. |

| [sultān] | سُلْطَانَ |
| Power, authority, argument, convincing proof. In Qur’an: «O you assembly of Jinns and men! If it be you can pass beyond the zones of the heavens and the earth, pass you! Not without authority shall you be |

| [sukna] | سُكْنَيْ |
| Residence. |

| [sakīnah] | سَكِينَة |
| A word which occurs in the Qur’an five times. Immanence of Allah, presence of Allah; devout, Allah-inspired peace of mind, calm, tranquility, peace. In Qur’an: «Then Allah sent down His peace upon him». |

| [maskan plural masākin] | مَسْكَانُ |
| A habitation. |

| [masākin] | مَسَكِينَ |
| The needy. |

| [maskanah] | مَسْكَـنَةُ |
| Poverty, misery. In Qur’an: «They were covered with humiliation and misery». |

| [maskūn] | مَسْكَنٌ |
| Inhabited. |

| [miskīn] | مَسْكِينَ |
| «A poor person». According to Muslim law, a person who has no property whatever, as |

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long / َـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

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<td>au = w</td>
<td>(long vowel)</td>
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<td>ū = u</td>
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<td>َـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~</td>
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<td>(kasra ُـَـَ~</td>
</tr>
</tbody>
</table>
down backwards, to abuse (بَعْث).

[salaka] سَلَكَ To cause to go or walk. In Qur’an: «And (Allah) has made you to walk in it by paths».

«That you may walk in its spacious paths».

[sultaün munibün] سُلْطَانٌ مَّبْنَِّيَِّّهُ Manifast authority.

[as-sultah at-tashri ‘iyah] الْسَّلْطَةُ الْشِّرْعِيَّة Legislative authority.

[as-sultah at-tanfiyihah] الْسَّلْطَةُ الْبَيْنَيَّة Executive authority.

[as-sultah ar-rūhiyah] الْسَّلْطَةُ الْرُّوحِيَّة Spiritual authority.


[salima] سَلَمَ To be safe and sound.

[aslama] أَسْلَمَ Submit himself to Allah, embrace Islam, profess Islam, become a Moslem.

[aslama amruhu ila Allah] To resign oneself to (the will of) Allah, commit oneself to Allah, recommend one’s soul to Allah, submit to Allah.

[as-salaf as-sālih] السَّلَفُ الصَّالِحُ The worthy ancestors, the venerable forefathers.

[as-salafun plural aslāf] Ancestors, forefathers.

[salaqa] سَلَقَ To throw on the back, throw
| [salāmun] | سلام | Peace, safety, a greeting of peace, security. In Qur'an: «Say: praise be to Allah, and peace on His servants whom He has chosen (for his message)». |
| [sallama] | سلم | To preserve, give salvation, deliver, to submit to a judgment, salute (على). |
| [sallama amrāhu 'ila Allah] | سلم أمره إلى الله | To commit one's cause to Allah, resign oneself to the will of Allah. |
| [istilām] | استسلام: في الحج | As a term the word «istilām» means to kiss the Black stone, to touch it or to raise the palm to the ears, keeping them towards the black stone and then kiss the hands. |
| [islām] | الإسلام | Islam is an Arabic word and denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah. |
| [islāmi] | إسلامي | Islamic. |
| [islāmiyah] | إسلامية | Islamic. |
| [silmun] | سلم | Peace. |
| [sālimun] | سالم | One who is safe. |
[mustaslimun] مُستسلمٌ
One who submits to judgment.

[musallamah] مُسَلَّمَة
Handed over, sound.

[siyam] سِيَام
Perfect, sincere.

[siyam an-niyah] سِيَامُ الْنِّيَاهَة
Simple-hearted, simple-minded.

[taslīm] تَسْلِيم
Salutation. On finishing the prayer one turns one’s face right and left saying «Peace and Allah’s mercy be on you». This is called Taslīm.

[taslīmu al-hibah] تَسْلِيمُ الْهِبَة
Gift delivery.

[as-salām ‘alaikum] أَسْلَامُ عَلَيْكُم
Peace be upon him (p.b.u.h.).

[sulaimān al-ḥakīm] سُلَيْمَانُ الرَّحِيمِ
Prophet. Solomon was celebrated for his skill and wisdom. He is son of David. In the Qur’an: «We gave unto David Solomon, his son...».

(It was our power that made) the violent wind «We gave (in the past) knowledge to David and Solomon».
<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[samara]</td>
<td>To pass the night in conversation.</td>
</tr>
<tr>
<td>[sāmir]</td>
<td>One who converses by night.</td>
</tr>
<tr>
<td>[as-sāmiri]</td>
<td>Mentioned in the Qur’an, “As-samiri has led them astray”.</td>
</tr>
<tr>
<td>[sami‘a]</td>
<td>To hear; hear of (بـ); to harken, listen (لـ).</td>
</tr>
<tr>
<td>[sam‘]</td>
<td>Hearing. Allah hears all sounds whether low or loud. He hears without an ear, for His attributes are not like those of men.</td>
</tr>
<tr>
<td>[sami‘un]</td>
<td>One who hears, hearer, listener.</td>
</tr>
<tr>
<td>[sami‘u ad-du‘ā’]</td>
<td>The Hearer of Invocation.</td>
</tr>
<tr>
<td>[as-sam‘u wa-ṭṭā‘ah]</td>
<td>Listening and obedience.</td>
</tr>
</tbody>
</table>

**[tasāmuh]**

Indulgence, tolerance, forbearance.

**[mutasāmih]**

Indulgent, forbearing, tolerant.

**[samāḥatu al-mufti]**

His eminence the Mufti.

**[musāmāḥah]**

Forgiveness, pardon.

**[sāmidun]**

One who passes his time in vanities.

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Long ੃ (diphthong) au = و (long vowel) ੂ = و (long vowel) ੃ = م (long vowel) ੄ = ك (long vowel) ੃ = م (long vowel)‏

ﺓ = (dhamma  ❮⟩) Whitespace  ❯ = (kasra  ❍)  ੃ = (fatha  ❗) :Short vowels (diphthong) ੃ = (vowel  ❙)
The All-Hearing (one of the 99 names or attributes of Allah).

To raise on high.

A roof, or the highest part of the interior of a building. In Qur’an: «On high hath He raised its canopy, and He hath given it order and perfection».

Heaven, of which the Qur’an says there are seven.

The 99 names of Allah.
The most Beautiful Names of Allah.

Heavenly, descended from heaven, divine, pertaining to Allah and religion.

To pronounce the name of Allah by saying «In the name of Allah, the compassionate, the Merciful».

«Scorching wind» is the type of haste, arrogance, and fire, such as entered into the composition of Jinns. «And the Jinn race, we had created before, from the fire of a scorching wind».
of the traditionaries, to its first authority.

[**musnad al-imam Ahmad**]
He compiled it according to the names of companions. It consists of more than one thousand Hadith.

[**tasnīm**]
The name of a fountain in paradise mentioned in the Qur'an: «With it will be (given) a mixture of Tasnīm».

Tasnīm literally indicates height, fullness, opulence. Here it is the name of a heavenly fountain, whose drink is superior to that of the purest wine. It is the nectar drunk by those nearest to Allah, the highest in spiritual dignity; but a flavour of it will be given to all, according to their spiritual capacity.

[**mā'u at-tasnīm**]
The beverage of the blessed in paradise.

[**sanna**]
To form, to prescribe.

[**Samma Allaha` alaihi**] To invoke Allah over something by saying ﷺ

[**musamma**]
Named, fixed, determined.

[**tasmiyah**]
A title given to the Basmallah, or the initial sentence, «In the name of Allah, the Compassionate, the Merciful». This occurs at the commencement of each chapter or surah of the Qur'an, with the exception of the 9th surah. Also used at the commencement of any religious act such as prayer, ablation...

[**sanadu al-hadīth**] Sanad (chain of narrators).

[**isnād plural asānīd**] Ascription (of an Islamic tradition), the (uninterrupted) chain of authorities on which a tradition is based.

[**musnad**]
«Science of Islamic traditions», a tradition the ascription of which is traceable, in (uninterrupted) ascending order
as-sunnatu’l- Mu’akkadah.
Those things which have not been emphatically enjoined, are called sunnah ghair Mu’akkadah. The prophet came to al-Madinah when the people were grafting the male bud of a date tree into the female in order to produce greater abundance of fruit, and he said: Why do you do this? they replied, it is an ancient custom. The prophet said: Perhaps it would be better if you did not do it. And then they left off the custom, and the trees yielded but little fruit. The people complained to the prophet, and he said: I am no more than a man. When I order anything concerning religion, receive it; but when I order you about the affairs of the world, then I speak only as a man.
Abdu’llah Ibn Mas‘ūd says: «The prophet drew a straight line for us, and said: This is the path of Allah. Then he drew several other lines on the right and left of it, and said: They are the paths of those who follow the devil. Verily my path (sunnah) is straight and you must follow it».

[sunnatu Allah]
Allah’s way.

[istanna sunnata Muhammad (p.b.u.h)] To follow the sunna of the prophet Mohammad (p.b.u.h).

[sunnah]
Lit. «A path or way; a manner of life». In brief, sunnah is all that has been said or done by the holy prophet Mohammad (p.b.u.h).

sunnah is:
All the traditions and practices of the prophet Muhammad that have become as models to be followed by the Muslims.
A term used in the religion of the Muslim to express the custom or manner of life. Hence the tradition which records either the sayings or doings of prophet Muhammad (p.b.u.h) consequently all traditional law is divided into.
(1) sunnatu’l- fī’l, or what prophet Muhammad did; (2) Sunnatu’l qawl, or what prophet Muhammad enjoined; (3) Sunnatu’l- Taqrīr, or that which was done or said in the presence of prophet Muhammad, and which was not forbidden by him. Those things which the prophet emphatically enjoined on his followers are called sunnatu’l Huda, «Sunnah of Guidance», or
[sunni]
Lit. «One of the path». A term generally applied to the large sect of Muslims who acknowledge the first four khalīfahs to have been the rightful successors of prophet Muhammad (p.b.u.h), and who receive the kutubu’s-sittah, or «six authentic» books of tradition, and who follows one of these four Imāms (Abū Ḥanīfah, A sh-shāfi’i, Mālik, or Ahmad Ibn Ḥanbal). The word sunni stands for that which is expressed by the Arabic Ahlu’s-sunnah, «The people of the path».

[as-sinu bi ssin] تَسْتَنَعُ الْسَّنَةَ بِالْسَّنَةِ Tooth for tooth.

[sinah] سِنَةَ أهْلِ الْسِّنَةِ Drowsiness.

[sanah milādiyah] سَنَةُ مِيلاَديَة Year of the Christian era.

[sanah hijriyah] سَنَةُ هِجرِيَة A year of the Hijra, a year of the Muslim era (beginning with prophet Muhammad’s emigration).

[tasannah] سَنَةُ (س ن ا) To be musty, mouldy through age.

[sunnah ghair mu’akkadah] سَنَةَ غَيْرِ مُؤْكَدَةَ see سَنَةَ

[sunnah mu’akkadah] سَنَةُ مُؤْكَدَةَ see سَنَةَ

[sinnu al-bulūgh] سِنْنُ الْبُلُوغ Age of puberty.

[sinnu al-ḥulum] سِنْنُ الْحُلْم Age of puberty.

[sinnu az-zawāj] سِنْنُ الزَّوَاج Age of marriage.

[sinnu al-quşūr] سِنْنُ الْقُشْور Minority

[sinnu an-nikāḥ] سِنْنُ الْنُكَاح Age of marriage.

[sunnan an-nasāʾī] سَنَنُ النَّسائِي Or al-Mujtaba (the selected), a name given to the collection of traditions by Abū Abdi’r-Rahmān Ahmad an-Nasāʾī, born A.H. 215 died A.H. 303. He first compiled a large collection of traditions called the sunanu’l-kubra, but afterwards revised the whole and admitted only those traditions which were of authority. This collection (sunanu’s-sughra) is one of the kutubu’s-sittah, or «six (correct) books». 
[sahwan] سَوْرًا
Inattentively, absent-mindedly, by mistake, distractedly.

[asā‘a] أَسَاءَ: ضَدَّ أَحَسْن
To do badly.

[asā‘a ila] أَسَاءَ إِلَى
To wrong, oppress, do wrong to, do evil to, to offend, insult, do harm to.

[asā‘a attafsīr] أَسَاءَ التَّفْسِير
To misinterpret.

[asā‘a az-zan bi] أَسَاءَ الْظَّنَّ بِهِ
To mistrust, distrust, doubt, suspect, to think ill of.

[asā‘a al-fahm] أَسَاءَ الْفَهْمُ
To misunderstand, misapprehend, misinterpret.

[asā‘a mu‘āmalatahu] To mistreat, ill-treat, treat badly.

[isā‘a] إِسَاءَة
Offense, insult, wrong, oppression, harm, damage, hurt.

[sā‘a] سَاءَ
To do evil, be evil, wretched or grievous, to grieve, afflict. In Qur’an: «It is an evil way».

[sahira] سَاهِرَة
The face of the Earth, or according to another interpretation, the place of the last judgment; it is also one of the Names of Hell. In Qur’an: «When, behold, they will be in the (full) awakening (to judgment)».

[sahula] سَهْلَ
To be smooth, level.

[sahama] سَهْمَ
To be lean.

[sahmun] سَهْمٌ
Lit. «An arrow used for drawing lots». A term in Islamic law for a portion of an estate allotted to an heir.

[saha] سَهَا
To forget, neglect, to be inattentive.

[sahin] سَاهِن
Neglecting, negligent

[sahin ‘an as-salāh] سَاهِنٌ عَنِ الصَّلاة
Neglectful of prayer.

[sahū] سَهُوٌ
Inattentiveness, inattention, forgetfulness.
[al-musī’] المُسِيء
An evil doer.
[sayyi’āt] سِيَاتٌ
Evil deeds.
[as-saw’atān] السُّوَءَانَانُ
Private parts of body.
[ismawadda] سَوَادُ (س و د) اسْوَدَ
To become black.
[muswaddun] مِسْوَدَةٌ
Become black.
[al-aswadān] الأُسْوَدَانُ
Water and dates.
[tasawwara] سَوْرَ (س و ر) تَسْوَرُ
To climb over a wall.
[siwār] سِوَارٌ
A bracelet.
[sūrah plural suwar] سُورُةٌ: سُوْرَ
Lit. «A row or series», A term used exclusively for the chapters of the Qur’an, of which there are one hundred and fourteen in number.
[as-suwar al-madaniyah] السُّوَارُ الْمَدِينِيَّة
The Qur’anic chapters which were revealed on prophet Muhammad (p.b.u.h) after Hijrah.
[as-suwar al-makkiyah] السُّوَارُ الْمُكْرِيَّة
Meccan sūrah. The Qur’anic
[sā’a bi-hi zannan] سَاءَ بِهِ فَتَنَّ
To think ill of any one.
[sū’] سُوءٌ
Evil, offense, ill.
[su’u al-ḥisāb] سُوءُ الحِسَابِ
Terrible reckoning.
[su’u al-khuluq] سُوءُ الخَلْقِ
Ill-nature.
[su’u ad-dār] سُوءُ الْدَّارِ
Terrible Home.
[su’u as-sulūk] سُوءُ السُّلْوُكِ
Misconduct, misbehaviour.
[su’u az-zan] سُوءُ الْظَّنِ
Corrupt opinion, mistrust.
[su’u al-qāṣd] سُوءُ الْقَصْدِ
Evil intention.
[su’u al-mu‘āmalah] سُوءُ الْمَعَامَلَةَ
Ill-treatment.
[su’u an-niyah] سُوءُ النِّيَةِ
Evil intention.
[saw’ah, saw’āt] سُوَاتٌ: سُوْاتِ
Private parts, pudendum.
[sayyi’ at-ṭab‘] سِيَةُ الطَّبِعِ
Ill-disposed, ill-natured, evil by nature.
[sayi’ah] سَيِّيَةٌ
Evil, deed, a sin, evil action, misdeed.
[sā’igh] That which passes pleasantly down the throat, agreeable to drink.

[sā’iqun wa-shahid] Two Angels who shall attend every man at the last day. In Qur’an: «And there will come forth every soul, with each will be an (angel) to drive, and an (angel) to bear witness».

[sawt] Scourge, whip, lash.

[sā’a] To let (camels) run free.

[as-sā’ah] The Hour of Resurrection. A term frequently used in the Qur’an for the Day of judgment. «When the hour comes suddenly upon them».

[sawwal] To talk or argue someone into something evil or fateful, seduce.

[sawwalat lahu nafsuh] He let himself be seduced.

[chapters which were revealed to prophet Muhammad (p.b.u.h) before Hijrah.

[šaṭa] To mingle.

[šā’ah] To cause to pass easily down the throat.
[suwan] سوی
Equal, middle. In Qur’an: «In an equal place, or in a place in the midst».

[sawwā] سوی
To proportion, fashion, perfect, make level or equal (بـ).

[istawā] استوی
To be equal, to ascend, intend, set one’s-self to do a thing; to sit firm and square upon; to attain maturity. In Qur’an: «And (Allah) is firmly established on the throne (of authority)».

[sāwa] سوی
To make level (بین).

[musāwāh] مساویة
Equality, equivalence, equal rights, equality before the law.

[sawā’un] سوی
Just, Equal.

[sawā’u as-sabīl] سوی السبل
The right way.

[sawā’un lis-sā’ilin] سوی للسالتين
«Correctly (fixing the time) for those who inquire about it».

[asāma] اسم
To turn out to graze.

[sām] سم
A son of Noah.

[simah] سماء
Brand.

[sā’imah plural sawā’im] سوائم
Flocks and herds which are grazing and for which Zakāt must be paid.

[musawwim] مسووم
One who makes a mark of distinction, a person of mark or distinction.

[musawwimin] مسوومین
«Angels distinguished by their appearance» In Qur’an: «Your Lord would help you with five thousand angels making a terrific onslaught».

[sima] سماء
A sign, mark.

[as-sām] السام
Death.

[sawa] سوی
To intend.
[musayyar] مُسَّيَّرٌ ضِعْدَ مُحْمِّرٍ
Unfree (to choose or undertake), not endowed with a free will, having no power of free choice, forced, compelled, obliged.

[maisir] مِيْسِر
It is used for games of chance, which are condemned in Qur'an: «They will ask you concerning wine, and games of chance. Say both is a great sin, and advantage also, to men, but their sin is greater than their advantage».

[as-sirah] السيرة
It means a historical work on the life of prophet Muhammad (p.b.u.h), or any of his companions, or his successors.

[saifu Allah] سَيْفُ اللَّه
«The sword of Allah». A title by prophet Muhammad to Khālid Ibn al-Walīd.

[sāla] سَلَّ (س ي ل)
To flow.

[sail] سَلِل
A brook, torrent.

[sawiyun] سَوِيٌ
Even, right, sound in mind and body.

[taswiyatū as-sufūf] تسویة الصُّفُوفِ: فِي الصلاة
Straightening rows in prayer.

[sā'ib] سَابِ (س ي ب)
Unrestrained, free.

[sā'ibah] سانِية
Anything set at liberty, as a slave, or she-camel, and devoted to an idol.

[sāha] سَاحُ (س ي ح)
To flow over the ground (water); to turn backwards and forwards (في).

[sāra] سَارَ (س ي ر)
To go, travel, journey (في).

[sayyārah] سِيَارَة
A company of travellers. In Qur'an: «One of them said: Slay not Joseph, but if you must do something, throw him down to the bottom of the well, He will be picked up by some caravan of travellers».

[al-šajira] قَالَ قَالُوْلاَ لَا نَتْنَأَوْنَا يُرْسِفَ وَأَلْهُوُنَّ فِي غَيْبَتِ اللَّهِ بَلْ يَقُولُونَ بَعْضُ السَّيَارَةِ
[البَيْسَارِ: ١٠٠]
<table>
<thead>
<tr>
<th>Sinia, In the Qur'an, «turū sinīn».</th>
<th>The inundation of Al-Arem.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[sainā' ]</td>
<td>Sinia</td>
</tr>
<tr>
<td>[sailu 'arim ]</td>
<td>The inundation of Al-Arem</td>
</tr>
</tbody>
</table>

Long vowels: 
-ِ (dhamma) 
- ِ (kasra) 
-ا (fatḥa) 

Short vowels: 
-أ (ayn) 
-ي (yā) 
-و (wāw) 
-ل (lām) 
-م (mīm) 

Diphthongs: 
-أ (ayn) 
-ي (yā) 
-و (wāw) 
-ل (lām) 
-م (mīm) 

Note: The symbols used are standard Arabic phonetic symbols.
[walilahi fi khalqihi shu’ūn]
Allah has created all kinds of things (meaning: strange things can happen in this world).

[shubhah]
Doubtful matter, misunderstanding, confusion or dubiousness, whether objectively in a contract or circumstances, or subjectively in the mind of a person i.e. a «semblance» or a «doubt». Any shubha regarding the ownership of the property concerned prevents the infliction of the hadd punishment for sariqa (theft), and any shubha with regard to a man’s right to

[tashā’um]
Pessimism.

[mutashā’im]
Pessimist (n.), pessimistic (adj.).

[mash’amah]
The left hand In Qur’an: «But those who reject our signs, they are the (unhappy) companions of the left hand».

[sha’ana]
To know, care for.

[sha’nun]
A matter, business, thing.
sexual intercourse with a woman prevents the punishment of Zina (and may prevent the act from being regarded as Zina at all). Shubha has been variously defined as what resembles something firm (thabit) although in fact it is not firm; as what falls between what is forbidden and what is allowed; and as what causes a man to be in doubt about something. Again, it has been subdivided, as regards the law of Zina, into shubha fi’l-‘aqd.

Confusion of a contract.

Quasi-deliberate.

Suspicion of practice.

Doubtful matters, misunderstanding.

Ascription of human characteristics to Allah, anthropomorphization (of Allah).

Mutually resembling one another. In Qur’an: «Verily the cows appear to us to have a
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ash-shakhsiyah al-islamiyah]</td>
<td>Islamic personality.</td>
</tr>
<tr>
<td>[shadda]</td>
<td>To run, establish, bind firmly, strengthen. In Qur'an: «And send hardness to their hearts».</td>
</tr>
<tr>
<td>[shadda râhilatahu]</td>
<td>To saddle one’s camel, start out on a journey.</td>
</tr>
<tr>
<td>[shadda ar-rihâl]</td>
<td>To set out, break camp.</td>
</tr>
<tr>
<td>[ishtadda]</td>
<td>To act with violence against.</td>
</tr>
<tr>
<td>[shadîd plural ashiddâ’]</td>
<td>Vehement, strong, severe.</td>
</tr>
<tr>
<td>[shadîd ‘l-Quwa]</td>
<td>Lit. «One terrible in power».</td>
</tr>
<tr>
<td></td>
<td>A title given to the agent of inspiration in suratu’l-Najm. «It is no less than inspiration sent down to him, He was taught by one Mighty in power».</td>
</tr>
<tr>
<td>[shâhâ]</td>
<td>To be avaricious.</td>
</tr>
<tr>
<td>[shuhhun]</td>
<td>Avarice, covetousness.</td>
</tr>
<tr>
<td>[shâhama]</td>
<td>To give anyone fat to eat.</td>
</tr>
<tr>
<td>[shâhâna]</td>
<td>To fill.</td>
</tr>
<tr>
<td>[sha’na’]</td>
<td>Grudge, rancor, hatred, enmity.</td>
</tr>
<tr>
<td>[mushâhanah plural mushâhanat]</td>
<td>Grudge, enmity, quarrel.</td>
</tr>
<tr>
<td>[mashhun]</td>
<td>Filled, loaded (a ship).</td>
</tr>
<tr>
<td>[shakhsa]</td>
<td>To be raised up, to be fixed (the eyes) in horror.</td>
</tr>
<tr>
<td>[shâkhisun]</td>
<td>That which is fixed in horror, as the sight of the eyes.</td>
</tr>
<tr>
<td>[shâkhsun mafqûd]</td>
<td>Lost person.</td>
</tr>
<tr>
<td>[ash-shakhsiyah i‘tibâriyah]</td>
<td>Legal person.</td>
</tr>
</tbody>
</table>

**Long Vowels and Short Vowels**

- Long: long vowel
- Short: (diphthong)
- Long vowel
- Dhamma
- Kasra
- Fatha
- Shadda
- Aleph
- Lam
- Mim
- Nun
- Damma
- Shadda

**Short Vowels**

- Shadda
- Aleph
- Lam
- Mim
- Nun
- Damma
- Shadda
- Aleph
- Lam
- Mim
- Nun
- Damma
[sharḥ] ـ شرح
Lit. «Expounding». A term used for a commentary written in explanation of any book or treatise, as distinguished from tafsīr, which is used only for a commentary of the Qur’an. These expositions are written either in the text, or on the side of the book or treatise they attempt to expound. The term, however, is generally used for marginal notes is ḥāshiyah, for example, the tanwiru’l-abṣār is the matn, or text, of a great work on Islamic laws, written by Shamsu’l-din Muhammad, the Durr’l-Mukhtār is a sharḥ, or commentary written on that work by ‘Alā’d-din Muhammad, and the Ḥāshiyah, or marginal notes on these two works, is the Raddu’l-Muḥtār, by Muhammad Amin.

[sūratu al-inshirāḥ] ـ سورة الاشراف
«Expanding». The title of the 94th surah of the Qur’an.

[ash-shārīkh] ـ الشريخ
The young man.

[sharada] ـ شرادة
To become a fugitive.

[shāz] ـ شاذ
Irregular, abnormal, strange.

[shuzūz] ـ شاذٍ
Irregularity, deviation, exception.

[asḥarāba] ـ تُشرب
To give to drink, make to drink.

[shirb] ـ شرب
The share of water used for land.

[shurbu al-khamr] ـ شرب الحمر
Shurb. lit. «Drinking», Alcohol drinking, wine-drinking. A term used for wine-drinking, which is forbidden by the Muslim law. The offender must receive eighty lashes.

[sharab] ـ شراب
In its original meaning, «that which is drunk» A drink always applied to wine and intoxicating drinks.

[sharību al-khamr] ـ شرب الخمر
Alcohol drinker.

[mashrūbāt muskirah] ـ مشروبات مسكرة
Intoxicating liquors.

[sharāha] ـ شرح
To open, enlarge, expand.

[sharāha Allahu șadrahu llīislām] ـ شرح الله صدراه للإسلام
Allah opens his heart for the acceptance of Islam.
[sharṭu aš-ṣīhah] شرط الصحة
Condition of validity. For example, The intention (niyyah) is a condition for the validity of worship (‘ibādah).

[sharṭu al-luzūm] شرط اللزوم
Condition of irrevocability.

[sharṭu an-nafāż] شرط النفاذ
Condition of efficacy.

[sharṭu al-wujūb] شرط الواجب
Condition of conclusion. For example, Mind is a condition for prayer and the ability (istītā’ah) is a condition for Hajj.

[shurūṭu al-ḥajj] شروط الحج
Conditions of pilgrimage.

[shurūṭu aš-ṣalāh] شروط الصلاة
The conditions of prayer: The offering of prayer is obligatory upon every Muslim, male or female, who is (1) sane and responsible (2) Relatively mature and in the age of puberty, normally about fourteen. (3) Free from serious sickness, and in the case of women, free from menstruation and confinement due to child birth and nursing. Prayer is not valid unless the following requirements are fulfilled: (1) Performing the ablution (wudū’).

[sharrada] شرود
To disperse.

[shirzūmah] شرذمة
A small band of men.

[sharra] شر
To do evil.

[sharrun] شر
Evil.

[sharru al-bariyah] شرارة البرية
The worst of creatures.

[sharru ma‘āb] شرارة ماء
An evil place of return.

[al-asḥrār] الأشرار
Evil-doers, the bad ones.

[sharrafat] شرط
To impose a condition.

[ishtarata] إشترط
Stipulate.

ashrāf, sharf] أشراف ضریح
A sign, portent.

[asḥratu as-sā‘ah] أشراف الساعة
The portents of the Day of judgment. see علامات

[sharṭu al-khiyār] شرط الخيار
Condition of the right of withdrawal (from a contract, a commercial transaction, an obligation, and the like).
Lawful, legal, legitimate.

[šarʿiyyan]

Legally.

[šarʿiyah]

Legitimacy, legality, lawfulness.

[šarīʿah]

Law; the revealed or canonical law of Islam; the whole body of rules governing the life of Muslims which are derived from the Holy Quran and Sunnah.

[šarʿuṭu ʿaqd az-zawāj]

Stipulations of the marriage contract.

[šurūṭ bilqawl]

Verbal conditions.

[šaraʿa]

To lay down a law, appoint a religion for anyone (ل), ordain.

[šarraʿa]

To introduce, enact (laws), prescribe, give (laws), make laws, decree.

[šarʿu Allah]

Allah’s decree.

[šarʿi]

Purity.

(2) Purity.

(3) Dressing properly in such a way as to meet the moral regulations aimed at covering the private parts. For the male, the body should be covered at least from the navel to the knees. For the female, the whole body should be covered except the face, the hands and the feet.

(4) The intention (Niyyah).

(5) Facing the right direction of «Qiblah», the direction of the Kaʿbah at Mecca.

(6) Commencement of the fixed time.

[šurūṭ al-zawāj]

[šurūṭu ʿaqd az-zawāj]

Stipulations of the marriage contract.

[šurūṭ bilqawl]

Verbal conditions.

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[šarraʿa]

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[šarʿu Allah]

Allah’s decree.

[šarʿi]
The Eastern parts, the different points of sunrise.

The two Easts, or the two places where the sun rises in winter and summer. In Qur'an: «(He is) Lord of the two easts and Lord of the two wests»

Orientalism.

Orientalist.

To make a sharer or associate, to give companions (to Allah), to be a polytheist or idolater, associate partners with Allah, join partners with Allah.

To set up or attribute associates to Allah, i.e., to be a polytheist, an idolater.

«Idolatry; paganism; polytheism». Ascribing plurality to the Deity. Associating anything or anyone with the
[sharīk plural shurakā’] An associate, partner.

[sharīk lillah] شريك الله
Partner with Allah.

[sharīkun ma‘a Allah] Partner with Allah.

[shurakā’ lillāh] شركاء الله
Partners to Allah. All those to whom the idolaters rendered a share of Divine honors, such as Angels, Genii, Devils and idols.

[ash-shirkun al-asghar] The Minor shirk. Any act of worship or religious deed done in order to gain praise, fame or for worldly purpose falls under this minor form.

[ash-shirku al-akbar] Polytheism, to worship others along with Allah, (opposite of tawḥīd).

[ash-shirku al-khafi] (The inconspicuous shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah, conscientiously lamenting that had you done or not done such and such, or had you approached such and such,

Creator either in His being, or attributes or in the exclusive rights (such as worship) that he has against His creatures.

[sharikah] شركاء
«partnership» The term signifies the union of two or more persons in one concern. It is applied in Islamic law to contracts as well as to partnerships.

[sharikatu at-tadhāmun] Partnership.


[mushrik plural mushrikūn] Polytheist, those who give partners to Allah.

[mushrikah] مشركة
Idolatress.

[mushāракah] مشاركة
Partnership, participation.
Satan, Devil, Iblis, shaitan.

Devilish, satanic.

The rejected Satan.

Name of a prophet sent to the Midianites. Prophet shu‘aib was in the fourth generation from Abraham. In Qur’an: «To the Madyan we sent shu‘aib».

Matted, disheveled.

A sign, rite, cultic practice, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims. In Qur’an: «Behold! Safa and Marwa are among the symbols of Allah».

«Holds in honor the offerings made to Allah» by choosing for such you would have had a better status.

To walk on the bank of a river.

The stalk of a plant. In Qur’an: «Like a seed which sends forth its blade, then makes it strong, it then becomes thick».

To part in two.

Aside.

In the direction of.

To be far off.

To act unjustly.

Extravagance.

To be obstinate, perverse.

To behave like a devil.
slaughter victims of great value.

شَلاَّلَهُمْ شَكَرٍ لِلَّهِ} [الحج: 22].

[sha’ā’ir dīniyah] دينية
Religious rituals.

[mash‘ar] مشاَر
Shrine. A place appointed for sacred rites.

[shu‘ur bīz-żanb] شَعْوَرُ بِذَنْب
Feeling of guilt.

[al-mash‘ar al-ḥaram] مسجد الحرام
The hajj station of Muzdalifah east of Mecca (The sacred shrine). About midway between ‘Arafat and Mina, is a place called Muzdalifah where the Holy Apostle offered up a long prayer. It has thus become a sacred Monument and pilgrims are directed to follow that example on their return. In Qur'an: «Then when you pour down from (Mount) ‘Arafat, celebrate the praises of Allah at the sacred shrine».

[shafiru al-qabr] The edge of the tomb.

[shafa‘a] شفاف
To make even that which was odd, to intercede, be an intercessor.

[shafa‘a] شفاف
To give the right of preemption to.

Exchange marriage. A double treaty of marriage common amongst the pagan Arabs, viz. The man marrying the sister or daughter of another, and in return giving his sister or daughter in order to avoid paying the usual dower. It is strictly forbidden by Islamic law.

To affect in the heart’s care, inspire with violent love. In Qur’an: «Truly hath he inspired her with violent love». 

To be lighted, to become shining. In Qur'an: «And the hair of my head doth glisten with grey».
<table>
<thead>
<tr>
<th><strong>[shafa‘ah]</strong></th>
<th>شفاعة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intercession.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[shafi‘]</strong></th>
<th>شفعة</th>
</tr>
</thead>
<tbody>
<tr>
<td>An intercessor, mediator. In Qur’an: «No intercessor (can plead with Him) except after His leave (Hath been obtained)».</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[shaffa‘a fi]</strong></th>
<th>شفع في</th>
</tr>
</thead>
<tbody>
<tr>
<td>To welcome any one’s intercession on behalf of.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[shaf‘]</strong></th>
<th>شفّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Even number, pair, double. In Qur’an: «By the double and single».</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[shaffa‘a‘a]</strong></th>
<th>شفعًا في</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lit. «Adjunction». The right of pre-emption is a power of possessing property which is for sale, and is established upon the teaching of Islam. It applies not to movable property but to immovable property «‘aqar». This right of pre-emption appertains in the first place to the co-sharer or partner in the property; secondly, to a sharer in the immunities and appendages of the property such as the right to water, or to roads; and thirdly, to the neighbour.</td>
<td></td>
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</table>

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<thead>
<tr>
<th><strong>[shafaq]</strong></th>
<th>شفقة</th>
</tr>
</thead>
<tbody>
<tr>
<td>To fear, pity.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[shafaqun]</strong></th>
<th>شفقة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Redness of the sky after sunset.</td>
<td></td>
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</table>

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<thead>
<tr>
<th><strong>[ashfaqa]</strong></th>
<th>اشفقة</th>
</tr>
</thead>
<tbody>
<tr>
<td>To be afraid (من or ان).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>[mushfiq]</strong></th>
<th>مشفق</th>
</tr>
</thead>
<tbody>
<tr>
<td>One who is afraid or in terror.</td>
<td></td>
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</table>

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<thead>
<tr>
<th><strong>[shafa]</strong></th>
<th>شفة</th>
</tr>
</thead>
<tbody>
<tr>
<td>To strike anyone on the lip.</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th><strong>[mushafaha]</strong></th>
<th>مشفة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orally.</td>
<td></td>
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<table>
<thead>
<tr>
<th><strong>[shafa]</strong></th>
<th>شفة</th>
</tr>
</thead>
<tbody>
<tr>
<td>To be near the setting (the sun).</td>
<td></td>
</tr>
</tbody>
</table>

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| [i](diphthong) | [i](long vowel) | [u](long vowel) | [i](long vowel) | [e] | [o] | [a] | [a](diphthong) | [i](diphthong) | [i](long vowel) | [u](long vowel) | [i](diphthong) | [e] | [i](diphthong) | [e] | [i](diphthong) | [e] | [i](diphthong) | [e] | [i](diphthong) | [e] | [i](diphthong) | [e] | [i](diphthong) |
| a | e | i | o | u |
| (dhamma) | (kasra) | (fatha) | Short vowels | (diphthong) | ai | (vowel |
washed the prophet’s heart with Zamzam water, then sewed it up and replaced it...

[shuqqah] شقة
A distance, a tract, a long way.

[shāqqa] شقة
To contend with, oppose, separate one’s self from.

[ish-shaqaqa] اشقاق
To be split open, cleft asunder (بـ).

[shiqāq] شقاق
Dispute. The act of separating one’s self, schism.

[shiqāq baina az-zawjain] شقاق بين الزوجين
Marital dispute.

[inshaqqa] العشق
To be cloven asunder. In Qur’an: «The Hour (of Judgment) is nigh, and the moon is cleft asunder».

[inshiqāq] الشقاق
The act of cleaving asunder.

[sūratu al-inshiqāq] سورة الانشقاق
Chapter of cleaving asunder (No.84).

[shaqa] شق (شقا)
To make miserable.

[shifa‘] شفاء
Remedy, means of cure. In Qur’an: «We send down (stage by stage) in the Qur’an that which is a healing and a mercy to those who believe».

[shaqqun] شقن
The act of splitting, a fissure, difficulty.

[shiqqun] شقين
Difficulty, trouble.

[shiqqu tamrah] شقين تمرين
Half a date.

[shaqqu as-ṣadr] شقن الصدر
Lit. «The splitting open of the heart». Anas relates that «The Angel Gabriel came to the prophet, when he was playing with other boys and took hold of him, and laid him on the ground, and split open his heart, and brought out a little bag of blood, and said to the prophet Muhammad: This is the devil’s part of you. After this, Gabriel
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>[Ash-Shakūr]</strong></td>
<td>The Acknowledger of thanksgiving. One of the ninety-nine attributes of Allah.</td>
</tr>
<tr>
<td><strong>[shaqiyyah]</strong></td>
<td>Misery, wretchedness. In Qur’an: «They will say: Our Lord! our misfortune overwhelmed us».</td>
</tr>
<tr>
<td><strong>[shakara]</strong></td>
<td>To give thanks, to be grateful.</td>
</tr>
<tr>
<td><strong>[ash-shākirun]</strong></td>
<td>The grateful.</td>
</tr>
<tr>
<td><strong>[shuqrūn]</strong></td>
<td>Thanks giving.</td>
</tr>
</tbody>
</table>

**Notes:**

- Long vowels: \( \ddot{a}, \ddot{e}, \ddot{i}, \ddot{o}, \ddot{u} \) (diphthong) \( \dddot{i} = (dhamma) \) \( \dddot{i} = (kasra) \) \( \dddot{a} = (fatha) \) : Short vowels. (diphthong) \( \acute{i} = (vowel \; (diphthong)) \) \( \acute{u} = (dhamma) \) \( \acute{i} = (kasra) \) \( \acute{a} = (fatha) \) : Short vowels. (diphthong) \( \acute{i} = (vowel \; (diphthong)) \)
[shimal plural shama'il] The left hand.

[shana'a] To hate.

[shana'an] Hatred.

[shahaba] To burn, scorch.

[shihab plural shuhub] A flaming fire.

[shahida] To be present at, in, or with, to bear witness that (أن or بِأَن), to bear testimony to a fact (أَن). In Qur’an: «We bear testimony to the fact that you are indeed the apostle of Allah».

«That she makes four asseverations by Allah».

«That they may witness the benefits (provided) for them».

[shamita] To rejoice at the misfortunes of others.

[ashmata] To cause to rejoice over another’s misfortunes.

[tashmitu al-'atis] To be highly esteemed.

[shamakha] To be lofty and long.

[shamikhun] That which is lofty.

[shamas] To be bright with sunshine.

[suratu ash-shams] Chapter of the sun (No.91).

[shamala] To comprehend, contain.

[ishtamala] To contain, conceive.

To contain, conceive (على). In Qur’an: «Or that which the wombs of the two females have conceived».

[shahādah] Evidence, martyrdom.

[shahādah] Testimony, witness.


[shahādatu an-nisā'] Women’s testimony.

[shuhadā’] Witnesses.

[shuhadā’] Martyrs.

[mashhūd] That which is witnessed. In Qur’an: «And the morning prayer and reading, for the prayer and reading in the morning carry their testimony».

[tashahhada] To say: None has the right to be worshipped but Allah and Muhammad is His Messenger.

[shāhid] Witness. In Qur’an: «By a witness and a thing witnessed».

[shāhidu ‘adlin] Competent witness, just witness.

[shahida billāh] To swear by Allah.


[shahida ‘ala aḥad] To give testimony before a judge against any one.

[istushhida] To die as a martyr, be or become a martyr, be martyred.


[ashhada] To take as witness, call to witness (عَلَى), to call upon anyone to be present at, or to witness; to cause evidence to be taken of or against (عَلَى).

[shahida] To swear by Allah.


[shahīdu ‘adlin] Competent witness, just witness.
to excite the sympathy and pity of mankind, such as by sudden death, or from some malignant disease, or in the acquirement of knowledge, or a stranger in a foreign country. These persons are entitled to the rank of martyr, but not to the honour of being buried without legal washing and purification.

[shahidah]

Woman martyr.

[at-tashahhud]

The first part, «Greetings, prayers, and the good things of life belong to Allah. The peace, mercy, and blessing of Allah be upon you O prophet. Peace be upon us and on devout slaves of Allah. I bear witness that None has the right to be worshipped but Allah and I bear witness that Muhammad is His slave and Messenger».

The second part, «O Lord, bless Muhammad and his family as you bless Abraham and his family. Give your blessing to Muhammad and his family in the

[shahid plural shuhada’]

Martyr, the literal meaning of which is «present as a witness». A perfect martyr, or ash-shahíd, ʿl-kāmil, is one who has been slain in a religious war. A special blessing is promised to those who die in a jihad, or a religious war, In the Qur’an: «Count not those who are killed in the way of Allah as dead, but living with their lord».

According to Muslim law, all persons who have died in defence of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure. But in addition to these two classes of persons, namely those who are slain in religious war, and those who have been killed unjustly, the rank of shahid is given, in a figurative sense, to any who die in such a manner as
[al-mushāhadah] المُسْتَحْدَة Attestation, testimony, deposition.

[ashhara islāmahu] To proclaim his Islam.

[ashhuru al-ḥajj] أَشْهُرُ الْحَجِ مُنْعَهُ Months during which Hajj is performed (shawwāl, zul-Qa‘dah and zu‘l- Ḥijjah).

[shahr plural shuhir] شَهْرُ: شهر Month. The months of the Islamic year are lunar, and the first of the month is reckoned from the sunset immediately succeeding the appearance of the new moon (hilāl).

[tashhīr] تَشْهِير Libel, slander, defamation, calumny.

[tashhiri] تَشْهِيرِي Libelous, slanderous, defamatory, calumnious.

[al-ashhur al-hurum] الأَشْهُرُ الحُرُم The sacred months. The months of Rajab, zu‘l-Oa‘dah, zu‘l-Ḥijjah and Muḥarram. According to the teaching of the Qur’an, it is not lawful for Muslims to fight during these months, except when they attack those «who associate other gods with Allah, even as they attack you one and all».

The two parts of the Tashahhud are recited in the last rak‘ah concluding any prayer, with the end of the second part followed by the peace greetings, the prayer is completed. The second part alone is recited in the funeral prayer after the third Takbīr.

[at-tashahhudu al-awwal] The First tashahhud see (التشهد). [Ash-Shahīd] الشهيد «The Witness». One of the ninety-nine names or attributes of Allah. It frequently occurs in the Qur’an for the Almighty (as one who sees all things).

[ash-shahādatān] الشهادتان The Muslim creed: «None has the right to be worshipped but Allah, and Muhammad is the prophet of Allah». 

لا إِلَهِ إِلَّا اللَّهُ، مُحَمَّدُ رَسُولُ اللَّهِ».

long /) ā = (diphthong) au = ə; (long vowel) ū = u; y = i; w = r; ş = ʃ; n = ɪ; m = mı
. ũ = (dhamma увеличен); i = (kasra 빼); a = (fatha ㅏ) :Short vowels .(diphthong) ai = ی (vowel
[tashāwur] 
Consultation with one another.

[ash-shūra] 
The consultation. In Qur’an: «And consult them in affairs (of moment)». 

«Consultation» Is the key-word of the suratu’ ash-shūra, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistic, and on the other hand, he may not highly abandon the responsibilities which devolve on him as a personality whose development counts in the sight of Allah. This principle was applied to its fullest extent by the holy prophet in his private and public life, and was fully acted upon by the early rulers of Islam. 

[sūratu ash-shūra] سورة الشورى 
Chapter of consultation. The title of the 42th surah of the Qur’an. 

[shawt] شوط 
Circuit. To start from the Black Stone and to return to it after circumambulating the ka’bah completes one shawt (circuit). Tawaf will be


[as-shahru al-ḥarām] The sacred Month. 

[shahaqa] شهقة 
To draw in the breath in sighing. 

[shāhīq] شهيق 
A sigh. 

[shahwah plural shahawāt] Lust, desire. 

[shahwānī] شهواني 
Lustful, sensual. 

[shāwara] شاور 
To consult.
completed by seven such shawts (circuit). In sa‘iy, shawt is the going between Šafa and Marwa.

[shuwāţ] شواعط
Flame without smoke.

[shawkah] شوكة
A single thorn, weapons, arms.

[shawwal] شوال
It is the tenth month of the Islamic year.

[shāt] شة
A sheep.

[shawa] شوى
To roast, scald.

[sha’a] شاء
To will, be willing, wish (أَنْ).

[insha’a Allāh] إن شاء الله
If Allah wills, if it pleases Allah.

[mā shā’a Allāh] مَا شاء الله
Whatever (howsoever, how long soever) Allah intend (used to express an indefinite quantity, amount, number, or period of time).

[ila mā shā’a Allāh] إلى مَا شاء الله
Forever and ever, for all time and time to come.

[mashi’ah] مشيئة
Will, volition, wish, desire.

[mashi’atu Allah] مشيئة الله
Allah’s will.

[al-mashi’ah al-ilāhiyyah] The Divine will.

[shāba] شاب
To be hoary (the head).

[shaib] شيب
Hoariness.

[shaikh plural shuyūkh] شيخ

[ash-shaikhān] الشيوخ

[shāda] شاد
To plaster a wall.

[mushayyad] مشيَّد
Built up on high. In Qur’an: «Wherever you are, death will find you out, even you are in towers built up strong and high!».

[shuhāţ] شواعط
Flame without smoke.

[shawāţ] شواعط
Flame without smoke.

[shukhr] شوكَة
A single thorn, weapons, arms.

[shawwal] شوال
It is the tenth month of the Islamic year.

[shāt] شة
A sheep.

[shawa] شوى
To roast, scald.

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[ila mā shā’a Allāh] إلى مَا شاء الله
Forever and ever, for all time and time to come.

[mashi’ah] مشيئة
Will, volition, wish, desire.
khalīfah, or successor, to the prophet, and therefore reject Abu Bakr, Omar, and ‘Uthmān, the first three khalīfahs of the Sunni Muslims, as usurpers.

[mażhab ash-shī‘a] مذهب الشيعة
Shiism.

[shī‘i] شيعي
One follower of shī‘ah, shiite, shiitic.

[shuyū‘] شیوع
Publicity, circulation (of news).

[shayya‘a al-janāzah] شيعت الجنازة
To escort the deceased to his final resting place.

[shuyi‘at al-janāzah] شيعت الجنازة
The deceased was escorted to his final resting place, the funeral took place.

[shā‘a] شاع
To be published abroad (في). In Qur’an: «Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the hereafter».

[mashā‘] مشاع
Joint tenancy, public property.

[shi‘ah] شيعة
Lit. «Followers». The followers of Ali, first cousin of prophet Muḥammad (p.b.u.h) and the husband of his daughter Fatimah. The shī‘ah maintain that Ali was the first legitimate Imam or
the stars. In Qur’an: «Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the sabians, any who believe in Allah and the last Day, and work righteousness, shall have their reward with their Lord».

[as-sabi’un] Sabians. see صابئون

[suriatu sad] As its title signifies, begins with the letter sâd.

[shaba’a] To apostatize.

[as-sabi’ plural as-sabi’un] The word sâbi’ means one who has departed from one religion to another religion, and the Arabs used to call the prophet Muhammad as-sâbi’, because he departed from the religion of Quraish to al-Islam. Al-Baidha’i says some assert they were worshippers of angels, others that they were the worshippers of
[şābirun]  صابرِ
Patient.

[muṣābarah]  مُصابَرة
Long-suffering, endurance, patience.

[şabbār]  صَباَر
Very patient, constant. In Qur’an: «Verily in this are signs for all who constantly persevere and give thanks».

[aş-sabūr]  الصبور
The Patient, One of the ninety-nine names or attributes of Allah.

[aş-sābirūn]  الصَّابِرُون ً: في القتال
The steadfast.

[şaba‘a]  صَبَع (صَبَعَ)
To point the finger at any one.

[şibghah]  صَبِغْة
Religion. In the Holy Qur’an Allah says, «(Our şibghah (religion) is The şibghah of Allah (Islam) and which şibghah can be better than Allah? And we are His worshippers».

[şabha]  صَبح
To give one a morning draught.

[şubhun]  صَبح
Morning.

[muṣbih]  مُصِبِح
One who does anything in, or enters upon, the morning.

[aş-subhū aṣ-sādiq]  الصَّبحُ الصَّادِق
Daybreak.

[aş-subhū al-kāzīb]  الصَّبحُ الكاذِب
Reddish blackness.

[şabara]  صَبَر (صَبْر)
To be patient or constant, to endure patiently or be constant towards (على).

[şabrūn]  صَبْر
Patience. In Qur’an: «Nay, seek (Allah’s) help with patient perservance and prayer»

[aşbara]  أصَبَر
To suffer misfortune.

[iştabara]  اصْطَبَر
To be patient or constant (لِ or على).

[şābara]  صَبَر
To excel in patience.
prophet Muhammad’s death is said to have been 114000. The general opinion being that one who embraced Islam, saw the prophet and accompanied him, even for a short time, is a šahābi, or «Companion».

[šahāba]
To preserve, hinder, keep from (من).

[šahāb plural ašhāb]
A companion, associate.

[šahība]
To be a companion to any one.

[šahīb, fem. šahābiyyah]
«A companion». One of the companions of prophet Muhammad (p.b.u.h). The number of persons entitled to this distinction at the time of
will, therefore, dwell at a place situated between the two.

[asionally] Legal heirs, heirs at law, those entitled to a statutory or legal portion in the estate pursuant to sura IV: 12 of the Qur'an.

[ число] The Companions of the Elephant. Suratu'l-fîl refers to an event that happened in the year of the birth of our prophet (Muhammad), say about 570 A.D. Yemen was then under the rule of the Abyssinians (Christians), who had driven out the Jewish Himyar rulers.

Abraha Ashram was the Abyssinian governor or viceroy. Intoxicated with power and fired by religious fanaticism, he led a big expedition against Mecca, intending to destroy the Ka'bah.

He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defence was offered by the custodians of the Ka'bah as the army was too strong for them, but a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man. The stones produced sores and pustules on

This word occurs twice in the Qur'an: «The people of 'Ad and Thamûd, the people of the Rass».

«Before them was denied (the Hereafter) by the people of Noah, the companions of the Rass, the Thamûd.»

The companions of Inscriptio.

see

The companions of the Blazing Fire.

The compilers of the prophetic Ahadith on Islamic jurisprudence.

Those concerned; the important, influential people.

(Heights) will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell. They
Also, Allah the Exalted says, «We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah. (the young men said to one another:) "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair».

the skin, which spread like a pestilence. In Qur’an: «Seest thou not how thy Lord dealt with the companions of the Elephant?».

[al-Kahf: 11]  

[اصحاب الكهف]  
«The companions of the cave». In the Holy Qur’an Allah the Exalted says, «Do you think that the people of Al-Kahf and Ar-Rađāmi were a wonder among Our signs? When the young men fled for refuge to Al-Kahf. They said: “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way”. Therefore, We covered up their hearing in Al-Kahf for a number of years. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried».

[الكهف: 9]
[al-aṣḥāb] الأصحاب
Some jurisprudents (experts of fiqh) call the greatest scholars in their same school with this name.

[aṣ-ṣāhibān] الصائحان
Abu Bakr Aṣ-Ṣiddiq and Umar Ibn Al-Khaṭṭāb (May Allah be pleased with them), or Muhammad Bin Al-Hasan called Muhammad Bin Al-Ḥanafīya, and Abu Yusuf (Yaʿqoub Bin Ibrāhīm Al-Anṣārī).

[aṣ-ṣaḥābah] الصحابة
The companions of the prophet Muhammad (p.b.u.h) see الصحابي

[aṣ-ṣuḥbah] الصحبة
Companionship.

[ṣiḥḥah] الصحة
Rightness, correctness, truth, authenticity.

[ṣiḥḥatu aṣ-ṣalāh] صحة الصلاة
Prayer validity.

[ṣiḥḥatu al-ʾaqd] صحة العقد
Contract validity.

[ṣāḥīh plural ṣiḥḥah] Authentic, valid, sound, perfect, right.

[ṣāḥīhu al-bukhārī] The title of}

[ażhābu al-mashʿāmah] الأصحاب المشانة
«The companions of the left hand». In Qurʾan: «And those on the left Hand (i.e. those who will be given their Record in their left hands), how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell)».

[ażhābu al-maimanah] الأصحاب الممتنعون
«The companions of the right hand». In Qurʾan: «So those on the Right Hand (i.e. those who will be given their Records in their right hands), how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise)».

[洎hābu an-nār] الأصحاب النار
The companions of the Fire.
the first of the kutubu- 's-Sittah, or «six correct» books of traditions. It was compiled by Abu ‘Abd ʿIlah Muhammad Ibn Ismaʿil al-Bukhari, who was born at Bukhara, A.H. 194, and died at khartang, near Samarkand, A.H. 256. It contains 7563 traditions, of which 2602 are held to be of undisputed authority. They are arranged into 160 books and 3450 chapters.

[ṣaḥīḥu muslim] صحيحي مسلم
The title of the second of the kutubu’s- sittah, or «six correct» books of the traditions received by the sunnis. It was compiled by Abu’l- Husain Muslim Ibn al-Hajjāj al-Nisābūri, who was born at Naishapur, A.H. 204, and died A.H. 261. The collection contains 7275 traditions. The most celebrated edition of this work is that with a commentary by Muḥiyiʿud-dīn Yāḥya an-Nawawi, who died A.H. 676.

[as-ṣiḥāḥu as-sittah] Also called al-kutubu ‘s-sittah, «The six authentic books». The title given to the six most trustworthy collections of traditions received by sunni Muslims, namely, those by:

(1) Abū ʿAbdi ʿIlah Muhammad

The above are generally esteemed the six authentic collections, but some substitute for the sunan Ibn Mājah the Muwatta’ of Abu ‘Abi ʿIlah Malik Ibn Anas Ibn Malik Ibn Abī Amir Ibn Amr Ibn al-Hārith al-Asbahi al-Himyari, born A.H. 95, died A.H. 179. Al-Bukhari and Muslim are held in highest reputation, and are called as-ṣaḥīḥān, or «The two authentics».

[as-ṣaḥīḥān] الصحيحان
The two Hadith books of Imam Bukhari and Muslim.

[ṣahīfa] صحف صحیفة
To dig with an instrument called مصحفةٌ
present phenomenal world, things may be concealed; but in the spiritual world of absolute reality, every secret is opened out, good or bad. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare.

[as-suḥufu al-ūla] 
The earliest revealed books.

[ṣaḥwah] 
State of consciousness, recovery of consciousness, awakening.

[as-ṣaḥwah al-islāmiyah] 
Islamic awakening.

[ṣakh-kha] 
To strike anything solid.

[as-ṣākh-khah] 
The Day of resurrection. The deafening noise. In Qur’an: «At length, when there comes the deafening noise».

Preliminary to the establishment of the final judgment.

[ṣadda] 
To turn away the face (غُنُون) ; turn away, divert, hinder (غُنُون).

[mašḥaf plural mašāhif] 
Copy of the Qur’an, the (Holy) Qur’an.

[muṣaḥḥaf] 
Misread, mispronounced, misspelled, distorted, perverted, misstated, corrupted.

[ṣaḥfah plural šiḥaf] 
A dish.

[ṣuḥufan munash-sharāh] 
«Open books». From Heaven, in which should be written each man’s name and deeds.

[ṣuḥufu mūsa] 
The books of Moses.

[ṣaḥīfah plural ṣuḥuf] 
A small book or pamphlet.

[ṣaḥīfatu al-a‘māl] 
The «Book of actions», which is made by the recording angels (Kirāmu ‘I-Kātibīn) of the deeds of men, and kept until the day of judgment, when the books are opened. In Qur’an: «When the scrolls are laid open».

The scrolls recording the deeds of men, good or bad, will then be laid open before all. In the
[ṣaddun]

The act of hindering, diverling, or turning away from.

[ṣudūd]

The act of turning away the face. In Qur'an: «You see the hypocrites avert their faces from you in disgust».

[ṣadīd]

Boiling (water), the serum in a wound, purulent matter. In Qur'an: «And he is given for drink, boiling fetid water».

[ṣadara]

To return from watering, to proceed.

[aṣdara]

To bring back.

[ṣadr al-islam]

Early Islam, early period of Islam.

[ṣada‘a]

To split, expound, profess openly. In Qur'an: «Therefore expound openly what you are commanded».

[ṣada‘a bilḥaqq]

To come out openly with the truth.

[tasadda‘a]

To be split up or divided in two.

[ṣadafa]

To turn aside.

[ṣadafun]

The steep side of a mountain.

[ṣadaqa]

To be truthful, true or sincere, to speak the truth, to establish or confirm the truth of what another has said, to verify. In Qur'an: «Allah has confirmed for his Apostle the truth of the vision».

[ṣadaqa fi wa‘dihi]

To keep (fulfill, live up to, carry out) one's promise.

[ṣidq]

Truth, sincerity.

[ṣaduqah]

A dowry given by the husband to his wife, bridal dower. In Qur'an: «And give the women (on marriage) their dower as a free gift».
«Alms giving». In Qur’an:
«Allah will deprive usury of all blessing, but will give increase for deeds of charity».

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>[ṣaddaqa]</td>
<td>To be very sincere and truthful, to verify, to prove the truth of.</td>
</tr>
<tr>
<td>[ṣiddiq]</td>
<td>Very truthful, a man of truth.</td>
</tr>
<tr>
<td>[tasaddaqa]</td>
<td>To give alms.</td>
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<tr>
<td>[tasadduq]</td>
<td>Alms-giving.</td>
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<td>[tasādíq bilqalb]</td>
<td>Assent of the heart.</td>
</tr>
<tr>
<td>[muṣaddiq]</td>
<td>One who verifies, confirms, or bears witness to the truth.</td>
</tr>
<tr>
<td>[as-sādiqun]</td>
<td>The true, the truthful.</td>
</tr>
<tr>
<td>[as-ṣiddiq]</td>
<td>It is a title given to the first Khalifah Abu Bakr by prophet Muhammad (p.b.u.h) himself.</td>
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<tr>
<td>[at-tasdíq]</td>
<td>Affirmation.</td>
</tr>
<tr>
<td>[as-ṣiddiqun]</td>
<td>Men of truth, the sincere.</td>
</tr>
<tr>
<td>[ṣaraḥa]</td>
<td>To make manifest.</td>
</tr>
<tr>
<td>[ṣarḥ]</td>
<td>A place, a high tower, or other lofty structure.</td>
</tr>
</tbody>
</table>

[ṣadaqah plural ṣadaqāt] Anything given in charity.
A term used in the Qur’an for
interpretation, a blast of cold wind. In Qur'an: «And the 'Ād, they were destroyed by a furious wind, exceedingly violent».

[širāṭ]
Lit. «A road». The word occurs in the Qur'an thirty-eight times, in nearly all of which it is used for the širātu'l-Mustaqīm, or the «right way» of religion. In Muslim traditions and other writings it is more commonly used for the bridge across the infernal fire. It is a very narrow road. The righteous will pass over it with the swiftness of lightning, but the wicked will fall into the fire of hell.

[aš-širāṭ al-mustaqīm] «The right way», i.e. the Islamic religion. In Qur'an: «Verily you are on a straight way».

[aš-šarʿ]
Epilepsy, prostration. In Qur'an: «So that thou couldst see the (whole) people lying prostrate in its (path)».

[šarīḥ]
Explicit or clear. A term used in Muslim law for that which is express in contradistinction to that which is kināyah, or implied. For example, the Talāqu's-šahīh, is an explicit form of divorce, while Talāqu'il-kināyah is an implied form of divorce, as when a man says to his wife, «You are free».

[istaṣrākha]
To implore assistance of any one.

[iṣṭarākha]
To cry aloud.

[šarīk]
One who brings help.

[šarra]
To tie up a purse; to cry aloud.

[aṣṣarra]
To be obstinate, persist obstinately.

[širrun]
Excessive cold that scorches plants.

[šarrah]
Aloud cry.

[šarṣarun]
Aloud roaring and furious wind, or according to another
«And in the change of the winds, are signs for those that are wise».

[as-sarf] الصُّرف
The repentance.

[şaráma] صرْم (ص ر م) صرَم
To cut off-dates (from a tree).

[şarím] صارِم
One who cuts or gathers fruit.

[şarím] صَرِيم
A dark night.

[as-'ada] عَدَ (ع د) أصَعَد
To mount up.

[taša‘ada] تُصْعدُ
To climb up (in).

[sa‘adun] صعُد
A severe torment.

[sa‘ūdun] صعْود
A calamity, torment. In Qur’an:
«I will afflict him with torment»

[sa‘idun tayyib] صعيد طيب
Clean earth.

[aş-şarfa] صرفاً
To turn, turn away, divert, avert, to turn towards (ال). In Qur’an:
«Allah has turned their hearts (from the light), for they are a people that understand not».

[sa‘arafa] صرَف
A term used for a special kind of sale or exchange. Bai‘u ‘ṣ-ṣarf, or şarf sale, means a pure sale, of which the articles opposed to each other in exchange are both representatives of price, as gold for gold or silver for silver.

[sa‘rara] صرَف
To explain, give an explanation of (من).

[inşarafa] الصرَاف
To turn aside.

[tašarruf munjaz] تصرَف مَنْجَز
Regulation effective immediately.

[maşruf] مَصْرُوف
Averted.

[taşrif] تصرِيف
Change (of wind). In Qur’an:
One who is small, vile, contemptible.

The lessor of two evils.

Vileness, contempt.

Sagha’ir are those venial sins which are inherent in our fallen nature. In Qur’an: «They will say, Ah! Woe to us! what a book is this! It leaves out nothing small or great, but takes account thereof!».

To strike with lightning.

To swoon, expire.

One in a swoon.

To cause to swoon.

Thunder and lightning (thunderbolt), a terrible and mighty noise, a punishment from Heaven. In Qur’an: «But you were dazed with thunder and lightning even as you looked on». 
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;şafar&quot;</td>
<td>The second month of the Islamic year.</td>
</tr>
<tr>
<td>&quot;şufrah&quot;</td>
<td>Yellowish discharge.</td>
</tr>
<tr>
<td>&quot;al-şafarān&quot;</td>
<td>Gold and Saffron.</td>
</tr>
<tr>
<td>&quot;şafşa&quot;</td>
<td>To pass alone over a level plain.</td>
</tr>
<tr>
<td>&quot;şafşafun&quot;</td>
<td>A level plain.</td>
</tr>
<tr>
<td>&quot;şaffun&quot;</td>
<td>Extending its wings.</td>
</tr>
<tr>
<td>&quot;as-şaff&quot;</td>
<td>An even row or line of things.</td>
</tr>
<tr>
<td>&quot;suratu'as-şaff&quot;</td>
<td>The title of the 61st surah of the Qur'an.</td>
</tr>
<tr>
<td>&quot;as-şaffat&quot;</td>
<td>The angels. The title of the 37th surah of the Qur'an, in the first verse (Ayah) of which the angels are mentioned as being ranged in ranks.</td>
</tr>
<tr>
<td>&quot;sūratu as-şaffat&quot;</td>
<td>Chapter of ranged ranks.</td>
</tr>
<tr>
<td>&quot;şafa&quot;</td>
<td>To turn one’s self away from, repel; to pardon, forgive.</td>
</tr>
<tr>
<td>&quot;şafhun&quot;</td>
<td>Forgiveness, pardon.</td>
</tr>
<tr>
<td>&quot;taşafa&quot;</td>
<td>To shake hands.</td>
</tr>
<tr>
<td>&quot;taşafuh&quot;</td>
<td>Handshake, shaking hands.</td>
</tr>
<tr>
<td>&quot;al-muşafahah&quot;</td>
<td>Shaking hands. Is enjoined in the Traditions, and is founded upon the express example of prophet himself. Al-Bara’ Ibn ‘Azib says the prophet said, «There are no two Muslims who meet and shake hands but their sins will be forgiven before they separate».</td>
</tr>
<tr>
<td>&quot;şafada&quot;</td>
<td>To bind.</td>
</tr>
<tr>
<td>&quot;aşfād&quot;</td>
<td>Fetters. In Qur’an: «And you will see the sinners that day, bound together in fetters».</td>
</tr>
</tbody>
</table>
preference to.
[muṣṭafa] مُصْطَفَى
Chosen, selected, preferred.
[ṣafā‘uas-sarīrah] صَفَاءُ السَّرِيرَةَ
Clearness of conscience.
[ṣafwah] صَفْوَة
The best, or choicest part.
[ṣafwān] صَفْوَانَ
A hard stone.
[ṣafiyyah] صَفِيّة
One of the wives of prophet Muhammad (p.b.u.h). She was the widow of kinānah, the Jewish chief of khaibar.

[asṣafah wal-marwah] Two mountains at Mecca neighbouring Al-Masjid-al-Ḥaram (the 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. In Qur’an: «Behold! Sa`fah and Marwa are among the symbols of Allah».

[al-Muṣṭafa] مُصْطَفَى
The prophet Muhammad

[ṣafqah plural ṣafaqāt] صَفَقَةٌ صَفَقَاتْ
Conclusion of a contract, deal, bargain, transaction.
[at-taṣfīq] التَّصْفِيق
Clapping.
[ṣafana] صَفَنَة
To stand on three, as a horse, with the toe of one of the hind feet, just touching the ground.
[asṣāfināt] الصَّفَاينَاتَ
Horses standing as above. In Qur’an: «Behold, there were brought before him, at eventide, cousins of the highest breeding, and swift of foot».

[ṣiffīn] صَفِّينَ
A battle that took place at ṣiffīn between Ali’s followers and Mu‘awiyah’s followers after the killing sof Uthmān.

[aṣfa] صَفَى
To choose in preference to, or grant to another preference in the choice of anything.
[iṣṭafa] اِصْطَفَى
To choose, select, to choose in
amend, reconcile, to make reconciliation or peace, to dispose. In Qur’an: «And we rendered his wife fit (for child-bearing)»

[السّلحة السُّلوك] Amend one’s conduct.

[الإصلاح] Reconciliation, reformation.

[صلّح] To be right, good, honest.

[سلمان] Peaceably.


Al- Hudaibiyah, a well on an open space on the verge of the Haram or sacred territory, which encircles Makkah, celebrated as the scene of a truce between the prophet Muḥammad (p.b.u.h) and the Quraish known as the truce of al- Hudaibiyah, when the prophet agreed not to enter Makkah that year, but to defer his visit until the next, when they should not enter it with any weapons save those of the traveller.

(Allah’s blessing and peace be upon him).

[صِلْك] To strike violently.


[صلّب] To crucify. In Qur’an: «But they killed him not, nor crucified him, but so it was made to appear to them».

[صلْبٌ] Crucifixion.

[صلبٍ] Backbone, hard, firm.

[صلب] Cross. It is forbidden for us to show the cross in Islamic countries.

[الصلب والثراب] The backbone and ribs.

[السُّلِّيّون] The crusaders.

[صلح] To make whole and sound,
of Hell. In Qur’an: «Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord, on them shall be no fear, nor shall they grieve».

In Qur’an: «Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord, on them shall be no fear, nor shall they grieve».

(2) Righteous women.

[as-salihiin]  
The righteous.

(al-masalihi al-mursalah)  
Unspecified public interests. Al-Masalihi al-Mursalah mean that there is no text for considering them lawful or unlawful.

(1) A prophet mentioned in the Qur’an, who was sent to the tribes of Thamûd. In Qur’an: «To the Thamûd people (we sent) Šâlih».

(2) One who or that which is good, perfect, righteous.

(salâh)  
Goodness, soundness, righteousness.

(muṣlihi)  
One who is upright, righteous, peacemaker, conciliator.

(maslahah plural maṣâlihi)  
Interest, advantage.

(al-istiṣlah)  
To do according to Al-Masâlih al-Mursalah which means that there is no text for considering them lawful or unlawful provided that they do not contradict a text.

(as-salihât)  
(1) Good works or righteous deeds. According to the teaching of the Qur’an, good work without faith will not save from torments
[**ṣalāh mafrūdḥah**] Obligatory prayer, prescribed prayer.

[**ṣalāh maktūbah**] Compulsory prayer.

[**ṣalātu al-istisqā’**] «Watering» Prayer in time of drought, consisting of two rak’ahs. Rain prayer.

[**ṣalātu al-istikharah**] Literally «prayer for guidance». A prayer in which the praying person appeals to Allah to guide him on the right way regarding a certain deed or situation with which one is confronted. It consists of two rak’ahs. Jābir relates that prophet Muhammad (p.b.u.h) taught him istikhārah, and that after performing two rak’ahs he should thus supplicate Allah, «O Allah, I seek your good help in your great wisdom. I pray for ability to act through your power. I ask this thing of your goodness. You know, but I know not. You are powerful, but I am not. You are the knower of secrets. O Allah, If you know that the matter with which I am about to undertake is good for my religion, for my life, for my

knees and whole body in adoration, or generally, to offer prayer to Allah.

[**ṣalla Allāhu ‘alaihi wasallam**] Peace be upon him (p.b.u.h).

[**ṣalla binnās**] To lead people in prayer.

[**ašla**] To thrust into the fire to be burnt.

[**iṣṭala**] To be warmed at the fire.

[**muṣalla**] A place of prayer.

[**al-muṣalli**] One who prays.

[**tašliyah**] A burning.

[**ṣalāh plural ṣalawāt**] Prayer.

Prayer is the second of the five foundations, or pillars of Islam, and is devotional exercise in which every Muslim is required to render to Allah at least five times a day, namely, at the early morning (fajr), midday (zuhr), afternoon (‘Asr), evening (Maghrib) and night (‘Isha’).

[**ṣalāh fā’itah**] Missed prayer.
(Rak‘ahs) offered two by two with a short break between each two units.

**salatu at-tahajjud**  صلاة التحجد
Optional night prayer.

**salatu al-jamā‘ah**  صلاة الجماعة
«The congregational prayer».
This congregation is led by an Imam from among the present worshippers. He must be chosen on his merits of religious knowledge and piety. Islam considers congregational prayer to be twenty-seven times better than individual prayer, which demonstrates how glorious and important is the act of praying together. Congregational prayer may be held with only two people, even though one of them be a child, or a woman.

Ibn Maktūm said: «O Messenger of Allah, I am blind and my house is far away. My guide is not suitable for me. Do I not have permission to pray at home?» He said: Can you hear the call (Azān)? I said: Yes. He said: There is no excuse for you».

**salatu al-jumu‘ah**  صلاة الجمعة
The Friday prayer falls on Friday of every week. Its time falls in the same time as that of the noon prayer (salatu-az-zuhr) - It must

future, then make it easy, and prosper me in it. But if it is bad for my religion, my life, and my future, then put it away from me, and show me what is good».

عن جابر بن عبد الله رضي الله عنه قال: كان رسول الله ﷺ يعلمتنا الاستخارة في الأمور كلهما، كما يعلمنا السورة من القرآن يقول: إذا هم أحداثكم بالأمر فليروكل ركعتين من غير الفريضة ثم ليقى: «اللهم إني استخيرك بعكم، واستدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علامة الغروب، اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني، ومعاشي، وعاقبة أمري، أو قال: عاجل أمري، وأجله، فاصفره لي، ويسره لي، ثم بارك لي فيه. وإن كنت تعلم أن هذا الأمر شر لي في ديني، ومعاشي، وعاقبة أمري، أو قال: عاجل أمري، وأجله، فاصفره عني، واصقره عني، واقترب لي الحفر حيث كان، ثم ارضني به، قال: وسسي حاجته».

**salatu at-tarāwīh**  صلاة التراويح
The Tarāwīh prayers. These prayers are a special characteristic of the month of Ramadan. They follow the Evening (‘Ishā’) prayer. They consist of eight to twenty units
(3) The third words of Greatness: Each one says separately this prayer: «O Lord, forgive us who are alive and those who are dead, we who are present and those who are absent, our young and our old, our men and our women. O Lord, he among us whom you have brought life, let him live as a Muslim. He who you have caused to die, let him die in the Faith».

(4) The fourth words of Greatness: They say this traditional private prayer: «O Lord, do not deny us the reward which is his. Do not expose us to temptation after his death. Forgive us and forgive him». The Imam concludes the funeral prayer with the words of peace, moving his head from right to left saying: «Peace and Mercy of Allah be upon you».

[ṣalāt al-janāzah] صلاة الجنازة
The funeral prayer. The prayer to Allah for the deceased Muslim is a common collective duty (fardh kifāyah). The deceased is laid pointing towards the ka'bah. The Imam stands at the head and shoulder of the deceased if he is a man, and at the waist if it is the funeral of a woman. The Imam says the words of Greatness (takbîr) four times and raises his hands on each occasion.

(1) The first words of Greatness: The Imam and the congregation recite, to themselves, the private prayer of the opening.

(2) The second words of Greatness: The worshippers recite the words of Abraham.

be performed in a congregation led by an Imam. No single person can offer it by himself. This Friday prayer must be performed in a mosque, if there is one available. Otherwise, it may be performed at any gathering place; e.g. homes, farms, parks etc. In this prayer, there is a sermon (khuṭbah), it consists of two parts. After that the Iqāmah is made and the two obligatory rak‘ahs are performed under the leadership of the Imam.
circumstances, he is exempt from all supererogatory prayers (sunnah) except the two sunnah units of the Early Morning (fajr) and the witr which follows the Evening (‘Ishā’) prayer.

A traveller may perform two prayers together at the same time. He may, for example, join the noon prayer and the afternoon prayer, delaying the noon prayer (zuhr) until the time comes for the afternoon prayer (‘Asr) and performing both of them together at the latter time. Each prayer is separate from the other. In this example, the afternoon prayer would be performed first followed by the noon prayer. He makes only one call (Azān) for both prayers but makes separate second calls (Iqāmah) for each prayer. This is called the joining of lateness. In the joining in Advance, the afternoon prayer might be joined to the noon prayer and be performed at noon or the evening prayer might be brought forward to the time of the sunset prayer.

The only prayers which may be joined are the noon and afternoon or the sunset and evening prayers. Joining the morning and the noon prayers for example, or the sunset and

an injunction in the Qur’an, «And when you go to war in the land, it shall be no sin for you to curtail your prayers, if you fear that the enemy may come upon you».

[ṣalātu as-safar] صلاة السفر

Prayer during a journey: when a person is travelling with the intention of proceeding (80 K.M.) or over from his home, he should shorten the obligatory prayers of four units (rak‘ah) to two each. The curtailment is applicable to the Noon (zuhr) prayer, the Mid- afternoon (‘Asr) prayer, and the Evening (‘Ishā’) prayer. The Early Morning (Fajr) and the sunset (Maghrib) prayers remain unchanged.

This advantage remains effective even after the traveller arrives at his destination, if he does not intend to prolong his stay there for fifteen days or more.

Otherwise, he should offer the reducible prayers in their original and complete number of units.

While travelling under these
the afternoon prayers is not allowed.

[ṣalātu as-sunnah] صلاة السنة
Supererogatory prayer. Through these prayers man will be rewarded and through them he draws closer to Allah. However, one will not be punished for their neglect.

[ṣalātu adh-dhuḥa] صلاة الصبح
The forenoon prayer. The forenoon prayer is not obligatory, it is supererogatory and is a symbol of one’s keen devotion to Allah. The time for Duḥa begins when the sun is about a spear’s length above the horizon and it continues until the sun reaches its meridian.

[ṣalātu az-zuhr] صلاةظهر
The Noon prayer: This consists of four units (rak‘ahs) as sunnah, followed by four units as fardh, and then two others as sunnah. The performance of the fardh of this prayer is as follows:

(a) The first two units are performed in the same way as in the morning prayer. The fātiḥah and a portion of the Qur’an are recited in a low voice. Bowing and prostration postures are observed in the same way.

(b) When reciting the Tashahhud
There is no call (AZĀN) to prayer and no second call (Iqāmah). No prayers of any kind are performed before or after them and the time to perform them is from twenty minutes after sunrise until noon.

\[\text{ṣalātu al-fajr}\]

The early morning prayer. This prayer begins at true dawn, which occurs in the east when the light first appears from darkness of night and extends until the sun rises. He who has completed one rak‘ah of the morning prayer before sunrise has performed the prayer on time. It consists of (two rak‘ahs).

\[\text{ṣalātu al-fard}\]

Individual prayer. Ibn Omar relates that the prophet said: «Praying together is twenty-seven times better than the individual praying alone».

\[\text{ṣalātu al-fardh}\]

Obligatory prayer.

\[\text{ṣalātu al-kusūf wal-khusūf}\]

The prayer for the Eclipse of the Moon and the Eclipse of the sun. This prayer was prescribed during the last years of the Hijra. The prayer of the Eclipse of the Moon and the Eclipse of the sun afternoon prayer (‘Asr). The two sunnah units are performed exactly like the early morning prayer.

\[\text{ṣalātu al-‘āsr}\]

The Mid-afternoon. It consists of four rak‘ahs (units) as sunnah followed by four others as Fardh. These are performed in the same way as the zuhr prayer and in a low voice. This prayer is enjoined when the shadow of an object is equal to its own length plus the length of its noontime shadow. The time for this prayer extends until sunset.

\[\text{ṣalātu al-‘id}\]

(1) The prayer of the Feast of the Breaking of the fast.
(2) The prayer of the Feast of Immolation. Each of these prayers consists of two rak‘ahs during which the Imam recites the fātiḥah and another passage from the Qur’an audibly. The Imam and all participants should say «Allah-Akbar» seven times before reciting Al-fatiḥah in the First rak‘ah, and five times only in the second rak‘ah, raising their hands and bringing them down with each Takbīr. All Takbīrs should be followed by Subhānallah, al-ḥamdo lillah, lā ilāha illā Allah, Allahu Akbar.
or prostrate himself he should make a token gesture with his head, bringing it lower for a prostration than for a bow. If he is unable to sit, he should perform the prayer lying on his side facing in the direction of the ka‘bah. If he is unable to do that, he should perform the prayer lying on his back with his legs pointing towards the ka‘bah and making token gestures for the bows and prostrations.

Such is the importance of prayer in Islam that you must perform it no matter what your condition. You may not ignore this duty even though you are sick. For this, glory be to Almighty Allah, the only one.

[ṣalātul-maghrib] صلاة المغرب

The sunset prayer. It consists of three units (rak‘ahs) as fardh followed by two as sunnah. It may be said in the first two rak‘ahs with audible voice, the third unit (rak‘ah) is in a low voice. It is performed in the same way as the noon (zuhr) or mid-afternoon (‘Asr) prayer except that the fourth rak‘ah is excluded and the final sitting here, following recital of the fātiḥah, bowing and prostration, comes after the third rak‘ah,

differ in form from the other prayers. It consists of two rak‘ahs which are, preferably, performed in congregation, although a person is permitted to perform the prayer alone. When it is performed in congregation the Imām makes his recitations aloud and at the end of the prayer preaches a short sermon in which he speaks of the lesson to be learned from situations of this nature. The prayer begins with the words of Greatness, then the recitation of the opening verse passage from the Qur’ān.

This is followed by a bow after which he stands erect and continues with the recitation before the prostration. After this further recitation, also of an uncomplicated nature, he bows again. He then straightens up and goes on to make his prostration. Each rak‘ah consist of two bows and two prostrations and this he does in both the first and second rak‘ahs.

[ṣalātul-mardh] صلاة المرئ

The patient’s prayer: If it is impossible for a sick person to stand, he should perform the prayer seated, bowing and prostrating himself from this position. If he is unable to bow
and this is what most Muslims do today. The time for the witr prayer is from the end of ṣalātu-l-‘Ishā until daybreak and it is the last prayer of the night.

الصلاة الإبراهيمية

[aṣ-ṣalātu al-ibrahīmiyyah] The second part of Tashahhud. «O Lord, bless Muhammad and his family as you bless Abrahām and his family. Give your blessing to Muhammad and his family as you gave your blessing to Abrahām and his family in the two worlds. You are the most praised, the most glorified.»

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد.»

The two parts of the Tashahhud are recited in the last unit concluding any prayer, with the end of the second part followed by the peace greetings, the prayer is completed. The second part alone is recited in the funeral prayer after the third Takbīr.

الصلاة الوصیتی

[aṣ-ṣalātu al-wuṣṭa] The middle which ends with the utterances of peace greetings. The two sunnah units are offered in the same way as the Early Morning prayer. This prayer is performed from sunset until the end of twilight. Twilight is the redness which remains on the horizon after the sun sets and lasts until the onset of darkness.

[ṣalātu an-nafl] صلالعة النفل

Optional prayer: The prayer which includes all voluntary prayers at any time of the day or the night. Two periods have a special preference: the later part of the night until just before the breaking of the dawn and the mid-morning period.

[ṣalātu al-witr] صلاة الوتر

The separate prayer. The meaning of the Arabic name for this prayer is «odd» and is the name given to the single rak‘ah, which is separated from all which has gone before. It may also consist of three, five, or seven rak‘ahs all linked together as in the obligatory rak‘ahs of the sunset prayer. It is a name given to three rak‘ahs linked together. The minimum number of rak‘ahs in the separate prayer is one and the maximum is eleven. The best number is three
sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most forbearing Who is perfect in His forbearance, the All-knowing Who is perfect in His knowledge.

[ṣawma‘ah plural ṣawāmi‘] A monastery.

[ṣamma] To cork a bottle, to become deaf.

[āṣamma] To make deaf.

[al-istisnā‘] Contract for manufacture.

[al-muṣāna‘ah] Paying Money to an oppressor to get what you deserve.

[ṣanam plural aṣnām] This word is used in the Qur’ān for an idol, «And preserve me and my sons from worshipping idols».

[ṣinwun] A palm or other tree springing from the same root as others plural ṣinwān.

prayer. Allah has specifically mentioned the Middle prayer which is the ‘Asr prayer according to the majority of the scholars among the Companions, as At-Tirmizi and Al-Baghawi have stated.

[aṣ-ṣalawāt al-khams] The five prayers. The prayer of dawn (al-fajr), the noon prayer (zuhr), the afternoon prayer (‘Asr), the sunset prayer (Maghrib) and the night prayer (‘Ishā’).

[ṣamada] To wish to approach any one.

[Aṣ-ṣamad] «The Eternal». One of the ninety-nine names or attributes of Allah. It occurs once in the Qur’an. Aṣ-Ṣamad, the One on whom all depend and He depends on none. «Aṣ-Ṣamad» is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance. Ali bin Abi Talha reported from Ibn ‘Abbas, «Aṣ-Ṣamad is the Master Who is perfect in His
blow into it by the command of Allah, may he be exalted. In the Holy Quran: «and (remember) the day on which the Trumpet (ṣūr) will be blown, and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah Wills. And all shall come to Him, humbled».

Israfil will blow into it for the first time for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified, “except him whom Allah wills”.

In another verse (Ayah) Allah says, «and The trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.

This will be the second trumpet-

[ṣihrun]  صهر
Son-in-law.

[al-muṣāhara]  المصاهرة
The relation by marriage (affinity).

[ašāba]  أصاب
To overtake, happen to, befall. In Qur’an: «We pour down our mercy upon whom we please».

[ṣawb]  صوب
Direction.

[ṣawāb]  صواب
Right, just.

[ṣayyib]  صائب
A rain-cloud.

[muṣibah]  مصيبة
An accident, misfortune, calamity.

[ṣāta]  صنات (ص و ت)
To emit a sound.

[ṣāra]  صار (ص و ر)
To incline or turn-a thing towards (الل); to divide, dissect.

[as-ṣūr]  الصور
Trumpet. The Ŝūr, as described in the Hadith, is «a horn which is blown into» according to the Hadith about the Ŝūr (Trumpet), it is (the angel) Israfil who will
[ṣā‘a]  
To measure with a sā‘.

[ṣā‘un]  
A measure that equals four mudds. i.e. 3 kilograms (Approx.). A certain measure used for measuring corn, and upon which depend the decisions of Muslims relating to measures of capacity.

[ṣuwa‘]  
A drinking cup.

[ṣūfi]  
Islamic mystic.

[tašawwaf]  
To be or become a sufi or a mystic.

[at-tašawwaf]  
Sufism (Islamic mysticism), the sufi way of life. Tasawwuf, in the true sense, is an intense love of Allah and Muhammad (Blessings of Allah and peace be upon him) and such love requires a strict obedience to their commands as embodied in the Book of God and the sunnah of His prophet. Anyone who deviates from the divine commands makes a false claim of his love for Allah and His Apostle.
In the Holy Quran Allah the Exalted says, «O you who believe! Observing As-Ṣawm (the Fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)».

[ṣawmu sittati ayyāmin ba‘da al-‘id] The six days following the ‘Idu ’l-Fitr. Abū Aiyūb relates that the prophet said, «The person who fasts the month of Ramadan, and follows it up with six days of the month of shawwāl, will obtain the rewards of a continued fast».

[ṣawmu sh‘bān] The month of shābīn. ‘Ayishah relates that «The prophet (Muhammad) sometimes used to fast part of this month and sometimes the whole».

[ṣawmu yawmi ‘āshūrā’] The day «Ashūrā». The tenth day of the month Muharram. This is a voluntary fast, but it is usually observed by all Muslims, for

[al-muṭaṣawwīf] The sufis, members of sufī communities.

[as-ṣūfiyah] Sufism, mysticism.

[as-ṣūfiyah] Sufis, mystics.


[as-ṣiyāl] Assault.

[ṣāma] To fast, to abstain from food, drink and sexual intercourse before the break of the dawn till sunset. In Qur’an: «So every one of you who is present (at his home) during that month should spend it fasting».

[Ṣā‘im plural sa‘īmūn] (1) Fasting (adj). (2) Fasting person (n.), One who fasts, faster.

[ṣawmu ramadhān] This month’s fast is regarded as a divine institution, being enjoined in the Qur’an, and is therefore compulsory.
[ṣiyām Dawwud] صيام داوود
Fasting alternate days, which prophet Muhammad said was the fast observed by David, King of Israel.

[ṣiyām ad-dahr] صيام النَّهَر
Eternal fasting.

[aš-sawm] الصوم: الصيام
Fasting. Fasting means to abstain «completely» from foods, drinks, intimate intercourse and smoking, before the break of the dawn till sunset, during the entire month of Ramadan, the ninth month of the Islamic year.

[ṣāna] صنَّان (ص و ن)
To preserve, conserve, keep, guard, protect.

[maṣūun] ص و ن مصنون
Well-protected, well-kept, virtuous (woman).

[ṣayḥah] صيحة
A shout, a blast, a terrible and mighty noise, also a punishment from Heaven. In Qur’an «But the (mighty) blast seized them of a morning».

Abū Qatādah relates that the prophet said he hoped that the fast of «Āshurā» would cover the sins of the coming year.

[ṣawm fidyah] صوم فدية
Compensatory fast.

[ṣawm kaffārah] صوم كفرة
Expiatory fast.

[ṣawm mun makrūh] صوم مكره
Undesirable fast.

[ṣawm nāfilah] صوم نافلة
Voluntary fast.

[ṣawm nazr] صوم نذر
Vowed fast.

[ṣawm al-ithnain wal-khamīs] صوم الإثناين والخميس
The Monday and Thursday of every week are recommended as fast days. Abu Hurairah relates that the prophet said, «The actions of Allah’s servants are presented at the throne of Allah on Mondays and Thursdays».

[ṣawmu at-taṭawwu'] صوم التطوع
A voluntary fast other than the month of Ramadan.

[ṣawm al-wiṣāl] صوم الوصل
Fast several days without (Iftār) breakfast. This sawm is unlawful in Islam.
The act of going, a journey, departure, also as a noun of time and place, the place to which any one goes, or at which one arrives, it may be rendered «a retreat».

**[šāṣa]**
To produce imperfect dates (a palm-tree).

**[ṣayāṣi]**
A castle, or defensive work.

you is the pursuit of water-game and its use for food, for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game, as long as you are in the sacred precincts or in pilgrim garb».

**[maṣīr]**
It is termed as the way for wearing the Ihram dress while one is engaged in Tawaf. It is effected by putting the middle of the garment, which is used to cover the upper part of the body, under the right arm and its two ends on the left shoulder to be covered.

[dhaja‘a]  
To lie on the side.

[madhja‘ plural madhājī‘]  
A sleeping place, resting place.

[dhā’in]  
Sheep.

[dhabahā]  
To breathe hard in running.

[dhabhun]  
The act of panting.

[dhabtu ash-shahwah]  
Abstemiousness, continence.

[dhabtu an-nafs]  
Self-control, self-command.

[dhawābiṭ]  
General rules, (moral) precepts or orders.

[al-idhtibā‘]  
General rules, (moral) precepts or orders.
[al-dhāḥwatu al-kubra] It is the middle of the legal day which extends from dawn till sunset.

[dharaba] To beat, strike. In Qur’an: «Allah propounds as an example,» or «puts forth a parable».

They travelled in the earth.

«when you are on the march in the cause of Allah’s religion».

They have only set this question before you for the sake of disputation.

And let them draw their veils over their bosoms.

And a separation shall be made between them by a wall.

They were covered with humiliation.

[al-mudhāja‘ah] Lying with a woman.

[adh-dhā] The sun.


[ḍḥāḥ] To perform sacrifice.

[ḍḥāḥa bi] To sacrifice oneself.

[al-mudḥahḥi] Sacrificer.

[al-udḥhiyah] Sacrifice, Sheep, camels or cows which are offered during the Days of ‘Id Al-Adha (i.e. the feast of Sacrifice) the Udḥhiyah is Sunnah mustaḥabah. One animal is sufficient on behalf of all the members of one household.

[adh-dhuḥa] Forenoon. Those hours of the morning which follow shortly after sunrise.

[dharra]
To hurt, harm, injure.

[dhirrun]
Fellow wife.

[dhārrun]
One who hurts.

[dharrā']
Adversity.

[dhirār]
Reciprocal harming.

[dhararun]
Mischief, hurt, harm.

[dharūrah plural dharūrāt]
Necessity, need, emergency.

[idhtarra]
To compel, to drive forcibly (إلى).

[udhturra]
To be driven by necessity (إلى or في).

[mudhtarrun]
One compelled by necessity.

[a dh-dhār]
الضَّأَر «The Distresser». One of the ninety-nine attribute of Allah.

[adh-dharr]
Harm, injury.

[dharīḥ plural adhriḥah]
Tomb, grave.
twice as much.

[adh‘afu al-‘īmān] أَضْعَفْتُ الإِيمَانَ
The weakest of faith.

[istadh‘afa] عَسَتْ ضَعْفَهُ
To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of this weakness.

[mustadh‘af] ضَعْفَتْ
One who is found or held to be weak.

[dhi‘fain] ضَعْفَتْ
Two fold, two equal portions.

[al-mustadh‘afun] ضَعْفُتُونَ
The weak.

[al-mustadh‘afun] ضَعْفُتُونَ
The weak.

[adhghatha] ضَعْفَتْ
To repeat in a confused and jumbled manner.

[adhghatha] ضَعْفَتْ
To repeat in a confused and jumbled manner.

[dhīgh-thun] ضَعْفُتْ
A handful of green and dry grass or other herbs.

[adhghāth] ضَعْفَتْ
Things confusedly mixed together. In Qur’an: «They said: A confused medley of dreams, and we are not skilled in the interpretation of dreams».

[adh-dharūrāt tubīḥ al-mahzūrāt] ضَرْوَاتُ نُبِيعُ الْمَحْدُورَات
Necessity knows no laws.

[lidh-dharūrah aḥkām] ضَرْوَاتُ النُّفْعِ
Necessity has its (own) rules.

[akhuθf adh-dhararain] ضَرْوَاتُ الْبَدْنَةَ
The lesser of the two evils.

[fi as-sarrā‘ wa-dh-dharra‘] ضَرْوَاتُ النُّفْعِ
In good and bad days, for better or for worse.

[adh-dhararain] ضَرْوَاتُ النِّعْمَاتِ
The lesser of the two evils.

[dhara‘a] ضَرْوَاتُ النُّفْعِ
To be humble.

[tadharru‘] ضَرْوَاتُ النُّفْعِ
Humility, supplication, invocation, begging.

[dharā‘ah] ضَرْوَاتُ النُّفْعِ
Supplication, submissiveness, humbleness.

[dharī‘] ضَرْوَاتُ النُّفْعِ
A plant growing in Hell.

[dhi‘f plural adh‘af] ضَرْوَاتُ النُّفْعِ
Double,
«And they have seduced us from the right path».

[adh ghamathu ahlam]  
Confused dreams.

[dhaghina]  
To dislike.

[adhghan plural adhghan]  
Feeling hatred.

[adhghanah plural adhgha' in]  
Malice, hatred. In Qur’an: «Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?».

[dhalla]  
To err, go astray from, go wrong, deviate what is right.

[adhalla]  
To cause to err, seduce, lead astray from, mislead. In Qur’an:
<table>
<thead>
<tr>
<th><strong>[a dh-dhāmin]</strong></th>
<th>Guarantor.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>[adh-dhālūn]</strong></td>
<td>The straying.</td>
</tr>
<tr>
<td><strong>[adh-dhamānah]</strong></td>
<td>Warranty deed.</td>
</tr>
<tr>
<td><strong>[dhamara]</strong></td>
<td>To be slender.</td>
</tr>
<tr>
<td><strong>[dhāmīrun]</strong></td>
<td>That which is slender, or tucked up in the belly.</td>
</tr>
<tr>
<td><strong>[dhanna]</strong></td>
<td>To be narrow.</td>
</tr>
<tr>
<td><strong>[dhanīn]</strong></td>
<td>To be tenacious or grasping.</td>
</tr>
<tr>
<td><strong>[dhānku]</strong></td>
<td>Greedy, avaricious.</td>
</tr>
<tr>
<td><strong>[dhankun]</strong></td>
<td>Narrow, wretched. In Qur'an: «But whosoever turns away from my message, verily from him is a life narrowed down».</td>
</tr>
<tr>
<td><strong>[dhamār] plural dhāmā'īr]</strong></td>
<td>Conscience.</td>
</tr>
<tr>
<td><strong>[ta'ni'bu a dh-dhamār]</strong></td>
<td>Compunctions, contrition.</td>
</tr>
<tr>
<td><strong>[adh-dhīmār]</strong></td>
<td>Debt deemed uncollectible.</td>
</tr>
<tr>
<td><strong>[dhamma]</strong></td>
<td>To draw close. In Qur'an: «Draw your hand close to your side».</td>
</tr>
<tr>
<td><strong>[dhat] plural dhātīr]</strong></td>
<td>Conscience.</td>
</tr>
<tr>
<td><strong>[dhāmin]</strong></td>
<td>Responsible, liable.</td>
</tr>
<tr>
<td><strong>[dhāmin]</strong></td>
<td>Guarantor, guarantee, warrantor.</td>
</tr>
<tr>
<td><strong>[dhamān]</strong></td>
<td>Responsibility, insurance, guarantee.</td>
</tr>
<tr>
<td><strong>[dhamānu ad-darak]</strong></td>
<td>Guarantee for defective title.</td>
</tr>
</tbody>
</table>

In Qur'an: «But whosoever turns away from my message, verily from him is a life narrowed down». «Neither doth he withhold grudgingly a knowledge of the unseen». «They imitate what the unbelievers of old used to say». «Draw your hand close to your side». «And the treacherous man is he who imitates [what the unbelievers of old used to say].»
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[dhā‘a]</td>
<td>To perish.</td>
</tr>
<tr>
<td>[dhayyafa]</td>
<td>To entertain a guest.</td>
</tr>
<tr>
<td>[idhāfah ila ajal]</td>
<td>limitation (of a legal transaction).</td>
</tr>
<tr>
<td>[dhayyaqa]</td>
<td>To reduce to straits.</td>
</tr>
<tr>
<td>[dhāqat bihi as-subul]</td>
<td>To be at a loss, be at the end of one’s tether, be at one’s wit’s end.</td>
</tr>
<tr>
<td>[adh-dhaim]</td>
<td>Unjust.</td>
</tr>
<tr>
<td>[dhāra]</td>
<td>To injure.</td>
</tr>
</tbody>
</table>

In Qur’an: «They said: No matter! for us, we shall but return to our Lord.»

[الشعراء: ۵۰]
[tibāqan]  طباقاً
In order one above another.

[tatbīqu al-Islām]  تنفيذ الإسلام
Implementation of Islam.

[tahā]  طحا
To expand, spread out. In Qur'an: «By the Earth and its (wide) expanse».

[tarāha]  طرحا
To cast forth.

[at-tard]  طردا
Expulsion.

[tabā'a]  طبع
To seal, seal up.

[taba'a 'ala qalbihi]  طبع على قلبه
Seal his heart.

[tabī'ah]  طبيعة
Nature.

[tabaqā]  طبق
To cover.

[tabaqun]  طبق
A state, condition.

[tabaqah plural tībāq]  طبقات: طباق
The order of the Heavens, One above another.
[تارفا] طرف
To avert.

[طرفة] طرف
An eye, a glance, sight of the eyes. In Qur'an: «And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty)».

[سورات الطارق] سورة الطارق
The title of the 86th surah of the Qur'an.

[تسين] طس (س) طس
Sūratu ’l-Naml begins with the letters tā-sīn see المقطّعات.[الصافات: ۴۸]

[تسين-ميم] طس م طسم
Two surahs, namely ash-shu‘arā and al-Qasas, begins tā sīn-mīm. see المقطّعات.

[استعطف] طع م استعطف
To ask for food. In Qur'an: «who has provided them with food against hunger, and with security against fear (of danger)».

[تاريقplural أطراف] طرف: أطراف
The extremity, extreme part or verge, border.

[طارفان ان-نهاير] طرف الثهار
«The two extremities of the day», morning and evening.

[تجارة] طر ق طرق
To come by night.

[طروق الإثبات] طر ق الإثبات
Process of proof.

[طروق صوفية] طر ق صوفية
Sufi orders.

[طريق plural طرائق] طريقة طرائق
A path. A term used by the sufis for the religious life. In Qur'an: «And we have made above you, seven tracts».
whatever is worshipped besides Allah. In Qur’an: «They believe in Jibt and taghut».

[at-țāghi] Tyrant, transgressor.

[tāghiyah] Tyrant, oppressor, despot, a storm of thunder and lightning of extreme severity.

[tughyān] Transgression, tyranny, dictatorship.

[taughwa] Excess of impiety. In Qur’an: «The tribe of Thamoud accused (Saleh) of falsehood by reason of their extreme wickedness».

[at-țāghūn] The transgressors.

[tafi'a] To be extinguished.

[tafhun] Overflowing.

[taffa] To be near.

[tā’āmun muḥarram] Prohibited food.

[tā’āmu miskīn] Feeding the needy.

[tā’ana] To pierce with a spear, to speak ill.

[tā’nun] Evil speaking.

[tā’nun fi ash-shāhid] Calumniation.

[tā’un] Pestilence. According to the teaching of prophet Muhammad (p.b.u.h) in the traditions, a pestilence is a punishment sent by Allah. It is also enjoined that Muslims shall not enter a place where there is a pestilence raging, but remain where they are until it is passed.

[ta’gha] To overtransgress, exceed all bounds (in wickedness), to overflow. In Qur’an: «Go thou to Pharaoh, for he has indeed transgressed all bounds».

[ta’ghūt] False deities, An idol, or
[taṭfīf]  
The giving of short measure.

[muṭṭāfīf]  
One who gives short measure. In Qur’an: «Woe to those that deal in fraud».

[muṭṭafīn]  
Dealers in Fraud.

[sūratu al-muṭṭafīn]  
Chapter of dealing in fraud.

[taṭfīqa]  
To begin.

[tiṭlun]  
Child.

[tiṭlun šar‘ī]  
Legitimate child.

[tiṭlun gha‘ir šar‘ī]  
Illegitimate child.

[ṭalabu al-isḥād]  
Demand of witnessing.

[ṭalabu at-tamalluk]  
Demand of possession.

[ṭalabu al-‘ilm]  
Quest of knowledge.
[tāliq] طلَقٌ
(of a woman) repudiated, divorced.

[talāq] طلَقٌ
The sentence of divorce.

[talāq bit - tarādhi] طلَقٌ بِالْتَرَاضِي
Divorce by mutual consent.

[talāq bilā - raj‘ah] طلَقٌ بِلا رَجُعَةٍ
Irrevocable divorce.

[talāq bith - thalāthah] طلَقٌ بِثَالَثَةٍ
Definite divorce.

[talāq ḥasan] طلَقٌ حَسَنٌ
Approved divorce.

[talāq raj‘i] طلَقٌ رَجُعِي
Revocable divorce (not definite).

[talāq shafahi] طلَقٌ شَفَهٍ
Oral divorce.

[talāq ‘alā māl] طلَقٌ عَلَى مَالٍ
Divorce for property.

[talāq mashrūṭ] طلَقٌ مَشْرُوطٍ
Conditional divorce.

[talāqu al - bid‘ah] طلَقٌ الْبِدْعَةٍ
Divorce of innovation.

[talāqu at - tafwidh] طلَقٌ الْتَفْوِيدٍ
Delegated divorce.

[talāqu al - firār] طلَقٌ الْفِرْارٍ
Elopement divorce.

[talaqa] طلَقٌ
To be divorced.

[tallaqa] طلَقٌ
To divorce.

[talqah plural talqāt] طلَقَةٌ
Divorce, repudiation.

[talqah bith-thalāthah] طلَقَةٌ بِثَالَثَةٍ
Definite divorce.

[talqah rāji‘ah] طلَقَةٌ رَجُعَةٍ
Revocable divorce.

[talqah ghair rāji‘ah] طلَقَةٌ غَيْرِ رَجُعَةٍ
Irrevocable divorce.

[intalaqa] الْتَلَقَةٌ
To depart, go one’s way, to be free or loose.

[mutlaq] مُتَلَقِّ
Unlimited.

[mutlaq at-tašarruf] مُتَلَقِّ الْتَصَرُّفُ
Unrestricted authority.

[mutallaq] مُتَلَقِّ أَزْوَجٌ مُتَلَقِّ
Divorced, divorcée.

[mutallaqah] مُتَلَقِّةٌ
Divorced woman, divorcée.

[mutallaqah thalāthan] مُتَلَقِّةٌ ثَلَاثًا
triply divorced.
Menstruation, menses, menstrual discharge.

[tamasa]  
To obliterate, put out (the eyes), to deface the features; to destroy utterly (علي).

[tami'a]  
To desire.

[tama'un]  
Desire, a hoping or longing for.

[tamma]  
To be much.

[tammah]  
A calamity.

[ta^{-}tammatu al-kubra] «The very great calamity». The last judgment.

[tam'ana]  
To rest, restore to confidence, give confidence.

[i'tma'anna]  
To be quiet, rest securely in, or satisfied with, In Qur'an: «And when you are secure (from danger)».

[i'tma'anna jalisan] Feel at ease in sitting.

[ta^{-}talaqu al-kinayah] It is an implied form of divorce, as when a man says to his wife, «you are free».

[ta^{-}talaqatu al-wajh] Cheerfulness, happy mien.

[ta^{-}talaqu al-ba'\text{\textquoteright}in] Revocable divorce. Re-marriage may take place with the divorcer before or after the completion of the (‘iddah) provided only the first or second sentence of divorce has been pronounced.

[ta^{-}talaqu al-ba'\text{\textquoteright}in] Irrevocable divorce. If the husband gives sentence of divorce to his wife a third time, it is not lawful for him to take her again, until she shall have married another husband.

[suratu al-talaq] Chapter of divorce. The title of the 65th surah of the Qur'an which treats of the subject of divorce.

[ta^{-}tulaqa'] Name of those Meccans who remained heathen until the conquest of Mecca.
A woman in a state of purity (purification).

[tāhiru az-zimmah] طَاهِرُ الْدِّمَة
Upright, righteous.

[tāhiru az-zail] طَاهِرُ الْذِّنَب
Innocent, honest.

[tahārah] طَهْاْرَةٌ

[tahāratu az-zail] طَهْاْرَةُ الْذِّنَب
Innocence, moral integrity.

[tahūr] طُهْورٌ
Cleansing, pure.

[tuhūr] طُهْورٌ
(1) Circumcision. (2) remaining with ablation.

[tathīr] طَطِيْرٌ
A purifying or cleansing of anything which is unclean. For example, if a dog drinks from a vessel, it becomes najis, or «impure», but it can be purified (tāthīr) by washing it seven times. If the boots on the feet have been defiled, they can be purified by rubbing them on dry earth.

[tawdun] طَوْدٌ
A mountain.

[tūrūn] طُوْرٌ
A mount, Ât-tūr, the mountain mentioned in the Qur’an: «When

[iṭma’anā anna sājidaʔa] اطمَانُ صَدْيَةٌ
Feel at ease in prostration.

[tuma’nîn] طُمْانِيَة
Repose, peace of mind, calm, confidence, tranquility, confidence, trust.

[muṭma’inun] مُطْمِئنٌ
One who rests securely, or enjoys peace and quiet.

[tahhara] طُهْرُ: طَهْرُ: طاهِرٌ
To purify, cleanse, sanctify. In Qur’an: «Then purify yourselves».

[tahhara] تَطِهْرُ: طَهْرُ: طاهِرٌ
To circumcise.

[taṭahhara] تَطَطِيْرٌ
To purify one’s - self, keep one’s - self pure.

[thūrun] طُطِيْرٌ
The period of purity in a woman.

[muṭahhar] مُطْهِرٌ: طاهِرٌ
Purified, clean, pure.

[muṭahhar] مُطْهِرٌ: مَطْهَرٌ
Circumcised.

[muṭahhir] مُطَهِّرٌ
Cleaner, purifier, cleaning, cleansing, purging, purifying.

[tāhir] طاهِرٌ
(1) pure.
we took a covenant with you, and held the mountain (ready to fall) over you». This is generally understood to mean (Ṭūru sainā’) or mount Sinai.

[ṭūru sainā’] 
Mount Sinai, see (طور)

[ṭawr plural ʾaṭwār] 
A condition or state, stage. In Qur’an: «Allah created you after a variety of states or stages of existence.

Beginning with the formation of Adam.

[sūratu ʾaṭ-ṭūr] 
Chapter of the Mount. The title of the 52nd surah of the Qur’an.

[ṭawwaʿa] 
To permit; consent to.

[ṭawʿun] 
Obedience, spontaneity (in connection with a legally relevant action, esp. a delict); obedient, compliant.

[ṭawʿan] 
With willing obedience.

[ṭāʾah] 
Lit. «obedience». A word which occurs once in the Qur’an: «They say obedience». 

It means the worship and service of Allah.

[tāʿatu al-imām] طاعَةُ الإِمَامَ 
Obedience of the ruler.

[iṭāʿah] عَطّةً 
Obedience.

[istīʿaʿa] اسْتَطاعة 
Ability, possibility, capability.

[mutāʿun] عَطّع 
Obeyed.

[ṭāfa] طَفَاءٍ بَالْكُبَيْة 
To perform the circumambulation of the kaʿbah (circumambulate), circumambulate, circuit.

[ṭāfa bifulān hawla al kaʿbah] 
To circumambulate someone around the kaʿbah.

[iṭtāwwafa] اطْوُفَ 
To go round about.

[mutāwwif] مَطْوُفٌ: الحجاج في الكعبة 
Pilgrim’s guide in Mecca.

[tāʿif] طَائِفَةً 
One who goes round about or compasses.

[tāʿifah] طَائِفَةً 
A part, sect, a company or band of men.
This tawaf is sunnah in nature for all those who come to Makkah even if they are not in the state of Ihram. But, as stated before, this tawaf is an essential rite for those who enter Makkah for the ‘Umrah, and then, for Hajj al-Tamattu’.

[tawafu an - nafl] The tawaf of supererogation.

[tawafu al - wada’] It should be performed when the pilgrim intends to leave Mecca for home. If one misses it, he is required to compensate it by sacrificing one animal.

[tawafan] The deluge, a common destruction or calamity which embraces all.

[at - tā’if] Town in south Hejaz.

[at - tā’ifun] The compassing.

[tawwaqa] To twist a collar.

[atqa] To be able (to do a thing).

[tqa] To be able.

[tqah] Power, strength, capacity. In

[tā’ifi] Sectarian, confessional.

[tā’ifiyah] Sectarianism.

[tawaf] The circumambulation of the ka‘bah, (circuit) round the ka‘bah. The ceremony of circumambulating the ka‘bah seven times, three times in a quick step and four at the ordinary pace. After entering the Mutāf. One expresses intention reciting, «I intend to circumambulate the Holy ka‘bah for seven times». Then kiss the Hajar Aswad (Black Stone). To start from the black stone and to return to it after circumambulating the ka‘bah completes one shawṭ (circuit). Tawaf will be completed by seven circuits.

[tawafu al ifadhah] On the day of sacrifice. This tawaf is a pillar in nature, i.e. Hajj is not complete without it. It takes on the day of Nahr (sacrifice) the tenth of zul-hijja.

[tawafu az - ziyārah] =

[tawafu al- qudūm] The arrival circumambulation.
[tūba]
Good fortune, happiness. In Qur’an: «For those who believe and work righteousness, there is (every) blessedness and a beautiful place of (final) return».

[taṭāwala]
To be prolonged.

[taṭayyaba]  
Put scent on oneself, use perfume.

[taṭyyibu al-ka‘bah]
Perfuming the ka‘bah.

[ṭibun]
Perfume.

[ṭayyibun]
Good, agreeable, sweet and clean.

[ṭayyaba Allāhu tharāhu] May Allah make his earth light (a eulogy added after mentioning the name of a pious deceased).

[ṭaibah]
Medina.

[ṭayyibāt]
(1) Good pure things.
(2) Pure women. In Qur’an: «Eat of the good things we have

Qur’an: «Our Lord! lay not on us a burden greater than we have strength to bear».

[ta'lūt]
Ṭālūt is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel.

[tawl]
Plenty of wealth, a sufficiency of means, power.

[tawa]
To roll up.

[tuwa]
A sacred valley mentioned in the Qur’an.

[māṭwi]
Rolled up.

[ṭayyun]
The act of rolling up.

[ṭaba]  
To be good, pleasing.

[ṭā’ib]  
Unobjectionable.
A spectral appearance of the devil, an instigation of the devil. In Qur'an: «Those who fear Allah, when a thought of evil from Satan assault them, bring Allah to remembrance».

Pure men.

To see evil omen in things, to draw an evil augury from, to draw a bad omen from. In Qur'an: «The (people) said: For us, we augur an evil omen».

That which spreads itself far and wide.
[zufr] Undivided hoof.
[kuli zi-zufr] Any clutched or clawed animal.
[zillun mamdūd] Long extended shade.
[zillin min yahmūm] Black-smoke shade.

[az-zi‘r] Foster mother.
[za‘ana] To migrate, to travel. In Qur’an: «It is Allah who made your habitations, homes of rest and quiet for you; and made for you, out of skins of animals, (tents for) dwellings, which you find so light (and handy) when you travel and when you stop (in your travels)». 

long) 
\[
\begin{align*}
\text{I} &= \text{i} (\text{dhamma}) \\
\text{u} &= \text{u} (\text{vowel}) \\
\text{y} &= \text{y} (\text{long vowel}) \\
\text{w} &= \text{w} \\
\text{sh} &= \text{h} \\
\text{n} &= \text{n} \\
\text{m} &= \text{m} \\
\end{align*}
\]

: Short vowels , (diphthong) 
: (dhamma) 
: (kasra) 
: (fatha) : Short vowels , (diphthong) 
: (vowel
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تزالام</td>
<td>Oppress one another.</td>
</tr>
<tr>
<td>ظلم</td>
<td>Very unjust.</td>
</tr>
<tr>
<td>ظلمون  جهل</td>
<td>Unjust and ignorant.</td>
</tr>
<tr>
<td>مظلم</td>
<td>Unjustly treated, wronged, oppressed, victim of injustice.</td>
</tr>
<tr>
<td>ظمأ</td>
<td>To thirst.</td>
</tr>
<tr>
<td>ظامن</td>
<td>Thirsty.</td>
</tr>
<tr>
<td>ظنّا</td>
<td>To think, be of opinion, imagine,</td>
</tr>
<tr>
<td>ظنّا</td>
<td>In Qur'an: «They shall perceive that there is no way of escape for them».</td>
</tr>
<tr>
<td>ظنّا  بني</td>
<td>To suspect, to accuse of.</td>
</tr>
<tr>
<td>أساء ظننا  بني</td>
<td>To mistrust, distrust, doubt, suspect, to think ill of.</td>
</tr>
<tr>
<td>حسن ظنّا</td>
<td>Good opinion, favorable judgment.</td>
</tr>
<tr>
<td>ظلم</td>
<td>A covering, roof.</td>
</tr>
<tr>
<td>ظلالن</td>
<td>Shadows, shady groves.</td>
</tr>
<tr>
<td>ظلما</td>
<td>To wrong, injure; to be unjust, oppressive, or tyrannical towards any one; to be guilty of injustice, to act wickedly; to be wanting in, or fail.</td>
</tr>
<tr>
<td>ظلام</td>
<td>To injure; to be dark.</td>
</tr>
<tr>
<td>ظلم</td>
<td>More unjust.</td>
</tr>
<tr>
<td>ظلم</td>
<td>Injustice, tyranny, wrong, oppression.</td>
</tr>
<tr>
<td>ظلم</td>
<td>Unjustly, unfairly, wrongfully.</td>
</tr>
<tr>
<td>ظلمات</td>
<td>Darkness.</td>
</tr>
<tr>
<td>ظالم: غیر عادل</td>
<td>Unjust, oppressor. One who treats unjustly.</td>
</tr>
<tr>
<td>ظالم</td>
<td>Transgressor, wrong-doer.</td>
</tr>
<tr>
<td>ظالم</td>
<td>Wrongs.</td>
</tr>
</tbody>
</table>
To make one acquainted with; to cause to appear; to enter on the period of noon; to render superior.

**[izhār]**
Presentation, manifestation, exposition.

**[zihār]**
Lit. «likening to the back». A form of imprecation which involves the separation of husband and wife until expiation is made. Zihār signifies the likening of a woman to a kinswoman within the prohibited degrees, which interpretation is found in the comparison being applied to any of the parts or members of the body improper to be seen. The usual formula is: «You are to me as my mother’s back».

Before Islam, zihār stood as a divorce, but Islam changed it to a temporary prohibition, for which expiation must be performed, viz. either freeing a slave, or two month’s fast, or feeding sixty persons.

**[zuhr]**
When the sun begins to decline at midday.

**[bi zahri al - ghaib]**
Behind someone’s back, secretly.

**[sū’u az-zann]**
Mistrust, distrust, suspicion, doubt, evil thinking.

**[fi aghlab az-zann]**
Most likely, most probably, in all probability.

**[zannān]**
Suspicious, distrustful, distrusting, doubtful.

**[zināna]**
Suspicion, accusation, charge.

**[zānī]**
Hypothetical, suppositional, suppositive, supposed, assumed, presumptive.

**[zānī]**
Accusatory, accusative, accusing.

**[az - zann]**
Opinion, suspicion, supposition, assumption, doubt.

**[az-zinnah]**
Strong suspicion.

**[az-zannin]**
Suspected of being irreligious.

**[zahara]**
To appear, be manifest; to help, mount, ascend, to get the better of, know, distinguish.
The invented judgment which is not fixed by the Imam.

[zāhiru al-mumkinat] An expression used by jurisprudence for the proof of Allah’s existence, power, and attributes, as exhibited in nature.

[tazāhara] To assist one another against.

[zuhūr] Advent.


[zāhir] Helper. In Qur’an: «Even if they backed up each other with help and support».

[zāhirun] «Outward, exterior, manifest». A word much used in law to express that which is manifest, as distinguished from bātīn, «interior», or khāfī, «that which is hidden».

[zāhiru ar-riwayah] An expression used by Ḥanafi. Muslims for those Islamic questions which are decided in the four well-known sunni books: al-Mabsūt, al-jāmi’u’l-kabīr, al-Jāmi’u’ṣ-ṣaghīr, as-sairu’l-kabīr.

[zāhiru al-lafz] The term which probably has two meanings or more, but one of them is better.

[zāhiru al-mazhab]
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[musta‘bad]</td>
<td>To enslave.</td>
</tr>
<tr>
<td>Enslaved, enthralled, slave.</td>
<td></td>
</tr>
<tr>
<td>[‘abdun plural ‘abid]</td>
<td>A servant, slave.</td>
</tr>
<tr>
<td>[abdu ‘llah]</td>
<td>Allah’s servant, man, human being.</td>
</tr>
<tr>
<td>[‘abdah]</td>
<td>Woman slave, slave girl, bondwoman.</td>
</tr>
<tr>
<td>[ta‘abbada]</td>
<td>To worship, engage in worship or religious devotion, devote oneself to worship or the service of God.</td>
</tr>
<tr>
<td>[‘aba’a]</td>
<td>To mix scents; to be solicitous about.</td>
</tr>
<tr>
<td>[al-‘abbu]</td>
<td>Drinking copiously.</td>
</tr>
<tr>
<td>[‘abathan]</td>
<td>Vain, jest. In Qur’an: «Did you then think that we had created you in jest».</td>
</tr>
<tr>
<td>[‘abada]</td>
<td>To worship (Allah).</td>
</tr>
<tr>
<td>[ista‘bada]</td>
<td>To engage in worship or religious devotion.</td>
</tr>
</tbody>
</table>

**Phonetic Transcription:**

- Long: long /i/ = (diphthong) au = ُوَ وَ (long vowel) ü = ُو َيَوَيَ (w) ِيَ وَيَُىَضَ (w) ُوَ (h) ِيَ نَ (n) ُوَ (m) ُوَ
- Short: short /i/ = (dhamma د) (dhamma) ُى (kasra ُى) ُى (fatha ُى) ُى (fatha ُى): Short vowels. (diphthong) ai = ُيَ وَيَُىَضَ (w)
Mu‘abbadah, meaning, “paved”. In religious terminology, ‘Ibādah implies the utmost love, humility and fear. The term ‘Ibādah carries a wide meaning. In Islam, it means to obey the laws of Allah at every step of life, to act in all matters in conformity with the method laid down by Allah, to distinguish between ḥalāl and ḥarām (forbidden), and to abstain from lying, back-biting and slandering. The fundamental and obligatory ‘ibādāt are included in the «five pillars of Islam». They are Salah, Fasting, Hajj, Zakat and Jihad.

[‘ibādatu al-‘aṣnām] 
Idolatry, idol worshipping.

[‘ibādatu al-‘awthān] 
Worshipping of idols.

[‘ibādatu aṭ-‘abī‘ah] 
Nature worship.

[‘ibādatu an-nār] 
Fire – worshipping.

[‘ibādat] 
Devotions, devotional acts, acts of worship.

[ma‘būd] 
Worshipped, adored.

[ma‘būd] 
Idol, image.

[ta‘abbud] 
Worship, devotion, adoration, devoutness.

[muta‘abbid] 
Worshipping, engaged in worship or religious devotion, worshipper, adorer.

[ma‘bad plural ma‘ābid] Place of worship, house of Allah.

[‘ābid] 
A worpper, adorer.

[‘ābidu al-‘aṣnām] 
Idol- worshipper (idolater).

[‘ābidu an-nār] 
Fire worshipper.

[‘ibādun] 
Servants, human beings.

[‘ibādu Allāh] 
Allah’s servants, servants of Allah, people, men, mankind, human beings.

[‘ibādun šalihun] 
Righteous servants.

[isti‘bād] 
Enslavement, subjugation.

[‘ibādah] 
Worship. Linguistically, ‘ibādah means subdued. For instance, a road is described as
and consequently the paternal uncle of prophet Muhammad (p.b.u.h).

[‘abbāsi] Abbaside.

[‘abūs] Frowning, austere, stern, dismal.

[al-‘abbāsiyah] Abbasides. The name of a dynasty of khalifahs descended from al-‘Abbās, the son ‘Abdu’l-Muttalib and a paternal uncle of prophet Muhammad (p.b.u.h).

[ista‘taba] To beg for favour, receive into favour, invite any one to make himself acceptable.

[al-‘itāb] Blame.

[‘atuda] To be prepared.

[‘atīd] Ready.

[‘itra] Strain, stock, line, ancestry, lineage, parentage.

[‘itra] Progeny, posterity, children.

[atīrah] The sacrifice offered by the idolatrous Arabs in the month of

[ma‘būd] Deity, God.


[‘ubūdiyah] Slavery, yoke, bondage, servitude.

[al-‘ībād] Humanity, mankind.

[Al-Ma‘būd] Allah, the Lord.

[i‘tabara] To take warning.

[‘ābir sabīl] Passer-by.

[al-‘ibrah plural ‘ibar] Example.

[‘abasa] To frown. In Qur’an: «He frowned and turned his back, for that the blind man came to him».

[sūratu ‘abasa] Chapter of «He frowned». The title of the 80th surah of the Qur’an.

[‘abbās] The son of ‘Abdu’l-Muttalib,
male or female) giving immediate and unconditional freedom to his slave, (the manumission of slaves).

[al-ʿātiq]  
Spinsters.

[‘atala]  
To drag violently.

[‘utullin]  
Violent, cruel. In Qur'an: «Violent (and cruel), with all that, base – born».

[al-maʿtūh]  
Idiot, lunatic.

[‘ata]  
To be proud, insolent, to offer an insolent opposition, to exceed all bounds in impiety.

[‘āti fem. ‘ātiyah]  
Exceeding, violent, tyrannical.

[‘utūwwun]  
Insolence, pride, arrogance.

[‘utūwwun]  
Tyranny, highhandedness.

[‘utūwwun]  
Power, strength, violence.

[‘ittyyn]  
An obstinate rebel.

Rajab. It was allowed by prophet at the commencement of his mission, but was afterwards abolished.

[‘ataqa]  
To be emancipated, be free (slave), to free, set free, release.

[‘itqun]  
«Being free.» In the language of the law it signifies the power given to a person by the extinction of bondage.

[in‘ataqa]  
To be or become free, freed, liberated, set free, released, to free oneself, liberate oneself, release oneself.

[in‘itāq]  
Freedom, liberty, unrestrained, release, liberation.

[muʿtiqun]  
The master who emancipates a slave (emancipator), liberator, freer.

[muʿtaqun]  
An emancipated slave, liberated, released (from bondage or servitude).

[i‘tāq]  
I‘tāq, in its literal sense, means power, and in law expresses the act of the owner of a slave (either
Inimitability, wondrous nature (of the Qur’an), eloquence of discourse.

Miraculous, wonder, wondrous.

Miracles worked by prophets.

1. The prophet marked out at Badr the exact spot on which each of the idolaters should be slain, and Anas says not one of them passed alive beyond the spot marked by the prophet.
2. The prophet cured the broken leg of 'Abdu 'llah ibn Atiq by a touch.

One who baffles, or makes of none effect.

Posterior part.

To emaciate.

To do evil.

Roots of palm-trees.

To make one acquainted with a thing, or cause one to understand.

Slip.

To ravage, devastate, havoc, damage to make trouble, do harm, cause mischief.

To do evil. In Qur’an: «So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth».

Vanity, conceit, pride.

Cry aloud.

To do evil.

To weaken, To be unable, to frustrate, find one to be weak.

Roots of palm-trees.
[\textit{a‘jami}] 
Barbarous, foreign, no-Arabic.

[\textit{al-a‘jamūn}] 
Non-Arabs.

[\textit{a‘dda}] 
To prepare, arrange.

[\textit{‘iddah}] 
The term of probation incumbent upon a woman in consequence of a dissolution of marriage, either by divorce or the death of her husband. After a divorce the period is three months, and after the death of her husband, four months and ten days, both periods being enjoined by the Qur’an. The pregnant woman’s ‘Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars and later generations. In the Quran, Allah says, “And for those who are pregnant, their ‘Iddah is until they lay down their burden”.

[\textit{‘uddah}] 
A provision.

[\textit{mu‘taddah}] 
A woman in her ‘iddah, or period of probation, after the death of her husband, or after her divorce.

[\textit{ista‘jala}] 
To seek or desire to hasten. In Qur’an: «Therefore patiently persevere, as did (all) apostles of inflexible purpose, and be in no haste about the (unbelievers)».

[\textit{‘ajalun}] 
Precipitation.

[\textit{‘ajūlun}] 
Hasty.

[\textit{al-‘ajilah}] 
Life in this world, temporal existence.

[\textit{‘ajama}] 
To try by biting.

[\textit{‘ajmā’}] 
Uncontrolled animal.

[\textit{‘ujmah}] 
Barbarism, incorrectness (in speaking Arabic).

[\textit{a‘jam}] 
A barbarian, a foreigner, one who speaks Arabic imperfectly.

To be at enmity with.

Transgressor.

«swift horses». The title of the 100th sūrah of the Qur'an. In Qur'an: «By the (steeds) that run, with panting (breath), and strike sparks of fire».

See Sūratā al-'ādiyāt

To be wicked, to transgress.

To transgress.

Offense against law, aggression.

Wicked, a transgressor.

Enmity.

Polygamy.

Determined, computed, fixed.

Fixed number of days.

To deal justly; to establish justice.

Justice. Appointing what is just; equalising; making of the same weight.

Justice, honorable record.

Social justice.

Just, fair, equitable, impartial, unbiased.

Just, honest; persons of good reputation, persons with an honorable record.

One of the ninety-nine special names of Allah. It signifies «The Just».
chastisement, torment.

[‘azābun alīm]
Grievous. Penalty.

[‘azābun ‘azīm]
Heavy punishment, dreadful penalty.

[‘azābun muqīm]
Lasting punishment.

[‘azābun muhin]
Humiliating punishment.

[‘azābun wāsib]
Perpetual punishment.

[‘azābu al-ākhirah]
Penalty of the Hereafter.

[‘azābu al-ḥariq]
Penalty of the Burning Fire.

[‘azābu al-khizi]
Penalty of humiliation.

[‘azābu al-khuld]
Eternal punishment.

[‘azābu as-samūm]
Penalty of the scorching wind.

[‘azābu al-qabr]
The punishment of the grave.

[‘azābu an-nār]
The Fire torment.

[‘uzr]
«An excuse» A legal term for a claim or an objection.

[‘aduww]
An enemy. In Qur’an: «And they are your enemies».

[‘aduwun mubīn]
A vowed enemy.

[‘udwah]
The side of a valley. In Qur’an: «Remember you were on the hither side of the valley, and they on the farther side».

[‘udwān]
Injustice, hostility, aggression.

[‘azzaba]
To punish. In Qur’an: «I will punish him with a punishment, with which I will punish No one (else)».

[μπ’azzib]
One who punishes.

[‘azbun furāt]
Palatable and sweet.

[‘azāb]
Punishment, torment,
Earnest money paid in any legal transaction.

['araja]  عرج (to ascend.)

To ascend.

['araja ila as-sama'] To ascend to the heavens.

[al-mi’raj] المغراج Lit. «Ascension». The midnight journey to the seven heavens (made by prophet Muhammad on the 27th of Rajab, from Jerusalem).

['arjana] عرجن To stamp cloth with the figure of date-stalks.

[urjün] عجن A dry date-stalk.

[ma’arrah] عررة A sin, a crime. In Qur’an: «Had there not been believing men and believing women whom you did not know that you were trampling down and on whose account a crime would have accrued to you without (your) knowledge».

['aruba] عرب To be pure Arabic free from faults (a speech).

[arabi] عربي Arabic.

[a’rabi] عرabi Nomad.

[al-’arab] العرب The Arabs.

[jazīratu al-’arab] جزيرة العرب Arabia. It is the country situated on the east of the Red sea, and extending as far as the Arabian Gulf. The word probably signifies a «barren place,» or «desert».

[’urbūn] عربن غربون
| ['arradha] | عَرْضَةَ |
| To make an offer. |
| ['aradhun] | عَرْضَ | |
| Temporal goods or advantage, this world’s gear. |

| ['irdhun plural a‘radh] | حُرْضَ | |
| Honor. |

| ['aradh] | عَرْضَةَ |
| To turn aside, decline to do a thing, leave it undone. In Qur’an: «But whosoever turns away from My Message, verily for him is a life narrowed down». |

| [i‘rād] | إِغْرَازَةَ |
| A turning away, version. |

| [i‘tirād] | اِغْرَازَةَ |
| Protest. |

| [mu‘ridhun] | مُعَرْضَةَ |
| One who turns away from. |

| ['urūd] | عَرْضَ |
| Belongings. |

| ['urdhu at-tijārah] | عُرْضُ الْتِجَارَةَ |
| Articles of merchandise. |

| [‘tarafa] | عَرْفَ (عِرفِ) |
| To confess, acknowledge. |

| [mu‘tarrun] | مُعْتَرَ | |
| One who does not beg, though poor. In Qur’an: «When they are down on their sides (after slaughter), eat you thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility». |

| [‘arasha] | عَرْشَ | |
| To construct, build houses. |

| ['arsh plural ‘urūsh] | عُرْشَ |
| Throne. The term used in the Qur’an for the Throne of Allah. In Qur’an: «Allah! Lā illāhā illa Huwa (None has the right to be worshipped but He), the Lord of the supreme Throne!». |

| [‘arshu ar-rahmān] | عُرْشُ الرَّحْمَنِ |
| The Throne of the Beneficent. |

| [al-‘arshu al-‘azīm] | العَرْشُ العَظِيمِ |
| The Supreme Throne. |

| [‘aradh] | عَرْضَ | |
| To happen, come against; to propose, set before. |
(the tenth day of Zul-Hijjah).

[al-ifādah min 'arafāt] The onrush from Arafāt, proceeding from Arafāt.

[al-a’rāf] The partition between heaven and hell, described in the Qur’an: «Between the two: (heaven and hell) there is a partition.» And on al-A’rāf are men who know all by their marks; and they shall cry out to the inhabitants of paradise, peace be upon you! (but) they have not (yet) entered it, although they so desire, and when their sight is turned towards the dwellers in the Fire, they say «O our Lord, place us not with the unjust people».


[al-ma’rūf] Good actions, good turn, kind act, grace.

[bilma’rūf] Amicably, in a friendly manner with kindness.

[‘urf] Custom, tradition, legal practice.

[‘urfu ash-shar‘] Common law.

[‘arrāf] Fortune-teller, soothsayer.

[‘ārāfah] (woman) fortune-teller.

[‘irāfah] Divination, fortune-telling, soothsaying.

[‘arafāt] «The mount of Recognition,» situated twelve miles from Mecca; The place where the pilgrims stay on the ninth day of the pilgrimage and pray zuhr and ‘Asr prayers, and hear the khutbah or sermon.

Allah’s Messenger (Blessings and peace of Allah be upon him) said, “Hajj is ‘Arafāt, (thrice). Hence, those who have stood at ‘Arafāt before dawn will have performed (the rituals of the Hajj). The days of Mina are three, and there is no sin for those who move on after two days, or for those who stay”. The time to stand on ‘Arafāt starts from noon on the day of ‘Arafah until dawn the next day, which is the day of the Sacrifice.
of which qardh cannot be made: e.g. the loan of a horse is 'Ariyah; the loan of money is qardh.

(2) A gift.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿarāʾ</td>
<td>A bare place.</td>
</tr>
<tr>
<td>ʿurwah</td>
<td>A handle.</td>
</tr>
<tr>
<td>ʿuri</td>
<td>Nakedness, nudity.</td>
</tr>
</tbody>
</table>

[al-ʿurwah al-wuthqah] The firm tie, the strongest hand-hold, the firmest hand-hold. In Qur’an: «Whoever submits His whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold».

[al-ʿirq dassās] Blood will tell, what is bred in the bone will come out in the flesh.

[maʿrakatu ʿiffīn] A battle that took place between ‘Ali’s followers and Muʿāwiya’s followers at the river of the Euphrates in Iraq.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿarāma</td>
<td>To strip meat from a bone.</td>
</tr>
<tr>
<td>ʿarimun</td>
<td>Mounds or dams for banking in a body of water.</td>
</tr>
<tr>
<td>sailu al-ʿarim</td>
<td>Name of an inundation which destroyed the city of Saba’. In Qur’an: «But they turned away (from Allah), and we sent against them the flood (released) from the Dams».</td>
</tr>
</tbody>
</table>

[ʿazaba] To be away from, be hidden (ʿan). | 
[ʿuzūbiyah] Bachelorhood. | 
[ʿazara] To reprehend. | 
[ʿazzara] To assist, honour. | 

(1) A loan for the use of anything
been appointed, whether that
toffence consist in word or deed.

['azza]
To be rare, to get the better.

['izzun]
Power, glory.

['izzatun]
Power, honour, pride.

['azzaza]
To give additional power, to
corroborate.

['aziz]
Mighty, powerful.

[al-'uzza]
Al-'Uzza was an idol of the tribe
of Ghatafân. In Qur’an: «Have
you seen Lât, and ‘Uzza, and
another, the third (goddess),
Manât?».

[Al-'Aziz]
One of the ninety-nine special
names of Allah. It means «The
Powerful, or the Exalted in
Mighty.» In Qur’an: «And verily
your Lord is, the Exalted in
Might, Most Merciful».

[‘izrâ’il]
The Angel of Death, or the
Malaku ’l-Maut, who comes to a
man at the hour of the death to
carry his soul away from the
body. In Qur’an: «The Angel of
Death shall take you away, he
who is given charge of you, then,
into your Lord shall you return».

[‘uzair]
Ezra. In Qur’an: «The Jews call
‘uzair a son of Allah».

[at-ta‘zir]
Discretionary punishment. That
discretionary correction which is
administered for offences, for
which Hadd, or «fixed
punishment», has not been
appointed. Ta‘zir, in its primitive
sense, means «prohibition «and
also «instruction», in law it
signifies an infliction
undetermined in its degree by the
law, on account of the right
either of Allah, or of the
individual; and the occasion of it
is any offence for which Hadd,
or «stated punishment», has not

long ) َّ (diphthong) au = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) w = َّ (long vowel) th = َّ (long vowel) n = َّ (long vowel) m = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long vowel) ü = َّ (long 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and guard against evil, then that will be a determining factor in all affairs».

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[al-mu‘iz]</td>
<td>The One who gives honour. One of the ninety-nine names or attributes of Allah.</td>
</tr>
<tr>
<td>['azala]</td>
<td>To remove from a place or office, set aside.</td>
</tr>
<tr>
<td>['aza]</td>
<td>To bring one back.</td>
</tr>
<tr>
<td>['izah]</td>
<td>A crowd, company.</td>
</tr>
<tr>
<td>['izzatun]</td>
<td>Honor.</td>
</tr>
<tr>
<td>[ta‘ziyah]</td>
<td>Consolation, comfort, solace.</td>
</tr>
<tr>
<td>['usb]</td>
<td>A palm branch stripped of its leaves, palm-leaf stalks.</td>
</tr>
<tr>
<td>[ya‘sūb]</td>
<td>Lit, «A prince or chief.» The king of the Bees.</td>
</tr>
<tr>
<td>['asara]</td>
<td>To demand with harshness the repayment of a loan, to be difficult.</td>
</tr>
<tr>
<td>['usrun]</td>
<td>Difficulty, poverty, predicament.</td>
</tr>
</tbody>
</table>

**Notes:**
- ['azimah plural ‘azā’im]: Duty imposed by Allah, firmness of resolution.
- ['aza]: To bring one back.
- ['izah]: A crowd, company.
- ['izzatun]: Honor.
- [ta‘ziyah plural ta‘āzi]: Consolation, comfort, solace.
- ['usb]: A palm branch stripped of its leaves, palm-leaf stalks.
- [ya‘sūb]: Lit, «A prince or chief.» The king of the Bees.
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**Additional Terms:**
- [al-mu‘iz]: The One who gives honour. One of the ninety-nine names or attributes of Allah.
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- ['usrun]: Difficulty, poverty, predicament.

**Additional Notes:**
- ['azama]: To determine, purpose.
- ['azm]: Fixed determination. In Qur’an: «But if you persevere patiently,
<table>
<thead>
<tr>
<th>['asa](ع ش ر)</th>
<th>ع س ا غ س (ع ش ر)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>It may be, perhaps. In Qur’an:</em>&lt;br&gt;«It may be that your Lord May (yet) show Mercy unto you».</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['usra](ع ش ر)</th>
<th>ع س ر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wretchedness.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['mu‘sir](ع ش ر)</th>
<th>م ُ غ س</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poor.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['usrah](ع ش ر)</th>
<th>ع س ر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Difficulty. In Qur’an: «If the debtor is in a difficulty, grant him time till it is easy for him to repay».</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['ashara](ع ش ر)</th>
<th>ع ش ر ع ش</th>
</tr>
</thead>
<tbody>
<tr>
<td>To take away a tenth part, to make ten by adding one to nine.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['ushrun](ع ش ر)</th>
<th>ع ش ر ع ش</th>
</tr>
</thead>
<tbody>
<tr>
<td>A tenth or tithe given to the Muslim state or Baitu ’l-Māl. In Islam, lands, the proprietors of which become Muslims, or which the Imam divides among the troops, are ‘ushri, or subject to the tithe because it is necessary that something should be imposed and deducted from the subsistence of Muslims, and a tenth is the proportion most suitable to them. Zakat upon the fruits of the earth: upon everything produced from the ground there is a tenth (‘ushr), whether the soil be watered by the overflow of rivers or by periodical rains. Land watered by means of machinery, is subject to a twentieth.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['asir](ع ش ر)</th>
<th>ع ش ر ع ش</th>
</tr>
</thead>
<tbody>
<tr>
<td>Difficult, hard.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[al-‘usra](ع ش ر)</th>
<th>ع س ر الع ش ر</th>
</tr>
</thead>
<tbody>
<tr>
<td>The path to Misery.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['assa](ع ش ر)</th>
<th>ع س ا</th>
</tr>
</thead>
<tbody>
<tr>
<td>To go round by night to keep watch.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['as‘asa](ع ش ر)</th>
<th>ع ش ر ع س</th>
</tr>
</thead>
<tbody>
<tr>
<td>To come on by night, dissipate.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['ain sin qāf](ع ش ر ع ش)</th>
<th>ع س ق ع ش</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial letters at the commencement of the 42nd chapter. See الم ق ت عات</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['asala](ع ش ر)</th>
<th>ع س ل ع س</th>
</tr>
</thead>
<tbody>
<tr>
<td>To mix food with honey.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>['asalun](ع ش ر)</th>
<th>ع س ل</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honey.</td>
<td></td>
</tr>
</tbody>
</table>

---

long ī = ی (diphthong) au = او (long vowel) ū = ū (long vowel) ū = ی (long vowel) w = ٍ |
.ūa = (dhamma) َی = (kasra) ُی = (fatḥa) ُی = (vowel) Long vowels: (diphthong) ai = ی (vowel)
Nasa’i and Ibn Majah.

[‘ishār] عَشَّار
Camels ten months gone with young.

[mi‘shār] مَغَشَّار
The tenth part.

[‘ashīr] عَشْيِر
A companion.

[‘ashīrah] عَشِيرَة
Kindred on the father’s sids, clan.

[al-‘āshir] العَشِير
The person who collects ‘ushr.


[‘āshiyun] غَشِيَّةٌ
Evening.

[‘āshiyah] غَشِيَّة
An evening.

apostles from amongst you».

[‘āshara] عَشَّار
To live with, associate with (بَيْنَ).

[mu‘āsharah] مَعاَشْرَة
Social intercourse, social relations, intimacy.

[‘āshūrā’] عَشُورَاء
The tenth of the month Muharram. (the first month in the Islamic calendar). It was reported that the day the children of Israel were saved from Fir‘awn was called the day of ‘Ashura. Imam Ahmad reported that Ibn ‘Abbas said that the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of ‘Ashura. He asked them, “What is this day that you fast?” They said, “This is a good day during which Allah saved the children of Israel from their enemy, and Musa used to fast this day”. The Messenger of Allah said, “I have more right to Musa than you have”.

So the Messenger of Allah fasted that day and ordered that it be fasted. This Hadith was collected by Al-Bukhari, Muslim, An-
[‘aṣaba] غَصَبَ
To surround.

[‘aṣabah] غَصَبَةٌ
Relatives from the father’s side.

[ta‘āṣṣub] عَصْبُ
Fanaticism.

[‘aṣabiyyah qabaliyah] غَصِيبَةٍ قَبْلِيَةٌ
Tribalism.

[‘aṣībun] غَصِيبٌ
Grievous, heavy.

[al-‘aṣabiyyah] غَصِيبَةٌ
Tribalism, party spirit.

[‘aṣr] عَصْرُ
Age, time.

[‘aṣru al-jāhiliyah] عَصْرُ الجَاهِلِيَّةٍ
The Age of Ignorance, pre-Islamic era.

[sūrāt al-‘asr] سَوْرَةُ عَصْرٍ
Chapter of Ages (No.103).

[al-‘asrān] عَصْرُانٍ
Al-Zuhr and al-‘Asr.

[al-muširāt] المُعْصِرَات
(clouds) emitting or pressing out rain. In Qur’an: «And do we not send down from the clouds water in abundance».

[al-nabī:] ١٤
[muʿadhadah]  
Help, aid, support, assistance.

[ʿadhala al-marʾah ʿan az-zawāj]  
To prevent her from marriage.

[al-ʿadhl]  
Being troublesome to the woman to ask her for divorce.

[āṭīsun]  
Sneezer.

[ʿūtūs]  
Sneezing. It is a sacred duty to reply to a sneeze, for example, if a person sneeze and say immediately afterwards, «Allah be praised,» it is incumbent upon at least one of the party to exclaim, «Allah have mercy on you.» Abū Hurairah relates that prophet Muhammad (p.b.u.h) said, «Verily Allah loves sneezing and hates yawning».

[ʿāṭafa]  
To incline towards, be well disposed towards.

[ʿītfun]  
A side. In Qurʾan: «(Disdainfully) bending his side, in order to lead (men) astray from the path of Allah».

[istaʿṣama]  
To preserve one’s-self from sin.

[iʿtīsām]  
Maintenance, preservation.

[iʿtīsām bi]  
Holding fast to.

[muʿtaṣim billāh]  
Having recourse to Allah for protection.

[maʾṣūm]  
Infallible, sinless, inviolable.

[ʿāṣa]  
To rebel, disobey.

[al-ʿāṣi plural al-ʿusahaan]  
Sinful, sinning, disobedient.

[ʿīṣyān]  
Rebellion.

[al-maʾṣiyah plural al-maʿāṣi]  
Sin, disobedience, offense, guilt, wrongdoing.

[ʿadhada]  
To strike any one on the arm.

[ʿadhudun]  
An arm, helper.

[taʿādhud]  
Mutual aid, mutual assistance, cooperation.
ninety-nine special names of Allah.

['ifrit] A demon, or class of demons.

['affa] To abstain from that which is unlawful or improper, to be virtuous.

['iffah] Chastity, continence, abstinence, purity.

['ista‘affa] Be modest.

['afāf] Chastity.


['aff] Chaste, righteous.

[muta‘affif] Chaste, pure, virtuous.

['afū] Pardon, forgiveness.

['afūwwun] Very forgiving, excusing, forgiver.

[Al-‘Affū] The Pardoner. One of the ninety-nine names or attributes of Allah.

['atila] To be bare of ornaments (a woman).

[mu‘at’til] One who denies all attributes of Allah.

[Mu‘at’taliyah] Who say the names and attributes of Allah are created.

[ma‘tan] Place where the camels are resting by the water.

[‘aṭā’] A gift. In Qur’an: «Except as thy Lord willeth. A gift without break».


[‘az-zama] To make great, honour.

[‘izāmün ramīm] Decomposed bones.

[Al-‘Azīm] «The Great One». One of the
[‘uqba ad-dār]  The reward of Paradise.
[‘aqaba]  To strike on the heel, to succeed.
[‘āqaba]  To punish; to succeed in turn, penalize, chastise.
[‘āqib]  "A successor or deputy". One who comes last.
[‘āqibah]  End, issue, result, outcome, consequence.
[‘iqāb]  Punishment, penalty, sanction, punishment.
[‘iqābi]  Punitive, penal, retributory, vindictive.
[a‘qāb]  Heels.
[‘uqūbah]  «Punishment; chastisement». A legal term for punishment inflicted at the discretion of the magistrate.
[‘uqūbah ukhrawiyah]  Hereafter punishment.
[‘uqūbah dunyawiyyah]  Worldly punishment.
['aqada zawājan]\nTo contract a marriage.

['aqada 'ala al-mar'ah] To marry a woman.

['aqada an-niyah 'ala] To resolve, make up one's mind to do something, decide on something.

['aqd plural 'uqūd]\nA contract, a compact.

['aqdu az-žimmah]\nCovenant of protection giving to the zimmis.

['aqdu al-qirān]\nContraction of marriage.

['aqdu al-mu‘āwadhah]\nCommutative contract.

['aqdu an-nikāh] Contraction of marriage; marriage certificate.

['āqid]\nLegally competent to contract.

[i‘tiqād plural i‘tiqādat] Belief, faith, trust, confidence.

[i‘tiqādi]\nDogmatic.

['uqūbatu al-qisās]\nRetaliation penalty.


['uqūbat]\n‘Uqūbat denotes the punishments instituted in the Qur‘an and Traditions, namely, (a) Qisās, «retaliation»; (b) Ḥaddu s-sariqah, punishment for theft by the loss of a hand; (c) Ḥaddu ‘z-zina, punishment for fornication and adultery, stoning for a married person and one hundred lashes for an unmarried person; (d) Ḥaddu ‘l-qazf, or punishment of eighty lashes for slander; Ḥaddu ‘r-riddah, or punishment by death for apostasy; Ḥaddu ‘sh-shurb, or punishment with eighty lashes for wine-drinking.

[Ya‘qūb]\nJacob, the son of Isaac. He is a prophet.

[al-‘āqib]\nAl-‘āqib is a title given to prophet Muhammad (p.b.u.h) as being styled «the last of the prophets».

['aqada]\nTo tie in a knot, strike a bargain, make a compact, enter into an obligation.
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<thead>
<tr>
<th>Arabic Word</th>
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<tr>
<td>[‘aqirun]</td>
<td>Barren (woman).</td>
</tr>
<tr>
<td>[‘aqqa]</td>
<td>To cleave, split, rip.</td>
</tr>
<tr>
<td>[‘aqqa]</td>
<td>To be undutiful (to), impious (to), disobedient (to), ungrateful (to).</td>
</tr>
<tr>
<td>[‘āqqun liwālidaih]</td>
<td>Disobedient to his parents.</td>
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<tr>
<td>[‘aqīq]</td>
<td>Carnelian or red shell.</td>
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<td>[al-‘aqqah]</td>
<td>A sacrifice (frequently held on the seventh day after an infant’s birth).</td>
</tr>
<tr>
<td>[‘aqala]</td>
<td>To keep back (a camel, by tying up the foreleg); to understand, to be ingenious, prudent. In Qur’an: «They have hearts to understand with».</td>
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<tr>
<td>[‘aqara]</td>
<td>To wound, injure.</td>
</tr>
<tr>
<td>[‘aqara]</td>
<td>To slaughter, butcher, to slay.</td>
</tr>
<tr>
<td>[‘aqara]</td>
<td>To bite.</td>
</tr>
<tr>
<td>[‘uqrun]</td>
<td>Indemnity for illicit sexual intercourse with a woman.</td>
</tr>
<tr>
<td>[‘aqara]</td>
<td>To be or become addicted to.</td>
</tr>
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<td>[mu’taqad]</td>
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An annual fair of twenty-one days, which was held between at-tā‘if and Nakhlah, and which was opened on the first day of the month of Zu ‘l-Qa‘dah, at the commencement of the three sacred months. The poets were meeting and boasting with their poems. When Islam came, it prohibited that fair.

[‘akafa]

To keep back, detain; to give one’s-self up to.

[‘ākif]

One who remains constantly in any place, an inhabitant.

[i‘takafa]

Confine oneself in a mosque. See اَعْتَكَاف

[mu‘takif]

One in the state of I‘tikāf.

[i‘tikāf]

Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife and one is not allowed to leave the mosque except for necessary purposes or to join funeral procession.

[‘alaq]

Congealed blood.

[‘āqil plural ‘uqalā’]

Sane, understanding, reasonable, rational, intelligent.

[‘āqilah]

The relatives who pay expiatory mulct for man-slaughter, or other legal fine. They must be relatives descended from one common father.

[‘aqama]

To be barren (a woman).

[‘uqmun]

Sterility.

[‘aqīm]

Barren, childless (man or woman); grievous (day); destroying. ‘aqīm, is a name of wind mentioned in the Qur’an. In Qur’an: «And in the ‘Ād (people) (was another sign): Behold, we sent against them the devastating wind».

[al-‘ankabūt] ـُّـُْـُـُـُـُّـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

Spider.

[sūratu al-‘ankabūt] Chapter of the Spider. The title of the 29th surah of the Qur’an.

[suq ‘ukāz] ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Congealed blood.

[‘qal]: عَقَلَ To keep back, detain; to give one’s-self up to.

[‘qilah]: عَاقِلَةَ The relatives who pay expiatory mulct for man-slaughter, or other legal fine. They must be relatives descended from one common father.

[‘qama]: عُقِمَ To be barren (a woman).

[‘qumun]: عُقِمَ Sterility.

[‘qīm]: عُقِيمَ Barren, childless (man or woman); grievous (day); destroying. ‘qīm, is a name of wind mentioned in the Qur’an. In Qur’an: «And in the ‘Ād (people) (was another sign): Behold, we sent against them the devastating wind».

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Congealed blood.
namely, of the Qur’an, hadith, Ijmā‘ (consensus), and Qiyas (analogy). The science of exegesis, or the rules of interpretation of these four roots of Islam.

['ilmu at-tajwīd] علم التجويد
It is also called ‘Ilmu’l-Qirā’ah. The science of reading the Qur’an correctly.

['ilmu at-tafsīr] علم التفسير
A knowledge of the Qur’an and the commentaries thereon.

['ilm al-ḥadīth] علم الحديث
The science of the Traditions, i.e. The various canons which have been established for ascertaining the authenticity and genuineness of the hadith or traditions.

['ilm ad-dirāyah] علم الدراية
Jurisprudence.

['ilm as-sā‘ah] علم الساعة
Knowing the Hour.

['ilm al-‘aqa‘īd] علم العقائد
Scholastic theology, founded on the six articles of the Muslim creed, the Unity of Allah, the Angels, the Books, the Prophets, the Resurrection, and Predestination.

['ilmu al-ghaib] علم الغيب
Knowledge of the unseen.

[sūratu al-‘ālq] سورة العلق
The title of the 96th sūrah.

[‘alāqah zawjiyah] علاقة زوجية
Matrimonial relationship.

[ta‘līq at-ṭalaq] تعلیق الطلاق
Conditional repudiation, conditional pronunciation of the divorce.

[al-mu‘allaqah] المعلقة
One in suspense, (she is neither married nor divorced), her husband doesn’t sleep with her.

[illah plural ‘ilal]ause, reason, pretense.

[ma‘lūt] متعلق
Effect.

[al-‘illah wal-ma‘lūl] العلة والمتعلق
Cause and effect.

[al-‘illah al-‘ula] العلة الأولى
First cause, Allah.

['alima] علم
To know; to distinguish; to be learned or knowing.

['ilm] علم
Knowledge, science.

['ilmu al-‘usul] علم الأصول
The science of the «roots», or fundamentals of the religion of prophet Muhammad (p.b.u.h),

[ṣuratu al-‘alaq] سورة العلق
The title of the 96th sūrah.

[‘alaqah zawjiyah] علاقة زوجية
Matrimonial relationship.

[ta‘līq at-ṭalaq] تعلیق الطلاق
Conditional repudiation, conditional pronunciation of the divorce.

[al-mu‘allaqah] المعلقة
One in suspense, (she is neither married nor divorced), her husband doesn’t sleep with her.
The world of spirits.

The visible world.
The invisible world.
This world, this life.

See

The knower of the unseen.
The knower of the unseen and the seen.
The knower of the unseen (Allah).
The knower of the unseen (Allah).

Scholastic theology. It is also known as 'Ilmu'l-'Aqā'id, the science of the articles of belief. The author of the kashfu’z-zunūn defines it as «The science whereby we are able to bring forward proofs of our religious belief».

Allah’s knowledge.
Assured knowledge.
The universe; world; condition, state of being.
11- Tumults.
12- A war with the Greeks or Romans.
13- Great distress in the world, so that a man, when he passes by another’s grave shall say, «Would to God I were in his place!».
14- The breaking out of fire in the province of al-Yaman. There are also some other signs.

[‘alamāt an-nubuwwah] «The signs of prophethood» A term used for the miracles and other proofs of the mission of prophet Muhammad (p.b.u.h).

[‘ulamā’ plural of ‘ālim عالم] «One who knows; a scholar». In this plural form the word is used as the title of those bodies of learned teachers in Islam and law, who headed by their shaikhu ‘l-islām. This term usually includes all religious teachers, such as Imāms, Muftis and Qādī.

[‘ilmāni] علمناي Secular, secularist.
[‘ilmāniyyah] علمانيّة Secularism.
[‘almana] علميّن جعلته علمنايّا To secularize.

prophet Muhammad (p.b.u.h) asked him about it. However, they say the approach of that day may be known from certain signs which are to precede it. These signs are distinguished into «The lesser» and «the greater». The signs are as follows:
1- The sun’s rising in the west.
2- The appearance of the Dābbatu’l-Ardh, or «beast» which shall rise out of the earth.
3- The coming of antichrist, whom the Muslims call al-Masīhu ’d-Dajjāl, «The false or lying christ».
4- The descent of Jesus on earth.
5- The appearance of Gog and Magog, or as they are called, Ya’juj and Ma’jūj.
6- A smoke which shall fill the whole earth.
7- An eclipse on the moon. Prophet Muhammad (p.b.u.h) is reported to have said, that there would be three eclipses before the last hour, one to be seen in the east, another in the west, and the third in Arabia.
8- The decay of faith among men.
9- The advancing of the meanest persons to eminent dignity.
10- A maid-servant becomes the mother of her mistress (or master).
«And Spend out of that which we have bestowed on them, secretly and openly».

[‘alā] غلا
To be high, lofty, exalted, to be upon.

[ista‘la] استغلأ
To mount, get the upper hand.

[ta‘āla] تغلال
«He was exalted». This word is frequently put after the name of Allah, and it then signifies «Be He exalted,» or with عن «Be He raised far above.» In Qur’ân: «Be He exalted far above that which they associate (with him)».

[ta‘āla Allāh] تغلال الله
Be He exalted, be He raised far above.

[‘ulluwwun] غلو
Exaltation, pride, insolence.

[‘ilwi] علوي
Upper, heavenly, divine.

[irādah ‘ulwiyyah] إرادة علويّة
Supreme will, divine decree.

[‘almanah] علممّة
Secularization.

[ta‘alīm] تعليم
Teachings, instructions.

[ta‘alīmu al-islām] تعلم الإسلام
The teachings of Islam.

[ta‘alīmu al-qur’ān] تعلم القرآن
Quranic teachings.

[‘alīm] عليم
Learned, knowing, wise.

[al-‘ālam al-islāmi ajma‘] The entire islamic world.

[al-‘ilmu ad-dīn] العلم الدين
Science of religion.

[al-‘ālāmin] الخلقين
All creatures.

[al-‘ālim] العلم
The Omniscient, the knowing. One of the attributes of Allah.

[Allahu a‘lam] الله أعلم
Allah knows best.

[i‘lānu az-zawāj] إعلان الزواج
Publicity of marriage, declaration of marriage.

[‘Alāniyah] علانيّة
In public, openness, publicity (as opposed to secrecy). In Qur’ân:
The Most High, the Supreme Being (one of the attributes of Allah). In Qur’an: «He knoweth the unseen and that which is open, He is Great, the most High».

Chapter of the Most High (No.87).

To afflict.

Intention, intent, premeditation.

Intentionally.

A column, a lofty structure, a tent pole.

To cultivate, make habitable, perform the sacred visitation to Mecca.

Life.

[Al-Muta ‘ali]

The son of Abu Talib, and a cousin-german to prophet Muhammad (p.b.u.h). He married Fatimah, the daughter of prophet Muhammad (p.b.u.h), and had by her three sons. He was the fourth khilafah.

[‘Illiyün]

The register in which the good deeds of Muslims be kept. In Qur’an: «Nay, verily the record of the righteous is (preserved) in ‘Illyin».

Peace be upon him (p.b.u.h).

Blessings and peace of Allah be upon him.

One of the ninety-nine special names of Allah.

It means «the Exalted one» In Qur’an: «He is the Most High, the Supreme (in glory)».
Oft) ['imāratu al-ardh] Cultivation of earth.

The sacred-Mosque maintenance.

['imāratu al-masjid al-ḥarām]

The father of Moses, Aron and Mary.

['umrān]

The sacred-Mosque maintenance.

['umrah]

A lesser pilgrimage, or a visitation to the House of Allah (ka‘bah) in Mecca with:

1- Ihrām.
2- Circuits of the ka‘bah (tawāf).
3- Sa‘i (hastening) between Ṣafā and Ṣamāwah.
4- Shaving. ‘Umrah does not need standing on Arafa.

By the everlasting existence of Allah! By the Eternal God!

A form of oath, «Verily by your life».

Donation for life.

To settle any one as an inhabitant. In Qur’an: «It is He who has produced you from the earth and settled you therein».

To visit Al- Masjidu‘l-Haram. Perform ‘umrah.

A performer of the ‘umrah.
religious war. And according to the Imam Abu Hanifah, the evidence of a blind man is not admissible, but the Imam Zufar maintains that such evidence is lawful when it affects a matter in which hearsay prevails. Sales and purchases made by a blind person are lawful.

[a‘mālu al-khair]  
Charitable deeds.

[al-‘āmilūna ‘alaiha]  
Zakat collectors.

[i‘tamma]  
To wear a turban.

[‘umūmah]  
Unclehood, uncleship.

[a‘amā plural ‘amā’im]  
Turban.

[‘amahah]  
To wander distractedly to and fro; to be struck with amazement.

[‘amiya]  
To flow; to be blind, dark, obscure. In Qur'an: «Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other».

[i‘tanaqa al-islam]  
Embrace Islam.

[‘unuq plural a‘nāq]  
A neck.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>['ahd]</td>
<td>Epoch, era, period, time, age.</td>
</tr>
<tr>
<td>['ahd]</td>
<td>Reign, rule, period (of rule), regime, time.</td>
</tr>
<tr>
<td>['ahdu Allāh]</td>
<td>The covenant of Allah, Allah’s covenant.</td>
</tr>
<tr>
<td>['uhdah]</td>
<td>Contractual obligation; responsibility; charge, custody.</td>
</tr>
<tr>
<td>['āhada]</td>
<td>To make a covenant, promise, vow, undertake.</td>
</tr>
<tr>
<td>[mu‘āhād]</td>
<td>One who enters into covenant ('ahd) with another.</td>
</tr>
<tr>
<td>[al-'ahdu al-qadīm]</td>
<td>The old testament.</td>
</tr>
<tr>
<td>['ahana]</td>
<td>To wither.</td>
</tr>
<tr>
<td>['an'ana]</td>
<td>To trace back (a tradition).</td>
</tr>
<tr>
<td>[mu‘ān‘an]</td>
<td>Transmitted, handed down.</td>
</tr>
<tr>
<td>['anā]</td>
<td>To distress, to be humble.</td>
</tr>
<tr>
<td>[al-'ānī]</td>
<td>Captive.</td>
</tr>
<tr>
<td>['ahida]</td>
<td>To enjoin, command, stipulate, covenant.</td>
</tr>
<tr>
<td>[al-'ahdu al-qadīm]</td>
<td>The old testament.</td>
</tr>
<tr>
<td>['ahida]</td>
<td>A covenant, compact, convention, pact, treaty.</td>
</tr>
<tr>
<td>['ahd]</td>
<td>Pledge, vow, promise, word, commitment, engagement, obligation.</td>
</tr>
<tr>
<td>['ahd]</td>
<td>Protection, security, safety, guarantee, safeguard.</td>
</tr>
</tbody>
</table>

long)  \( \ddagger \) = \( \ddagger \) (diphthong)  \( \ddagger \) = \( \ddagger \) (long vowel)  \( \ddagger \) = \( \ddagger \) (short vowels)  \( \ddagger \) = \( \ddagger \) (vowel
‘idu ’l-fiṭr, which is called the minor festival, or al-‘idu ’s-sagīr. It is celebrated on the tenth day of zu ’l-Hijjah, and is part of the rites of the Meccan pilgrimage, although it is observed as well in all parts of Islam both as a day of sacrifice and as a great festival.

[‘Īdu ’l-fiṭr]
Lit. «The festival of the Breaking of the fast» It is called also ‘Īdu Ramadhān, the ‘Īdu š-sadaqah (Feast of Alms), and the ‘Īdu š-sagīr (Minor festival). It commences as soon as the month’s fast in Ramadhān is over, and consequently on the first day of the month of Shawwāl.

[iyādatu al-marīdh] عَيَادةُ الْمَرْيض
Visiting the sick. An incumbent religious duty enjoined by prophet Muhammad (p.b.u.h) on his followers. The prophet says «When a Muslim visits a sick brother, he gathers the fruits of paradise from the time he leaves his home until he returns».

See عَيَادَةُ الفِطْر

العَيَادَةُ الصَّغِيرُ = عَيَادَةُ الفِطْر

See عَيَادَةُ الأَضْحَى

[‘īhnun] عَيْنُ
Particoloured wool.

[iwajun] عُجْجَة
Crookedness, obliquity. In Qur’ān: «On that Day will they follow the caller (straight), no crookedness».

[‘Ād] غَادَة
An ancient tribe that lived after Noah. It was prosperous but naughty and disobedient to Allah, so Allah destroyed it with violent destructive westerly winds.

[ma‘ād] مَعَاذ
A place whither one returns a name of Mecca.

[‘ādah qabīḥah] غَادَةٌ قَبِيحَةٌ
Abominable custom.

[‘Īd; dual ‘īdān; plural a’yād] ʿیِد
The two great festivals in Islam are: ‘Īdu ’l-fiṭr, and ‘Īdu ’l-Adhā.

[‘īdu ’l-adḥha] ʿیِدُ الْاعْتِضَائِیۡ
«The feast of sacrifice». Called also yaumu ’n-Nahr. It is also called the ‘Īdu ’l-kabīr, the great festival, as distinguished from
### [ma‘āz] معاذ
A refuge.

### [ma‘āza Allah] معاذ الله
Allah forbid!

### [‘awważa] العوذة
To pray that Allah protect someone, invoke the protection of Allah upon someone.

### [ta‘awważa billāh] تعاوذ بالله
Seek refuge with Allah.

### [ta‘awwuż] تعود
The ejaculation: I seek refuge with Allah from the cursed Satan.

### [ta‘wiz] توعید
Amulet, talisman, incantation.

### [al-‘iyazu billāh] العياذ بالله
Allah forbid! Allah save (protect) me (us) from that!

### [al-mu‘awwizatān] المعاوضتان
The two last sūrahs of Qur’an. Sūratu ’l-falaq, beginning with, «Say: I seek refuge with the Lord of the Daybreak».

Sūratu ’n-Nās, beginning, «Say: I seek refuge with the Lord of men».

### [Al-Mu‘īd] العيد
The Reproducer (Allah).

### [‘āza] عذ (عذاء)
To be next to the bone (flesh); to take or seek refuge, especially with Allah.

### [a‘āza] اعتاذ
To recommend to the protection of Allah.

### [ista‘āza] استعاذ
To take refuge. In Qur’an: «And if (at any time) an incitement to discord is made to thee by the Evil one, seek refuge in Allah».

«I seek Allah’s protection from Satan the rejected one».

### [ista‘āza billāhi min] استعاذ بِالله من
To say: I seek the protection of Allah.

### [isti‘āzah] استعاذة
Appeal for refuge.

### [a‘ūzu billāhi min] أُعوذ بِالله من
I seek refuge with Allah (from)! Allah save (or protect) me (from)!

---

**Vowel Sounds**

- **(diphthong) ai = **
- **(diphthong) au = **
- **(long vowel) یَ = ی,
  عَ = او,
  یَ = ی,
  یَ = ی,
  w = و,
  ش = هَ,
  ن = ن,
  م = م,
  n = ن,
  m = م
- **(dhamma) ُ = (dhamma)
  یَ = (kasra)
  یَ = (fatḥa)
- **(short vowel) یَ = (vowel

---
[ista‘āna billah] Seek Allah’s help.

[musta‘ān] مُستعان
One whose aid is to be implored.

[‘awān] عوان
Middle-aged.

[‘awn al-mazlūm] عون المظلوم
Helping the oppressed.

[al-‘āhah] (ر و ه) العاهة
Infirmity, physical disability.

[‘āba] غاب: الْتَقْدُم
To find fault with, fault, criticize, censure, blame.

[al-‘aib] (ر ع ي ب) الْعِيْب
Defect, fault, blemish.

[al-‘ir] (ر ع ي) الْعُيْر
Train of beasts of burden.

[‘īsa] (س ي ع ي) عيسي
In Qur’an, The prophet ‘Īsa is spoken of under the following names and titles:
1- ‘Īsa (عيسى) (عيسى), «Jesus».
2- ‘Īsa ibn Maryam (عيسى بن مريم), «Jesus the son of Mary», from whom He was born by the power of Allah.
3- Al-Masīḥ (المسيح).
4- kalimatu ‘llāh (كلمة الله) (for he

[al-‘awrah] ع و ر) العروة: السوءة
The part of the body which it is illegal to keep naked before others. ‘Aūrah for man is between the navel and the knee, but ‘Aūrah for woman is the whole body except face and hands. Also ‘Aurah means private parts, loins, genital organs, pudenda.

[al-‘awrah] ع و ر) العروة: العلامة
Defect, fault, blemish.

[al-‘awrah al-mughallazah] ع و ر) العروة المغلظة
Strict pudenda or the anterior and posterior pudenda.

[‘iwadh] ع و ض) عوض
Compensation, substitute, offset, equivalent.

[ta‘wīd] تَعِيض
Compensation.

[‘āqq] ع و ق) عوق
Undutiful, impious, disobedient, ungrateful, unthankful.

[yā‘ūq] ع و ق) يعوق
An idol mentioned in the Qur’an.

[al-mu‘āwamah] ع و م) المعاوامة
Sale contract for years in a row.
The greatness of Jesus arose from the divine command «Be» for after that he was more than dust a great spiritual leader and teacher. Al-Bukhari recorded that Abu Hurairah said that the Messenger of Allah (Blessings of Allah and Peace be upon him) said, “By Him in Whose Hands my soul is, the son of Maryam (‘Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it”.

After a description of the high position which Jesus occupies as a prophet, We have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah’s sight Jesus was as dust

was created by Allah’s word «Be» (kun), and he was.

5- Qaulu ’l-Ḥaqq, «The word of Truth».

6- Rūḥun mina Allah (روح من الله), «A spirit from Allah».

7- Rasūlu ’llāh (رسول الله), «The Messenger of Allah».

8- ‘Abdu ’llāh, (عبد الله), «The servant of Allah».

9- Nabīyu ’llāh, «The prophet of Allah».

«The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: «Be» and he was». 
['ainu al-yaqīn]  عَيْنُ الْيَقِينَ
«Assured sight», that which he sees with the eye.

[ma‘īn]  مَعِينٌ
Clear-flowing, a fountain.

[al-‘ainu bil‘ain]  العَيْنُ بِالْعَيْنِ
An eye for an eye, tit for tat.

['āna]  عَيْنٌ
To flow.

[‘ain plural ‘uyun]  عِيْنٌ: عِيوْنَ
Eye, spy.

[‘ainun jāriyah]  عَيْنٌ جَارِيَةٌ
Flowing spring.
64th surah of the Qur’an.

[ghābir]
One who stays behind, lays behind.

[ghatha]
To be covered with foam and dead leaves.

[ghabana]
To deceive, wrong, prejudice, cheat.

[ghubn]
Fraud or deceit in sales, cheating, wrong.

[ghubnun fāḥish]
Criminal fraud, grave deception.

[maghbūn]
Deceived, defrauded, cheated.

[sūratu at-ṭaghabūn]
«Mutual deceit» The title of the
[gharraba] غَرَّبَةُ غَرَبَ To banish, exile.

[gharābīb plural of غَرَبَةُ] غَرَبَةٌ A kind of black grapes.

[ghurāb] غُرَابُ Crow. In Qur’an: «Am I too helpless to become like this raven and hide my brother’s shame».

The crow is not lawful food according to the Muslim law.

[maghrīb] مَغْرِبُ The west, setting of the sun.

[maghrībān] مَغْرِبَانُ The two points in the Heavens, where the sun sets in summer and winter. In Qur’an: «(He is) Lord of the easts and Lord of the two wests».

[gharrā] غُرَّةُ the month, new moon.

[ghadara] غَدَّرَ To act treacherously, perfidiously, deceive, to remain behind, to betray, cheat.

[ghadr] غَدْرُ Betrayal, perfidy, treachery, deception, cheating.

[ghaddar] غَدْرَ ؤُ Treacherous, perfidious, deceitful.

[ghadiqa] غَدِيقَة To be full of water (a spring).

[ghadaqun] غَدَاقُ To copious, abundant. In Qur’an: «If they (the pagans) had (only) remained on the (right) way, we should certainly have bestowed on them rain in abundance».

[ghada] غَدَا To come or go early in the morning.

[ghadu] غَدُوُ The morrow.

[ghuduwwun] غَدُوُ The morning, early morning.

[ghadwah] غَدُوُرة Forenoon endeavor.
[gharūr] グアーユル
A deceiver, the devil.
[ghurūr] グアーユリ
Conceit, self-conceit, vanity, pride, arrogance.
[ghurūr] グアーユリ
Deception, delusion, illusion.
[ghurūr] グアーユリ
Vanities, trifles.
[ghurūran] グアーユラッナ
Deceitfully.
[maghrūr] マグゥール
Deceived, snobbish.

بيع الفؤود (غ ر د) بيع الفؤود: غارًاز
Instinct, natural disposition.
[gharīzi] グアリジ
Natural, instinctive, inborn.

[ghostara] (غ ر ف) اغتُرف
To drink out of the hand.

[ghurfah] グルファ
A draught of water taken up in the hand.

[gharqu] (غ ر ق) غرق
A draught.
[mughraqun] ムグハラクーン
Drowned.
fighters against Medina. Seven hundred of them had coats of mail, which were at the time costly. Two hundred of them were mounted on camels. For their camp they chose a spot at the foot of the hill of Uhud to the north of Medina. Prophet Muhammad (p.b.u.h) held a council of war. Opinion was divided between those who wanted to remain in the city and defend it and those who preferred to go out to fight. The latter won and prophet Muhammad led a force of seven hundred Muslim fighters who chose for their camp a strong spot on the hill of Uhud, overlooking the Meccan camp to the west. To prevent the Meccan cavalry from outflanking his army on his left, the prophet stationed fifty archers and instructed them not to leave their position under any circumstances. When fighting began the Muslims, though greatly outnumbered, were able to force their way to the Meccan camp. They would have won the battle if the archers had not left their positions, thus allowing the Meccan cavalry to outflank the Muslim fighters and get behind them. The Muslim fighters were
Badr) was unequal because 313 ill-equipped Muslims opposed 950 armed Meccans.

[ghazwatu Tabuk] غزوة تبوك
Tabuk is a place near the northern frontier of Arabia, quite close to what was then Byzantine territory in the province of Syria (which includes Palestine). It is on the Hijáz Railway, about 350 miles north-west of Medina, and 150 miles south of Ma‘ān. It had a fort and a spring of sweet water. In consequence of strong and persistent rumours that the Byzantines (Romans) were preparing to invade Arabia and that the Byzantine Emperor himself had arrived near the frontier for the purpose, the prophet Muhammad (p.b.u.h) collected as large a force as he could, and marched to Tabuk. The Byzantine invasion did not come off. But the prophet took the opportunity of consolidating the Muslim position in that direction and making treaties of alliance with certain Christian and Jewish tribes near the Gulf of ‘Aqaba.

But the Hypocrites had played, as always a double game, and the policy hitherto followed, of free access to the sacred centre of

thrown into confusion. What made matters worse was that a cry went up that Muhammad (p.b.u.h) himself had been killed.

He had only been wounded. But defeat followed and seventy-five Muslims fell in the field. The Meccans might have won a much greater victory if they had not stopped fighting when the Muslims withdrew to the summit of the hill of Uḥud. Thus they lost the opportunity to fulfill their main purpose of crushing the Muslims who were allowed to return to Medina.

[ghazwatu Badr] غزوة بدرا
The first battle (ghazwah) between Muslims and the Quraish. This battle (ghazwah) took place in Ramadān. It is the first ghazwa in Islam.

Many of the principal men of the Quraish were slain, including Abu Jahl. The losses of the Quraish at Badr were seventy killed and seventy prisoners.

This victory at Badr consolidated the power of prophet Muhammad (p.b.u.h), and it is regarded by Muslim historians as one of the most important events of history.

The Battle of Badr (ghazwatu
constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat. But the Apostle, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. In Qur’an:

«Assuredly Allah did help you in many battle fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught, the hand, for all that it is wide, did constrain you, and you turned back in retreat»

Islam, to Muslims and pagans alike, was now altered, as it had been abused by the enemies of Islam.

[ghazwatu Ḥunain] غزوة حنين

Hunain on the road to Ta’īf from Mecca, and about fourteen miles to the east of Mecca. It is a valley in the mountainous country between Mecca and Ta’īf.

Immediately after the conquest of Mecca, (A. H. 8), the pagan idolaters, who were surprised and chagrined at the wonderful acceptance with which Islam was receiving, organised a great gathering near Ta’īf to concert plans for attacking the Apostle. The Hawāzīn and the Thaqīf tribes took the lead and prepared a great expedition for Mecca, boasting of their strength and military skill. There was on the other hand a wave of confident enthusiasm among the Muslims at Mecca, in which the new Muslims joined. The enemy forces numbered about 4000 but the Muslim force reached a total of ten or twelve thousand, as every one wished to join.

For The first time the Muslims had at Hunain tremendous odds in their favour. But this itself
making use of their superior cavalry and large numbers. Moreover, whereas the Muslims were united, the confederate army suffered from disunity and a lack of enthusiasm. Hence after besieging Medina for about one month, the confederate army broke off the siege and left. The Meccan failure this time had far-reaching consequences for both the Meccans and the Muslims. While it convinced the Meccans of the futility of further attempts to crush the Muslims, it opened the way for the triumph of Islam in Arabia.

[al-maghāzi] المغازي
The military campaigns of the prophet.

[ghasaqa] غسق
To be very dark (the night).

[ghasaqun] غسق
The commencement of night.

[ghāsiq] غاسيق
The moon, also the commencement of Darkness.

[ghassāq] غساق
Corruption which flows from the bodies of the damned.

[ghasala] غسل
To take a bath, bathe.

[ghazwatu al-khandaq] The Battle of the trench. The Meccans encouraged by the expelled Jews of al-Nadir, made an attempt to crush the Muslims. They were able to get together a huge confederate army of ten thousand fighters, consisting of Meccans, tribal Arabs from neighbouring area and Abyssinians. Before marching to Medina the Meccans made a secret alliance with the remaining Jews of Medina who belonged to the tribe of Qurayza. When this huge army drew near to Medina, they found that the Muslims were expecting them. Though the Muslims had become much stronger and more numerous, they were still greatly outnumbered by the enemy. So they had decided to remain in their city which they surrounded by a trench. Hence this battle came to be known as the Battle of the trench. The trench proved to be a good form of defence. It prevented the Meccans from
Menses bath.

Washing the dead.

To wash one’s-self.

A place for washing.

Dirty wash water.

To act dishonestly; to deceive, cheat, mislead, swindle, trick.

Deception, deceit, fraud, false pretence, cheating, trickery, duplicity.

Deceptive, fraud, deceiver.

To cover over, come upon. In Qur’an: «On the Day that the punishment shall cover them from above them and from below them».

Then Pharaoh pursued them with his forces, but the waters

Total ablution, as distinguished from ghasl (washing) is the religious act of bathing the whole body after a legal impurity. The Muslim teachers of all sects are unanimous in prescribing the washing of the whole body after the following acts:

1- Haydh, menses.
2- Nifās, puerperium.
3- jimā’, coitus.
4- Iḥtilām, Wet dream.

It is absolutely necessary that every part of the body should be washed, for ‘Ali relates that the prophet said: «He who leaves but one hair unwashed on his body, will be punished in hell accordingly».

«Washings which are sunnah».

They are four in number:

1- Before the Friday prayers and on the great festivals.
2- After washing the dead.
3- Ghusl for Ihram (pilgrimage and ‘umrah).
4- Ghusl for ‘Arafa (pilgrimage).

Purification bath.
«Ah! even when they cover themselves with their garments, He knows what they conceal and what they reveal».

أغشى [aghsha]
To cover, cause to cover or be covered.

غشاوة [ghishāwah]
A veil covering, a dimness in the eye. In Qur'an: «Allah has set a seal on their hearts and on their hearing, and on their eyes is a veil».

لا جبين ونعمت عمهم فثوبهم ما يبشروك وثعبان [Hood: 5].

غشاية [al-ghāshiyah]
«The covering, overwhelming».
A name given to the 88th surah of the Qur'an, the word occurring in the first verse (Ayah) for the Day of Judgment.

سورة الغاشية [sūratu al-ghāshiyah]
See الغاشية

غصب [ghašaba]
To carry off violently.

غصب [ghāšb]
«Using by force; usurpation».

completely overwhelmed them and covered them up».

غشيمهم وغشيهم [He: 78].

And their faces covered with Fire».

غشيمهم [Ibraheim: 50].

Enveloping the people, this will be a penalty grievous».

غشيم الله [الدخان: 11].

Behold, the lote-tree was shrouded (in mystery unspeakable)».

غشيم السدرة [الحمم: 16].

By the Night as it conceals it».

وأم أينما يغشى [الليل: 1].

We have covered them up, so that they can not see».

غشيتهم فهم لآتينهم [يس: 9].

He draweth the night as a veil o'er the day, each seeking the other in rapid succession».
remember Žu-nūn, when he departed in wrath».

Alternately, Al-Nūn did depart in wrath» [Al-Bayān: 67].

[mağh-dhūb] مغضوب Incensed. In Qur’an: «The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray».

In Qur’an: «Incensed, O servant of Allah» [Qur’an: 7, 10].

[ghadh-dha] غضب To cast down-the eyes, to lower. In Qur’an: «Say to the believing men that they should lower their gaze».

In Qur’an: «Those that lower their voice in the presence of Allah’s Apostle». [Al-Bayān: 67].

«And be moderate in thy pace, and lower thy voice».

[ghassâ] غضب To be annoyed by something sticking in the throat.

[ghussah] غضبة Agony of death.


[ghadhiba] غضب To be angry.

[ghadhhab] غضب Allah’s wrath.

[ghadhhabu Allah] Allah’s wrath.

[ghadhban] غضبان Angry.

[mughâdhib] مغضب Being angry. In Qur’an: «And
[mustaghfir] 
One who asks forgiveness.

[ghafir] 
One who forgives, forgiving.

[suratu ghafir] 
Chapter of the Forgiver.

[ghafiru az-zanb] 
The Forgiver of sin.

[ghifar] 
An Arabian tribe in the time of prophet Muhammad (p.b.u.h).
They were descendants of Abū Zarri 'l-Ghifārī.

[Ghaffar] 
Very forgiving, readily inclined to pardon, the Pardoner (Allah).

[ghufran] 
Pardon, forgiveness, remission.

[maghfīrah] 
Forgiveness. In Qur'an: «Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous».

[ghafara] 
To cover, pardon; to forgive.

[istaghfara] 
To ask pardon for; ask for forgiveness.

[astaghfiru Allah] 
I ask Allah’s forgiveness!

[istighfar] 
The act of seeking pardon.
are like cattle, nay more misguided, for they are heedless (of warning)».

[ghalaba] غَلَبْ To prevail; overcome, conquer.

[ghalaba ‘ala aẓ-ẓan] To be probable, be likely.

[ghalabun] غَلَبَ Victory, conquest. In Qur’an: «After their conquest, or defeat».

[ghulf] غَلْبَ Thick necked, lofty. In Qur’an: «And enclosed Gardens, dense with lofty trees».

[ghalib] غَلِبَ One who overcomes, victorious.

[ghallasa fi aș-salāh] To perform the prayer before daybreak.

[al-ghalas] الْغَلَّاس Darkness at the end of the night.

[Ghafūr] غَفُور Readily inclined to pardon, much forgiving (esp. of Allah).

[Al-Ghafl] الغَافِل The Forgiver. One of the ninety-nine special names of Allah.

[Al-Ghafūr] الغَفُور The Forgiving. One of the ninety-nine special names of Allah.

[Iā yughfar] لا يَغْفِر Unforgivable, unpardonable, inexcusable.

[ghafala] غَفَلَ To neglect, be negligent, be unmindful.

[aghfala] أَغْفَلَ To cause to be negligent.

[ghaflah] غَفْلَة Negligence, forgetfulness. In Qur’an: «Closer and closer to mankind comes their Reckoning, yet they heed not and they turn away».

[ghāfil] غَافِل Unmindful, heedless.

[al-ghāfilūn] الْغَافِلُون The heedless. In Qur’an: «They
[ghulūl]
Stealing from the war booty before its distribution. In Qur’an:
«But he who shall defraud, shall come forth with his defraudings on the day of the resurrection, then shall every soul be paid what it hath merited and they shall not be treated with injustice».

[ghalaza]
To be thick, rough, severe.

[ghallaza al-yāmīn]
To swear a sacred oath.

[istaghlaaza]
To be thick, strong.

[ghilzah]
Severity.

[ghalīz plural ghilāz]
Rough, severe, strong.

[ghalīzu al-qalb]
Hard-hearted.

[yāmīn ghalīzah] Binding, sacred oath.

[istaghlqa ‘alaihi al-kalām]
To be tongue-tied, speechless, unable to speak.

[ghalla]
To insert, defraud, bind as the hand to the neck.

[ghillun]
Hidden enmity, grudge, rancor.

[ghullun plural aghlal]
A collar, yoke.

[ghulū fi ad-dīn]
Exaggeration in religion.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ghammun]</td>
<td>Anguish, affliction.</td>
</tr>
<tr>
<td>[ghamāmūn plural of ghamāmah غماة]</td>
<td>Clouds covering the heavens.</td>
</tr>
<tr>
<td>[ghanima]</td>
<td>To get as booty, acquire, gain.</td>
</tr>
<tr>
<td>[ghanamun]</td>
<td>Sheep.</td>
</tr>
<tr>
<td>[ghunmūn]</td>
<td>Spoils, booty, advantage.</td>
</tr>
<tr>
<td>[maghānim plural of maghnam] غمان]</td>
<td>Plunder, spoils, war booty. In Qur’an: «Allah has promised you many gains that you shall acquire».</td>
</tr>
<tr>
<td>[ghaninmah]</td>
<td>Plunder. If the Imām, or leader of the Muslim army, conquers a country by force of arms, he is at liberty to leave the land in possession of the original proprietors provided they pay tribute, or he may divide it amongst the Muslims; but with</td>
</tr>
<tr>
<td>[ghulām plural ghilmān]</td>
<td>A boy under age, frequently used in the Qur’an for a son. «She (Mary) said: How can I have a son when a man has not touched me?».</td>
</tr>
<tr>
<td>[ghamrah plural ghamārah] غمارة]</td>
<td>A flood of water, a confused mass of anything; sometimes used metaphorically.</td>
</tr>
<tr>
<td>[taghāmaza]</td>
<td>To wink at one another.</td>
</tr>
<tr>
<td>[inghamasa fi al-malazzāt]</td>
<td>To indulge in pleasures, give way to one’s desires.</td>
</tr>
<tr>
<td>[inghimās fi al-malazzāt]</td>
<td>Indulgence in pleasures, self-indulgence.</td>
</tr>
<tr>
<td>[ghamūs]</td>
<td>Ominous, calamitous, disastrous.</td>
</tr>
<tr>
<td>[ghamma]</td>
<td>To cover.</td>
</tr>
</tbody>
</table>
regard to movable property, it is unlawful for him to leave it in possession of the infidels, but he must bring it away with the army and divide it amongst the soldiers. Four-fifths of the spoils belong to the troops and the remaining one-fifth must be divided into three equal portions for the relief of orphans, the feeding of the poor, and the entertainment of travellers. In Qur’an: «And know that out of all the booty that you may acquire (in war), a fifth share is assigned to Allah, and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer».

[ghani plural aghniyā’] Rich. 

[al-mughnin] مُغنٍ One who suffices or stands in the place of another. 

[al-ghani] الفنی «The self-sufficient». One of the ninety-nine special names or attributes of Allah, expressing the superiority of the Almighty over the necessities and requirements of mankind. 

In Qur’an: «And if any turn back (from Allah’s way), verily Allah is free of all needs, worthy of all praise».

[al-mughni] المغنی «The Enricher». One of the ninety-nine names or attributes of Allah.

[ghawth] غوث Aid, help. 

[yaghūth] يعوّث Name of an idol. 

[ghāra] غار To come into a hollow place. 

[ghār hirā’] The cave of Hira’. The cave in

[ghannah] غنى Nasal voice; nasalization. 

[aghna] أغنى To enrich; to avail or be profitable to, suffice for, fill the place of another for or against. 

[istaghna] استغنى To become rich, desire riches, to be able to do without, to be self-sufficient. 

[ghina an nafs] غني النفس Self-contentment.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ghawal]</td>
<td>Inebriation.</td>
</tr>
<tr>
<td>[ghawrun]</td>
<td>(water) running away underground.</td>
</tr>
<tr>
<td>[ghayyun]</td>
<td>Trespassing, transgression, offense, error, sin, seduction, temptation.</td>
</tr>
<tr>
<td>[mughurah]</td>
<td>A cave.</td>
</tr>
<tr>
<td>[mughirat]</td>
<td>Horses making a hostile excursion.</td>
</tr>
<tr>
<td>[ghawa]</td>
<td>To stray from the right way, go astray; to misguide, lead astray, to deviate from what is right.</td>
</tr>
<tr>
<td>[aghwa]</td>
<td>To lead astray.</td>
</tr>
<tr>
<td>[aghwa']</td>
<td>Seduction, temptation.</td>
</tr>
<tr>
<td>[ghawwun plural ghawwun]</td>
<td>One who goes astray; expressions denoting Devils, or those who listen to them.</td>
</tr>
<tr>
<td>[ghiyah]</td>
<td>Error, sin, seduction, temptation.</td>
</tr>
<tr>
<td>[mughayyab]</td>
<td>Hidden, concealed, invisible.</td>
</tr>
<tr>
<td>[ghayyin]</td>
<td>Error, sin, seduction, temptation.</td>
</tr>
</tbody>
</table>

which prophet Muhammad (p.b.u.h) was worshiping Allah.
He who thoroughly knows the invisible, or transcendental things (Allah).

To succor, relieve, aid, help.

To send rain upon, water with rain.

To implore assistance.

Rain.

To diminish, abate, be wanting.

In Qur'an: «Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed».

Backbiting, Anything secretly whispered of an absent person which is calculated to injure him, and which is true, is called ghībah, a false accusation being expressed by Buhtān. Abū Hurairah says, «The question was put to the prophet, do you know what backbiting is? and he replied, It is saying anything bad of a Muslim. It was said, but what if it is true? And he said, if it is true it is ghībah, and if it is a false accusation, it is buhtān (slander). It is strictly forbidden in both the Qur'an and Hadīth.

Obscence, invisibility.

Woman with an absent husband.

Backbiting and calumny.

The hidden, transcendental things, the divine secrets.

The belief in the invisible world.
To grant victory or success, give into someone’s power.

[istaftaḥa] استفتتح
To ask assistance of Allah, against (علیه); to ask for a judgment or decision.

[fatāḥa Allāhu ‘alaihi] فتح الله عليه
To grant victory or success to, to open the gates of profit to, to endow with, bless with, to inspire with.

[fatūn qarīb] فتح قريب
Speedy victory.

[fatūn mubīn] فتح مبين
Manifest victory.

[fatāḥa] فتح
The heart. In Qur’an: «The prophet’s mind and heart in no way falsified that which he saw».

[fi’ah] فة
A band or party of men, army. In Qur’an: «How oft, by Allah’s will, hath a small force vanquished a large one».
The conquest of Makkah.

One who opens, one who gives judgment.

The keys of the unseen.

Lit. «The opening one». The first surūrah of the Qurʿān, called also suratu ʿl-Ḥamād, or the «Chapter of Praise». It occurs in each rakʿah of the daily prayer. Prophet Muhammad (p.b.u.h) related that it was the greatest surūrah in the Qurʿān and called it the Qurʿānu ʿl-Aẓīm, or the «exalted reading». It is also entitled the sabʿu ʿl-Mathāni, as it contains seven verses; also ummu ʿl- Qurʿān. «The Mother of the Qurʿān».

Al-Fāṭīḥah is translated as follows: «Praise be to Allah, Lord of the Creation, the Compassionate, the Merciful, King of Judgment-day! You alone we worship, and to You alone we pray for help. Guide us to the straight path, the path of those whom You have favoured, Not of those who have incurred Your wrath, Nor of those who have gone astray».

[fatḥu makkah] مكة

The conquest of Makkah.

[fāṭīḥ] فاتح

One who opens, one who gives judgment.

[mafāṭīhu al-ghaib] مفاتيح الغيب

The keys of the unseen.

[al-fāṭīḥah] الفاتحة

Lit. «The opening one». The first surāh of the Qurʿān, called also suratu ʿl-Ḥamād, or the «Chapter of Praise». It occurs in each rakʿah of the daily prayer. Prophet Muhammad (p.b.u.h) related that it was the greatest surāh in the Qurʿān and called it the Qurʿānu ʿl-Aẓīm, or the «exalted reading». It is also entitled the sabʿu ʿl-Mathāni, as it contains seven verses; also ummu ʿl- Qurʿān. «The Mother of the Qurʿān».

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[fitnah]  
فِنْثة: ظُهراء
A temptation, seduction, attraction.

[fitnah]  
فِنْثة: سِحْر
Charm, magic, enchantment, fascination, captivation, bewitchment.

[fitnah]  
فِنْثة: شَغْب
Sedition, riot, disturbance, trouble, unrest, disorder.

[fitnah]  
فِنْثة: مِحْب
Trial, ordeal, affliction, distress.

[fitnatu ad-dunyah]  
فِنْثة الدُّنِيَاء
Affliction of world.

[fitnatu al-ghina]  
فِنْثة الْغَنِيَّة
Affliction of wealth.

[fitnatu al-māl]  
فِنْثة الْمَال
Affliction of wealth.

[fitnatu al-mahyāh wal-mamāt]  
فِنْثة المُحْيَا وَالمَمَات
Affliction of life and death.

[futūn]  
فُتُون
A trial.

[maftūn]  
مَفْتُون
Distracted, demented.

[fata]  
فَتَ (فَتا)
To be superior to another in generosity.

[iftā’]  
إِفْتَاء: مَصَدِرَ أَفْتَى
Deliverance of formal legal

[sūratu al-fath]  
سُورَةُ الفَتْح
Chapter of Victory.

[fatara]  
فَتَرا
To be quiet; to feel weak or faint.

[muftarīn]  
مَفْتَرِي
Slanderer, calumniator, backbiter, liar, fabricator of lies, false accuser.

[mufattir]  
مَفْتَر
Intoxicant.

[fatratu ar-radhā‘ah]  
فَتْرَة الَّرَضَاةَة
Suckling period.

[al-fatrah]  
الفَتْرَة
The time which elapses between the disappearance of a prophet and the appearance of another.

[fataqa]  
فَتَ (فَتقَ)
To split, cleave asunder.

[fatīl]  
فَتِّل
A small skin in the cleft of a date-stone, hence a thing of no value.

[fatana]  
فَتَن
To try, or prove as gold in the fire; to afflict, persecute (by burning); to lead into temptation; to make an attempt upon; to seduce.

[fātin]  
قَاتِن
One who leads into temptation.
A broad way, especially between two mountains.

[fajara] فَجَرَ To lead a dissolute life, indulge in debauchery, dissipate, act immorally or sinfully, to be or become profligate, dissolute, dissipated.

[fajara] فَجَرَ To commit adultery, whore, fornicate.

[fajjara] فَجَرَ To cause to flow, let flow or pour forth.

[fajr] فَجَرَ The dawn, day-dreak.

[sūrāt al-fajr] سُورَةُ الفَجْر Chapter of Dawn (No.89).

[fājir plural fujjār] فَجِيرُ فُجَّار Wicked, libertine, profligate, adulterer, insolent.

[fājirun kaffār] فَجِيرٌ كَفَّار Wicked disbeliever.

[fājirah] فَجِيرَة Adulteress, whore, harlot, prostitute.

[fujūr] فُجُور Wickedness, libertinism.

[al-fujjār] المُفْجَار The wicked. In Qur’an: «And the wicked, they will be in the fire».

opinions, giving or deliverance of advisory opinions.

[iftā’] إِنَّفَاء مَنْصِبِ الْمُفْتِي Office of mufti.

[afta fi] أَفْتَى في To give or deliver a (formal) legal opinion, to give or deliver an advisory opinion.

[istafta] أُسْتَفْتَى To ask for a (formal) legal opinion.

[istiftā’] أَسْتَفْتَاء Request for a formal legal opinion, consulting, consultation.

[fatwa] فَتْوَى Formal legal opinion. A religious or judicial sentence pronounced by a Mufti or Qādi.

[yufti] يُفْتِي To give a formal legal opinion.

[yastafti] يُسْتَفْتَي To ask someone for a formal legal opinion. Ask for a legal verdict.

[al-mufti] الْمُفْتِي The deliverer of formal legal opinions; the expounder of Islamic law.

[fajja] فَجَجَ To straddle.

[fājja plural fījāj] فَجِجْ فَجِجُ To straddle.
[iftada]
To ransom or redeem one’s-self.
In Qur’an: «Give as ransom for the penalty of the Day of Judgment».

[faḥusha]
To be monstrous; to be excessive.

[fuḥsh]
Obscenity, dirty language.

[fāḥish]
Excessive, obscene, nonsensical.

[fāḥishah plural fawāḥish]
Great sin, fornication or adultery, criminal fraud.

[fāḥishatun mubahaynah]
Open lewdness.

[tatafaḥush]
Monstrosity, abominableness.

[fahša’]’
Great sin, filthy, shameful or dishonourable conduct.

[al-fażz]
The individual.

[farata]
To be wicked.

[furāt]
Sweet (water). In Qur’an: «And provided for you water sweet.

[faraja]
To split, cleave asunder.

[fada]
To ransom.

[fada]’
To ransom, redeem.
the inner circle of Heaven, or the highest Heaven. In Qur’an: «As to those who believe and work righteous deeds, they have, for their entertainment, the Garden of paradise».

İn Qur’an: «As to those who believe and work righteous deeds, they have, for their entertainment, the Garden of paradise».

| [faraj] | فراح | Freedom from grief or sorrow, release from suffering; joy. |
| [faraj plural furūj] | فروج | Pudenda, private part, vagina. In Qur’an: «Say to the believing men that they should lower their gaze and guard their modesty». |
| [farra] | فترا (CFR) | To flee, flee to; fly from. |
| [mafarrun] | مفرن | A place of refuge. |
| [fara] | (CFR) | To be glad, rejoice. |
| [farada] | فرادة | To be separated, alone. |
| [fard plural furāda] | فرادى | Alone, without companions. |
| [al-firāsah] | الفِرَاشة | Insight. |
| [farsakh] | فَرَسَخ | A land measure which occurs in Islamic books of law. It is three miles. |
| [farasha] | فراش | To spread as a carpet on the ground. |
| [firdaws] | فردوس | The middle and the highest part of paradise. Firdaws in Persian means an enclosed place, a park. In technical theological language, the word is used for |
the law of inheritance, or 'Ilmu 'l-fārā’īdh. Farīdhah means literally an ordinance of Allah, and this branch of Muslim law is so called because it is established fully in the Qur’ān.

[mafrūd]  مَفْرُوْضٍ
Appointed, determinate, prescribed.

[farīdh]  فَرَيْضَةُ: أُجْبِمُ
Duty, obligation, task.

[farīdh]  فَرَيْضَةُ: وَاجِبِ دِينِي
An enjoined duty, religious duty, religious obligation, ordinance.

[farīdh]  فَرَيْضَةُ: صِلَاحَةٌ مَفْرُوْضَةً
Obligatory (required, prescribed) prayer.

[farīdh]  فَرَيْضَةُ: حَسَنَةٌ مَفْرُوْضَةَ
Statutory portion, legal portion, lawful share, prescribed share.

[farīdh]  فَرَيْضَةُ الجُمُوعَة
Farīḍhatu al-jumu‘ah] The obligatory divine service on Friday.

[al-faradhi]  الفَرَضِي
da divider (skilled) of inheritance.

[farata]  فَرَطَ (فَرْطُ)
To precede, to be extravagantly reproachful or insolent.

[farrata]  فَرَطُ
To be negligent, omit, act

[faradha]  فَرَضٌ: أُجْبِمُ
Ordain, impose, enjoin, decree, prescribe.

[faradha]  فَرَضٌ: عَيْنَ
To appoint, assign.

[fardh]  فَرَضٌ
That which is obligatory. A term used for those rules and ordinances of religion which have been established and enjoined by Allah Himself. Fardh, that which is proved beyond all doubt to have been enjoined either in the Qur’an or in a tradition of undoubted authority and the denial or disobedience of which is positive infidelity.

[fardh ‘ain]  فَرَضٌ عَيْنَ
Individual duty. An injunction or ordinance, the obligation of which extends to every Muslim, as prayer, fasting, etc...

[fardh kifayah]  فَرَضٌ كَفَافِيَة
collective duty. A command which is imperative (fardh) upon all Muslims, but if some persons perform it, it is sufficient (kifayah), or equivalent to all having performed it. Example, to return a salutation and visit the sick.

[farā’idh]  فَرَضٌ: أُجْبِمُ
«Inheritances». A term used for

<table>
<thead>
<tr>
<th>Long Vowels</th>
<th>Diphthongs</th>
<th>Short Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>i = (dhamma)</td>
<td>au = (diphthong)</td>
<td>ai = (vowel)</td>
</tr>
<tr>
<td>y = (kasra)</td>
<td>w = (long vowel)</td>
<td>a = (fatha)</td>
</tr>
<tr>
<td>sh =</td>
<td>n =</td>
<td>m =</td>
</tr>
</tbody>
</table>
the name of Pharoah, according to some, was al-Walid ibn Muṣʿab. Pharoah was drowned in the Red sea.

To empty, finish. In Qur'an: «Therefore, when thou art free (from thine immediate task), still labour hard, and to thy Lord turn (all) thy attention»

To split, divide, make a distinction; to send down from Heaven (as the Qur'an).

To make a division or distinction; to make a schism in.

To be divided among themselves.

To be afraid.

Pharaoh. The king of Egypt in the time of Moses, considered by all Muslims to be the very personification of wickedness. Al-Baidhawi says Fir'awn was the common title of the kings of Egypt, just as Caesar was that of the Roman Emperors, and that
the Qur'an.
2- One of the titles of the Qur'an.
3- The title given to the Taurät revealed to Moses.
4- The victory on the day of the battle of Badr. Al- Furqân distinguishes between good and evil, lawful and unlawful.

[sûratu al-furqân] سورة الفرقان

See القرآن

[al-fark] ف ر ك الفرك
Rubbing.

[fariha] ف ر م فرة
To be brisk.

[farih] فره
One who is clever, insolent or petulant.

[fara] ف ر فرة
To cut.

[fariyyun] فريع
New, strange, wonderful.

[firyah] فراية
Lie, falsehood, slander.

[iftara] افترى
To feign, forge, invent a lie.

[iftara 'ala Allâhi kaziban] To invent a lie against Allah.

[iftirâ'] افتراء
Lie, falsehood, slander, calumny.

[al-fâraqa] فرقة
To quit, part from.

[firâq] فرق
The act of quitting, a separation.

[furûq] فروق
Cases similar with regard to facts, yet different as to their legal implications.

[farîq] فريق
A part, portion, a party or band of men.

[tafrîq] تفريق
Division, dissension.

[furqân] الفرقان: برهان
Proof, evidence.

[al-fârûq] الفاروق
He who distinguishes truth from falsehood (epithet of the 2nd caliph, Omar).

[al-furqân] الفرقان
The Discriminator.

1- The title of the 25th sûrah of


[afsada] To act corruptly, do violence, to corrupt, despoil.

[ıfsād] Undermining, thwarting.

[fāsid] Imperfect (legal transaction), untrue.

[fasād] Corruption, immorality, imperfection (of a legal transaction).

[fasād] Invalidity, nullity, voidness, imperfection, incorrectness.


[fasādun al-‘aqd] Irregularity of the contract.

[mufsid] Mischief-doer. One who acts corruptly or commits violence, a spoiler.

[iftirā’i] Slanderous, libelous, calumnious, calumniatory, defamatory.

[muftarin] A forger, slanderer, calumniator.

[muftaran] Feigned, pretended, forged.

[muftariyāt] Lies, falsities, calumnies.

[fazz] To flow as blood from a wound.

[istafazz] To remove, expel; to deceive, lead to destruction.

[fazi'a] To be terrified, smitten with fear.

[faza‘un] Terror.


[fasaḥa] To be spacious, to make room for a person.

[tafassāha] To make room.

[tafassāha fi al-majlis] To make room in the assembly.
Transgression, sinfulness, moral depravity.

**[fāsiq plural fussāq]**

Sinful, dissolute, licentious, sinner, a person not meeting the legal requirements of righteousness. In Qur’an: «Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they».

The rebellious, transgressors. In Qur’an: «If any turn back after this, they are perverted transgressors».

**[fashila]**

To be weak, faint-hearted.

**[afsha as-salām]** Propagate greetings. To say: «Peace be on you» The common salutation among Muslims

**[ifša‘u as-salām]** Propagation of greetings. Saying: «Peace be on you».

**[mafsadah plural mafāsid]**

Cause of corruption or evil.

**[fassara]**

To interpret.

**[mufassar]**

Interpreter, explainer, expositor, commentator.

Explained, illustrated, clarified, interpreted, expounded.

**[tafsīr]**

Lit. «Explaining, interpretation». A term used for a commentary on any book, but especially for a commentary on the Qur’an.

**[tafsīru al-qur’ān]**

Interpretation of the Qur’an.

**[tafsīri]**

Explanatory.

**[fasaqa]**

To stray from the right course; to stray, deviate (from), to act unlawfully, sinfully, immorally, lead a dissolute life, to fornicate. In Qur’an: «They bowed down (angels), except Iblīs. He was one of the Jinns, and he broke the command of his Lord».
[mufaṣṣal] مُفْصَلٌ
Clearly explained, distinct.

[al-mufaṣṣalāt] المُفَصَّلَات
The surahs starting from «Qāf» to the end of the Holy Qur’ān.

[fāṣil] فَاصِلٌ
One who judges between truth and falsehood.

[fīṣāl] فِصَالٌ
Weaning. In Qur’an: «And we have enjoined on man (to be good) to his parents, in travail upon travail did his mother bear him, and in years twain was his weaning».

[fāṣālah] فِصَالَة
A family, relations.

[tafṣīl] تَفْصِيلٌ
A clear explanation, exposition.

[faṣama] فَصَامٌ
To break.

[infiṣām] الفِصَام
The act of being broken.
In Qur’an: «Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks».

[faṣāha] فَصَحَ
To show itself (the dawn).

[faṣuḥa] فَصُحَ
To be eloquent, speak with fluency and correctness.

[faṣāḥa] فَصَاحَة
Eloquence.

[al-faṣd] الفَصَد
Bleeding, opening a vein.

[faṣala] فَصَالٌ
To dissect, depart; to make a distinction or division, or judge between.

[faṣala‘an ar-radḥā‘] To wean the infant from sucking.

[faṭṣala] فَصَالٌ
To explain distinctly.

[fuṣṣilat] فُصُسلَتٌ
Lit. «Were made plain». A title of the 41st sūrah of the Qur’an from the word occuring in the second verse. The sūrah is also known as the Ḥāmīm as-sajdah.

[sūratu fuṣṣilat] سُورَةُ فُصُسلَت
Chapter of Detailed. See فُصُسلَت.

[faṣl] فَصَلٌ
A distinction, separation, a means of distinguishing good from evil.
preference to another.

[fadhl]  فضّل
Lit. «That which remains over and above; redundant».
A word used in the Qur’an for Allah’s grace or kindness.
«Allah is Lord of grace to men, but most men give no thanks».

[fadhlun mina Allah]  فضّل من الله
Allah’s bounty.

[tafādhal]  تفاضل
Rivalry for precedence; quantitative disparity (of two services rendered).

[tafād-dhal]  تفاضل
To make one’s-self superior.

[tafadhil]  فضيلة
Excellence, preference.

[fadhilah]  فضيلة
Virtue.

[fa-dhīlulu ash-shaikh]  فضيلة الشيخ
His Eminence.

[afdh]  فضح
To go in unto, as a husband to a wife.

[faṭara]  فطر: خلق
To create, make, originate, bring into being.

[faṭara]  فطر: شق
To split, cleave.

[fadha]  فضح
To expose to shame, disgrace. In Qur’an: «And do not expose me to disgrace (by ill-treating my guests)».

[fadha]  فضح
Exposure, unmasking, showing up.

[fadhīhah]  فضيحة
Scandal.

[fadh-dha]  فضح ض ض
To break asunder.

[fadh-dha az-zawaj]  فضح الزواج
Dissolution of marriage.

[infadh]  الفضح
To be broken up, dispersed, separated.

[al-fidh-dah]  الفضة
Silver.

[fadhal]  فضح ل فضل
To remain over and above.

[fadh-dhal]  فضل
To prefer, favour, cause to excel, grant favours to one person in
Break the fast, give up fasting.

[iftār] إفطار
The opposite of fasting.

[infraṭara] الفطرر
To be cloven asunder.

[infiṭār] الفطرار
The being cloven asunder.

[mufṭir] مفتر: عیر صائم
Not fasting, breaking one’s fast.

[munfaṭir] منتظر
Cloven or rent asunder.

[fāṭir] فائر
A creator.

[sūratu fāṭir] سورة فائر
Chapter of Originator (No.35).

[mufṭirāt] مفتارات
Fasting violators. The mufṭirāt, a term covering the total body of incidents, breaking or invalidating the fast, like: drinking, eating and so on.

[mafṭūr] مفتور
Created, made, originated.

[mafṭūr ‘ala] مفتور على
Naturally disposed for, having a natural propensity for, having the innate property or innate characteristic.

[sūratu ‘l-infiṭār] صورة اللفطار
Chapter of the cleaving asunder.

[faṭṭara as-ṣā’im] فطار الصائم
To break the fast, eat and drink after a fast.

[fuṭira ‘ala] فطر علي
To have a natural disposition (propensity, tendency, inclination) for, be disposed by nature for, to be in someone’s nature, be innate (inherent, inborn) in someone.

[fatāra as-ṣā’im] To break someone’s fast.

[fiṭr] فطر
Fast breaking in Ramadan.

[fiṭrah] جيلة

[fiṭrah] غرزة
Instinct.

[fiṭrah] بدائة
Primitiveness.

[fiṭrah] خلق، إبداع
Creation, origination.

[fiṭrah] بالفطرة
By nature, by birth.

[fiṭri] طبيعي
Natural; instinctive, inborn, innate.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poverty</td>
<td>[faqr] فقرَ ( فقَرْ )</td>
</tr>
<tr>
<td>A calamity</td>
<td>[fāqirah] فقرة</td>
</tr>
<tr>
<td>Poor man</td>
<td>[fāqir] فقير</td>
</tr>
<tr>
<td>The poor</td>
<td>[zul-faqār] ذو الفقار</td>
</tr>
<tr>
<td>The prophet's sword</td>
<td>[al-fuqara’] الفقراء</td>
</tr>
<tr>
<td>To be of a pure yellow colour</td>
<td>[faqa‘a] فقا ع ( فقَعٍ )</td>
</tr>
<tr>
<td>Very yellow or red</td>
<td>[fāqi‘] فقّع</td>
</tr>
<tr>
<td>To understand, grasp, comprehend, apprehend</td>
<td>[faqiha] فقه ( فقه ) قيحة</td>
</tr>
<tr>
<td>To know (of), have knowledge (of)</td>
<td>[faqiha] فقه ( فقه )</td>
</tr>
<tr>
<td>To have legal (juristic, jurisprudential) knowledge, to be a jurist, jurisprudent, legist, (legal) scholar</td>
<td>[faqiha] قيحة ( قيحة ) كن فقيه</td>
</tr>
<tr>
<td>To study jurisprudence, to become a jurist, legist, (legal) scholar</td>
<td>[tafaqqaha] تَفَاقَحَاء تَفَاقُحَاء</td>
</tr>
<tr>
<td>Hastening fast-breaking</td>
<td>[ta‘jīl al-al-iftār] تَفْجِيلُ الإفطار</td>
</tr>
<tr>
<td>Weaning</td>
<td>[al-fiṭām] (ف طم) الفطام</td>
</tr>
<tr>
<td>To force water out of an animal’s stomach</td>
<td>[fazzun] فظّ</td>
</tr>
<tr>
<td>Harsh, severe. In Qur’an: «Wert thou severe or harsh-hearted, they would have broken away from about thee».</td>
<td>[fi‘l al-ḥākīr] (ف ع) فَغْلُ الْحَكِير</td>
</tr>
<tr>
<td>Charity, beneficence, benefaction, performance of good deeds</td>
<td>[fi‘l al-khair] (ف ع) فَعْلُ الْخَيْر</td>
</tr>
<tr>
<td>The prophet’s practice</td>
<td>[fi‘l al-nabi] فَعْلُ النَـبِي</td>
</tr>
<tr>
<td>Effecting much. In Qur’an: «For thy Lord is the (sure) accomplisher of what He planneth»</td>
<td>[fa‘āl] فَعَال</td>
</tr>
<tr>
<td>A deed</td>
<td>[fa‘lah] فَعْلَة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Long Vowel</th>
<th>Diphthong</th>
</tr>
</thead>
<tbody>
<tr>
<td>i = ی (diphthong) au = ا</td>
<td>(long vowel)</td>
</tr>
<tr>
<td>u = (dhamma)</td>
<td>i = (kasra)</td>
</tr>
<tr>
<td>Arabic Term</td>
<td>English Description</td>
</tr>
<tr>
<td>-------------------------</td>
<td>--------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>[al-fiqh al-mālikī]</td>
<td>This fiqh was derived by Malik bin Anas.</td>
</tr>
<tr>
<td>[fakkara]</td>
<td>To meditate.</td>
</tr>
<tr>
<td>[tafakkara]</td>
<td>To consider, meditate.</td>
</tr>
<tr>
<td>[fakka]</td>
<td>To break.</td>
</tr>
<tr>
<td>[fakkun]</td>
<td>The act of freeing (captives).</td>
</tr>
<tr>
<td>[fakku raqabah]</td>
<td>Freeing a slave, release, emancipation.</td>
</tr>
<tr>
<td>[munfakkun]</td>
<td>Dislocated, one who vacillates (in his faith).</td>
</tr>
<tr>
<td>[fakiha]</td>
<td>To be very merry.</td>
</tr>
<tr>
<td>[fakihun]</td>
<td>A jester, one who makes game of others.</td>
</tr>
<tr>
<td>[tafakkaha]</td>
<td>To wonder.</td>
</tr>
<tr>
<td>[falaha]</td>
<td>To split.</td>
</tr>
<tr>
<td>[aflaha]</td>
<td>To prosper, be happy, attain one’s desires, to succeed, be successful.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>[fiqh]</td>
<td>The science of shari‘a, the sacred law of Islam. Islamic jurisprudence.</td>
</tr>
<tr>
<td>[faqqaha]</td>
<td>To teach, instruct, educate.</td>
</tr>
<tr>
<td>[faqīh plural fuqāhā]</td>
<td>Writings or opinions of jurists.</td>
</tr>
<tr>
<td>[al-fiqh al-ḥanbali]</td>
<td>Founded by Ahmad bin Ḥanbal.</td>
</tr>
<tr>
<td>[al-fiqh al-ḥanafi]</td>
<td>This is the fiqh compiled by Abū Ḥanifa an-Nu‘mān bin Thābit with the assistance and cooperation of Abū Yusuf Muhammad, Zufar and other, all of whom had high religious attainments to their credit. This is known as the Ḥanafi school of fiqh.</td>
</tr>
<tr>
<td>[al-fiqh ash-shāfi‘i]</td>
<td>Founded by Muhammad bin Idrīs al-shāfi‘i.</td>
</tr>
<tr>
<td><strong>Fawna</strong></td>
<td></td>
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<tr>
<td>----------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>[fannada]</strong> To make a dotard of, regard as a dotard.</td>
<td></td>
</tr>
<tr>
<td><strong>[fanin]</strong> Mortal, must eventually die, subject to death.</td>
<td></td>
</tr>
<tr>
<td><strong>[faniya]</strong> To vanish.</td>
<td></td>
</tr>
<tr>
<td><strong>[fanā’]</strong> Annihilation, destruction, vanishing.</td>
<td></td>
</tr>
<tr>
<td><strong>[fahima]</strong> To understand.</td>
<td></td>
</tr>
<tr>
<td><strong>[fātat as-ṣalāh]</strong> The time of prayer is elapsed.</td>
<td></td>
</tr>
<tr>
<td><strong>[tafawut]</strong> A disparity, or want of proportion.</td>
<td></td>
</tr>
<tr>
<td><strong>[fawt]</strong> Escape.</td>
<td></td>
</tr>
<tr>
<td><strong>[fāra]</strong> To boil, boil up or boil over.</td>
<td></td>
</tr>
<tr>
<td><strong>[fāza]</strong> To get possession of, gain, receive salvation, obtain one's desires.</td>
<td></td>
</tr>
<tr>
<td><strong>[mafāzun]</strong> A place of safety or felicity.</td>
<td></td>
</tr>
<tr>
<td><strong>[mafāzah]</strong> An escape, place of refuge.</td>
<td></td>
</tr>
<tr>
<td><strong>[mufliḥ]</strong> One who is prosperous or happy.</td>
<td></td>
</tr>
<tr>
<td><strong>[ḥayya ‘ala al-falāḥ]</strong> Come to prosperity.</td>
<td></td>
</tr>
<tr>
<td><strong>[al-mufliḥūn]</strong> The prosperous.</td>
<td></td>
</tr>
<tr>
<td><strong>[falaqa]</strong> To split, cause to come forth.</td>
<td></td>
</tr>
<tr>
<td><strong>[falaqun]</strong> A fissure, day-break, breaking forth (of the dawn).</td>
<td></td>
</tr>
<tr>
<td><strong>[sūratu al-falaq]</strong> Chapter of the Break of Day (No.113).</td>
<td></td>
</tr>
<tr>
<td><strong>[infalaqa]</strong> To be split open, divided.</td>
<td></td>
</tr>
<tr>
<td><strong>[fāliq]</strong> One who causes to put forth or break forth.</td>
<td></td>
</tr>
<tr>
<td><strong>[falaka]</strong> To be round (a breast).</td>
<td></td>
</tr>
<tr>
<td><strong>[fulk]</strong> Ships, a ship, the ark.</td>
<td></td>
</tr>
<tr>
<td><strong>[fulku nūḥ]</strong> Noah's ark.</td>
<td></td>
</tr>
<tr>
<td><strong>[fanida]</strong> To dote.</td>
<td></td>
</tr>
</tbody>
</table>
[fāha] ف ح (F & H) ف آ To pronounce a word.

[fā’] ف أ (F & A) ف آ To return, go back; to go from vow.

[afā’] أ ف آ Bestow, to bring under the power or authority of anyone.

[tafayya’] ت ف أ yt To turn itself about.

[al-fai’] ال ي ت War booty gained without fighting.

[fādha] ف ح ض (F & H & P) ف آض To be copious, to overflow.

[afādha] أ ف آض To pour water over anyone; to rush impetuously, as the pilgrims down Mount Arafāt, to be diffuse, to dilate or amplify in speaking.

[sūrata al-ﬁl] س ر ت ﬀ ل (S & R & T & L) س آر ﬀ ل Chapter of the Elephant (No. 105).

[fi sabīl Allah] In the cause of Allah, in the way of Allah.

[fi as-sarrā’i wadh-dharrā’] In prosperity and adversity.

[fawz] ف وز (F & W) ف وز Victory, triumph.

[fawz] ف وز (F & W) ف وز Success.

[fawz] ف وز (F & W) ف وز Winning, gaining, getting, obtaining, attainment, achievement.

[fawz] ف وز (F & W) ف وز Escape.

[al-fā’izün] ال ي ت آز آن The successful.

[al-fawz azim'] ال ﬀ وز آز آم The highest achievement.

[fawwadha] ف و ض ف وز To submit a thing to the judgment of another. To authorize, delegate, deputize, entrust.

[mufawadhah plural mufawadhat] mufawadha م ف آد ح م ف آد ح ات Negotiation.

[faqa] ف و ق (F & W & Q) ف آق To be superior in rank or excellence.

[afāqa] أ ف آق To come to one’s-self.

[fūm] ف و م ف آم Garlic.
[qubhun]
 Ugliness.

[qabuha]
 To be ugly, loathsome. In Qur'an: «In this world we made a course to follow them, and on the Day of Judgment, they will be among the loathed (and despised)».

[qaf]
 Sūratu qāf, as its name implies, begins with the letter qāf, which Jalalud-dīn as-suyūṭī says stands for Qādir, «Powerful», an attribute of Allah. see المقطعات

[qubbah]
 Dome.

[qubbatu as-sakhrah]
 The Dome of the Rock in al-Aqsa Mosque at Jerusalem, where prophet Muhammad (p.b.u.h) ascended to the heavens.

[qabaha]
 To abhor.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>qabadha</td>
<td>To contract, take, seize, draw in (its wings in flying), as a bird. In Qur'an: «Then We draw it in towards ourselves, a contraction by easy stages».</td>
</tr>
<tr>
<td>qabdh</td>
<td>A contraction.</td>
</tr>
<tr>
<td>qabidhu al-ar-wah</td>
<td>The taker of the souls, the Angel of Death.</td>
</tr>
<tr>
<td>taqabudh</td>
<td>A reciprocal, taking possession (of a commodity and its monetary equivalent by buyer and seller respectively.</td>
</tr>
<tr>
<td>maqbarah</td>
<td>Cemetery, the place of graves.</td>
</tr>
<tr>
<td>qabasa</td>
<td>To get a light from another.</td>
</tr>
<tr>
<td>iqtabasa</td>
<td>To take a light from another. In Qur'an: «One day will the Hypocrites-Men and women-say to the believers, wait for us! let us borrow (a light) from your light».</td>
</tr>
</tbody>
</table>

Allahu rūḥahu

Allah made him die.

c̄̄ s̄̄ t̄̄ b̄̄ ā̄ s̄̄ ī̄ n̄̄ ā̄ s̄̄ b̄̄ ā̄ b̄̄ ā̄ l̄̄ n̄̄ ̄ ā̄ s̄̄ t̄̄ s̄̄ ī̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̄ ̣
[qabūl] قَبُول
«Consent» A term in the Islamic law of marriage and contracts.

[qubūlu al-hadiyah] قِبُول الْهَدْيَة
Acceptance of the gift.

[al-qubul wa-d-dubur] Front and back private parts.

[Qubā’] قَبَّ ( ق أ ب ) قِبَّاء
A place at the outskirts of Medina. The prophet Muhammad (p.b.u.h) established a mosque there which bears the same name.

[qatara] قَتَرا
To be niggardly.

[qatarah] قَتَرَة
Black dust, blackness.

[muqtir] مُقْتِر
To be in reduced circumstances.

[qatūr] قَتُور
Niggardly.

[qātala] قَأَتَلَاء
To fight against. In Qur’an: «May Allah curse them».

[qātalahu Allah] Qَأَتَالَهُ اللَّه
May Allah fight him!

[qattala] قَتَلَاء
To slay, or cause to be slain.

[istaqbara al-qiblah] أَسْتَقْبَلَ الْقِبْلَة
To face the Qiblah, to face the ka‘bah.

[qabla al-islām] قُبْلَ الْإِسْلَام
Pre-Islam.

[qubul] قَبْل
The forepart, penis and vagina.

[qibalun] قِبْلَة
Power, a side or part.

[qiblah] قِبْلَة
Direction to which Muslims turn in praying (toward the ka‘bah), The ka‘bah direction in Makkah. In Qur’an: «We see the turning of your face (for guidance) to the heavens, now shall we turn you to a Qiblah that shall please you».

[qibālah] قِبْلَة
(1) A deed of conveyance or transfer of right or property. Any contract or bargain or sale signed by a judge. (2) Midwifery.

[qābilah] Qَابِلَة
Midwife.

[qābilu at-tawbah] Qَابِلٌ التَّوْبَة
The Accepter of repentence.

[Qābil] Qَابِل
He is son of Adam.
points are established: First, that the murderer is a sinner deserving of hell, «Whosoever slays a believer purposely, his reward is hell,» and secondly, that he is liable to retaliation (Qisās).

But although retaliation is the punishment for wilful murder, still the heir or next of kin can either forgive or compound the offence «Yet he who is pardoned at all by his brother must be prosecuted in reason, and made to pay with kind».

[qatlu an-nafs]  
Suicide is not once referred to in Qur'an, but it is forbidden in the Traditions, where prophet Muhamad (p.b.u.h) said: «Whosoever shall kill himself shall suffer in the fire of hell».

[muqtaḥim]  
One who rushes or leaps headlong.

[al-qidh]  
Arrow (without head and feathers to be used in casting lots).

[qadda]  
To rend.

[qiddah plural qidad]  
A party of men at variance

[iqtatala]  
To contend among themselves.

[qitāl]  
The act of fighting, war.

[qatl]  
Killing, execution.

[qatlu al-khata']  
«Homicide by misadventure», is of two kinds: error in intention, and error in the act. Error in the act is where a person intends a particular act, and another act is thereby occasioned; as where, for instance, a person shoots an arrow at a mark and it hits a man.

[qatlu shibhi al-'amd]  
Manslaughter. «A semblance of wilful murder, is when the perpetrator strikes a man with something which is neither a weapon nor serves as much». Manslaughter is held to be sinful and to require expiation, and it excludes the manslayer from inheriting the property of the slain.

[qatlu al-'amd]  
«Intentional murder», is where the perpetrator wilfully kills a person with a weapon, or that serves for a weapon, such as a sharp stone or fire. If a person commits wilful murder, two
«preordering».
Taqdīr, or the absolute degree of good and evil, is the sixth article of the Islamic creed, and the orthodox believe that whatever has, or shall come to pass in this world, whether it be good or bad, proceeds entirely from the Divine will. In Qur’an: «All things have been created after fixed decree». «No one can die except by Allah’s permission according to the book that fixes the term of life».

[sūratu al-qa'dr]  سُورَةُ الْقَدْر
Chapter of the Night of Power (No.97).

[qudrah]  قُدْرَة
Power, omnipotence. One of the attributes of Allah. He is Almighty. If He wills, He can raise the dead, make stones talk, trees walk, annihilate the heavens and the earth, and recreate of gold or of silver thousands similar to those destroyed. He can transport a man in a moment of time from the east to the west, or from the west to the east, or to the seventh heaven. His power is eternal.

[qadariyah]  قَدْرَيْة
A sect of Muslims who deny absolute predestination and among themselves. In Qur’an: «There are among us some that are righteous, and some the contrary, we follow divergent paths».

[qadīd]  قَدْيِد
Cured meat.

[qadara]  قَدْر
To be able, to be able to do, have power over, prevail against.

[qaddara]  قَدْرَة
To make possible, dispose, prepare, to plan, devise, decree. In Qur’an: «But Allah doth appoint Night and Day in due measure».

[qaddara Allah] To predetermine, predestine, preordain.

[qadarun plural aqḍār] Predestination, the word generally used in the Hadith; taqdír, the word usually employed in Islamic works. Expressions which mean «measuring out», or
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>qadasa</td>
<td>To be pure.</td>
</tr>
<tr>
<td>qadusa</td>
<td>To be holy, be pure.</td>
</tr>
<tr>
<td>qudus</td>
<td>Purity, sanctity.</td>
</tr>
<tr>
<td>qaddasa</td>
<td>To sanctify, bless.</td>
</tr>
<tr>
<td>muqaddas</td>
<td>Sacred, holy, sanctified.</td>
</tr>
<tr>
<td>qudsi</td>
<td>Holy, sacred, saintly.</td>
</tr>
<tr>
<td>qudsiyia</td>
<td>Sanctity, sacredness, holiness, saintliness.</td>
</tr>
<tr>
<td>taqdis</td>
<td>Sanctification.</td>
</tr>
<tr>
<td>al-quds</td>
<td>Jerusalem.</td>
</tr>
<tr>
<td>Alquddus</td>
<td>The Most Holy, the All-Holy (Allah).</td>
</tr>
<tr>
<td>qadama</td>
<td>To precede.</td>
</tr>
<tr>
<td>muqaddar</td>
<td>Predestined, decreed.</td>
</tr>
<tr>
<td>Qadir</td>
<td>Possessing power or strength, Omnipotent, Almighty, Allpower (Allah).</td>
</tr>
<tr>
<td>Al-Qadir</td>
<td>«The Powerful». One of the ninety-nine attributes of Allah. The word occurs in the Qur’an, «Allah is Mighty over all».</td>
</tr>
<tr>
<td>al-qadariyun</td>
<td>The qadrians, who deny Al-Qadar, or Allah’s absolute decree, they say that evil and injustice ought not to be attributed to Allah, but to man, who is altogether a free agent. Allah has given him the power to do or not to do an act.</td>
</tr>
<tr>
<td>Al-Muqtadir</td>
<td>The Powerful (Allah).</td>
</tr>
</tbody>
</table>
[al-muqtadi]
«Follower». The person who stands behind the Imām in the usual prayers and follows him in prayer.

[qazafa]
To slander, to calumniate, to accuse.

[qazf]
Lit. «Throwing at». Accusing a virtuous man or woman of adultery, the punishment for which is eighty lashes. In Qur'an: «And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes, and reject their evidence ever after, for such men are wicked transgressors».

[qāzif]
Slanderer, false accuser.

[qara’a]
To read, to recite (esp. the Qur’an).

[qara’al’ilma ‘ala fulān] To study under someone.

[qadima]
To betake one’s-self, come to.

[qidamu Allah] Pre-existence, sempiternity, eternity.

[qaddama]
To bring upon; to do a thing before, prepare beforehand, send before.

[qaddama zabiḥah] To sacrifice, immolate, offer up.


[Al-Muqaddīm] «The Bringer-forward». One of the ninety-nine names or attributes of Allah.

[Al-Qadīm]
The Infinitely pre-existent, the sempiternal, the Eternal, the One without beginning.

[iqtada]
To imitate, to follow the Imām in prayer.

[iqtidā’] Imitation.

[iqtidā’un bi] Following the model or example of.

[qudwah] Example, pattern, model.
It is a book of Hiḍayah, that is, guidance for all people looking for Allah and moral perfection. The Holy Qur'an is called al-Furqān, or the distinguisher. It is also known as the word of Allah. The Holy Qur'an was revealed in parts, as necessity demanded, over a period of 23 years. It has 30 sections and contains 114 suwaras, or chapters, of varying length. The style of the Holy Qur'an is unique. It is fluent and concise with great force of expression. The Qur'an was revealed by Angel Gabriel.

[qur'an al-fajr] 
Dawn recitation of the Qur'an.

[qur'āni] 
Quranic, or of pertaining to the Qur'an.

[al-qirā'ātut as-sab'] The seven readings.

[al-qur'ān al-karīm] 
The Holy Qur'an, the Honorable Qur'an.

[al-qur'ān al-majīd] 
The glorious Qur'an.

[qaribā] 
To approach, draw near to.

[qara'a 'alaihi as-salām] To greet, salute, to send or extend one's greetings or regards to.

[qirā'ah plural qirā'āt] 
Recitation, recital (esp. of the Qur'an); manner of recitation, punctuation and vocalization of the Quranic text.

[qirā'ātut al-qur'ān] 
Readings of the Qur'an.

[qur' plural qurū'] 
Monthly period, menstrual course.

[qāri'] 
«A reader». A term used for one who reads the Qur'an correctly and is acquainted with the 'Ilmu Tajwīd, or the science of reading the Qur'an. In the history of Islam, there are seven celebrated qurra', or «readers», who are known as al-Qurrā'u 's-sab'ah, or «the seven readers».

[muqri'] 
The reciter of the Qur'an.

[qur'ān] 
The Holy Qur'an is the final word of Allah, revealed to His last prophet Muhammad (peace and blessings of Allah be upon
the Traditions for a sacrifice or offering.

[qarahatu ad-dam] قَرَاحَتُ الدَّمَ
Blood relationship, consanguinity.

[qarahatu ar-radha'ah] فِرْضُ الرَّضَاةَة
Foster relationship, fosterage relation.

[qarahatu al-musahara] وَقَرَاحٌ الدَّسَبُ
Affinity relationship.

[qarahatu an-nasab] قَرَاحَتُ النَّسَبِ
Blood relationship.

[qarib] قَرَيبٌ
Near, near at hand, either in place or time.

[al'aqrabuna awla bilma'ruf] لَا أَقْرَبُ كُلْمَاتٍ يَكُونُ مَعَ الَّذِينَ يُقْرَبُونَ
Charity begins at home.

[qarah] قَرَاحٌ
To wound.

[qarh] قَرَحٌ
A wound.

[qird plural qiradah] قِرُدٌ قِرَادُ
An ape.

[qarra] قَرَرٌ
To stand fast, remain quiet.

[qarra 'ainan] قَرَرَ عَيْنَا
To be delighted, glad, happy, cheerful.

[qarraba] قَرَرَبَ فَقَطَمَ دِينَكَ
To offer up, present, sacrifice, immolate.

[qurba] قَرْبٌ
Relationship, affinity.

[qurbah] قَرْبَةٌ
Proximity.

[qurubah plural qurbat] قَرْبَاءٌ قَرْبَاتٌ
Pious works which draw men nigh unto God. In Qur’an: "But some of the desert Arabs believe in Allah and the last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Apostle."

[maqrabah] مَقْرَبَةٌ
Relationship.

[qurbu as-sa‘ah] قَرْبَ السَّاعَةٍ
"An hour which is near". A term used for the Day of Resurrection and Judgment.

[qurbān plural qarābin] قَرْبَانٌ قَرَابِنٌ
Lit. "Approaching near". A term used in the Qur’an and in
Abode, dwelling, residence. In Qur'an: «On earth will be your dwelling place, and your means of livelihood for time».

Coolness. In Qur'an: «The wife of Pharaoh said: (Here is) a joy of the eye, for me and for thee».

The Quraish were the noblest tribe of Arabia, the tribe to which belonged the holy prophet himself. They had the custody of the ka'bah the central shrine of Arabia, and their possession of Mecca gave them a triple advantage:

1. They had a commanding influence over other tribes.
2. Their central position facilitated trade and intercourse, which gave them both honour and profit, and
3. The Mecca territory, being by Arabian custom, inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger.

'Abdu'l-Muttalib, the grandfather of the prophet, was
Madinah in the time of prophet Muhammad (p.b.u.h). They at first professed to support his mission, but afterwards became disaffected.

[aqra‘a] \( ق ر ع \) أَفْرَعٌ To get the better of another in drawing lots to, to strike.

[iqtara‘a] \( ق ر ع \) أَفْرَعٌ To vote, cast a ballot, cast a vote, poll.

[iqtara‘a] \( ق ر ع \) أَفْرَعٌ To cast lots.

[iqtara‘a] \( ق ر ع \) أَفْرَعٌ To draw lots.

[iqtara‘a] \( ق ر ع \) أَفْرَعٌ To choose by lot.

[qur‘ah] \( ق ر ع \) أَفْرَعٌ Casting lots. It is not forbidden in Islam, for ‘Ayishah relates that when the prophet went on a journey, he used to cast lots as to which wife he should take with him.

[al-qari‘ah] \( ق ر ع \) أَفْرَعٌ The title of the 101st surah of the Qur’an, which begins with the words, «The striking! what is the striking? And what shall make you understand how terrible the striking will be».

[sūratu quraish] سُوَّرَةُ قُرَّش Chapter of Quraish (No.106).

[qaradha] ق ر ضٌ To cut; to turn away from.

[qardh] ق ر ضٌ Money advanced as a loan.

[qardhun ħasan] ق ر ضٌ حَسَن Interest-free loan with an unstipulated due date. In Qur’an : «Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?».

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[qirāt] ق ر طٌ قِرَاط One Qirāt = 0.5 Daniq and one Daniq = \( \frac{1}{6} \) Dirham, and sometimes a very great weight like Uhud mountain.

[qartasa] ق ر طٌ قِرْطَاس To hit the mark.


[quraizah] ق ر ظٌ قُرَائِضَة A tribe of Jews located near al-
<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[qarāmiṭah]</td>
<td>كرماًثين</td>
<td>Karmathians.</td>
</tr>
<tr>
<td>[qarn]</td>
<td>قرن</td>
<td>Century.</td>
</tr>
<tr>
<td>[qarnu ash-shams]</td>
<td>قرن الشمس</td>
<td>Border of the rising sun.</td>
</tr>
<tr>
<td>[qarnu al-manāzil]</td>
<td>قرن المنازل</td>
<td>The miqāt of the people of Najd.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>It is situated on the way to Mecca.</td>
</tr>
<tr>
<td>[muqrin]</td>
<td>مقرن</td>
<td>One who is able to do a thing.</td>
</tr>
<tr>
<td>[muqarran]</td>
<td>مقررن</td>
<td>Bound together.</td>
</tr>
<tr>
<td>[muqtarin]</td>
<td>مقرن</td>
<td>One who is associated with another, or follows in procession.</td>
</tr>
<tr>
<td>[qārin]</td>
<td>قرين</td>
<td>One who performs Hajju al-qiran (see Qur'an).</td>
</tr>
</tbody>
</table>

Korah. The leader of the rebellion against Moses. He is mentioned three times in the Qur’an. «Qārūn was doubtless, of the people of Moses, but he acted insolently towards them, such were the treasures we had bestowed on him, that their very keys would have been a burden to a body of...

It is one of the epithets given to the last day, because it will strike the hearts of all creatures with terror. The Day of Noise and clamour (striking) is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. All our present landmarks will be lost.

[sūratu al-qārī‘ah] سورة القارة
Chapter of Striking, see surah al-qari‘ah

[iqtarafa] اقتراف
To acquire, gain, earn, commit, perpetrate. In Qur’an: «And if any one earns any good, we shall give him an increase of good in respect thereof».

[muqtarif] مقرف
One who gains, perpetrator (of a crime).

[muqtaraf] مكرف
Committed, perpetrated.

[iqtirāf] اعتراف
Commission; perpetration (of a crime).
forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given. But the righteous men said, “Allah’s reward to His believing, righteous servants in the Hereafter is better than what you see”.

Finally, Allah says, “And of them were some whom We caused the earth to swallow”.

This refers to Qarun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

[qiran]
The performance of the Hajj and the ‘umrah at the same time, marriage.
Connection, relation, link, tie.

Benefit of doubt.

To entertain a guest.

Makkah and Ta’if.

To think evil.

Priest. The word occurs once in the Qur’an: «You shall certainly find those to be nearest in affection to them who say, we are Christians, this because some of them are priests (qissisūn) and monks (ruhban), and because they are free from pride».

Lit. «The one united». The demon which indissolubly united with every man. In Qur’an: «If any take the Evil one for their intimate, what a dreadful intimate he is!».

«If anyone withdraws himself from remembrance of (Allah) Most Gracious, we appoint for him an evil one, to be an intimate companion to him».

Circumstantial evidence.

Wife, spouse, mate, consort.

Presumption, evidence, indication.

Context.

Justice, equity, fairness.

Just, fair, equitable.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>To take an oath, swear.</td>
<td>أَقْسَمَ يَمِينًا</td>
</tr>
<tr>
<td>To perjure, commit perjury.</td>
<td>أَقْسَمَ يَمِينًا كَاذِبةً</td>
</tr>
<tr>
<td>To draw lots or divine by means of headless arrows.</td>
<td>أَقْسَمَ</td>
</tr>
<tr>
<td>In Qur’an: «That which is sacrificed on stone (altars), (forbidden) also is the division (of meat) by raffling with arrows, that is impiety».</td>
<td>لا أَذْكُرُ غَيْبَةً ثُمَّ أَذْكُرُ مَعْلُوْمَةً [المائدة: 3].</td>
</tr>
<tr>
<td>A balance. In Qur’an: «Give full measure when Ye measure, and weigh with a balance that is straight, that is the most fitting and the most advantageous in the final determination».</td>
<td>لا أَذْكُرُ غَيْبَةً ثُمَّ أَذْكُرُ مَعْلُوْمَةً [المائدة: 3].</td>
</tr>
<tr>
<td>Share, portion, part, lot.</td>
<td>قِسْطٌ</td>
</tr>
<tr>
<td>One who observes justice.</td>
<td>مُقْسِطٌ</td>
</tr>
<tr>
<td>One who acts unjustly or unrighteously.</td>
<td>مُقْسِطٌ</td>
</tr>
<tr>
<td>«The Equitable.» One of the ninety-nine names or attributes of Allah. It doesn’t occur in the Qur’an, but is given in the Hadith.</td>
<td>الْمُقْسِطُونَ</td>
</tr>
<tr>
<td>The Just.</td>
<td>الْمُقْسِطُونَ</td>
</tr>
<tr>
<td>A balance.</td>
<td>قِسْطٌ سَطِسٌ</td>
</tr>
<tr>
<td>To swear.</td>
<td>أَقْسَمَ بِاللهِ</td>
</tr>
<tr>
<td>He swore by Allah.</td>
<td>أَقْسَمَ بِاللهِ</td>
</tr>
<tr>
<td>To swear by.</td>
<td>أَقْسَمَ بِ...</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Notes</th>
<th>Arabic</th>
</tr>
</thead>
</table>
| Long: 
| عَ = (dhamma) |
| أَ = (fatha) |
| I = (kasra) |
| Short: 
| وَ = (diphthong) |
| حَ = (diphthong) |
| سَ = (diphthong) |
| ثُ = (diphthong) |
| عَ = (diphthong) |
| أَ = (diphthong) |
| U = (vowel) |
| O = (vowel) |
| E = (vowel) |
| I = (vowel) |
| A = (vowel) |
| Long vowel: 
| يَ = (vowel) |
| شَ = (vowel) |
| ثَ = (vowel) |
| خَ = (vowel) |
| حَ = (vowel) |
| دَ = (vowel) |
| قَ = (vowel) |
| نَ = (vowel) |
| مَ = (vowel) |
| Diphthong: 
| أَعْ = (diphthong) |
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under the following circumstances: - When a person is found slain in a place, and it is not known who was the murderer, and his heirs demand satisfaction for his blood from the inhabitants of the district, then fifty of the inhabitants selected by the next of kin, must be put to their oaths and depose to his effect: «I swear by Allah that I did not kill him, nor do I know the murderer».

[maqsūm] مَقْسُوم Divided, distinct.

[qaṣada] قَسَد To intend, to be moderate.

[qaṣada fi mashiyih] قَسَدَ في مَشْيِه Be moderate in one’s pace.

[qaṣd] قَسِد The right way, the middle path.

[muqtaṣid] مَقْتِصِد One who keeps to the right path, a man of good intentions, also one who halts between two opinions. In Qur’an: «Some who follow a middle course, and some who are, by Allah’s leave, foremost in good deeds, that is the highest Grace».

«وَمَنْ هُمْ مَقْتِصِدُ وَمَنْ هُمْ سَابِئُ يَلِخِيرُونَ»

[faṣār: 32]
To cut off.

**[qadhb]**

Trefoil or clover. In Qur’an:
«And produce therein corn, and grapes and nutritious plants».

[27:28] [عَبْس: 27-28]

**[qādh-dha]**

To bore.

**[qadh]**

To sue, prosecute, bring suit against, take legal action against, institute legal proceedings against.

**[taqādhin]**

Litigation, prosecution, legal or judicial proceedings.

**[taqādha]**

To litigate, carry on a lawsuit, to sue one another, bring one another before a judge or a court.

**[qadha]**

Give the verdict, make up for.

**[qasafah]**

To dash in pieces (a ship).

**[qāsif]**

A heavy gale of wind.

**[qasama]**

To break in pieces, demolish utterly.

**[al-qāswāţ]**

The name of the prophet’s she-camel.

**[qadhaba]**

Lit. «retaliation», is that punishment which, although fixed by the law, can be remitted by the person offended against, or, in the case of a murdered person, by his heirs. In Qur’an:
«In the law of Equality there is (saving of) life to you, O Ye men of understanding, that Ye may restrain yourselves».

**[qisās]**

Punishment, penalty, sanction, retribution.

**[qisās]**

Chastisement, chastening, infliction of punishment.

**[qassaf]**

To dash in pieces (a ship).

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A heavy gale of wind.

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«In the law of Equality there is (saving of) life to you, O Ye men of understanding, that Ye may restrain yourselves». 

**[qisās]**

Punishment, penalty, sanction, retribution.

**[qisās]**

Chastisement, chastening, infliction of punishment.
[al-qadha’ wal-qadar]
Predestination, the Divine Decree.

[al-qadha’u ash – shar‘i]
Jurisdiction based on the shari‘a law.

[qatiran]
Liquid pitch.

[qata‘a]
To dogmatize, assert or affirm authoritatively, say with certainty, be absolutely certain (about), be perfectly sure (of).

[qata‘a ar-rahim]
To sever the bonds of kinship, break with one’s relatives, to violate the rules of consanguinity.

[qata‘a as-sabil]
To cut off the highway.

[qat‘u al-aydi wal-arjul min khilaf] Cutting off hands and feet from opposite sides.

[qat‘u ar-rahim]
Breaking ties with kith and kin.

[qata‘a at-tariq]
To commit or engage in highway robbery.

[qadha minha waṭaran]
Dissolved his marriage with her.

[qadha’]
Lit. «Consummating».

1- The office of a Qādi, or judge.
2- The sentence of a Qādi.
3- Repeating prayers to make up for having omitted them at the appointed time.
4- Making up for an omission in religious duties, such as fasting.
5- The decree existing in the Divine mind from all eternity, and execution and declaration of a decree at the appointed time.
6- Sudden death.

[qadha‘u ad-dain]
Repaying debts, debt repay.

[qadha‘u Allah]
Allah’s Decree, death.

[qadha‘u aṣ - ṣalāh]
Prayer make up, Making up for prayer.

[qadha‘i]
Judicial, juridical.

[qādhiyah]
Death.

[maqdi]
Decreed.
Ba, Ṭa, Tha,...» he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jabir.

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen: Alif, Lām, Mīm, Sād, Rā, Kāf, Hā, Yā, 'Ayin, Ṭa, Sīn, Ha, Qaf, Nūn. So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, «There is no doubt that Allah did not reveal these letters for jest and play». Some ignorant people said that some of the Quran does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning further, if we find an authentic narration leading to the prophet that explains these letters, we will embrace the prophet’s statement. Otherwise, we will stop where we were made to stop and will proclaim, «we believe in it, all of it (clear and unclear verses) is from our Lord» [3: 7].

The scholars did not agree on one opinion or explanation regarding this subject. Therefore,

[qat‘u aṭ-ṭarīq]

Highway robbery, the robbery only, the loss of hands and feet, and for robbery with murder, death, either by the sword or crucifixion.

[qat‘u al-yad]

Hand amputation.

[qat‘u aṭ-ṭarīq]

Highway robber.

[al-muqattā‘āt]

The individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, 'Umar, 'Uthman, 'Ali and Ibn Mas‘ūd. It was said that these letters are the names of some of the surahs. It was also said that they are the beginning that Allah chose to start the Surahs of the Quran with. Khāṣif stated that Mujāhid said, «The beginnings of the Surahs, such as Qāf, Sād, Ṭā Sīn Mīm and Alif Lām Rā, are just some letters of the alphabet». Some linguists also stated that they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, «My son recites Alif,
whoever thinks that one scholar’s opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgement on this matter. The wisdom behind mentioning these letters in the beginning of the Surahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Quran. Indeed, the servants are unable to produce something like the Quran, although it is comprised of the same letters with which they speak to each other.

[qiṭf plural qutūf] A bunch of grapes.

[qiṭmīr] The thin skin which envelops a date-stone. It has neither strength nor texture, and has no value whatsoever. In Qur’an: «And those whom Ye invoke besides Him have not the least power».

[qa‘dah] The sitting posture in the daily prayer, when the tashahhahud is recited.
actions of men. The prophet said the first thing which Allah created was the pen (qalam), and that it wrote down the quantity of every individual thing to be created, all that was and all that will be to all eternity.

[sūratu al-qalam] سُورَةُ الْقَالِم
The chapter of the Pen, the title of the 68th sūrah of the Qur'an.

[qamāḥa] قَمَحٌ (ق م ح) قُمْحٌ
To raise the head and refuse of drink (a camel).

[muqmah] مُقْمَحٌ
One whose head is forced up so that he can not see. In Qur'an: «We have put yokes round their necks, right up to their chins, so that their heads are forced up (and they can not see)».

[qamar] قَمْرٌ (ق م ر)
Moon. The moon is frequently mentioned in the Qur'an. Allah on three occasions swears by it. It will be eclipsed at the Day of Judgment. The 54th sūrah of the Qur'an, which is entitled the sūrat u'l-qamar, begins with a reference to the splitting of the moon. «The Hour (of Judgment)
«We only fear a day of distressful wrath from the side of our Lord».

A mace. In Qur’an: «In addition there will be maces of iron (to punish) them».

To be devout, obedient to Allah. In Qur’an: «But any of you that is devout in the service of Allah and His apostle, and works righteousness, to her shall we grant her reward twice».

One who is obedient to Allah, devout, constant in prayer.

Obedience to Allah, humility before Allah, devoutness, piety, invocation in prayer.

is nigh, and the moon is cleft asunder. But if they see a sign, they turn away, and say, this is (but) transient magic».

The chapter of the Moon. The 54th surah of the Qur’an.

Of or pertaining to the moon, lunar.

Gambling. It is forbidden in the Qur’an. «They ask you concerning wine and gambling. Say: In them is great sin, and some profit, for men; but the sin is greater than profit».

Sun and Moon.

Calamitous (day). In Qur’an:
[muqantar]  مَقَتَرُ
Counted by talents. In Qur’an: «Fair in the eyes of men is the love of things they covet, women and sons, heaped-up hoards of gold and silver».

[al-qanitun]  القَانِتُونَ
Devout men, the devout.

[qanata]  قَنَّطَ
To hinder, to despair. In Qur’an: «He said: and who despairs of the mercy of the Lord, but such as go astray?».

[qanun]  قَانُونٌ
Canon, a rule, a regulation, a law.

[qanun ilahi]  قَانُونٌ إِلَهِي
Divine law.

[qanun samawi]  قَانُونٌ صَمَّامٍ
Divine law.

[qanun madani]  قَانُونٌ مَدِينِي
Secular law.

[qanun wadh‘i]  قَانُونٌ وَدْحِي
Secular law.

[qanun al-ahwal ash-shakhsiyah]  قَانُونُ الْأَحْوَالِ الْأَشْخَاصِيَّةُ
Law of personal status.

[qanun al-mirath]  قَانُونُ الْإِرْثَ
Law of inheritance.

[qawanin al-‘uqubat]  قَوَانِينُ الْعِقوَبَاتِ
Penal laws.
[taqawwala]  
To fabricate falsely, counterfeit.

[qawlun]  
A saying, a promise, a covenant. The word occurs in the Qur'an frequently in these senses.

[qawlun sadīd]  
Appropriate words.

[qawlun shāz]  
Irregular saying.

[qawlun faṣl]  
Distinguishing words.

[qawlun ma'rūf]  
Kind, just words.

[qawlul-hāqq]  
«The word of truth.» A title given to Jesus Christ ('Īsa) in the Qur'an, «This was Jesus, the son of Mary, the word of truth concerning whom they doubt».

[qahqahah]  
Loud burst of laughter, guffaw.

[qabun]  
A space, distance.

[qawlu az-zūr]  
Forged speech, forged statement, giving false statements.

[qawlu an-nabi]  
The prophet’s saying.

[qāma]  
To stand, stand fast or firm,

[al-qānūn al-islāmi]  
Islamic law.

[al-qānūn al-jīnā‘i]  
Criminal law, penal law.

[qina plural qinwān]  
A cluster of dates.

[qahara]  
To overcome, oppress.

[qahhār]  
Conquering, vanquishing.

[Al-Qāhir]  
The Irresistible, A name of Allah.

[Al-Qāhhar]  
«The Dominant, Irresistible». One of the ninety-nine names of Allah. «He is the one, the Dominant».

[qahqahah]  
Loud burst of laughter, guffaw.

[qabun]  
A space, distance.

[qāma]  
To stand, stand fast or firm,

[qūtun plural aqwāt]  
Nourishment.
«And take you (people) the Maqām (station) of Ibrāhīm as a place of prayer» [2: 125].

Al-‘Awfī said that, Ibn ‘Abbas commented on Allah’s statement, «In it are manifest signs, the Maqām of Ibrāhīm». [ho: 5]

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Religious Muslims always pray

stand still, stand up-to prayer. In Qur'an: «On the day when their account shall stand good, or when the reckoning shall come».

Al-'Awfi said that, Ibn 'Abbas commented on Allah's statement, «In it are manifest signs, the Maqām of Ibrāhīm». [125].

«That men should be righteous in their dealings». [41].

[qāmat as-ṣalāh] The time of prayer has come, Prayer has begun. [maqāmu Ibrāhīm] «The place or station of Abraham». When the building [the Ka'bah] was raised, Ibrāhīm stood on; the Maqām so that he could raise the walls higher, while his son Ismā’īl was handing the stones to him. We should mention that the Maqām used to be situated right next to the House. Later, and during his reign, ‘Umar bin Al-Khattab moved the Maqām farther to the east, so that those who go around the House in Ṭawaf are able to perform it easily, without disturbing those who pray next to the Maqām after finishing their Ṭawaf. Allah commanded us to pray next to the Maqām.
[istaqāma]  
To act uprightly, walk uprightly in the paths of religion.

[istiqāmah]  
Lit. «standing erect». Being constant in religion according to the rules of the Qur’an.

[istiqāmatu as-sulūk] Upright conduct.

[qawāmun]  
Right, equity.

[qiwāmah]  
Guardianship, curatorship, custodianship, custody, care, supervision.

[qawwām]  
Superior to, firm, upright. One who stands firm in another’s business, protects his interests, and looks after his affairs.

[qawm]  
People.

[qawmun būr]  
Worthless people.

[qawmu tubbā‘]  
The people of Tubba‘.

[qawmun ‘ādūn]  
Transgressing people.

[qawmu lūt]  
The people of Lut.

that Allah will grant the maqām maḥmūd to their prophet Muḥammad (p.b.u.h), when they hear the Azān.

[aqāma]  
To cause to stand upright, to observe or continue in.

[aqāma ad-dalīl ‘ala] To furnish the proof for, demonstrate, prove.

[aqāma ash-sha‘ā’ir addinīyah] To perform the liturgical rites.

[aqāma aṣ-ṣalāh]  
To offer prayers in a way just as the prophet offered it with all its rules and regulations, to perform ritual prayer, to establish regular prayer.

[aqāma al-‘adl]  
To administer justice, handle the law.

[aqāmatu ash-sha‘ā’ir addinīyah] Performance of the religious ceremonies, celebration of the divine service.

[iqāmatu al-‘adl]  
Administration of justice, establishment of justice.
[qiyamun rūḥiyah] قهَمُ رُوحِيَّة
Spiritual values.

[qayyimun] قهَم
Right, true.

[qiyami] قَيَامٍ
Relating to the value, by the standard of value, according to the value, nonfungible.

[al-iqāmah] الإِقَامَة
Lit. «Causing to stand»
A recitation at the commencement of the prayers. It is the same as the azān, with the addition of the sentence. «Verily prayers are now ready» (Qad qāmati aș-ṣalāt) the sentences are, however, recited singly by all the sects except the Hanafis who give it exactly as the azān. The form of Iqāmah is as follows: «Allah is the greatest! Allah is the greatest! I bear witness that there is None has the right to be worshipped but Allah! I bear witness that Muhammad is the Apostle of Allah! come to prayers! come to prosperity! The prayer is to be performed! The prayer is to be performed! Allah is the greatest! Allah is the greatest! There is None has the right to be worshipped but Allah!»

[muqawwam] مقَوَّم
Evaluated, estimated, valued.

[qiyām] قِيَام
1- The qiyām, or standing position. The right hand placed upon the left, below the navel, and the eyes looking to the ground in humiliation. During the qiyām in prayer, we have the Ta’awwuz, the Tasmiyah, the Fatihah and certain portions of the Qur’an.
2- qiyām, rising up. Mu‘āwiyah says that the prophet said: «He who is pleased at other people rising for him, does but prepare a place for himself in the fire of hell».

[qiyāmu al-lail] قِيَامٌ اللَّيْل
Optional night prayer.

[qiyāmah] قِيَامَة

[sūratu al-qiyāmah] سُورَةُ الْقِيَامَة
Chapter of Resurrection. The title of the 75th surah of the Qur’an.

[qiyamun akhlaqiyah] قِهَمُ أَخْلَاقيَّةٍ
Moral values.

[qiyamun islāmiyah] قِهَمُ إِسْلَامِيَّةٍ
Islamic values.

[qiyamun dīniyah] قِهَمُ دِينِيَّةٍ
Religious values.
Verdicts and judgments given by the Islamic religious scholars. These are given on the following proofs respectively: (A) From the Holy Book (Qur’ān); (B) From the Prophet’s Traditions (sunnah); (c) From the unanimously accepted verdict of the Mujtahidin; (D) Qiyās: i.e. The verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the prophet. Qiyās is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, A, B, and, C.

Qiyās is of two kinds, Qiyās jali, or evident, and Qiyās khafi, or hidden. An example of Qiyās jali is as follows: Wine is forbidden in the Qur’ān under the word khamr, which literally means anything intoxicating, it is, therefore, evident that opium and all intoxicating drugs are also forbidden. Qiyās khafi, is seen in the following example: In the Hadith it is enjoined that one goat in forty must be given to Allah. To some poor persons the money may be more acceptable, therefore, the value of the goat may be given instead of the goat.

[al-qayimah] The true religion.

[Al-Qayyum] «The self-subsisting, the Eternal, the Everlasting» One of the ninety-nine attributes of Allah. In the Holy Qur’ān: «There is None has the right to be worshipped but Allah, the living, the self-subsisting».

[ar-rijālu qawwāmūn ‘ala annisā’] Men are the protectors and maintainers of women.

[quwwah] Power, strength, force, firmness.

[tqyiyidu an-nasl] Birth control.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[qāla]</td>
<td>To take a siesta at noon.</td>
</tr>
<tr>
<td>[qiyās jali]</td>
<td>See قیاس جَلِی</td>
</tr>
<tr>
<td>[qiyās khafi]</td>
<td>See قیاس خَفی</td>
</tr>
<tr>
<td>[qayyadha]</td>
<td>To prepare or destine for anyone.</td>
</tr>
<tr>
<td>[muqāyadhah]</td>
<td>مُقاِیضَة</td>
</tr>
</tbody>
</table>

**Explanations:**
- **[qāla]:** アラブ語で「午後の休憩をとる」の意味。
- **[qiyās jali]:** 见事
- **[qiyās khafi]:** 隠蔽
- **[qayyadha]:** 准備
- **[muqāyadhah]:** 交換

**Place of repose at noon.**

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Long vowel: [i] = عَی (diphthong) [a:] = عَی (long vowel) [u] = عَو [i] = عَی [o] = عَو

Short vowel: [a] = (dhamma) [i] = (kasra) [a] = (fatha) :Short vowels (diphthong) [ai] = عَی (vowel)
<table>
<thead>
<tr>
<th>takabbara</th>
<th>To be or become proud, arrogant, insolent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>takabbur</td>
<td>Pride, arrogance, insolence.</td>
</tr>
<tr>
<td>mutakabbir</td>
<td>One who is haughty and arrogant. In Qur'an: «Thus doth Allah seal up every heart, of arrogant and obstinate transgressors».</td>
</tr>
<tr>
<td>takbir</td>
<td>Exclaiming Allah is the Most great.</td>
</tr>
<tr>
<td>kabba</td>
<td>To invert, throw face downwards.</td>
</tr>
<tr>
<td>kabkaba</td>
<td>To throw down headlong.</td>
</tr>
<tr>
<td>kabadun</td>
<td>Trouble, misery.</td>
</tr>
<tr>
<td>kabura</td>
<td>To be great; to be a weightly or grievous matter.</td>
</tr>
<tr>
<td>kabbara</td>
<td>To magnify (Allah) by saying (Allah is the greatest).</td>
</tr>
</tbody>
</table>
[istikbār] استِكْبَار
Arrogance.

[mukābir] مُكَابِر
Arrogant, haughty, obstinate.

[al-kabā’ir] الكَبَائِر
Great sins.

[Al-Kabīr] الْكَبِيرُ
«The Great One». One of the ninety-nine attributes of Allah. In the Qur’an: «He is the High (Al-‘Ali) and the Great (Al-kabīr)».

[Al-Mutakabbir] المُتَكَبِّرُ
«The Great, the Supreme». One of the ninety-nine names or attributes of Allah. In Qur’an: «The source of peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, The Irresistible, the Supreme».

[al-mutakabirūn] المُتَكَبِّرون
The haughty.

[al-mustakabirūn] المُتَكَبِّرون
The arrogant.

[Kataba] (كَتَبُ) كَتَب
To write down, to prescribe.

[kataba ‘alaihi] كَتَبَ عَلَيْهِ: فَرَضٌ
To prescribe (to).

[takbirah] تَكْبِيرَة
A single utterance of «Allahu akbar».

[kabirah plural kabā’ir] الكَبَائِر
A great sin, namely, that sin which is clearly forbidden in the law, and for which punishment has been ordained of Allah. In Qur’an: «If Ye (but) eschew the most heinous of the things which are forbidden to do, we shall expel out of you all the evil in you».

[kibrun] كِبْرُ
«Pride, haughtiness.» It is forbidden in the Qur’an.

[kibriyā’] كِبْرِيَةٌ
Greatness, glory.

[akbaru al-kabā’ir] أكْبَرُ الْكَبَائِر
The biggest of the greatest sins.

[kubbār] كَبْرَ
Of great magnitude.

[istakbara] أَسْتَكْبُرْ
To be puffed up with pride, to behave with insolence, be arrogant.

[mustakbir] مُسْتَكْبِرٌ
One who is proud and haughty.
[kitābu az-zawāj]  
Marriage contract.

[kitābu as-siyar]  
It is the title given to a history of the establishment of Islam, hence as-siyar means a historical work on the life of prophet Muhammad (p.b.u.h), or any of his companions, or his successors.

[kitābu al-fujjar]  
The record of the wicked. In Qur’an: «Day! surely the record of the wicked is (preserved in sijjīn)».

[kataba Allāhu ‘alaihi]  
To predestine (to), destine (to), predetermine (to), foreordain (to).

[kutiba ‘alaihi or lahu]  
To be destined (to), fated (to), predestined (to), foreordained (to).

[kutiba ‘alaikumus-siyām]  
Fasting is prescribed to you.

[kutub samāwiyyah]  
Revealed Books, Divine Books.

[kitābun marqūm]  
Inscribed register.

[kitābun maknūn]  
Well-Guarded Book.

[kitābu Mūsa]  
The Book of Moses.

[kitābu Allah]  
The Book of Allah.

[kitābu al-abrār]  
The Record of the Righteous.
In Qur’an: «Day, verily the recorded of the righteous is (preserved) in ‘Illiyin».
ibn Ismā‘īl al-Bukhārī.
2- Abū ‘l- Hussain Muslim Ibn al-
Hājjāj al-Qushairī.
3- Abū ‘Isa Muhammad Ibn ‘Isa
al-Tirmīzī.
4- Abū Dā‘ūd Sulaimān Ibn
Ash‘ath as-sajāstānī.
5- Abū ‘Abdī ’r-Raḥmān Ahmad ibn Shu‘aib An- Nasā‘ī.
6- Abū ‘Abdī ’Illāh Muhammad Ibn Yazīd Ibn Mājah.

[kātibu an-nabi] 
Kātib al-thībi
The prophet’s scribe.

[kātibu al-waḥī] 
Kātib al-wuhī
Scribe of revelation.

[mukātab] 
Mukātab
A slave (male or female) who
binds himself (or herself) to pay
a certain equivalent for his (or
her) freedom.

[al-kitāb] 
Kitāb
«The Book» A term used for the
Qur’an, and extended to all
inspired books of the Jews and
Christians, who are called Ahlu
‘l- kitāb, or believers in the book.

[al-kitābu al-mubīn] 
Kitāb al-mubīn
Lit. «The manifest or clear
book». The term is used in the
Qur’an both for the Tablet of
Decrees (al-lawḥu ’l-mahfūz),
and for the Qur’an itself.

[kītīnu ash-shahādah] 
Kītīnu ash-shahādah
Concealing an evidence.

[kathāba] 
Kathāba
To collect into one place.

[kathīb] 
Kathīb
A heap of sand.

[kath-thara] 
Kath-thara
To multiply.

[takāthur al-amwāl] 
Takāthur al-amwāl
Piling up wealth.

[sūratu at-takāthur] 
Sūrāt al-takāthur
Chapter of Piling Up (No.102).

Lit. «The manifest or clear
book». The term is used in the
Qur’an both for the Tablet of
Decrees (al-lawḥu ’l-mahfūz),
and for the Qur’an itself.

[al-kitābu al-muqaddas] 
The Holy Book, the Bible.

[al-kitābu al-munīr] 
The Book of Enlightenment.

[al-kutubu as-sittah] 
The title given to the six most
trustworthy collections of
traditions received by Muslims,
namely, those by:
1- Abū ‘Abdī ’Illāh Muhammad
give the tie to, call a liar.

[kazzaba] كذب: أنكر، نفي
To deny, disclaim, to belie.

[kazzaba bi‘ayati Allah] To reject Allah’s signs.

[mukazzib] مكذب
One who falsely denies, or accuses of falsehood or imposture.

[mukazzibun] مكذبون
Rejecters of faith.

[kazibun] كذب
Lie, falsehood, untruth.

[kaziban] كذبا
Lyingly, untruthfully, falsely, untruly.

[kizbah] كذبة
Lie.

[kazib] كاذب
A liar, lying.

[takzib] تكذيب
The act of imputing falsehood, denial.

[karb plural kurub] Sorrow, grief, agony, distress.

[kurbah plural kurab] Sorrow, grief, agony.

[kawthar] كوثر
The sacred river in paradise. In Qur’an: «To thee have We granted the fount (of Abundance)»

[suratu ’l-kawthar] سورة الكوثر
Chapter of Abundance (No.108).

[kadaha] كده (كدح)
To study or labour after anything.

[kadhun] كدح
The act of the labouring after anything.

[kadidh] كدح
One who labours after. In Qur’an: «O thou man! Verily thou art ever toiling on towards thy Lord-painfully toiling- but thou shalt meet Him».

[kadara] كدر
To be muddy.

[kudrah] كترة
Dead colour.

[inkadara] الكدر
To shoot downwards (the stars).

[kaz-zaba] To accuse of lying,
[karama]  
To be superior to another in generosity.

[karrama]  
To honour. In Qur’an: «We have honoured the sons of Adam, provided them with transport on land and sea».

[karrama Allāhu wajhahu]  
May Allah honor him!

[akrama]  
To honour, make honourable.

[ikrām]  
Honour.

[karāmah]  
The miracles of any saint other than a prophet, as distinguished from mu‘jizah, which is always used for the miracles of an apostle or prophet.

[kirāmin bararah]  
Honorable and pious.

[kirāman kātibīn]  
Two recording angels, one of whom records the good actions of the man, and the other records the evil actions. In Qur’an: «But

[makrūb]  
Sad, grieved, worried.

[al-karbū al-‘āzīm]  
The Great calamity.

[karbalā’]  
A city in al-‘Irāq, celebrated as the scene of the martyrdom of al-Husain and the place of his sepulchre. It is fifty miles southwest of Baghdād, and about six miles west of Euphrates.

[karra]  
To return.

[karrah]  
A return, a turn of luck.

[al-karrū wal-far]  
Attack and retreat (in battle).

[Al-kursi]  
The literal meaning is obvious; it signifies that which one sits on. Al-Kursi is a reality, but man has no knowledge about its nature and modality and that it ought to be treated as something unique both in His essence and attributes. In Quran: «His Kursi extends over the heavens and the earth...»
KURH
Repugnance, a trouble.

KARHAN
Against one’s will.

IKRAH
Compulsion. In Qur’an: «Let there be no compulsion in religion, truth stands out clear from error».

MUKARRAM
Honored, revealed, venerated.

MAKRAMAH
Noble deed.

BIL’IKRAH
Under compulsion.

MAKRUGH
Not approved of, undesirable from the point of view of religion, although not punishable. A term used in Islam, for an act the unlawfulness of which is not absolutely certain, but which is considered improper and unbecoming. The Imam Muhammad (Hanafi) is of opinion that mukrugh is unlawful. The Imams Abü Hanifah and Abü Yusuf hold that the term applies to that which in its qualities nearly approaches to unlawful, without it being actually so.

MUKARIMU AL-AKHLAQ
Noble characteristics, noble traits of character.

KARIMU AL-AKHLAQ
High-minded, noble-minded, noblehearted.

AL-KARIM
«The Honourable». One of the ninety-nine attributes of Allah.

AL-KARIMATAN
The two eyes.

AL-MUKARRAMAH
Epithet of Mecca.

KARIHA
To detest, dislike, be averse from.

KARRAHA
To render hateful.
Dejectedness, despondency, contrition.

[kasafa] (لاك س ف كسف)
To eclipse (the sun).

[kisfun plural kisafun] A piece or segment. In Qur’an: «Then does He spread them in the sky as He wills, and break them into fragments, until thou seest raindrops issue from the midst thereof».

[istaksa Allah] (لاك س ا استكسي الله)
To seek clothing of Allah.

[kiswatu al-ka‘bah] (كسوة الكعبة)
The covering of ka‘bah.

[kashafa] (لاك ش ف كسف)
To uncover, lay bare, remove. In Qur’an: «(It will be said), Thou wast heedless of this, now have we removed thy veil, and sharp is thy sight this day!».

[iktasaba] 
To seek after, seek to gain.

[kasbun] 
Earnings, gain.

[kasbun tayyibun] Honestly - earned money.

[kasbun ghair shar‘i] Illicit gain.

[kazama] (لاك ظ م كظم)
To conceal or suppress (one’s anger), to be run, keep silent.

[makrūh tahrīman] (مكره تحریما)
That which is nearly unlawful.

[makrūh tanzihān] (مكره ترزیحا)
That which approaches the lawful.

[kirā’] (لاك ري كراء)
Renting.

[al-mukāri] (المکاري)
A legal term for a person who lets horses, camels,... to hire.

[kasaba] (لاك س ب كسب)
To gain, acquire, seek after, gather (riches), in the Qur’an it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad. in Qur’an: «What your hearts have gained».

[iktasaba] 
To seek after, seek to gain.

[kasbun] 
Earnings, gain.

[kasbun tayyibun] Honestly - earned money.

[kasbun ghair shar‘i] Illicit gain.

[inkisāru al - qalb] (انکسرالقلب)
fulfilment of (the Hearts) desires, gardens enclosed, and Grapevines, companions of equal age».

[al-ka‘bah al-musharrafah]
The Holy ka‘bah. Lit. «A cube». The cube like the building in the centre of the mosque at Makkah, which contains the Ḥajaru ’l-Aswad, or black stone. Towards al-Ka‘bah all Muslims face in ṣalāt (prayer).

[kafara] To cover, to deny the grace or the existence of Allah, to be ungrateful, impious or an unbeliever, to disbelieve.

[kafara billah] To disbelieve (in Allah), to be or become an unbeliever, infidel, atheist.

[kázim] One who restrains, obstructs or chokes.


[makzûm] Oppressed with silent sorrow. In Qur’an: «And be not like the companion of the fish, when he cried out in agony».

[kázîm] Grieving inwardly and in silence. In Qur’an: «When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!».

[ka‘aba] To have swelling breasts (a girl).

[kákib plural kawâ‘ib] Full and round, swelling (bosom), having swelling breasts, buxom (girl). In Qur’an: «Verily for the righteous, there will be a
forgive, pardon, grant pardon to.

[kafara binni′mah] كَفَّرَ بِالنَّعْمَة To be ungrateful (for a benefit, blessing, grace, etc).

[kufr] كُفْرِ لَعْبٌ It «That which covers the truth» It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allah (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e. Divine Preordainments whatever Allah has ordained must come to pass). Kufr consists of rejection of the Divine Guidance communicated through the Prophets and Messengers of Allah. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad (peace be upon him) rejection of his teaching constitutes kufr.

[kufrun bawāḥ] كُفْرُ بَواح Open disbelief.

[kaffara] كَفْرَة Expiate (of crime).

[kaffara ′an yaminihī] كَفْرَةً عَن يَمِينِهِ He redeemed his oath.

[kaffara lahu az-żanb] كَفْرَةً لِّهِ الْذَّلِب To grant remission to (of his sins),

[kāfīr plural kāfirūn] كَافِرُونَ One who hides or covers up the truth (disbeliever). According to the Raddu ′l-Muhtār, there are five classes of kāfīrs or infidels:

1- Those who don’t believe in Allah.
2- Those who do not believe in the Unity of Allah.
3- Those who believe in the Unity of Allah, but do not believe in a revelation.
4- Those who are idolaters.
5- Those who believe in Allah and in a revelation, but do not believe in the general mission of prophet Muhammad (p.b.u.h) to the whole of mankind.


[kāfīru an-ni′mah] كَافِرُ النَّعْمَة Ungrateful, unthankful, thankless.

[kāfūr] كَافْوَر Camphor. A fountain in paradise mentioned in the Qur’an, as the fountain where of the servants of the Lord shall drink. In Qur’an: «As to the righteous, they shall drink of a cup (of wine) mixed with kāfūr.»
something), give up, stop, abstain, restrain (oneself from), To hinder, prevent (oneself from).

[kaffah]  
The whole.

[kafaf]  
Sufficiency, sufficient means for a living.

[kafala]  
To nourish, take care of, bring up for another.

[kafala]  
To make one answerable.

[kifl]  
A portion, a like part.

[takafül]  
Solidarity, mutual or joint responsibility.

[kafalah]  
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 for fine, or to undergo a punishment, etc.

[kafalah bin nafs]  
Bail (esp. for due appearance of a person in court).

[kafîl]  
A sponsor, guarantor.

[kufran]  
Denial.

[kufran an-ni‘mah]  
Ingratitude, ungratefulness.

[kaffar]  
Ungrateful, disbeliever.

[kaffarun ‘anid]  
Obstinate disbeliever.

[kaffarah]  
Religious expiation. It means certain punishment upon the people who committed sins. Some kinds of kaffarah are: Fasting, feeding the poor and freeing a slave.

[kaffaratu az-zunub]  
Expiation of sins.

[kaffaratu al-yamin]  
Expiation of an unfulfilled oath.

[kafur]  
Ingratitude.

[takfîr]  
Expiation, atonement, seduction to infidelity.

[Kaffa]  
To desist, refrain, cease (doing...
[kaffana]
To cover with a winding sheet, to shroud, dress for the grave.

[kafan plural akfān]
The shroud for the dead. It usually consists of three pieces of the cloth for a man and five for a woman. Those for a man:
1- Al izār, or piece of cloth, reaching from the navel to the knees or ankle joints.
2- A qamiṣ, or shirt, from the neck to the knees.
3- A sheet to cover the whole corpse. For a woman there are also a breast band and headband. The whole being of white.
The bodies of martyrs are not shrouded, but are buried in the garments in which they fell, for it is related that prophet Muhammad (p.b.u.h) so ordered the men who fell in the battle of Uhud to be buried, their weapons being first removed from their bodies, they are buried in their blood-stained clothes.

[kafa billāhi ḥasība] Allah alone is sufficient.

[kifāyah]
Sufficient amount, degree, extent. Sufficiency, that which suffices for performing a duty, a task.

[Al-kāfī].
1- «The Sufficient One» An attributes of Allah mentioned in the Qur’an.
2- The title of a collection of traditions by Abū ja’far Muhammad Ibn ya’qūb.
[kalāmu Allah]  
The word of Allah. A title given to the Qur'an.

[kalimātu Allah]  
Allah’s words.

[kalimatu ash-shahādah]  
The word of testimony.

[kalimah ṭayyibah]  
Good word.

[kalimatu al-ʿazāb]  
The sentence of punishment.

[kalīmu Allah]  
«The conversor with Allah». 
A title given to the prophet Moses.

[taklīm]  
The act of speaking to.

[kalālah]  
Lack of father or sons. In Qur'an: «If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth».

[kala’a]  
To guard, preserve, watch, protect someone.

[kalaḥa]  
To put on a sour or austere look.

[kālih]  
One who grins and shows his teeth.

[kallafa]  
To compel a person to do anything difficult, or above his strength.

[mukallaf]  
Obligated to observe the precepts of religion, responsible, liable.

[takālīf]  
Obligations.

[taklīf]  
Legal capacity.

[kullun]  
A heavy burthen, also domestic servant who is maintained by his master.

[long e]  
{diphthong} au = o {long vowel} ū = w y = y, w = w th = h n = m n = m m = m

[short vowels]  
{dhamma} u = (dhamma) û = (kasra) a = (fatha) :Short vowels 
{diphthong} ai = i = (vowel}
<table>
<thead>
<tr>
<th><strong>[al-kunnas]</strong></th>
<th><strong>The planets.</strong></th>
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<tbody>
<tr>
<td><strong>[akmam]</strong></td>
<td><strong>To cover.</strong></td>
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<tr>
<td><strong>[aknān]</strong></td>
<td><strong>To hide.</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>To be blind from birth.</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>To lie in a covert (a deer).</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>To be ungrateful.</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>To cut, to be ungrateful.</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>A covering of any kind as a veil.</strong></td>
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<td><strong>[kanās]</strong></td>
<td><strong>Hoarding up money.</strong></td>
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<td><strong>[kanās]</strong></td>
<td><strong>To bury (a treasure) beneath the earth, to treasure up.</strong></td>
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<td><strong>[kanās]</strong></td>
<td><strong>A treasure.</strong></td>
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<td><strong>[kanās]</strong></td>
<td><strong>A Christian church.</strong></td>
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<td><strong>[kanās]</strong></td>
<td><strong>A Jewish synagogue.</strong></td>
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<tr>
<td><strong>[kanās]</strong></td>
<td><strong>To witness the planets that recede, go straight, or hide.</strong></td>
</tr>
<tr>
<td><strong>[kanās]</strong></td>
<td><strong>Truly ungrateful. In Qur’an: “Truly a man is to his Lord, ungrateful.”</strong></td>
</tr>
<tr>
<td><strong>[kanās]</strong></td>
<td><strong>Blind from birth.</strong></td>
</tr>
<tr>
<td><strong>[kanās]</strong></td>
<td><strong>Good words.</strong></td>
</tr>
</tbody>
</table>

**The name of the ancestor and founder of the Arabian tribe, the Bani Kināṇah, the father of an-Nāzir, who was named Quraysh.**

In Qur’an: “It is Allah who made, out of the things he created, some things to give you shade of the hills. He made some for your shelter.”

**[al-jawāri]**

The stars, the angels. In Qur’an: “So verily I call to witness the planets that recede, go straight, or hide.”

**al-kunnas**

The planets.
To predict the future, tell the fortune, prophesy.

A soothsayer. The word occurs only twice in the Qur’an, and in both instances it is used for «a soothsayer». In Qur’an: «Therefore proclaim thou the praises (of thy Lord), for by the grace of thy Lord, thou No (vulgar) soothsayer».

Covered over, hidden, close kept, well guarded. In Qur’an: «That this is indeed a Qur’an most honourable, in a Book well guarded».

Calling a man: O father of so-and-so! or calling a woman: O mother of so-and-so! And this is a custom of the Arabs.

A metaphor. A word used in the science of exegesis, e.g. «You are separated», by which may be meant, «You are divorced», which is called Talāqu 'l-kināyah, or a divorce in metaphor.

Chapter of the Cave (No.18).

To be of mature age, from 30 to 50.

One of full age, from 30 to 50 years old.
The existent, the existing, reality, the world, the universe.

To cauterize.

Cauterization.

To contrive a stratagem for, to plot against.

A plot, stratagem, fraud, trick. In Qur'an: «But the plots of unbelievers (end) in nothing but errors (and delusions)!».

Allah’s plan.

Plotted against.

To receive by measure from.

A measuring out, a measure or quantity.

The act of folding up.

Chapter of the Folding up (No.81).

A city on the west bank of the river Euphrates, about four days march from Baghdad, but which has now entirely disappeared. The city of al-Kufah was founded soon after the muslims conquered Persia, A.D 636, and in the reign of the Khalifah ‘Umar. It was built opposite the ancient town of Madian, on the other side of the river. The first Abbaside Khalifah, Abū ’I-‘Abbas, A.D. 750, made it his capital, and it was then a flourishing city, but when the Khalifah al-Mansûr built Baghdad, al-kufah decreased in importance, and gradually fell into decay. It was much famed for its learned men, and especially for its grammarians.
without religion.

[labba] لَبَبٌ
To remain in a place.

[lubbun plural albāb] الْبَابُ: أَلْبَابٌ
The heart or soul of man. That faculty of the mind which is enlightened and purified by the Holy light (the light of Allah). In Qur’an: «In the law of Equality there is (saving of) life to you, O ye men of understanding».

[labitha] لِبَثٍ
To tarry, sojourn. In Qur’an:


[lā illāha illa Allah] There is None has the right to be worshipped but Allah.

[lā junāha ‘alaihim] لا جَناحَ عَلَيْهِمْ
No blame on them.

[lā jarama] لا جَرَّمَ
Certainly, surely.

[lā khaira fihi] لا خَيْرُ فِيهِ
There is no good in it, it’s no good.

[lā dīni] لا دِينٍ
Antireligious, irreligious,
Confusion, misunderstanding or misconception. In Qur'an: «Were we then weary with the first creation, that they should be in confused doubt about a new creation?».

But Satan made him forget to mention him to his Lord and (Joseph) lingered in prison a few (more) years.

To tarry, remain in a place.

One who taries.

To remain in a place.

Much (wealth). In Qur'an: «He may say (boastfully), wealth have I squandered in abundance».

To cover, cloack, obscure, to mystify, to render a thing obscure and confused to another. In Qur'an: «And we should certainly have caused them confusion in a matter which they have already covered with confusion».

Decent dress.
[lāta] لات To give a reply which was not called for.

[al-lāt] اللات The name of an idol worshipped by the ancient Arabians. The idol lāt is mentioned in the Qur'an in conjunction with the two other idols, al-'Uzza and Manāt. «Have ye seen Lat and 'Uzza and another, the third (goddess), Manat?».

[labana] لن ت To abound in milk.

[labanun] لين Milk.

[labba] لبي To answer a call.

[labbaika allāhuma labbaik] Here I come, O Allah! Here I come. I respond to your call O Allah.

[at-talbiyah] القبیبة lit. «Waiting or standing for orders». The recitation of the following words during the pilgrimage to Makkah: «I respond to Your Call O Allah, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You. I respond to Your Call».
[lahafa] لَحِفَةٍ لُحِفٍ
To cover with a cloak.

[al-ilhaf] الأَلْحَافِ
Insistence on demands. In Qur'an: «They beg not importunately from all and sundry».

[lahiqa] لَحِيَتِينَ لُحِيَتَينَ
To overtake, reach, attain unto.

[lahmu al-khinzir] لَحمٌ الْخَنْزِيرِ
Pork, It is forbidden in Islam. In Qur'an: «He hath only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked beside that of Allah».

[lahmu al-maitah] لَحمٌ الْمُتَيَّثَاءِ
Dead meat. It is forbidden in Islam.

[lahana] لَحَنٌ
To speak ungrammatical Arabic (interspersed with barbarisms).

[lahn] لَحْنٌ
Grammatical mistake.

[lahada] لَحَدٌ لُحَدٍ
To make a receptacle for a corpse in the side of a tomb, to bury a corpse.

[lahd] لُحَدٌ
The hollow made in a grave on the Qiblah side, in which the corpse is placed. It is made the same length as the grave, and is as high as would allow a person to sit up in it.

[al-hada] لَحَدٌ
To be or become an atheist, unbeliever, to disbelieve (in God), to apostatize.

[ilhad] الإِلْهَادِ
Atheism, deviation, infidelity, apostasy.

[ilhadi] الإِلْهَادِي
Atheistic.

[mulhid] مُلْحِدٌ
An infidel, atheist, disbeliever. One who has deviated, or turned aside from the truth.

[multaḥad] مُتَلْحَادٌ
Refuge. In Qur'an: «And none wilt thou find as a refuge other than Him».
To find agreeable, take pleasure in.

Pleasure, delight.

To stick closely.

Adhesive, sticky. In Qur'an: «Them, have we created out of a sticky clay!».

Legally binding, irrevocable, prerequisite.

Death, the day of Judgment, as ensuing of necessity.

It is the part of «Baitu 'Ilah», between its gate and the Black Stone. This place, too, is known for acceptance of invocation (Du‘ā’).

To seize one by the tongue.

A tongue, language, speech.

The beard.

Bearded, having a beard.

To grow a beard, let one’s beard grow.

To hold an altercation with any one.

Very contentious, fond of quarrelling. In Qur’an: «So have we made the (Qur’an) easy in thine own tongue, that with it thou mayest give glad tidings to the righteous, and warnings to people given to contention».

To be soft and tender.

At, near, with. In Qur’an: «As to thee, the Qur’an is bestowed upon thee from the presence of one who is wise and All-knowing».
[talazzā]
To blaze fiercely. In Qur’an: «Therefore do I warn you of a fire blazing fiercely».

[la‘ibun wa lahwn] Play and amusement. In Qur’an: «What is the life of this world but play and amusement?».

[la‘ibu al-qimār]
Gambling, gamble.

[la‘alla]
Perhaps.

[la‘ana]
To drive away, curse. In Qur’an: «Verily Allah has cursed the unbelievers and prepared for them a blazing fire».

[la‘n]
Imprecation, that is, when a husband charges his wife with adultery, the charge is investigated, but if there is no

[lisāna șidqin]
The tongue of truth.

[lisānu quraish]
The tongue of Quraish.

[lisānu al-ḥāl]
State, speaking for itself.

[talaṭṭafa]
To act with courtesy and gentleness.

[lutfun mina Allah] Allah’s mercy, Allah’s favor, Allah’s grace.

[laṭīf]
Gracious, kind, sharp-sighted.

[yā laṭīf]
O my God! Good heavens!

[Al-laṭīf]
«Fine, Subtle». One of the ninety-nine attributes of Allah. In Qur’an: «He is above all comprehension, yet is acquainted with all things».

[laza]
Hell-fire. In Qur’an: «By no means! for it would be the fire of Hell!».
if this man be a teller of truth.
After this a divorce takes place.
In the case of li‘ān, as in the other forms of divorce, the woman can claim her dower.
The children of a woman divorced by li‘ān are illegitimate.

[mal‘ūn]

Accursed.

[mutalā‘īnūn]

Persons involved in li‘ān.

[al-mulā‘anah]

Same as li‘ān sworn allegation of adultery committed by either husband or wife.

[al-la‘īn]

The Evil one, the devil.

[laghaba]

To be greatly fatigued.

[lughūb]

Weariness. In Qur’an: «We created the heavens and the earth and all between them in six days, nor did sense of weariness touch us».

[lagha]

To speak.

proof, and the man swears his wife is guilty, and the wife swears she is innocent, a divorce must be decreed.

[la‘nah]

«Imprecation, curse». A word used thirteen times in the Qur’an. «The curse of Allah is on the infidels».

[la‘natu Allah ‘alaihi] Allah’s curse upon him!

[talā‘ana]

To curse one another.

[lā‘īnun]

One who curses.

[li‘ān]

An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. Li‘ān is a form of divorce which takes place under the following circumstances «If a man accuses his wife of adultery and does not prove it by four witnesses, he must swear before Allah that he is the teller of truth four times, and then add: «If I am a liar, may Allah curse me».
The wife then says four times, «I swear before Allah that my husband lies, and then adds: «May Allah’s anger be upon me...»
the tribe of taghlab». In Qur’an: «Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames».

[lāghiyah]
Vain or obscene (discourse). In Qur’an: «Where they shall hear no (word) of vanity»

[laghwun]
Vanity, vain discourse, a trifling word or inconsiderate language. In Qur’an: «No vanity shall they hear therein, nor untruth».

[laghwun fi al-aimān]
Oath frivolity.

[lafahā]
To burn, scorch.

[iltaffa]
To be joined one thing to another.

[laffaqa]
To invent, fabricate.

[talfīq]
Invention, fabrication.

[laqab]
A surname. Either a title of honor or a nickname, e.g. Al-Husain Ibn Mas‘ūd al-Farra, «the tanner», Abū saeed Tāju’l-Mulk, «the crown of kings», Ibn Muhammad at-Taghlabi, «of
a humble station in life, being a slave or a carpenter, and that he refused worldly power and a kingdom.

[ṣūratu luqmān]
Chapter of Luqman (No.31).

[laqīya] 
To meet, meet with, see, to suffer from.

[alqa] َلَقَى
To throw, cast, throw down, send down. In Qur’an: «And say not to any one who offers you a salutation, thou art none of a believer!».

«Verily in this is a message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).»

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction. 

Luqman is usually associated with a long life, and his title is Mu‘ammar (the long-lived). He is the type of perfect wisdom. It is said that he belonged to a year before he can claim it as his own. If the finder be a wealthy person, he should give it to the poor.

[laqifa] َلَقِفَ
To catch up hurriedly. In the Qur’an, it may be translated to swallow up quickly. «Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!».

[laqama] َلَقَمَ
To obstruct (a path).

[iltaqama] 
To swallow a mouthful.

[luqmān] ُلَقِمَ
A person of eminence, known as Luqmānu ’l-ḥakīm, or Luqmān the philosopher, mentioned in the Qur’an as one upon whom Allah had bestowed wisdom. «We bestowed (in the past) wisdom on luqmān».

Luqman is usually associated with a long life, and his title is Mu‘ammar (the long-lived). He is the type of perfect wisdom. It is said that he belonged to
[lāmmah] لَمَامَة
Evil eye.

[yalālam] يَلَالَم
The miqāt or stage where the pilgrims from Al-Yaman assume the pilgrim’s garb at the pilgrimage (hajj).

[al-lamam] الْلَّمَامَة
Minor sins, slight madness. In Qur’an: «Those who avoid great sins and shameful deeds, only (falling into) small faults».

[Abū lahab] أَبُو لُهْب
An uncle of the prophet Muhammad (p.b.u.h). He was a most bitter enemy to the prophet. His name was ‘Abdu ’l-uzza, but he was surnamed by the prophet Muhammad, Abū lahab, «The father of the Flame».

[lahatha] لَهْثَا
To hang out the tongue (a dog).

[lahaja bidh-dharā‘ah] لَهَاجَا بَيْدَيْحَة
To resort to humble pleas.

[al-hama] الْهَمَاء
To inspire one with.

[istalhama] أَسْتَلْهَمَهُم
To ask inspiration from (Allah).

[liqā’] لِقَاء
A meeting.

[liqā’u al-ākhirah] لِقَاءُ الْآخِرَةِ
The meeting of the Hereafter.

[lakina] لَكِنَّ
To speak incorrectly, to stammer.

[lamḥu al-bāṣar] الْمُحْبَضُ الْبَصَر
The twinkling of an eye.

[lamaza] لَمَزَا
To slander, defame, wink. In Qur’an: «Nor defame, nor be sarcastic to each other, nor call each other by (offensive) nicknames».

[lumazah] لُمَازَة
Fault-finder, slanderer, defamer.
In Qur’an: «Woe to every (kind of) scandal monger and backbiter».

[iltamasa] التَّمَاسَ
To seek for.

[amma] لَمَّأ
To assemble, collect, to be near.
“A righteous man”, specially as a prophet to the city of Sodom. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative. He was a nephew of Abraham, and was sent as an Apostle and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They can not be exactly located, but it may be supposed that they were somewhere in the plain east of the dead sea. Three angels (Jibril, Mikail and Israfil) in the shape of handsome young men came to Lūt in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lūt’s house but were repulsed. In the morning, the angels warned Lūt to escape with his family. The wife of Lūt has already been mentioned more than once in the Qur’an. The world around her was wicked and she sympathised with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world.

Sodomy, Homosexuality.

The inspiration.

O Allah.

To be unmindful of, or careless of. In Qur’an: «Of him wast thou unmindful».

Amusement, playing.

Idle talk, vain talk.

The Preserved Tablet, the guarded Tablet.

To seek the protection of.

The act of flying for shelter. In Qur’an: «Allah doth know those of you who slip away under shelter of some excuse».

To be fixed in the affections.
recited. The sūratu’l-Qadr in the last part of the thirtieth of the Holy Qur’an refers to this very night.

[lailatu as-ṣiyām] ليَلَةُ الصِّيَامِ
The night of fasting.

[lailatu al-mi’rāj] ليَلَةُ الْمُرْجَأٍ
The night of the 27th of Rajab in which the prophet made his journey to the seven heavens «Ascension night».

[lailatu an-nisfī min sha’bān] ليَلَةُ الْنِّسْفِ مِنْ شَهْرِ بََ‍اُن
The night between the 14th and 15th of Sha’bān.

[sūratu al-lail] سُورَةُ الْلِّيْلِ
Chapter of the Night (No.92).

[al-lāt] لَٰلَةُ الْلَّطِيْلِ
The name of an idol worshipped by the ancient Arabians. The idol Lāt is mentioned in the Qur’an in conjunction with the two other idols, al - Uzza and Manat. In Qur’an: «What think you, then, of al-lāt and al-‘Uzza, and Manāt, the third idol beside?».

[lūṭī] لُوطِي
Sodomite.

[talāwama] لَوْمَةٌ
To blame one another.

[lā’im] لَٰم
One who finds fault.

[lawmata lā’im] لَوْمَةُ لَٰم
Blame of blamers.

[lawwām] لَوْمٌ
One who is constantly blaming others, or accusing himself.

[lawwa] لَوْى
To turn aside.

[lailatu al-qadr] لَٰلَةُ الْقُدْرِ
The most valuable night falls during the last Ashra (10 days) of the month of Ramadan. It is an odd night, i.e., the 21st, 23rd, 25th, or 29th. But the general opinion is that it is the 27th night. During this night, the Holy Qur’an was sent down to the first sky. This is why it is held in great esteem. As many «nawa’il» as possible are offered during this night and the Holy Qur’an is
[mut'ah plural muta'] 
Enjoyment, pleasure, delight, gratification.

[mut'atu at-talaq] 
Dowry given to a divorced woman.

[at-tamattu'] 
In it a pilgrim enters in the state of Ihram with the intention of performing Umrah, and then after performing it, he comes out of his Ihram. With the commencement of Hajj days, he enters in the state of Ihram again and performs Hajj.

[al-mutamatti'] 
The person who makes ‘Umrah

[tamatta'a] 
To enjoy, delight one’s-self, pass one’s time agreeably.

[istamta'a] 
To enjoy, derive pleasure or advantage from.

[matā'] 
Household stuff, utensils, goods, provisions.

[matā'u al-hayāti ad-dunia] 
Conveniences of this life.

[matta'ahu Allah] 
Allah grant him enjoyment throughout his life.
during the months of Hajj and stays to the days of Hajj and begins it.

[matn] متن
The text of a book.

[matnu al-ḥadīth] متن الحديث
The text of a Ḥadith.

[matīn] مطین
Strong, powerful.

[al-Matīn] المطین
«The Strong». One of the ninety-nine names or attributes of Allah. In Qur'an «For Allah is He who gives (all) sustenance, Lord of power, steadfast (for ever)».

[amthah] مثال
Most distinguished.

[mathal] مثال
Parable.

[mathulah] مثالة
A punishment to be taken as an example.

[muthlah] مثلا
The mutilation of the body, which is forbidden by Muslim law, except in the case of retaliation.

[math-thala bilqatīl] مثال بالقیل
To maim, mutilate.
To prove, try. In Qur'an: «Allah’s object also and is to purge those that are true in Faith and to deprive of blessing those that resist Faith».

This is the only place where the Magians (Majūs) are mentioned in the Qur’an. Their cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of God. Their location was the Persian and Median uplands and the Mesopotamian valleys. Their religion was reformed by Zardusht.

Zoroastrianism.

Impudent, buffoon.

Shield.

Buffoonery, clowning, impudence.

To run swiftly (a dear).
draw out, to cause to increase or abound.

[amadda]  
أَمْدَدَ
To bestow, assist, cause to abound.

[maddun]  
مَدُودُ
The act of extending. In Qur’an: «To him let the Merciful grant an extension (of days)»

[sūratu al-mumtaḥinah]  
سُورَةُ المُمْتَحِنَةُ
Chapter of the Examined woman (No.60).

[mahā]  
مَحَا
To obliterate, blot out, totally abolish.

[maddu al-qirā’ah]  
مَدُّ الْقِرَاءَةُ
Prolonging reading.

[maddun]  
مَدُودُ
Extension, dilation, spreading, drawing out of the voice over long vowels (in Qur’an recitation).

[mududdun]  
مَدُودٌ
A measure of two-thirds of a kilo - gram (Approx).

[madād]  
مَدَادٌ
An additional help.

[mamdu]  
مَدُودُ
Extended, extensive.

[mumaddad]  
مَمْدَدَ
Widely extended.

[midād]  
مِدَادِ
Ink.

[madani]  
مَدَانِ
Of or belonging to Medina, revealed at Medina.

[imtaḥana]  
امْتَحَنَّ
To try, to dispose.

[mumtaḥan]  
مَمْتَحَنُّ
One who is tried or examined.

[makhara]  
مَخْرَةٍ
To plough the waves. In Qur’an: «And thou seest the ships therein that plough the waves».

[makhūr]  
مَخْرَةٍ
The essence of worship.

[makhirah plural mawākhir]  
مَخْرَاهُنَّ
That which ploughs the waves with a dashing noise.

[makhadh]  
مَخْضَعٌ
To churn.

[makhādh]  
مَخْضَعٌ
The pains of child-birth.

[madda]  
مَدْدٌ
To stretch forth, extend, stretch,
### [imra'ah mutallaqah thalāthan](المرأة مطلقة ثلاثاً)
Thrice - divorced woman.

### [maraja](مرج)
To send (cattle) to pasture, to let loose.

### [mārij](مَرَجٍ)
Fire free smoke.

### [marada](مردة)
To moisten (bread) in order to soften it, to be obstinate.

### [mumarrad](مُمَرّدَة)
Rendered smooth. In Qur’an: «He said: this is but a palace paved smooth with slabs of glass».

### [marīd](مرئٍ)
Obstinate in rebellion. In Qur’an: «And yet among men there are such as dispute about God, without knowledge and follow

### [al-madīnah](المدينة)
Well-known town in Saudi Arabia where the prophet’s mosque is situated.

### [māzī](المذي)
Urethral discharge, gonacratia.

### [mar’](مَرُّ)
A man.

### [marī’un](مَرِيَّة)
Easy of digestion, wholesome, salutary.

### [imru’un](يمرٍ)
A man.

### [imra’ah ‘āqir](المرأة عاقٍر)
Barren woman.

### [imra’ah ghāfilah](المرأة غافلة)
Indiscreet woman.

### [imra’ah muhsanah](المرأة مخصّنة)
Married woman.

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The descendants of Midian, the son of Abraham and Keturah, and a city and district bearing his name, situated on the Red sea, southeast of Mount Sinai. In Qur’an: «We sent to Madyan their brother Shu‘aib».

In Qur’an: «But they deny the truth when it comes to them, so they are in a confused state».
**[imtara]**
To doubt of.

**[al-mumtari]**
One who doubts.

**[mirā’]**
The act of disputing, a disputation.

**[miryah]**
A doubt.

**[al-marwah]**
A mountain in Mecca neighbouring the Great Mosque (i.e. Al-Masjid - al-Ḥarām).

**[mazaqa]**
To tear.

**[mazzaqa]**
To scatter, disperse, tear in pieces.

**[mumazzaq]**
Time or place of scattering.

**[mazana]**
To go in the same direction as another.

**[muzn]**
Cloud. In Qur’an: «Do ye bring it down (in rain) from cloud or do we?».

**[masīhi]**
Christian.

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**every evil one obstinate in rebellion!».

**[mārid]**
One who is obstinately rebellious. In Qur’an: «(for beauty) and for guard against all obstinate rebellious evil spirits».

**[mirrah]**
Gall, understanding.

**[maradhu al-mawt]**
Death illness.

**[maraqa mina ad-dīn]**
He strayed from the true religion.

**[maraqa mina ātā‘ah]**
He was disobedient.

**[māra]**
To dispute with one concerning a thing.

**[tamāra]**
To doubt concerning a thing.
Prophet Muhammad taught that Jesus ('Īsa) was miraculously born of the virgin Mary, who was sister of Aaron and the daughter of 'Imrān, near the trunk of a palm tree. That the Jews charged the virgin with being unchaste, but the baby, speaking in his cradle, vindicated his mother’s honour. That Jesus performed miracles, giving life to a clay figure of a bird, healing the blind, curing the leper, quickening the dead, and bringing down a table from heaven «as a festival and a sign». That he was specially commissioned as the Apostle or prophet of Allah to confirm the law and to reveal the Gospel. That he proclaimed his mission with many manifest signs, being strengthened by the Holy Spirit. That he foretold the advent of another prophet, whose name should be Ahmad. That the Jews intended to crucify him, but Allah deceived them, for they did not crucify Jesus, but only his likeness. That he is now in one of the stages of celestial bliss. That after he left his earth his disciples disputed amongst themselves, some calling him a God, and making him one of a Trinity of the «Father, the


[al-māsīḥiyah] Christianity, the Christian faith, Christendom.

[‘īsa al-māsīḥ] Jesus Christ. In Qur’an, the prophet ‘Īsa is spoken of under the following names and titles:
1- ‘Īsa (عیسیّ), «Jesus».
2- ‘Īsa Ibn Maryam (عیسیّ بن مَرْيَم), «Jesus Christ».
3- Al-Masīḥ (المَسیح) «The Messiah».
4- Kalimatu ‘llāh (کلِمَةٌ اللَّهِ), «The word of Allah»), for he was created by Allah’s word «Be» (kun), and he was.
5- Qawlu ‘l-Ḥaq (قول الحق), «The true word».
6- Rūḥun mina Allah (روح مِنِ اللَّهِ), «The Spirit of Allah».
7- Rasūlu ‘llāh (رسُولُ اللَّهِ), «The Messenger of Allah».
8- ‘Abdu ‘llāh (عَبْدُ اللَّهِ), «The servant of Allah».
9- Nabīyu ‘llāh (نَبِيُّ اللَّهِ), «The prophet of Allah».
10- Wajīhun fi ’d-dunyā wal-‘akhirah, «Illustrious in this world and in the next». 

Long: ā = (diphthong) au = o (long vowel) ū = o (long vowel) ū = o = y = w = š = ٞ = in = n = m = m

Short: u = (dhamma) ṣi = (kasra) ِ = (fatha) ِ = (fatha) : Short vowels : (diphthong) aī = ی (vowel
will be a young man with long hair and blind in the one eye, and on his forehead will be the three letters KFR, signifying kafir or infidel. He will do many wonders and perform many miracles, and will eventually be slain by Jesus.

[masakha] مِسْخَ To change, transform.
In Qur’an: «Verily we could have transformed them in their places».

So that they should have remained without power of motion.

[masada] مِسْدَ To twist (a rope) strongly.

Twisted fibres of the palm-tree.
In Qur’an: «A twisted rope of palm-leaf fibres round her (own) neck!».

[masadun] مِسْدُ Wiping over the socks see ضوء.

[masa] مِسَّ To touch, befall, have sexual intercourse. In Qur’an: «If a wound hath touched you, be sure a similar wound hath touched the others».

Mother, and the Son». That he will come again at the last day, and will slay the Pseudo Messiah, kill all the swine, break the cross, remove the poll-tax from the infidels. That he will reign as a just king for forty-five years, marry, and have children, and die and be buried near prophet Muhammad (p.b.u.h) at al-Madinah, between the graves of Abu Bakr and ‘umar.

المسح على الجريزة

[al-maṣḥu ‘ala al-jabīrah] Wiping over bandage see ضوء.

[al-maṣḥu ‘ala al-jawārib] Wiping over the socks see ضوء.


[al-maṣḥu ad-dajjāl] «The lying Christ». The Pseudo Messiah which prophet Muhammad said would appear before the Day of Resurrection. He was generally called ad-dajjāl, but in the Traditions he is called al-Maṣḥu ’d-dajjāl.

Prophet Muhammad (p.b.u.h) is related to have said that ad-dajjāl
[mashaja] To mingle.

[mashīj plural amshāj] Mingled. In Qur'an: «Verily we created man from a drop of mingled sperm».

[masha bin namīmah] To scatter slanderous rumors.

[mash-shā’] One who goes about with lying slanders. In Qur'an: «A slanderer, going about with calumnies».

[masara] To milk with the tips of the fingers.

[miṣr] A large city, Egypt.

[tamadhmadha] He rinsed his mouth.

[al-madhmadhah] Rinsing one’s mouth.

[massahu bi’aza] To harm, damage, hurt, wrong, do harm to, cause damage to.

[massun] A touch, feeling, contact.


[misās] Mutual contact.

[amsaka lisānahu] To keep one’s tongue in check.

[istamsaka] To take hold on, hold fast.

[mustamsik] One who holds fast.

[imsākiyah] Calendar of fasting during the month of Ramadan.

[al-imsāk] Imsāk means to abstain «Completely» from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.
[maqata] To hate.
[maqt] Hatred, anger.
[maqt ar-rażā’ī] Abhorrence of vices.
[al-Muqit] «The Controller of all things». One of the ninety-nine names or attributes of Allah.
[makatha] To delay, tarry, abide, remain.
[mākith] One who tarries or remains.
[makara] To contrive a plot, to plot against, to act deceitfully, to deceive, delude, cheat.
[makr] A plot, a deceitful trick, contrivance, cunning, deception, deceit.
[makru Allāh] Allah’s plan.
[mākir] One who lays plots.
[makkah] The most sacred city of the
[amṭara] To send down rain (Allah).
[istamṭara] To ask rain from (Allah).
[maṭar] Rain.
[maṭa] To travel at a quick pace.
[tamatta] To walk in a haughty, conceited manner.
[ma‘ana] To travel fast and far.
[al-mā‘ūn] Lit. «Necessaries». The title of the 107th sūrah of the Qur’an, in the last verse (Āyah) of which the word occurs. In Qur’an: «Those who (want but) to be seen (of men), but refuse (to supply) (even) neighbourly needs».
[mukā’] مکاء
Whistling.

[mīkā’il] میکائيل
Michael, He is called Mikal in the Holy Qur’an:
«Whoever is an enemy to God and his angels and apostles, to Gabriel and Michael, Lo! God is an enemy to those who reject Faith».

[makkah al-mukarramah] مكة المكرمة
Holy Makkah.

[makki] مكی
Meccan (adj and n).

[makkana] مکنن
To establish firmly, strengthen, give authority to any one. In Qur’an: «(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong».

[mala’] ملة
A band, company, assembly, also chief men, princes, the nobility.

[al-mala’u al-’a’la] الملأ الأعلى
Heaven, the world of angels.

[malaqa] ملقة
To wipe out.

[imlāq] إملاق
Poverty, want.

Muslims.
It is celebrated as the birthplace of the prophet Muhammad (p.b.u.h), and as the site of the ka‘bah. Prophet Muhammad (p.b.u.h) is related to have said of Makkah, «What a splendid city you are! If I had not been driven out of you by my tribe, I would dwell in no other place but in you».

[maka] مکا
To whistle.
says, «O pure soul, come forth to Allah's pardon and pleasure!»

And then the soul comes out as gently as water from a bag. But, in the case of an infidel, the Angel of Death sits at his head and says, «O impure soul, come forth to the wrath of Allah!» And then the Angel of Death draws it out as a hot spit is drawn out of wet wool.

[mulka]
To possess, have power or dominion over, to be capable of, able to obtain. In Qur'an: «For who has any power to prevail for you with Allah?».

[malaka] ♦ مَلَك
Lit. «One in authority, a possessor». The angel who presides over hell, and superintend the torments of the damned. He is mentioned in the Qur'an, «And they shall cry out, O Malik! let your Lord make an

[malak plural malà'ikah] ♦ مَلَائِكَة
Angels. They are purely spiritual and splendid beings whose nature requires no food or drink or sleep. They have no physical desires of any kind nor material needs. They spend their days and nights in the service of Allah. There are many of them, and each one is charged with a certain duty.

[maliku al-mawt] ♦ مَلِكُ الْمَوْت
The Angel of Death (ʻizrā'il) who comes to a man at the hour of death to carry his soul away from the body. In the Qur'an: «The Angel of Death shall take you away, he who is given charge of you. Then, unto your Lord shall you return».

Prophet Muhammad (p.b.u.h) is related to have said that when the Angel of Death approaches a believer he sits at his head and
known as the Muwatta'.

His principal pupil was ash-shafi'ī, who afterwards himself gave the name to a sect.

[Maliku al-mulk] مالك الملك

The Lord of the kingdom.

One of the ninety-nine names or attributes of Allah.

[suratu 'l-mulk] سورة الملك

Chapter of Dominion.

Malikī: مالك

Malikite, belonging to the Malikite school (mażhab).

[malā‘ikah] ملائكة

Angels.

[malā‘ikah ghilāzun shīdād] ملائكة غلاظ شديد

Stern and severe angels.

[malā‘iki] ملائكي

Angelical, angelical.

[amlāk ghair manqūlah] أملاك غير منقولة

Immovable properties.

[amlāk manqūlah] أملاك منقولة

Movable properties.

[milkhiyā‘] ملكية بالإحيا

Ownership by cultivation.

end of us, he shall say, verily, tarry here».

[al-imām Malik] الإمام مالك

The founder of a sect of sunni Muslims (al- mażhab al-maliki).

His followers are called (al-Malikiyah).

The Imām Abū ‘Abi ‘Illaḥ Mālik Ibn Anas, the founder of one of the four Sunni schools of law in Islam, was born at al-Madinah, A.H. 93. He lived in the same place and received his earliest impressions of Islam from Sahl Ibn sa’d, the almost sole survivor of the companions of the prophet Muhammad (p.b.u.h). He was considered to be the most learned man of his time, and his self-denial and abstinence were such that he usually fasted four days in the week. He enjoyed the advantages of a personal acquaintance and familiar intercourse with the Imām Abū Ḥanifah, although differing from him on many important questions regarding the authority of the Traditions.

He died at al-Madinah, A.H. 179. Of his works, the only one upon record is one of tradition,
possession.

[Al-Malik] 

The Possessor, Lord, Master.

One of the ninety-nine names or attributes of Allah.

[al-malikiyah] 

The Malikite, the religious teaching of Imam Malik.

[Al-Malik] 

The Sovereign, the king (Allah).

[millah plural milal] 

Millah, as it stands in relation to the prophet, e.g. Millatu Ibrāhīm, «The religion of Abraham», or Millat’r-Rasūl «The prophet’s religion», sect, religious community.

[Millatu Ibrāhīm] 

The religion of Ibrāhīm (Abraham). In Qur’an: «And who turns away from the religion of Abraham but such as debase their souls with folly?».

[milliyah khaṣṣah] 

Private ownership.

[milliyah mushtarakah] 

Joint ownership.

[malakūt] 

Dominion, sovereignty, realm, kingdom. In Qur’an: «So also did we show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude».

[malakūtu Allah] 

The kingdom.

[malakūtu as-samāwāt] 

The kingdom of Heaven.

[malakūti] 

Divine, heavenly.

[mamlūk] 

A slave. A term used in Muslim law for a bond-slave, the word ‘abd signifying both «a slave and a servant of Allah».

[ghair mamlūk] 

Inc capable of individual
And either (show) liberality afterwards, or (exact) a ransom.

If... 

To bestow upon, confer upon, grant, accord, give.

To remind someone for a favor.

Grace, kindness, graciousness.

By the grace of Allah.

Diminished, broken off.

Fate, destiny, fate of death, death.

1- A dry measure = 815.39 (g).
2- It was like white sugar. In Qur’an: «And sent down to you Manna and quails, saying: eat of the good things we have provided for you».

[man-na ‘alaihi] To favor, oblige, do someone a favor, do kindness for, bestow favors upon, to be kind toward. In Qur’an: «Nor expect, in giving, any increase (for thyself)»
From cradle to grave.

[amhara al-mar’ata]  
أُمْهَرُ الْمَرَاةِ  
To dower, endow, give a dower to.

[mahr]  
مَهْرُ (مُهْرُ)  
Dower. Dower is considered to be an effect of the marriage contract, imposed on the husband by the law as a mark of respect for the subject of the contract - the wife, while others consider that it is in exchange for the usufruct of the wife, and its payment is necessary, as upon the provision of support to the wife depends the permanency of the matrimonial connection. Dower is generally divided into two parts, termed mu‘ajjal, «prompt» and mu‘ajjal, «deferred». The mu‘ajjal portion is exigible on entering into contract, while the mu‘ajjal part of the dower is payable upon dissolution of the contract.

[mahrun musamma]  
مَهْرُ مُسَمَّى  
Specified dower.

[mahrun mu‘ajjal]  
مَهْرُ مُعَجَّل  
Prompt dower, hastened dower, see مَهْرُ (مُهْرُ)

[mahrun mu‘ajjal]  
مَهْرُ مُوَجَّل  
Deferred dower. see مَهْرُ (مُهْرُ)

[Al-Mannān]  
الْمَنِّانُ  
The Benefactor (one of the attributes of Allah).

[manna]  
مَنْىٍ  
To create desires in any one.

[mina]  
مَنْىٍ  
A place outside Mecca on the road to ‘Arafāt. It is five miles away from Mecca and about ten miles from ‘Arafāt.

[manāt]  
مَنَةٍ  
An idol mentioned in the Qur’an, «What think you, then, of al- Lāt and al-‘Uzza, and Manāt, the third idol besides».

It was an idol of the tribes of Huzail and khuzā‘ah between Makkah and al-Madinah.

[al-maniyah]  
المِنْيَة  
The Death.

[mahada]  
مَهْدَةٍ (مُهْدَةٍ)  
To spread open a bed.

[mahd]  
مَهْدَةٍ  
A bed, cradle.

[mihād]  
مِهْدَةٍ  
A couch, a place of wide extent.

[mina almahdi ila allahdi]  
منَ المُهْدِ إلى اللَّهِدِ
and you shall only be paid your hire on the day of resurrection». The word death is always used in the Qur’an in its literal sense, meaning the departure of the spirit from the body.

[mawtu al-baghtah] موت البغثة
Sudden death.

[mawtah] مَوْتَة
Noun of unity, one single death.

[al-mawāt] الموتات
That which is lifeless, an inanimate thing, barren, uncultivated.

[al-mawta] الموتى
The dead.

[al-mawtah al-ūlā] الموتات الأولى
The first death.

[al-Mumīt] المُمِيت
The causer of death (Allah).

[al-maitah] الميتة
Corpse, meat of an animal not slaughtered in accordance with ritual requirements. In Qur’an: «He hath only forbidden you dead meat, and blood, and the flesh of swine».

[mārā] مَارَ
To be moved to and fro.

[mahru al-mithl] مَهْرُ الْمِثْل
Proper dower.

[mahāla] مَهْلًا
To do a thing quietly and gently.

[muhl] مِهْل
Fused brass, the dregs of oil.

[mahāna] مَهْنَة
To serve.

[mahūna] مِهْنَة
To be despicable.

[mahīn] مِهْنٌ
Despicable, contemptible. In Qur’an: «Have we not created you from a fluid (held) despicable?».

[amātā] أمَاتٌ
To cause to die.

[mamāt] مِمَاتٌ
«Death» in the Qur’an: «Truly, my prayers, my sacrifice, my life, and my death, belong to Allah».

[mawt] مَوْتٍ
Death. It is distinctly taught in the Qur’an that the hour of death is fixed for every living creature. «Every soul must taste death,
[al-mālu al-ḥarām]  
Unlawful possessions.

[al-mālu ghair al-mutaqawwam]  
Things without commercial value.

[al-mālu al-mutaqawwam]  
Things with commercial value.

[al-mālu wal-banūn]  
Wealth and sons.

[mā’]  
Water. In Qur’an: «Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? we made from water every living thing».

Islamic writers say there are seven kinds of water which are lawful for the purposes of purification and drinking: Mā’u ’l-maṭar, rain-water. Mā’u ’l-‘ain, spring-water. Mā’u ’l-bi’r, well-water. Mā’u ’l-barad, hail-water. Mā’u ’th-thalj, snow-water. Mā’u ’l-bahr, sea-water. Mā’u ’n-nahr, river-water.

[mawrun]  
Agitation, fluctuation. In Qur’an: «On the Day when the firmament will be in dreadful commotion».

[Mūsa]  
Moses. He is a prophet to whom the Taurat was revealed. His special title is kalīmu ’llāh. He was sent to the children of Israel.

[mālun]  
Riches, wealth. In Qur’an «Wealth and children are an adornment of this world but enduring good works are better with your Lord as a recompense, and better as a hope».

[mālun zāhir]  
Visible property.

[mālun maknūn]  
Hoarded money.

[mālun manqūl]  
Movable property, movables.

[amwālu al-yatāma]  
Orphan’s wealth.
Water which is considered lawful for ablution is also lawful for drinking, and vice-versa. Ibn ‘Umar relates that Prophet Muhammad (p.b.u.h) was asked about the water of the plains in which animals go to drink, he said, «When the water is equal to two qullahs (qullah = 160.5 litre of water), it is not impure».

[mā’ dāfīq]  
Emitted fluid.

[mā’ zamzam]  
Zamzam water.

[mā’ furāt]  
Sweet water.

[mā’ mahīn]  
Despicable fluid.

[al-mā’u ’l-jāri]  
Running water.

[al-mā’u al-kathīr]  
Abundance of water. Two qullahs and more (qullah = 160.5 litre of water).

[al-mā’u al-musta’mal] Used water.

[māda]  
To be moved. In Qur’an: «Lest it should move with you»
in a dream.
All the prophets of Allah were men of good character and high honour. They were prepared and chosen by Allah to deliver His Message to mankind. Their honesty and truthfulness, their intelligence and integrity are beyond doubt. Prophet Muhammad is related to have said that there were 124000 anbiyā’, or prophets, and 315 apostles or messengers. The Qur’an mentioned 25 messengers. Five of these special messengers are entitled Ulu ’l-‘Azm, or «possessors of constancy, namely, Muhammad, Noah, Abraham, Moses and Jesus».

[na’a] (ن آ) 
To retire.

[nabba’a] (ن ب آ) 
To announce, to make acquainted with, declare or relate a circumstance to another.

[istanba’a] (إسْتَنْبَأ) 
To seek information from.

[anbā’u al-ghaib] (أَبْنَاءُ الْغِيْب) 
Stories of the unseen.

[nabi plural anbiyā’] (أَبْيَأَنَ) 
A prophet, one who has received direct inspiration (waḥy) by means of an angel, or by the inspiration of the heart (ilḥām), or has seen the things of Allah.
**[minbar]**  
Pulpit. It is used for the recital of the khutbah on Fridays and other religious occasions.

**[nabaza]**  
To defame, to nickname.

**[at-tanābuz bil – alqāb]**  
Nicknaming. In Qur’an: «Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames».

**[nabāta]**  
To gush out.

**[istanbāta]**  
To elicit or discover (the truth) in matters of difficulty.

**[istinbāt]**  
Discovery, invention, extraction.

**[mustanbīt]**  
Discoverer, inventor.

**[mustanbat]**  
Derived, extracted, drawn (out), taken, educed.

**[mustanbatāt]**  
Discoveries, inventions.

**[naba‘a]**  
To gush forth.

**[sūratu al-anbiyā’]**  
Chapter of prophets. The title of the 21st surah.

**[an-naba‘]**  
The information.

**[sūratu an-naba‘]**  
The title of the 78th surah of the Qur’an: «Concerning what are they disputing? Concerning the Great News, about which they can not agree».

**[an-naba‘u l-‘azīm]**  
The Great News.

**[an-nabiyyu l-‘ummi]**  
The Illiterate prophet (Muhammad).

**[nabāza]**  
To throw, to reject.

**[intabāza]**  
To go aside.

**[nabzu as-sulh]**  
Breach of the peace treaty.

**[an-nabīz]**  
Wine, (of grapes, dates). It is forbidden in Islam.

**[al-muntabīz]**  
The person who prays alone.
The two highways of good and evil. In Qur’an: «And shown him the two highways?».

The two highways of life are:
1- The steep and difficult path of virtue.
2- The easy path of vice and the rejection of Allah.

Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but also given us the judgment by which we can choose our way, and He has sent us teachers and guides, with Revelation, to show us the right and difficult way.

[najrān] نَجْرَانُ
A district between Yemen and Najd, inhabited by a Christian tribe.

[an-najjāriyah] النَّجْجَرَيْة
tajjarīyah
A sect of Islam founded by Muhammad Ibn Husain an-Najjar, who agreed with Mu’tazilah in rejecting all eternal attributes of Allah.

[najas or najāsah] A legal term for an impurity of any kind.

[najasa] نَجْسَةُ
To soil, sully, dirty, stain, pollute, contaminate.

[nab’u zamzam] نَبِعُ زَمْزَمَ
Zamzam spring.

[nubū’ah] نُبْوَأُ
Prophecy.

[nabawi] نَبْوَيْ
Prophetic, of or pertaining to a prophet or specifically to prophet Muhammad (p.b.u.h).

[nataqa] نَتَقَّا
To shake.

[nathara] نَثِرَ
To disperse.

[intathara] التَّثْرَ
To be scattered.

[istanthara] أَسْتَثْرَ
To wash one’s nose.

[manthūr] مَنْثُورٌ
Scattered.

[al-istinthār] الإِسْتِنْثَار
Inhalation of water and forcing it out.

[najada] نَجْدَةُ
To overcome.

[najd] نَجْدُ
High. The high-lands of Arabia. The name of the central province of Arabia.

[an-najdain] النَّجْدَيْنَ
[\textit{[\textit{injil yuhanna}}]

The Gospel of John (yuhanna).

see \textit{\textit{\textit{\textit{injil}}}}

[\textit{[al-injil}}]

Evangel, the Book of Jesus. \textit{\textit{\textit{\textit{injil}}}} is used in the Qur’an, and in the Traditions, and in all Islamic theological works of an early date, for the revelations made by Allah to Jesus. But in recent works it is applied by Muslims to the New Testament. The word occurs twelve times in the Qur’an. The \textit{\textit{\textit{\textit{injil}}}}, which is now in the hands of the christians, is merely a history of the christ (\textit{\textit{\textit{\textit{siratu ‘l-Masih}}}}), collected by his four companions Matta, Lûqa, Marqus and Yuhanna.

In the book entitled the \textit{Tuhfatu’l-Adib fi Baddi ‘ala Ahli ’s-šalib}, or «A refutation of the servants of the cross», written by ‘Abdu’llâh, a convert from christianity to Islam, A.H. 823, it is said that these four companions are they who corrupted the religion of Jesus, and have added to it.

And that they were not of the Hawâriyûn, or Apostles, mentioned in the Qur’an. The \textit{\textit{\textit{\textit{\textit{injil}}}}} (Greek. \textit{\textit{\textit{\textit{Evangel}}}}= Gospel) spoken of by the Qur’an is not the New Testament. It is not the

[\textit{\textit{\textit{\textit{\textit{najis}}}}]}

Impure, filthy, unclean, dirty, contaminated.

[\textit{\textit{\textit{\textit{najusa}}}}]

Become impure.

[\textit{\textit{\textit{\textit{najasah}}}}]

Filthy thing, impurity, dirtiness.

[\textit{\textit{\textit{\textit{najsh}}}}]

(\textit{\textit{\textit{\textit{\textit{najsh}}}})}

(\textit{\textit{\textit{\textit{\textit{najsh}}}})}

(\textit{\textit{\textit{\textit{\textit{najsh}}}})}

(\textit{\textit{\textit{\textit{najsh}}}})

«Exciting, stirring up». The practice of enhancing the price of goods, by making a tender for them without any intention of buying, but merely to incite others to offer a higher price. It is forbidden by Islamic law.

[\textit{\textit{\textit{\textit{\textit{tanajashu}}}}]

Bargain deceitfully, pretend to bargain, bargain to inflate prices.

[\textit{\textit{\textit{\textit{an-najâshi}}}}]

Negus. The just king of Abyssinia.

[\textit{\textit{\textit{\textit{\textit{\textit{injil luqa}}}}}}]


see \textit{\textit{\textit{\textit{\textit{\textit{\textit{injil}}}}}]

[\textit{\textit{\textit{\textit{\textit{\textit{\textit{injil matta}}}}}}]

The Gospel of Mathew, (Matta).

see \textit{\textit{\textit{\textit{\textit{\textit{\textit{\textit{injil}}}}}]

[\textit{\textit{\textit{\textit{\textit{\textit{\textit{\textit{\textit{injil marqus}}}}}}}}]

The Gospel of Mark, (Marqus).

2- Confidential invocation. In Qur’an: «So they disputed, one with another, over their affairs, but they kept their talk secret».

To appear.

The star. The title of the 53rd surah of the Qur’an, which begins with the words, «By the star when it falls».

 Revealed in portions (The Qur’an).

To hold a private discourse, one with another.

To purify oneself after excretion.

lit «Whispering to, confidential talk».

Generally used for the extempore prayer offered after the usual liturgical form has been recited.

1- Private talk, secret consultation.
[nadda] To flee, run away.

[niddun plural andād] Like, equal, a match, an image or idol. In Qur’an: «Then set not up rivals unto God when ye know (the truth)».

[nadima] To be repentant, repent.

[nadāmah] Repentance.

[nāda] To call to, call upon, invoke, cry aloud, to make a proclamation, to call, or invite. In Qur’an: «When you proclaim your call to prayer, they take it (but) as mockery and sport».

[nahara] To injure the jugular vein, to sacrifice by cutting the jugular vein, slaughter.

[nahr] Killing, slaughtering. The lawful slaughtering of a camel, namely, by spearing it in the hollow of the throat, near the breastbone.

[nahala] To make one a present.

[niḥlah plural niḥal] 1- A free gift, especially one given as dowry.
2- Faith, creed, sect. In Qur’an: «And give the women (on marriage) their dower as a free gift».

[intahala al-islām] To profess Islam.

[nakhira] To be worn, full of holes.

[nakhirun] Worn, rotten (a bone).

[mandūb] Recommended, advisable.

[an-nadb] Lamentation.
[nazʻah]
Tendency, trend, inclination, disposition.

[nāzaʻa]
To dispute with any one.

[nāziʻun]
One who plucks out. In Qur’an: «By (the angels) who tear out (the souls of the wicked with violence».

[sūratu an-nāziʻāt]
«Those who tear out». The title of the 79th surah of the Qur’an, which opens with the verse (Ayah). «By those who tear out violently».

Referring to the Angel of Death and his assistants, who tear away the souls of the wicked violently, and gently release the souls of the good.

[nazagha]
To slander, sow dissensions, to incite to evil.

[nazghun]
An evil suggestion, incitement to evil, death struggle, agony of death.

[nāzartu lillāhi an]
I vow to Allah that... I swear by Allah that...

[anṣara]
To warn, admonish, preach to, to threaten with, give warning of.

[nazr plural nuzūr]
Vow, solemn pledge, votive offering.

[nuzur]
Warning.

[munzir]
A preacher, one who warns, admonishes or threatens.

[munzār]
Warned.

[manzūr]
Solemnly, pledged, vowed, consecrated to Allah, devoted to Allah.

[nazīr plural nuzūr]
A warner, a preacher, apostle or prophet.

[nazīrun mubīn]
Clear warner.

[nazaʻa]
To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply.

[nazʻ]
Death struggle, agony of death.
[tanzil] تَنْزِيلٌ
A sending down (from Heaven), a divine revelation, a name given to the Qur'an as having been sent down from Heaven.

[at-tanzil] التَّنْزِيلُ
The Revealed Message, the sent-down Message.

[nazuha] نُزْحَاء
To be impartial, fair, to be honest, virtuous.

[nazuha 'an] نُزْحَاءٌ عَنْ
To be far from, free from, to keep away from, refrain from.

[nazzahz 'an] نَزُّحَةَ عَنْ
To deem far above, consider too exalted for.

[nazzaha Allāha ‘an as-sū'] To declare (Allah) free from imperfection.

[nazzaha nafsahu ‘an as-sū'] He kept aloof from sin.

[tanazzuh ‘an al-ithm] Sinlessness.

[nasa’a] نَسَا
To omit. A term used in the Qur'an for the system of intercalation of the months

[nazghu ash-shaitān] نَزْعُ الشَّيْطَانِ
Insinuations of the devil, satanic temptation.

[nazzala] نُزَّلَ
To send down (revelation) to a prophet.

[nuzzila munajjaman] نُزِّلَ مَنْجَمَا
Revealed in portions.

[nuzul] نُزْوَلٌ
That which is prepared for a guest, entertainment, an abode, a gift.

[tanazzala] نَزْوَلٌ
To descend gently and gradually.

[munzil] مَنْزِلٌ
One who causes to descend, a receiver of guests, one who provides hospitality.

[manzil plural manāzil] A mansion, station, as of the moon.

[nuzül] نُزُولٌ
Descent.

1- The portions of the Qur'an as they were declared by prophet Muhammad (p.b.u.h) to have descended from heaven by the hand of Gabriel. 2- Property which falls to the state from default of heir, or which has been confiscated.
Abu 'bdi 'r- Raḥmān Ahmad an-Nasā'i, born A.H. 215, died A.H 303. He first compiled a large collection of Traditions called the sunanu 'l-kubra, but afterwards revised the whole and admitted only those Traditions which were of authority. This collection (sunanu 's-sughra) is one of the Kutubu 's-sittah, or <<six (correct) books>>.

Family, race, lineage. The term, in its legal sense, is generally restricted to the descent of a child from his father, but it is sometimes applied to the descent from the mother, and is generally employed in a larger sense to embrace other relationships.

Rate of zakat.

To abrogate, invalidate, nullify, abolish, cancel, revoke, repeal.

To supersede, supplant, replace.

To copy, transcribe.

To transcribe or copy out.

practised by the ancient Arabs, and which was abolished in the Qur'an.

A staff.

The privilege of commuting the last of the three continuous sacred months for the one succeeding it, the month Șafar, in which case Muharram became secular, and Șafar sacred. The custom of nasi' was abolished by prophet Muhammad (p.b.u.h), at the Farewell Pilgrimage (Hujujatu 'l-waddā', A.H. 10, as it stated in the Qur'an, «To carry over a sacred month to another, is only a growth of infidelity. The infidels are led into error by it. They allow it one year, and forbid it another, that they may make good the number of months which Allah has allowed, and they allow that which Allah has prohibited».

Chapter of Women.
It was an idol which, as its name implies, was worshipped under the form of an eagle. In Qur’an: «And they have said (to each other), abandon not your gods, abandon neither Wadd nor Šuwa’, neither Yagūth nor Ya’ūq nor Nasr».

[**nasāfa**]
To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff.

[**nasfūn**]
The act of reducing to powder and winnowing.

[**nasāka**]
To lead a religious life, to sacrifice.

[**nusuk**].

1-Act of worship.
2-Offering, sacrifice. In Qur’an: «Say, truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the cherisher of the worlds».

[**nasākh plural nussākh**]
Nāsikh, «One who cancels». A term used for a verse (Āyah) or sentence of the Qur’an or Ḥadīth, which abrogates a previous one. The one abrogated being called mansūkh.

[**tanāsukhu al-arwāḥ**] Soul transmigration.

[**mansūkh**]
Abrogated (Quranic verse), abolished.

[**nasara**]
To remove, tear with beak.

[**nasr**]
One of the idols of ancient Arabia, mentioned in the Qur’an.
[Tahdidu an-nasl]  تحديد النسل
Birth control.

[nasiya]  نسي
To forget, neglect.

[ansa]  أنس
To cause to forget.

[Nasiyyun]  نسيع
Forgetful.

[Mansi]  منس
Forgotten, neglected.

[Surat an-nisa']  سورة النساء
Chapter of Women. The title of the fourth surah of the Qur'an, in the first verse (ayah) of which the word occurs, and which treats to a great extent the subject of women.

[Ansha'a]  أنشأ
To produce, raise, create.

[Nash'ah]  نشأة
Production.

[Insha']  إنشاء
Production, creation. In Qur'an: «Verily we have created them by a(novel or peculiar) creation».

[Nashi'ah]  نشأة
The first hour or early portion of the day or night.
either husband or wife, specific, recalcitrance of the woman towards her husband, and brutal treatment of the wife by the husband.

**[nashāṭa]**
To go out from a place, draw up a bucket at one pull.

**[nasht]**
The act of drawing up quickly and easily.

**[nāshiṭ]**
One who draws up easily.

**[naṣaba]**
To place, fix, erect, afflict.

**[nuṣub]**
Calamity.

**[naṣabun]**
Labour, fatigue.

**[nuṣub plural anšāb]**
A standard, a stone used by the Pagan Arabs on which they made sacrifice, an idol, image or statue.

**[nāṣib]**
Labouring, weary.

**[niṣābu az-zakāh]**
Minimum amount of property liable to payment of the Zakāh, minimum number or amount.

- e.g. Nişāb of gold is twenty (20)

- **[munshi’]**
  One who produces.

- **[tanshi’ah]**
  Upbringing.

- **[anšara]**
  To resuscitate, to raise the dead.

- **[intishāru al-islām]**
  Propagation of Islam.

- **[intasharu fi al-ardh]**
  Disperse through the land.

- **[nushūr]**
  A bringing to life, resurrection.

- **[manshūr]**
  Spread open.

- **[nashaza]**
  To rise up, to behave ill (a woman towards her husband and a man towards his wife).

- **[anšaza]**
  To raise.

- **[nāshizah plural nawāshiz]**
  Disobedient wife, recalcitrant woman, shrew, termagant.

- **[nushūzu al-mar’ah]**
  Wifely disobedience, violation of marital duties on the part of
will succour those who aid him».

«And he will give you the victory over them»

[istanṣara]
To ask assistance of anyone.

[istanṣarahu ‘ala]
To ask the assistance of anyone against.

[naṣṣara]
To christianize, convert to Christianity.

Christians. In Qur’an: «Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion».

Mithqāl i.e. approx. 94 grams; Niṣāb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Niṣāb of food-grains and fruit is 5 Awsuq i.e. 673.5 kgms. Niṣāb of camels is 5 camels; Niṣāb of cows is 5 cows; and Niṣāb of sheep is 40 sheep.

[niṣābu al-qat‘]
Minimum amount of theft liable to cut the hand.

[naṣibun mafruḍh]
Determinate share.

[naṣaḥa]
To admonish, counsel, give good advice, be sincere and faithful.

[nush]
Counsel, advice, recommendation.

[naṣīḥah]
Advice, counsel, recommendation.

[naṣīḥah]
Admonition, exhortation.

[naṣīḥ]
Adviser, counsellor.

[naṣihun amin]
Trustworthy adviser.

[naṣūḥ]
True and sincere (repentance).

[naṣara]
To aid, assist, protect, succour.

In Qur’an: «And verily Allah
Quranic text.

[anšafa] To right, do justice to, treat fairly, treat with justice, be just with.

[anšafa] أَلْصَفَ: َعَامِلَ بِالْعَدْلِ

To be just, give a just judgment.

[nâṣaf] لَسْفَ

To reach the middle, or take half of anything.

[nišf] نَصِفٍ

The half.

[munšif] مَنْصِفٍ

A righteous, just man, equitable, fair, just.

[nâšiyah plural nawâšî] نَاضِيَةَ: ْنَوَابِيٍّ

A forelock.

[nadhâda] نَضْدَ

To spread (carpets) one over another.

[mandhûd] مَنْضُودٍ

Spread over one another, piled up in order.

[nadhîd] نَضِيَةٍ

Piled one over another.

[nâdhîr] نَاضِرٍ

Shining.

[nâdhrah] نَضْرَةٍ

Brightness, refugence.

believe! be ye helpers of Allah».

[سُورَةُ النَّصْرِ] صَلْبُ النَّصْرِ

Chapter of Victory. The title of the 110th surah of the Qur’an, in the first verse (Âyah) of which the word occurs: «When there comes Allah’s help and victory».

[al-anşâr singular anşâri] َالْإِنْسَانُ يَسِيرُ

Anyone of the companions of the prophet Muhammad (p.b.u.h) from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim emigrants who migrated from Mecca. In Qur’an: «Allah turned with favour to the prophet, the Muhâjîrîn and the Anşâr».

[an-našrânîyah] النَّصْرَةِ النَّاسِلِيَّةُ

Christianity.

[nâss] نَصُّ

A demonstration, a text. A legal term used for the express law of the Qur’an or Hadith.

[an-našû ‘l-qur’âni] النَّصُّ الْقُرَآنيَّ

النص القرآنی
[nazrah]
A single glance, gaze, look.

[nazirah]
A respite, delay, postponement.

[munzar]
Respited.

[nazāfatu 'l-badan] Body cleanliness.

[nizām ijtimā'ī] Social system.

[nizām akhlāqi] Moral system.

[nizām iqtiṣādī] Economic system.

[nizām siyāsī] Political system.

[an-na'š] Sperm.

[ni'ma] To be excellent.

[an‘ama ‘ala] Bestow grace on, bestow upon.

[an‘ām] Cattles.

[na‘mā'] Grace, favour.


[nadhratu an-na‘īm] The brightness of Bliss.

[an-nātiḥah] Sheep killed with the horns. In Islam, It is forbidden to eat nāṭiḥah. In Qur’an: «Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death».

[nuṭfah] Sperm.

[nuṭqu ash-shahādatain] Recital of the creed. (None has the right to be worshipped but Allah and Muhammad is the Messenger of Allah).

[nuṭqu aṭ-talāq] Pronouncement of divorce.

[nāzir] One who looks at, beholds, observes, or waits for, a spectator.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>[nafida]</td>
<td>To vanish, fail, to be exhausted.</td>
</tr>
<tr>
<td>[nafād]</td>
<td>A failure, failing.</td>
</tr>
<tr>
<td>[nafara]</td>
<td>Depart.</td>
</tr>
<tr>
<td>[nafarun]</td>
<td>People, a company of men not exceeding ten nor less than three.</td>
</tr>
<tr>
<td>[nufūr]</td>
<td>The act of running away, or being a fugitive, in the Qur'an it means the act of flying from the truth.</td>
</tr>
<tr>
<td>[an-nafrah]</td>
<td>The rush.</td>
</tr>
<tr>
<td>[nafasa]</td>
<td>To injure by casting an evil eye upon any one.</td>
</tr>
<tr>
<td>[naffasa al-hamma ‘an fulān]</td>
<td>To relieve the sorrow of, dispel (banish, drive away) someone’s worries of anxieties, to relieve of sorrow, comfort, give a sense of ease to.</td>
</tr>
<tr>
<td>[tanaffasa]</td>
<td>To shine (the dawn).</td>
</tr>
<tr>
<td>[nafs]</td>
<td>Soul, substance. A word which</td>
</tr>
</tbody>
</table>

- **[ni’amun zāhirah wa-bātīnah]**: Seen and unseen bounties.
- **[ni’mah]**: Bounty, grace, beneficence, favor.
- **[ni’matu Allah]**: Allah’s favor.
- **[bini‘mati Allah]**: By the grace of Allah.
- **[mun‘im]**: Donor, benefactor.
- **[na‘īm]**: Bliss, happiness, delight, pleasure.
- **[sūratu al-an‘ām]**: Chapter of the Cattle (No.6).
- **[Al-Mun‘im]**: The Bountiful (Allah).
- **[an-na‘i]**: Announcement of death.
- **[naffāth]**: One who blows.
- **[nafakha fihi min rūḥīhi]**: Breathe into him of His spirit.
- **[an-nafkh]**: Blowing. The blast on the Day of Judgment which will be sounded by Isrā’īl.
[naf‘an aw dharran]  
Profit or harm.

[manfa‘ah plural manāfī]  
Yield of a utilizable thing or of a right, produce, interest, public establishment.

[An-Nāfi‘]  
The Profiter. One of the ninety-nine names or attributes of Allah.

[anfaqa]  
To spend, expend one’s substance. This word is frequently used in the Qur’an to signify to expend one’s substance in alms or other good works.

[munfīq]  
One who expends his substance in alms giving and other works.

[munferah]  
«Maintenance», which in the language of the law, signifies all those things which are necessary to the support of life, such as food, clothes, and lodging. There are three causes of maintenance established by law:  
1- Marriage.  
2- Relationship.  
3- Property (in case of a have).

[nafāqa]  
To be a hypocrite in religion.

occurs in the Qur’an and the traditions for the human conscience.

[inaa an-nafs la’ammāratun bissū’]  
Surely the soul of man incites him to evil.

[nifās]  
The condition of a woman after the birth of a child, during which period she is unclean and is not permitted to perform usual prayers.

[nifāsā‘]  
A woman in the condition of nifās, or the period after childbirth.

[an-nafsu al-lawwāmah]  
Self-reproaching soul.

[an-nafsu al-muṭma’inah]  
Secure soul.

[an-nafsu bin-nafs]  
A life for a life.

[manfūsh]  
Teased, carded.

[nafa‘a]  
To be useful, to profit, to avail.

[naf‘un]  
Use, utility, usefulness, profit.
professing to believe first thing and then another.

[munāfiq] مِنَّا مُنَافِقُ Hypocrite.

[nifaq] نِفَاق Hypocrisy.

[infāq] إِلَفَاقٌ The act of spending.


[nafl] نَفْلٌ A voluntary act. A term applied to such acts of devotion as are not enjoined by the teaching of Islam. A work of supererogation (prayer).

[nāfilah] نَافِلَة Optional worship.

[sūrātul-anfāl] سُورَةُ الأَنفَال Chapter of the Spoils of War. The title of the 8th surah of the Qur’an, in which are given instructions regarding the division of the spoils taken at the battle of Badr.

[at-tanafful] التَّنَفُّل Supererogation.

[an-nafy] نَفِيُّ التَّنَفِّي Exile, banishment.
<table>
<thead>
<tr>
<th><strong>[Al-Muntaqim]</strong></th>
<th><strong>[naqdh]</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Avenger, the Inflictor of all things. One of the ninety-nine names or attributes of Allah.</td>
<td>The act of violating.</td>
</tr>
<tr>
<td><strong>[nakaba]</strong></td>
<td><strong>[naqdhu 'l-wudhu']</strong></td>
</tr>
<tr>
<td>To turn aside.</td>
<td>Nullification of ablution. The ablution becomes nullified by any of the following:</td>
</tr>
<tr>
<td><strong>[nākib]</strong></td>
<td>1- Natural discharges, i.e., urine, stools, gas, etc.</td>
</tr>
<tr>
<td>One who turns aside.</td>
<td>2- Falling a sleep.</td>
</tr>
<tr>
<td><strong>[nakatha]</strong></td>
<td>3- Losing one’s reason by taking drugs or anything intoxicating stuff.</td>
</tr>
<tr>
<td>To untwist (a rope), break (a covenant), violate an oath.</td>
<td>4- Touching the sexual organs intentionally, directly and unclothed. After the occurrence of any of these things the ablution must be renewed for prayer.</td>
</tr>
<tr>
<td><strong>[nakatha al-‘ahd]</strong></td>
<td><strong>[naqlun šahīh]</strong></td>
</tr>
<tr>
<td>Break one’s covenant.</td>
<td>Correct relation. A term used for a Hadith, or tradition, related by a person of authority.</td>
</tr>
<tr>
<td><strong>[nakatha qasamahu]</strong></td>
<td><strong>[naqama]</strong></td>
</tr>
<tr>
<td>Violate one’s oath.</td>
<td>To devour, to dislike, disapprove, to reject, take vengeance on.</td>
</tr>
<tr>
<td><strong>[nakatha yaminahu]</strong></td>
<td><strong>[intaqama]</strong></td>
</tr>
<tr>
<td>Violate one’s oath.</td>
<td>To take vengeance on.</td>
</tr>
<tr>
<td><strong>[nikth]</strong></td>
<td><strong>[intiqām]</strong></td>
</tr>
<tr>
<td>The untwisted strands of a rope.</td>
<td>Vengeance.</td>
</tr>
<tr>
<td><strong>[nakaḥa]</strong></td>
<td><strong>[muntaqim]</strong></td>
</tr>
<tr>
<td>To marry a husband or wife.</td>
<td>One who takes vengeance, an avenger.</td>
</tr>
<tr>
<td><strong>[ankaḥa]</strong></td>
<td></td>
</tr>
<tr>
<td>To give in marriage.</td>
<td></td>
</tr>
<tr>
<td><strong>[nikāḥ]</strong></td>
<td></td>
</tr>
<tr>
<td>A word which, in its literal sense signifies conjunction, but which in the language of the law implies the marriage contract.</td>
<td></td>
</tr>
<tr>
<td><strong>[nikāḥu al-istibdā‘]</strong></td>
<td></td>
</tr>
<tr>
<td>The man</td>
<td></td>
</tr>
</tbody>
</table>
[nakasa] تَكَسَّس
To turn down or upside down. In Qur’an: «They were turned upside down upon their heads».

[nakkasa] تَكَسَّس
To cause one to bend or bow down.

[nakasa] تَكَسَّس
To fall back, retreat. In Qur’an: «He retreated upon his two heels».

[nakala] تَكَل
To retire.

[nakila] تَكَل
To take example.

[niklun plural ankāl] أَنْكَال
A fetter.

[nakāl] أَنكَل
An example, a punishment.

[nukūl] تَكُول
Refusal to testify in court.

[tankīl] تَنْكِيل
The act of punishing or making an example.

[namāriqu maṣfūfah] مَشْفَعَةٌ مَّتَّوَةٍ
Lined-up cushions.

[ankara] أَنْكَر
To be ignorant of, deny.

[inkāru ’l-bunuwwah] أَنْكَرُ الْبُنْوَة
Disavowal of paternity.

[munkar] مَنْكُر
Evil, evil action.

[munkar wa-nakīr] مَنْكُرُ وَتَكُيرُ
The two angels who visit the dead in their graves and interrogate them as to their faith in the prophet and his religion.

[nakīr] تَكْيِير
One of the angels who interrogate the dead.

[al-inkār] الْإِنْكَار
Denial.

[al-munkarāt] الْمُنْكَرَاتِ
The Munkarāt (or the things prohibited in Islam).
To point out the way.

[minhāj] مَنْهَاج
A clear and open way.

[an-nahju al-qawīm] النَجْجُ القوْمِ
The straight path, the right way, the proper manner.

[naha] نَهَا
To forbid, interdict, prohibit, hinder, in Qur’an: «And for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained (their) soul from lower desires».

[nuha] نَهْىٰ
Understanding. In Qur’an: «Verily, in this are signs for men endued with understanding».

[an-nahi] المنع
Prohibition, interdiction, forbiddance.

[nahyun ‘an al-munkar] نَهْيٰ عَن الْمَنْكَر
Forbidding evil, forbidding what is evil, forbidding evil action.

[manhi ‘anhu] منْهَىٰ عَنْهُ
Forbidden, prohibited.

[nāmūs plural nawāmīs] نُمُوس
The law of Allah.

[anāmil] أنَّمِيل
The tips of the fingers.

[sūratu an-naml] سُورَةُ النَّمَل
Chapter of Ants. The title of the 27th surah of the Qur’an, in the 18th verse (Āyah) of which the word occurs: «At length, when they came upon the valley of the ants».

[namma] نَمْمَاءٰ
To betray, reveal, disclose. In Qur’an: «Heed not the type of despicable man, ready with oaths, a slanderer, going about with calumnies».

[nammām] نَمْمَام
Slanderer, calumniator.

[nāmīmah] النَمِيْمَة
Calumny. Conveyance of disagreeable false information, from one person to another, to create hostility between them.
generally used in the Qur’an and the Traditions for «hell».

[nāru jahannam] 
The fire of Hell.

[nūru as-samāwāt wal-ardh] 
The light of the Heavens and the Earth.

[al-munawwarah] 
Epithet of Medina.

[an-nūr] 
The light. One of the ninety-nine names or attributes of Allah. In Qur’an: «Allah is the light of the Heavens and of the Earth».

[näha] 
To retreat, remain behind, fly.

[manās] 
Time or place of retreat.

[nāqah] 
A she-camel.

[nāhin ‘an al-munkar] 
Forbidder of evil.

[an-nawāhi] 
Prohibitions.

[anāba] 
To repent and turn to Allah.

[anāba ila Allāh] 
To turn repentantly to Allah.

[inābah] 
Repentance, remorse.

[nawā’ib] 
Adversities. A legal term used for any special tax levied by the sovereign of a country.

[munīb] 
One who turns with repentance to Allah.

[nāha] 
To lament.

[Nūḥ] 
Prophet Nūḥ was the first Messenger Allah sent to the people of the earth after Adam. His name was Nūḥ bin Lāmak bin Matūshalakh bin Khanūkh.

[sūratu Nūḥ] 
Chapter of Noah.

[nār] 
The term an-Nār, «the fire», is
<table>
<thead>
<tr>
<th>[innama al-a ‘malu bin-niyyat]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actions are but by intention.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[aslaha niyatahu]</th>
</tr>
</thead>
<tbody>
<tr>
<td>To evoke the right intention in one’s heart (ethical and religious).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[‘aqada an-niyyata ‘ala]</th>
</tr>
</thead>
<tbody>
<tr>
<td>To determine on something, resolve to do something, direct one’s intention to.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[nāla]</th>
</tr>
</thead>
<tbody>
<tr>
<td>To obtain, get, to attain, reach, be acceptable to.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[niyyah]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intention, purpose. A term used for the vow or declaration of the intention to perform prayers, pilgrimage (Hajj) or the month’s fast. All the actions of the Muslim need an intention (niyyah).</td>
</tr>
</tbody>
</table>
accepted from one, but not from the other. The latter said to the former: “I will surely kill you”. The former said: “Verily, Allah accepts only from those who are Al-Muttaqün (the pious)”.

[**mahbiṭu al-wāḥi**] The cradle of Islam.

[**hubal**]

The great image which stood over the well or hollow within the Ka‘bah. This idol was destroyed by prophet Muhammad (p.b.u.h) at his conquest of Makkah.

[**ḥābīl**]

In Qur’an: The two sons of Adam are called Ḥābīl wa-Qābīl. «Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah), it was
This is held to be addressed especially to the holy prophet, who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning.

[hajara] هجراء To separate one’s self from, abstain from.

[hajara akhāhu] هجرة أخاه Desert one’s brother.

[hajara zawjatahu] هجرة زوجتاه Desert one’s wife.

[hajrun] هجرة The act of separating one’s self from another.

[hijrah] هجرة Literally it means “migration”. This term is used for:
(1) the migration of Muslims from an enemy land to a secure place for religious causes,
(2) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madinah,
(3) the prophet’s migration journey from Makkah to Al-Madinah, and
(4) the Islamic calendar year which started from the prophet’s migration journey from Makkah to Al-Madinah.

the right of the elder. Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder.

[haba] هبا To be raised so as to float in the air.

[habā’an] هبء Dust floating in the air.

[tahātur] تهاتر Confrontation of similar evidence.

[hataka] هتك To tear, rend, rip (apart).

[hataka] هتك To expose, show up, to disclose, reveal, uncover.

[hataka ‘irdhahu] هتك عرصة To disgrace, dishonor.

[hatk] هتك Disclosure, exposure.

[tahattuk] تهتك Shamelessness, immorality.

[tahajjada] ههجود To spend part of a night in prayer. In Qur’an: «And pray in the small watches of the morning (it would be) an additional prayer (of spiritual profit) for thee».
Makkah to Madinah.
[haja‘a] هُجَعُ
To sleep.
[hudhud] هُدُدُ
«lapwing, hoopoe». The name in the Qur’an, for the bird which carried the letter from King Solomon (Sulaimān) to the Queen of Sheba.
[hudnah] هُدُتْة
Truce.
[hada] هَدَايَة
To lead in the right way, direct a right, to follow a right course.
[huda] هُدَى
Guidance, that which indicates the right way.
[hudan wa-raḥmah] هُدَى وَرَحْمَة
A guide and a mercy.
[ahda] أَهْدَى
One who is a better guide, or who follows a better direction.
[ahda 'ila] إِلَى أَهْدَى
To send (a victim) to Mecca.
[ihtada] اِهْتَدَى
To be directed a right.
[istahda Allah] اِسْتَهْدَى الَّلَّهُ
To seek guidance of Allah.
[hidāyah] هُدَايَة
Guidance.

[hijratu ar-rasūl] هِجرَةُ الرَّسُول
The prophet’s Migration.
[hijri] هِجْرِي
Of the Hijra, pertaining to prophet Muhammad’s emigration.
[hejran] هَجْرَان
Desertion.
[hājara] هَاجْرٌ
To migrate, to flee one’s country, to immigrate, to emigrate. In Qur’an: «He who flees his country in the path of Allah’s religion».

[muhājir] مُهاَجِرٌ
Any one of the early Muslims who had migrated from any place to Medina during the lifetime of the prophet Muhammad (p.b.u.h), before the conquest of Mecca, and also the one who refrains from all things forbidden by Allah (emigrant).

[muhājaratu al-firāsh] مُهَاجِرَةُ الفِرَاش
Deserting the bed.

[muhājirūn] مُهاَجِرُونَ
The Emigrants. A term used for all those converts to Islam who migrated with their prophet Muhammad (p.b.u.h) from...
[hārūt wa-mārūt] Two angels mentioned in the Qur’an. «The evil ones, teaching men magic, and such things as came down at Babylon to the angels Hārūt and Mārūt».

[al-hādi] An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.


[al-mahdi] lit. «The directed one». Hence «who is fit to direct others, guide, leader». A ruler who shall in the last days appear upon the earth. The sayings of the prophet Muhammad (p.b.u.h) on the subject, according to al-Bukhāri and other traditionists are as follows: «The world will not come to an end until a man of my tribe and of my name shall be master of Arabia», «The Mahdi will be descended from me, he will be a man with an open countenance and with a high nose. He will fill the earth with equity and justice, even as it has been filled with tyranny and oppression, and he will reign over the earth seven years». Al-Mahdi will meet ‘Īsā (Jesus) and pray behind him. The appearance of Al-Mahdi is one of the greater signs of the Resurrection.

[al-muhtadūn] The guided.
[ḥālik]  
One who perishes.

[tahlukah]  
Destruction, die, perdition. In Qur'an: «And make not your own hands contribute to (your) destruction».

[ḥalla]  
To appear.

[ahalla bittasmiya ‘ala azzabiha] To invoke the name of Allah upon an animal in slaughtering. In Qur'an: «That on which invocation has been made to any other than Allah».

Since the only flesh that can be lawfully used for food is that on which, at the time of slaughter, the words «in the name of Allah» have been pronounced.

[ahalla bizikri Allāh] He invoked the name of Allah.

[uhilla lillāhi bihi]  
To say: In the name of Allah before slaughtering (a victim).

Muhammad (p.b.u.h). He married Salmah, by whom he had a son, 'Abdu’l- Muṭṭalib, the father of ‘Abdu’llah, who was the father of the prophet Muhammad (p.b.u.h).

[ḥāshīmi]  
Hashemite.

[ḥashīm]  
Dry sticks or stubble.

[ḥaṭa‘a]  
To run forward with the eyes fixed in horror.

[μuhti‘]  
One who hastens with fixed gaze or extended neck.

[ḥali‘a]  
To be very impatient.

[ḥalū‘un]  
Very impatient.

[ḥalaka]  
To perish, die, fall. In Qur’an: «My power has fallen away from me».

[ahlaka]  
To destroy, cause to perish.

[μuhlīk]  
One who destroys.

[μuhlak]  
Destroyed.
[halumma shuhadā’akum]
Bring forward your witnesses.

[hamada]
To be extinguished, lifeless.

[hāmid]
Barren and lifeless.

[hamaza]
To squeeze in the hand, to bite.

[sūratu ’l-humazah]
Chapter of the Slanderer.
The title of the 104th surah of the Qur’an.

[hamazāt]
Evil suggestions of the Devil.

[hammāz]
A slanderer.

[hamma]
To ponder anything in the mind, to meditate, think about, design, to be anxious about, to plot against.

[ahamma]
To make anxious.

[hāmān]
The prime minister of Pharaoh.
In Qur’an: «For Pharaoh and Haman and (all) their hosts were men of sin».

[wama uhilla lighairi Allāhi bihi] And that on which hath been invoked the name of other than Allah.

[hallala]
To praise Allah, by repeating «There is None has the right to be worshipped but Allah».

[halāl plural ahillah]
The new moon (crescent).
A term used for the first three days of the month.

[tahlīl]
The ejaculation «There is None has the right to be worshipped but Allah!»

Abū Hurairah relates that the prophet said: «That person who recites, there is None has the right to be worshipped but Allah, one hundred times, shall receive rewards equal to the emancipating of ten slaves, and shall have one hundred good deeds recorded to his account, and one hundred of his sins shall be blotted out, and the words shall be a protection from the devil». 
To become a jew, to judaize.

Judaization.

Weak, infirm, tottering.

Despised, rendered contemptible.

Contempt, ignominy.

That which renders contemptible, ignominious, shameful.

To fall, to stoop as a bird to its prey, also to rise.

Desire, will, lust, inclination.

To infatuate.

The lowest pit of Hell.

Come!

To be captivated by love, to wander abroad like one distracted.

The Dominant. One of the ninety-nine names or attributes of Allah.

To return to one’s duty, to become a jew.

Turn one into a jew, to judaize, make jewish.

A prophet has been sent to the tribe of ‘Ad. In Qur’an: «Behold, their brother Hūd said to them: Will ye not fear (Allah)?».

Chapter of Hud.

Jews. The word used in the Qur’an (together with Banū Israil) for the jews. They are acknowledged to be a people in possession of a divine book, and are called Ahlu ’l-kitāb, or «people of the book». Moses is their prophet.
[awbaqa]  
To destroy, cause to perish.

[wabaqa]  
To perish.

[mawbiqun]  
A place of destruction.

[mubiqat]  
Destructive sins.

[wabal]  
Heinousness, grievousness, gravity.

[wabil]  
A heavy blow, chastisement.

[watad plural.awtad] A stake.

[wa'ada]  
To bury alive.

[maw'udah]  
Buried alive (girl).

[al-wa'd]  
Burying alive (a new born girl).

[ula 'l-qiblatain] The first of the two Qiblas, i.e. Jerusalem.

[maw'il]  
A refuge.

[al-Awwal]  
The First, one of the ninety-nine names or attributes of Allah.
[mawthiq] موثيق
A compact, bond.

[thiqah plural thiqāt] ثقة: ثقات
Worthy of confidence. A term used in the study of the Hadith for a traditionist worthy of confidence.

[mithāq plural mawāthiq] ميثاق
A covenant. A word used in the Qur'an for Allah's covenant with his people.

[wathan plural awthān] Also, ṣānam plural asnām, both words are used in the Qur'an. Ten of the idols of Arabia are mentioned by name in the Qur'an. al-Jib, at-Tāghūt, al-Lāt, al-'Uzza, Manāt, Wadd, Suwā', Yaghūth, Ya'ūq and Nasr.

[al-wathani] الوثني
Wathani is used for an idolater (wathan, an idol).

[al-wathaniyah] الوثنية
Paganism.

[wajaba] وجيب
To be necessary.

[wājib] وجيب
lit. «That which is obligatory».

[witr] وتر
lit. An odd number.

[tawātara] تواترة
To follow one another at intervals, to be consecutive.

[tawātur] تواتر
Succession at short intervals.

[bitawātur] بتوثر
Consecutively.

[mutawātir] متواثر
Consecutive, at short intervals.

[al-muwāthabah] الموثقة
Prompt assertion of a claim in the presence of witnesses.

[wathiq] وثيق
To confide or trust in any one.

[awthaqa] أوثق
To bind, draw tight.

[wāthaqa] أوثق
To enter into a compact or treaty with anyone.

[wuthqa] وثقى
Very firm.

[wathāqun] وثاق
A bond, that with which anything is tied or bound.
[mujibat] موجبات
Momentous actions (good or bad).

[awjada] واجدة
To create anything (Allah), to bring into existence.

[Al-Mawjud] الموجود
The Existing (Allah).

[Al-Wajid] الواعد
«The Finder, Inventor or Maker». One of the ninety-nine attributes of Allah, but the word doesn’t occur in the Qur’an.

[al-wijdan] الوجدان
Conscience, affection.

[wajasa] وجس
To entertain fear.

[wajasa] وجس
To conceive in the mind. In Qur’an: «And he conceived a fear of them».

[wajafa] وجف
To be agitated.

[wajif] وجيف
Palpitating. In Qur’an: «Hearts that day will be in agitation».

A term used in Islamic law for those injunctions, the non-observance of which constitutes sin, but the denial of which does not attain to downright infidelity. For example, that Muslim who does not offer the sacrifice on the day of the Great Festival (‘Ida ‘I-l-adhha) commits a sin, and if he says the sacrifice is not a divine institution, he is a sinner, but not an infidel; and he who does not observe the fast is a sinner, but if he denies that the fast is a divine institution, he is an infidel. The sacrifice being wajib, while the fast is fardh.

[wajibu ‘l-ittiba’] وجيب الإتباع
Worthy to be obeyed, «as a teaching of prophet».

[wajibu ‘l-adha’] وجيب الأذى
As a debt or duty.

[wajibu ‘l-wujud] وجيب الوجود
A necessary existence (Allah).

[wajibat diniyah] واجبات دينية
Religious obligations.

[wajibat zawjiyyah] واجبات زوجية
Marital duties.

[ijab] إجابة
The first proposal made by one of the parties in negotiating or concluding a bargain.
**[wajila]**
To fear.
**[wajilun]**
Afraid, smitten with fear.
**[wajal]**
Fear, dread, apprehension.

A pantheistic sect of šūfis, who say that everything is Allah, and of the same essence.

- **[wāḥdatu ’l-wujūd]**
  A pantheistic sect of šūfis, who say that everything is Allah, and of the same essence.

- **[wāḥidun fi af‘ālihi]**
  One in His works.

- **[wāḥidun fi zātihi]**
  One in His person.

- **[wāḥidun fi šifātihi]**
  One in His Attributes.

- **[wāḥdāniyatu Allāh]**
  Oneness of Allah (Unity).

- **[wāḥdāniyatu ’l-ulūhiyath]**
  Oneness in Divinity (Unity).

- **[wāḥdāniyatu az-zat]**
  Oneness in person (Unity).

- **[wāḥdāniyatu as-šifāt]**
  Oneness in Attributes (Unity).

He asserted the belief in the Unity of Allah. To declare Allah to be one, be a monotheist, to say or declare that there is only one God.

**[wajjaha wajhahu lillāh]** He converted himself to Allah, He became a Muslim.

**[wijhah]**
A tract.

**[wajīh]**
Honourable, held in high repute.

**[’amilahu liwajhi Allāh]** He has done it for the sake of Allah.
Unity of Allah’s Names and Attributes.

[tawhīdu ar-rubūbiyah] Unity of Lordship.

[Al-Ĥad] The One. One of the ninety-nine special attributes of Allah.

[Al-Wāḥid] The One. One of the ninety-nine special attributes of the Almighty. It occurs frequently in the Qur’an, «Your God is one God».

[awḥa] To reveal, to make signs, to inspire.

[al-wāḥi] The Revelation or Inspiration of Allah to His Prophets.


[wāḥi bāṭin] Implied inspiration.


[wadda] To love, desire, wish.

[waddun] Name of an idol worshipped originally by the antediluvians,

[muwaḥḥid] A monotheist, A believer in one God.

[tawḥīd] A term used to express the unity of Allah (Monotheism). Tawḥīd is of three kinds:
1- Unity of Lordship «Tawḥīd al-Rubūbiyah». To believe that there is only one Lord for all the universe and that is Allah.
2- Unity of worship «Tawḥīd-al-aslulūhiyah». To believe that none has the right to be worshipped but Allah.
3- Unity of the Names and the qualities of Allah, «Tawḥīd-aslma waš-šišfāt». To believe that (i) we must not name or qualify Allah except with what He or His Apostle has named or qualified Him; (ii) none can be named or qualified with the names or qualifications of Allah; e.g. «Al-karīm», (iii) we must confirm all Allah’s qualifications which Allah has stated in His Book (Qur’an) or mentioned through His Apostle (Muhammad) without twisting the meanings or giving resemblance to any of the created things.

[tawḥīdu al-aslma’ waš-šišfāt]
and subsequently by the pagan Arabs.

[wuddun]  
Love.

[mawaddah]  
Love, affection, friendship.

[Al-Wadūd]  
الوَدُود
«The Loving one», or «the Beloved one». One of the ninety-nine special attributes of Allah. It occurs twice in the Qur’an: «My Lord is Merciful and Loving».

«He is the Forgiving, the Loving».

[wadī‘ah]  
ودِعَة
Deposit. In the language of the law, signifies a thing entrusted to the care of another. The proprietor of the thing is called müdi‘, or deposer, the person entrusted with it is müda‘, or trustee, and the property deposited is wadī‘ah, which literally means the leaving of a thing with another.

[wadaqa]  
ودَقَة
To drop rain.

[wadq]  
وَدَق
Rain.
[wird] الرُدْ
A place of descent, an approach, especially to water for the purpose of drinking. In Qur’an «And we will drive the wicked into Hell, as cattle are driven to water».

[wird plural awrād] أوراد
Wird, verses (Ayāt) of Qur’an recited in some occasions.

[awrada] أوردة
To lead one into.

[wari‘a] ضرر (و ر ع و ر غ)
To be pious and God-fearing.

[wari‘] وَرَغَتْ تَفْقِي
Pious, godly, devout, God-fearing, religious.

[wara‘] وَرَغَتْ تَفْقِي
Piety, piousness, God fearing.

[tawarra‘a ‘an] تورَعْ عَن
To refrain from, abstain from.

[wariq] وَرْق (و ر ق)
Money.

[waraqah ibn nafal] He is the cousin of Khadijah, to whom she first made known the revelation

[wazara] وَذَر
To fall upon, wound.

[azarūh] فذرُوه
Leave it.

[waritha] وَرِثَت (و ر ث و رِث)
To be heir to any one, to inherit.

[warrathahu] وَرَتْه
To make him as an heir.

[wārith plural warathah] ورثاء
Inheritor, heir, inheriting.

[tawāruth] توارث
Transmission by inheritance, heredity.

[warīth] ورث
Heir, inheritor.

[mutawārath] متوارث
Inherited.

[mirāth] ميراث
Inheritance.

[irth] إرث
Inheritance.

[Al-Wārith] الوارث
The Heir. One of the ninety-nine attributes of the Almighty.

[warada] وردة
To be present, arrive at, properly, at water, to drink thereof, to go down into.
To keep back, keep (men) in their ranks while marching.

Wealth distribution.

To be ample, to take in, embrace, comprehend.

Means, ability to perform a thing.

One who enlarges, or makes of large extent, one who is in easy circumstances.

One who or that which is ample, extensive, one who comprehends.

Plenty, opulence.

The Ample-giving. One of the ninety-nine attributes of Allah.

To gather together (in one herd).

To be complete or perfect order, as the moon at the full.

= sixty šā'.

of prophet Muhammad (p.b.u.h), and who is related to have said that the prophet must have seen the Nāmūs which Allah sent to Moses.

Wealth distribution.

To sit by putting the right hip on the right leg and the left hip on the ground.

To hide.

To conceal, to hide, to disguise anything.

Dissimulation.

To bear, carry (burden).

A burden, heavy weight, load, sin, crime.

An inaccessible mountain, and hence a place of refuge.

Ministry of religious endowments, wakf ministry.

To incite, put into the mind, instigate, inspire.
by the devil at the time of his birth, and hence the child makes a loud cry when he is born, nor is there one human being who has not a devil appointed to attend him. The devil sticks close to the sons of Adam, and also an angel, the business of the devil is to do evil, and that of the angel to guide them to truth».

**[al-waswās]**

The Tempter, Satan, the Devil.

**[mūsa]**

Moses. He is the prophet to whom Tawrat was revealed. His special title, or kalimah, is kalimu 'Ilāhū, «One who conversed with Allah».

**[wishāyah]**

Informing against, reporting, denunciation, calumny, slander, defamation.

**[shiyah]**

An admixture of colour (in an animal). In Qur'an: «She is of a whole colour».

**[waṣāba]**

To be perpetual.

**[waṣada]**

To weave.

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**[wasilah]**

lit. Nearness. The name of the highest station in paradise which prophet Muhammad (p.b.u.h) hoped to obtain for himself.

**[sinah]**

Sleep, slumber, drowsiness.

**[waswasa]**

To whisper, speak under one’s breath.

**[waswasa ash-shā'īṭānū lahu]**

To whisper evil to, make evil suggestions to, insinuate evil ideas into someone’s mind, tempt.

**[waswasa fi ṣadrihi]** Whisper into his heart.

**[waswasa lahu]**

Whisper evil to him.

**[wasāwisu an-nafs]**

Dark suggestions of the soul.

**[waswasaḥ]**

lit. «Inspiring», or «suggesting». A suggestion from the devil. The machinations of the devil, to the consideration of which a chapter is devoted in the Traditions. Prophet Muhammad (p.b.u.h) said, «There is not a single child of man, except Mary (Mariam) and her son, who is not touched
[waṣṣa]  
To enjoin, command.

[awṣa]  
Will, bequeath, give by will, transfer by will.

[tawāṣa]  
To give one another a command, to enjoin or recommend to one another.

[al-mūṣi]  
A testator.

[al-waṣi]  
Exector. See وصية

[waṣṣiyah]  
Will, bequest plural [waṣaṣya] وصاية, which term is held by Muslim legists to mean «an endowment with the property of anything after death, as if one person should say to another, «Give this article of mine, after my death, to a particular person».

The testator is called müṣi, fem. müṣiyah. The legatee is termed müṣa la-hu. The legacy, müṣa bi-hi. The person appointed to carry out the will, or the executor, is called the waṣīy plural auṣiyā’.

[waṣṣiyah badīlah]  
Alternative will.

[waṣīd]  
A threshold. In Qur’an: «Their dog stretching forth his two forelegs on the threshold».

[muṣadah]  
Covered over, vaulted over.

[ṣifātu ’llāh]  
Allah’s attributes.

[aṣ-ṣifātu al-ilāhiyah]  
Divine attributes.

[waṣala raḥimahu]  
Keep good relations with relatives.

[waṣīlah]  
A she-camel or ewe, concerning which the pagan Arabs were wont to observe certain superstitions in honour of their idols.

[silaṭu ar-raḥim]  
Keeping good relations with relatives.

[ittiṣālu as-sanad fi ’l-ḥadīth]  
Connected chain of transmissions of Hadith.
head, also.
(5) Washing the feet to the ankles.
(6) Following the above-named order.
The authority for these actions in the Qur’an: «O believers! when you address yourselves to prayer, wash your hands up to the elbow, and wipe your heads and your feet to the ankles».

The sunnah regulations regarding it are:
(1) To wash the hand up to the wrist.
(2) To say one of the names of Allah at the commencement of the wudu’.
(3) To clean the teeth (miswāk).
(4) To rinse the mouth three times.
(5) To put water into the nostrils three times.
(6) Each part is to be purified three times.
(7) The beard must be combed with the fingers.
(8) The ears must be washed with the water remaining on the
fingers after the last operation.

(9) To rub under and between the toes with the little finger of the left hand, drawing it from the little toe of the right foot and between each toe in succession.

Special facilities in Ablution:

With regard to the ablution, Islam has offered certain facilities. If socks or stockings are on and have been put on after performing an ablution, it is not necessary to take them off when renewing the ablution. Instead of taking them off, the wet hand may be passed over them. They should be removed, however, and the feet washed at least once in every twenty-four hours. The same practice may be restored to if the boots are on and their soles and appearances are clean.

Similarly, if there is a wound in any of the parts which must be washed in the ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing bandage of the wound with a wet hand.

[**wadh'**] **رضع** Delivery.

[**wadh'**] **رضع الجلوس: في الصلاة** Sitting position.
counsel, exhortatory talk, exhortation.

[‘izah]  عَظَةَ
Sermon, lesson, moral, warning.

[wa‘a]  (وَ عَي) وَقِي
To collect, retain in the memory.

[wafada]  وَفَدَ (وَ فَدَ)
To come, as an ambassador into the presence of a king.

[wafadha]  وَ فَضَ (وَ فَضَ) فِضْ
To run.

[awfadhā]  أوْفَضَ
To hasten.

[waffaqa]  وَ فَقَ (وَ فَقَ) فِقْ
To help, to direct any one (Allah).

[tawaffaqa]  توَفِقُ
To be helped, favoured by Allah, to succeed in an undertaking.

[muwafaqatu al-wali]  مُوَافِقَةُ الْوَلِي
Guardian’s consent.

[muttafaqun ‘alaihi]  مُتَفَقٌ عَلَيْهِ
Agreed upon. The term is used for such Aḥādīth which are found in both the collections of Aḥādīth: Bukhari and Muslim.

[tawfiq]  توَفِقٌ
Reconciliation.

[wafa]  وَ فَيِ (وَ فَيِ)
To perform a promise.

[wātarun]  وَ طَرَّ
A thing necessary to be done.

[wa‘ada]  وَ عَدٌ (وَ عَدُ) فِعْ
To predict, promise, to make anyone a promise.

[wādun]  وَ عَدَّ
A promise, prediction.

[mī‘ād]  مَيْعَادٌ
A promise, time or place of the fulfilment of a prediction, promise, or threat, an appointment for a meeting.

[al-wa‘du ’l-ḥaqqu]  الوَعُودُ الْحَقُّ
The true promise.

[wa‘aza]  وَ عَظُ (وَ عَظُ) فِعْ
To warn, admonish, to advise, to preach.

[wā‘]  وَ عَظَ
Preaching, preachment, exhortation.

[wā‘i]  وَ عَظِي
Preachy, predicatory, exhortatory.

[itta‘aza]  اتَّعَظَ
To accept, to follow an advice, to be warned, exhorted.

[wā‘iz plural wu‘‘āz]  وَ عَظُ: وَ عَظُاتٍ
Preacher, warner.

[maw‘izah plural mawā‘iz]  مَوَعِظَةَ: مَوَاعِظٍ
Religious exhortation, spiritual
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>[awfa binnazar]</td>
<td>Fulfil one’s vow.</td>
</tr>
<tr>
<td>[istawfa]</td>
<td>To take full measure, demand full payment.</td>
</tr>
<tr>
<td>[istifa']</td>
<td>Acceptance by the creditor of the performance or payment due.</td>
</tr>
<tr>
<td>[mufin]</td>
<td>One who fulfils (his covenant).</td>
</tr>
<tr>
<td>[al-mutawaffa]</td>
<td>The deceased.</td>
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<tr>
<td>[waqaba]</td>
<td>To enter, to overspread (as darkness), to be eclipsed (the moon).</td>
</tr>
<tr>
<td>[mawaqit]</td>
<td>A fixed or stated time or period, time or place of appointment.</td>
</tr>
<tr>
<td>[mawaqitu 'l-hajj]</td>
<td>Certain places specified by the prophet for the people to assume Ihram, on their way to Mecca when intending to perform Hajj or 'Umrah. Five of these stations were established by prophet Muhammad (p.b.u.h). They are as follows: (1) Zu 'l-Hulaifa, for the pilgrims from al-Madinah. (2) Juha for Syria. (3) Qarnu 'l-Manazil for Njd.</td>
</tr>
<tr>
<td>[waffa]</td>
<td>To fulfil or perform (a covenant), to give full measure.</td>
</tr>
<tr>
<td>[waffa bil'ahd]</td>
<td>Fulfil one’s covenant.</td>
</tr>
<tr>
<td>[waffa bi'ahdi Allah]</td>
<td>Fulfil His covenant.</td>
</tr>
<tr>
<td>[waffa 'l-kail]</td>
<td>Give just measure.</td>
</tr>
<tr>
<td>[waffa 'l-mikyal]</td>
<td>Give just measure.</td>
</tr>
</tbody>
</table>
property under the regulated value or number upon which Zakat or legal alms is due.

\[wāqi‘ah\]  
lit. The Inevitable.
1- A term generally used for an accident or an unavoidable circumstance in life.
2- The Day of Judgment, «When the inevitable happens none shall call its happening a lie».

\[sūrātul-wāqi‘ah\]  
The title of the 56th surah of the Qur’an.

\[waqī‘ah\]  
Action, battle.

\[waqafa\]  
Give as an endowment.

\[waqf plural awqāf\]  
lit. «Standing, stopping, halting»,  
1- A term which in the language of the law signifies the appropriation or dedication of property to charitable uses and the service of Allah. An endowment. The object of such an endowment or appropriation must be of a perpetual nature, and such property or land can not

(4) Yalamlam, for Yaman.

\[mawāqītus-salāh\]  
Stated times of prayer.

\[waqāza\]  
To strike violently, beat to death.

\[al-mawqūţah\]  
Fatally hit or on the point of death. In Qur’an: «Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow».

\[waqara\]  
To weigh down, make deaf.

\[waqrun\]  
Deafness.

\[wiqrun\]  
A heavy burthen.

\[waqār\]  
Kindness and long-sufferings, dignity.

\[waqṣ plural awqāṣ\]  
Any
be sold or transferred.
2- A term used for a full pause, and particularly for certain pauses in the reading of the Qur'an, which are marked with the letters (قف) in the text.

[wafqun khāṣ]  وَقْفٌ خاص
Private endowment.

[wafqun shibih ‘ām]  وَقْفٌ شِيْبٍ عَام
Quasi-public endowment.

[wafqun ‘ām]  وَقْفٌ عَام
Public endowment.

[wāqifun]  وَاقِفٌ
Endower, founder of an endowment.

[wafqatu ‘arafah]  وَقْفٌ عرَفَة
Standing on Arafāt. On the 9th of Zu 'l-Hijjah, the pilgrim should stay in Arafah till sunset. «The real Hajj is halting at Arafāt». This is a day of great blessings from Allah.

[wafqatu al-ʿid as-ṣaghīr]  وَقْفَةُ العِيدِ الصَّغِيرٍ
The day preceding (عبد الفطر), the Feast of Breaking the Ramadan fast on the 1st day of Shawwal.

[wafqatu al-ʿid al-kabīr]  وَقْفَةُ العِيدِ الْكَبِيرِ
The day preceding
The shi‘ah traditionists relate that certain persons inquired of the Imam Sadiq if the prophet had ever practised taqiyah, or «religious dissimulation», and the Imam replied, Not after this verse (Āyah) was sent down to the prophet, namely, surah Five verse 71: «O thou Apostle! publish the whole of what has been revealed to thee from thy Lord, if thou do it not, thou hast not preached His message, and Allah will not defend thee from wicked men, for Allah guides not the unbelieving people.

\[\text{[al-taqwa]}\] Piety, righteousness, right conduct. Al-Taqwa is to do what Allah ordered you to do and to fear him.

\[\text{[al-muttaqūn]}\] Pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

\[\text{[waka‘a]}\] To take up a burthen.

\[\text{[muttaka‘un]}\] A place where any one reclines, a day couch.

\[\text{[al-ittikā’]}\] Reclining.

\[\text{[wakāda]}\] To stand still.

\[\text{[al-waks]}\] Depreciation.

\[\text{[wakāla]}\] To deputize, to appoint one keeper or guardian over, or entrust one with the care of anything.

\[\text{[tawakkāla]}\] To put trust in anyone.

\[\text{[al-uqiyah]}\] 40 dirhams = 127 gram.

\[\text{[al-taqiyah]}\] lit. «Guarding oneself». A shi‘ah doctrine. A pious fraud whereby the shi‘ah Muslim believes he is justified in either smoothing down or in denying the peculiarities of his religious belief, in order to save himself from religious persecution. The shi‘ah traditionists relate that certain persons inquired of the Imam Sadiq if the prophet had ever practised taqiyah, or «religious dissimulation», and the Imam replied, Not after this verse (Āyah) was sent down to the prophet, namely, surah Five verse 71: «O thou Apostle! publish the whole of what has been revealed to thee from thy Lord, if thou do it not, thou hast not preached His message, and Allah will not defend thee from wicked men, for Allah guides not the unbelieving people.

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\[\text{[tawakkāla]}\] To put trust in anyone.
[al-wakālah]  obra del substituto, una embajada, una agencia, abogado, poder de abogado, autorización.

[Al-Wakīl]  el abogado

«The Guardian». Teniendo todo el poder en su mano. Uno de los noventa y nueve atributos especiales de Allah.

[walaja]  entrar

[awlaja]  hacer entrar, mergirse

[awlaja al-lail fi an-nahār]  mergirse de noche en el día.

[walijah]  un amigo íntimo.

[al-ilāj]  insertar

[waladu 'l-ḥalāl]  un hijo legítimo.

[waladu az-zina']  un hijo ilegítimo.

[wildānun mukhalladūn]  la juventud eterna.

[mawlid]  el cumpleaños, especialmente de Allah.

[tawakkala 'ala Allah]  confiar en Allah.

[tawakkul]  confianza, confianza, apoyo.

[tawākul]  confiar en Allah sin negligencia de medios materiales.

[wakīl]  abogado, agente. Un abogado legalmente designado para actuar por otra persona. Es legítimo para una persona designar a otra como su agente para el arreglo en su nombre de cada contrato que podría legalmente haber concluido por sí mismo, como una venta, matrimonio, y así sucesivamente. Una mujer que se mantiene en privación y no está acostumbrada a ir a la corte, debe, según la cita de Abu Bakr, designar un agente y no aparecer ella misma. Un esclavo o menor puede ser designado como un agente para un hombre libre. En el Corán: «Él es el guardian y depósito de todas las cosas».

[itzikāl]  confianza, confianza, apoyo.
friend, or appointing as heir.

[Wilāyatun an-nikāḥ] ولایة التكاح
Marriage guardianship.

[muwālāh] موالاة
Contract of clientage, constancy, continuance (of an action).

[al-mawla plural al-mawāli] الرجل للفراس
A term used in Muslim law for a slave, but in the Qur’an for «a Protector or Helper», Allah.

[waliyū ’l-amr] ولی الأمر
Ruler, legal guardian.

[waliyun ba‘īd] ولی بعيد
A legal guardian of a more remote degree than father, brother or uncle.

[waliyun ḥamīm] ولی حمیم
Intimate friend.

[waliyu ad-dam] ولی الدم
A relative entitled to exact retaliation.

a prophet. The birthday of prophet Muhammad (p.b.u.h), which is known as Mawlidu ‘n-nabi, on the 12th of Rabī‘u ’l-Awwal.

[walimatu az-zawāj] وليمة الزواج
Wedding banquet.

[tawalla] توالي
To turn back.

[wallaw al-adbār] ولون الأدبار
To turn their backs.

[walā‘] ولاة
lit. «Proximity, kin, friendship».
A peculiar relationship voluntarily established, and which confers a right of inheritance on one or both parties connected.

[walā‘u ’l-‘atāqah] ولاء العتق
Relationship between a master and a manummited slave, in which the former inherits any property the latter may acquire after emancipation.

[walā‘u al-muwālāh] ولاء الموالاة
The connection arising out of mutual friendship, especially between a Muslim and a convert.

[walāyah] ولاية
Help, the act of taking as a
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tr>
<td>Wahabite.</td>
<td>وَهَابِيْ</td>
</tr>
</tbody>
</table>
| A deed of gift. The term hibah in the language of Muslim law means a transfer of property made immediately and without exchange. He who makes the gift is called the wāhib, or donor, the thing given, mawhūb, and the person to whom it is given is mawhūb lahu. | هِبَةُ بِشَرْطِ العَوْضَةِ |}
| [hibatun bishart al-'iwdh] Return- stipulated gift. | هِبَةُ بِالْشَّرْطِ العَوْضَةِ |}
| [hibatun bish-sharṭ wal-'iwdh] Gift with a condition and a return. | هِبَةُ شَفَهَةِ العَوْضَةِ |}
| [hibatun bil-'iwdh] Gift with a return. | هِبَةُ العَوْضَةِ |}
| [hibah shafahiyah] Oral gift. | هِبَةُ الفَيْضَةِ |}
| [hibatu ’l-‘ain] Corpus gift. | هِبَةُ العِينِ |}
| [hibah ghair maqbudhah] Unreceived gift. | هِبَةٌ غَيْرُ مَقْبُوْضَةٍ |}
| [hibah ghair maqsūmah] Undivided gift. | هِبَةٌ غَيْرُ مَقْسُوْمَةٍ |}
| [waliyū al-‘arūs] Guardian of the bride. | وَلِيُّ العَرْوُسَ |}
| [waliyū ‘ahd] An heir, especially to a sovereignty. | وَلِيُّ عَهْدِ |}
| [waliyū an-ni‘mah] A title of respect for a father, a patron, a benefactor. | وَلِيُّ النِّعْمَةِ |}
| [īlā‘] Annulment of a marriage after the husband’s sworn testimony to have refrained from marital intercourse for a period of at least four months. | الإِلَاءِ |}
| [al-wālī] The Governor. | الوَلِيُّ |}
| «The Helper, Governor». 1- One of the ninety-nine special attributes of Allah. In Qur’an: «Nor have they any governor beside Him». 2- The title implies one who rules a Muslim country as an Emīr, or in behalf of the khalifah of Islam. | {الوَلِيِّ |}
| [wahaba] To give, bestow. | وِهْبَ |}
| [Wāhib] Donor. | وَهَابِ |}
| [Wahhāb] A free and liberal giver. | وَهَابٌ |}
Weakness, faintness. In Qur'an: «With weakness upon weakness».

A great misfortune, woe. In Qur'an: «Then woe to them».

Destruction, ruin, doom, perdition.

Woe unto you!

Weakness, faintness. In Qur'an: «With weakness upon weakness».

A great misfortune, woe. In Qur'an: «Then woe to them».

Destruction, ruin, doom, perdition.

Woe unto you!

Conditional gift.

Received gift.

Usufruct gift.

The Bestower of bounties».

One of the ninety-nine special attributes of Allah.

Wahabism.

To be weak, faint, infirm.
[yatīmu al-umm] مَيْنِمُ الْأَمُّ
Motherless.

[yad plural aydi] يَدٌ حَدَِّ ثُلُّثٍ
Hand. It is a rule with Muslims to honour the right hand above the left, to use the right hand for all honourable purposes, and the left for actions which, though necessary, are unclean.

[yadu Allah] يَدُ اللَّهِ
The expression yadu ’llāh, the hand of Allah, occurs in the Qur’an: «Allah’s hand is above their hands».

[yadun mubṭilah] يَدٌ مُّبْتَلَتَةٌ
Unrightful possession.

[yatīmu al-‘abb] مَيْنِمُ الْأَب
Fatherless.

[yatīmu al-umm] مَيْنِمُ الْأَمُّ
Motherless.

[ya’isa] يَا سَ (يَّسّ)
To despair.

[istai’asa] إِسْتَيْبَاسٌ
To reject all hope, despair.

[yattama] يَتِّمُ مُ (يَتِّمُ يَتِّمٌ)
To orphan, cause to become an orphan.

[yutm] يَتِمٌ
Orphanhood.

[yatīm plural yatama] مَيْنِمُ يَتَامَيْ
An orphan, in Islamic law, the term is used for a child whose father is dead.

[yatīmu al-‘abb] مَيْنِمُ الْأَب
Fatherless.
Small, easy, simple, uncomplicated.

[maisir]  مَيْسِرٍ
Gambling, a means of getting something too easily, getting a profit without working for it.

[maisarah]  مَيْسَارًا
A time of ease.

[taisir]  تَيِّسِيرٍ
Facilitation.

[maisur]  مَيْسُورٍ
Facilitated.

[istaiqana]  اِسْتَيْقَانٌ
To believe firmly.

[mustaiqin]  مُسْتَيْقِينٍ
One who is firmly assured.

[aqana]  اِقْنَانٌ
To know for certain, firmly believe, feel a certainty about, to form a right judgment.

[tayaaqqana]  اِتَّقَانٌ
To be certain.

[yaqin]  يَقِينٌ
Perfect faith.

[‘ala yaqin]  عَلَى يَقِينٍ
Certain, sure, positive, convinced, assured.

[yaqinan]  يَقِينًا
Certainly, surely, absolutely, undoubtedly, without doubt.

[yadun muhiqqah]  يِدَ مُهَيْقَةٌ
Rightful possession.

[yadu an-nikah]  يَدَ الْنِّكَاح
Conjugal authority.

[al-yadu as-sufla]  الْيَدِ السَّفْلَى
The taking hand.

[al-yadu ’l-‘ulya]  الْيَدِ الْعَلِيَّة
The giving hand.

[yassara]  يَسْرٌ
To facilitate, make easy, to second any one or help one forward.

[istaisara]  إِسْتَيْسَرَ
To be easy.

[yusrun]  يَسْرِهَا
Facility, ease, that which is easy.

[yusrun]  يُسَرْ
Wealth, affluence, opulence, prosperity, abundance.

[yusra]  يُسْرَى
Prosperity. In Qur’an: «And we will facilitate for thee- or prepare thee for- the easiest (way in matters of faith) or the way of happiness)».
and your hands therewith. Allah does not wish to make any hindrance for you».

It is related in the Traditions that prophet Muhammad (p.b.u.h) said: «Allah has made me greater than all preceding prophets, in as much as my ranks in worship are like the ranks of angels; and the whole earth is fit for my people to worship on, and the very dust of the earth is fit for purification when water can not be obtained».

Tayammun, or «purification by sand», is allowable under the following circumstances.
(1) When water can not be procured,
(2) In case of sickness when the use of water might be injurious,
(3) When water can not be obtained without incurring danger from an enemy, a beast, or a reptile, and
(4) When on the occasion of the prayers of a Feast day or at a funeral, the worshipper is late and has no time to perform

[yaqi\(\text{i}\)ni]  
Positive, certain, sure, definite, absolute, unquestionable.

[m\(\text{u}\)wqin]  
One who believes firmly, or forms a right judgment.

[yal\(\text{a}\)\(m\)l\(\text{a}\)m]  
The miq\(\text{a}\)t of the pilgrims from Yemen.

[tayamm\(\text{a}\)m\(\text{a}\)]  
To aim at getting for one’s-self, choose for one’s-self.

[tayamm\(\text{a}\)m\(\text{a}\) \(l\)issal\(\text{a}\)h]  
To perform ablutions with sand or earth when water is unavailable.

[tayamm\(\text{a}\)m\(\text{u}\)]  
Sand ablution, purification with earth, lit. «Intending or proposing to do a thing». The ceremony of ablution performed with pure earth instead of water, as in the case of wudu’. The permission to use sand for this purpose, when water can not be obtained, is granted in the Qur’an. «If you can not find water, then take fine surface sand and wipe your faces

<table>
<thead>
<tr>
<th>Long vowels</th>
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<tr>
<td>(\text{i} = \text{(\text{i})})</td>
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<td>(\text{a} = \text{(\text{a})})</td>
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</table>
I swear by Allah! By Allah.

Inviolable oath.

Solemn (strong binding, sacred) oath.

False oath.

Oath of office, official oath.

Deliberate oath.

An oath taken concerning an incident or transaction already past, where the swearer believes that the matter to which he thus bears testimony accords with what he swears, though it should happen to be actually otherwise, in which case it may be hoped from the divine mercy that the swearer will not be condemned for such an oath.

The right hand.

False oath. An oath taken concerning a thing already past, in which is the wudu’.

Tayammum is performed as follows:
1- Strike both hands slightly on pure earth or sand or stone.
2- Shake the hands off and wipe the face with them one in the same way as done in the ablution.
3- Strike the hands again and wipe the right arm to the elbow with the left hand and the left arm with the right hand.

To place (a corpse) on its right side in the grave.

Good fortune, good luck, prosperity, happiness.

To start from the right side.

Using the right hand, right-handedness, starting from the right side.

Oath. In Qur’an: «Allah will not punish you for an inconsiderate word in your oath, but he will punish you for that which your hearts have assented to». 
no sin on him».

On the authority of ‘Abdur-Rahman bin Ya’mar Ad-Diyli, the Prophet Muhammad (Blessings of Allah and peace be upon him) said, «The days of Mina (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Mina for a third day) then there is no sin in it» Abu Dawud.

وَأَيَّامٌ مِّنَ الْمَيْامِ ثَلاَثَةٌ مِّنَ الْمَيْامِ فَلَا إِثْمٌ عَلَيْهِ وَمُنَاقِصَةٌ فَلَا إِثْمٌ عَلَيْهِ» رواه أبو داود.

[yawmu ’l-adhha] The Day of Immolation, i.e., the 10th of Zu ’l-ḥijja.

[yawmu ’l-ba’th] Day of Resurrection, Day of Awakening. In Qur’an: «And this is the Day of Resurrection, but you were not aware!».

[F渲قذا يِوُمَّ الْعَبْثَ وَكِبْكَبُهُمْ كَثِرَ لاَ ٌذَٰلِكَ لاَ ٌذَٰلِكَ] [الروم: 65].

[yawmu at-tarwiyah] The 8th day of Zu’l-Hijjah when pilgrims start going to Mina.

Conveyed an intentional falsehood on the part of the swearer: such an oath is highly sinful, the prophet having declared- «Whosoever swears falsely, the same shall be condemned to hell».

[al-yamin al-mun‘aqid] Deliberate oath. An oath taken concerning a matter which is to come. Thus, a man swears that he will do such a thing, or he will not do such a thing, and where he fails in this, expiation is incumbent upon him, which expiation is established on the authority of the sacred writings.

[y و م) (قَبْضَةُ المَرْكَزِ) #تَشْریق] The three days after the feast of sacrifice at Mina during the pilgrimage (11th, 12th, 13th, of Zul-Hijjah). So called because the flesh of the victims is then dried, or because they are not slain until after sunrise. After the ihram or pilgrim garment is removed. Although the pilgrimage is over, he (ḥājji) should still rest at Mina the two following days, if he wants to leave early, In the Quran: «But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is
[yawmu at-taghābun]  
Day of Mutual deceit. The Day of Judgment. In Qur’ān:  
«The Day that He assembles you (all) for a Day of Assembly, that will be a day of mutual loss and gain (among you)».

[yawmu aj-jam‘]  
Day of Gathering. The Day of Judgment. In Qur’ān: «On the day when He shall gather you to the Day of Gathering».

[yawmu ’l-hisāb]  
Day of Reckoning. The Day of Judgment.

[yawmu ’l-ḥasrah]  
Day of Distress. The Day of Judgment.

[yawmu ’l-ḥashr]  
Day of Assembly. The Day of judgment. The term yawmu ’l-ḥashr is therefore used for the Day of Resurrection, or the day when the dead shall migrate from their graves and assemble for judgment. In Qur’ān: «It is He who gives life and who takes it, and to Him shall you all be brought back».

[yawmu at-talāq]  
Day of mutual meeting. The Day of Judgment.

In Qur’ān: «He throws the spirit by his bidding upon whom He will of His servants to give warning of the Day of mutual meetings».

All men will meet together and meet their Lord at the Resurrection, no matter how far scattered they may have been in life or in death.

[yawmu at-tanād]  
A day of mutual outcry. A name given to the Day of judgment in Qur’ān. «O my people! Verily I fear for you the day of crying out to one another».
whether it is the last day of Sha'ban or the first one of Ramadan. In this case fasting is forbidden except in some cases.

[yawmu ‘āshūrā’] يَوْمِ عَاشُورَاء
The tenth day of the month of Muharram.

[yawmu ‘arafah] يَوْمُ عَرَفَة
The 9th day of Zu ’l-Ḥijjah.

[yawmu ‘l-‘ardh] يَوْمُ الْعَرْضٍ
The day of judgment.

[yawmu ’l-fatḥ] يَوْمُ الفَتْح
The day of conquest.

[yawmu ’l-furqān] يَوْمُ الفُرْقَان
The day of distinction (of the true believers from the infidels), Badr.

[yawmu ’l-faṣl] يَوْمُ الفَصْل
Day of severing. The Day of judgment. In Qur’an: «And what will explain to thee what is the Day of sorting out?»

[yawmu ’l-‘asghar] يَوْمُ الْعَاسُغْر

[yawmu ’l-khurūj] يَوْمُ الخِروْج
The Day of judgment. In Qur’an: «The day when they shall hear the shout in truth; that is, the Day of coming forth».

[yawmu ’l-‘arḍh] يَوْمُ الْعَرْضٍ
The day of judgment.

[yawmu ’l-furqān] يَوْمُ الفُرْقَان
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[yawmu ’l fiṭr] يَوْمُ الْفِطْر
The Day of breaking the fast.

[yawmu ’l-qarri] يَوْمُ الْقَرْر
The Day of rest. The Day after the sacrifice at the Hajj, when the pilgrims rest.

dead, will this gathering be easy to us».

[yawmu ’l-khulūd] يَوْمُ الْخَلْوُد
Day of Eternity. The Day of Judgment.

[yawmu ad-dīn] يَوْمُ الدِّين
Day of judgment. In Qur’an: «What shall make you know what the Day of Judgment is?»

[yawmun zu masghabah] يَوْمُ الزُّمَسْحَابَة
Day of hunger.

[yawmu ash-shak] يَوْمُ الشَّك
The Day of Doubt. If Muslims did not see the crescent after the sunset of the 29th day of Sha‘bān, because of clouds, then, the following day is doubtful
pilgrims leave Mina after performing all the ceremonies of Hajj at 'Arafat, Al-Muzdalifa and Mina (The day of the onrush).

[yawmu 'l-wa'īd]  
The Day of Warning.

[al-yawmu 'l-mash-hūd]  
The Day of Resurrection.

[yawmu 'l-qiyāmah]  
The Day of Resurrection, the Day of final judgment.

[yawmun ma'lūm]  
A known day, i.e. known to Allah. The Day of Judgment.

[yawmu an-nahr]  
The Day of Sacrifice. A term used for the Feast of Sacrifice ('Idu 'l-adhha).

[yawmu an-nafr]  
The day of Nafr. The 12th or 13th of Zul-Hijjah when the

تم بمدة تعال في 22 جمادى الآخرة 1425 هـ  
8 آب 2004 م
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Zakariyya

Zakat

Zakat of bulls, cows and buffaloes

Zakat of camels

Zakat collectors

Zakatu al-fitr

Zakat payer

Zakat upon articles of merchandise

Zakat upon the fruits of the earth

Zakat upon gold

Zakat upon mines, or buried treasures

Zakat upon sheep and goats

Zakat upon silver

Zamzam spring

Zamzam water

Zihar

Zoroastrian

Zoroastrianism
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<td>يلأممل (مكان迁移附近麦加)，Miqat of the people of Yaman</td>
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<td>Yathrib (Ancient name of Medina)</td>
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فضيلة، بر
فاضل، صالح، مستقيم
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مال ظاهر
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يعيد
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*Note: The table contains translations from English to Arabic and vice versa. The text includes technical terms related to trade, tradition, and related concepts.*
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Obedience to the ruler

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| Muhammad's mission | بعثت محمد صلى الله عليه وسلم |
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| Mutual envy | تحسوس |
| Mutual estrangement | التداير |
| Mutual freeing | مُباراة |
| Mutual imprecation | لعان |
| Mutual jealousy | تحاسد |
| Muwatta | المولى (المالك) |
| Mystic | صوفي |
| Mysticism | صوفية |
| Myths of the ancients | أساطير الأولين |

* Symbols: ♦ ♦ ♦ ♦
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**Other Terms**

- **Infidel**
- **Infidelity**
- **Inflect**
- **Inflict a dreadful torment on sb.**
- **Inflict punishment**
- **Inflicter of Retribution, the**
- **Infuse prices one to another**
- **Infuse**
- **Infuse the rights of others**
- **Infusant**
- **Ingratitude**
- **Inhalation**
- **Inhalation of water**
- **Inhalation of water and forcing it out**
- **inherit**
- **Inherit**
- **Inheritance**
- **Inheritance sciences**
- **Inheritor**
- **Inheritor's**
- **Inheritors on the earth**

**Other Terms (Arabic)**

- **مُشْرِكٌ، كَافِر**
- **مِلْكٌ**
- **تَناَجَشُوا**
- **يَنْزِلُ عَقوبة**
- **يَسومه سوء العذاب**
- **نَفَذ العقوبة**
- **المنتقم: الله**
- **أهلُ الحق والعقد**
- **يَهْتَك، يَعْتُدِي**
- **يَعْتُدِي على حقوق الغير**
- **كَفْوُرٌ، جَحْوٌ**
- **استنشاق**
- **استئثار**
- **يَرِث**
- **مراث**
- **علمُ الفرائض**
- **وارث**
- **الوارث: الله**
- **وفاة**
- **خلافاء الأرض**
- **سِنَة، ظَلَم**
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Incarceration  
Incessancy  
Incidental  
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<td>Have an abode in paradise</td>
<td>يَتَبََّوَأ مكانًا في الجَنَّة</td>
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<tr>
<td>Have one’s abode in fire</td>
<td>يَتَبََّوَأ مكانًا في النَّار</td>
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The table above lists English words and their Arabic equivalents.
Hadith
Hadith documentation
Hadith ensured by many lines of transmission
Hadith with uninterrupted line of transmission
Hair dresser
Hajj
Hajji
Half a date
Half-brothers
Half-brothers (father’s side)
Half-brothers (mother’s side)
Half moon
Half sister
Ham-string
Hanafi school
Hanbali school
Hand amputation
Handful of water
Happiness and misfortune
Hardened hearts
Hardship
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<td>الفسل</td>
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<td>Greater Bairam</td>
<td>عيد الأضحى</td>
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<td>Greater crimes</td>
<td>كأئتر الإثم</td>
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<td>Greatest Judge</td>
<td>الفتاح: الله</td>
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<td>Greatest sins</td>
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الشاكرون
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كفن
القين الفاحش
عذاب القبر
الموقات
مقبرة
استسام الماشية
الأعمال
الكبر، العظيم (الله)
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الطامية الكبرى
التار الكبیر
الوهاب: الله
الجهاد الأكبر
معان عظيم
الثواب العظيم
الله
الحج الأكبر
أجر كبير
الآية الكبرى
كبيرة، فاحشة، إثم كبيرة
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Glass vessels
Glitter of the present life
Glorification of Allah
Glorify
Glorify Allah
Glorious, the
Glorious Quran, the
Glory
Glory be to Allah
Glory to Allah
Glory to my Lord the Great
Glory to my Lord the Most High
Gluttony
Go about with calumnies
Go astray
Go to answer the call of nature
God
God
God bless you
God-fearing, the
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| Bestower of sustenance, the | 最好的贊助者 |
| Bet | 寶藏 |
| Betray | 背叛 |
| Betrayal | 背叛 |
| Betrayer | 背叛者 |
| Betrothal | 奠基 |
| Between the navel and the knees | 胃部與膝蓋 |
| Bewail | 嘆嘆 |
| Beware | 警告 |
| Bewitch | 魔法 |
| Bewitched, the | ets後の |
| Bewitched man | ets男 |
| Bible, the | 圣經 |
| Biblical | 圣經的 |
| Bickering in prayer | 禱告時的反對 |
| Bier | 棺材 |
| Biggest of the greatest sins, the | 最大的罪 |
| Biggest sins | 最大罪行 |
| Bind oneself to | 約定 |
| Binding oath | 約定誓言 |
beardless

Bearless

Bearer of glad tidings

Beginner, the

Behave impudently

Belief

Belief in angels

Belief in Allah

Belief in the unknown

Begging pardon

Beggar

Belonging to Allah

Benefaction

Benefactor

Benefactress

Beneficence

Beneficent, the

Benefit

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| Atheist | ملحد، زنديق |
| Atheistic | إحادي، إكاري (وجود الله) |
| Atheistical | إحادي، إكاري (وجود الله) |
| Atom’s weight, an | مثقال ذرة |
| Atom’s weight of evil, an | مثقال ذرة شرًا |
| Atom’s weight of good, an | مثقال ذرة خيرًا |
| Atone | يَك فر ع ن |
| Atonement | كفارة |
| Attain puberty | يبلغ الخيم |
| Attain salvation | ينجو |
| Attempted theft | مهاولة السرقة |
| Attend funeral rites | يشيع جنازة |
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Affirmation of judgment  التصديق على الحكم
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Agitation  إِثْرَاءُ، مَخْرِيضٌ
Agitator  الْمَهْيَّثُ، الْمَخْرَجُ
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Agnostic  اللَّادِري<
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Adherent of sunnah
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Preface

Praise be to Allah, Lord of the Worlds. And peace and blessings be upon the prophet Muhammad, the Seal of all the prophets and the Messengers of Allah, and also upon his family and upon his companions, and upon all those who followed their guidance up to the Day of Judgement.

There are many dictionaries concerning many fields of life, but we do not yet have an explanatory dictionary regarding Islamic terms. So I have tried to fill that gap with this dictionary and hopefully give the readers a sufficient ground towards a better understanding of Islam. In essence I hope you readers will become enlightened.

As to the contents of this Dictionary; it contains various aspects about Islam, such as Qur’anic words (illustrated by some verses from the Holy Qur’an), the Sunnah of the Prophet Muhammad (p.b.u.h.), the worship, marriage, divorce, our heritage, the terms of Fiqh, the prohibited and unprohibited in Islam, the sources of legislation of Islam and many other important issues.

How to use the Dictionary? This Dictionary can be used by Arabs and non-Arabs alike.

The Arabs may use it as any Dictionary from Arabic into English and from English into Arabic, as for the non-Arab speaking individuals, they may use it as a book or reference, in that it provides a transliteration for every word in the Qur’an, It will help the reader to read and understand the Qur’an.

Finally, my ultimate goal and that of our readers, will hopefully to learn and be worthy of a reward from Allah, in this life and in the hereafter.
DICTIONARY OF ISLAMIC TERMS
ARABIC - ENGLISH
ENGLISH - ARABIC

BY
DEEB AL-KHUDRAWI

AL YAMAMAH
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