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مقدمـة الطبـعة الثالثة للـمعجم
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ترتيب المداخـل في المعجم
نأمل ملاحظـة مابلـي.
الكشف العربي.
مراجع معجمية في المصطلحات الإسلامية.
منشورات عربية.
ب- مراجع إخلزية

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Introduction

It is a well known fact that any reasonable understanding of Islam requires some knowledge of the language of the Qur'an, Arabic, due to the following reasons:

1. The two main sources of Islamic teachings, the Qur'an and the Sunnah, are in Arabic. There have been many attempts to render the meanings of these into other languages through translation. However, no translation can really convey the whole meaning of the original text, especially of religious or literary nature. For no two languages in the world have exact equivalents for their lexicons, even if they belong to the same family of languages. Naturally, the gap increases with the distance between the relevant languages in history and culture; the greater the difference (such as between Arabic and English) the wider the gap, and it is hard even for the cleverest of translators to close it. Besides, many Qur'anic verses and words have more than one meaning, which a
translator has to choose from; thus, the translation is by nature restricted and incomplete in such cases. Examples abound even in one "surah" (chapter) of the Qur'an, the first one, where we find words like, "al-Hamd", "ar-raHmaan, ar-raHiim" that are rich with meanings and implications which have only been partially conveyed in the various translations.

2. The bulk of references on various Islamic subjects have been written in Arabic. For even scholars living in non-Arabic speaking lands have most often made their valuable contributions in Arabic. There are tens of thousands of books on Islamic issues and topics, including Qur'anic exegesis, theology, jurisprudence, principles of Qur'anic exegesis, tajweed (rules of correct recitation of the Qur'an), principles of hadeeth (prophetic traditions) authentication, principles of Islamic jurisprudence etc. Very little of these references have been translated into other languages.

3. There are many key terms and expressions, such as "raHmaan, Salaah, zakaah, 'umrah, 'ishaa', tajwiid, laa Hawla walaa quwwata illaa bi-llaah" which are not easy to translate into other languages.

Since the majority of the followers of Islam are not native speakers of Arabic, and many of them may not have the chance to learn it properly, translation has been resorted to, however incomplete it may be. But even good translators always find it difficult to translate the special terms from Arabic. A cursory look at the translation of various Islamic works would reveal the discrepancies between the Arabic text and its translation, on one hand, and the different renderings of the same Arabic terms by different translators or even by the same translator at different times.
Attempts have been made by Muslim scholars to compile glossaries and dictionaries of Islamic terms to help both translators and readers of Arabic texts. But we find that despite the efforts made in these works, none of them is fully satisfactory for some reason or another, including the background of the author and his/her area of interest and the arrangement of the entries.

It is with the objective of filling some of the gaps or shortcomings in these attempts that this Dictionary of Islamic Words and Expressions has been prepared.

The present dictionary has the following characteristics:

4. It is written with the speaker of English in mind, though speakers of Arabic will find it useful as well. A knowledge of Arabic is not required. Therefore, the entries have been arranged according to their romanized pronunciation. This is accompanied by the word or expression in Arabic script, followed by an explanation or commentary.

5. The words and phrases have been selected on the basis of their special technical senses and/or their frequency in the Islamic religious writings. Often, general meanings and senses are ignored in the Dictionary.

6. An index of the words or expressions in Arabic script, according to the rules of Arabic alphabetical system, is given at the end of the dictionary for the benefit of Arab users of the Dictionary.

7. The comments or definitions are given in a brief and simple manner. Wherever appropriate, references to relevant verses of the Holy Qur‘an are made. The reader will find more information there.
Method of Using:

8. The Dictionary, as mentioned earlier, is arranged according to the romanized script and English alphabetical system. (A transliteration table is given below.) Therefore, Arabic words that have small and capital letters (e.g., "h, H or s, S") are grouped together, though these symbols represent different Arabic letters and sounds.

9. A special mention should be made of the case of the words that include (‘ and ‘ - hamzah and ‘ayn) consonants, such as “‘adab” and “‘iddah”. These are arranged according to the vowels that follow them, since they are not letters of the English alphabet.

10. In the transliteration, a distinction is made between (-iy) as in “nabiyy” (‘prophet’) and (-ii) as “fii” (‘in’). This makes the word easier to spot when it occurs in combinations, such as “nabiyy-‘uun” (‘prophets’) or “nabiyy-‘uk” (‘your prophet’)…etc.

11. The taa’ marbu’uTah (feminine marker in nouns) is usually written (h), which is the pause form. But in cases where it is normally pronounced for liaison purposes, as in “zakaat al-fiTr” it is written (t).

12. The definite article (al-) is assimilated to the consonants that follow them, such as “al-Salaah” (which is transliterated “aS-Salaah” according to its pronunciation in Arabic). This makes the word easier to read by non-native speakers of Arabic.

13. Normally, nouns are given in their singular forms, but if the plural form is frequently used or it is heard more often than its singular form, then the word is given in the plural form too.
14. Arabic nouns that have irregular plural forms (and a few others) are normally followed by their plural form or singular forms (if the entry word is in the plural form) in parentheses (with pl. meaning plural and sg. meaning singular). Examples: "khuluq (pl. akhlaaq)" and "naSaaraa (sg. naSraaniyy)". This makes it easier for the reader to recognize them when they are encountered in both their singular and plural forms.

15. Verbs, which are normally given in their basic past tense forms, are accompanied by the present tense forms between parentheses, because the reader would most often see them in these two forms.

16. Wherever appropriate, cross-reference is made to other entries in the Dictionary, which is indicated by putting the Arabic word between double quotes.

17. Double quotes are used for Arabic words in quotations and for cross-reference purposes. A word in double quotes is found in its place in the Dictionary. The reader may refer to it if he so wishes. Single quotes, on the other hand, are used to give the English meaning of the Arabic words and expressions in the comment/definition part.

I sincerely hope that this Dictionary will be of some help to the readers of Islamic works and the seekers of knowledge about Islam and its lofty teachings.

Mahmoud Ismail Saleh, Ph.,
Professor of Applied Linguistics
For practical reasons, the following system of transliteration of Arabic letters has been adopted.

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<th>Name</th>
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<td>aa (if a vowel)</td>
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<td>w or uu (for the vowel)</td>
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<td>y or ii (for the vowel)</td>
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<td>َ</td>
<td>fatHa</td>
<td>a (short vowel as in ago)</td>
</tr>
<tr>
<td>٠</td>
<td>Damma</td>
<td>u (short vowel as in put)</td>
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</table>
Aa

'aabid (pl. 'ubbaad)  
Worshipper, devotee
A person devoted to worshipping Allah.

'aabiq  
Runaway slave
A slave who runs away from his master for no legitimate reason.

'aad  
People of ‘Ad
A people of the Arabian Peninsula to whom Allah sent the Prophet “huud” (Hood). It is said that they lived in the Yemen area. (See, e.g., the Qur’an, 11: 50-60).

'aadaab (sg. 'adab)  
Manners, rules of conduct
Good morals and manners are mentioned by the Prophet (PBUH) as criteria of superiority of a believer over others. A Muslim is supposed to observe the laws of Islam in every aspect of his life, including the daily conduct of affairs (be that social, economic, political...).

'aadam  
Adam
The first human being created by Allah. His mate was Eve. (See the Qur’an, 2: 30-38 for references to his creation, sin, repentance...)

aadil’  
just, fair

(al – ‘aakhir)  
The Last
A Divine Attribute of Allah. The One after Whom no one and nothing exists, because He is the Only Everlasting Being.

(al-‘aakhirah)  
The Hereafter
Belief in life in the Hereafter (in the physical and spiritual senses) is one of the six corner-stones of ‘‘iimaan” (faith) in Islam.

'aakil ar-riba  
Devourer of usury
Anyone who lends people money with interest / usury is guilty of devouring it, which means he purchases his food with money earned in that manner.
• \textit{‘a‘alam al-barzakh} 
\textit{عالم البرزخ} 
Intermediate state 
See \textit{“barzakh”}.

\textit{‘a‘al‘ imraan} 
\textit{أَلْ عَمْرَان} 
Family of Imran 
In Chapter 3 of the Qur’an, this refers to the family of Maryam (Mary), the mother of \textit{‘iisaa} (Jesus) (PBUH).

\textit{‘a‘al al-bayt} 
\textit{آل البيت} 
family of the Prophet (PBUH) 
Literally, the members of the household. The term is used to refer to the wives of the Prophet (PBUH), his offspring and Muslim uncles and cousins, who were forbidden to accept “\textit{sadaqah}”.

\textit{‘a‘al muHammad} 
\textit{آل محمد} 
family of Muhammad 
See \textit{‘a‘al al-bayt}.

\textit{‘aalaa (yuulii)} 
\textit{(آَلِيَ يُولِي)} 
To decide or make \textit{‘iilaa}’ 
See \textit{‘iilaa}’ for the special sense of deciding to desert one’s wife in bed.

\textit{‘a‘alam al-ghayb} 
\textit{عالم الغيب} 
The unseen world 
Literally, ‘the world of the unseen,’ including the future and the Hereafter, which is known only to Allah.

• \textit{‘a‘am al-fiil} 
\textit{عام الفِيِل} 
\textit{a‘alam ash-shahaadah} 
\textit{عالم الشَهَادَة} 
The visible world 
The present material world, as opposed to the Hereafter or the future, for example, which are not visible or known to us. The opposite of \textit{“‘a‘alam al-ghayb ”} (the unseen world).

\textit{‘a‘alim (pl. ‘ulamaa’)} 
\textit{عالم (علماء)} 
scholar 
In Islamic texts, the term usually refers to a scholar specializing in religious fields of knowledge.

\textit{‘a‘am al-bu‘uuth} 
\textit{عام البعث} 
Year of Deputations 
The ninth year of the Hijrah is called the Year of Deputations, because deputations came from all over Arabia to the Prophet (PBUH) at Medina to declare their conversion to Islam and to learn about it.

\textit{‘a‘am al-fiil} 
\textit{عام الفِيِل} 
\textit{a‘am al-bu‘uuth} 
Year of the Elephant 
The year 570 AD, when the Abyssinian viceroy in Yemen decided to invade Mecca and destroy the Ka‘bah with an army that had elephants, but they were
• **'aamana (yu'min)** (آمن يؤمن)

all miraculously destroyed. (See the Qur’an, 105). It was in this year that the Prophet Muhammad (PBUH) was born.

**'aamana (yu’mín)** (آمن يؤمن)

To believe

When the verb is used in an unqualified manner in the Qur’an it refers to believing in Allah.

**aamiin** (أَمِين)

Amen

May God answer the prayer! The expression said at the end of the recitation of the Opening Chapter of the Qur’an, which ends with the prayer, “Guide us to the Straight Path, the Path of those who gained Your Favour, not those who deserved Your wrath, nor those who have gone astray.” (the Qur’an, 1: 6-7). It is often heard after hearing all types of supplication.

**'aaqib (al-)** العَاقِب

The Last

The reference is to Prophet Muhammad (PBUH) being the last Prophet and Messenger of Allah.

**'aaqilah** عَاقِلَة

Blood money payers

Relatives, such as ancestors or descendants who are responsible (with the murderer) for paying the blood money to the family of the murdered victim.

**'aaqil 1** عَاقِل

Wise

**'aaqil 2** عَاقِل

Sane

Legally, this means someone who is of sound mind; therefore, he is responsible for his actions.

**'aariyyah** عَارِيَة

Loaned object

Something borrowed from someone. Naturally, it should be returned intact as much as possible.

**'aamil (pl. ‘ummaal)** عَامِل (عَمَال)

Governor

In classical use, the governor appointed by the caliph to rule a certain area in his name.

**'aaS(in) (pl. ‘uSaah)** عَاصِ (عُصَا)

Sinner, rebellious

The term means 'sinner’ if he is rebellious against Divine commands; otherwise, it means a persistently disobedient person.
‘aashuuraa’

Tenth of Muharram

The tenth day of the first month of Islamic calendar. It is sunnah to fast this day, with one day before or after it. On this day also al-Husayn (grandson of the Prophet (PBUH)) was martyred at Karbalaa’ in Iraq.

‘aataa (yu’tii) az-zakaah

أتا (يؤتي) الزكاة

give alms, pay the poor dues

Paying “az-zakaah” (poor dues) is one of the five pillars of Islam. It is paid on savings, commodities, live stock as well as agricultural produce.

‘aayah 1 (pl. ‘aayaat)

آية 1 (آيات)

Sign

In the Qur’an we are told that all types of creation are signs from Allah for man to ponder upon, hence reach the conclusion of His greatness.

‘aayah 2 (pl. ‘aayaat)

آية 2 (آيات)

Verse

A verse from the Qur’an (part of a “suurah” (chapter).

‘abad 1 (pl. ‘abiid)

عبد 1 (عبيد)

male slave, bondsman

‘aabaaHa (yubiiH)

أباح (يبيح)

To permit or make lawful

‘aayar 3 (pl. ‘aayaat)

آية 3 (آيات)

Proof, evidence

‘aayat al-kursiy

آية الكرسي

Verse of the Throne

This refers to verse 256 of Chapter 2 of the Holy Qur’an. It consists of ten sentences about Allah, giving twenty of His Attributes and five of His Names. The Prophet (PBUH) strongly recommended reciting it after regular “Salaah” as well as before going to bed, as a source of protection for a Muslim from Satan and other evils.

aabazar

أزر

Terah

Prophet Abraham’s father. (See the Qur’an 6:74).

‘abad

Forever

This is usually contrasted with “azal” (time immemorial). It refers to time that has no end.
A slave was a man captured in a just war or the son of a bondswoman.

‘abd 2 (pl. ‘ibaad) (عبد 2 عباد)
Servant, worshipper
In the context of man’s relationship to Allah, the word is usually translated ‘servant’.

‘ablagha (yubligh) (أبلغ (يبلغ))
To convey
To convey a message.

‘abraar (sg. barr(un) (أبرار (بر))
righteous people

‘abTala (yubTil) (بطل (بطل))
To invalidate
To make something or some action invalid, such as laughing which makes “Salaah” (prayer) invalid.

‘adaa’ 1 (آداء)
performance
Performing a religious rite, such as formal prayers and pilgrimage to Mecca.

‘adaa’ 2 (آداء)
Payment
Paying back a loan or debt.

‘adaalah (عدالة)
Justice, integrity
In the science of hadeeth, the term means the integrity (of the narrator).

adab (pl. aadaab) (أدب (يؤدي))
Rule of behaviour / etiquette
See “‘aadaab.”

addaa (yu’addii) (آذى (يؤذي))
to do
In the case of “Salaah” (formal prayer) this means ‘to perform’ while for “zakaah” it means paying it.

addaba (yu’addib) (أدب (يؤدب))
To teach manners
To teach or inculcate good manners. Prophet Muhammad is reported to have said: "My Lord has inculcated in me the best of manners.”

‘adhaab (عذاب)
Punishment, torture
• ‘adhaab al-qabr
  Torture of the grave
  The torture sinners and unbelievers suffer in their graves, starting with the punishment upon giving the wrong answers to the questions put by “munkar wa nakiir.”

• ‘adhaan
  Call to prayer
  The call to any of the five daily prayers.

• ‘adhdhana (yu’adhdhin)
  To call to prayer
  To say the “’adhaan” loudly for people to know it is time for “Salaa h”.

• ‘adhkaar (sg. dhikr)
  Verbal prayers, invocations
  Any prayers in which one glorifies, praises or seeks Allah’s forgiveness.

• ‘ad’iyah ma’thuurah
  Traditional prayers
  Often this refers to the prayers that are reported in the traditions of the Prophet Muhammad (PBUH).

• ‘afaaDa
  Prevention from marriage
  Preventing a woman from marriage by various means either by the guardian or a former husband.

• ‘aDl
  Justice, fair dealing
  The Qur’an teaches Muslims to be just in dealing even with enemies (5: 2 and 8) and that they be fair even if it is against relatives (the Qur’an, 6: 152.)

• ‘adl (pl. ‘uduul)
  Man of integrity
  As an adjective, the term is used in the science of hadeeth in describing narrators, and in describing witnesses too, to mean a person of integrity, Allah-fearing and honest.
'afDa (yufiiD) min arafat
Affad (بيفيض) من عرفات
To move from `Arafah
To flow or move away from `Arafah /`Arafat at the end of the ninth day (after sunset) of the month of pilgrimage.

`afiif
مغيب
Chaste, dignified
The term covers both chastity and self-respect, in the sense that a person does not commit illicit sexual intercourses and does not debase himself in any way.

'aflaHa (yfliHu)
جلف (يفلح)
To be successful, to prosper
This word expresses the meaning of success in its most comprehensive sense, both in this world and the Hereafter. (See the Qur’an, 23: 1 and 9: 9).

'afTara (yufTir)
فطر (يفطر)
To break one’s fast
To have breakfast or to break one’s fast by eating or drinking, for example.

`afuw (al’)
The Supreme Pardoner

A Divine Attribute of Allah. The One Who not only forgives but also erases all sins from the records of His servants. This Attribute is best manifested in the Qur’anic verse, where all “sinners” are called “not to despair of Allah’s mercy”. See verse 53 of Chapter 39 of the Qur’an.)

`afw
عفو
Forgiveness, pardon

`afw
عفو
Unneeded things

The word in this special sense is found one in the Qur’an, with reference to charity. (See the Qur’an, 2:219.)

`aHaadiith (sg. Hadiith)
حديث (حديث)
prophetic traditions
For a definition see” Hadiith”.

`aHaas (sg. Hubs)
حبس (حبس)
Endowments
See “Hubus”.

`ah (pl.‘uuhud)
عهد (عهد)
Covenant, solemn promise

`aHdatha 1 (yuHdith)
أحادث 1 (حدث)
A Divine Attribute of Allah. The One Who not only forgives but also erases all sins from the records of His servants. This Attribute is best manifested in the Qur’anic verse, where all “sinners” are called “not to despair of Allah’s mercy”. See verse 53 of Chapter 39 of the Qur’an.)

A Divine Attribute of Allah. The One Who not only forgives but also erases all sins from the records of His servants. This Attribute is best manifested in the Qur’anic verse, where all “sinners” are called “not to despair of Allah’s mercy”. See verse 53 of Chapter 39 of the Qur’an.)
'aHdatha 2 (yuHdith) 
(حدث 2 (حدث))
to make “Hadath”
To do something that causes ritual impurity, such as passing wind or urinating.

'ahl al-kitaab ____________________________
اهل الكتاب
People of the Book
This refers to Jews and/or Christians. It means the people with (originally) revealed scriptures.

'ahl al-bayt ____________________________
أهل البيت
Members of the household of the Prophet Muhammad (PBUH). See “‘aal al-bayt.”

'ahl adh-dhimmah ____________________________
أهل الديمما
proteges of the Islamic State
Christians and Jews who live in peace in an Islamic State and pay the “jizyah” (protection money or head tax).

‘aHkam (sg. Hukm)
(حكم)
rulings
There are degrees and types of rulings in Islam, according to which every act is judged: obligatory (fard/ wajib), strongly recommended (sunnah), plausible (mustahabb), not recommended/implausible (makruhu), forbidden (Haraam).

‘ahl al’ahwaa’ ____________________________
أهل الأهواء
libertines
People who follow their whims in their words and actions.

'ahl adh-dhimmah ____________________________
أهل الديمما
protégés of the Islamic State
Christians and Jews who live in

'ahl al-fatrah ____________________________
أهل الفترة
interval the of People
People who lived in a period during which no particular messenger from Allah was sent to them.

‘ahl al-kabaa’ir ____________________________
أهل الكبائر
Major sinners
People who commit major sins. (See “kabiirah (pl. kabaa’ir)”.

'ahl al-kahf ____________________________
أهل الكهف
people of the cave
The young people referred to in the Qur’an 18:9-22. They miraculously spent about 300 years asleep in the cave where they had sought refuge earlier.

‘ahl al-kitaab ____________________________
أهل الكتاب
People of the Book
ahl al-qiblah
Ahl al-qiblah
Muslims (people of the qiblah)
The people who pray towards the Ka’bah.

‘ahl ar-ra’y
Ahl al-ra'i
Men of opinion
Scholars, like Abu Hanifah, who give weight to analogy and logical deductions as a source of Islamic law. They are contrasted with “’ahl an-naql” or conservatives who insist on textual evidence (Qur’an and hadeeth).

‘aHmad
Most praise worthy
This is one of the names of the Prophet Muhammad (PBUH). His coming was foretold by Jesus (PBUH) by this name. (See the Qur’an, 61: 6).

‘ahsan-llaah ‘aza’a’akum
Ashin al-laah azza’akum
Sincere condolences!
One form of prayer said to a bereaved person, asking Allah to console him.

‘aHSana (yuHSinu)
Ashin (yuhshin)
to be chaste
To protect oneself from illicit sexual relations. (See “muHsan / muHsanah.”)

‘ajr (pl. ‘ujuur)
Ajur (ajur)
Wage, reward
In its general sense the word means wage or payment made for service rendered. But in the spiritual sense it refers to reward from Allah.


**‘ajr (al--) wath-thawaab**

Reward and compensation
Rewards and compensations given by Allah to a Muslim for any good deed, including refraining from a sinful act.

**‘akh min ar-raDaa’(ah)**

أخ من الرضاعة / الرضاعة
foster-brother
We may also hear “‘akh bir-raDaa’”. A male person who shared the suckling of milk with another person of a different mother and father.

**‘akhlaaq (sg. khuluq)**

أخلاق (خلق)
morals, moral values
Good conduct is an essential part of the religion. The Prophet Muhammad (PBUH) is reported to have said, “I have been sent only to perfect good morals and conduct.” Moral values in Islam are objectively determined by the Qur’an and the teachings of the Prophet (PBUH).

**‘akhlafa (yukhlf)**

أخلف (يخلف)
to forswear, break a promise
Breaking a promise is considered by the Prophet (PBUH) one of the four signs of a “munaafiq” (hypocrite).

**‘alaamaat an-nubuwwah**

علامات النبوة
signs of prophethood
Signs that prove that someone is a true Prophet of God.

**‘alaamaat as-saa’ah**

علامات الساعة
signs of the Hour
Signs of the approach of the Day of Judgment, one of the greatest being the sun’s rising from the West.

**‘alayhi uS-Sallau was-salaam**

عليه الصلاة و السلم
Peace and blessings be upon him
An expression usually said upon the mention of the Prophet Muhammad (PBUH) or his name, out of reverence. Sometimes, it is shortened to “‘alayhi as-salaam” (Peace be upon him - PBUH).

**‘alayhis-salaam**

عليه السلام
Peace be upon him
An expression a Muslim says upon the mention of any Prophet of Allah or hearing reference to him. It is often abbreviated as (PBUH).

'aliiim (al--) العليم
The Omniscient
A Divine Attribute of Allah. The One Who knows everything, past, present or future, open or secret.

'aliyy (al--) العلي
The Ever-Exalted
A Divine Attribute of Allah. The One Who is Exalted above everyone and everything.

Allaah الله
Allah/ God
In Arabic there are two words for ‘god’ in English: “ilaah” which means any deity and “allaah” which means the One and Only God. Therefore, some Muslim writers insist on using the Allah when reference is made to God (in the capital G sense). Naturally, this does not mean that a Muslim worships a special God Who is different from the God of all peoples and creatures. On the contrary, the third verse of Chapter I of the Qur’an clearly says: “Lord and Cherisher of the worlds/universes”. In another verse, Muslims are instructed to tell the People of the Book (Christians and Jews): “We believe in that which has been revealed to us and revealed to you; our God and your God is One, and unto Him we surrender.” (the Qur’an 29:46). In fact, all speakers of Arabic, including Jews and Christians, use the word Allah to refer to God.

The Prophet of Islam, Muhammad (PBUH) has said that Allah (God) has ninety-nine names (or attributes), called “al-asmaa’ al-Husnaa (‘the Most Beautiful Names’). For examples of these names, see the Qur’an, 2: 256 (“Verse of the Throne”; 6: 101-103; 59: 22-24. However, the most concise description of the concept of Allah (God) can be seen in the following: “Like Him there nothing; He is the All-hearing, the All-seeing” (the Qur’an, 42:11) and the Chapter of Purity of Faith (112). This translates as: “Say [O Muhammad]: ‘Allah (God) is One. God is the Self-Sufficient Master Whom all creation needs. He did not give birth to any, nor was He born. And there is none equal or comparable unto Him.”

It is clear that the Islamic conception of Allah (God) emphasizes absolute uniqueness and perfection.
"Allah is Greater / the Greatest
This expression means both
greater in the comparative form
and greatest, in the superlative
form. It is said to remind one
that no one is greater than Allah;
therefore, we should not fear any
but Him.

O Allah / Allah! (God)
Usually, this expression is used
in supplications, such as "
Allahumma - ghfirlii " ( O Allah,
forgive me!).

security
A pledge given to someone
(especially from the enemy camp)
for his/ her safety and security.

Deed
Anything one does. It includes
even thoughts and words said by
a person. (See below.)

physical deed
The reference is to the actions one
takes. Literally, the expression
means the deed(s) of the parts of
the body.

Words and utterances
The things one says. Literally, it
means deed(s) of the tongue.

mental act
Thinking, including intentions,
is considered a type of deed for
which one may be rewarded
or punished. Literally, the term
means 'deed of the heart'.

Honesty, trustworthiness
An important quality of a good
believer who should be honest
and trustworthy.

Trust, responsibility
Something one is entrusted with
to keep and preserve, which could
be material or moral / religious.
(See, for example, the Qur’an,
Chapter 2: 283; Chapter 4: 58;
Chapter 33: 72).
• 'amah (pl. imaa' )
  slave girl, bondswoman

'amat allaah female person, servant of Allah
Literally, it means the slave girl or bondswoman of Allah. It is the feminine counterpart of "'abdullah" (the slave/servant of Allah).

'ammiir al-mu'miniin prince / leader of the faithful
This was the term coined by Caliph Umar ibn al-Khattab, the second Righteous Caliph, to refer to himself and other caliphs (successors to the Prophet Muhammad (PBUH)).

'amma (ya'umm) To lead
To lead worshippers in a congregational prayer.

'amr (pl. 'awaamir) Order, command, decree
This noun is derived from the verb "amara" which means to command or order.

'amr bil-ma'ruuf enjoining what is right
This means both teaching and enjoining what is good and right.

'aqaa'id (sg. 'aqiidah) Articles of faith, theology
The general meaning of the word is 'beliefs' or 'articles of faith', but the complementary act to this is "nahy'anal-munkar" (forbidding/stopping what is evil and wrong).

'amwaal (sg. maal) wealth, possessions, property
Literally, "maal" means money. But it is often used to mean anything that a person possesses.

'anbiyya' (nabiyy) prophets
See "nabiyy."

'anSaar (sg. 'anSaariyy) supporters
See "anSaariyy."

(anSaar' .pl) anSaariyy' Supporters
One of the residents of Medina who welcomed the Prophet Muhammad (PBUH) (and his immigrant companions). The term is contrasted with "muhaajir" ('immigrant' to Medina).

'aqaa'id (sg. 'aqiidah) Articles of faith, theology
The general meaning of the word is 'beliefs' or 'articles of faith', but
• 'aqama aS-Salaah 1

it is also used short for "‘ilm al-‘aqaa’id” (the study of beliefs or articles of faith), hence theology.

'aqama (yuqiim) aS-Salaah 1

To perform the "salaah", announce readiness for it

To perform the regular formal prayer.

'aqama (yuqiim) aS-Salaah 2

It is also used to mean saying the "‘iqamaah", announcing the readiness for worship.

'aqiqah

Celebrating the birth of a new baby, usually by slaughtering a sheep and distributing its meat or making a meal with it for a group of people.

'aql 1

Sanity

In legal terms, this refers to the ability to reason and think.

'aql 2 (pl. ‘uquul)

Mind, reason

The capacity that enables one to think.

'aqiddah (pl. ‘aqaa'id)

faith, belief, creed

Something that one has a firm belief in; it is often used to refer to the religion.

'aqeeqah

To grant land

In Islam history this means to grant a piece of land, usually by a Muslim ruler.
Araak tree
A tree from which misiwaak, a fragrant stick used by many Muslims as a natural toothbrush since the days of Prophet Muhammad (PBUH).

'arafah / 'arafaat
plain of 'Arafah
The plain near Makkah where pilgrims spend the ninth day of the month of pilgrimage. Stay in 'Arafah is one of the major rites, without which pilgrimage is considered null.

'araja (ya’ruj)
To ascend
To go up to heaven.
(See the Qur’an, 70: 3.) From this verb we have the word “al-mi’raaj” (“The Ascension”.)

'arHaam (sg. raHim)
Wombs, blood relatives
In religious texts, the second meaning is probably more frequently intended.

'arkaan al-iimaan
Pillars of faith
There are six pillars or corner-stones of faith in Islam: belief in God, the angels, the revealed scriptures, God’s messengers, the Hereafter (including physical resurrection and life after death) and predestination. Five of these are mentioned in the Qur’an (2:177).

'arkaan al-islaam
pillars of Islam
There are five pillars or cornerstones of Islam, mentioned by the Prophet Muhammad (PBUH): testifying that there is no deity except Allah and that Muhammad is His messenger, performing the five daily prayers, paying the poor dues, fasting Ramadan and pilgrimage to Makkah (for those who can afford it).

'arraaf
Soothsayer
A person who claims to know the unseen and the future. It is forbidden for a Muslim to resort to such people for consultation, because only God the Almighty knows these things.

'arsh (pl. ‘uruush)
Throne
The word is found in the Qur’an (27: 23 and 38).
• 'aSaa (ya'Sii) (عَصِي بَعْصَي) (عصى بعصي)
The noun commonly heard is "ma'Siyah" ('sin').

The reference is to the people of Prophet Shu’ayb. (See, e.g., the Qur’an, 15:78; 26:176-190.)

AṣṢaab al-fiiil’
People of the elephant
The army led by the Abyssinian king Abrahah to destroy the Ka’abah in 570 G.E. (See reference in the Qur’an, Chapter 105.)

AṣṢaab al-jannah
People of Paradise
Reference is usually to the believers. (See the Qur’an, 59:20.)

AṣṢaab an-naar
People of Hell
Reference is usually to disbelievers. (See the Qur’an, 59:20.)

AṣṢaab rasuuli-llaah
companions of Allah’s Messenger
Muslims who met the Prophet Muhammad (PBUH) are technically known as his companions. They are the best generation of Islam, and
a good Muslim should show them due respect and reverence.

’aSHaab ash-shimaal
 أصحاب الشمال
the disbelievers
The term is probably based on the fact that disbelievers will receive their records of deeds in their left hands on the Day of Judgment. (See the Qur’an, 56: 27-38.)

‘aSHaab al-yamiin
 أصحاب اليمين
The believers

The term is probably based on the fact that believers will receive their records of deeds in their right hands on the Day of Judgment. (See the Qur’an, 56: 27-38.)

‘askara (yuskir) (أَسْكَرُ (يُسْكِرُ))
To intoxicate

The term is probably based on the fact that believers will receive their records of deeds in their right hands on the Day of Judgment. (See the Qur’an, 56: 27-38.)
To negatively affect one's capacity of discrimination and thinking.

'asmaa' allaah al-Husnaa
أسماء الله الحسنى
Most Beautiful Names of Allah
These are the ninety-nine names or Divine Attributes of Allah, such as "ar-raHmaan, al-ghafuur" (The Gracious, the Most Forgiving). Often we find the word attribute used instead of name in this context.

'aSl ('uSuul) 1
أصل (أصول) 1
principle
Principles or foundations upon which other issues ("furuu'") are based.

'aSl ('uSuul) 2
أصل (أصول) 2
lineage
For a person, his father and grand fathers.

'asmaa' ar-rijaal
أسماء الرجال
Biographical dictionary
A special type of Islamic writing where the names of people of special interest (e.g., "Hadiith" narrators) are listed along with biographical information on each.

'aSr (العصر)
later afternoon
The time when the shadow of an object is twice its length.

'aStaghfiru-llaah
أستغفر الله
I ask Allah for forgiveness
This is the shortest form of "istighfaar", which is a highly recommended act of worship and remembrance of Allah. (For some of the blessings of istighfaar, see the Qur'an, 71:10-12.)

'athar (الآثار)
Traditions
Sometimes, this word is used to refer to unverified traditions of the Prophet (PBUH) or sayings of his companions.

'a'udhu bi-llaah
أعوذ بالله
I seek refuge with Allah
This is short for the expression, "a'udhu bi-llaahi min-shshayTaan-irrajiim" ('I seek refuge in Allah from Satan the accursed one'), which a Muslim is required to say before reciting the Qur'an. (See the Qur'an, 16:89) or whenever we have evil thoughts (See the Qur'an, 8:200). We may hear this expression in exclamations to express denial of wrong doing.

awaamir wa nawaahii
أوامر ونواهی
Injunctions and prohibitions
Teachings of the religion regarding what to do (is required) or not to do (is forbidden).

"awHaa (yuuhHii)
أوحي (بوحي)

To reveal, inspire

Usually, this refers to Allah when He sends a message to a messenger of His. Very often, this is done through Archangel Gabriel. In other cases, the word may mean to prompt someone, for example, to do something.

awliyaa’ (sg. waliyy)
أولياء (ولي)
Saints, guardians, protégés...
See the different meanings of “waliyy.”

‘awraat (sg. ‘awrah)
عورات (عورة)

In the plural the word is sometimes used to mean deficiencies or weaknesses hidden by a person from others.

‘awrah (pl. ‘awraat)
عورة (عورات)

private part
The term normally means the part of the body that should not be seen by others; hence have to be covered in public. For a male, the minimum is the area between the navel and the knees. For an adult female, the whole body with the exception of the face and hands should be covered in the presence of strangers.

awsuq (sg. wisq)
wisqs
A unit of dry measure. See wisq.

aws (al--)
الأوس
The Aws tribe
One of the two major tribes that lived in Medina at the time of the Prophet Muhammad (PBUH). The other being “al-khazraj.”

(yuuSii) awSaa
أوصى (بوصى)
To bequeath
According to Islamic law, shares of legal heirs) e.g. children, parents, spouse (...) are not subject to the will, but are specified by the Qur’an (11-12:4) One of the purposes of the will is the allocation of not more than one third of the legacy for others, if one so desires, such as for charity or endowments.

(awtara) yuutir
أوتر (يووتر)
To pray witr
To pray an odd number of “rak‘ahs”, usually one. It is
sunnah for a Muslim to make his last prayer in the night a witr.

**awwaab أواب**

Oft-returning, oft-repenting
A person who always repents and seeks Allah’s forgiveness.

**awwal (al-الأول)**

The First
A Divine Attribute of Allah. The One before Whom no one and nothing ever existed.

**awwala (yu’awwilu) أول (يؤول)**

to interpret.

**a’yaan (sg. ‘ayn عيان)**

objects
Concrete objects of any nature.

**aymaan (sg. yamiin أيمان)**

Oaths

**‘ayn al-yaqiin عين اليقين**

absolute certainty
The level of certainty that one reaches when he sees signs that confirm his belief in the truth of something.

**ayyaam al-biiD أيام البيض**

Days of luminous nights
The middle days of the lunar month, which are ‘luminous’ due to the full moon. Specifically, they refer to the 13th -15th, which a Muslim is recommended to fast.

**ayyuub أيبوب**

Job
One of the prophets mentioned in the Qur’an. He is usually cited
for his exemplary patience and endurance of difficulties. (See the Qur’an, 38: 41-44).

azal أزل
Time immemorial
This is usually contrasted with “‘abād” (forever or eternal). It refers to time that has no beginning.

‘azīmah (pl. ‘azā‘īm)
عزيمة (عزائم)
Spell, incantation
Linguistically, the word means will or determination. As a term it means a spell or incantation.

‘aZiim (al--)
العظيم
The Ever-Magnificent
A Divine Attribute of Allah. The One Who is Great and ever glorified by others.

‘azıiz (al--)
العزيز
The Ever-Mighty
A Divine Attribute of Allah. The One Who is Most Powerful and High.

azlaam (sg. zalam)
أزلام (زمام)
lot arrows
Arrow like pieces of wood that were used by Arabs for casting lots, especially in gambling. (See the Qur’an 5:3.)

‘azl 1 عزل
Stripping from authority
Removing a person from a position of authority, such as governorship or position of a judge.

‘azl 2 عزل
Coitus interruptus
The deliberate withdrawal of the penis from the vagina before ejaculation. In the hadeeth we find reference to this practice by early Muslims, who were not forbidden from doing it.

azlaam أزلام
idols
Objects worshipped by pagans.

‘aZZama allaahu ajrakum عظم الله أجركم
May Allah multiply your reward!
An expression normally said to a relation of a deceased person to show condolences.
• baaghii (pl. bughaah)

Rebel
Someone who revolts against a legitimate ruler.

baa’in

Finally divorced
A woman who is divorced for the third and final time. She may not go back to her former husband except after the fulfillment of certain conditions. See “Taliaq baa’in.”

Baa’ith (al--)

The Resurrector
A Divine Attribute meaning the One Who resurrects the dead. (See the Qur’an 2: 56.) The word also means the One Who sends messengers and things. (See the Qur’an, 16: 36.)

Baaqii (al--)

The Everlasting
A Divine Attribute meaning the

• Baa’ith (al--)

One Who survives everybody and everything.

Baari’ (al--)

The Initiator of Creation
A Divine Attribute meaning the One Who has initiates the creation of everyone and everything. The term should be compared to the Attribute “al-khaaliq” which means ‘the Creator’ and “al-MuSawwir” (‘the Shaper’ of created beings). See, for example, the Qur’an, 59: 24).

BaaSiT (al--)

The Expander or Generous Provider
A Divine Attribute meaning the One Who expands everything or Who is very generous in His favours and provisioning. (For the first meaning, see the Qur’an, 30: 48; the second meaning is found in verses like 26 in Chapter 13.)

Ba’atha1 (yab’athu)

to resurrect, bring back to life
See” al-ba’th.”

Ba’atha2 (yab’athu)

To send
To send a message or messenger.
**baaTil 1**

invalid  
As an adjective the word means invalid ,as opposed to" SaHiiH" (valid, correct).

**baaTil 2**

falsehood  
In this sense the term is contrasted with "Haqq" (truth) (See the Qur’an, 8:8).

**baaTin (al--)**

الباطن 
The Hidden  
A Divine Attribute meaning the One Who cannot be seen by anyone.

**Badii’ (al--)**

البديع 
The Originator  
A Divine Attribute meaning the Originator of all creations. (See, the Qur’an 2: 117 and 6: 101.)

**badr**

بدر  
Badr  
A location south of Mecca where the first major battle in Islamic history took place (See ghazwat badr.)

**balaagh**

بلاغ 
Declaration

**baqii’ (al--)**

البقع (ال) 
It could also mean conveying a message.

**balagha (yablugh)**

بلاغ (بلغ)  
to become of age.

**ballagha (yuballigh)**

ارریالله 
بلاغ (بلغ) الرسالة  
To convey the message

**baghiyy (pl. baghaayaa)**

بغي (بغى)  
prostitute  
Naturally, Islam forbids any sexual relations outside marriage. Clear punishments have been stated in Islamic law for prostitution.

**baghy**

بغي 
Transgression, infringement  
Doing injustice to others or simply transgressing.

**baqii’ (al--)**

البقع (ال) 
Medina Cemetery  
The cemetery of Medina, to the East of the Prophet’s mosque. It is sometimes referred to as “jannatal-baqii‘” or “baqii’ al-gharqad”. The cemetery has been in use since the days of the Prophet Muhammad (PBUH), and in it are buried his foster mother, some of his wives, children and companions.
baraa' (al--) البراء
Disavowal
The term is found in the context of a Muslim’s relationship with disbelievers. It is contrasted with “al-walaa’” (loyalty) which a Muslim should show to other Muslims.

baraa’ah براءة
Innocence, freedom from
In the Qur’an this word is found at the beginning of Chapter 9 to mean freedom from obligation.

barakah بركة
Blessing
Often, the term is used to refer to plentifulness.

barru(n) (pl. ‘abraar) بر (أبرار)
Righteous

barzakh برزخ
Barrier, interval between lives
In Islamic theology, the term refers to the interval between death and resurrection, or between life in this world and life in the Hereafter.

bashir بشير
Bringer of glad tidings
One of the tasks of the Prophet was to bring glad tidings to the believers; hence he is described as “bashir” in the Qur’an. This term is contrasted with “nadhiir” (warner).

baSiir (al--) البصير
The All-Seeing
A Divine Attribute of Allah. The One Whose Sight encompasses everything.

baSiirah (pl. baSaa’ir) بصيرة (بصائر)
Insight
The capacity to gain an accurate and good intuitive understanding of affairs.

ba’th (al--) البعث
The Resurrection
Resurrecting the dead. Often we read the term “yawm al-ba’th” to refer to the Day of Resurrection (Judgment).

batuul (al--) البنول
The pious and chaste one
This term is often used to refer to Maryam / Mary (mother of the Prophet Jesus).

bayaan at-tabdiil بيان التبديل
statement of abrogation
Indicating that a certain ruling has
* bay‘ al-gharar (al-jahaalah) (بيع الغرر (الجهاله))
  Deceitful sale
  The sale of something that looks good, but actually bad.

* bay‘ as-salam (بيع السلام)
  Postponed delivery sale
  A sale agreement in which the seller promises to deliver the goods at a later date.

* bay‘ mu’ajjal
  Deferred sale
  A transaction in which the delivery of the purchased goods is made at a later date.

* bay‘ah
  Oath of allegiance, pledge
  Giving an oath of allegiance to someone. The verb is baaya‘a (yubaayi‘)

* bay‘at ar-riDwaan
  Pledge of (Divine) Pleasure
  This refers to the pledge Muslims gave to the Prophet Muhammad (PBUH) at Hudaybiyah, near Makkah to fight the disbelieving Makkans if asked to. We find reference to this in the Qur’an (48:10 and 18).

* bay‘at al-‘aqabah al-‘uulaa (بيع العقبة الأولى)
  First ‘Aqabah Pledge
  The pledge made by twelve people from Yathrib (Medina) to the Prophet Muhammad (PBUH) at a place near Makkah to accept the teachings of Islam. The Prophet (PBUH) sent with them the first Muslim missionary, Mus‘ab ibn ‘umayr.

* bay‘at al-‘aqabah ath-thaaniyah (بيع العقبة الثانية)
  Second ‘Aqabah Pledge
  The pledge made by seventy-three Yathribite people, including two women, to the Prophet Muhammad (PBUH), at a place near Makkah, to defend him as they would their own selves and families if he migrated to their town, Yathrib (Medina).

* baynuunah kubraa (بينونة كبيرة)
  Major / absolute finality
  The divorce after which a woman may not go back to her former
husband, unless she marries another man, consummates her marriage, then gets separated by divorce or death of the second husband. A new marriage contract is required.

**Baynuunah Sughraa**

Minor / relative finality

The case in which a divorced woman may not return to her former husband except with a new marriage contract.

**bayt (al--) al-'atiiq**

The Old House

The word "al-bayt" is often used to mean the House; i.e., the House of Allah (al-Ka’bah) in Makkah. Sometimes, it is modified by the word ‘atiiq which means ‘the ancient’ or al-Haraam ‘the sacred’.

**bayt (al--) al-Haraam**

The Sacred House

The Sacred Ka’bah. The mosque around it is known as “al-masjid al-Haraam” (the Sacred Mosque).

**bayt (al--) al-ma’muur**

Oft-frequented House

According to Islamic tradition, this is a house in the seventh Heaven.
around which thousands of angels circumambulate. It is believed to be parallel/ perpendicular to the Ka‘bah on Earth.

bayt (pl. buyuut) allaah

House of Allah/ God

Any mosque or house of worship.

bayt al-maal

Public treasury

This is short for “bayt maal al-muslimiin”, which means the Muslim public treasury from which the Muslim government spends.

bayt al-maqdis

Jerusalem

Before instructions were given to the Prophet (PBUH) to face the Ka‘bah in his prayers, he used to face Jerusalem; hence, it is called the first of the two “qiblahs”. The mosque in Jerusalem, known as “al-masjid al-aqSaa” (the furthest mosque), is one of the three mosques in the world that are worthy for a Muslim to make a special journey to. Today, people use the word ‘al-Quds’ for the city.

bayt an-nubuwwah

Household of the Prophet

bayt aT-Taa‘ah

Husband’s residence
• bayyinah (pl. bayyinaat)  
In modern legal terms, the residence where the court decides a wife should stay with her husband.

• bid’ah (pl. bida’)  
Innovation, heresy  
A worship type act not sanctioned by the religion.

• bint labuun  
Three year old she-camel  
Terms like this one and “bint makhaad” are found in the discussion of “zakaat” on camels.

• bint makhaad  
She-camel in 2nd year  
A term usually found in the context of discussion of “zakaat” on camels.

• birr (al--)  
Righteousness  
This is a cover term for all kinds of good deeds. (See, e.g., the Qur’an, 2:177.) It is sometimes used to mean taqwaa (‘God fearing).

• birr al-waalidayn  
Dutifulness to parents  
Observing one’s duty towards his parents, including kind words and behaviour and obedience to them, except in violation of Divine commandments. (See the Qur’an, 17:23 and 31:14-15.)

• bishaarah  
Good tidings  
In the Qur’an the word “bashiir” is found, referring to Prophet Muhammad (PBUH), to mean a bringer of glad tidings to the believers.

• bismillaah  
In the Name of Allah  
It is “sunnah” to begin any activity by saying this expression.

• bismi-llaahi-rraHmaani-rraHim  
In the Name of Allah, the Beneficent, the Merciful  
This is the full form of “basmalah”, which is found at the beginning of all Qur’anic “suuraas” except Chapter 9.

• bi’that an-nabiyy  
The Prophet’s appointment as messenger  
The time at which the Prophet Muhammad (PBUH) received the first revelation of the Qur’an,
brought to him by Archangel Gabriel while he was in retreat at the Cave of Hiraa’ in Makkah (around the year 609 G). He was forty years old.

**buhtaan**

Slander, wrongful accusation
The word is used to refer to a serious slander or false accusation.

**buluugh**

Puberty
Reaching the age of physical maturation. For males, the growth of pubic hair and ejaculation (of semen). For girls, this means starting menstruating. (The word originally means ‘reaching’).

**buraaq (al-)**

Buraq
A winged horse like animal which carried Prophet Muhammad (PBUH) during the israa’ journey.

**burhaan**

Decisive proof
Providing evidence to prove a certain point or demonstrate its validity.

**buTlaan**

Invalidation, invalidity
An example is the invalidation of the prayer if one talks or laughs while praying.
**daabbatul-arD**

**The Reptile of Earth**

The name of a monster that will appear in the final days of this world. Its rise is one of the clear signs of the approach of Doomsday.

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**daa’iyah (pl. du’aah)**

**preacher of Islam**

Someone who preaches or calls to Islam, especially among non-Muslims. But it could also mean a person who preaches religion to Muslims as well.

**Daallu(n) (pl. Daalluun)**

**astray, in error**

Someone is termed “Daall” if he lost his way or went astray.

In Chapter 1 of the Qur’an, “al-Daalliiin” has been interpreted by some to refer to Christians.

**Daamin 1**

**guarantor, liable person**

A person who guarantees a borrower, for example, or someone who is liable for indemnities.

**Daamin 2**

Guarantor

The person who takes the responsibility of making sure that the guaranteed person will do what is required of him.

**daaniq (pl. dawaaniq)**

**Daniq**

A small fraction of a “dirham” (1/6 dirham). Metaphorically, it is used to mean an insignificant amount of money (like penny in ‘penniless’).

**daar (ad--) al-‘aakhirah**

**الدار الآخرة**

**Abode of the Hereafter**

The term could also refer to the life Hereafter.

**daar al-‘ahd**

**دار العهد**

**Abode of treaty**
Non-Muslim territories that have a peace treaty with the Islamic State.

**daar al-baqaa'** / **al-khuluud**

Abode of Eternity
The reference here is to the Hereafter, as opposed to this world where life is temporary.

**daar al-fanaa’**

Vanishing world
This world where life is temporary, as opposed to life in the Hereafter which is eternal.

**daar al-ghuruur**

Abode of delusion
This world where things are ephemeral and may not be real. Man is constantly being exposed to delusions and temptations.

**daar al-Harb**

Abode of war
Hostile territories, under un-Islamic rule.

**daar al-hijrah**

Adobe of migration
The town of al-Madinah al-Munawwarah (Medina) to which the Prophet (PBUH) migrated from Makkah after thirteen years of preaching and frustration.

**daar al-islaam**

Abode of Islam
Territories under Islamic rule and sovereignty.

**daar al-ibtilaa’**

Abode of tests and tribulations
The reference is to life in this world, where one is being constantly tested with favours and afflictions by Allah. A true believer will show gratitude for the favours and patience and acceptance in the face of afflictions.

**daar al-khilaafah**

The seat of caliphate
The seat of the ruling caliph, capital of the state.

**daar al-khuld**

Abode of eternal life
The life Hereafter is so called because life there has no end. (See the Qur’an, 41: 28.)

**daar al-kufr**

Abode of disbelievers
 Territories that are under the control of Non-Muslims.

**daar an-na’iim al-muqiim**

Abode of eternal pleasure
• daar as-salaam

The reference is to Paradise where a believer enjoys unlimited types of pleasure endlessly.

daar as-salaam

Abode of peace

The reference is to Paradise. But the term has been used by Muslims to name some places, taking the expression in its literal sense.

Daarr (aD--)

The Harm Inflicter

A Divine Attribute of Allah. The One Who inflicts harm if He so wishes, and nothing may befall people against His Will.

daawuud

David

The Prophet David who fought Goliath and killed him. He was also a king of the Israelites. (For examples of his story, see the Qur’an, 38: 17-26: 251).

da’aa 1(yad’uu)

To pray, supplicate

Often, the verb in this sense is followed by the word Allah.

da’aa 2(yad’uu)

To call, invite

As a religious term, to invite people to Islam or to God’s way.

• Dalaal

Dafn

Burial

Burying a deceased person.

dahriyy

Atheist

A follower of material atheism who denies the existence of God.

dahriyyah (ad--)

Atheism

The philosophy that denies the existence of God, believing only in material beings.

dajjaal (ad--)

The false messiah

He is called “al-masiiHad-dajjaal”. According to Prophetic traditions, the false messiah will appear near the end of time. He will perform some unusual feats that help him gather many followers and lead many astray.

Dalaalah

Aberration, going astray

See “Dalaal.”

Dalaal

Aberration, going astray

Not following the right path set by the religion.
• dalaalat an-naSSدلالة النص

Inferred meaning
Whatever is understood from the Qur’an or teachings of the Prophet (PBUH).

daliil 1 (pl. adillah)دليل 1 (أدلة)

Proof, evidence
Something that proves the truth of a claim.

daliil 2 (pl. adillaa’)دليل 2 (أدلاء)

Guide
A person who guides people in doing something.

Dalla (yaDill) ضل (بضلل)

To go astray
To follow a path other than the one set for people by God.

Damaan ضمان

Security, guarantee

damm fidyahدم فدية

Expiation blood
An animal offering made in expiation for a sin or a religious error, such as missing some

• DariiH (pl. aDriHah)ضريح (أمراضه)

Dhimma
Pilgrimage rite, or doing something a pilgrim should not do.

dam an-nifaasدم النفاس

Lochia
Blood discharge after child birth, which is considered as impure as menstruation. A Muslim woman should not pray, fast nor touch the Qur’an until the bleeding completely stops, and she bathes.

Dara’a (yaDra)’ila-llaahضرع (بضرع) إلى الله

Fervently pray to Allah
Pray with utmost humility and submission to Allah.

Darar (pl. aDraar)
ضرر (أضرار)

Harm, damage
As a religion of peace, Islam makes it mandatory upon its followers not to cause harm to others.

DariiiH (pl. aDriiHah)
ضريح (أمراضه)

Tomb, Grave
Usually, the term refers to tombs of special people, like famous pious men (“awliyya’ SaliHiin” (‘saints’), as opposed to “qabr” (‘general tomb’).
Darrah (pl. Daraa’ir)

Co-wife
Other wife of a man with more than one wife.

Daruraat (aD--) tubiiH al-maHZuuraat

Necessity knows no laws
Necessity makes illegal things legal. For example, if one is literally dying of hunger he may eat forbidden food to protect his life.

Darurah (pl. Daruurat)

Necessity
Normally, absolute necessity such as a matter of life or death, (which in Islam may make forbidden things, such as eating carcasses, permissible.

Daruraat (aD--) al-khams

The five essentials
The five basic necessary things for a human being: life, religion, mind, honour, possessions. We can say that these represent the minimum human rights. One of the main purposes of Islamic law is to protect these rights.

Da’wah

Call, invitation
Calling people to God or to Islam, or any religion.

Da’wah (pl. Da’waat/ ad’iyah)

Supplication, prayer
Verbal prayers addressed to Allah.

Da’wah (pl. Da’waat)

Invitation
An invitation to a meal or a ceremony.

Da’wah ilaa Allah

Call to Allah, propagation of Islam
Calling people to the way chosen for them by their Creator, i.e. propagation of Islam and its teachings.

dawaraan

Interdependence
In the Science of Principles, the mutual relationship between underlying cause and a ruling:
• dayn (pl. duyuun) (دين (دينون))
if one is lacking the other will be invalid.

dayn (pl. duyuun) (دين (دينون))
Debt
Money borrowed from someone or owed to him for some reason or another.

dayyaan (ad--)
الذيان
The Judge
The One Who judges people’s actions and rewards or punishes them.

dhaakir (ذَّاِكِر)
Rememberer of Allah
A person who remembers Allah by glorifying Him and reciting “dhikr” and the Qur’an etc. The feminine is “dhaakirah”.

• dhabH (adh--)
ذبح
Slaughterer

• dhabiiH (adh--)
الذبح
Sacrifice
The word actually means ‘the slaughtered one’. It is used to refer to Ishmael son of Prophet Abraham. The allusion is to their story in which Abraham was about to sacrifice his son Ishmael

expressions like “iSlaaH dhaat al-bayn” (making peace between two people in conflict).

dhaat al-laah ذات الله
Allah’s Entity
The term refers to Allah’s Entity, as opposed to His Attributes (“Sifaat”).

dhaat an-niTaaqayn
ذات النطاقين
Double belted
The female with two belts. The reference is Asmaa’ daughter of Abu Bakr (RA). It refers to the incident in which she tore her waist belt into two halves, using one to tie a food bag she prepared for the Prophet (PBUH) and her father on the night of their departure of Mecca for Medina.

dhabH نبج
Slaughterer

dhabiiH (adh--)
الذبح
Sacrifice
The word actually means ‘the slaughtered one’. It is used to refer to Ishmael son of Prophet Abraham. The allusion is to their story in which Abraham was about to sacrifice his son Ishmael
dhabiiHah (pl. dhabaa‘iH)
ذبحة (ذبح)
Slaughtered animal

in obedience to Allah’s command. (See the Qur’an 37:100-109.)

dhanb (pl. dhunuuh)
ذنب (ذنوب)
Sin
Anything that violates the teachings of the religion.

dharii‘ah (pl. dharaa‘i’)
ذريعة (ذرائع)
Pretext
Originally, it means medium or means to something. Technically, it refers to an excuse for doing something. (See “sadd adh-dharaa‘i’.”)

dhawuu al-qurbaa
ذو القربى
Relatives, kinsfolk
People related to a person.

dhawuu al-arHaam
(sg. dhuu ar-raHim)
ذوو الأرحام (ذو الرحم)
Relatives, kinsfolk

dhikr (pl. adhkaar)
ذكر (أذكار)
Remembrance (of Allah)

Any form of verbal prayers in which Allah’s name is mentioned, including recitation of the Qur’an, is considered “dhikr” or “dhikru -llaah” (mentioning / remembering Allah).

dhimmiyy
(pl. ahl adh-dhimmah)
ذمي (أهل الدَّمَّة)
Protected citizen
A Christian or Jewish citizen of an Islamic State.

dhiraa’
(pl. ‘adhru / ‘adhri’ah)
ذراع (أذرع / أذرعَة)
Cubit
The length of the forearm.

Zul-fiqaar
The name of the sword of the Prophet Muhammad (PBUH). Some say it is the name of the sword of Ali ibn Abi Taleb (RAA), the Prophet’s cousin and son-in-law.
dhuu al-Hijjah

Dhul-Hijjah
The twelfth month of the Islamic calendar, known as the month of pilgrimage.

dhuu al-Hulayfah

Dhul-Hulayfah
A location a few miles south of Medina on the way to Mecca where pilgrims from Medina, and those who pass through it, start wearing their Ihraam.

dhuu al-Jalaal wa al-Ikraam

The Majestic and Generous
A Divine Attribute of Allah. The Lord of Majesty and Generosity. Some people have translated this attribute as ‘the Mighty and Glorious’.

dhuu al-Kifl

Dhul-Kifl
A prophet of the Arabs whose story, we are told, is like that of Ezekiel. A brief mention of his name is given in the Qur’an (38: 48).

dhuu an-nuun

Jonah, Jonas
Literally, this means ‘of the whale’. It is a nickname given to the Prophet ‘yuunus’ (Jonas) because of his story with the whale that swallowed him, then threw him ashore. (See his story in the Qur’an, 37: 139-148; 21: 78-88).

dhuu an-nuurayn

Man of two lights
This is used to refer to the third righteous caliph ‘uthmaan ibn ‘affaan’ since he married two daughters of the Prophet Muhammad (PBUH), successively.

dhuu al-Qarnayn

Zul-Qarnayn
The name of a man of God about whom we read a short story in the Qur’an (Chapter 18: 83-98). Some scholars have identified him with Alexander the Great.
dhuu al-qi’dah
نَوَّ القَعْدَة
Zul-Qi’dah
The eleventh month of the Islamic calendar.

dhuu raHim
(pl. dhawuu raHim)
ذو رحم (ذوو رحم)
Relative
A kinsman or blood relation.

diinaar (pl. danaaniir)
دينار (دانانير)
Dinar
A golden coin used by Muslims throughout history. At the present time, it is a currency name used in some Arab countries (Bahrain, Iraq, Jordan, Kuwait, Tunisia).

diin( pl. adyaan)
دين (أديان)
Religion
Religious way of life or teachings.

diiwaan (pl. dawaawiin)
ديوان (دواوين)
Record, department

du’aa’ (pl. ad’iyah)
(عاء (أدعيه))
Literally, it means official record. The term was used in Islamic history to mean, among others, something like a government ‘Department’ or ‘Ministry’. For example “diwaan al-jund’ was the government department responsible for “jund’ (soldiers, their records and salaries).

dirham(daraahim)
درهم (دراهم)
Dirham
A silver coin used by Muslims for many centuries. The word comes from Greek drachma. In terms of weight it is said to be 1/12 of an “uuqiyyah” (ounce). Nowadays, there are some Arab countries that use the word for their currencies (UAE and Morocco).

diyah(pl. diyaat)
ديبة (ديوات)
Blood money
Money paid by the killer to the family of a person killed, intentionally or by mistake.

du’aa (pl. ad’iyah)
دعاء (أدعيه)
Supplication, verbal prayer, Praying to Allah.
• du’aa’ al-istiftaaH دعاء الاستفتاح

**du’aa’ al-istiftaaH**

Opening prayer
The prayer said after making the first “takbiirah” in formal prayers. It is followed by “suurat al-‘afaaHah” (the Opening Chapter of the Qur’an).

**du’aa’ al-qunuut**

دعاء الفنوت
Supplication of submissiveness
Usually, this refers to the supplications one says in “Salaat al-witr”, the last prayer one performs at night.

**dubur aS-Salaah** دبیر الضلاة
After the prayer
Some say it means at the end of the prayer, before finishing it. Supplications are recommended at this time, since this is one of those occasions when supplications are more apt to be answered by God.

**dunyaa 1** دنیا
This world
Life in this world, as opposed to the Hereafter.

**dunyaa 2** دنیا
Worldly affairs

**dunyawiyy 1** دنیوی
Secular
Related to worldly affairs.

**dunyawiyy 2** دنیوی
Worldly, secular
Something that belongs to life in the present world, as opposed to “‘ukhrawiyy”. It is also used to contrast with “diiniyy” (religious).

**duruuz (sg. darziyy)** درژی
Duruze
A cult known for secrecy of beliefs and practices. The followers of this cult are found in Lebanon and Syria.
As a religion of optimism, Islam encourages its followers to believe in good omens, but not be detracted by bad ones.

**fa‘l Hasan**
Good omen

Often the word comes with the verb "’irtakaba" (to commit) to mean commit illicit sexual act.

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**fawaHish**
Fornication, adultery

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**faajir**
Libertine, immoral

A licentious person who does not respect any rule of morality or decency.

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A licentious person who does not respect any rule of morality or decency.

**faaruuq**
The nickname given to ‘Umar ibn al-Khattab (RAA) the second righteous caliph. The word actually means someone who discriminates good from evil or right from wrong.

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**faasid**
Invalid

Not acceptable, due to unfulfillment of some prerequisites.

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Not acceptable, due to unfulfillment of some prerequisites.

**faasiq**
Sinner, untrustworthy

A corrupt person whose testimony may not be accepted in an Islamic court of law. (An example of the use of this word is found in the Qur’an, 49: 6.)

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**faata (yafuut)**
To be missed

In Arabic to say that one missed something, we would say X was missed by him. So “faatatnii Salaat al-’aSr” means “I missed the afternoon prayer.”

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**faatiHah**
The Opening Chapter

See “fatihah al-kitaab.”

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See “fatihah al-kitaab.”

**faatiHat al-kitaab**
The Opening Chapter

**faatiHat al-kitaab**
The Opening Chapter
• faaTimiyyuun(al--)

الفاطمىون

Literally, the Opener of the Book, meaning the first chapter of the Qur’an. Often called “al-faatiHah.” It is the most frequently recited chapter of the Qur’an, since one has to recite it at least 17 times a day, in the five daily prayers. It is often recited by Muslims on many occasions, such as closing a deal or an agreement, like marriage.

faaTimiyyuun(al--)

الفاطمىون

The Fatimtes

An Islamic dynasty that claims to be descendants of Fatimah (daughter of the Prophet (PBUH)).

faDiilah(pl. faDaa’il)

فضيلة (فضائل)

Virtue

A good quality.

faDl 1

فضل

Distinction, preference

In the well known Farewell Speech of the Prophet (PBUH), he said “laa faDl li’arabiyin ‘alaa’ ajamiyin illaa bitqaawaa”. “(There is no distinction or preference for an Arab over a non-Arab except through piety and God-fearing.)”

faDl 2(pl. ‘afDaal)

فضل2 (أفضل)

Favour, blessing

A common expression in which we hear this word is “haadhaa min faDli Rabbii” (“This is a favour bestowed upon me by my Lord, which was said by Prophet Solomon – the Qur’an, 27:40). It is often said to express gratitude to Allah for a certain blessing from Him.

faDl 3(pl. fuDuul)

فضل3 (فضلول)

Surplus, excess

Beyond one’s needs.

faHshaa’

فحشاء

Abomination, shameful deeds

For an example of the use of the word in this sense, see the Qur’an, 16:90.

fajr(al--)

الفجر

Dawn

The time of the appearance of the first true light in the east, usually about an hour and a half before sunrise in normal zones.

fajr(al--) al-kaadhib

الفجر الكاذب

False dawn
fajr (al--) aS-Saadiq
الفجر الوضاعق
The appearance of some light in the east before dawn. It does not spread like the real dawn.

fakku raqabah
فتحة رقية
Manumission, freeing a slave
Setting a slave free is considered one of the very highly recommended acts of devotion. Sometimes, it is a "kaffaarah" (expiation) for some sins. (See the Qur’an, 90:13.)

falaaH
فلاح
Success, prosperity
The most frequent use of this word is in the ‘adhaan (call to prayer) in the expression: “Hayyi ‘ala al-falaaH,” meaning ‘Hurry to success’ (in this world and the Hereafter). Prosperity here refers especially to the spiritual aspect.

faraa’iD
فروض
Inheritance shares
See “farD (pl. faraa’iD)”.

faqih (fuqahaa’)
فقيه (فقهاء)
Jurist
A scholar that specializes in the study of Islamic law.

faqqaha (yufaqqih)
فقه (يفقه)
To teach
To teach someone or give him the ability to understand, especially religious matters. Naturally, the doer in the second instance is God.

far’ al-insaan
فرع الإنسان
Descendant
A son or daughter or a descendant of them. This is opposite to “aSl” (predecessor).

far’ (science of principles)
فرع (علم الأصول)
Offshoot
In the Science of Principles, something based on another; e.g., the ruling against beer on the basis of prohibition of wine.

faraa’iD (sg. fariiDah)
فروض (فرضة)
inheritance shares
See “farD (pl. faraa’iD)”.
faraj فرج
Relief
A common expression in which we find this word is “‘inna faraja-llaahi qariib” (Surely, relief from Allah is coming soon).

farD1 فرض
Mandatory, obligatory
Required by the religion.

farD 2 (pl. furuuD) فرض 2
Obligatory act / deed
Something a Muslim should do or observe, such as the five daily prayers and the fast of Ramadan.

farD 3 (pl. faraa’iD) فرض 3 (فرائض)
Inheritance share
Obligatory share of inheritance. The distribution of the inheritance has been specified in the Qur’an, and should not be subject to a will. See the Qur’an (11:13:4). There is a science in Islam for this, called “ilm al-faraa’iD” (science of inheritance shares).

farD ‘ayn فرض عين
Individual obligation
An act that has to be done by every Muslim, such as praying five times a day.

farraja allaahu kurbata فرح الله كریما
May Allah relieve X of his / her difficulties
This prayer is often said when we hear of someone being in a difficult state. (See “faraj”).
• farsakh (pl. farasikh)

Farsakh
A linear measurement which is roughly equivalent to 5544 meters.

• fasaad

Corruption
Doing bad things.

• fasad al’-amal

Invalidity of a deed
See “fasada (yufsud)”.

• fasada (yufsud)

To be corrupt or invalid
To become bad for a person or invalid for things or actions.

• fasakha (yafsakh)

To cancel, annul

• faskh

Cancellation, annulment
Cancelling a contract (or considering it void).

• faskh al’-aqd

Cancelling a contract/
an agreement
Cancelling an agreement or considering a contract null and void.

• fatana 1 (yaftin)

To tempt
To tempt one to do something wrong.

• fatana 2 (yaftin)

To test or try with affliction
This sense is found only in the context of Allah testing believers with afflictions. (See the Qur’an, 29:2).

• fatana 3 (yaftin)

Persecute
To persecute someone (by burning, e.g.) because of his religious beliefs. (See the Qur’an, 85:10).
fatH khaybar
فتح خيبر
Conquest of Khaybar
Victorious entry of the citadel of Khaybar, north of Medina, by the Prophet Muhammad (PBUH) and his companions.

fatH makkah
فتح مكة
Capture of Makkah
Victorious entry to Makkah by the Prophet Muhammad (PBUH) and his companions in the eighth year of Hijrah.

fattaaH (al--)
الفتاح
The Supreme Opener
A Divine Attribute of Allah. The One Who opens the doors of His treasures, mercy and victory for His servants. The word could also mean ‘the Supreme Judge’. (See the Qur’an, 34: 26.)

faTuur
فطور
Breakfast
In Ramadan, the meal one takes after sunset.

fatwaa
فتوى
Legal opinion
The opinion given by a religious scholar on an issue.

fawaat ar-rak’ah
فوائد الزكعة
Missing a rak’ah
In congregational worship, a person has missed a “rak’ah”, and has to do it after the imam finishes the “Salaah” if he joined the group after the imam has raised his head from the bowing position. (See “rak’ah”).

fawwaDa
(yufawwiD) ‘amrahu
فوض ( фонوض ) أمره
To confide one’s cause to
Very often we hear the expression: “fawwaDa ‘amrahu ilaAllah” to mean that someone has entrusted his cause to Allah or left the matter in Allah’s hands. (See the Qur’an, 40: 44.)

fay’
فيء
Gains from enemy, Spoils, booty,
Things won from the enemy of Muslims without a fight, as opposed to “ghaniimah” and “’anfaal”.

fidyah 1
فدية 1
Ransom
Money paid to liberate a war captive.
fidyah 2

Expiation, atonement
See "kaffaarah". (See the Qur’an, 2: 184 & 196.)

fii sabilli- ilaah

For the cause of Allah (God)
Literally, this means in the way of Allah. Usually the expression means anything done for the sake of Allah, more specifically "al-jihadaad".

fil-manshaTi wal-makrah

Under all conditions
We find this expression in examples such as remembering Allah or duties towards Him under all conditions. This means that one does not forget God whether he is happy or miserable. It is also found in the context of obeying a Muslim ruler in matters that are consistent with the teachings of Islam.

fiqh

Islamic jurisprudence
Fiqh or “ilm al-fiqh” covers teachings regarding all areas of life related to worship and transactions. The word originally means ‘understanding’.

firaash (pl. furush)

Conjugal bed
The word is used sometimes to refer to the owner of conjugal bed, the husband. For example, in the hadeeth the illegitimate child legally belongs to the husband of the mother (“al-walad li-firaash…”).

fir’awn

Pharaoh
In the Qur’an, reference is made to the Pharaoh who had encounters with the Prophet Moses. He is considered a typical example of tyranny and disbelief. (See, e.g., the Qur’an, 10: 83.)

firdaws

Paradise
In Islamic teachings, this is a special place in “jannah” (‘the Garden’) or paradise in English. (See the Qur’an, 18: 107 & 23:11.)
**firanj (al--) / al-firinjah**

Franks
In Islamic history, this term was used to refer to Europeans.

**firqah (pl. firaq)**

FKQaH (FîQF)

Sect
A group of people who share a sub-set of beliefs and practices of a certain religion.

**fis-saraa‘i waD-Darra‘**

FîS-Fqreq FîHr FÎsgs

Under all conditions
We find this expression in examples such as remembering Allah or duties towards Him under all conditions. This means that one does not forget the remembrance of God whether he is happy or miserable.

**fisq**

Fisq FSq FÎsq Fîsq

Sinfulness, moral depravity
Doing forbidden things.

**fiTaam**

FîtAm FîTAm FîTa’Am FîTAm

Weaning
Stopping breast-feeding of a baby, normally at the age of two.

**fitan (sg. Fitnah)**

FKT³N (FîT³N)

Trials, temptations, tribulations
See “fitnah” 1-4.

**fitnah 1**

FîT³N FîT³N FîT³N FîT³N

Religious persecution
The term is found in the Qur’an in this sense, among other senses. (See, e.g., 2: 192 and 193).

**fitnah 2**

FîT³N FîT³N FîT³N FîT³N

Allurement, temptation
Temptation or a source of temptation that may distract a believer from his duties or might lead one to sin. (See the Qur’an, 8: 28).

**fitnah 3 (pl. fitan)**

FîT³N (FîT³N) FîT³N FîT³N FîT³N

Affliction, test
A good or bad thing that happens to a person, which is normally considered a test of a Muslim’s faith. (See the Qur’an, 21: 35).

**fitnah 4 (pl. fitan)**

FîT³N (FîT³N) FîT³N FîT³N FîT³N

Dissention, sedition
(See the Qur’an, 9: 47 and 48).

**fiTrah**

FîTrah FîTrah FîTrah FîTrah

natural disposition, nature
This term is found in a Prophetic “Hadiith” which says every
human being is born according to his natural disposition as a Muslim. His parents make him a Jew, a Christian or a Magian.

**fujuur**

Immorality, depravation
This term could also mean transgression.

**furqaan (al---)**

The Criterion
One of the attributes or names of the Qur’an, being the Criterion by which people’s actions and things are to be judged. (See the Qur’an 25: 1.)

**furuu’ (far’) 1**

Branches
The word is used in both its physical and metaphorical senses. As a term, it is often contrasted with “’uSuul” (principles, foundations), which means issues that are based on those principles.

**furuu’ (sg. far’) 2**

Descendants
Sons, daughters and sons’ descendants. Sometimes we

**futuuH (aat) (sg. fatH)**

Islamic conquests
This term is used in Islamic history to refer to the various battles in which Muslims conquered non-Muslim lands.
ghaafil (pl. ghaafiluun)
(غافل (غافلون))
Unaware, heedless
Generally, someone who is unaware of things around him / her. But it is often used to refer to someone who neglects his duties towards his Creator and/or does not remember God. (See “ghaflah” and the Qur’an, 7: 205.)

ghaalaa (yughaalii)
(غالى (يغالي))
To exaggerate
To be excessive in something, be it a belief or an act. (See “ghuluww”.)

ghaar Hiraa’
Cave of Hiraa’
The cave in “jabal an-nuur” (Mount of Light) where the Prophet Muhammad (PBUH) used to retreat, before Islam, for contemplation.

ghaarth thawr
Cave of Thawr
The cave in which the Prophet (PBUH) hid during his migration from Makkah to Medina with his friend Abu Bakr. (See the Qur’an, 9: 40).

ghaarim (pl. ghaarimuun)
(غارم (غارمون))
Person in debt
Person in debt, whether because of borrowing or because he has to pay blood money, for example. Such a person deserves to receive alms and charity.

ghaaz(in) (pl, ghuzaah)
(فز (فزاة))
Fighter for the Cause of Allah
A participant in a holy war against the enemies of Islam in a land of the believers.

Ghabn
(غبن)
Fraud
Fraud or deception in a transaction, such as selling something deficient, without the buyer’s consent. The buyer is called “maghbuun”.

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• **ghaDD al-baSar**

** غض البحصر**

Lowering the gaze
Not gazing improperly at somebody. Believers are required to lower their gaze especially in the presence of the opposite sex, out of modesty. (See the Qur'an, 24: 30-31).

• **ghadr**

** غدر**

Betrayal, treachery
An example, is killing someone from behind or without warning or betraying someone who trusts you.

• **ghalbat aZ-Zann**

** غلبة الظن**

Higher probability
Indications are stronger in favour of some opinion or ruling.

• **ghaffaar (al--)**

** الغفر (الغفر)**

The Most Forgiving
A Divine Attribute of Allah. The One Whose forgiveness has no limits.

• **ghafuur (al--)**

** الغفور (الغفور)**

The Ever-Forgiving
A Divine Attribute of Allah. The One Who keeps forgiving the repenting sinners, and Whose forgiveness knows no limits.

• **ghaniimah (pl. ghanaa'im)**

** غنائم (غنائم)**

Spoils of war
What is won from the enemy in a legitimate war.

• **gharuur (al--)**

** غور (غور)**

Satan the Deceiver
Al-gharuur is used in the Qur'an to refer to the most deceitful being, Satan, because he entices people, especially through false promises, to commit sins and do wrong things. (See the Qur'an, 31: 33.)

• **ghaniyy (al--)**

** الغني (الغني)**

The Self-Sufficient
A Divine Attribute of Allah. The One Who has no need for anyone or anything. (See the Qur'an, 6: 133.)

• **ghargharat al-mawt**

** غرغرة الموت**

Gargle of death
The time when the soul departs the body. At this time repentance
from sins or disbelief is not accepted from anyone.

ghaSb غصب
Illegal seizure
To take something, often a piece of property, by force.

ghayb (pl. ghuyuub) غيب (غيوب)
Unseen thing
Something that we cannot see, be it in the past, present or future, but especially the future.

ghaybat al-‘imaam غيبة الإمام
Occultation of the imam
The Shi‘ite belief of the temporary disappearance of the twelfth imam, al-Mahdiyy, to appear in the later days.

ghayrah غيرة
Jealousy
A feeling of envy of others who have something we do not have. It is also used to mean a sense of vigilance or feeling of protection of one’s female relatives.

ghayZ غيظ
Rage
Uncontrolled temper or extreme annoyance of something / someone.

ghazwah غزوة
Battle, campaign
The term normally refers to a campaign or battle which was under the leadership of the Prophet Muhammad (PBUH). This is contrasted with “sariyyah” (expedition) where someone else leads.

ghazwat al-aHzaab غزوة الأحزاب
Battle of the Clans/confederates
This was one of the most dangerous battles in early Islamic history, which took place in the fifth year after the Hijra. A reference is given in the Qur’an to this Battle in the Chapter that has the name “al-aHzaab” (33: 9-25). It is also known as “ghazwat al-khandaq”.

ghazwat badr غزوة بدر
The Battle of Badr
The first battle in Islamic history between the Prophet (PBUH) and the Muslims (about 300) against the polytheists of Makkah (more than 1000), and the Muslims came out victorious, with many leaders of Quraish killed or captivated. The Battle started on the 17th of Ramadan, second year of Hijrah.
**ghazwat banii an-naDiir**

Campaign against Banii an-NaDiir

The campaign against the Jewish tribe at Medina who conspired with the pagans against the Prophet (PBUH) and the Muslims, violating a treaty to the opposite effect. They were expelled from Medina.

**ghazwat banni qaynuqaa’**

Campaign against Banii Qaynuqaa’

Banuu Qaynuqaa’ was the last Jewish tribe to be expelled from Medina because of their constant harassment of the Muslims and their violation of the peaceful coexistence agreement with the Prophet of Islam. They settled in a place on the Northern borders of Arabia.

**ghazawat banii qurayZah**

Campaign against Banii Qurayzah

The campaign against the Jewish tribe that had agreed to defend Medina with the Muslims against outsiders, but when the city was besieged and the Muslims were busy fighting, this tribe decided to side with the enemy against their former allies. Upon the withdrawal of the “aHzaab” (clans) they were punished in the way that was decided by the judge they chose themselves. The campaign took place in the 5th year after Hijrah. (See the Qur’an, 33: 9-26-7.)

**ghazwat Hunayn**

Battle of Hunayn

The Battle that took place at Hunayn (near Makkah) between the Muslims led by the Prophet (PBUH) and the polytheists in the eighth year of Hijrah. For the first time, the Muslim army was larger than that of their enemy, but they were ambushed and routed in the beginning. But they were victorious in the end. (See the Qur’an, 9: 25-26).

**ghazwat al-khandaq**

Battle of the Trench

The Battle that took place in the fifth year of Hijrah. It is called so because for the first time in Arab history a trench was dug by the
Muslims, at the suggestion of Salman al-Farisi, to protect Medina from the attack of the polytheists. It is also called the Battle of the Clans, because the Quraish of Makkah managed to bring many clans with them to fight the Muslims. See ghazwat al-aHzaab.

**ghazwat khaybar**

Campaign of Khaybar

The campaign that took place against Khaybar, the stronghold of Jewish tribes in North Arabia, which had become ‘a hornet’s nest’ of the enemies of Islam. The forts of Khaybar were reduced one by one in the seventh year of the Hijrah.

**ghazwat mu’tah**

Campaign of Mu’tah

The Expedition of Mu’tah

The Expedition sent by the Prophet (PBUH) to the North West of Arabia in the eighth year of Hijrah, to fight Byzantines who had killed the Muslim emissary to their governor. This is probably the only campaign given the name of “ghazwah” which was not carried out under the direct command of the Prophet Muhammad (PBUH).

**ghinaa an-nafs**

Contentment

Literally, richness of the self, meaning self independence or sufficiency.
ghishsh ar-ra‘iyyah
Betrayal of subjects
A ruler’s insincere or deceptive dealing with the people under his rule.

ghufraan
Forgiveness
Similar in meaning to “maghfirah”.

ghulaah
Extremists
People who believe in or call to extreme views especially in religious matters.

ghuluul
Stealing from spoils
Taking anything from the spoils of war before they are officially distributed by the person in charge. It is considered a great crime. (See the Qur’an, 3:151).

ghuluww
Extremism, excessiveness
Extremism and excessiveness even in religious matters is frowned upon by Islam, which is a religion of moderation. Prophet

Muhammad (PBUH) is reported to have said: “It was ghuluww that caused the destruction of people before you.”

ghunnah
Nasalization
The production of a sound with the air escaping through the nose, as we do when we pronounce the /n/ and /m/. Normally, the vowel that precedes these nasal consonants is nasalized. Compare, e.g., the pronunciation of the vowel /a/ in ‘at’ and ‘ant’.

ghuruur
Vanity
In common usage the word means vanity and conceit. But in the Qur’an it is often used to mean deception and false promises. (See the Qur’an, 4:120).

ghusl
Washing the body
Washing the whole body, including the head. This is required in the case of a major ritual impurity (“Hadath akbar”), such as after sexual intercourse or menstruation, for one to be able to pray.
Ha‘iD حائض
Menstruating female
A menstruating female is not supposed to pray, fast or touch the Qur’an. She may, however, recite it from memory. Sexual intercourse is also forbidden during menstruation.

haabiil هابيل
Abel
The good son of Adam who was killed by his brother Cain (See the Qur’an, 5: 31).

haadii (al-الهادي)
The Supreme Guide
A Divine Attribute of Allah. The Only and True Provider of guidance.

HaaDinah حاضنة
Nursemaid
A woman who breastfeeds somebody else’s baby. (See “murDi’ah”).

HaafiZ حافظ
Memorizer, protector
The literal meaning of the word is ‘protector/ keeper’, but in Islamic writings, the word is often used to refer to someone who has memorized the whole Qur’an and/or many Hadiiths.

HaafiZ al-qur’aan حافظ القرآن
Memorizer of the Qur’an
This term is used in the Muslim World to refer to a person who has memorized the Qur’an and can recite it from memory. Sometimes, we hear the word HaafiZ alone to refer to such a person.

HaafiZ li-farjih حافظ لفرجه
Chaste
Literally, it means someone who protects his genital (from sinful acts), which is a characteristic of a good believer (the Qur’an, 23:5).

HaafiZ li-Huduudi-llah حافظ حدود الله
Observant of Allah’s limits
A God fearing person who obeys His commands.

haajar هاجر
Hager
The second wife of the Prophet Abraham (PBUH) and mother of the Prophet Ishmael. She is the
• **Haajj (pl. Hujjaaj)** (حَاجِجُ (حَجّاجُ)

One who accompanied the Prophet "Ibraahiim" (Abraham) to Mecca and was, with her son Ismaa‘iil (Ishmael), the first settlers there. Her walking between “Safa and Marwah” in frantic search for water for her baby son is commemorated in the ritual of “sa’y.”

**Haajj (pl. Hujjaaj)**

Pilgrim
A pilgrim to Mecca.

**Haala (yaHuul) al-Hawl** (حَالَةُ (يَحْوَلُ) الْحَوْلِ

One year passed
In the payment of alms, we always see the stipulation of the passage of one full lunar year 354) days.(

**Haamil** حَامِل

Pregnant
Unlike other women, the waiting period’”) iddah”) for a divorced pregnant woman is childbirth. Only then may she remarry. Pregnancy may be a legitimate excuse for breaking the fast of Ramadan.

**Haamil (pl. Hamalah)**

al-qur’aan

Memorizer of the Qur’an

• **hadaa (yahdii)** (هِدِّي (يَهْدِي)

A person who knows the Qur’an by heart. This expression is less frequently used than “HaafiZ”.

**Haanith**

Oath breaker, perjurer
Someone who does not fulfill what he / she has sworn to Allah to do.

**haaruun** مَارُون

Aaron
The brother of the Prophet Moses. He was sent by Allah along with Moses to Pharoah at the request of Moses, who said that Aaron was more articulate than him. (See the Qur’an, e.g. 28: 34-35).

**haaruut wa maaruut** هاروت و ماروت

Haroot and Maroot
Names of two angels in Babylon who are associated with magic. (See the Qur’an, 2: 102.)

**haashimiyy** هاشمي

Hashemite
A member of the Hashemite tribe of the Prophet Muhammad (PBUH) or a descendant of that tribe.

**hadaa (yahdii)** (هِدِّي (يَهْدِي)

To guide
To show someone the right way.
HaDaanah

Child custody
Taking care of a child: upbringing, feeding, clothing...

HaDar (al--)

Sojourn, residence
Residing in a certain place or staying for a long period, as opposed to a person on travel ("safar"). This is important with regards to rulings related to "Salaah" and "Sawm" (prayer and fasting), such as shortening the formal prayers and breaking the fast.

Hadath akbar

Major ritual impurity
Major ritual impurity means that a Muslim should have a shower or wash the whole body, including the head, before he/she can pray or touch the Qur’an. This type of impurity may be caused by having sex, ejaculation, wet dream, menstruation or post-natal bleeding.

Hadath aSghar

Minor impurity
Minor ritual impurity means that one cannot pray or touch the Qur’an except after having ablution ("wuDuu’"). This type of impurity is caused by things like going to the bathroom, touching the private parts, passing wind and bleeding (from a wound, e.g.).

Hadd 1 (pl. Huduud)

حد 1 (حدود)
Limit set by Allah
Limit set in the Qur’an which should not be transgressed by a Muslim, or an act prohibited by Allah.

Hadd 2 (pl. Huduud)

حد 2 (حدود)
Specified punishment
Punishment specified in the Qur’an for a major crime, such as murder, stealing or fornication.

Hadd al-qadhf

حد القذف
Penalty for slander
The penalty specified for accusing a Muslim, male or female, of fornication, without producing four witnesses. (See the Qur’an, 24: 4).

Haddatha (yuHaddith)

حدث (يحدث)
To narrate a hadeeth
To report or narrate a prophetic tradition.
• Hadiith حديث

Hadiith حديث
Prophetic tradition
A report about the Prophet Muhammad (PBUH) saying or doing something, or reacting to something (approving or disapproving of it). The authenticity of the report (hadeeth) depends on the reliability of the narrator(s).

Hadiith al-ifk حديث الإفك
Story of the Slander
The slanderous rumour that was fabricated by some hypocrites about Aishah, the wife of the Prophet (PBUH), claiming that she committed adultery. The Qur’an declared her innocence of this slander, and Allah warns the Muslims of repeating it. (See the Qur’an, 24: 11-20).

Hadiith ‘aziiz حديث عزیز
Dear hadeeth
This is a Prophetic tradition narrated by two people and heard from two others.

Hadiith Da’iiif حديث ضعیف
Weak hadeeth
This means that there is doubt about the narrator suffering from bad memory or lack of integrity. So the text’s authenticity becomes questionable.

Hadiith ghariib حديث غريب
Strange hadeeth
A hadeeth is considered ‘strange’ if its text is unfamiliar, being reported by a single narrator, for example.

Hadiith Hasan حديث حسن
Good hadeeth
The reference is to the degree of reliability of transmission of the text, not the text itself. “Hasan” is considered the second degree of reliability, the first being “SaHiiH” (sound).

Hadiith maqTuu’ حديث مکتوع
Disconnected hadeeth
A hadeeth attributed to a “taabi’iyy” (a second generation follower of Islam).

Hadiith marfu’ حديث مرفوع
Attributed hadeeth
A hadeeth attributed to the Prophet (PBUH), but not proven to have a continuous chain of transmitters up to him.
Hadiith mashhuur
Famous hadeeth
A Prophetic tradition reported by at least three people in each level of the chain of transmitters.

Hadiith mawDu‘
Fabricated hadeeth
A tradition fabricated by the narrator and falsely ascribe it to the Prophet Muhammad (PBUH). Naturally, this is a grave sin.

Hadiith mawquuf
Suspended hadeeth
A tradition ascribed to a companion of the Prophet (PBUH).

Hadiith munqaTi‘
Unconnected hadeeth
A tradition that has a discontinuous chain of transmitters (e.g., a second generation narrator is missing before the name of the Companion of the Prophet (PBUH).

Hadiith mursal
Mursal hadeeth
A hadeeth attributed to the Prophet (PBUH) by a second generation narrator without mentioning the name of the first generation narrator (the companion of the Prophet (PBUH).

Hadiith mutawaatir
Frequently reported hadeeth
A hadeeth that has been reported by many narrators and with different chains of transmission.

Hadiith muttaSil
Continuous hadeeth
A “Hadeeth” that has a continuous chain of narrators.

Hadiith qudsiyy
Divine hadeeth
A hadeeth whose text is attributed by the Prophet to Allah. So we read: “The Prophet (PBUH) said: Allah says: “...”. Naturally, this should not be confused with the Qur’an, because the words in the hadeeth are of the Prophet, unlike the Qur’an which is the exact words of Allah.

Hadiith SaHiiH
Sound hadeeth
• Hadr حدر

A hadeeth whose transmission satisfies the conditions set by specialists, such as having a continuous chain of well-known narrators of high moral calibre and strong memories.

Hadr حدر

Relatively fast recitation
The mode of reciting the Qur’an in a manner faster than usual, but without neglecting any of the rules of correct enunciation (“tajwiid”). See “tadwiir” and “tartiil.”

hady(un) هدي

Offering
An animal designated to be offered for sacrifice by a pilgrim.

hajr al-qur’an حجر القرآن
Abandoning the Qur’an
Neglecting the Qur’an or ignoring its teachings. (See the Qur’an, 25:30.)

HafiiZ (al--) المخفيض

The Ever-Protecting / Guarding
A Divine Attribute of Allah. The True Protector of His creation.

Hajar (al--) al-aswad الحجر الأسود

The Black Stone
The blessed stone in the Northern corner of the Ka’bah nearest to the door, from which the circumambulating (“Tawaaf”) of the Ka’bah starts. A circumambulating person should try to kiss it, touch it or at least point to it every time he passes by.

• Hajj حج

Pilgrimage to Mecca
It is the fifth corner-stone of Islam which should be performed by
every able, adult Muslim once in his / her life time. It has to be performed in a very specific manner, at the time specified in the month of pilgrimage ("Dhul-Hijjah").

**Hajj al-bayt**

Pilgrimage to Mecca

Literally, the expression means going to the House (of Allah), the Ka'bah for pilgrimage.

**Hajj al-ifraad**

Hajj performed alone

Performing Hajj only, not preceded by or coupled with "umrah" (lesser Hajj).

**Hajj al-qiraan**

Hajj coupled with 'umrah

Performing both "Hajj" and "umrah" (lesser pilgrimage) without changing one's pilgrim garb ("iHraam.")

**Hajj’ aSghar**

Lesser pilgrimage

This refers to the "umrah", which may be performed any time around the year.

**Hajj at-tamattu’**

Hajj of enjoyment

Performing "umrah" then changing to regular clothes to enjoy a normal way of living until the eighth day of the month of pilgrimage. Then one wears the "iHraam" again to start the rituals of the hajj.

**Hajj mabruur**

Pure pilgrimage

A pilgrimage in which the pilgrim observes all the rules of proper pilgrimage, including rituals and conduct, and not committing any violations.

**Hajr**

Declaring legal incompetence

Declaring legal incompetence of an adult. So he may not, for example, carry out any transactions, such as selling or buying, donating...etc.

**hajr az-zawjah**

Deserting the wife

To desert one's wife, usually by sleeping away from her, or not sleeping with her in the same bed.

**Hakam (al-)**

Supreme Judge / Ruler

A Divine Attribute of Allah. The Absolute Ruler, Whose judgement
Hakam

Referee

In order to avoid divorce the Qur'an instructs that Muslims resort sometimes to settlements decided by referees from the husband's and wife's sides. (See the Qur'an 4: 35.)

Hakim (al-)

The All-Wise

A Divine Attribute of Allah. The One Whose wisdom has no limits.

Halaal

Permissible, lawful

In Islam everything is considered lawful unless it is explicitly or implicitly forbidden by the religion.

Halafa (yaHlif)

To swear, take an oath

A Muslim should never swear except to or by God.

Halif

Swearing, taking an oath

See "Halafa" ("yaHlif").

Haliim (al-)

The Ever-Forbearing

A Divine Attribute of Allah. The One Who is always Tolerant of His servants' mistakes, and is never hasty in punishing them for their sins.

Halla (yuhallil)

To say: "laa 'ilaaha 'ill-allaah."

To say the expression which means, "There is no deity except Allah."

The verbal noun is "tahliil".

Halq

Shaving

Removing the hair from any part of the body with a blade or the like, as opposed to "natf" (plucking) and "taqSiir" (shortening or cutting).

Halq, Huruuf al-

Throat sounds

In Qur'anic phonetics, the term refers to the sounds produced in or near the throat:  ع  غ  خ  ه. The n sound is clearly enounced before them. (See "iZhaar").

Halq al-‘aanah

Shaving pubic hair

It is sunnah (recommended practice of the Prophet Muhammad
Hamdalah (PBUH) to remove pubic hair by shaving or other means.

Hamdalah

saying: “al-Hamdu lillaah”

Saying the expression which means “Praise the Lord” or “Thank God.”

Hamdu (al--) li-llaah

Praise the Lord, Thank God

This is the expression often said by a Muslim to express his gratitude to Allah for all His favours of health, provisions etc. Therefore, it is sometimes used to mean “I am fine” in answer to “How are you,”? and it is said after eating or drinking.

Hamida (yaHmad)

To praise or thank

The verb has both meanings. This is true of its derivatives: Hamd, muHammad, Hamiid, maHmuud, aHmad... etc.

Hamiiid (al--)

The Ever-Praiseworthy

A Divine Attribute of Allah. The One Most Worthy of praise and thanks for His unlimited favours.

Hamzah

Glottal stop

This is the first letter of the Arabic alphabet. It is called a glottal stop because the air coming from the lungs is temporarily stopped by the glottis (in the throat). This sound is significant in rules of tajwiid (‘Qur’anic phonetics), as it affects the elongation or lengthening of the vowels before it.

Hamzah

Hamzah

This was the name of a well-known paternal uncle of Prophet Muhammad (PBUH) who was called “asadu-l-laaah” (‘God’s lion’) for his courageous defense of Islam and Muslims both in Mecca and in the battle fields. He was martyred in the Battle of Uhud at Medina, where his grave is.

Hanafiyy (pl. ‘aHnaaf)

Hanafi

Follower of Imam Abu Hanifah al-Nu’man school of Islamic law, which is one of the four major Sunni schools.

Hanatha (yaHnath)

Hanatha (بِحَنَثِ)
To foreswear, break an oath
See "Hinth al-yamiin".

Hanbaliyy (pl. Hanaabilah)
Hanbali
Follower of Iman Ahmad ibn Hanbal, founder of one the four major Sunni schools of Islamic law.

Haniif (pl. Hunafaa’)
Upright
Many verses are found in the Qur’an that describe the Prophet Abraham (PBUH) as being “Haniif” meaning that he was in the right direction.

Haniifiyyah (al--)
Hanifism, uprightness
In Islamic history the term often refers to the beliefs of the pre-Islamic believers in monotheism in Arabia.

Haqq (al--)
The Supreme Truth
A Divine Attribute of Allah. The One Whose existence and reality cannot be denied or doubted.

Haqq al-'insaan
Human’s right
This is often used in contrast to “Haqq allaah”. It means right of a person. For example, when a person steals he violates the injunctions of his religion and violates the right of the human (the person stolen from) by taking something from him. The former

Haqq 1
True, truth
This word could be used as an adjective to mean ‘true’ (not false), real’ or ‘inevitable’. It can be used as a noun to mean ‘truth’.

Haqq 2 (pl. Huquuq)
Right, due
Such as the right a parent has over his children.

Haqq al-’abd
Right of man
Any right that relates to people, moral or material. If violated, repentance to God alone is not sufficient. The transgressor has to seek forgiveness of the person whose rights have been infringed upon. This is the same as “Haqq al-insaan”.

Haqq al-'insaan
Human’s right
This is often used in contrast to “Haqq allaah”. It means right of a person. For example, when a person steals he violates the injunctions of his religion and violates the right of the human (the person stolen from) by taking something from him. The former
violation can be forgiven by Allah, but the human’s right has to be returned as a necessary part of repentance. In Modern usage, we hear “Huquuq al-insaan” meaning ‘human rights’.

Haqq allaah حَقّ الْالْلَّهُ
Allah’s right
This is often used in contrast to “Haqq al-insaan” (human’s right). It means the duty to Allah, such as performing prayers and paying poor due, as well observing other Divine injunctions.

Haqq al-yaqin حق اليقين
Absolute certainty
Certainty that comes after experiencing something.

Harakah (pl. Harakaat) حركة (حركات)
Vowel
In “Tajwiid” the term means either a short vowel or the duration of a short vowel. So a vowel could, for example, have the duration of 4 or 5 Harakaat. Nasalization could have the duration of 2 vowels.

Haraam 1 حرام
Forbidden, unlawful
Something forbidden in the Qur’an or the teachings of the Prophet Muhammad (PBUH).

Haraam 2 حرام
Sacred
This meaning is found in expressions like “al-bayt al-Haraam” (the Sacred House - the Ka’bah) and “ash-shahr al-Haraam” (the sacred month).

Harbiyy حربي
Hostile unbeliever
A disbeliever in Islam who is in a state of war with Muslims.
Harf (pl. Huruuf)  
حرف (حرف)
Letter / sound
In Arabic grammar books and in tajwiid (Qur'anic phonetics) the word is used for both the written form of the sound and the sound itself, since there is a high degree of fit between sounds and their written representations in Arabic.

Harfaan mutajaanisaan  
حرفان متاجانيسان
Two similar sounds
Two sounds are 'similar' if they are produced from the same place/point of articulation, like /t/ and /d/.

Harfaan mutamaathilaan  
حرفان متماثلان
Identical sounds
Any consonant occurring twice (at end of a word and the beginning of another, for instance) as in "min naar" in which case they become geminated (doubled in pronunciation) and the words are treated like one.

Harfaan mutaqaaribaan  
حرفان متقاربان
Two almost similar sounds
Two sounds are considered almost similar if their places of articulation are the adjacent to each other and the sound have similar characteristics, like /r/ and /l/ and /q/ and /k/.

Harrafa (yuHarrif)  
حرَّف (يحرف)
To misinterpret, misrepresent
To deliberately give wrong meaning or representation of a sacred text.

Harrama (yuHarrim)  
حرَّم (يحرم)
Make unlawful or sacred
The verb is used in both senses in the Qur'ān; its meaning depends on the context. (See, e.g., the Qur'an: 27: 91 and 2: 275.)

Haruuriyyah  
حرورية (حروري)
Harouris
The term is used to refer to khawaarij (kharijites) or a certain group of them.

Hasad  
حسد
Envy, jealousy
This means feeling jealous of someone for a certain blessing (good fortune or wealth, e.g.)
and wishing that he be deprived of the blessing, which is strongly condemned by Islam. (See reference to this in the Qur’an 113:5.)

**Hasan**

**Hasanah (pl. Hasanaat)**

**Hataim (al-)**

**Hashr (al-)**

**Hawaariyy (pl. Hawaariyyuun)**

**Hawaa (al-)**

**Hatk al-irDa**

**Hassan**

**Good**

In the science of hadeeth, this term is used to describe the text of the hadeeth that has specific qualities, such as a reliable chain of narrators and logical acceptability.

**Merit**

The reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of “sayyi’ah” (demerit). (See the Qur’an, 6: 160.)

**Allah is sufficient for me, and He is the Best Trustee**

This expression, mentioned in the Qur’an (3: 173), is said when a Muslim is in difficulty or under a threat, to seek Divine help and support.

**The Gathering, Assembling**

The resurrection and gathering of all creatures on the Day of Judgement.

**The half circular wall that encloses Hijr Ismael (the open area that complements the Ka’bah and is considered part of it). One should, therefore, walk outside it during the Tawaaf (circumambulation).**

**Disgracing**

Violating someone or causing him/ her to be disgraced, such as by raping a woman.

**Whims and desires**

One’s desires and whims. This expression is commonly found in the expression “ittibaa’al-hawaa” (following one’s whims). (See the Qur’an, 38: 26.)

**Disciple**

Often, this term is used to refer to
• HawaD (al--) al-mawruud
the disciples of the Prophet Jesus (PBUH).

**HawaD (al--) al-mawruud**
الخوض المورود
The frequented basin
The reference is to the special basin of water / river which the Prophet (PBUH) has been promised by Allah in the Hereafter. Some scholars say that it is the River Kawthar mentioned in Chapter 108 of the Qur’an.

**Hawl 1 حول**
Lunar year
We often find the expression “Haala ‘alayhi al-Hawl” meaning one year passed for it. The “zakaat” becomes required for certain things upon the passage of one lunar year.

**Hawl 2 حول**
Power, ability
See “laa Hawla walaq quwwata illa bi-llaah” for the common expression in which this word occurs.

**Hawqalah حوقلة**
Saying: “laa Hawla”...
Saying what is translated as “There is no power or ability except with Allah’s help”. (See “Hawl 2”).

• Hawy (al--) al-Mahi

**Hawwaa حوواء’**
Eve
Name of the mother of mankind and wife of Adam.

**Hayaa’ 1 حياء**
Modesty, shyness
The opposite of vulgarity and boldness.

**Hayaa’ 2 حياء**
Fear of shame
The sense which makes one avoid wrong acts and words; it is similar to the fear of God.

**Hayaat (al--) ad-dunyaa**
الحياة الدنيا
This life
Life in this world, which is a transient and temporary one. It is the life where one should prepare for the Hereafter by doing good deeds and avoiding bad ones.

**HayD حيض**
Menstruation, menses
Regular monthly bleeding by females. There are certain rules to be observed by the woman during her period, such as not performing regular prayers or fasting.

**Hayy (al--) al-Mahi**
The Ever-Living
Hayyi' ala-falaaH

A Divine Attribute of Allah. The One Whose life has no beginning nor an end.

Hayyi' ala-falaaH

Hurry to success!
This is part of the "adhaan" (call to prayer), reminding believers that performing the prayer means success.

Hayyi 'alaS-Salaah!

Hurry to the prayer!
One of the utterances of the call to prayer, reminding believers that it is time to pray.

Hidaad

Mourning
In Islam, mourning should not exceed three days except for the widow whose mourning period is four lunar months and ten days, during which period she has to observe certain restrictions in appearance and movements.

hidaayah

Guidance
Showing the right way.

HifZ al-'ahd

Upholding a pledge

Hijaabah

Fulfilling an obligation, a promise or an agreement.

HifZ al-farj

Being chaste
Literally, this means guarding one’s genitals against committing illegal sex.

HifZ al-lisaan

Guarding the tongue
Guarding one’s tongue against saying anything wrong or bad.

Hijaab

Screen, covering the body
The word occurs once in the Qur’an in the context of male believers not to ask the wives of Prophet Muhammad (PBUH) for anything except from behind a “Hijaab” (screen). According to Islamic teachings, an adult Muslim female should cover, as a minimum, her whole body, with the exception of the face and hands in the presence of “ajnabiyy” (stranger) or “non-maHram” men. (See the Qur’an, 24:31 and 60; and 33:59 for rulings in this regard).

Hijaabah

Visitor screening
In Islamic history, the job of screening visitors of a man of authority, such as a Caliph or
governor. The person is called “Haajib.”

**Hijaamah** حجامة
Cupping, blood letting
A medical practice that was common in Muslim countries was making small cuts in certain parts of the body and using a cupping glass to let the ‘bad blood’ out.

**Hajjat al-wadaa** حجّة الوداع
Farewell pilgrimage
The pilgrimage performed by the Prophet (PBUH) in the tenth year of Hijra, during which he gave a comprehensive sermon known as “the Farewell Speech” (Khutabat al-wadaa’).

**Hijr ismaa’iil** حجر إسماعيل
Ishmael’s enclosure
The enclosure adjacent to one side of the Ka’bah of which it is considered to be a part of it. Therefore, the person making “Tawaaf” should go around it (not inside it).

**Hijrah** هجرة
Migration
In Islam, “hijrah” means migrating from a land of persecution and disbelief to a land of belief, normally to find freedom to practice Islam.
Lenience and toleration of others’ wrong doings against one.

Himaa (الخيری)
Sanctuary , protected area

Hinth al-yamiin
حنث اليمين
Foreswearing , breaking an oath
Not doing something one has sworn to Allah to do.

Hiqq (Huquuq)
حق (حقوق)
Four year camel
A male camel that has reached its fourth year. A female is called Hiqqah. The term is often used in the calculation of “zakaah” of camels.

Hiqqah
الحِقَاح
The term is often used in the calculation of “zakaah” of camels.

Hiraabah
جرأة
Highway robbery
Highway robbery is considered a major crime for which one may lose a hand and a leg or even receive the penalty of death.

Hisaab 1
حساب
Accountability
The Day of Judgement is also called “yawm al-Hisaab” (the Day of Accountability / Reckoning).

Hisaab 2
حساب
Calculation

Hisbah (الخسابة)
Inspection
Checking that people are behaving according to the rules of the religion, including the inspection of weights and measures used by tradesmen and merchants.

Hizb (pl. ‘aHzaab)
حزب (احزاب)
Sub-part
In its general sense the word means a party or group of people, but it is used as a technical term to mean half of the “juz’” in the Qur’an. So the Qur’an consists of 60 Hizbs.

Hubal
هبل
Hubal
Name of a male idol that was stationed in the Ka’bah before the advent of Islam.

Hubus
حبس
Endowment
A building endowed for specific purposes or groups of people.

Hudaa
هدى
Guidance
The right path or showing it to someone.

Hujjah 1 (pl. Hujaj)
حجج (حجج)
**Hujjah 2 (حجّة)**

Conclusive evidence, excuse
This word originally comes from the verb Haajja which means to argue or ask for proof of the opponent’s argument.

**Hujjah 2 (حجّة)**

Authority
When used to refer to a person, the word means an authority in a certain field of learning.

**Hujrah (الحجرة النبویة)**

The Prophet’s Chamber
The enclosure where we find the tombs of the Prophet (PBUH) and his friends, Abu Bakr and 'Umar. Originally, this was one of the rooms in which the Prophet (PBUH) used to live.

**Hukm (الحكم)**

Ruling
See “‘aHkaam” (rulings).

**Hukm (الحكم الشرعي)**

Legal decision, Shari’a ruling
The legal decision in Islam regarding an issue.

**Hukm takliifiyy حكم تكييفي**

Defining law
A communication from the Lawgiver (e.g., God or His Messenger) to followers of the religion to do something or abstain from it, in the form of a demand or an option.

**Hukm waD’iyy حكم وضعي**

Man-made law/ ruling
The term is often contrasted with “Hukm shar’iyy” (religious law or ruling). However, writers on the Principles of Islamic law may use it in other senses.

**Hulum (الحلوم)**

Puberty, physical maturity
See “buluugh”.

**Huluul خلول**

Incarnation
The belief that God incarnates in a human body, such as Jesus or Ali ibn Abi Talib or ‘saints’, which is an obvious contradiction to the Qur’anic teachings about Allah and His Majesty. (See, for example, the Qur’an 6: 103 and 42: 11.)

**Hunayn خنین**

Valley of Hunain
A valley between Mecca and Taif where a major battle between Muslims under the leadership of Prophet Muhammad (PBUH) and polytheists took place after the Prophet’s capture of Mecca. (See ghazwat Hunayn.)

**Huquuq az-zawjiyyah**

 права на брак

Nuptial rights

The rights a spouse has over his or her partner, or the duties of the spouse.

**Hurmah (pl. Hurumaat)**

حرمة (حرمات)

Sanctity, sacred thing

Either sacredness or the thing that is made sacred by the religion.

**Hurmah mu’aqqatah**

حرمة مؤقتة

Temporary prohibition

An example is marrying a sister-in-law. In the case of separation from the wife the prohibition no longer applies claim. In some contexts the word is also used to mean ‘excuse’.

**Husn al-khuluq**

حسن الخلق

Good manners / conduct

The word “khuluq” covers both moral character and good behaviour.

**Husn al-mu’aasharah**

حسن المشاورة

Good companionship

Living with mates in a fair and good way.

**Husnaa (الحسنى)**

الحسن

The best

Very often this word is used in the phrase “’asmaa’ Allah al-Husnaa”, which literally means the best names of Allah or simply “al-’asmaa’ al-Husnaa” (the best names). Traditionally, this has been transalted “the Most Beautiful Names / Attributes of Allah”.

**Husnayayn (الحسنيين)**

الحسنيين

The two best things

This refers to the two alternative outcomes a Muslim fighter for the cause of Allah gets in the battlefield: victory over the enemy or martyrdom (hence entering paradise in the Hereafter).

**huud**

هد

Hood

Name of a prophet that was sent to a tribe in the Arabian Peninsula. (See the Qur’an, 26: 123-40).
• ‘ibaadaat (sg. ‘ibaadah) (عبادات (عبادة))

\[\text{Worship practices}\]
Any act of worship, such as praying and fasting.

• ‘ibaad allaah (عباد الله)

\[\text{Servants of Allah}\]
Male people. Sometimes, it may include both male and female people.

• ‘ibaadah (عبادة)

\[\text{Worship}\]
Worship in Islam includes any act of the tongue (such as remembering Allah or saying a good word) or the body (such as praying or helping someone) with the purpose of seeking Divine pleasure. Therefore, charity can be a good deed or even a kind word.

• ‘ibaadat al-awthaan (عبادة الأوثان)

\[\text{Idol worship}\]
Worshipping idols or inanimate deities, such as statues of different persons. See “wathaniyyah”.

ibaaDiyyah

Ibadis
An Islamic sect whose leader was Abdullah ibn AbaD. The followers of the sect are found in the Sultanate of Oman.

ibaaHah

Permitting, making lawful
See “Hill”.

ibaaq

Running away
The running away of a slave for no legitimate reason.

ibliis

Satan
The name of Satan mentioned in the context of the story of the creation of Adam and Eve in the Qur’an. (See, for example, 15: 30-40).

ibn as-sabiil

Way-farer
In the Qur’an this term refers to the person on travel who needs help. He is one of the eight categories of people who deserve charity and to whom alms (zakaat) may be given. (See the Qur’an, 8:60).

ibn maryam

Son of Mary
Obviously, the reference is to Jesus (PBUH) whose full name is “‘iisaa ibn maryam”, being fatherless.

ibraahiim

Abraham

The name of the patriarch (father) of the prophets. He had two well-known sons: Ishmael and Isaac. It was he and his son Ishmael who built the Ka’bah in Mecca. (See the Qur’an, 2: 127.) He is frequently mentioned in the Qur’an. See, e.g., 21: 51-70, for his story of smashing his people’ idols, their attempt to burn him and God’s saving him miraculously from the fire.) Prophet Muhammad (PBUH) was a descendant of Ishmael. Islam is the religion of Abraham whocalled its followers “Muslims” (the Qur’an, 22: 78), and it was he who instituted pilgrimage to Mecca at the command of God (the Qur’an, 22: 26-27).

ibtihaal

Supplication

Usually, this implies imploring and earnestly seeking Divine help and guidance. (See the Qur’an, 3: 61.)

iDaa’at aS-Salah

إضاعة الصلاة

Neglecting Salaah/formal prayers

Literally, this means ‘losing the Salaah’, but it refers to ignoring and neglecting to perform it.
• ‘iddat aT-Talaaq

The period after which a divorced woman or a widow may marry again. (See “‘iddat aT-Talaaq” and “‘iddat al-wafaah”).

‘iddat aT-Talaaq

离婚等待期

Divorce waiting period

The time that a divorced woman has to wait before she can remarry. It is either three menstrual periods, three lunar months or the duration of pregnancy, if she is pregnant. (See the Qur’an, 2: 228 and 65: 4).

‘iddat al-wafaah

寡妇等待期

Widow’s waiting period

The time a widowed woman has to wait before she can remarry. For a non-pregnant woman, it is four lunar months and ten days. (See the Qur’an, 2: 234).

‘idghaam bighayri ghunnah

不鼻化

Unnasalized / full assimilation

When the /n/ sound is followed by /r/ or /l/ it is fully assimilated to it; i.e., it becomes /r/ or /l/, losing its own characteristics. For example, (min rabbihim) is pronounced (mir-rabbihim).

• idraak 1

‘idghaam bighunnah

鼻化

Nasalized assimilation

When the /n/ sound is followed by /y/, /n/, /m/ or /w/ (as in man ya’mal) it is assimilated to it; i.e., it becomes like it, while the air still comes from the nose. The above example is pronounced ma(n)-yya’mal.

idhn

 إذن

Permission

The term refers to actual or implied permission or consent, such as in the case of the woman’s indication of consent to marry someone. In the “Hadiith”, a previously married woman should indicate this explicitly, a virgin may indicate it implicitly through silence.

idraak 1

إدراك 1

Catching, doing in time

Catching the “rak’ah”, for example. This means a person joins the “imaam” in congregational prayer before the imaam raises his head from the “rak’ah” (bowing position). “‘idraak aS-Salaah” means that one does the prayer before its specified time is over.
• idraak 2

idraak 2
Maturing, coming of age
Reaching the age of puberty, which is the age of legal and religious responsibility in Islam. Another term is “buluugh.”

idriis
Idrees
A prophet of Allah mentioned in the Qur’an (See 19: 56-7).

'iffah' / afaaf
Chastity, probity
The word refers to both chastity (of a woman, e.g.) and probity, meaning the avoidance of wrong doing.

ifk
Serious lie, slander
A common phrase we have in Islamic history is “Hadiith al-ifk” (story of the slander) in which the enemies of Islam fabricated a rumour accusing Ayshah (wife of the Prophet Muhammad [PBUH]) of adultery! (See the Qur’an, 24: 11-18).

ifraad allaah bi-l’ibaadah
Worshipping Allah alone
Worshipping God alone means that one’s prayers or any form of worship should be made directly to God and for Him, since Islam strongly rejects the idea of intermediaries between God and man or taking partners with Him.

ifta’
Giving fatwaa (legal opinion)
Giving the Islamic legal position on an issue, normally by a religious scholar or authority.

ifTaar
Breaking the fast
Breaking the fast or not observing it. It is also used to refer to the first meal of the day.

iftaraa (yaftarii)
To fabricate, lie
To make a false claim or story. (See, e.g., the Qu’an, 3: 94.)

iftiraa'
False claim
Making a false claim or accusation of something wrong or bad. (See “iftaraa (yaftarii)”.)
• **iftiraash**  افتراش

**iftiraash افتراش**
Sitting on left foot
In Salaah (formal prayer), this means sitting on one’s left foot, while the right foot is in an upright position.

• **ightaaba (yaghtaab)**  اغتذاب (يغتاذ)

**ightaaba (yaghtaab) اغتذاب (يغتاذ)**
To backbite
To say something bad (even if true) about someone in his absence, which is strongly condemned by the Qur'an. (See 49: 12). See “ghiibah”.

• **ightasala (yaghtasil)**  اغتشال (يغتشال)

**ightasala (yaghtasil) اغتشال (يغتشال)**
To wash one’s body
To wash the whole body, including the head.

• **ightisaal**  اغتصال

**ightisaal اغتصال**
Bathing, having a shower
Washing the whole body, including the head, with the intention of purification. The sunnah is for one to make ablution then wash the whole body, starting from the head.

• **iHdaad/ Hidaad**  إحداد/ حداد

**iHdaad/ Hidaad إحداد/ حداد**
Mourning
Showing sorrow over a deceased person by observing certain actions or customs. In Islam one should not do that for more than three days, except for the grieving widow who should observe it for four lunar months and ten days. (See “‘iddat al-wafaah”.)

• **iHraam**  إحرام

**iHraam إحرام**
Ritual consecration
A state in which a pilgrim to Mecca observes certain rules, such as wearing the “iHraam” dress and abstaining from acts forbidden for him such as having sex, hunting, wearing perfumes and cutting his hair.

• **ighwaa’**  إغواء

**ighwaa’ إغواء**
Seduction, leading astray
The act of leading someone to do something wrong. (See the Qur’an: 15:39.)

• **iHsaan 1**  إحسان 1

**iHsaan 1 إحسان 1**
Benefaction
Doing good or favours to others or showing them kindness.

• **iHsaan 2**  إحسان 2

**iHsaan 2 إحسان 2**
Acting in the best way
The Prophet Muhammad (PBUH) defined this word by saying, “that you worship Allah as if you see Him, for even if you do not see Him He sees you.”
**iHSaan 1**

**Consummated marriage**
In the punishment for fornication, there is a difference between a virgin, “bikr”, and a person who was/is married, “muHSan” (‘having been married’).

**iHSaan 2**

**Being married**
The concept is used in the passive participle form “muHSanah”, e.g. (See the Qur’an 4: 24.)

**iHSaar**

**Hindering**
The inability to perform “Hajj” rites due to unforeseen circumstances. The injunction regarding such a case is given in the Qur’an 2:192.

**iHtikaar**

**Monopoly**
Monopolizing necessary food stuff is forbidden by Islam.

**iHtilaam**

**Wet dream, nocturnal emission**
Having a dream that causes sexual arousal and ejaculation. This requires “ghusl” (washing the whole body) before one can pray or touch the Qur’an or even recite verses from it.

**‘iid al-aDHaal**

**Feast of Sacrifice**
The feast that occurs on the tenth day of the month of pilgrimage. On this day and the next three days (ayyaam at-tashriiq) one

**iHtisaab**

**حساب**
for the sake of God/ for free
Doing something good without expecting reward from a human being.

**iHtiyaaT**

**احتياط**
Precautionary measure
Doing something or refraining from it for fear of committing a sin.

**iHyaa’ al-lyal**

**إحياء الليل**
Night vigil
Staying awake at night in devotions. Literally, the expression means enlivening the night.

**iHyaa’ al-mawaat**

**إحياء الموات**
Cultivation of virgin land
According to some schools of Islamic law, the term means preparing a lot of un-owned land for use, such as residence, stables, or cultivation, by fencing or digging a well. By doing this the person can claim ownership of the land.

**‘iid al-aDHaal**

**Feast of Sacrifice**
The feast that occurs on the tenth day of the month of pilgrimage. On this day and the next three days (ayyaam at-tashriiq) one
may slaughter his sacrifice or animal offering.

\textit{\textbf{\textit{\textit{iid al-fiTr}}} \textit{عبد الفطر}}

Feast of Breaking the Fast

The feast which marks the end of Ramadan, the month of fasting.

\textit{\textbf{\textit{iijaab}}} \textit{إيجاب}

Offer, proposition

Usually, this refers to a guardian offering his trustee (e.g., daughter) in marriage to someone, saying something like: “I give you my daughter X in marriage…”

\textit{\textbf{\textit{iilaa’}}} \textit{إلاء}

Vowing continence

A man taking an oath not to have sexual relation with his wife. According to Islamic law, if he insists on doing so after the passage of four months the wife may seek divorce from him. (See the Qur’an, 2: 226.)

\textbf{\textit{Jerusalem}}

The name is found in early Islamic history.

\textbf{\textit{iimaa’}} \textit{إيمان}

Implication, prerequisite

In the Science of Principles this means indirect reference to a certain opinion, e.g.

\textit{\textbf{\textit{iimaa’ fiS-Salaah}}} \textit{إياء في الصلاة}

Miming in prayer

Signaling the motions of the formal prayer (Salaah) with one’s head, or even eyes, instead of going through the actual movements, bowing and prostration, for example. This is permissible if one cannot move his body to perform the prayer in the normal way.

\textbf{\textit{Iimaan}} \textit{إيمان}

Faith, belief

Firm conviction and belief in someone or something. See “arkaan al-‘iimaa n”.

\textbf{\textit{iiman bil-qadar}} \textit{إيمان بالقدر}

Belief in predestination

Belief that God has the final decision in all affairs and that He has prior knowledge of all that happens in the universe.
iimaan bil-yawm al-aakhir

Belief in the Hereafter
Belief in the physical resurrection of the dead, Day of Judgment and life in the Hereafter.

‘iisaa ibn maryam

Jesus son of Mary
The Prophet Jesus (PBUH). There are many references in the Qur’an to his miraculous birth (3: 45-47; 19: 16-30), miracles (3: 49), and attempted crucifixion (4: 157), prophecy of the coming of Prophet Muhammad (PBUH) after him (61: 6), among many aspects of his life.

ii'taa' az-zakaah

Alms-giving
Paying alms or what some call the poor dues. This is one of the five pillars of Islam. (See “zakaah”).

iithaar

Altruism, selflessness
Giving preference to others over oneself, which is a highly commended act. (See the Qur’an 59:9.)

i’jaaz

Miraculous nature; inimitability
Very often we have the expression “i’jaaz al-qur’aan” to refer to the miraculous nature of the Qur’an, aspects that prove its supernatural (Divine) origin. (See the Qur’an, 17: 88.) Linguistically, the word means challenging someone to something that is impossible for him to do.

i’jaaz (al-) fi-lqur’aan

الإعجاز في القرآن
miraculous aspects of the Qur’an. These aspects have been described as being linguistics/ stylistic, legislative, scientific and historical. Many works have been written on the subject by scholars in different disciplines.

ijaazah

Licensing, giving permission
In the religious context, this means giving a student permission to teach what he has learnt from a certain scholar (his shaykh).

ijmaa’

Consensus
The agreement of Muslim scholars over a certain issue. It is considered
**ijmaa’ Dimniyy**

Implicit consensus
The case when certain scholars express an opinion and it is widely spread. Yet, no contemporary scholar objects to it.

**ijmaa’ SariiH**

Explicit consensus
This is the case where scholars explicitly agree on a certain issue.

**ijmaa’ sukuutii**

Consensus by silence
Consensus achieved by the lack of objection to an opinion.

**ijtihaad**

Informed reasoning
Reasoning carried out by a Muslim, based on his knowledge of the Qur’an and teachings of the Prophet (PBUH), in a matter not specified by either.

**Ikhfaa’**

Homorganic assimilation
Literally, the word means ‘hiding’, but in Qur’anic phonetics it refers to the fact that the sound /n/ becomes similar (’ is assimilated’) to the following consonant in its place of articulation (“makhraj”) but maintains its nasality. For example, in the expression “man dhalladhii” the air for the /n/ consonant comes out between the teeth like the /dh/ which follows it.

**ikhlaas**

Sincerity, loyalty
This word is used in Islamic theology in the sense of devoting one’s worship to Allah Alone and believing in His absolute oneness. Chapter 112 is called “suurat al-ikhlaas.”

**ikhtilaaf**

Divergence
In the context of juristic opinions, the term refers to divergence of views.

**ikraah**

Compulsion
Islam is agains compelling people to embrace it. We read in the Qur’an: “Let there be no compulsion in religion...” (the Qur’an, 2: 256.) Forcing someone to do something against his/her will relieves the latter from liability and accountability. (See the Qur’an, 16: 106.)
ilaah
God, deity

ilHaad 1
Atheism
The denial of the existence of God.

ilHaad 2
Deviation from the truth
The word is used in the Qur'an (25:22) to refer to any serious sin.

ilhaam
Inspiration
Normally, this refers to Divine inspiration.

ilHaaq
Analogical extension
Treating an issue or matter like another one by analogy.

‘illah (pl. ‘ilal)
Reason, cause
The reason behind a certain injunction or ruling.

‘ilm al-faraa’iD
Science of inheritance shares
The science which studies methods of distributing the inheritance and calculating the shares of different heirs according to Qur'anic injunctions.

‘ilm al-fiqh
Science of jurisprudence
The field of knowledge that deals with issues related to worship matters as well as transactions.

‘ilm al-firaasah
Physiognomy
The word firaasah has many meanings usually related to keenness of the mind, such as discernment, having a keen eye... etc. As a field of knowledge more an art than a science (it means the ability of judging character by the study of physical features.

‘ilm al-Hadiith
Science of hadeeth
The science which studies the principles of authenticating the hadeeth text, such as the evaluation of the narrators, chain of narration and methods of transmission.

‘ilm al-kalaam
Dialectic theology
The study of theology in terms of logic and philosophy.

‘ilm al-uSuul
Science of the Principles
Usually this refers to ""ilm uSuul
al-fiqh” (‘science of the principles of jurisprudence’) which is a special field of investigation that studies the principles of reasoning, inferencing and deduction of rules regarding different aspects of the religion.

‘ilm al-yaqiin
Certainty of knowledge
The certainty one reaches through observation and logical deduction.

‘ilm at-tajwiid
Science of Qur’anic recitation/ Qur’anic phonetics
The science which studies the rules of correct recitation of the Qur’an, including enunciation of sounds, elongation of vowels and assimilation of the /n/ consonant.

‘ilm at-tawHiid
Theology
The study of issues related to God, His attributes, and other matters of belief, such as the belief in the Hereafter, the unseen...etc.

‘ilmaaniyyah
Secularism
The denial of religious authority in our lives.

imaam 1 (pl. a’immah)
Leading scholar
The term is used to refer to a leading scholar or a founder of a school of Islamic law, usually in religious subjects, like imam Bukhaari or imam Abu Haniifah...etc.

imaam 2 (pl. a’immah)
Leader, head
Someone who leads the congregational worship or is a head of the Muslim community.

imaam al-muslimiin
Leader of the Muslims
Often, this term refers to the caliph or the ruler.

imaam raatib
Regular imam / leader
The person who regularly leads congregational prayer in a mosque, whether officially appointed or not.

imaamah
Imamate, leadership
Very often, the term refers to religious leadership. (See “imaam.”)
'imaamah (pl. 'amaa'im)
Turban
A piece of cloth wound around the top of the head. Wearing it is a sunnah of the Prophet (PBUH).

imaamiyyah
Imamis
Muslims who claim that Imam Aliyy, the Prophet’s cousin, should have been his successor.

imhaal
Giving a grace period
Giving someone additional time to do something required, such as paying a debt.

imsaak
Keeping, withholding
This comes from the verb “amsaka” (to hold). The noun

injiil
could mean ‘holding, keeping, withholding or abstention’ depending on the context. In the Qur’an (2: 229) it refers to keeping or retaining the wife.

inaabah 1
Delegating someone
To delegate someone to do something on your behalf. The person delegated is called “naa’ib”.

inaabah 2
Turning in repentance
We find this sense of the word in the Qur’an (39:17) and in other verses, where we find the adjective “muniib.”

innaa lillaahi wa’ innaa ‘ilayhi raaji’uun
To Allah we belong and to Him we shall return.
This is the sentence a Muslim should say whenever any misfortune befalls him/ her. See the Qur’an, 2: 156-7, where the rewards for saying this with full conviction is mentioned.

injiil
Gospel
The Book originally revealed to
• 'inniin عَنْيْن

the Prophet Jesus) PBUH. (Now it is found in many forms, which Muslims consider to be distorted or altered.

'inniin عَنْيْن

Impotent

A man who cannot perform sexual intercourse especially due to inability to reach erection of his organ. The husband’s impotence is considered a legitimate ground for the wife to seek divorce.

inshaa ‘allaah إن شاء الله

God willing

If Allah wills (it). A Muslim is advised to say this expression whenever he talks about doing something in the future, out of humility and recognition of Divine Will being above all wills and circumstances.

intiqaal ∫نْتِقَال

Changing

In the Science of Principles, this means changing the school of thought one is following, such as changing from Hanafi to Hanbali school.

inzaal إنْزَال

Ejaculation

Ejaculation requires major ablution (ghusl), regardless of its cause.

inZaar إِنْظَار

Grant of respite

Giving someone the chance to fulfill an obligation at a later time or date. Another word of similar meaning is “imhaal” (‘giving a grace period’).

iqaalah إِقَالَة

Releasing from obligation

Allowing a party in a transaction to cancel the deal.

iqaam aS-Salaah إِقَامَةُ الصَّلَاة

Performing salat (formal prayer)

This is the second of the five pillars of Islam. It means observing the five daily prayers.

iqaamah (الإِقَامَةُ)

Readiness call

The call which announces that the imam is ready for congregational worship. Its text is similar to the “adhaan”, except that there is an additional sentence which translates, “prayer is being performed”.

iqaamat al-Hadd إِقَامَةُ الْحَدَّ

Carrying out the Hadd

See “Hadd”.

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iqlaab
Labialization
The labialization of the /n/ sound; i.e., making it /m/, when it is followed by the /b/ sound. (e.g., min ba’d becomes mim-ba’d).

iqraar 1
Acknowledgement
Acknowledging someone else’s right over something or simply of being right.

iqraar 2
Confession
Confessing to something or a belief.

iqraar 3
Approving
Indicating approval of an action or saying by somebody else, or at least not expressing disapproval.

iqT
Dried yogurt
Yogurt paste that is dried in the sun. It is one of the categories of food that may be given in “Sadaqat al-fiTr.”

iqtadaa (yaqtadii) bi
To emulate
To follow someone as a model for his actions, such as emulating the Prophet (PBUH) or following the imam in congregational worship.

iqtara’a (yaqtari’)
Cast lots
See “iqtiraa’”.

iqtidaa’a
Emulation
Following someone’s actions.

iqtiDa’ an-naSS
Presumed meaning
A meaning that has to be presumed for a correct understanding of a text.

iqtiSaaS
Seeking retaliation
Seeking retaliation, such as the killing of a person who murdered a relative.

iraadah
intention or will
In the expression “iraadatu-llaah” it means Divine Will.

‘iraafah
Soothsaying, divination
The practice of fortune telling and claiming knowledge of the unseen,
which strongly denounced by Islam.

**iram** إرم

Iram
The name of a nation that used to live in the Arabian Peninsula long before the advent of Islam. They are also known as ‘aad. (See the Qur’an, 84: 6-7).

**‘irD (pl. ‘a’raaD)** عرش (أعراض)
Honour
Though this word is used often to refer to honour in the sex related matters, it covers one’s name and the reputation of his family as well.

**irDaa’** إرضاع
Breast feeding
Technically, this means suckling a baby, as opposed to “riDaa’(ah)“. If this is done five or more times, then the woman becomes a ‘foster mother’. Both she and her children become like blood relations to the baby in matters of marriage.

**irdabb (pl. araadib)** أردب (أرادب)
A unit of dry measure. It is estimated to be between 66 to 80.5 liters.

**isbaal** إسبال

**irtsadda (yartadd)** ارتد (يرتد)
To apostasize
To reject Islam after having accepted it. According to Islamic law, a person who does so deserves capital punishment.

**irtidaad** ارتداء
Apostasy
Rejecting the faith of Islam after having accepted it. (See “ridda”).

**iSaabat al-l’ayn** إصابة العين
Evil eye effect
Being affected by an evil eye, usually of someone jealous of the affected person (al-maHsuud). Another word is “Hasad”.

**isbaagh al-wuDuu’** إسباغ الوضوء
Careful ablution’
Properly washing every required member of the body in the “wuduua” (ablution).

**isbaal** إسبال
Letting fall
Making one’s garment (“thawb”) or “izaar” (loin cloth) too long, below the heel. This is forbidden
for men, since it is considered a sign of vanity.

‘ishaa’ (al--)
Late evening
The time that begins with the disappearance of the red dusk after sunset. This is the time of the fifth prayer of the day in Islam.

IsHaaq
Isaac
The second son of the Prophet Abraham (PBUH), born to him after Ishmael. (See the Qur’an, 37:101-112). He is the father of the Prophet Jacob.

ish’aar
marking
Marking a camel for sacrifice.

ishaarat an-naSS
Alluded meaning
Meaning that is inferred from a certain text, but not explicitly stated.

ishtaraTa (yashtariT)
To stipulate, set conditions

iSlaaH dhaat al-bayn
إصلاح ذات البين
Peace making
Bringing peace and reconciliation between fighting parties, which is a highly recommended act of charity.

ism (al-- ) al-a’Zam
The Supreme Name
The Special Name of Allah which comprehends all His Attributes.

Ismaa’iil
Ishmael
The first son born to the Prophet Abraham (PBUH). His mother was Hager. It was Ishmael who helped Abraham to build the Ka’bah in Mecca, and it was he who was offered for sacrifice, not Isaac, as claimed by some people. (See the Qur’an, 37:100-112). The Prophet Muhammad (PBUH) is a descendant of the Prophet Abraham (PBUH) through his son Ishmael.

ismaa’iiliyyah
Ismaelis
A shi‘ite group who claim to be followers of Ismael ibn Ja’far. They are found especially in some East African countries.
Infallibility
Protection provided by Allah against sinning, which is normally given to prophets and messengers of Allah.

‘iSmah 2
right to divorce
A term used in modern times to mean the right to divorce, which is normally in the hands of the husband, but the wife may ask for it in the marriage contract.

isnaad al-Hadiith
إسناد الحديث
Citing chain of narrators
Giving the names of the persons involved in transmitting a certain prophetic tradition up to the Prophet (PBUH).

isqaaT
إسفاط
Abortion
Normally this refers to natural abortion. Induced abortion is forbidden by Islam, except under specified conditions such as saving the life of the mother.

israa’
إسراء
Night journey
The night journey of the Prophet Muhammad (PBUH) from Mecca to Jerusalem. (See the Qur’an, 17:

1). Both the night journey and the ‘ascension’ (“mi’raaj”) occurred on the same night.

israaf
إسراف
Wasting, extravagance
Using or spending more than necessary, which is condemned by Islam.

israafiil
إسرافيل
Israfeel
The angel who will blow / sound “al-Suur” (the trumpet) on the Day of Judgment. (See the Qur’an, 27: 87.)

Israa’iiliyyaat
إسرائيلييات
Israel
This is said to be a name of Prophet Jacob; hence his descendants are called “banii israa’iil” (‘children of Israel’ or ‘Israelites’), an expression used in the Qur’an to refer to early Jews. But we have to know that the majority of today’s Jews are not Israelites (descendants of Jacob), since almost all Jews of Western origin are actually descendants of Central Asia Khazars who had converted to Jewdaism about a thousand years ago, being ruled by Jewish kings.
In the science of the principles of Qur’anic exegesis (“tafsiir”), this term refers to information obtained from Jewish sources (based on the Old Testament), which has to be carefully evaluated in light of Islamic teachings. For example, Muslim scholars would reject stories alleging that Prophets of God committed immoral things or would object to ascribing human qualities to God the Almighty.

**ista’aadha (yasti’iidh)**

**استعذ (يستعيذ)**

Seek refuge

Usually, this verb is used in the expression “ista’aadha billaahi” (He sought refuge in Allah) from something bad, such as Satan or Hell fire.

**ista’dhana (yasta’dhin)**

**استذن (يستذن)**

Ask permission

See “isti’dhaan’.

**istakbara (yastakbir)**

**استكبر (يستكبر)**

To be conceited

This verb means that a person to be conceited, suffering from “kibr” (vanity and arrogance), hence does not accept the truth. (See, e.g., the Qur’an, 2: 34.)

**istarja’a (yastiarji’)**

**استرجع (يسترجع)**

Seek Divine solace

To say “‘inna lillaahi wa ‘inna ‘ilayhi raaji’uun” (To Allah we belong, and to Him we shall return). This is the expression a Muslim should say when misfortune (such as death in the family) befalls him. (See the Qur’an, 2: 156).

**isti’aadhah (al--)**

**استعذة**

Seeking refuge

Often this means seeking refuge in Allah from Satan by reciting: “a’uudhu bi-llaahi min ash-shayTaanir-rajiim” (I seek refuge in Allah from the cursed Satan). A Muslim is required to recite this before reading the Qur’an. (See the Qur’an 16: 98).

**istiHsaan**

**استحسن**

Juristic preference
istembraa

Ascertain purity
Making sure that one is clean from impurities like urine or stool. It is also used to mean ascertaining that a woman is not pregnant.

istemdhaan

Asking permission
The verb “ista’dhana” is used in the Qur’an in the sense of ‘execusing oneself’ (See the Qur’an, 9: 44-45.) It is also used to mean asking permission to enter a house or room, by knocking and announcing oneself and waiting for permission, which is an Islamic rule of conduct. (the Qur’an, 24: 58.)

istemdaal

Reasoning

istemftaa

Seeking legal opinion on religious matters. The person who gives such opinion is called a” mufti”.

istemhaal

Indicating life
Anything on the part of the new
• **istiHsaaan استحسان**

born baby medicating that it is alive, at the time of birth.

**istiHsaaan استحسان**

Considering sth. better

As a source of Islamic law, the acceptance of a rule because of its superior equity in comparison with an already established law.

• **istiHyaa’ استحياء’**

Shyness, bashfulness

See also “Hayaa.”

• **istiilaad استيلاد**

Impregnating a slave

The master’s impregnating his bondswoman or slave girl.

• **istijmaar استجمار**

Cleansing with pebbles

Cleansing the private parts (after the call of nature) with pebbles or any other solid object, such as toilet paper. Bones are to be avoided.

• **istikbaar استكبار**

Arrogance, being arrogant

This is the verbal noun from “istakbara.” Technically, it has been defined as rejecting truth.

• **istikhlaaf استخلاف**

Appointing a successor / trustee

Appoint someone to be successor. In the Qur’anic context, the word would be best translated as appointing a trustee or vicegerent.

• **iSTilaaH اصطلاح**

Technical term

A word or expression used by specialists with a specific meaning, other than the one in common usage.

• **istimnaa استمتناة’**

Masturbation

Masturbation is forbidden in Islam, and if ejaculation occurs, one has to have “ghusl” (wash the whole body) before he can pray or touch the Qur’an.

• **istinbaaT استنباط**

Deduction, inference

Seeking Divine guidance in an important matter. The usual procedure is praying two “rak‘ahs” after which one says some prayers asking Allah’s guidance in the affair, by facilitating it if it is good, and by making it unattainable if it is bad for the supplicant.
• istinjaa’  
The process of deriving certain rules or meanings from a text.

istinjaa’  
Washing the private parts
Washing the private parts of the body to remove the urine or stool.

istinshaaq  
Sniffing water
Sniffing water and squeezing it out of the nose in order to cleanse the nostrils, in the process of ablution.

istiqqaamah  
Uprightness
Living according to the teachings of Islam, carefully observing its injunctions and prohibitions in one’s actions. This word is found in its verbal form “istaqaama” (See the Qur’an 41:30.) The imperative forms (“istaqim, istaqiimu”) ‘Be upright and straight’) is found more frequently in the Qur’an. (See, e.g., 41:6 and 42:15.)

istishhaad  
Martyrdom
Dying for the Cause of Allah, such as while fighting the enemies of the faith or defending a Muslim territory.

istislaam  
Submission, surrender
In the Islamic religious context this refers to submitting totally to Allah’s Will.

• istisqa’  

istiqra’  
Induction
Studying instances to reach a conclusion regarding a certain act.

istiSHaab  
Presumption of continuity
In the Science of Principles, this means presuming that a case or condition that was there earlier still exists unless proven otherwise.

istiSlaaH  
Considering public interest
In the Science of Principles, taking public good into consideration in deciding matters not specified in the main sources of Islamic law.

istishhaad  
Martyrdom
Dying for the Cause of Allah, such as while fighting the enemies of the faith or defending a Muslim territory.

istislaam  
Submission, surrender
In the Islamic religious context this refers to submitting totally to Allah’s Will.
• istitaabah

Praying for rain
See “Salaat al-istisqaa.”

istitaabah

Ordering sb. to repent
To instruct somebody that he or she should repent from some sinful act, such as neglecting formal prayers (“Salaah”) or saying blasphemous things, or giving him/her the chance to repent before punishing him/her.

i’taaq

Manumission
See “’itq”.

i’tanaqa (ya’taniq)

al-islaam

Embrace Islam
To convert to Islam.

i’tamar (ya’tamir)

To make ‘umrah
(lesser pilgrimage)
See “’umrah”.

‘iTbaaq

Velarization
Raising the rear part of the tongue

• i’tiSaam

while producing a certain sound.
(See “tafkhiim” too).

‘ithm (pl. ‘aathaam)

Sin, wrong doing
Any act that violates the teachings of Islam.

ithnaa ‘ashariyyah

Twelvers
A sub-sect of the Shi’ites who believe in twelve ‘imaams’.

i’tibaar

Learning a lesson
Taking a lesson from what happened to others, e.g. (See the Qur’an, 59:2)

i’tidaad

Being in waiting period
To be in the waiting period before getting married again, such as the duration of pregnancy of a divorced woman.

i’tikaaf

Retreat (in mosque)
Staying (usually, a few days) in a mosque for devotions, and going out only for necessary things.

i’tiSaam

Holding fast
May mean putting one’s faith in someone.

**iTmi’naan fiS-Salaah**

اطمئنان في الصلاة

Proper performance of prayer

One of the conditions to be observed while performing the prayer is the observance of propriety in the sense of standing, bowing, prostrating, and sitting in a slow, respectful manner, remembering that one is in the presence of the Almighty Allah.

**’itq raqabah**

عترق رقبة

Manumission of a slave

Setting a slave free, which is a very highly recommended act of charity. Sometimes, it is required in expiation of certain sins. A synonym of the expression is “fakku raqabah”.

**’itrat an-nabiyy**

عترة النبي (ص)

Family of the Prophet

Descendants of the Prophet Muhammad (PBUH).

**ittaqaa (yattaqii)**

انتقى (يتقى)

To fear God

The word means both to fear God and to seek protection (from Hell fire)

Many scholars have translated the word “be righteous”. The idea here is probably that one seeks protection from Allah’s wrath and punishment by obeying and fearing Him. (See example of use of this word in the Qur’an, 2:203 and 92:5).

**ittaqi-Illaah**

اتتق الله

Have fear of God

This a frequently heard expression in Islamic preaching (e.g., teachings of Prophet Muhammad (PBUH) and even in daily conversations until today.

Basically, it is a reminder to the listener that he should be good and fair, because God is watching him. In a famous Hadith, we find: “ittaqi-Illaaha haythumaa kunta...” (‘Have fear of God wherever you are...’) The form of addressing more than one (male) person is: “ittaaquu allaah”. (See, e.g., the Qur’an, 2: 206). It is worth noting that the verb is found in its different imperative forms very frequently in the Qur’an.

**ittibaa’**

اتباع

Following others

The term often refers to following
• ittibaa’ al-hawaa

the teachings or practices of certain scholars or religious leaders.

ittibaa’ al-hawaa

Following whims
A Muslim is instructed to follow the teachings of the religion, rather than follow his own whims and desires. (See the Qur’an, 6: 56.)

ittikaal

Trusting in, depending on
The word is often used to refer to leaving matters in the Hands of God. The most common expression used by Muslims is, “tawakkaltu ‘ala-llaah” which means, “I leave the matter in the Hands of God”.

‘iyaadat al-mariid

Visiting the sick
Visiting a sick Muslim is a recommended act of charity.

izaar (pl. ‘uzur)

Loin-cloth
A piece of cloth worn around the loins to cover the lower part of the body. It is like a skirt, worn by men.

‘iZah (pl. ‘iZaat)

Sermon, exhortation

• ‘izraa’iiil

A religious talk given in preaching.

iZhaar

Clear enunciation
The clear enunciation of the /n/ or /m/ sounds in the recitation of the Qur’an, which is done when these consonants are followed by certain sounds, such as “hamza” (glottal stop) and “haa” (/h/).

‘izraa’iiil

Izraa’eel
The name of the angel of death, according to popular Islamic traditions.
jaabii (pl. jubaah)
Tax collector
The person in charge of collecting taxes and alms on behalf of the government.

jaahara (yujaahir)
To publicize
This term is often used with wrong acts and sinning, to mean doing them in public or boast of them.

jaahiliyyah (al--)
Dark ignorance, pre-Islamic era
The time of ignorance is used to refer to the historical era in Arabia before Islam. The term is sometimes used to refer to any un-Islamic practices.

jaa’iz
Permissible
The opposite of “Haraam” (forbidden). It is synonymous to “Halaal.”

jaamii’ (jawaamii’)
Central mosque
The word is short for al-masjid al-jaami’ (the mosque that brings people together). It is often used to refer to a mosque where Friday services are held, since in many Muslim countries not all mosques are used for that purpose.

jaaluuut
Goliath
The tyrant king of the disbelievers who was killed by the Prophet David. (See the Qur’an, 2: 250-251).

jaami’ (al--)
The Gatherer
A Divine Attribute of Allah. The One Who brings all beings and things (including the opposites) together.

Jaami’ (al--) aSSaHiiH
Authentic collections
This term is used to refer to the Hadith book compiled by Imam Al-Bukhaari, since it is considered the most authentic book of its nature.
jaaza (yajuuz)
To be permissible
Not be forbidden.

jaann (sg. jinniyy)
Jinn
Beings created from fire, and not normally visible to humans. It is believed that they may assume different visible forms. The message of Islam is directed to them just as it is to human beings. (See the Qur'án, 72; 46: 29-32; 55: 15).

jaariyah (pl. jawaarii)
Young girl, bondswoman
The word was used for both meanings: a young girl or a bondswoman. But nowadays it is often used in the second sense, literally or figuratively.

jaar(un) junub
Far neighbour
A neighbour who is not next door. It could also mean a neighbour who is a relative.

jabbaar (al--)
The Highest Potentate
A Divine Attribute of Allah. The

jadha' aD-Da'n
One Who makes everyone and everything obey His will.

jabal ar-raHmah
Mountain of Mercy
The mountain in the Plain of ’arafah from which the Prophet Muhammad (PBUH) gave his farewell speech ("khuTbat al-wadaa’").

jabriyyah (al--)
Predeterminism / predeterminists
The denial of all forms of free will, or the followers of such a belief.

jadha' aD-Da'n
One year old sheep
A sheep that has completed one year of age. Jadha’ is also used with goats with same meaning.
jadha’ al-‘ibil

Four year old camel
A camel that has completed four years of age.

Ja’fari

A follower of a Shi’ite sect who claim to follow imam Ja’far al-Sadiq, a descendant of Imam Ali, the Prophet Muhammad’s cousin and son-in-law.

jaHada1 (yajHad)

To reject, deny
In the context of religious precepts and rituals, the word means to reject them or deny their importance.

jaHada2 (yalHad)

To show ingratitude
With reference to favours, the verb means to deny them and be ungrateful.

jahannam

Hell
The word is found in many parts of the Qur’an where it is mentioned as the punishment for those who reject the truth and and fight it. (See, e.g, the Qur’an, 2: 206.)

jaHiim

Hell-fire
In the Qur’an we find many references to this word which mentioned as the abode of arrogant disbelievers in the Hereafter. (See, for example, 79: 36-39.)

Jahr bi-lqiraa’ah

Reciting aloud
Reciting the Qur’anic verses aloud in the standing position in the “Salaah” performed during the night (sunset, late evening and dawn.)

jahriyyah (Salaah --)

Loud prayers
The term refers to the mode of reciting the Qur’an in the standing position of the “Salaah”. The prayer during which this is done aloud is called “Salaah jahriyyah”, as opposed to “sirriyyah” (secret, softly) in which the recitation of the Qur’an is done softly in a manner, heard only by the person reciting. The prayers done during
the night (sunset, late evening and dawn) fall under this category.

jald جلد
Flogging
See “jaldah”.

jaldah (pl. jaldaat) جلدة (جلادات)
Lash
In the punishment by flogging, usually the number of lashes is determined by the kind of crime, such as 80 or 100 lashes.

jaliil (al-الجليل)
The Ever-Majestic
A Divine Attribute of Allah.
The One Whose Majesty is incomparable.

jamaa’ah جماعة
Group, congregation
We find this word in expressions like “Salaat al-jamaa’ah” (congregational prayer) and “jamaa’at al-muslimiin” (the Muslim community)…etc.

jamaa’ah ‘uduul جماعة عدل
Men of integrity
Good Muslim men who observe their religious duties and have moral integrity.
jam' taqdiim

Advanced combining

In the context of the “Salaah”, this means combining either noon and afternoon or sunset and late evening prayers and performing them at the time of the first of the pair (noon and sunset).

jamrah (al--) aS-Sughraa

الجمرة الصغرى

The small stoning pillar

The third of the pillars pilgrims have to stone (by throwing seven pebbles, one by one) as a part of the Hajj rituals.

jamrah (al--) al-wusTaa

الجمرة الوسطى

The middle stoning pillar

The second of the pillars pilgrims have to stone (by throwing seven pebbles, one by one, at it) as a part of the Hajj rituals.

jamrat al’-aqabah

‘Aqabah stoning pillar

The largest of the three pillars pilgrims have to stone by throwing seven pebbles, one by one, at them.

janaabah

جناوة

State of major impurity

The state of ritual impurity as a result of having sex or a wet dream. A Muslim is not supposed to pray or touch the Qur’an or even recite it until he/she has “ghusl” (a full shower, washing the whole body).
janaazah (pl. janaa’iz)  
Funeral  
The word is used to refer to a funeral procession too.

jannah (pl. jannaat)  
Garden , paradise  
Originally, the word means a garden. But it is often used to refer to the Garden of Eden or Paradise. It is found in contrast to “an-naar” (‘Hell-fire’), as we can see, e.g., in the Qur’an, 59: 20. The term may be modified by “’adn” (‘Eden’- the Qur’an, 9: 72)), or “firdaws” (‘Paradise’-the Qur’an, 18: 107), probably indicating different types or classes.

jazaa (yajizii)  
Repayment, requital  
Good or bad repayment, reward or punishment. (See the Qur’an, 25: 15 & 54: 14.)

jazaakum / jazaak allaahu khayra(n)  
May Allah reward you!  
An expression usually said to express gratitude. A common mistake is saying: “jazaakum Allaah” only, because this does not specify the reward. (See “jazaa”’)

jarH (al--) (wat-ta’dill)  
Discrediting and endorsement  
A procedure in the science of hadeeth authentication in which the transmitters or reporters of the text are evaluated on the basis of their merits of piety, memory and general moral integrity.

jawaaz  
Lawfulness, permissibility  
See “jaa’iz.”

jazaakum / jazaak allaahu khayra(n)  
May Allah reward you!  
An expression usually said to express gratitude. A common mistake is saying: “jazaakum Allaah” only, because this does not specify the reward. (See “jazaa”’).
• jazuur جَزْوُر
Slaughtered camel
Usually, we see "laHm al-jazuur" (camel meat), the eating of which may require one to have ablution before praying according to the Hanbali school of Islamic law.

• jibaayah جِبَايَة
Collecting taxes
The act of collecting taxes and alms.

• jibriil جِبْرِيل
Gabriel
According to Islamic teachings, Gabriel was the angel who used to bring down the revelations from Allah to His messengers.

• jibt جِبَت
Idol
Something worshipped by polytheists.

• jihaad جِهَاد
Striving, holy war
The term means exerting a great effort, but it has come to mean exerting a great effort in the Cause of Allah, more specifically in the form of fighting.

• jizyah جَزْيَة
Fighting the tempting self
The term refers to controlling oneself by forcing it to do righteous deeds and shun wrong ones. A similar expression is "mujaahadat-an-nafs".

• jilbaab (pl. jalaabiib) جَلَبَابٌ (جَلَابِيَّب)
Overgarment
For women, this refers to a garment normally worn over regular garments such as dresses. Reference to this word is found in the Qur'an (33: 59).

• jimaa’ جَمْعٌ
Copulation, sex act
Copulation leads to "janaabah" which requires washing the whole body to attain ritual purity, even if there is no ejaculation.

• jinnah (sg. jinniyy) جِنْةٌ (جَنِيَّ)
Jinn
See "jaann".

• jizyah جَزْيَة
Protection tax
The head tax paid by non-Muslim citizens to the Islamic state which is responsible for their protection. See “ahl adh-dhimmah”.
• ju’l (pl. ju’uul) جُعْل جَعْوَل
Payment, wage

juHfah (al--) جَٰعْفَة
JuHfah
Name of the place where people coming from west the Red Sea to start their status of “iHraam” on their way to Mecca for “’umrah” or “Hajj”. Today it is in the neighborhood of the town of Raabigh in Saudi Arabia.

juluus جَلُوس
Sitting

In formal prayers, this is the position in which a person bends his knees and sits on his legs, with the right foot in vertical position, its toes touching the ground. This is similar to genuflection except that one’s buttocks rest fully on the legs.

jumu’ah (al--) جُمُهُ، (الْجُمُهُ)ت
Friday

Friday is a special day in Islam. We are told by the Prophet (PBUH) that Adam was created on this day and entered Paradise on this day.

Jumaadaa al-uulaa جَمَادِيُّ الْأَوْلَى
Jumada the First

The name of the fifth month of the Islamic calendar.

jumaadaa ath-thaaniyah جَمَادِيُّ الثَّانِيَة
Jumada the Second

The name of the sixth month of the Islamic calendar. Another name is jumaadaa al-aakhirah.

jumhuur جُمْهُور
Dominant majority

The term is used to refer to the majority of scholars, short for “jumhuur al-‘ulamaa”.

junaaH جَنَاح
Sin, wrong

This word is usually found with the negative particle “laa” (no): “laa JunaaH” (‘There is no sin or anything wrong with sth’.) See the Qur’an, 2: 233-236.

junub جَنْب
In a state of major ritual impurity

See “janaabah.”

juz’ (pl. ‘ajzaa’) جُزء (أَجْزَاء)
Part

The Holy Qur’an is divided into 30 ‘ajzaa’ (roughly equal parts), each consisting of two “Hizbs”.

juz’ (pl. ‘ajzaa’) جُزء (أَجْزَاء)
**kaafir**

(plaint. kuffaar / kaafiruun)

Unbeliever, infidel

Someone who does not believe in Islam and its teachings.

**kaahin**

(plaint. kuhhaan / kahanah)

Diviner, soothsayer

A person who claims knowledge of the future. A Muslim is warned against resorting to him for advice.

**kaatib**

(plaint. kuttaab) al-waHy

Revelation scribe

A companion of the Prophet (PBUH) who used to write the Qur’anic revelations as dictated by the Prophet (PBUH).

**kaaZim al-ghayZ**

Suppressor of anger

**kabiirah (plet. kaba’aiir)**

Someone who controls his temper and does not allow rage to take control of him. Controlling one’s temper is a highly recommended act. (See the Qur’an, 3: 134.)

**ka’bah (al-)**

Ka’bah

The cubic building in the centre of the Holy Mosque of Makkah, originally built by the Prophet Abraham and his son Ishmael. (See the Qur’an, 2: 127.) It is the first house of Allah ever known to mankind. It is also referred to in the Qur’an as “al-bayt” (the House) or “al-bayt al-‘atiiq” (‘the Old House’).

**kabbara (yukabbiru)**

To say “Allaahu ‘akbar”

Originally, the word means to magnify or enlarge. But it is normally used in the first sense given above.

**kabirah (plet. kabaa’ir)**

Major sin

Any sin that is punishable by “Hadd” (‘prescribed punishment’) such as murder, fornication, stealing ...etc.
The Ever Great
A Divine Attribute of Allah. The One Whose greatness surpasses that of every other being.

To lie
Not to tell the truth. Lying is strongly condemned in Islam, and it is considered a sign of hypocrisy.

To disbelieve, belie
To reject the truth of someone or something. (See the Qur’an, 25: 11 and 37.)

Telling lies
Not telling the truth.

Falsehood
Opposite of truth.

Guarantee of person
Taking the responsibility of making sure that the bailed person

Atonement, expiation
An act to be carried out by a Muslim
for committing a wrong (such as involuntary manslaughter) or not observing an obligation (such as not observing the fast during Ramadan by certain excused people). It includes, among others, feeding a number of poor people or fasting a number of days.

**kaffaarah (pl.kaffaaraat)**

 prefabarah (کفّارات) الیمین

Atonement of an oath

The atonement one should do for violating an oath.

**kaffara 1 (yukaffir) | کفر 1 (یکفر)**

To declare sb. unbeliever

To declare that someone is an unbeliever or has disbelieved, because of a certain deed or words said by him, such as denying the oneness of Allah or denying the necessity of performing the five daily prayers.

**kaffara 2 (yukaffir) | کفر 2 (یکفر)**

To atone, expiate

To do something in order to atone for a sin or for not doing something one is required to do, such as fasting in the month of Ramadhan. (See “kaffaarah”).

**kahaanah | کهانة**

Soothsaying

Soothsaying is considered a form of polytheism, since the soothsayer claims knowledge of the unseen. A Muslim is forbidden from visiting a soothsayer or to believe in his words.

**kalaam | کلام**

Speech, words

Any utterance, oral or written. It could also mean language.

**kalaam-al’ ,ilm | علم الكلام**

Theology

In classical usage, this science which deals with issues related to Divine Attributes and beliefs in general. Now many people use the word “tawHiid” or “ilm at-tawHiid” (‘study of monotheism’).

**kalaam allaah | کلام الله**

Words of Allah, the Qur’an

The Qur’an is considered the exact words of Allah revealed to the Prophet Muhammad (PBUH) through Archangel Gabriel.

**kaliim allaah | کليم الله**

Speaker to Allah

Literally, this means the one spoken to by Allah. It refers in
Islamic writings to Prophet Moses to whom Allah spoke at Mount Sinai. (See the Qur’an 4:164.)

**kalimat ash-shahaadah**

Declaration of Faith
Saying: “ashhadu an-laa ilaaha illa-llaah wa ashhadu anna muHammadan rasuulu-llaah.” (I bear witness that there is no deity except Allah, and I bear witness that Muhammad is the messenger of Allah).

**Kalimah (al--) aT-Tayyibah**

Good Word
Any good word or reciting: “There is no deity except God”. (See the Qur’an 14:24.)

**kalamat at-tawHiid**

Utterance of monotheism
Testifying that there is no deity except God.

**karaahah**

reprehensibility, aversion
Considering something reprehensible or distasteful.

**karaamah (pl. karaamaat)**

كرامة (كريمات)

Allah enjoined, decreed
This is one of the senses of the

**kataba allaah 1**

Extraordinary act
This term literally means ‘a sign of honour ‘and refers to supernatural acts) like walking on water. (It is used in conjunction with saints or men of God other than the prophets ,for whom the word “mu’jizah” (miracle) is used.

**kariim (al--)**

الكريم (الكريم)
The Most Generous
A Divine Attribute of Allah. The One Whose bounties and favours know no limits.

**karrama allaahu wajhahu**

كرم الله وجهه
May Allah honour his face
This expression is often used instead of “raDiya allaahu ‘anhu” (‘May Allah be pleased with him’) especially when Muslims speak of Ali, cousin and son-in-law of the Prophet (PBUH). It has been said that he was the only early convert to Islam who never prostrated to an idol, since he adopted Islam at a very young age. This expression presumably refers to that fact.

**kataba (yaktub) allaah 1**

كتب (يكتب) الله
Allah enjoined, decreed
[kataba allaah 2 كتب الله

The word as used in the Qur’an and other Islamic texts. We may find this verb in the passive form “kutiba ‘alaykum” meaning “it has been ordained upon you (by Allah).”

kataba (yaktub) allaah 2 كتب (يكتب) الله

Allah destined, foreordained

In Islamic text we find cases where this verb (active and passive forms) is used in the sense of predestination.

katama (yaktum) al-Haqq كتام (يكتم) الحق

To conceal the truth
To withhold information in order to hide the truth. The Qur’an warns us not to do that (See the Qur’an, 2:42).

katm / kitmaan

ash-shahadaah

Concealing testimony
Not giving testimony, when asked to give it. This is considered a sin, as we can see from the Qur’an (2:283.)

kawthar (al--

River of Abundance

khaala’at (tukhaali’) خالعت (تخالع)

The river promised by Allah to the Prophet Muhammad) PBUH( in the Hereafter) .See Chapter108 of the Qur’an.)

kaZm al-ghayZ

Controlling temper
Literally, this means suppressing rage. This act is considered one of the qualities of a good believer. (See “kaaZim al-ghayZ”). In the hadeeth we are advised to change our position (from standing to sitting) and even make ablution as a measure to fight loss of temper.

khaafiD (al--) الخافض

The Supreme Debaser
A Divine Attribute of Allah .The One Who debases and brings humiliation to sinners.

khaala’at (tukhaali’)

خالعت (تخالع)

To seek khul’
A woman may seek divorce from her husband through the procedure known as” khul’ “ or “mukhaala’ah”. In this type of agreement the wife may have to pay back the dower given to her by the husband and agree to pay for other expenses as well.
The Creator
A Divine Attribute of Allah. The One Who created everything and everyone from nothing.

Humble, submissive
An attribute of the good believer is to be humble and submissive in his prayers. (See the Qur'an, 23: 2).

Seal of the Prophets
The reference is to the Prophet Muhammad (PBUH) who has been the last and most important in a chain of prophets and messengers sent by God. So there would be no prophet after him. (See the Qur'an, 33: 40).

Seal of prophecy
A special mark between Prophet Muhammad (PBUH)'s shoulders, which was a sign of him being the Prophet foretold in some scriptures.
<table>
<thead>
<tr>
<th>Word</th>
<th>Arabic</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>khabiir</td>
<td>الخبير</td>
<td>The Ever-Cognizant A Divine Attribute of Allah. The One Who is knowledgeable of the most secret of things and affairs.</td>
</tr>
<tr>
<td>khabiith</td>
<td>خبيث</td>
<td>Bad, wicked, impure Sometimes, the word “al-khabiith” is used to refer to Satan.</td>
</tr>
<tr>
<td>khalaf</td>
<td>الخلف</td>
<td>Succeeding generation(s) The generations that came later.</td>
</tr>
<tr>
<td>khaliifah 1</td>
<td>الخليفة 1 (خليفة 1)</td>
<td>Caliph, successor Originally, someone who succeeded the Prophet (PBUH). Later, it came to be used to refer to all the heads of the Islamic State, until the last Ottoman ruler.</td>
</tr>
<tr>
<td>khaliifah 2</td>
<td>الخليفة 2 (خليفة 2)</td>
<td>Vicegerent, viceroy In the Qur’an, the term is used to refer to a vicegerent, someone who rules on earth, so to speak, on behalf of Allah. So Adam was made a “khaliifah”. (See the Qur’an, 2: 30). And so was David (See the Qur’an, 38: 26).</td>
</tr>
<tr>
<td>khaliil allaah</td>
<td>خالٍ لله</td>
<td>Friend of Allah This was a title given to the Prophet Abraham . The term “khaliil” implies close relationship, as opposed to “Sadiiq”, which does not have this connotation.</td>
</tr>
<tr>
<td>khalq</td>
<td>خلق</td>
<td>Physical form, looks The structure and form of the various parts of the body. It could also mean the general appearance of a person, as opposed to “khuluq” (‘manners and morals’).</td>
</tr>
<tr>
<td>khalwah</td>
<td>خلوة</td>
<td>Secluded place Sometimes, the term is used to refer to a (secluded) area in a mosque, for example, where religious teaching takes place.</td>
</tr>
</tbody>
</table>
**khalwah (pl. khalawaat)**

Being alone, solitude

The term could mean being alone with oneself or with someone. For example, it is forbidden in Islam for a man to be in “khalwah” with a woman who is a stranger to him.

**khamr (pl. khumuur)**

Wine, alcoholic drink

Any alcoholic drink that may cause intoxication is called “khamr”, and it is forbidden for a Muslim to consume or even deal with (such as buying and selling).

**kharaaj**

Land tax

Land tax paid to the Muslim treasury which was paid by non-Muslims.

**khashyat allaah**

Fear of Allah (God)

Reverence to Allah and fear of His punishment.

**khaSiyy (pl. khiSyan)**

Eunuch, castrate

A man whose testicles have been removed.

**khaTii’ah (pl. khaTaayaa/khaTii’aat)**

Sin

Something forbidden by the religion.

**khaTiib (khuTabaa’)**

Public speaker

Often, the word is used to refer to the person who gives the Friday sermon.

**khaTiibah**

Fiancée

A female who has been engaged, but not married yet. According to Islamic law, her fiancé is considered a ‘stranger’ in all regards. She has to observe the “Hijaab” (veil) with him.

**khatm an-nubuwwah 1**

sealing/ finality of prophethood

Indicating that Muhammad (PBUH) is the last prophet and messenger of Allah. No prophet of messenger would ever come after him, and anyone who claims prophecy has to be false. (See the
Qur’an 33:40.) Besides the Qur’an there are many authentic prophetic traditions that emphasize this point.

**khatm al-qur’aan**

Finishing the Qur’an

Finishing the recitation or reading of the whole Qur’an. Many pious Muslims observe the practice of reading the whole Qur’an in a specific number of days, weeks or months.

**khawaarij (al-)**

Kharijites (rebellious dissedents)

A fanatic group of Muslims who claimed that the Caliph Ali ibn Abi Taleb and Mu’awiyah as well others were all unbelievers, and should be killed. They were responsible for the assassination of the fourth Righteous Caliph Ali (RAA).

**khawaatiim al-’a’maal**

The last deeds / actions

The last thing one does in this life, for example.

**khawaatiim as-suurah**

Concluding verses

The last verses of a chapter in the Qur’an, such as the last two or three verses of Chapter 2, which are highly recommended to be recited by a Muslim at dawn and sunset.

**khayr al-quruun**

The best generation(s)

Quruun literally means ‘centuries’, but the “Hadiith” which says: “khayr al-quruun qarnii thumma al-ladhiin yalunahum thumma al-ladhiina yalunahum...” has been translated as: “The best generation is mine, then the following one, then the next...”

**khayr 1 (pl. khayraat)**

Good deed or thing

**khayr 2**

Better, superior

The word means both good and better. The expression “bi-khayr” means ‘well’ or ‘in good condition’.

**khayshuum**

Nose

In Qur’anic phonetics, this
• khazraj (al--) المَخْزِرَجْ

Term is used to refer to the nose; two consonants are produced there: m and n.

khazraj (al--)
Khazraj
One of the two main Arab tribes of Medina at the time of the Prophet Muhammad (PBUH).

khiDr (al--)
الخَضْر

The Khidr
Muslim scholars say that this is the name of the pious man of knowledge referred to in the Chapter of the Cave in the Qur’an from whom the Prophet Moses sought to learn. (See the Qur’an, 18: 66-83).

khilaafah خِلَافَة

Caliphate
Succession in heading the Muslim community, as a ruler. Originally, it meant succeeding the Prophet (PBUH) in heading the Muslim community. The first “khalifah” was a successor to the Prophet, and each one was successor to the preceding one.

khimaar (pl. khumur)
خُمَار (خُمْر)
Veil, head cover

• khiyaant al-‘ahd/

خِبِيَانَة العهْد

Any scarf-like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman. (See the Qur’an, 24:31. (C.f. “niqaab”.)

khitaan جَنَثَان

Circumcision
Circumcision or removing the foreskin of the penis is required by Islam for all males.

khiTbah جَيْبَة

Betrothal, asking to marry
Asking for someone’s hand in marriage.

khiyaanah خَيَانَة

Treachery, infidelity
This involves deception breach of agreements and promises and failing a trust as well as infidelity.

khiyaant al-‘ahd/
al-‘amaanah
خِبِيَانَة العهْد/الآمَانَة

Breach of a trust, betrayal
In the “Hadiith” it is considered one of the four signs of a hypocrite.
khubth (al--) 
wa al-khabaa’ith
Evil male and female spirits
The Prophet (PBUH) instructed Muslims to seek refuge in Allah from these spirits whenever they enter a bathroom.

khuff (pl. akhfaaf)
Light boot
This was like a sock made of leather, similar to boots.

khul’
Khul’
The arrangement in which the wife seeks divorce through making a deal with her husband, such as releasing his dower and paying for the wedding expenses.

khulafa’ (al--)
ar-raashiduun
The Righteous Caliphs
The four heads of the Muslim community who succeeded the Prophet Muhammad (PBUH): Abu Bakr aS-Siddiiq, ‘umar ibn al-Khattaab, ‘uthmaan ibn ‘affaan and ‘aliyy ibn abii Taalib.

khuluq (akhlaaq)
Manners, morality
The term is a comprehensive one that covers the moral and behavioural aspects of a person. It is reported that the Prophet Muhammad (PBUH) whenever he looked in a mirror he used to pray: “O Allah, make my khuluq (manners and morals as good as You have made my khalq (looks)”.

khumus (al--)
The fifth
This refers to the portion of the war booty that reserved for the Cause of God, His messenger and his near relatives as well for the orphans, the needy and the way farers. (See the Qur’an 8:41.)

khunthaa (pl. khanaathii)
Hermaphrodite, bisexual
A person whose gender cannot be determined due to having both male and female sexual organs or neither of them.

khushuu’
Submissiveness, humility
The attitude one should show when praying or supplicating.
khusuuf

Lunar eclipse

khuTbah (pl. khuTab)

خطبة (خطب)

Sermon, speech

khuTbat al-‘iid

خطبة العيد

Eid sermon

The sermon given on the day of the Feast of Breaking the Fast, or of Sacrifice. Unlike Friday, the sermon is given after the prayer.

khuTbat al-Haajah

خطبة الحاجة

Wedding sermon

See “khuTbat an-nikaaH”.

khuTbat al-jumu’ah

خطبة الجمعة

Friday sermon

kibriyaa’

كبر

Arrogance, self conceit

The feeling that one is superior to others; hence, they do not deserve his respect nor his accepting their advice. (See the Qur’an, 40: 56.)
kibriya‘
Pride, self-respect
Greatness and self-respect. For Allah, this includes majesty. (See the Qur’an, 45: 37).

kitaabiyy (pl. ahl al-kitaab)
kitäb (أهل الكتاب)
Member of the people of the Scripture
A Christian or Jew, who are called in the Qur’an “ahl al-kitaa b”.

kitaabiyyah
Christian or Jewish woman
According to Islamic law, a Muslim man may marry a chaste “kitaabiyyah”. (See the Qur’an 5:5.).

kufr
Disbelief
The word means denying Allah’s favours or rejecting His authority.

kufrun bawaaH
Clear blasphemy
An act that is definitely contrary to Islamic teachings.

kulliyyaat-al al-khams
Five universals
It seems that some writers use this term for the more common one “aD-Daruuriyyaat al-khams” (‘the five essentials’).

kuhl
Black antimony
A black semimetallic powder in use in Muslim countries for more than one thousand year for eye lining.

kunyah
Agnomen
A title given to a person, using the words “abuu” (father of) or “umm” (mother of), followed by a son’s or daughter’s name.

kuswat al-ka’bah
Ka’bah cover
The cloth used to cover the Ka’bah. It is made of black silk and decorated with Qur’anic verses embroidered with gold threads.
lā Hawla wa lā quwwata illa bi-llāah

No power nor might except from Allah

This expression is a highly recommended form of prayer. It is often said by a Muslim to find solace, especially when faced with difficulties.

lā 'ilāaha ill-allaah

There is no deity except Allah

This is a negation of the existence of any type of deity with the exception of Allah (God). It is the motto of Islam.

lahw al-Hadiith

Vain talk, futile discourse

Islam discourages its followers from wasting their time in useless things, including vain talk. (See the Qur’an, 31: 61.) In this sense it is similar to “laghw”.

labbayk allaahumma

I dutifully answer you, my Lord

I am responding dutifully to Your command or call. This is the expression often repeated by pilgrims.

laghw

Idle talk

In the case of an oath, this means an oath said unintentionally.

laHd (pl. luHuud)

Grave

Technically, this is the hollow part of a grave where a corpse is placed. Whenever possible, a side cavity is dug in the grave for the corpse.

laHm al-khinziir

Pig’s meat

Pig’s meat as well as any part of a pig’s body is considered impure and forbidden for Muslims to eat or even use.

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la’nah

Curse, damnation

Dismissing from the mercy of God, or depriving one of Divine blessing.
**lamam**

Minor offences

Unintentional minor offences or mistakes, which contrasted with "kabaa’ir" and "fawaaHish" (major sins).

**lamaza (yalmiz)**

To slander

To find fault with others or speak ill of them, directly or by insinuation, which is condemned by the Qur’an (49: 11).

**laqiT**

foundling

A baby whose parents are unknown.

**laTiif (al--)**

The Ever-Kindly

A Divine Attribute of Allah. The One Who is Kind to His creation, or Who is too Subtle for people to know His identity.

**lathawiyy**

Alveolar

This refers to sounds for the production of which the tongue touches or comes close to the alveolar ridge, such as t, d, s.

**lawH (al--) al-maHfuuz**

Divine-Protected Tablet

The Depository of all the Divine decrees and willed events, ordained by Allah, since the beginning of creation. (See the Qur’an, 85: 22).

**laylat al-qadr**

The Night of Power / Esteem

The night of the 27th of Ramadan is believed to be the night called “laylat al-qadr” referred to in the Qur’an, Chapter 97.

**li’aan**

Mutual cursing

See “mulaa’anah". Reference to this is found in the Qur’an (24: 6-9).

**libaas al’-iHraam**

Pilgrim’s dress

The special clothing worn by a pilgrim. For men, two sheets of seamless white cloth, one for the upper half of the body ("ridaa’") and the other for the lower half ("izaar"); for women, a plain proper dress.

**liin al-mu’aamalh**

Gentleness in dealing

Dealing with others in a gentle fashion.
• liin al-qalb

liin al-qalb ใบ้ใน คัลบร์
Softness of heart
It may refer to kindness as well.

liin al-qawl ใบ้ใน ค์วอล
Mildness in speech
Speaking to people in a nice way, with kind words.

liin, Harf ใบ้ حرف
Semivowel
The two consonants w and y, as in /nawm/ (‘sleep’) and /bayt/ (‘house’).

lukhuf / likhaaf
(lg. lukhfah)
لُخْفٌ / لِكْحَاف (لُخْفَة)
White slates
White slates were sometimes used in the early days of Islam for writing.

luqmaan ْلُقْمَان
Luqman
A sage ,pious man to whom reference is made in the Qur’an, Chapter.31

luqTaTah ْلُقْطَة
Found object
There are certain rules to be observed by a Muslim in handling

• luuzuum

luuzuum ْلُؤُزُوم
a found object ,be it animate or inanimate ,such as announcing about it for a certain period of time before keeping it.

luuT ْلُوُط
Lot
Name of the prophet who was a nephew of the Prophet Abraham (PBUH), we are told. He was sent to a people that practiced homosexuality and were severely punished by Allah. (See the Qur’an, 26: 160-174).

luuTiyy ْلُوُطٌيَّ
Homosexual ,sodomite

liwaaT ْلِوَاءَت
Homosexuality ,sodomy
Homosexuality is considered a major sin in Islam. (See the Qur’an, 26: 160-174).

luuzuum ْلُؤُزُوم
Implication ,prerequisite
Generally ,this means necessity or obligation .But in the Principles of Islamic Law this means something being a prerequisite, hence is implied by it .The term is synonymous to” mulaazamah” (‘accompaniment’).
maajid (al--

The Glorious
A Divine Attribute of Allah.
The One Who deserves real glorification.

maal (pl. 'amwaal)
مال (أموال)
Money, property
It is often used to mean possessions.

maalik 1 مالك
Master, owner
The word comes from the verb "malaka" to possess. We find this word in this sense in "suurat al-faatiHah" (Opening Chapter) as well as in many other parts of the Qur'ân.

maalik 2 مالك
Malik
The name of the guard of Hell.
(See the Qur'ân, 43: 77).

maalik 3 مالك
Malik
Imam Malik was one of the four founders of the major schools of Islamic law. He was born in and taught at Medina, and is known as a traditionalist. His school of thought ("madhhab") is commonly followed in Africa.

maalik al-mulk مالك الملك
The Ruler of the Dominion
A Divine Attribute of Allah.
Master of the universe or the King of kings.
(See the Qur'ân, 3: 26.) Sometimes we hear the expression "maalik al-mulk wa al-mal<kuut".

maalikiyy (pl. maalikiyyah)
مالكی (مالكیة)
Malikite
Follower of Imam Malik.

maalikiyyah (sg. maalikiyy)
مالكیة (مالكی)
Malikites, Malliki school of thought
See "maalikiyy." This school of thought is widely spread in Africa.

maani'
معنى
Preventing cause, obstacle
Something that makes another
• maani' (al--) 

The Protector or Withholder
A Divine Attribute of Allah. The One Who protects His servants, or Who withholds what He wills.

maa shaa 'allaah
ما شاء الله

God bless!

Literally, this means “What God has willed.” It is usually used to express admiration of something, while indicating the real Causer of this, Allah. It is a good practice to say this expression every time a Muslim likes something.

mabruur
مبرور

Perfect, well performed

The term is usually used with “Hajj” to mean pilgrimage which a person performed very well, by avoiding all the actions that nullify or invalidate it, for example.

madd
مد

Elongation

Lengthening of a vowel.

There are different types of elongation mentioned in the books of tajweed: “aSlii, far’ii, jaa’iz, laazim, Harfii, kalimii” (See these terms in their proper places).

madd ‘aSliyy
مد أصلي

Intrinsic elongation

The normal elongation of a long vowel. It is considered equivalent to two short vowel lengths. For example, the vowel in Arabic “laana” (He became soft) is twice as long as the vowel in “lan” (will not).

madd ‘aariD lis-sukuun
مد عارض للسكون

Elongation occasioned by finality

Extra elongation of a long vowel when it comes before a word final consonant. If the said consonant is vocalized (followed by a vowel), then there is no extra elongation. For example, for the word “raHiim” one elongates the /ii/ twice or three times (“raHiiiiiim”), but if we say “raHiimun” the /ii/ should not be elongated more than usual.

madd al-farq
مد الفرق

Discrimination elongation

The extra elongation of a long vowel in a word initial position in order to distinguish the word
in an interrogative mode from the word in a declarative mode, such as "‘aaaaaal’aana?” (Now?) as opposed to “‘aal’aana” (Now).

**madd al-liin** مد الليين
Elongation of a glide
The two glides /w/ and /y/ are made long when they occur before a word final consonant, such as "khawf" (fear) and "bayt" (house) if we stop on these words. So the above words may be pronounced "khawwwwwf" and "bayyyyyyt".

**madd aS-Silah** مد الصلة
Liaison elongation
Extra elongation of a vowel after the pronominal suffix- hi/u) him( if the/ h /is preceded by a vowel and the pronoun is followed by any word .Unless the following word begins with a glottal stop ”)hamzah ,(”the vowel of- hi and -hu is made twice as long ,such as “‘inda-hu ‘ilmun” which is pronounced “‘inda-huu ‘ilmun”. If the following word begins with a glottal stop, then this same vowel is made four or five times longer, as in “‘inda-huuuu illaa”

**madd at-tamyiiz** مد التمييز
Distinguishing elongation
See”madd al-farq” (discrimination elongation).

**madd far‘iiyy** مدد فرعي
Incidental elongation
The extra elongation of a vowel due to some linguistic factors, such as occurrence before a glottal stop, as in “maa’” (water) which is pronounced maaaaaa’ (with a fairly long vowel).

**madd Harfiyy** مدد حرفي
Letter elongation
The extra elongation of a long vowel in the name of a letter, which is found at the beginning of a ”suurah” of the Qur’an, such as “SaaD” (the 14th letter in the Arabic alphabet) which should be pronounced “SaaaaaaD”, because the vowel is followed by a word final consonant, /d/.

**madd Harfiyy mukhaffaf** مدد حرفي مخفف
Light letter elongation
The extra elongation of a long vowel in the name of a letter, which is found at the beginning of a “suurah” of the Qur’an, such as "kaaf” (the equivalent of k) which should be pronounced “kaaaaaaf”, because the double
vowel is followed by a word final consonant, /f/. The above example is also called ‘light’, because the vowel is followed by a single consonant, not followed by a geminate consonant (i.e., double consonants).

**madd Harfiyy muthaqqal**

مد حرفي مفعل

Heavy letter elongation
This type is called Harfiyy (related to a letter / sound) because it occurs with the letters / sounds whose names are pronounced in the “muqaTTa’aat” (disjoined letters) that occur at the beginning of some chapters in the Qur’an, such ALM (pronounced ‘alif-laaaaaaam-miiiiim’). In this example, we find that /aa/ in the middle is followed by /m/ with double value. Since the /m/ is repeated (geminated), we say that it is ‘heavy’, and the elongation is called heavy.

**madd jaa’iz**

مد جانب

Optional elongation
The optional extra elongation of a long vowel, when it is word final and the following word begins with the glottal stop (“’hamzah”), as in “qaluuu ‘innaa”. In such a case, the /uu/ can be pronounced with extra elongation (/uuuu[u]/) or at normal length /uu/.

**madd jaa’iz munfaSil**

مد جانب منفصل

Optional separated elongation
See “madd jaa’iz” for an example. It is called “munfaSil” (separated) because the long vowel is in a word while the glottal stop (“’hamzah”) is in another (following) word.

**madd kalimiyy**

مد كلمي

Word elongation
The extra elongation of a long vowel which affects the pronunciation of a word, such as “daabbah” (animal) which should be read as “daaaaaabbah” because the long vowel /aa/ is followed by a double consonant, /bb/.

**madd kalimiyy muthaqqal**

مد كلمي مفعل

Heavy word elongation
This is called ‘heavy’ because it occurs before a geminate consonant, and ‘word’ because it occurs in words, such as the /aa/ in “daabbah” (animal), which is pronounced obligatorily with extra elongation due to its occurrence before the double ‘b’
• madd laazim مّدّ لازم

Required elongation
An obligatory type of extra elongation of a vowel. This includes the two "madd kalimiyy" and two "madd Harfiyy" mentioned in their places in this dictionary.

madd Tabii’iyy مّدّ طبّعی

Normal elongation
It is a two-short-vowel length, as in "yakuunu" where the first /u/ is twice as long as the second /u/ in the word. (See “madd ‘aSliyy" ‘intrinsic elongation').

madd waajib muttaSil مّدّ واجب متصل

Obligatory, connected elongation
Extra elongation of the vowel which precedes a glottal stop ("hamzah") in the same word, such as "maa" (water) and "suu" (something bad). In Qur’anic recitation, the vowels should be made extra long (4 or 5 times the length of a short vowel); the above words should be pronounced maaaaaaaa’ and "suuuuuu’.

madhy مذي

madhhab (pl. madhaahib)
مذاهب (مذهب)

School of thought
A school of thought, usually in matters of Islamic law. There are four major schools of thought recognized by Sunni Muslims: Hanafi, Maliki, Shafi’i and Hanbali.

ma’dhuun مذعن

Justice of the peace, registrar
This refers to a man who has been authorized to perform religious weddings.

ma’dhuur معذور

Excused, excusable
A person may be excused if he is compelled to do something wrong or forgets to do a required act, under certain circumstances.

madhy مذي

Arousal genital fluid
Fluid that comes out of the penis upon a male’s being sexually aroused. It is considered ritually impure, and should be removed by washing the penis. It also invalidates the ablution, but does not require “ghusl” (‘washing whole body’).
maDmaDah
Rinsing the mouth
Rinsing the mouth, preferably with tooth brushing, usually during the "wuDuu" (ablution).

maghaazii
The term is used by some historians to refer to the campaigns led by the Prophet Muhammad (PBUH). It is always found in the plural form.

maghrib (al--)
Sunset
Technically, as a prayer time, "maghrib" means the time between actual sunset and the disappearance of the evening dusk.

maHiiD
Menstruation
State of menstruation. Regarding approaching a wife during her period, see the Qur’an 2: 222.

maHram (pl. maHaarim)
Unmarriageable relation
A relative who cannot be married to a female, such as a father, brother, uncle, etc., as opposed to "ajnabiyy" (stranger). He can act as a chaperon, and she does not have to cover up in his presence.

mahmuus
Voiceless
The vocal chords are open; so they do not vibrate. Voiceless consonants include: f, t, s, sh and k.

majhuur
Voiced
The vocal chords are closed; so they vibrate when air goes through them. Voiced consonants include: b, z and gh.

mahr (pl. muhuur)
Dower
It is the money or gift one has to give a woman upon marrying her. See "Sadaaq."

mahr al-mithl
Normal dower
The dower given to women of a similar social status.
maHZuur
(pl. maHZuuraat)
Forbidden act
An act forbidden, especially due to certain circumstances, such as wearing sewn garments for a male or hunting in the state of "iHraam" during pilgrimage.

majjiid (al--)
The Ever-Glorious
A Divine Attribute of Allah. The One Who is glorified and honoured the most. The word is also used to describe the Qur’an (5:1).

majlis (pl. majaalis)
adh-dhikr
Meeting of remembrance
A group of people sitting together to remember Allah in different ways, such as studying the Qur’an.

majuusiyyah (al--)
Mazdaism
The Persian religion of fire worship.

makaarim al–‘akhlaaq
Good morals and conduct
Teaching these is one of the main duties of Prophets of God. In the hadeeth, the Prophet (PBUH) says: “I have been sent but to perfect good morals and conduct.”

makhiiT
Sewn garment
Any piece of garment that is sewn (shirt, trousers...), as opposed to a seamless sheet of cloth. A male pilgrim should not wear such a garment during pilgrimage.

makhraj al-Harf
(pl. makharij al-Huruuf)
Place of articulation
In phonetics, this means the point where the air escapes when we pronounce a certain “Harf” (‘letter/ sound’), such as /b/ where the place of articulation is the lips; hence /b/ is called a bilabial consonant.
makruuh (pl. makruuhaat)
Reprehensible, hateful (act)
An act that is considered reprehensible or hateful, though not forbidden by the religion, such as many distasteful actions.

malaa’ikah (sg. malak)
Angels
See “malak.”

malak (pl. malaa’ikah)
Angel
A Muslim believes that these are pure creatures, created of light who never disobey Allah. Many of them are assigned specific jobs, such as recording the good and bad deeds of people or guarding Paradise or Hell...etc. The best known among them are Gabriel, Michael, “israa’iil”, and “izraa’iil” (the Angel of Death).

malak al-mawt
Angel of Death
“izraa’iil” is believed to be the name of the Angel of Death who is assigned to take away people’s souls from them, causing their death.

malakuut
Kingdom, dominion
As a religious term this refers to the Kingdom (of both Heaven and Earth) which belongs to Allah Alone. A common expression is “maalik al-mulk wa al-mal’uun” (The possessor of the Sovereignty and the Dominion).

malik (الملك)
The King
A Divine Attribute of Allah. The Absolute Ruler of the universe.

mal’uun
Cursed, damned
Someone who is being dismissed from or deprived of Divine mercy.

ma’muum
Follower
A person who follows the leader in congregational prayer.

manaasik (sg. mansak)
Rituals
See “mansak.” “We often hear the expression” manaasik al-Hajj” (Haj rituals).

manduubiyyah
plausibility
See “manduub.”
manhduub
(pl. manduubaat)
مندووب (مندوبات)
Plausible recommended act
An act that is considered plausible or recommended, but neither required nor regularly observed by the Prophet (PBUH).

maniyy
مني
Semen
Though ejaculation makes a Muslim in a condition of major impurity (requiring full washing of body), Semen by itself is not considered “najaasah” (impure).

mann
من
Showing grace/ favor
The act of reminding a person we do favour to of the favour to humiliate him. (See the Qur’an, 2: 264 for prohibition of such an act.)

mansuukh
منسوخ
Abrogated
A decree or commandment that has been abrogated by another more recent one or modified by it.

maqaam (al--)
المقام الحمود
The honoured status

maqaaSid ash-shar’
مقاصد الشرع/ الشريعة
Objectives of Shari’ah
The purposes for which Islamic Law is instituted, such as preservation of human life and protection of honour and property.
marHalah (pl. maraaHil) 
Stage
A distance covered by laden camels in one day. It has been estimated to be around 45 kilometers.

Maryam 
Mary
This is the name of the mother of Prophet Jesus. It is also the name of Chapter 19 of the Qur'an. Mary is well praised in the Qur'an where she is given as a model of believing women (the Qur'an, 66: 12).

ma’ruuf 
Kindness, good deed
A good, common practice, including kindness and other good deeds.

maSaadir at-tashri’ 
Sources of Islamic law
The sources upon which the "shari‘ah" is based. Four main sources are recognized: the Qur’an, the sunnah, analogy and consensus of Muslim scholars.

maSaaliH mursalah 
General good

mash’ar (al--) al-Haraam
The term has been defined as "public welfare neither commanded nor prohibited in any source of Islamic law."

masaHa (yamsaH) 
To wipe
To wipe something, like the head or footwear, with a wet hand in the process of ablution.

masbuuq (al--) fii aS-Salaah 
Missing part of prayer
The person who missed part of the congregational prayer.

masH ‘alaa al-khuffayn 
Wiping over footwear
Wiping over a shoe or a heavy stocking. It is permissible for a Muslim who wears footwear, before making ablution, to wipe its upper part with wet hands instead of washing the feet, for 24 hours as long as he does not remove it. If he is on travel, he may do so for three days.

mash‘ar (al--) al-Haraam 
Sacred site
mashhuur, Hadiith
A well known hadith
A Hadiith narrated by more than two narrators.

mashruu' مشرووع
Permissible, legitimate
Something allowed by the religion.

mashruu’iyyah مشرووعية
Legality, lawfulness
The state of something being legal or permissible.

masiih (al--)
السيح
The Messiah
Unless specified, this term refers to Jesus son of Mary.

masiih (al--)
‘iisaa ibn maryam
السيح عيسى بن مريم
Jesus son of Mary
Literally, the Messiah Jesus son of Mary.

masjid (al--) al-aqSaa المسجد الأقصى

masiiH (al--) ad-dajjaal
السيح الدجال
Antichrist, false messiah
In the traditions of the Prophet (PBUH) there are references to a false messiah who comes in the latter days of this world and pretends to be the true messiah, or even as God, in order to mislead people into disbelief.

masiiHiyy
مسيحي
Christian
A relatively new word for the Islamic word “naSraaniyy.”

masiiHiyyah (al--)
المسيحية
Christianity
This is a modern synonym for “naSraaniyyah.”

ma‘Siyah (pl. ma‘aaSii)
معصية (معاصي)
Sin
Literally, an act of disobedience to Allah.

masjid (al--) al-aqSaa المسجد الأقصى
The Aqsa Mosque
Literally, it means the Furthest Mosque, the reference is to the main mosque of Jerusalem, built
on the site to which the Prophet Muhammad (PBUH) (went in his night journey”) al-israa’”) and from where the Prophet (PBUH) ascended to heaven. (See the Qur’an, 17: 1).

**masjid (al--) al-Haraam**
المسجد الحرام
The Holy Mosque
The mosque that encloses the Ka’bah at Mecca.

**masjid Diraar**
مسجد ضرار
Mosque of harm
The mosque that was built by the hypocrites in Medina, during the early days of the Prophet in that town, in order to detract the worshippers from joining the Prophet in their prayers. (See the Qur’an 9: 107)

**masjid namirah**
مسجد نمرة
Namirah Mosque
The mosque at ‘Arafah, where the pilgrims perform both noon and afternoon prayers together on the ninth day of Dhul-Hijjah.

**masjid qubaa’**
مسجد قباء
The Mosque of Qubaa’
The name of the first mosque ever built in Islamic history, since the Prophet (PBUH), upon his arrival at Medina, first stayed at Qubaa’, then moved to Medina proper. (See the Qur’an, 9: 108).

**maSlaHah**
مصلحة
Public good
This is short for “maSlaHah ‘aammah” which means what is good for the general public, something to be taken into consideration in legislation.
masnuun (pl. masnuunaat)  
Sunnah practice  
Practice observed and/or recommended by the Prophet Muhammad (PBUH).

mass (min al-jinn / ash-shyTaan)  
Possession (by Satan or a jinni)  
The state of being controlled by an evil spirit or jinn.

ma’Suuum معصوم  
Infallible  
A person, usually a prophet, protected by Allah from committing wrong acts or sins.

mataa’ al-Hayaat  
ad-dunyaa  
Worldly pleasures  
The reference is to the temporary pleasures of this life, as opposed to the eternal pleasures of the Hereafter.

maTaaf (al--)  
Circumambulation path  
The path which is followed by the person that circumambulates (walks around) the Ka’bah.

maw’iZah (pl. mawaa’iZ)  
Sermon

mathaanii مثاني  
Oft-repeated  
In the Qur’an, the term refers to the verses that are frequently repeated. The Opening Chapter is referred to as “assab’ al-mathaanaanii” (‘the seven repeated verses’).

ma’thuur مثير  
Reported  
This word means something (prayer or saying, for example) that was reported from the past, generally accepted by Muslims. (See ‘athar).

matiin (al--)  
المتین  
The Ever Strong  
A Divine Attribute of Allah. The One Whose strength has no limits.

matn al-Hadiith  
متن الحديث  
Hadeeth text  
The main text of the tradition of the Prophet Muhammad (PBUH), giving his words, for example.

mawaalii (sg. mawlaa)  
موالي (مولي)  
See mawlaa 1-3.

maw’iZah (pl. mawaa’iZ)  
مواعظة (مواعظ)
mawaaqiit (مواقٍيت) مواقٍيت
A general term used for any type of a talk giving religious advice.

mawaaqiit (sg. miiqaat) مواقٍيت (ميقاات)
Appointed times or places
See “miiqaat”.

mawDuu’ موضوع
Forgery
The term refers to a hadeeth fabricated by someone and falsely ascribed to the Prophet (PBUH).

mawlaa 1 (pl. mawaalii) مولٍى 1 (موالي)
Lord, master, protector
In the Qur’an we often find the word in these senses referring to Allah.

mawlaa 2 (pl. mawaalii) مولٍى 2 (موالي)
Paternal relatives
According to some scholars, the term “mawaalii” found in Chapters 4 (verse 33) and 19 (verse 5) of the Qur’an refers to the paternal kinsfolk, technically called “‘aSabah” in the laws of inheritance.

mawlaa (pl. mawaalii) 3 مولٍى 3 (جو موالي)
Former bondsman

mawquudhah موعدتة
The term is usually used in the context of sb being a former bondsman of a certain person (e.g. X mawala Y), who may have some legal rights due to this relationship.

mawlid (al--) an-nabawiyy المولد النبوي
The Prophet’s birthday
The birthday of the Prophet Muhammad (PBUH) is assumed to be most probably on Monday the 12th of Rabi’ al-Awwal. It was in the year 570 AD. The term is also used to mean the celebration of the same.

mawqi’ah (pl. mawaaqi’) موقعة (مواقع)
Battle
In Islamic history, the term is used to refer to all battles, both during the days of the Prophet Muhammad (PBUH) and at other times.

mawquudhah موعدتة
Dead through beating
An animal whose meat is normally edible, but dies as a result of beating; hence, its meat becomes forbidden for a Muslim to eat, due to the fact that it is not properly slaughtered. (See the Qur’an, 5: 3).
**maysir** ميسر
Gambling ,game of chance
Gambling is forbidden by Islam.
(See the Qur’an, 5: 90-91).

**maytah** ميتة
Carrion
The meat of the animal that dies a natural death .Such meat is forbidden for a Muslim to eat even if it is edible when the animal is properly slaughtered.

**mazaamiir daawuud** مزمزمير داود
Psalms of David
The book that was revealed to Prophet David (PBUH).

**maZlamah** مظلمة
Complaint, Grievance
Complaint usually made to the regular authorities or higher authorities in some cases.

**miHraab** محراب
An enclave made in a worship place ’in the front for the” imam” who leads the congregation.

**miikaa’iil** ميكائيل
Michael

**mikHalah** مكحلة
The angel who is in charge of dispensing the provisions decreed by Allah for different creatures. The name is given as” miikaal” too ,in the Qur’an.

**miil** ميل
Islamic mile
It is said that the Islamic mile is equivalent to 1848 meters.

**miiqaat (pl. mawaaqiit)** ميقات (مواقيت)
Appointed time or place
For the pilgrims, “miiqaat” usually means the place where they should wear the “iHraam” (pilgrim’s garb) and make the intention for “Hajj” or “‘umrah”.

**miithaaq** ميثاق
Covenant ,pledge
Fulfilling the covenant (not breaking it) is considered an important quality in believers.
(See the Qur’an 13:20, e.g.)

**miikaa’iil** ميكائيل
Kohl container
A small container in which “kohl” (antimony powder) is placed.
millah (pl. milal) ملل
Religion
The term is sometimes contrasted with “niHlah” (a sect).

minaa منا
Mina
The valley next to Mecca where pilgrims stay the eighth and the tenth through the thirteenth days of the month of pilgrimage, Dhul Hijjah.

manaarah منارة
Minaret
The tower in a mosque from which the “adhaan”) “call to prayer (was made by the muezzin. Nowadays, loud speakers are put there while the call is actually made inside the mosque itself in front of a microphone.

minbar (pl. manaabir) منابر
pulpit
A pulpit or speaking forum, from where a speech or sermon is delivered.

mansak (pl. manaasik) مناسك
Pilgrimage rite
A rite or ritual observed when one performs pilgrimage to Mecca.

misbaHah (pl. masaabiH) مسجح
Prayer beads

miqdaar al-madd مقدار المد
Duration of a vowel
Literally, the duration of the elongation. Normally, a typical elongation is two short vowels length. A vowel, however, may be four, five or six times long in certain contexts, such as in the case of the vowel being followed by a “hamzah” (glottal stop).

mi’raaj (al--
The Ascension
The ascension of the Prophet Muhammad (PBUH) from Jerusalem to the seven Heavens after the “israa’”, believed to be in the night of the 27th of Rajab.

mirwad (p. maraawid)
Kohl stick
A thin cylindrical metallic stick which is dipped in the “kohl” (antimony powder) by inserting the stick inside the container of the kohl. It is then used for putting the kohl inside the eyes or used for eye lining.

misbaHah (pl. masaabiH)
Prayer beads
Beads strung together in specific numbers, usually 33 or 99 and are used to count how many times one has said a certain prayer, such as “subHaana allaah” (Glory be to Allah’), “al-Hamdu li-llaah” (Thank Allah) and “allaahu ‘akbar” (Allah is the Greatest).

miswaak (pl. masawwiik) مسواك (مساويك)
Tooth stick
The original tooth brush used by the Prophet Muhammad (PBUH) more than 1400 years ago, and is still being used by some Muslims, is a tooth brush in the form of a stick taken from a tree known in Arabia as “al-araak”, which has medicinal value and a good smell.

mithqaal (pl. mathaaqiil) 1 مثقال (مثقال)
Mithqaal
It is said to be the weight of a dinar, the equivalent of 72 grains of barley (approx. equals 4.5 grams). It may be somewhat less or more.

mu’aasharah bil-ma’ruuf معاشرة بالمعروف
Consorting/ living with fairness
The reference is to husband wife relations. (See, e.g., the Qur’an, 4:19.)
**mu’adhdhin**

Muezzin
The person who makes the “adhaan” (call to prayer) to inform people that the time for a certain “Salaah” has come.

**mu’akhkhar aS-Sadaaq**

Deferred dower
Often, a part of the dower paid by the groom to his wife is deferred, to be paid upon separation or at the request of the wife.

**mu’akhkhir (al--)**

The Supreme Retarder
A Divine Attribute of Allah. The One Who delays things and postpones affairs at His Will.

**mu’allafah (al--)**

Newly won friends
One of the definitions of this term says that they are a group of people whose hearts the Muslim community tries to win to encourage them to accept Islam and show loyalty to it.

**mu’allaqah**

Suspended

**mubaahalah**

A wife in a state of indetermination. She is not treated like a wife, nor is she divorced, which is prohibited by Islam (the Qur’an, 4: 129).

**mu’awwadhataan (al--)**

Chapters 113 and 114 of the Holy Qur’an
The two chapters of the Qur’an which begin with the words “qul A’uudhu” (Say: I seek refuge...), which are recommended by the Prophet (PBUH) to be recited for protection from various types and sources of evil.

**mubaaH (pl. mubaaHaat)**

Permissible (act or thing)
Something permitted by the religion, or not forbidden by it. The general rule is that things are permissible unless they are explicitly or implicitly forbidden in the Qur’an or sunnah of the Prophet (PBUH).

**mubaahalah**

Mutual supplication
This word comes from the verb “ibtahal” (to supplicate or pray to Allah). The term refers to the incident in which Allah ordered...
His Prophet Muhammad (PBUH) to challenge some leading Christian figures of his time regarding their view of God versus the Islamic view. In this verse the Prophet was to challenge those Christians by both praying to Allah to curse the person not telling the truth among them. (See the Qur'an, 3: 61).

**mubaarak** مبارک
Blessed
Someone or something that has received Divine blessing; therefore, could be a source of blessing. This word is used in congratulating others, such as “zawaaj mubaarak” (blessed wedding), “‘iid mubaarak” (blessed Eid), “shahr mubaarak” (blessed month). A related (colloquial) word is “mabruuk” which has the same meaning, though slightly different in use.

**mubaasharah** مباشرة
Enjoyment by physical contact
This refers to a man enjoying his wife’s body through physical contact other than sexual intercourse. The practice is resorted to, for example, during her menstruation.

**mudabbar** مَدْبَّر
Promised freedom

**mubdi’** (البدِئ) المبديء
The Commencer
A Divine Attribute of Allah. The One Who initiated the creation of everything from nothing.

**mubtadi’** مبتدع
Innovator
Someone who introduces practices not approved by the religion, and considers them part of the faith.

**mubTil (pl. mubTilaat)** مبطل (مبطلات)
Nullifier
Something that nullifies or invalidates an act of worship or the like, such as bleeding which nullifies one’s ablution, making it necessary for the person to do the ablution again in order to pray, or laughing aloud while praying, which nullifies one’s prayer, making it necessary to do it again.

**muDaarabah** مضاربة
Silent partnership
Partnership of two people, one with the capital and the other with labour. Profits are divided between them.
A slave promised to become free upon death of the master.

**mudd** معد

Mudd

A dry measure for grains, roughly equivalent to the amount that fills the two hands cupped together (appr. 1.032 litres).

**mudhill (الملل)**

The Supreme Humiliator

A Divine Attribute of Allah. The One Who brings humiliation to His enemies and the enemies of truth, with degradation in this life and punishment in the Hereafter.

**mufakhkham** مدخم

Velarized

The center of the tongue is raised towards the velum (back of mouth) at the production of the sound. Some consonants are velarized by nature, such as D, T and Z. Two consonants are velarized under certain conditions, r and l. For example, the r is velarized if it is followed by a or u; the l in the word Allah is velarized if preceded by a or u.

**mufaaqraah fiS-Salaah**

Parting the Imaam

Acting independently from the leader in a congregational prayer, under certain conditions.

**mufassalaat (الملل)**

Shorter chapters

Literally, this means the ‘detailed ones’. The reference is to chapters of the Qur’an from suurat Qaaf (chapter 49) to the end of the Qur’an (chapter 114).

**mufassir** مفسر

Interpreter, exegete

The person who interprets the Qur’an and explains its meanings, according to the rules and conditions stipulated for the task.

**mufliH** مفلح

Successful, prosperous

This word is used in the Qur’an in the plural form (“mufliHuun”) to describe the believers (the Qur’an, 2: 5). It is also a promise from Allah that they are the ones who will achieve success and salvation as well as spiritual prosperity.

**muftii** مفتي

Mufti

Expounder of the law, or a religious leader.
authority officially assigned the job of expounding the laws of Islam and giving official opinion on various religious and legal matters.

**mufTir** مفتير

Not fasting

This refers to someone who is not observing the fast for whatever reason. It is the opposite of “Saa’iīn.”

**mughallaZah** مغلالة (يامين / ‘aymaan --)

Very emphatic oath(s)

Swearing, for example, to Allah and many of His Attributes to emphasize or confirm something.

**mughnii (al--)** المغني

The Supreme Enricher

A Divine Attribute of Allah. The One Who makes others self-sufficient.

**muhaajir (pl. muhaajiruun)** مهاجر (مهاجرين)

Immigrant

Someone who migrates from a place (usually of disbelievers) to a place (of believers). The term “muhaajiruun” (immigrants) usually refers in Islamic history to the early followers of Islam who migrated from Mecca to Medina, as opposed “al-anSaa r”.

**muHaasabat an-nafs** محاسبة النفس

Examination of conscience

Scrutinizing one’s own actions and deeds in the light of the teachings of the religion.

**muHaddith** محدث

Hadeeth teacher

A scholar who teaches prophetic traditions.

**muHallil** محلل

Legalizer

Somebody who does something to make legal an illegal act. The typical example is when a man marries an irrevocably divorced woman so that after divorcing her she may be remarried to her first husband.

**muHammad** محمد

Muhammad

Name of the Prophet of Islam. He was the first to be given this name, which means “someone who is praised and praiseworthy”. Reference to prophet Muhammed by this name is found in many
verses of the Qur’an, though he is often referred to as “an-nabiyy” (the Prophet) and “rasuul-allaah” (the Messenger of God). (See, e.g., the Qur’an, 33: 1, 6, 21, 28, 30) The three words occur together in Chapter 33, verse 40 which translates: “Muhammad is not the father of {any} one of your men, but (hes is) the Messenger of God and seal (last) of the prophets, and God is Ever knowledgeable of all things.” Today, the name Muhammad is the most common name ever found among Muslims. Many, in fact, use it as the first of a double name (e.g., Muhammad X or Muhammad Y...etc.)

**muHarram 1 محرم**

Forbidden
Something forbidden by the religion.

**muHkam محكم**

**muHarram 2 محرم**
Sanctified, sacred
It is also the name of the first month of the Islamic calendar. The correct name is “al-muHarram” (the sanctified month).

**muHarram 3 (pl. muHarramaat) محرم 3 (محرمات)**
Forbidden act, thing
Something forbidden by the Qur’an or the Prophet Muhammad (PBUH).

**muhaymin (al--)** الهيمن (ال--)
The Supreme Controller
A Divine Attribute of Allah. The One Who controls all things in the universe and watches over them.

**muHdith 1 محدث**
Ritually impure / unclean
Someone who has done something that makes him ritually impure or unclean. (See “Hadath ’akbar” and “Hadath ’aSghar”).

**muHdith 2 محدث**
Innovator
A person who introduces innovations into the religion.

**muHkam (muHkamaat) محكم (محكمات)**
• **muHrim** محرم

Exact in meaning
Usually, this word is used in contrast to “mutashaabih” (see word). It means tight. With reference to Qur’anic verses, the word refers to the verse(s) which have exact or unequivocal meanings. (See the Qur’an, 3: 7).

**muHrim** محرم
Wearer of ihraam
A pilgrim wearing the pilgrimage garb, “ihraam”.

**muHSan** محصن
married man
A man previously married.

**muHSar** محصور
Hindered
The term refers to a pilgrim hindered from continuing his journey.

**muHSanah 1** محصنة
Married woman
In the Qur’an, the term is used to refer to a married, free or virtuous woman (the Qur’an, 4: 24-25).

**muHSanah 2** محصنة
Chaste / virtuous woman
This is one of the three main senses of the word found in the Qur’an and Islamic writings. (See the Qur’an, 4: 24-25).

• **muHtasib 2** محتسب

**muHSanah 3** محصنة
Free female
This is one of the three main senses of the word found in the Qur’an and Islamic writings. (The Qur’an 4: 24-25).

**muHSii (al-)** الحصي
The Numberer
A Divine Attribute of Allah. The One Who keeps record or takes account of everything.

**muHtaDar** محصر
Dying person
A person on his death bed. Usually, we should try to prompt him to say “ash-shahaadataan” so that they would be his last words.

**muHtasib 1** محتسب
Not expecting reward
Someone who does not wait for rewards from people, but does things for the sake of God Alone.

**muHtasib 2** محتسب
Market inspector
Someone appointed by the state to make sure that merchants and tradesmen are honest in their dealings. In modern times the term is used to refer to a morality policeman.
muHyii (al--)
The Quickener, Giver of life
A Divine Attribute of Allah. The One Who gives life.

mu‘iid (al--)
The Supreme Restorer
A Divine Attribute of Allah. The One Who returns the living to their former existence and gives life to the dead.

mu’izz (al--)
The Supreme Honourer
A Divine Attribute of Allah. The One Who gives honour and esteem to His servants.

mujaahid
Fighter for the Cause of Allah
Someone who fights for the Cause of God.

mujaahrah bil-ma‘Siyah
Sinning in public
Sinning in public or making a public announcement about sins committed by self.

mujaahir
Bold sinner
A sinner who does sinful acts publicly or announces them, without a sense of shame.

mujiib (al--)
The Supreme Answerer
A Divine Attribute of Allah. The One Who answers the prayers and calls of His servants.

mu‘jiz
Miraculous
Clearly superhuman and extraordinary, such as the Qur’an’s content, language and style.

mu‘jizah
Miracle
Something supernatural performed by a prophet, for example, such as the changing of the rod into a snake by the Prophet Moses (PBUH).

mujmal
Ambivalent, ambiguous
Has more than one possible meaning.

mujtahid
Independent legist/Jurist
A legist formulating independent decisions in legal or theological matters, based on the interpretation and application of the main principles of derivation of Islamic law.
mukaatab مُكاَتَب
Self-ransomer
A slave who makes arrangements with his master to buy his freedom from him.

mukaatabah مُكَاتَبَة
Self-ransoming
The arrangement which allows a slave to ransom him/herself, such paying a sum of money to the master to set him/her free. Such a slave is one of the eight categories of people to whom zakaah (obligatory charity or poor tax) may be given. See the Qur’an, 9: 60.

mukaatib مُكَاتِب
Owner of self-ransomer
The master of the slave who agrees to set his slave free upon fulfillment of certain conditions.

mukallaf مُكَلَّف
Competent, accountable
Usually, a sane adult who is charged with religious and other duties and is accountable for carrying them out.

mukhala’ah مخالفة
Seeking divorce
The woman seeking divorce from her husband, often by compensating him, for example, for the expenses he had incurred. Another term is “khul’”

mu’kil ar-ribaa مؤكِّل الرُّبا
Feeder of usury
The person who borrows money with interest/usury is considered a culprit in the crime of usury; therefore, he is called the feeder of usury.

mukrah مكْرَه
Forced, coerced
Someone who is forced to do something against his/her will. He will not be accountable for the act according to Islam.

mulaa’anah ملاعة
Tapping the alveolar ridge. The Arabic r is similar in this regard to Scottish and Spanish r.

mukarrar/ takriir مُكْرَرًَ / تكرير
Trill
This refers to the tip of the tongue
he is telling a lie. The wife then may, if she claims innocence, swear four times that he is telling a lie, and the fifth time that she deserves Allah's wrath if he is not telling the truth. (See the Qur'an, 24: 6-9).

**mulHid (pl. malaaHidah)**
Atheist
A person who does not believe in the existence of Allah.

**multazam (al-)**
The Multazam
The area adjacent to the portal of the Ka'bah (between the black stone and the portal).

**multazim**
Conservative / committed person
This is a fairly recently coined term, meaning someone who tries to meticulously observe the teachings of Islam.

**mumiit (al-)**
The Supreme Death-Causer
A Divine Attribute of Allah. The One Who actually controls life and death.

**mu’min (al-)**
The Source of Security
A Divine Attribute of Allah. The One Who provides His righteous servants with security and safety from Hell Fire, and provides all His creation with security from injustice to them.

**mu’min (pl. mu’minuun)**
Believer
In Islamic terms, this means someone who believes in Islam with firm conviction.

**munaafiq**
Hypocrite
Someone who pretends to be a believer, while he is not, in order to deceive others.

**munaajaah**
Intimate talk
Usually the word is used for the pious person's talking (praying) to God in a fervent manner in a state of solitude.

**munajjim**
Astrologer
Islam teaches its followers not to
resort to astrologers nor believe what they say.

munfatiH منفتح
Open
The sound is produced with the mouth open and the tongue in lowered position.

munfiq منفق
Spender
As a term this usually refers to someone who spends money for the sake of God.

munkar (pl. munkaraat) منكر (منكرات)
Abominable act, evil
Anything that is forbidden by Islam may be considered “munkar”, and it is a Muslim’s duty to fight or correct it.

munkar wa nakiir منكر و ناکیر
Munkar and Nakeer
The two angels assigned to interrogate the dead in their graves upon their burial.

muntaqim (al--) المنتقم (المنتقم)
The Supreme Avenger
A Divine Attribute of Allah. The One Who punishes the persistent wrong doers or sinners.

muntasib منتسب

muqaddim (al--) المقدّم (المقدّم)
The Supreme Advancer
A Divine Attribute of Allah. The One Who advances and brings people and things nearer to each other.

muqallid مقلّد
Imitator
Someone who follows others’ opinions and/or practices

muqatta’aat (al--) القطعات (المقطعات)
Disconnected letters
These are the letters that are found at the beginning of some chapters of the Qur’an, such as ALM (alif-laam-miim) and YS (yaa’- siin). They are called disconnected because we read the letter (their names) separately, rather than
muqayyad

treat the combinations as single words.

muqayyad

Qualified, restricted
A term that is accompanied by another qualifying or limiting term (an adjective, for example).

muqiit (al--)

The Supreme Nourisher
A Divine Attribute of Allah. The One Who provides nourishment, or Who is in control of everything.

muqsiT (al--)

The Supreme Equitable
A Divine Attribute of Allah. The One Who is never unjust or unfair.

muqtadii

Follower
A person who follows a certain “imaam” or school of thought.

muqtadir (al--)

The Most Efficient
A Divine Attribute of Allah. The One Who has total command over His creation.

muraabaHah

Profit sharing
Technically, this term is used short

muraqqaq

“bay’ al-muraabaHa”, which means a transaction in which one party sells something to another indicating the amount of profit he is making in the sale. Nowadays, this is applied to installment sales, where the buyer pays an extra amount of money or percentage of the sale price for the installments.

muraabiT

Muslim frontier guard
The person who is posted at the borders of Muslim lands to protect them from the enemy.

muraaqabat an-nafs

self monitoring, watching
Watching oneself in order to prevent it from doing wrong things.

muraqqaq

unvelarized
The two consonants r and L are produced with the center of the tongue in normal position (not raised towards the velum), if the former is followed by /i/ and if the word Allah is preceded by the vowel /i/ (as in bi-llaah). The term is contrasted with “mufakhkham” (velarized).
murDi’ah (pl. murDi’aat) مرضة (مرضعات)
Wet nurse
A woman who breast feeds a baby that could be other than her own.

muriid مريد
Sufi disciple
A person who is under training as a Sufi.

mursal (Hadiith) مرسل (حديث)
Of discontinuous chain
In the study of Prophetic traditions, the term refers to a “Hadiith” whose chain of narrators is interrupted.

murtadd مرتد
Apostate
A Muslim who leaves the fold of Islam.

murtashii (al-) المرتشي (ال-)
Seeker of a bribe
Someone who asks for bribery. Both the seeker and the giver (“raashi”) are sinners. So is the mediator or the go between person (“raa’ish”), if there is any.

muruu’ah مروعة
Nobility

muSawwir (al-) المصور (ال-)
Nobility of character, including integrity and generosity.

musaaafir مسافر
Traveler
A person is considered ‘on travel’, technically, if he is about 80 kilometers (according to some scholars) away from his normal place of residence.

musaaikanah مساكنة
Sharing a dwelling
It could be same house or room.

musaaqaah مساقاة
watering partnership
This is the arrangement in which the farm owner makes a deal with someone to take care of the plants, and they share the produce or crops.

muSallaa مصلى
Prayer place
Any place designated for “Salaah”, including a small area (for a limited number of people) or a big area for masses (such as an open space for Eid prayers).
shape to His creation.

mushabbihah

Assimilators
Misguided Muslims who draw resemblances between Allah and His creatures, which is a clear contradiction to the Qur’anic statement: “Nothing is similar unto Him.” (the Qur’an 42:11)

muSHaf (al--)

Written text of the Qur’an
The written / printed text of the Qur’an.

muSHaf (al--) al-‘uthmaaniyy

Othman’s copy of the Qur’an
The standard copy of the Qur’an which was compiled upon instructions from the third Righteous Caliph ‘Uthmaan in order to protect Muslims from fighting among themselves regarding their modes of recitation of the Qur’an and the correct order of its chapters.

muSHaf (al--) al-‘imam

The standard copy of the Qur’an
The copy of the Qur’an compiled at instructions by the Caliph Othman, whose rules of dictation are observed in other copies printed up to the present time.

mushrik

Polytheist, pagan
A person who worships more than one god, or associates partners with God.

muskir (pl. muskiraat)

Intoxicant
Anything that causes intoxication to a person. Alcoholic beverages and narcotic drugs are typical examples.

musnad1 (Hadiith)

Of continuous chain of transmitters
For a Prophetic tradition this means that it has a continuous chain of reporters/ narrators up to the Prophet Muhammad (PBUH).

musnad 2

Book of hadeeth
A book of hadeeths collected by one person, such as “musnad al-‘imaam aHmad ibn Hanbal” (The book of hadeeths compiled by ibn Hanbal).
mustafiiD (Hadiith)

Famous

For a Hadiith, it means well received by people, regardless of the chain of narrators. Another term is "mashhuur."

mustafil

Low

The sound is produced with the tongue in a lowered position, such as in the case is with unvelarized consonant like /s/ and /f/.

mustaHaaDah

Female with false menses

A female that has vaginal bleeding other than her regular period.

mustaHabb

(pl. mustaHabbaat)

Recommended act

An act recommended by Islam, not required nor regularly observed by the Prophet (PBUH).

muSTalaH al-Hadiith

Science of hadeeth

This term, which literally means "terminology of the hadeeth", is used to refer to the science of hadeeth text criticism and evaluation. It is the method of ascertaining the authenticity of the tradition ascribed to the Prophet Muhammad (PBUH).

musta’man

Promised immunity

Historically this meant a member of an un-Islamic hostile area who entered a Muslim territory and claimed safe conduct and immunity from hostilities. In modern terms, this might be compared to asking for an entry or transit visa. If the Muslim state agrees, then he becomes a "musta’man" and receives the promised treatment.

musta’min

Immunity seeker

See "musta’man".

mustaTiil

Lateraled

The sound is produced with the side of the tongue touching the
molars. The only consonant which is given this characteristic is the Dad.(ض).

**muta’alii (al--)**

The Supremely Exalted
A Divine Attribute of Allah. The One Who is above any reproach.

**mutabarrijah**

(pl. mutabarrijaat)

Unveiled or improperly dressed woman
The term refers to an adult female who does not observe the rules of Islamic dress in the presence of male strangers, by showing parts of the body that are supposed to be covered as well as adornments on her body. Typically, this would be a person who violates the injunctions in the Qur’an (e.g., Chapter 24: 31). The term is used in the Qur’an (24: 60).

**mu’taddah**

Woman in waiting period
A woman in a waiting period, upon divorce or death of a husband.

**mutaHajjibah**

Veiled, properly dressed woman
The term is commonly used to refer to a Muslim female who observes the rules of Islamic “Hijaab”, which means covering the whole body, including the hair of the head, in the presence of strange men. (See the Qur’an, 24:31 and 60; and 33: 59 for some rulings in this regard). The opposite of this word is “mutabarrijah”.

**mutakabbir (al--)**

The Supremely Proud
A Divine Attribute of Allah. The One Who is above every type of deficiency or imperfection.

**mu’takif**

In a state of “i’tikaaf”
A person who retreats in the mosque for devotions.

**mutamatti**

Pilgrim at leisure
A pilgrim who makes “‘umrah” and wears his regular clothes to live a normal life until the eighth day of the month of pilgrimage, when he wears the “iHraam” again for the “Hajj”. (See “tamattu’”.)

**mu’tamir**

Performer of “‘umrah”
Someone who performs the lesser pilgrimage, which can be done any time of the year.
mutaraddiyah متردبة
Dead from a fall
An animal whose flesh is edible, but dies from a fall; hence, it is not slaughtered. It is forbidden for a Muslim to eat its meat. (See the Qur'an, 5: 3).

mutaSawwif متصوف
Sufi
A follower of a Sufi order, or simply someone who is living a simple way of life full of devotions.

mutashaabih (pl. mutashaabihaat) متشابه (متشابهات)
Polysemous , with many meanings
The word is used to refer to verse(s) of the Qur'an which have more than one possible interpretation or application. (See the Qur'an, 3: 7).

muTbaq مطبق
Velarized
This means the center of the tongue is raised towards the back of the mouth (the velum), giving the sense of a full mouth. (See "mufakhkham").

muTlaq مطلق
Absolute

muttafaq ‘alayh منتفق عليه
This means there are no restrictions or limitations.

mutawaatir متواثر
Well reported
A hadith is considered “mutawaatir” if it has a good chain of narrators: continuous, many sources, high reliability.

mu’tazilah (ال-) المعتزلة
Mu’tazilites
A sect of Muslims who called to the imposition of human rationalization on theological issues, such as predestination, Divine attributes, the Qur’an, etc. Their views often contradicted those of Islamic orthodoxy.

mu’Tii (ال-) المعطي
The Supreme Giver
A Divine Attribute of Allah. The One Who gives with no bounds or limits.

muttafaq ‘alayh منتفق عليه
Agreed upon
This refers to a “Hadiith” that has been reported by both al-Bukhari and Muslim; hence, agreed upon or approved by them both. This would make the hadith text attain the highest degree of authenticity and reliability.
**muttaqii** (pl. **muttaquun**)  
منتقى (منتقون)  
God-fearing , pious  
Someone who remembers that God is watching him all the time; therefore, he conducts himself in the best manner that pleases God. He is also someone who fears Divine punishment, and seeks to protect himself from it. The related verb “ittaqaa (yattaqii)” is found in the Qur’an and Prophetic traditions (See, e.g. the Qur’an, 92: 5).

**muttaquun (sg. muttaqii)**  
منتقى (cimiento)  
God-fearing  
See muttaqii. The word is also found in Islamic texts in its accusative and genitive forms “muttaqiin”, depending on its grammatical case. (See, e.g., the Qur’an, 2: 2, which says that the Qur’an is a guidance for “al-muttaqiin”.)

**muubiqaat (al--)**  
( sg. **muubiqah**)  
الموبقات (موبقة)  
Destructive sins  
Major sins that cause the destruction of the person who commits them , both in this world and the Hereafter.

**muujib (pl. muujibaat)**  
موجب (موجبات)  
Necessitating cause  
Something that makes something else necessary, such as menstruation that makes it necessary for a woman to have “ghusl” (wash the whole body) before she can pray or touch the Qur’an.

**muusaa**  
موسى  
Moses  
A prophet of Allah sent to the Israelites. The Qur’an is full of references to the Prophet Moses (PBUH), his encounters with the Pharaoh of Egypt and his story with the the Israelites. (See, for instance, the Qur’an, 20: 9-98 and 26: 10-66.)

**muwaalaah 1**  
موالة 1  
Befriending, showing loyalty to  
Befriending and showing loyalty to somebody or some people.

**muwaalaah 2**  
موالة 2  
Immediate succession  
Doing things after each other immediately, such as washing the hands, rinsing the mouth, sniffing water and rinsing the nostrils ...
Immediately after one another, without any appreciable pause in between them, when we do the ablution.

**muwaalat al-a’daa’**

Alliance with enemy
Alliance with the enemy, especially against Muslims.

**muwaqa’ah**

Copulation
Having sexual intercourse.

**muwaHHId**

Monotheist
Someone who does not recognize nor worship anyone except the One God, Allah.

**muwakkal**

Representative, agent
Someone appointed by another to represent him/ her.

**muwakkil**

Represented party
A person who appoints another to act on his/ her behalf.

**muwaTTa’ (al--)**

The Muwatta
The book of hadeeths compiled by imam Malik ibn Anas of Medina.

**muzdalifah**

Muzdalifah
A place between ‘Arafah and Mina, where pilgrims spend the night before the tenth day of Dhul-Hijjah (“‘i id al-aDHa a”).
**naafi’ (an-–) النافع**
The Benefit Giver
A Divine Attribute of Allah. The Only One Who can give benefits or withhold them.

**naafilah (pl. nawaafil) نافلة (نواافل)**
Optional practice
Optional practice, usually of worship, such as extra prayers or fasting.

**naaﬁiyah (al-firqah an-–) الناجية (الفرقة ––)**
The saved group (sect)
The reference is to the Muslims that will gain salvation on the Day of Judgment as a result of following the Qur'an and the teachings of Prophet Muhammad (PBUH) meticulously, as opposed to those groups that strayed from the path in different ways.

**naashiz ناشز**
Insubordinate wife
A wife who rebels against her husband unjustifiably. She may be deprived of “nafaqah” (‘financial support’).

**naasikh (pl. nawaasikh) ناسخ (نواخش)**
Abrogating
A decree or revelation that abrogates a previous one or modifies it.

**naaZir al-waqf (pl. nuZZaar -) ناظر (نظر) الوقف**
Steward of endowment
A person in charge of managing the affairs of an endowment.

**nabiyy (pl. ‘anbiyaa’) النبي (أنبياء)**
Prophet
A man chosen by God to guide a group of people to the ways of God and teach them His message. According to some scholars , a prophet may be a messenger of God; he may not be a messenger.

**nabiyy (an-–) al-‘ummiyy** النبي الأمي
The illiterate prophet
The reference is to Prophet Muhammad (PBUH) who could not read nor write. Some scholars say that the word “‘ummiyy” may
• nadb 1

also mean gentile (non-Jewish). In fact, both descriptions apply to the Prophet Muhammad (PBUH). (See the Qur’an, 7: 157-8).

nadb 1

Wailing

Wailing is prohibited by Islam, but not weeping, in the event of death of a dear person.

nadb 2

Recommendation

The term is similar to “istiHbaab;” something “manduub “means it is recommended but not required.

nadhara (yandhur)

To vow
To make a promise to God to do something.

nadhr (pl. nudhuur)

Vow
A promise one makes to Allah to do something, usually good.

nafaqah (pl. nafaqaat)

Alimony, expenses
The money usually paid by a former husband to his divorcée for her support during the waiting period ’or for the support of his children from her , who are in her custody . The word also means expenses or financial support in general.

nafr (an--) min ‘arafah

Rush from ‘arafah
Pilgrims move immediately after sunset of the ninth day of hajj from the plain of ‘arafah to Muzdalifah where they spend the night before going to Mina on the tenth.

nafs

Self, soul
The word is used sometimes to mean a human being, in the expression “qatl an-nafs” (‘murder’).

nafs (an--) al-‘ammaarah

The tempting self
The side of the human self that keeps tempting him/ her to do bad things, usually to find pleasure in them. (cf. “an-nafs al-lawwaamah” ‘the blaming self / conscience’).

nafs (an-) al-lawwaamah

Conscience
• nafs (an--) al-muTma‘innah

Literally, this means the blaming self which prevents one from doing wrong things, as opposed to the tempting self that prompts one to do bad things.

nafs (an--) al-muTma‘innah
النفس المطمئنة
The soul at peace
The soul of a believer. We find reference to this term in the Qur’an, 89: 27-30.

nahaar (pl. anhur)
نهار (أنهار)
Day
Day, as opposed to night, which begins with sunrise and ends with sunset.

naHara (yanHar)
نحر (يُنْحَر)
To slaughter a camel
To slaughter a camel, usually while it is in standing position.

naHr
نحر
Sacrifice
Originally, the word means slaughtering a camel. But in the expression “yawm an-naHr” (the day / feast of sacrifice) it means sacrifice of any cattle.

nahy ‘an al-munkar

نهي عن المنكر
Forbidding the wrong
Forbidding or stopping wrong actions, including sinful deeds and words. This can be done in action and through words.

najaah (an--)
نِجَاة
Salvation, deliverance
The case of being saved from something bad or evil. Often we hear the word in expressions like “an-najaah min an-naar” (being saved from Hell-Fire).

najaasah (pl. najaasaat)
جِاسة (جَاِسَااتَ)
Ritually unclean / impure thing
Something that has to be removed from the body or the clothing of a Muslim before he can pray.

najaashii (an--)
النجاشي
The Negos
The Ethiopian Emperor during the time of Prophet Muhammad (PBUH). He welcomed the early Muslim immigrants to his country, and Muslim historians report that he actually embraced Islam.

najas
جَسٌّ
Ritually unclean / impure thing
**najash جُشٌ**
Something that has to be removed from the body or the clothing of a Muslim before he can pray.

**najash جُشٌ**
Deceitful outbidding
Outbidding with the sole purpose of leading others to pay a higher price for something. Naturally, this is forbidden in Islam according to the Prophetic hadith on the subject.

**najis جُسٌ**
Ritually unclean
See “najas.”

**najjasa (yunajjis) جُسٌ (يَنْجِسُ)**
To defile, impurify
To make something ritually unclean or impure.

**nakaHa (yankaH) نَكَحُ (يَنْكَحُ)**
To marry

**nakiir نكير**
Nakeer
The name of one of the two angels who come to the dead person in his grave for questioning. See “munkar wa nakiir.”

**namiimah نَمِيمٌ**
Talesbearing, calumny

**naqD 2 نقضٌ**
Reporting bad things said by someone against another person, which is strongly condemned by Islam.

**nammaam مَامٌ**
Talebearer, telltale
A person who reports bad things said against someone to another person.

**namruud مَرُودٌ**
Nimrod
The tyrant pagan king who ordered Prophet Abraham (PBUH) to be thrown in the fire built for the purpose. In the Qur’an we read one of his encounters with Abraham (2: 258). In Arabic the name is used to indicate rebellion and arrogance.

**naqD1 نقضٍ**
Invalidating
Doing something that makes something invalid, such as passing water which makes the ablution invalid, or breaking a promise... etc.

**naqD 2 نقضٌ**
Breach, unfulfilling
In terms of covenants and promises, this means breaking the promise or breach of a contract.
naqiib (pl. nuqabaa’)
Leader
A person leading six persons in an expedition; a tribal leader.

naql (an--) 
The Text
The text of the Qur'an and prophetic traditions. A contrasting word is “‘aql” (reasoning).

naqliyy
Transmitted (proof)
Usually, this refers to the Qur'an and traditions of the Prophet (PBUH).

naSaaraa (sg. naSraaniyy)
نصاري (نصريي)
Christians
See “naSraaniyy.”

nasab (pl. ‘ansaab)
نسب (أنساب)
Having same blood relationship, ancestry.

nasab (shajarat an-)
شجرة النسب
Family tree
The family tree of a person; i.e. names of his forefathers.

nasakha (yansakhu)
نسخ (نسخ)
To abrogate
This refers to a verse of the Qur’an that was revealed after another one with a different ruling. The latter is called “naasikh” “and the earlier” mansuukh.”

nasii’ah 
Postponed debt
A debt whose payment is postponed at the request of the indebted person. The interest charged for the postponement is called “ribaa an-nasii’ah.”

naSiiHah (pl. naSaa’Ih)
نصحة (نصائح)
Advice
Advice, a piece of advice or offering it.

naSiiHah li-a’immat al-muslimiin
نصحة لآئمة المسلمين
Advice to Muslim leaders
Offer of sincere advice to Muslim leaders.

naSiiHah li-llaahi ta’aalaa
نصحة لله تعالى
Sincerity to God the Almighty
Being sincere in one’s relationship with God.
naskh نسخ
Abrogation
The process by which a new decree, e.g., abolishes or modifies an earlier one.

nasr نسر
Nasr
The name of a deity worshipped by the people of Prophet Noah. (See the Qur’an 71:23)

naSraaniyy (pl. naSaaraa) نصراني (نصارى)
Christian
A follower (or rather, a worshipper) of the Prophet Jesus (PBUH).

naSraaniyyah (an --) النصرانية
Christianity
Originally, the religion of Jesus, but now refers to the beliefs of Christians, which Muslims believe contradict his teachings.

naSS (pl. nuSuuS) نص (نصوص)
Clear injunction, explicit textual ruling
The term literally means ‘text’; In the Science of Principles “ilm al-uSuul”) it is used to mean ‘text of the law’.

nifaaq نفاق
Hypocrisy

naSuuH نصوح
Pure, sincere
Usually this adjective is used with the word “tawbah” (repentance).

naTiiHah نطيحة
Dead by goring
An animal that is dead due to being gored by horns of another animal or its head. The meat of such an animal is forbidden to be eaten by a Muslim, because it is not properly slaughtered. (See the Qur’an, 5:3).

nawaaqiD (sg. naaqiDah) نوافضة (نافضة)
Invalidators, invalidating acts
Acts, including verbal ones, that make a certain state (such as ritual purity) invalid. So we hear of “nawaaqiD al-wuDuu” (invalidators of ablution), “nawaaqiD aS-Salaah” (invalidators of prayer)...

nawaasikh (sg. naasikh) نواسخ (ناسخ)
Abrogators
See “naasikh.”

nifaaq نفاق
Hypocrisy
In Arabic the word means showing what you do not believe in.

**nifaaq akbar**

Major hypocrisy

Pretending to be a believer while harbouring disbelief. A description of this type of hypocrites is found in the Qur’an, for example, in Chapter 3:20 and in the Chapter entitled “The Chapter of the Hypocrites(63)”

**nifaaq aSghar**

Minor hypocrisy

Acts that may negatively affect the faith proper but does not make one an unbeliever, such as lying and breaking promises.

**nifaas**

Childbirth, confinement

See “nufasaa.”

**niHlah 1 (pl. niHal)**

نحلة 1 (نحل)

Sect, creed

In Islamic writings we sometimes find the term “niHal” (sects) to refer to different sects, as opposed to “milal” (religions).

**niHlah 2 (pl. niHal)**

نحلة 2 (نحل)

Free gift

This term is found in the Qur’an in this special sense in one verse (Chapter 4: 4.)

**nikaaH (‘ankiHah)**

نكاح (أنكحة)

Marriage

**nikaaH faasid**

نكاح فاسد

Invalid marriage

Marriage that violates the basic requirements of proper marriage, such as marrying a first degree relative.

**nikaaH al-mut’ah**

نكاح المتعة

Temporary marriage

Literally, this means’ marriage for pleasure.’ The marriage arrangement in which both parties agree to stay married for a specified time. This is forbidden according to main stream Islam.

**nikaaH ash-shighaar**

نكاح الشغّار

Mutual marriage arrangement

An arrangement in which a person gives a female in his trust to someone who does the same, without either paying the “Sadaaq.” This is forbidden in Islam.
niqaab ('anqibah)  
Veil  
A veil which covers the whole face with the exception of the eyes. It should not be worn by a woman on pilgrimage to Mecca.

niSaab (pl. 'anSiba h)  
Minimum taxable amount  
The minimum amount of anything for which one should pay “zakaah”. For example, forty sheep is the minimum number of sheep for one to pay alms. If one has less than forty, then he is not required to pay alms (“zakaah”) on them.

niyyah (pl. niyyaat)  
Intention  
Intention is a prerequisite for any act of worship. In fact, according to the Prophet (PBUH), deeds are judged by the intentions behind them.

nubuwwah  
Prophethood, prophecy  
The state of being a prophet; something foretold.

nufasaa‘  
New mother, confined woman  
A woman who has recently given birth to a baby. The term is used mainly to refer to her during the post partum bleeding period, when she is not supposed to pray or fast or touch the Qur’an. Normally, this could take up to 40 days.

nuSayriyyah  
Nusayris  
An extremist group of Shi’ites who ascribe divinity to Imam Ali, the Prophet’s cousin. More recently, they have been given the name of Alawiyyiin. The followers of this group are especially found in Syria.

nushuur (yawm an--)  
Day of Resurrection

nushuuz  
Wife insubordination
Insubordination or refusal to give the husband his marital rights. We also find this word with reference to husbands to mean ill-treatment. (See the Qur’an, 4: 34 and 128). (See also "naashiz").

nusuk (pl. ‘ansaak)
نسك (أسرك)
Rite, ritual
Religious ritual to be observed. Very often we find the synonymous word “mansak” “pl. manaasik” used.

nuuH نوح
Noah
A major prophet of Allah who lived more than 950 years preaching the message of Allah to his people. They were drowned in the Flood, while he and the few believers with him were saved in the ark he built. (See the Qur’an, 11: 35-48 and 71).

nuun at-tanwiiin
نون التنوين
’n’ of nunation
The /n/ which is pronounced but not written in Arabic, as an indication of indefiniteness for noun, such in كتب (pronounced / kutubun/). In vocalized texts, there

nuzuul al-qur’aan
نزل القرآن
is a sign called nunation sign, which is doubling the diacritic sign of the short vowel.

nuun mutaHarrikah
نون متحركة
Vocalized ‘n’
The /n/ which is followed by a vowel, as opposed to “nuun saakinah” (unvocalized n).

nuun saakinah
نون ساكنة
Unvocalized ‘n’
The /n/ which is not followed by a vowel in any word.

nuur (an--)
النور
The Light
A Divine Attribute of Allah. The Source of all light in the universe.

nuzuul al-qur’aan
نزل القرآن
Revelation of the Qur’an
The process by which the Qur’an reached the Prophet Muhammad (PBUH) from Allah, through Archangel Gabriel.
qaabiD (al--)
القابض
The Restrainer
A Divine Attribute of Allah. The One Who withholds whatever He likes, or the One Who takes life.

qaabiil قابيل
Cain
A son of Adam and brother to Abel who killed him.

qaaDii (pl. quDaat) قاض (قضاء)
Judge
Nowadays, we hear the expression “qaadii shar‘iyy” to mean a judge according to Islamic law. But in Islamic history, the word itself meant a Muslim judge.

qaadir (al--)
ال قادر
The Ever Able
A Divine Attribute of Allah. The One Whose ability is unlimited.

qaa’if فائض
Physiognomy specialist
Someone who has the skill of identifying the father of a child based on its physical features.

qaanit قانت
Submissive, humble
Normally, this is used with reference to a person, being submissive and humble in his supplications or prayers.

qaari’ (pl. qurraa‘) قاري (قراء)
Reader
Someone who is a professional reader of the Qur’an, normally a “HaafiZ” (who knows the Qur’an by heart, according to the rules of tajweed).

qaarin قارين
Coupling hajj and ‘umrah
Someone who performs both “’umrah” and “Hajj” without changing his pilgrimage garb. (cf. “mutamatti’” and “mufrid”).

qaaruun قارون
Korah
The ungrateful Israelite who was known for his great prosperity, but boasted “I have been given it only on account of knowledge I possess.” Allah caused earth to “swallow him and his dwelling”. (See the Qur’an 28: 76-82).
• qaaSir (pl. quSSar) (قاصر (قصر))

qaaSir (pl. quSSar)

Under age
Someone who is below the age of legal responsibility; therefore, requires a guardian.

qaaSir (قصر)

• qaDaa 'al-Hajaat (قضاء الحاجات)

To make a ruling. For God, it usually means ‘to decree / ordain’. (See, e.g., the Qur’an, 17: 23 and following verses.)

qaDaa 2 (yaqDii) (قضي 2 (قضي))

To pay (a debt)
It is considered a sin for an able person not to pay back a debt.

qaDaa 3 (yaqDii) bayna (قضي 3 (قضي) بين)

To arbitrate
To settle a dispute between two parties.

qaDaa 'ad-dayn (قضي الدين)

Paying back
Paying back money borrowed from someone.

qaDaa 'al-Haajah (قضاء الحاجة)

Relieving oneself
Going to the toilet.

qaDaa 'al-Hajaat / al-Hawaa‘ij (قضاء الحاجات / الحوائج)

Fulfilling the needs
Doing things, usually for others in the way of helping them.

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Going to the toilet.

qaDaa 'al-Hajaat / al-Hawaa‘ij (قضاء الحاجات / الحوائج)

Fulfilling the needs
Doing things, usually for others in the way of helping them.
qaDaa 'aS-Salaah

Making up the prayer
Praying a "Salaah" which one missed to perform at the specified time for some reason or another.

qaDaa' wa qadar

Divine decree, predestination
Something decreed by God beforehand, and one could not do anything about it.

qadar (pl. 'aqdaar)

Predestination, exact measure
Allah’s assignment of ends to all processes of life and existence on earth. In this case, the term is conjoined with qaDaa'. The word is also used in the Qur’an (45: 49) to mean exact measure.

qaddara 2 (yuqaddir)

To decree, to predestinate
In this sense the word is used with reference to Allah’s decree or predestination of the things that happen in the universe.

qadariyy

Believer in absolute free will
Someone who believes in absolute free will; therefore, he denies any form of Divine predestination. He is the opposite of the fatalist.

qadhf

Slander
Technically, this means slander by accusing someone of fornication (sexual intercourse out of wedlock). The ruling regarding this is given in the Qur’an, 24: 4.

qadH

negation of a cause
In the Science of Principles, this means proving inadequacy of grounds for a ruling or opinion.

qadr

high esteem

qahhaar (al--)

The Supreme Vanquisher
A Divine Attribute of Allah. The One to Whose power everyone and everything has submitted and submits.

**qalqalah**

Slight vocalization

Adding a very brief vowel-like sound to certain consonants when followed by other consonants or in word final positions, while reciting the Qur’an, to make their enunciation clearer. For example, the word “yabda’u” has a very brief /a/ like vowel after it in pronunciation. The consonants subject to this feature are: /q/, /t/, /b/, /j/, /d/... There are two degrees of “qalqalah”, “Sughraa” and “kubraa” (minor and major), depending on the position of the sound.

**qanna’ah**

Contentment

Accepting whatever comes to one or is given to him.

**qanata (yaqnutu)**

To humble one’s self

To show humility and submission, or to supplicate with such a spirit. (See the Qur’an, 3: 43.)

**qaraamitaTah**

Karamathians

A Shi’ite sect who ransacked the holy mosque in Mecca and took away the black stone, to be returned only at the orders of the Fatimite ruler of the time.

**qarD Hasan**

Good loan

Loan according to the rules of Islam; that is, without interest, but for the sake of Allah.

**qariin (pl. quranaa’)**

Constant companion

The companion referred to could be an angel, a human or a genie.

**qariinah (pl. qaraa’in)**

Context

It could be linguistic or situational.
qari'nah (qara‘īn) 2
Circumstantial evidence
Evidence that can be drawn from the temporal, spatial and any other circumstances.

qarn al-manaazil
Name of a place in the Arabian Peninsula where prospective pilgrims from Najd or those who pass by that location should start their “iHraam” status.

qasaamah
Taking an oath
Technically, this means swearing to Allah when accusing or being accused of murder in order to confirm or deny the accusation.

qasam
Oath
Swearing to God.

qasm (bayn az-zawjaat)
Division of time
Equitable allotting of time (especially at night) among one’s wives.

qaT'ar-raHim
breaking family ties, alienation of relatives
To treat relatives as strangers, or to ignore one’s duties to his relations, sometimes by mistreating them, which is a great sin. This is the opposite of “Silat ar-raHim.”

qaT’aT-Tariiq
brigandry, highway robbery
This is a major crime in Islamic law. The Qur’anic ruling regarding the punishment is given in Chapter:5.33

qaT ‘al-yad
Chopping off the hand
The punishment for stealing worthy objects from a safe place for the sake of stealing or making money is chopping the right hand off from the wrist. If any of the preconditions is not fulfilled, such as stealing out of hunger, then the thief’s hand may not be chopped off.

qaTaa’i’
Land grants
Land grants usually given by the...
ruler to some of his subjects.

**qaTi‘at ar-raHim**

Alienation of relatives
See “qaT’ ar-raHim.”

**qaT’iyy**

Definitive
A ruling, e.g., which is definitive, not speculative.

**qatl al’-amd**

Murder
Intentionally killing someone. This is considered not only a major crime but also a major sin. Capital punishment or payment of “diyyah” (blood money) may be applied, depending on the wish of the family of the victim.

**qatl al-khaTa’**

Manslaughter
Unintentional killing of a person. For the ruling on this, see the Qur’an, 4: 92.

**qatl an-nafs**

Murder
Killing a human being, including committing suicide.

**qawad**

Retaliatory punishment
See “qiSaaS.”

**qiil wa qaal**

Rumours
Muslims are warned against following rumours, and they are instructed to verify allegations made against each other. (See the Qur’an, 49: 6.)
qiiraaT (pl. qaraarit)  قيراط (قرارط)
Kerat
In Islamic writings, this term has many meanings: (1) unit of weight for precious stones and gold (0.195 g.), (2) a dry measure and (3) a square measure (175.035 square meters.)

qimaar  قمار
Gambling
Gambling is forbidden by Islam, and it is considered a work of Satan. (See the Qur'an, 5: 90).

qinTaar (pl. qanaaTii)  قنطار (قناطير)
talent
A weight equivalent to 1200 ounces of gold.

qiraa'aat (al--) as-sab'  القرائات السبع
Seven modes of recitation
Specialists in tajweed talk of seven and ten modes of recitation of the Qur'an. These are simple variations in the pronunciation of certain words, attributed to the different dialects. (See "sab'at 'aHruf").

qiraan  قران
Wedlock, coupling

qiyaan al-layl  قيام الليل

qiyaam al-layl  قيام الليل

qiSaaS  قضاص
Retaliatory punishment
Punishment, both retributive and compensatory. It includes killing the murderer, the ruling of "an eye for an eye" as well as compensatory payment of money.

Qiwaamah1  وعامة1
Custody, guardianship
Providing protective care to somebody or something.

qiwaamah 2  وعامة2
Charge of family
Being in charge of and responsible for supporting a family.

qiyaafah  فيافة
Physiognomy
The term refers to an old practice which was used to identify fatherhood on the basis of physical features of a child and possible father.

qiyaam  قيام
Standing position
In formal prayers, the standing position, as opposed to bowing, prostrating or sitting.

qiyaam al-layl  قيام الليل
Night vigil
Spending the night in devotions, usually praying.

**qiyaamah (al--)**

The Resurrection

Islam emphasizes the concept of physical resurrection, when the whole creation will be brought back to life in body and soul. (See the Qur’an, 22: 1-7; 75: 1-13; 78: 17-40; 80: 33-34, 42).

**qiyaas**

Analogical

Literally, it means ‘measuring,’ but technically it means analogy, which is one of the main sources of Islamic law.

**qiyaas iqtiraaniy**

Circumstantial analogy

Analogical based on similarity of circumstances of a case to those of the original ruling.

**qubaa’**

Quba’

A suburb of modern Medina (al-Madinah al-Munawwarah) in Saudi Arabia, which lies to the south of the town. Prophet Muhammad stayed there upon his arrival to Medina from Mecca in the “hijrah”. The first mosque in Islam was built there, and it is frequented by visitors to Medina. (See the Qur’an 9:108)

**qubul**

Genitalia

The male or female sex organ.

**qudduus (al--)**

The Most Holy

A Divine Attribute of Allah. The One Who is All-Pure and Blemishless.

**qudwah**

Role model

A person we follow or imitate in behaviour and character. A similar word is “uswah.”

**qunuut**

humility, submission

A common expression with which this term is associated is “du’a‘ al-qunuut “which is often said in the “witr “prayer, the last voluntary prayer performed during the night.
• Qur’ (pl. quruu’)

**Qur’ (pl. quruu’)**

Menstrual period

Qur’anic commentators have differed whether this word means the time of menstruation or the time between two menstruations in their interpretation of verse 228 of Chapter 2.

**Qur’aan (al-)**

The Qur’an

The Exact Words of Allah revealed to the Prophet Muhammad (PBUH) through Archangel Gabriel. (See the Qur’an, 10: 37-38; 26: 192-5; 17: 88.) It consists of 114 chapters. The word “Qur’aan” means reading or recitation.

**Qur’ah**

Casting lots

Usually, we hear the expression “yuqri’i’ Qur’ah “or the verb “yaqtari” ”to cast lots (for permissible things, not gambling.

**Quraysh**

Quraysh tribe

The noblest of Arab tribes, who lived in Mecca and were considered the guardians and keepers of the Ka’bah. The Prophet Muhammad (PBUH) belonged to this tribe.

**Qurbaan (pl. qaraabiin)**

Offering

Usually, an animal slaughtered as an offering to God. A portion or all of the meat is normally given to the poor and needy.

**Qurbah (pl. qurubaat)**

Good deed

A deed performed by a Muslim to become nearer to Allah.

**Qurraa’ (sg. qaari’)**

Reciters, readers

Usually, this refers to people who know the Qur’an by heart and recite it well.

**Qu’uud**

Sitting

Sitting position, synonymous to “juluus.”
raafi’ (ar—\(\text{ذافع}\))
The Raiser
A Divine Attribute of Allah. The One Who raises the position or status of those who obey His commands.

raafiDah (sg. raafiDiyy)
Rejectionist
A term used to refer to Shi’ites who reject the right of the first three righteous caliphs to the caliphate, claiming that Ali (RAA) was supposed to be the first successor to the Prophet (PBUH).

raahib (pl. ruhbaan)
Monk
Though the word may be translated as ‘monk’ in general, in Islamic terminology it is used to refer to a Christian monk who led a life of devotion in monasteries.

raaqii (ar—\(\text{زاقع}\))
Reader of “ruqyah”
The person who reads Qur’anic verses and prayers over a sick person for healing purposes.

raashii (ar—\(\text{زاششي}\))
Briber
A person who offers a bribe to another. He is a partner in the crime, which is a great sin. The other two sinners are the culprits: “al-murtashii” (the seeker of the bribe), and “ar-raa’ish” (the go-between).
**raawii al-Hadiith**

Narrator, transmitter
The person who reports a prophetic tradition.

**raaziq (ar--) / ar-razzaaq**
The Best Provider
A Divine Attribute of Allah. The provider for every being in the universe, Whose bounties have no limits.

**rabb (pl. ‘arbaab)**
Lord, master / owner
In the Qur'an the word is found both in the singular and plural forms. It is used in the sense of deity or Allah as well as lord and master. This term is associated with "rabbaa/ tarbiyah" which mean bringing up, nourishing, educating...etc.

**rabbaaniyy**
God fearing, devout person.

**rabii’ al-‘aakhar**
Rabi’ the Second.

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**raDaa’**

Another name for “rabii’ ath-thaanii”, the fourth month of the Islamic calendar.

**rabii’ al-awwal**
Rabi’ the First
The third month of the Islamic calendar. It was in this month that the Prophet Muhammad (PBUH) was born, most probably on the 12th day of that month in the year 570 AD.

**rabii’ ath-thaanii**
Rabi’ the Second
The fourth month of the Islamic calendar.

**raDaa’**

Breast feeding
Breast feeding (especillay five or more times) makes the woman a ‘foster mother’ to the baby if it is not her own. This has legal ramifications in the area of
marriage. The foster brothers and sisters in this sense cannot marry each other.

raD’ah (pl. raD’aat) رضعة (رضعات)
Breast feeding once
Every time a woman breast feeds a baby this is called “raD’ah”. The number of times (five or more) is very important in the case of the woman feeding another person’s baby. (See “raDaa”).

radd as-salaam ردة السلام
Return a greeting
See “radd at-taHiyyah” .“In Islam returning a greeting is obligatory.

radd at-taHiyyah ردة التحية
Returning the greeting
The Qur’an teaches Muslims that when they are greeted they should return the same or with better greeting) .See the Qur’an.(86 :4,

radhiilah (pl. radhaa’il) رذيلة (رذائل)
Vice
sinful act.

raDiya allahu’ anhu رضي الله عنه
May Allah be pleased with him
A prayer often said after mentioning the name of a companion of the Prophet Muhammad (PBUH). If it is a female then we say “‘anhaa” instead of “‘anhu”.

raf ‘al-Haraj رفع الخرج
Removing hardship
Removing cause of hardship such as permission to break the fast if one is ill or is on travel.

rafath رفث
Obscenity
The word has been translated into ‘obscenity, lewdness and sex act’ all of which are forbidden for the pilgrim during pilgrimage. (See the Qur’an, 2: 197.)

rahbaaniyyah رهبانية
Monasticism
Devoting one’s life to worshipping God. The term is often used with reference to Christianity (the Qur’an, 57: 27).

rahbah ربهة
Awe
With reference to a Muslim’s relation with Allah ,this term
raHiim (ar--)
الرحيم
means fear of disobedience to Allah.

raHiim (ar--)
الرحيم
The Most Merciful
A Divine Attribute of Allah. The One Who shows special mercy to the believers. (cf. “ar-raHmaan”).

raHim 1 (pl. arHaam)
رحم 1 (إرهام)
Womb

raHim 2 (pl. arHaam)
رحم 2 (إرهام)
Blood relative
See “dhawuu ar-raHim.”

raHmaan (ar--)
الترحم
The All-Merciful, Beneficent
A Divine Attribute of Allah. The One Whose mercy encompasses the whole universe, including disbelievers. This name or attribute is never used except with Allah, unlike most of the other attributes that may be used with others.

raHmah 
رحمة
Mercy, kindness
This word means not just mercy, but it means kindness, tenderness, caring and the like as well.

rahiyy (Talaaq)
رجعي (طلاق)

rahn (ruhuun)/ rihaan
زهن (زهون)/ رهان
Pledge
Something given by a creditor to a debtor as a security for paying back a loan.

ra’yyah رعية
Subjects
People under the charge of a certain person, be it a ruler, a father or a mother. (See “raa’ii”).

rajaa’ رجاء
hope, good expectation
Wishing or asking for or expecting something good.

rajab رجب
Rajab
The seventh month of the Islamic calendar. It was in this month that “al-israa’ and mi’raaj” took place.

raj’ah 1 رجعة
Revoking the divorce
See “raj’iyy (Talaaq)”.

raj’ah 2 رجعة
Return, change of mind

raj’iyy (Talaaq) رجعي (طلاق)
Revocable (divorce)
First time and second time divorces are considered revocable in the sense that a divorced wife may go back to her ex-husband within the waiting period (three menstruation periods). After that waiting period they may not go back unless they remarry. This ruling is contrasted with "Talaq baa’in (‘final or irrevocable divorce’).

**rajiim (ar--)**

The outcast

This term is used to describe Satan who is cursed and outcast from Divine mercy, due to his rebellion against Allah and His commands.

**rajm**

Stoning

Throwing stones at sth. or sb. But often it refers to stoning to death of the adulterer and adulteress.

**rajm bi-l-ghayb**

Conjecture

Making a baseless statement or conclusion.

**rak’ah (pl. rak’aat)**

A bowing

Technically, this covers not just bowing, but a set of actions that are done in “Salaah”: standing, bowing, two prostrations and the sitting between them. (See “ruku’”).

**ramaDaan**

Ramadan

The ninth month of the Muslim calendar which is the month of fasting. This is the month in which the Qur’an was first revealed. (See the Qur’an, 2: 185)

**ramal (ar--)**

Jogging

Walking fairly swiftly in the first three rounds of circumambulation around the Ka’bah, to be done by men only. This is observed only in the “Tawaaf” for “‘umrah” or “Hajj.”

**ramy**

Throwing, stoning

The term refers to throwing seven pebbles at the pillar of the ‘jamrah” in Mina as part of the pilgrimage rituals.

**raqabah**

Person

This is often found in the context of liberating slaves. So we find the expression “itq raqabah” or “fakku raqabah” (setting a slave
• raqiib (ar--) الزقب

free). Literally, it means a neck.

raqiib (ar--) الزقب

The Ever-Watching

A Divine Attribute of Allah. One Who is constantly Watchful of His creatures’ actions.

rashaad رشاد

Discretion, guidance

In the Qur’an, we have the expression “sabiil ar-rashaad” (See the Qur’an, 40:29)

rashad رشاد

Right course

Correct or right course of action. (See the Qur’an 18:10)

rashiid (ar--) الزيد

The Ever-Right

A Divine Attribute of Allah. The One Who never errs in His decisions or actions, and Who guides others.

rashwah رشوة

Bribery

Paying undeserved something to someone for favours or services. Bribery is strongly condemned in Islam. In fact, the Prophet (PBUH) is reported to have condemned the giver of the bribe, the receiver and the mediator.

rassuul (pl. rusul) رسول (رسـ)

Messenger, apostle

In the religious context, this usually refers to a prophet sent by the Almighty Allah to a certain nation or to the whole world (as in the case of the Prophet Muhammad (PBUH).

rattala (yurattil) رتل (یرتـ)

To read or recite carefully, usually with reference to the Qur’an. See “tartiil.”

ra’uuf (ar--) الزواف

The Ever-Compassionate

A Divine Attribute of Allah. The One Who is Most Kind and Merciful.

rawaa (yarwii) روی (یروـ)

Report, narrate

The word is used in its general sense as well as technical sense, which means to report a Prophetic tradition.
**rawDah (ar--) ash-shariifah**

The holy Rawdah
The name of the section in the Prophet Muhammad’s Mosque which lies between the tomb of the Prophet and his pulpit. Reference is made in a tradition of the Prophet PBUH (that this part is a “rawDah”) “garden of the gardens of Paradise.

**riDaa**

Contentment
Feeling satisfied with whatever one has or befalls him.

**ridaa’ (‘ardiyah)**

Upper torso cover
The sheet used by a male pilgrim (for example) to cover the upper part of his body, as opposed to the “izaar” for the lower part.

**riddah**

Apostasy
Abandoning one’s faith. Islam forbids this for a Muslim; it is considered a capital offense.

**ridwaan 1**

Pleasure, satisfaction
Very often, this term refers to Divine Pleasure. In other words, it refers to God's being pleased with someone, which should be the ultimate goal of a believer's actions and deeds.

**ridwaan 2**

RiDwaan
Name of the angel in charge of guarding “jannah” (Paradise).

**rihaan**

Security, pledge
• rijaal al-Hadiith

Something a borrower, for example, leaves with the lender for security. This meaning should not be confused with the modern usage which is ‘betting.’

rijaal al-Hadiith

Narrators of the hadeeth
The term refers to all the people involved in transmitting the Hadiith (prophetic tradition). Knowledge about them helps determine the degree of its authenticity.

rijs

Abomination
Something most detested in the sight of Allah, which implies prohibition. (See the Qur’an, 5: 90).

rikaaz (pl. ‘arkizah)

Buried treasure or minerals
Natural or buried treasures found in one’s land, including minerals and precious stones. There are certain regulations regarding the "zakaah" on these.

rikhw

Lenis/soft
In Qur’anic phonetics, the term

• riyaa’

refers to the sounds which are produced without a complete obstruction of the air passage; in Modern phonetics the term ‘continuant’ may be used.

risaalah (pl. risaalaat)

(Divine) message
The message given to God’s messengers to convey to mankind. In this sense, it is synonymous to ‘religion’.

riwaayat al-Hadiith

Narration of the hadeeth
Reporting prophetic traditions. The science of hadeeth authentication stipulates that a “hadeeth” would not be accepted unless we know the exact chain of transmitters up to the Prophet Muhammad (PBUH).

riyaa’

Making show, sanctimony, sanctimoniousness
Doing something good to get attention and admiration of people, not to please God. This is considered a case of “shirk aSghar” (minor polytheism), because the doer of such an act is in a sense, associating others with God.
• rizq (pl. ‘arzaaq)

rizq (pl. ‘arzaaq)
rizq (آرزةق)
Provision, sustenance
Normally, the term is used in the context of Allah’s provisions for His creation for their sustenance, since He is the true Provider.

ru’yaa رؤيا
Dream, vision
Usually, a good dream, especially when contrasted with “Hulm” (dream).
For the sense of vision, see the Qur’an, 37: 60. For ‘dream’, see the Qur’an, 12: 43.

ru’yaa SaaliHah رؤيا صالحة
Good dream
A dream whose meaning may come true.

ru’yat al-hilaal رؤية الهلال
Sighting of new moon
Since the Islamic calendar is based on the lunar month, it is important to look for the new moon (crescent) to determine the beginning of the month.

rubuubiyyah ربوبية
Lordship, Sovereignty
See “rabb”. This term is sometimes contrasted with “uluhiyyah”

• rukn (pl. arkaan)

ruk (ar--) al-yamaanii
الزكن اليماني
The Yamaanii (Southern) Corner
The corner of the Ka’bah south of the Black Stone. The person doing “Tawaaf” starts here to recite the prayer which translates: “Our Lord, give us good in this world and good in the Hereafter and save us from Hell fire” until he reaches the Black Stone.

ruk (pl. arkaan)
زكن (آركان)
Corner-stone, pillar
The supporting element of a structure, without which it would collapse. The term is used in many contexts to mean something absolutely essential, such as “arkaan al-islam”, “arkaan al-imaan”, “arkaan aS-Salaah”... etc.
**rukuu’ (زکوع)**

Bowing

Rukuu’ in the “Salaah” (formal prayer) means: bowing with one’s palms resting on the knees with the back as straight as possible. One’s eyes should be kept on the spot where he puts his forehead during prostration.

**ruqyah (pl. ruqaa)**

زَقِيَّة (زقی)

Islamic incantation

Verses from the Qur’an and/or prophetic prayers recited for the purpose of curing from various types of illnesses, psychological and physical, including driving away evil spirits from a person or place (exorcism).

Parts of the Qur’an that are especially known for this are: Chapter 1, the Verse of the Throne (2: 255) and Chapters 113 and 114.

**rushd (رُشْد)**

Discretion, maturity

This word is often found in the phrase “sinn ar-rushd” meaning the age of discrimination or legal responsibility.

**ruum (ارر)**

النَّعم

Romans, Byzantines

In Islamic history, the term is used to refer to the Romans, especially the people of Byzantine or Eastern Roman Empire.
sa’aa 1 (yas’aa)
To walk, move
to walk specially between Safa
and Marwah. See “sa’y”.

sa’aa 2 (yas’aa)
To work for, pursue
We have this verb in expressions
like “sa’aa ‘alaa quuti ‘iyaalih / rizqihi” (to work to earn a living’),
or “sa’aa fii al-amr” (to pursue the
matter).

Saa’ (pl. aSwaa’)
敀旨 (緯)Sa’
An Islamic unit of dry measure.
For wheat, it is roughly equivalent
to 2.172 kg.

saa’ah (as--)
The Hour
The Time of Resurrection.
• saaHir (pl. saHarah)
   ساحر (سحرة)

Someone who has the specified amount of anything for the payment of "zakaah", such as 40 or more heads of sheep. See "niSaab."

saaHir (pl. saHarah)
ساحر (سحرة)
Sorcerer
Practitioner of black magic. See "siHr." It is also used to mean 'charmer.'

saa'il سائل
Beggar, questioner
The term could mean either, depending on the context.

Saa'im صائم
Fasting
See "Sawm."

saa'imah (pl. sawaa'im)
سبأمة (سبوام)
Grazing cattle
In the calculation of "zakaah" (alms or poor tax) these are treated differently from cattle that are fed by the owner.

saajid (pl. sujjad)
ساجد (سجج)
Prostrating person
See "sujuud."

• SaaliH (pl. SaaliHaat)
صالح (صالحات)

sa’ala 1 (yas’al)
سأل 1 (يسأل)
To question
Generally, it means to ask. In a technical sense, this means to ask in the form of interrogation, for example in the grave or in the Hereafter.

sa’ala 2 (yas’ala) an-naas
سأل 2 (يسأل) الناس
To beg
This is considered by Islam a detestable act, since it degrades the person who does it. In fact, the Prophet) PBUH (warned those who beg needlessly.

SaaliH صالح
Saleh
Name of a prophet who lived in North-Western Arabia, mentioned in many verses of the Qur’an. (See 27: 45-53). His people were called "thamuуд".

SaaliH (pl. SaaliHaat)
صالح (صالحات)
Good deed
The word is short for "'amal SaaliH" (a good deed). In Islam, any deed that conforms to the teachings of the religion and/or benefits people is considered a
'good deed' for which a person will be rewarded by God. Good deeds are considered complementary to "iimaan" (belief/faith), one is not acceptable without the other. In the Qur'an, rewards are promised to those "who believe and do good deeds". (See, e.g., the Qur'an, 2: 62; 16: 97; 25: 70.)

SaaliH (pl. SaaliHuun)
صالح (صالحيون)
Good, righteous man
Very often, the term is used to refer to a pious person.

saamiriyy (as--)
السامري (سابعي)
The Samaritan
In the Qur'an, the word is used to refer to the Israelite who misled the followers of Moses, during his absence, to worship the golden calf. (See the Qur'an 20: 85-91.)

saarah
سارة
Sara
The name of the wife of Prophet Abraham (PBUH) and mother of Isaac. She is not mentioned by name in the Qur'an. For the Divine promise of giving her a son despite her old age, see the Qur'an, 11: 69-73.

Saba’a (yasba’)
صبا (صاصبا)
Renounce one’s religion
This expression was frequently used by polytheists to refer to conversion to Islam, because they looked at it from the point of view of renouncing the religion of their forefathers.

Sab’at ‘aHruf
سبعة أحرف
Seven modes
Qur’anic study specialists say this expression, used by the Prophet (PBUH), refers to seven ‘dialects’, modes or variations in reading / reciting the Qur’an. Naturally, these variations apply to a limited number of words or groups of words in the Qur’an.

Sab’ (as--) al-mathaanii
السبع المثنائي
The seven oft-repeated
The reference is most probably to the Opening Chapter of the Qur’an which consists of seven verses, and it is recited at least 17 times in a Muslim’s five daily prayers. Muslims also recite this chapter on many occasions for blessing.
sabab (pl. asbaab)
an-nuzuul
سَبَابُ (أَسْبَابُ) النَّزُول
Occasion of the revelation
The occasion on which certain verses of the Qur’an were revealed. Knowledge of such occasions is necessary for the correct interpretation of such verses. Many work have been written on the subject in Islamic literature.

sabbaHa (yusabbiH)
سَبَحْ (يُسْبِحُ)
To glorify (Allah)
To gloriy Allah in general, or to say: “subHaan-allaah” (Glorified be Allah)

sabiil allaah
سبيل الله
Way (cause) of Allah
Normally, we have this phrase as a part of the expression: “fii sabiili-lIlaah” (In the cause of Allah/God).

sabiilaan (as--)
الشِّبِيلان
The two outlets
This refers to the outlets of urine and stool (private parts). Anything that comes out of them, as well as touching them, makes one ritually impure. Ablution is necessary before one can perform “Salaah.”

Sabr
صبر
Patience, perseverance
The term is fairly comprehensive, implying forbearance, endurance and persistence. It is a highly recommended trait for a Muslim. (See, for instance, the Qur’an, Chapter 103 and 2: 155.)

sabr wa taqsiim
سير وتقسيم
Isolating effective causes
In the Science of Principles of Islamic Law, the term means scrutinizing and isolating effective causes.

Sabuur (as--)
الخَبُور
The Ever-Patient
A Divine Attribute of Allah. The One Who never gets impatient, even with the sinners.

Sadaaq
صداق
Dower
Themoneyorgiftpaidbythegroom to his bride, normally specified in the marriage agreement. Often, people specify an instant amount (“muqaddam as-Sadaaq”) and a postponed amount (“mu’akhkhar al-Sadaaq”).
Sadaaq mu’ajjal
Deferred dower
The part of the dower agreed by the bride to be paid to her at a later date, usually upon separation from her husband. Another term is “mu’akhir aS-Sadaaq.”

Sadaaq mu’ajjal
Immediate dower
The dower to be paid by the groom to his bride at the wedding time. Another term is “muqaddam aS-Sadaaq.”

Sadaqah jaariyah
Perpetual charity
Charity whose effect lasts forever (or a very long time), such as endowments and dissemination of useful knowledge.

Sadadhnat al-bayt / al-ka’bah
Keepers of the Ka’bah
People who are in charge of the Ka’bah and take care of it. Officially, there has been one family which has been keeping the key of the Ka’bah, since it was given to them by the Prophet (PBUH), more than 1400 years ago.

Sadaqa (yaSduqu)
To be truthful
To be truthful here includes telling the truth (not lying) and being truthful in action; that is, one’s actions reflect his words.

Sadaqah (pl. Sadaqaat)
Charity
Charity or charitable act. According to Islam, any good deed that helps someone is a charitable deed for which a Muslim will receive rewards from Allah. More specifically, Sadaqah “means giving money or the like to needy people.

Sadaqat al-fiTr
Fast-breaking charity
Sometimes, it is called “zakaat al-fiTr.” (See that term).

sadd adh-dharaa‘i’
Prevention of means (to sins)
Closing the door against possibility of committing illegal things. Sometimes, a permissible act may be forbidden by the law, because it leads or may, most probably, lead to illegal actions.
Sadr al-'islaam

Early Islamic era
Usually, it refers to the time of the Prophet Muhammad (PBUH).

Safaa (aS--) wa al-marwah

Safa and Marwah Mounts
The two rocky hills adjacent to the Holy Mosque of Mecca, between which the pilgrim performs the "sa'y" (walking seven times, while reciting prayers). (See "sa'y").

Safar

Safar
The second month in the Islamic calendar.

safiih (pl. sufahaa')

Imbecile, foolish
Sometimes, this word is used to mean 'vulgar.'

Safiyy allaah

Allah's chosen
A person especially chosen by Allah to receive special favours, such as Prophet Muhammad (PBUH). One of the Prophet's names is "al-muSTafaa" (the chosen one).

safk ad-dimaa'

blood shed, killing
Normally, this refers to senseless killing or mass murder.

Saghirrah (pl. Saghaa'ir)

Minor sin
Sins which are committed by a person, often inadvertently, and are not criminal in nature. There are no specified punishments for them. Unless they hurt others, then "istighfaar" (asking God's forgiveness) will be sufficient for removal from the record of bad deeds.

SaHaabah (sg. SaHaabiyy)

Companions
Companions of the Prophet Muhammad (PBUH); i.e., Muslims who met him. Many struggled with him and defended him, and were responsible for carrying his message after his death. Therefore, they deserve a special consideration and respect.

SaHaabiyy (pl. SaHaabah)

Companion
• SaHarah (sg. saaHir)  
Sorcerers, magicians  
Practitioners of black magic. (See “SiHr”).

SaHiifat al-a’maal  
Record of deeds  
The record kept for everyone wherein the recording angels write every deed and word one does or says anywhere and at any time. On the Day of Judgment this record will be produced for him.

SaHiiH (pl. SiHaaH)  
Authenticated / sound book  
A book of prophetic traditions compiled on the basis of very strict rules of sifting and authentication procedures, such as “SaHiiH al-bukhaarii.”

• SaHiiHaan (aS--)  
The Two Authentic Books  
The two most authentic compilations of prophetic traditions, one compiled by
sahm (pl. 'ashum)  
Share  
In the distribution of war booties, the term “sahm” is used to indicate the share of each fighter. The number of shares depends on whether the fighter is a member of the infantry or a rider.

sahw  
Forgetfulness, inattention  
Basically, the word means 'inattention' or not paying attention to something. But it is also used to mean neglecting something inadvertently. If this happens during performing regular prayers, then it is corrected by performing “sujuud as-sahw”.

Sa‘iid Tayyib  
Clean dust  
The reference here is to the dust that one gets from touching the earth in a spot that has not been soiled by any “najaasah”. It can be used for “tayammum” (dry, symbolic ablution).

sakhaT-allaah  
Divine wrath  
Anger of Allah, brought about

sajdah (pl. sajdaat)  
Prostration once  
See “sujuud”.

sajdat at-tilaawah  
Recitation prostration  
A prostration one makes upon reciting specific verses from the Qur’an, such as 96:19. There are a few places in the Qur’an where this prostration is recommended.

sajada (yasjud)  
To prostrate  
Technically, prostration (sujuud) in Islam means putting one’s forehead and nose on the floor, supporting the body with the open palms, the knees and the toes, all of which should touch the floor.
by disobeying His commands and/or causing destruction and harm to innocent creatures.

sakiinah سكينة
Calmness, tranquility
The feeling of peace and tranquility or the observance of such an attitude.

saktah (pl. saktaat) سكتة (سككتات)
Pause
In “tajwiid”, this means pausing very briefly, without taking a breath. This is contrasted with “waqfah” which means a stop.

SalaaH صلاح
Goodness
The word is sometimes used to mean piety

Salaah (aS--) al-wusTaa الصلاة الوسطى
The middle prayer
This refers to either dawn ("fajr") or afternoon ("aSr") prayers. Both are emphasized for their special significance. Dawn is middle in the sense that it is preceded by sunset and late evening and followed by noon and afternoon. The afternoon is preceded by dawn and noon and followed by sunset and late evening prayers. (See the Qur’an, 2: 238.)

Salaah faa’itah صلاة فائتة
Missed prayer
The obligatory prayer not
• Salaah maktuubah

performed in its regular time for some reason or another. It is considered like a debt, to be performed as soon as possible.

**Salaah maktuubah**

_صلاة مكتوبة_

Obligatory prayer

Any of the five daily prayers which must be observed by a Muslim.

**salaam**

_سلام_

Peace

A key word and concept in Islam, to which the word Islam and Muslim are lexically related. One of the Divine Attributes of Allah is “as-salaam”, and one of the names of Paradise is “daar as-salaam”. The word is also used in greeting, bidding farewell and in concluding the “Salaah” (formal prayer).

**salaam (as--)**

_السلام_

The Supreme Peace

One of the Divine Attributes of Allah.

A Divine Attribute of Allah: the Only true Source of peace and tranquility.

**Salaat (aS--)**

_الصلاة على النبي_

Prayer for blessings on the Prophet

See “Sallaa (yuSallii) ‘ala annabiyy.”

**Salaat al’-iidayn**

_صلاة العيدين_

Two Eid prayers

The two Eids of “al-fitr” and “al-adHaa” have special services. The service consists of a two-“rak’ah prayer, with extra “takbiir” in the standing position, followed by the sermon. The service is recommended to be done in the open, if possible, as it was done by the Prophet (PBUH).

**Salaat al-fadhdh / al-fard**

_صلاة الفض/الفرد_

Praying alone

Usually, this refers to performing alone the prayers which are normally held in congregation.

**Salaat al-farD**

_صلاة الفرض_

Obligatory prayer

Each of the five daily prayers.

**Salaat al-istikhaarah**

_صلاة الاستخارة_

Prayer for guidance

This consists of two “rak’ahs”. After the “Salaah” a person says a prayer the gist of which says:
“O Allah, I seek Your guidance, because You know what I do not. If you know that X (deal or action) is good for me make it easy for me, but if it is bad for me turn it away from me and keep me away from it, and guide me to what is good for me.” This Salaah is strongly recommended before doing something important, such as entering into a deal or marriage... etc., since it is a form of seeking Divine consultation.

**Salaat al-istisqaa’**

صلاة الاستسقاء

Rain seeking prayer

A special service held to ask Allah for rain. It consists of a two-“rak’ah” prayer, a sermon and supplications for rain and.

**Salaat al-jamaa’ah**

صلاة الجماعة

Congregational prayer

Performing (the obligatory prayer) in a group, with others. Sometimes, even two worshippers could be considered a group for this purpose. In the hadeeth we are told that praying in a group is 27 times better than praying alone.

**Salaat al-janaazah**

صلاة الجنازة

Funeral prayer

The prayer for the deceased person is done in the following manner. The “imaam” stands with the corpse in front of him, and the other worshippers standing behind him. It consists of four “takbiirs”, without bowing or prostration, with certain prayers said in between and one “tasliim”.

**Salaat al-jumu’ah**

صلاة الجمعة

Friday service

The Friday service consists of a two- part sermon, followed by two “rak’ahs.”

**Salaat al-khawf**

صلاة الخوف

Prayer of fear for fighters

Literally, this means the prayer of fear or danger. It means praying in the battlefield while the worshippers are in danger of being attacked by the enemy. There are certain procedures to be followed in such a case. (See the Qur’an, 4: 102).
• Salaat al-kusuuf

Eclipse prayer
The prayer is performed upon the eclipse of the sun (kusuuf) or the moon (khusuuf). Special procedures are observed in this "Salaah".

• Salaat al-layl

Night prayers
This usually refers to the supererogatory prayers one performs during the night. The best time is the last third of the night.

• Salaat al-mariid

The prayer of the ill
Depending on the nature of the illness, certain types of licenses are given to the ill person in performing the" Salaah", "such sitting or even lying on one's side or back instead of standing.

• Salaat al-musaafir

Traveler’s prayer
A person on travel may shorten the four "rak’ahs" prayers to two

• Salaat at-tahajjud

“rak’ahs “and combine the noon and afternoon prayers together and the sunset and late evening prayers together.

• Salaat al-qiyaam

Late night prayer
The optional prayers performed by some people late at night, preferably towards the last third portion of the night. Sometimes, the term is used to mean "Salaat at-taraawiiH.”

• Salaat an-naafilah

Voluntary / supererogatory prayer
See" Salaat at-taTawwu.”

• Salaat as-sunnah

Sunnah prayer
The prayer observed by the Prophet Muhammad (PBUH), before and after the regular obligatory prayers. Sometimes, it is called "sunnah raatibah" (regular sunnah).

• Salaat at-tahajjud

Late night prayers
Prayers performed usually very late at night by a devout believer.
Salaat at-taraawiih
صلاة التراويح

The special prayers performed during Ramadan after the late evening prayer. It may consist of any number of two “rak’ah” sets or units (often between 4 and 10).

Salaat at-taTawwu’
صلاة التطوع

Supererogatory prayer
Prayers performed by a Muslim above and beyond those required and/or specified by the religion. Another term is “naafilah” prayer.

Salaat al-witr
صلاة الوتر

Witr prayer
The salah performed at the end of the night, usually consisting of one or three rak’as (an odd number); hence the name “witr”.

salaf (as--) aS-SaaliH
السلافل الصالح

The good predecessors
Often, this term is used to refer to the first three generations of Muslims, though it simply means the pious predecessors or earlier generations. The word “salaf” is contrasted with “khalaf” (successor(s)) or later generation(s)).

Salla-llaahu alayhi wa-sallam
بlessings and peace of Allah be upon him.

This is the expression a Muslim often says after mentioning the Prophet Muhammad or his name. Every time a Muslim says that he receives blessings from Allah too. (See the Qur’an, 33: 56.) Sometimes, this expression is shortened to ‘alayhi-ssalaam” (Peace be upon him - PBUH).

Salawaat (aS-- ) al-khams
الصلوات الخمس

The five prayers
The regular daily prayers to be observed by a Muslim at their specified times (fajr, Zuhr, ’aSr, maghrib, ’isha’a).

salas al-bawl
سلس البول

Incontinence
Inability to control urination, especially the passing of drops of urine.
• Sallaa (yuSallii) ‘alaa an-nabiyy

**Sallaa (yuSallii)**

‘alaa an-nabiyy
صلّى (يصلّي) على النبيّ
To pray for blessings on the Prophet
Saying something like “Sallaa-llaahu ‘alayhi wa sallam” (Blessings and peace from Allah be upon him) or “allaahumma Salli ‘ala muHammad” (O Allah, shower your blessings on Muhammad).

**sallama 1 (yusallim)**
سلم 1 (يسلم)
To greet
Literally, it means ‘to say: “assalaamu ‘alaykum”, but it is often used simply to refer to greeting. See also “tasliim 1,2, 3”.

**sallama (yusallim) amrahu**
 وسلم (يسلم) أمره
To surrender oneself
To put oneself in the hands of someone. Very often, the expression is used in the context of leaving one’s affairs to Allah (“li-llaah”), meaning resigning his will to Divine Will.

**sam’ (as--)** waT-Taa’ah
السمع والطاعة
Hearing and obeying

• samii’ (as--)

**Full obedience.**

**samaaHat al-islaam**
سماحة الإسلام
Islamic tolerance
The spirit of tolerance that Islam requires its followers to observe in dealing with non-Muslims. (See, e.g., the Qur’an, 60: 8-9.) It is also used to refer to the easy, uncomplicated nature of Islam.

**Samad (aS--) 1**
The Everlasting Refuge
A unique Divine Attribute of Allah. The One Whose protection all creatures seek, and is eternally besought of all. (See Chapter 112 of the Qur’an.)

**sami’-llaahu li-man Hamidah**
سَمِعَ اللَّهُ لِيَن حِمَدَه
Allah hears whoever thanks or praises Him
This is the expression a Muslim normally says upon raising his head from the bowing position in formal prayers.

**samii’ (as--)**
السمع (يسمع)
The All-Hearing
A Divine Attribute of Allah. The One
Sammaa (yusammii) 
Who hears everything, however low or inaudible it might be.

Sammaa 1 (yusammii) 
Say: “bismillaah” 
This is short for “samma bi-llaah” that is, to say: “In the Name of Allah…”

Sammaa 2 (yusammii) 
To name
To give someone or something a name.

Sanad al-Hadiith 
Hadeeth chain of authority
Chain of transmitters or narrators of a prophetic tradition, which should normally go back to an eye witnessing companion of the Prophet (PBUH).

Sanam (pl. aSnaam) 
Idol
Idol used for worship by idolaters.

Saqar 
Hell
Another name for Hell-fire.

Sawm 
Fasting
In Islam, fasting means complete...
• **Sawm at-taTawwu'** صوم التّنَّطَعُ
  Abstention from food, drinks and sexual intercourse from pre-dawn time (about 2 hours before sunrise in normal zones) until sunset.

*Sawm at-taTawwu’*

**Voluntary fasting**

Fasting days other than those of Ramadhan on a voluntary basis. It is recommended to fast on certain days, such as Monday and Thursday.

**sa'y** سعي

**Walking**

Walking between the Mounts of Safa and Marwah (seven times) as a part of 'umrah and pilgrimage rituals. Walking in each direction is counted one.

**Sayd al-baHr** صيد البحر

**Catch of the sea**

Any animal caught from water. The ruling is that fishing is permissible for a pilgrim in a state of "iHraam" unlike hunting.

• **shaafi‘iy** شافعي (شافعی)

**Sayd al-barr** صيد البر

**Hunting game**

An animal caught by hunting. It is forbidden for a pilgrim in a state of "iHraam" to hunt animals. If he does, then he has to offer a similar animal for sacrifice in Mecca or feed some poor people or fast a few days. (See the Qur’an, 5: 95).

**sayf allaah** سيف الله

**The Sword of Allah**

This is a title given to the military genius and companion of the Prophet Muhammad (PBUH), Khalid ibn al-Waleed who was responsible for many victories against the Byzantines and others. This title was given to him by the Prophet (PBUH).

**sayyi’ah (pl. sayyi’aat)** سينة (سينات)

**Sin, demerit**

Sayyi’ah (opposite of “Hasanah”) often means what one earns by doing something wrong (committing a sin). According to the hadeeth, if one does one thing wrong he will receive one ‘demerit’, but if he intends to do it and restrains himself he will be rewarded.

**shaafi‘iy** شافعي (شافعی)

Shafi’i
• shaahid (pl. shuhuud) 
A follower of Imam ash-Shafi‘iyy, the leader of one of the four major schools of Islamic law, which is common in South Arabia, Egypt and South East Asia.

• shahid (pl. shuhuud) شهید (شواهد)
witness
Someone who sees or has seen something or testifies to it.

• shams (ash--) الشم
Sham
In Islamic history, the word refers to the area known today as Syria, Lebanon, Palestine and Jordan.

• shaari’ (ash--) الشارع
The Legislator
The legislator in Islam is Allah and, by implication, His messenger.

• Shaarib al-khamr شارب الخمر
Drinker of alcoholic beverage
It could also mean an alcoholic person. See "khamr" and "shurb al-khamr."

• sha’baan شعبان
Sha‘ban
The eighth month of the Islamic calendar, which precedes Ramadan.

• shafaq شفق

• shadiid شدید
Fortis /strong
In Qur’anic phonetics, the term refers to the sounds which are produced with a complete obstruction of the air passage, called stops, such as /b/ and /d/.

• shaf شفع
Shaf‘ prayer
Technically, this refers to the two rak‘ahs one prays before the "witr" (odd number) prayer at night.

• shafaa‘ah شفاعة
Intercession
Interceding on behalf of somebody with someone in authority.

• shafaa‘ah (ash--) al-kubraa الشفاعة الكبرى
The Greatest Intercession
The intercession that will be undertaken by the Prophet Muhammad (PBUH) on the Day of Resurrection on behalf of all mankind, when all the other prophets excuse themselves of doing it.

• shafaq شفق
Evening glow / twilight
• shafawiyy

The soft light (normally reddish) one sees in the sky after sunset. The time of “‘isha” prayer starts with the total disappearance of this evening twilight.

shafawiyy

Labial
This means that the sound is produced with closure of the lips or the upper teeth touching the lower lip. Labial consonants in Arabic are: m, b, f.

shafii’

Intercessor, intercessory
Someone who intercedes on behalf of others.

shahaadah (ash--)
الشهادة

The Shahadah
The declaration that one bears witness that there is no deity except Allah (and that Muhammad (PBUH) is His messenger). Sometimes, it is called “kalimat ash-shahaadah” or “ash-shahaadataan” (the two testimonies’).

shahaadah

Testifying, testimony
Offering testimony to something.

• shahiid

shahaadat az-zuur

False testimony, perjury
False testimony is considered one of the major sins; it violates the Qur’anic teachings on justice and fairness, which emphasize telling the truth even if it is against oneself and nearest of kin. (See the Qur’an, 4: 135) The Prophet (PBUH) strongly warned against it.

shahaadataan (ash--)
الشهاداتان

The two testimonies
Testifying that (1) there is no deity except Allah and (2) that Muhammad is the messenger of Allah.

shahiid

The Ever-Witnessing
A Divine Attribute of Allah. The One Who witnesses His creatures’ actions and deeds.

shahiid (pl. shuhadaa’)
شهيد (شهداء)

Martyr
Someone who dies for the Cause of Islam. The term is extended in the prophetic traditions to include victims of natural disasters and
people who die while defending their honour or possessions. (For the status of the first category, see the Qur’an, 3: 169-171).

**shahr (ash--) al-Haraam (pl. al-ashhur al-Hurum)**

**الشهر الحرام**
The sacred month

The months during which Muslims were not supposed to initiate fighting: Dhul-Qi’dah, Dhul-Hijjah, Muharram and Rajab (11th, 12th, 1st and 7th months of the Islamic calendar).

**sha’iirah (pl. sha’aa’ir)**

**شاعرة**
Rite

A religious rite or ritual.

**shakuur (ash--)**

**الشكر**
The Ever-Thankful

A Divine Attribute of Allah. The One Who accepts the minimum of good deeds from His servants and rewards them generously for these deeds.

**shar’ (ash--)**

**الشرع**
Shari’ah

The body of Islamic law. A more common term is “sharii’ah”.

**shar’iyy**

**شرعي**
Legal

According to “sharii’ah” (Islamic law). In modern times, the word is used sometimes to mean ‘legitimate’.

**shara’a (yasha’a)’**

**شرع (شرع)**

To legislate, ordain

To issue a command or make a law.

**sharii’ah (pl. sharaa’i’)**

**شرعية (شرعّة)**

Shari’ah

Body of the canonical law of Islam.

**shariik (pl. shurakaa’)**

**شريك (شركاء)**
Partner

In the religious sense, someone or something, for example, worshipped with Allah. From this comes the word “shirk” (taking partners / polytheism). This is the sense we have in the expression “laa sharriika lah” (He (God) has no partner).

**sharr 1 (pl. shuruur)**

**شرر 1 (شرور)**
Evil

Something bad and forbidden by the religion.

**sharr 2**

**شرر 2**
Worse
sharT (pl. shuruuT)(شرط (شروط))(شروط)

sharT 1 (pl. shuruuT)
شرط 1 (شروط)
Requirement, prerequisite
Something that is necessary, for example, for the validity of certain deeds.

sharT 2 (pl. shuruuT)
شرط 2 (شروط)
Condition, term
Something agreed upon in a contract.

sharT 3 (pl. ashraaT)
شرط 3 (أهمية)
Sign
This term is usually heard in the plural, such as in “ashraaT as-sa’ah” (‘signs of the Hour / Day of Judgement).

shawwaal
شووال
Shawwal
The tenth month of the Islamic calendar. The first day of the month is “‘iid al-fiTr” (The Feast of Breaking the Fast).

shaykh (pl. shuyuukh / mashaayikh)
شيخ (شيوخ / مشايخ)
Sheikh
Religious scholar or teacher. Originally ,the word means an elderly man ,but in religious literature it is often used to refer to a religious scholar .In certain contexts it means' teacher ,as opposed to disciple /student. There are other uses for the word as well in Modern Arabic.

shayTaan (ash--)
الشيطان
Satan
The Evil One who was cursed by the Almighty Allah for his rebellion against Him ,and who has determined to lead astray everyone he can and to make people do evil things.

shighaar (nikaaH ash--)
الشغار (نكاح--)
Mutual marriage arrangement
See“ nikaaH ashshighar .”

shii‘iyy (pl. ash-shii’ah)
شيعه (شيعة)
Shi‘ite
A believer in the doctrine that the fourth Righteous Caliph ,Ali ibn Abi Talib ,was supposed to be the first Caliph) successor to the Prophet Muahmmad) PBUH,(( rather than Abu Bakr ,who was chosen by the Muslim Community at the time.
shirk

Taking partners, polytheism
The act of worshipping someone or something besides God.

shirk akbar

Major polytheism
Worshipping others with God. This includes praying to saints' and other dead men of piety, with the belief that they may intercede for the worshipper. Islam does not recognize the principle of intermediaries between God and His servants. A Muslim can naturally ask a living pious person to pray for him/her.

shirk al’-aadah

Polytheism of customs
The keeping up of un-Islamic superstitious customs, such as belief in charms and bad omens.

shirk al’-ibaadah

Polytheism in worship
Worshipping others besides Allah, such as praying to the graves or shrines of 'saints' or seeking help from the dead, regardless of their identity or position with Allah, including the Prophet Muhammad (PBUH).

shirk al’-ilm

Polytheism of knowledge
The claim that some people, such as prophets, imams or holy men have knowledge of "ghayb" (the unseen) of their own. For even the prophets would not know anything of the unseen unless they are informed of it by Allah. For the Qur’an is very specific on the fact that “with Him are the keys of “al-ghayb” (the unseen). None but Him knows them…” (the Qur’an 6:59)

shirk aSghar

Minor polytheism
This means taking partners with Allah in an indirect way, such as swearing to someone other than Allah or doing pious deeds to gain people’s admiration, rather than for the sake of Allah alone”. Riyaa “comes under this category.

shirk at-taSarruf

Polytheism of disposal
Ascribing power to others besides God or claiming that there are beings who share the power of the disposal of affairs with God.
shirk khafiyy

Hidden polytheism
An act which involves taking partners with Allah , without a Muslim realizing it, such as swearing to others besides Allah or doing righteous deeds to be praised by people, rather than seeking Divine pleasure.

shu’ayb

Shu’aib
A prophet of Allah mentioned in the Qur’an (See 11: 84-95).

shubhah (pl. shubuhaat)

Suspicion, suspicious case
Sometimes, the term is used to mean allegation or misconception.

shuf’ah

Preemption
The priority to purchase a property, usually given to the neighbour.

shurb al-khamr

drinking an alcoholic beverage
See “khamr”. “Flogging is the usual penalty for drinking in Islam.

shuura

Consultation
Consultation is an important institution in Islamic government. (See the Qur’an, 42: 38).

Siddiiq (aS--)

The trusting friend
The reference is to Abu-Bakr, the Prophet’s closest friend, because he always showed unflinching trust in the Prophet (PBUH) and in his words.

Sidq 1

Truth
As opposed to falsehood.

Sidq 2

Truthfulness
Telling the truth.

sidrat al-muntahaa

Lote-tree of the Boundary
The tree next to the Divine Throne beyond which no angel could go. Reference to this tree is given in the Qur’an, Chapter 53: verses 14 and 15, in the context where the Qur’an speaks about the Ascension of the Prophet (PBUH) to heaven, known as “al-Mi’raaj”.

SifaaH

fornication, extra marital
A child whose father is unknown
Sifaat al-Huruuf

is sometimes called “ibn sifaaH” (child born out of wedlock).

SiHaaq

SiHaaH (aS--) as-sittah

SiHHah

SiHr

sinn al-buluugh

sinn ar-rushd

sinn at-takliif
sinn at-tamyiiz بسن التمييز

becomes legally and religiously accountable. Normally, this is also "sinn al-buluugh" (age of puberty).

sinn at-tamyiiz بسن التمييز
Age of discrimination
Another term for age of maturation.

siqaayah سقياية
Providing water
This used to refer especially to the practice of providing water to the pilgrims by the Meccans.

SiraaT (aS--) al-mustaqiim الضراط المستقيم
The Straight Path
The right way that leads to Divine Pleasure.

SiraaT (aS--) الضراط
The Narrow Bridge
The bridge over Hell-fire which everyone has to cross after the Judgment. Depending on one’s beliefs and deeds, some cross it swiftly, others slowly. Still others do not make it, and they fall into the Fire.

sirriyyah (Salaah --)
سرية (صلاة)
Secret prayer

Siyaanat al’-irD صيانة العرض
The term refers to the two prayers performed during the day: Zuhr (noon) and ‘aSr (late afternoon). The word ‘secret' means that the worshipper recites the Qur’an in a manner not heard by others.

siwaak سيواك
Tooth brushing
Brushing the teeth, usually with a “miswaak”, which is the Islamic forerunner of tooth brushes. (See “miswaak”).

Siyam صيام
Fasting
See “Sawn”

Siyam ad-dahr صيام الظهر
Continuous fast
Observing the fast every day of the year; i.e. one fasts during the day and breaks the fast at night every day.

Siyam daawuud صيام داوود
David’s fasting
The manner in which the Prophet Daawuud (David) (PBUH) (used to fast) fasting alternate days all the time.

Siyaanat al’-irD صيانة العرض
Protecting one’s honour
Protecting one’s honour is equal to protecting one’s own life; whoever kills an aggressor in a fight to protect his honour it is considered a case of self-defense.

**su’aal سؤال**

Questioning, begging

Very often this connotes some form of interrogation. Begging is another meaning of the word.

**subHaan-allaah سبحان الله**

Glorified be Allah!

Roughly equivalent to “hallelujah / alleluia”. Synonymous to this is “subHaana rabbi” (Glorified be my Lord!)

**subHaanahu wa ta’alaa سبحان وتعالى**

Glorified and exalted be He

An expression commonly used after the mention of the word Allah as a sign of reverence.

**subHaanak-allaahumma سبحانك اللهم**

Glorified are You my Lord

**subHah (pl. subaH) سبحة (سبحه)**

Prayer beads

A string of beads, normally of

33 or 99 beads, used by Muslims to count the number of certain prayers, such as “subHaan-allaah”, “al-Hamdu li-llaah” and “allaahu akbar”. It is sunnah to say each 33 times, especially after regular “Salaah”. Then say: “laa ilaaha ill-allaah” to make it 100.

**sufuur سفور**

Unveiling

Usually, a female’s unveiling especially her face and head or ignoring the rules of Islamic dress in general. This is usually contrasted with ‘Hijaab.’

**suHf (pl. asHaat) سحات (أسحات)**

Illicit gain

Something that one gains through illegal means.

**SuHuf (sg. SaHiifah) صحف (صحيفة)**

Holy Books or Writs, records

In the Qur’an Chapter(18-19:87 this term refers to books revealed to messengers of Allah.

**suHuur سحور**

Predawn meal

The meal a Muslim takes before dawn when he intends to fast that day. It is recommended that one
sujjadah (pl. sajaajiid) 
Prayer rug
A rug often used by Muslims to pray on, usually as a precaution that the spot of prayer is ritually clean ("Taahir"). Naturally, one could pray on anything, including bare floor or ground, as long as he knows it is ritually clean.

sujuud 
Prostration
The act of prostrating. In Islam, this is done in the following manner: one kneels on his knees, puts his face on the floor (forehead and nose), while supporting his body on the hands which are placed almost parallel to the head, with the palms down. The elbows are raised from the floor.

sulaymaan 
Solomon
The Prophet Solomon (PBUH), who was also a king endowed by Allah with many special powers. (See, e.g., the Qur’an, 21: 81-82 and 27:16-44, where his story with the Queen of Sheba is told).

SulH al-Hudaybiyyah 
The Truce of Hudaybiyah
The agreement or pact (of

sujuud as-sahw 
Prostration for forgetting
Two prostrations made just before the end of the Salaah “when one makes certain mistakes during his prayer.

sujuud ash-shukr 
Gratitude prostration
The prostration one makes upon receiving good news, for example, to show gratitude to Allah.

sukr 
intoxication
The condition of being intoxicated, usually by drinking an alcoholic beverage.
reconciliation) made between the Prophet (PBUH) and the Meccans at Hudaybiyah near Mecca in the sixth year of Hijra.

**sulTaan**
Authority
Authority or control over somebody. It is this sense that we often see this word in the Qur'an.

**sulTaan (pl. salaaTiin)**
Authority (Slaatins)
Sultan
Lexically, “sulTaan” means ‘authority’. The word in the sense of ‘ruler’ is probably short for “SaaHib as-sulTaan” (the person who has the authority).

**Sunan**
Hadeeth collections
The word sunan is the plural of “sunnah”. It is used in that general sense. But technically, it has been used to refer to particular books or collections of Prophetic traditions compiled by certain scholars. Typically, the book is arranged according to the topics of “fiqh” : purification, prayer, fasting, transactions....

**sunan abii daawuud**
Ibn Majah Collection of Hadeeth
The ”Hadiith” collection compiled by Imam Abu ‘Isa Muhammad at-Tirmidhi (279 A.H.).

**sunan at-tirmidhiyy**
Tirmidhi Hadeeth Collection
The ”Hadiith” collection compiled by Imam Abu ‘Isa Muhammad at-Tirmidhi (279 A.H.).

**sun an nasaa'iyy**
Al-Nasa’i Hadeeth Collection
The ”Hadiith” collection compiled by Imam Abu Abdur-Rahman an-Nasa’i (303 A.H.).

**sunan ibn maajah**
Ibn Majah Collection of Hadeeth
The ”Hadiith” collection compiled by Imam Abu Dawood as-Sijistani (275 A.H.). See “sunan”.
sunnah (as--)  السّنّة

compiled by Imam Abu Abdillah Muhammad ibn Majah (273 A.H.).

**sunnah (as--)**

Practice of the Prophet Muhammad (PBUH). Sometimes, the term is used to mean all his teachings. Alternative terms are “as-sunnah an-nabawiyyah”.

**sunnah (pl. sunan)** سُنَّةٌ

Way, practice
Way or practice in general.

**sunnah fi’liyyah** سُنَّةٌ فِعْلِيّة

Practical tradition
This refers to the practices and deeds of the Prophet Muhammad (PBUH).

**sunnah mu’akkadah** سُنَّةٌ مُؤَكَّدَة

Emphasized sunnah
A practice of the Prophet (PBUH) that was emphasized by him, through his meticulous observance of doing it.

**sunnah qawliyyah** سُنَّةٌ قُوْلِيّة

Verbal tradition

The refers to the sayings of the Prophet (PBUH).

**sunnah raatibah**

(pl. sunan rawaatib)

سُنَّةٌ رَأْتِيَّةٌ

Regular sunnah prayer
The sunnah prayer which is regularly observed before and/or after the obligatory five daily prayers: two rak’ahs “before” fajr, “two or four before” Zuhr, and two after it, four before” aSr, “two after” maghrib “and two after ”ishaa.”

**sunnah taqriiriyyah**

سُنَّةٌ تَقْرِيرِيّة

Reported tradition
This refers to the reports on the reactions of the Prophet (PBUH) to something said or done in his presence, such as indicating approval or disapproval.

**sunniyy** سنّي

Sunni
A member of the majority of Muslims who agree, among other things, that Abu Bakr, Omar, Othman (RAA) were as legitimate successors to the Prophet (PBUH) as Ali (RAA), and in that order, since they were all elected by the Muslim Community.
surrah سورة

Navel
The navel is considered the upper boundary of the private parts. For example, for men' decency' requires covering the parts from the navel to the knees. This is the minimum for him to cover before praying, for example.

sutrat al-muSallii سُنَّة المُصَلِّي

worshipper's barrier
Anything that is made to stand in front of a worshipper so that people do no walk directly in front of him. It could be a wall, a pillar or simply a portable object of reasonable height (one foot high, for example).

Suufiyy (pl. Suufiyyah)

Sufi
Originally, a person who lives an ascetic life of devotions seeking spiritual purification. But often, this refers to a member of a Sufi order.

Suufiyyah (aS--)

Sufism
See“Suufiyy.”
- **Taa’ah (pl. Taa’aat)**
  - طاعة (طاعات)
  - Good deed
  - Literally, this means ‘obedience’. Here it refers to deeds that are done in obedience to Allah’s commands.

- **ta’abbudiyy**
  - تعبدي
  - Ritual, by Divine command
  - Something a Muslim does because he has been so commanded by his religion.

- **taabi’ at-taabi’iin**
  - تابع التابعين
  - Follower of the Followers
  - This refers to the third generation of Muslims, the Companions of the Prophet Muhammad (PBUH) being the first generation.

- **taabi’iyy**
  - تابعي
  - Second generation Muslim
  - This refers to a Muslim who came in contact with a companion of the Prophet Muhammad (PBUH), most probably being born after the death of the Prophet or near that time.

- **Taaghuut (pl. Tawaaghiit)**
  - طاغوت (طواغيت)
  - False deity
  - Anyone who is worshipped besides God. A despotic tyrant is...
also sometimes called Taaghuut.

Taahir  طاهر
Immaculate, ritually pure,
A person is ritually pure if he fulfills certain requirements, such as not having any urine, stool, or blood on his body or not being in a state that requires “ghusl”, for example. The term applies to things as well, such as clothing or a place, which is a prerequisite for performing “Salaah” in or on them.

Taalib  تائب
Repentant
A repentant person. See “tawbah” (repentance).

ta’alaa-llaah  تعالى الله
Allah be exalted!
A common expression Muslims use after the word Allah is “subHaanahu wa- ta’alaa” (‘May He be glorified and exalted’) as a sign of reverence.

Taalib (pl. Talaba) al-‘ilm  طالب (طالب) العلم
Seeker of knowledge
Often, a student of religious knowledge.

Taalut  طالوت
Saul

The king chosen by Allah for the Israelites to fight Goliath. (See the Qur’an 2: 241-251.)

taarik aS-Salaah  تارك الصلاة
Neglector of prayer
Someone who does not perform the (five) daily prayers. Naturally, this violates one of the five cornerstones of Islam.

ta’awwadha (yata’awadh)  تعود (تعود)
seek refuge (with Allah)
See “ta’awwudh”.

ta’awwudh  تعود
Seeking refuge
Generally, this means seeking refuge with God. A common prayer is “a’uudhu bi-llaahi min ash-shayTaan ar-rajim” (‘I seek refuge with Allah from Satan the accursed one’.)

tabaaraka-llaah  تبارك الله
Hallowed / Blessed is God
This expression is often used to express admiration for something. In general use, it means something like ‘God bless!’

tabannaa (yatabnnaa)  تنى (بنثنى)
Adopt
tabannii (al--)
tagbani (al--)
Adoption
Adopting someone to be one’s child, to carry his name and be treated like a natural son or daughter is not permissible in Islam. (See the Qur’an 33:4-5). However, kindness to orphans and sponsoring them is strongly recommended.

tabarrajat (tatabarraj)
Display finery or beauty
See “tabarruj”.

tabarruj
Display of finery or beauty
Technically, this means showing any part of the woman’s body (except the face and hands) and her ornaments to ‘strangers’ (marriageable males) and wearing make up or perfumes in public.

tabarruk
Seeking blessings
Doing something to gain blessings from someone or something.

tabattala (yatabattalu)
To be pious and chaste.

• tabliigh
Tabliigh
Conveying message
Another word for “balaagh”.

• tabliigh
Tabliigh
To retire from the world and devote one’s life to the worship of God.

tabattul 1
Devotion
To devote one’s time in celebrating the Name of God and in worshipping Him.

tabattul 2
Celibacy
Abstaining from marriage. Mary, mother of Jesus, is sometimes referred to as “al-batuul” (‘the celibate’).

tabdhiir
Tabdiir
extravagance
Squandering one’s money or possessions is forbidden in Islam, because these gifts from Allah should be properly made use of for the benefit of the individual and society. (See the Qur’an 17:26-27)

tabii’ (pl. tibaa’)
Tabii’ (Tibai’)
one year calf
A male calf that has completed one year of age.

• tabliigh
Tabliigh
Conveying message
Another word for “balaagh”,...
taDarra'a (yataDarra')
Though not specifically found in the Qur'an.

To supplicate in humility
To pray in a humble and earnest manner.

Humble supplication
Praying in a humble and earnest manner.

tadbiir ar-raqiq
Posthumous manumission
The decision to set a slave free upon master’s death.

Reminding
To bring to attention certain facts or teachings.

Testifying to character/integrity
The term is used in the evaluation of narrators of “Hadiith” to mean testifying to the integrity of a narrator. It is the opposite of “jarH” ('exposing faults').

Extending
In the Science of Principles this means extending the effect of a ruling on a main issue to cover subsidiary ones.

Tawwir
Normal recitation
Reciting the Qur'an at average rate of speed, while observing all the rules of correct enunciation.

Tafaqquh fii ad-diin
Learning the religion
The act of studying to learn and understand religious matters.

Tafkhiim
Velarization
The raising of the back part of the tongue towards the roof of the mouth while pronouncing certain consonants like the Saad and Taa' (always) as well as the l and r (sometimes).

Tafriij al-kurubaat
Alleviation of distress
Helping one overcome hardships or solve his/her distressing problems.

Tafriiq
Legal separation
The act of separating a husband
and a wife and considering them divorced.

**tafriiT** نفريت
Negligence
Ignoring something or neglecting a duty.

**tafsiir** تفسیر
Exegesis, interpretation
Explaining the meaning of Qur'anic text and / or commenting on it.

**tafwiiD** تفويض
Delegation of affair
Delegating power, for example, or leaving something in the hands of another. (For the second meaning, see the Qur'an, 40:44.)

**taghriib** تغريب
Exile, banishment
Banishing someone who commits certain crimes to a distant land.

**Tahaarah** طهارة
Ritual purity or cleanliness
The state in which one can pray and touch the Qur'an. It is also used to refer to moral purity.

**tahajjud** تهجد
Late night prayer
This is short for “Salaat at-tahajjud” which is the optional prayer one performs in the depth of night.

**taHallul** خلل
Freedom from iHraam
Doing something (like cutting the hair or shaving the head) at the end of Hajj or ‘umrah to indicate finalization of the state of “iHraam”. After that a person may do things which are forbidden for a person in a state of “iHraam”.

**taHannuth** خَنْثَت
Devoting time to worship
A case of devoting oneself to worshipping God and seeking religious purification.

**taHiiyaat (at--)** التحیات
Salutations prayer
The prayer which starts “al-taHiiyaatu li-llaahi ...” (’Salutations belong to God...’) which a Muslim says in his Salaah in the sitting position after two or four “rak’as”. (See “at-tashahhud”.)

**taHliil** خَلِيل
Permitting, making lawful
Making or considering something
• tahliil 

permissible or lawful, opposite of “taHriim” (make unlawful).

**tahliil**

Saying “lā ilāha illā l-lāh”’ (There is no deity except God.”
Associated words are: “tasbīh,” taHmiid,” takbiir.”

**taHmiid**

saying “al-Hamdu li-l-lāh” (‘Praise and thanks to God’).

**taHqiiq**

Deliberate recitation

In the science of Quraanic phonetics, this means a fairly slow and deliberate recitation of the Qur’an, observing all the rules of correct enunciation. Usually, this is done in teaching situations. (See also “tilaawah”).

**taHqiiq al-manaaT**

Verifying underlying cause

In the Science of Principles, investigating possible causes in order to verify their existence.

**taHriif**

Distortion of meaning

Misinterpretation of a text or word.

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• taHriir raqabah 

**taHriim**

forbidding

Making or considering something unlawful.

**taHriim bi-ImuSaharah**

Ban due to marriage

Ban on marrying certain in-laws, such as mother and daughter in-law or two sisters at the same time. (See the Qur’an 4: 23.)

**taHriim bi-nnasab**

Ban due to lineage

The ban on marrying certain blood relatives, such as sisters and their daughters and aunts... (See the Qur’an 4: 23.)

**taHriim bi-raDaa’**

Ban due to suckling

This term is used in the context of deciding marriageable persons in Islamic law. According to Islamic law, a Muslim cannot marry someone who shared suckling from the same woman at least 5 times. (See the Qur’an 4: 23.)
• Tahuur طهور
Manumission of a slave
Setting a slave free is one of the highly recommended acts of devotion.

Tahuur طهور
Ritually purifying
Clean water is normally ritually purifying. Other liquids, like juices for example, may be clean and pure in themselves, but they are not ritually purifying; they cannot be used for ablution, for example.

Tajarrud جترد
Divesting oneself
Divesting oneself physically in the sense of removing his ordinary clothes, for example, and spiritually in the sense of disregarding worldly gains and affairs.

Tajawwuz fii as-Salaah جووز في الصلاة
Hurrying in prayer
This means that a person recites and performs the minimum requirements of proper Salaah, without violating the condition of propriety, or reading short chapters of the Qur’an, usually for an urgent reason.

Takabbur تكبر
Arrogance, conceit
Haughtiness and considering oneself above others and better than them, a quality strongly condemned by Islam.

tajdiid جديد
Revival
Literally, the word means renewing. However, it is used to mean to bring back the correct understanding of the religion and purifying it from misconceptions and wrong practices that have crept into it.

tajmiir جمیر
Aromatizing a shroud
Using incense or the like to give a shroud of a dead person good smell.

tajwiid جوید
Perfecting
This word comes from “jawwad” which means to make “jayyid” (good). As a term it has been used to refer to the meticulous enunciation of Qur’anic words or recitation of the Qur’an. It also refers to the science which deals with the rules and methods to be observed in its recitation (Qur’anic phonetics).

Takabbur تكبر
takbiir

Saying “allaahu akbar”
Saying what is equivalent to “Allah is Greater or the Greatest.”

takbiirat al-iHraam

Initial takbiir
Saying “allaahu akbar” at the beginning of the Salaah, “raising the palms just in front of the shoulder, with the palms facing forward. This is a signal that one has entered into a special spiritual state.

takfiin

Enshrouding the corps
Wrapping the corps of a dead person in clean sheets of cloth after washing the body. It is also recommended to scent the body and the shroud with perfume.

takhaaruj

Buying out
A group of partners or heirs buying out a share of one of them for a compensation.

takhliil

Passing the fingers through
In the context of ablution, this means passing wet fingers through the beard and between the toes to make sure that water reaches the different parts.

takriim al-insaan

Honoring man
In the Qur’an, reference is made to this special favour from God.
bestowed on human beings (17:70). This necessarily entails respecting human rights.

**takyiif 1**
Qualifying
In theology, this refers to qualifying an attribute or act of God by indicating its “howness”, which is considered a blasphemy.

**takyiif 2**
Verification
In the Principles of Islamic law, this means verifying the origins of an issue to indicate its limits.

**Talaaq**
Divorce
Divorce in Islam is considered a necessary evil or a last resort, when the husband and wife try everything, including arbitration, to get along. The divorce is done by the man declaring his wife divorced. There is a chance of reconciliation after each of the first and second times, without any formal procedures, provided that it is done within three menstrual periods of the wife after the divorce. The wife should stay in the home during this period, which makes it conducive to a quiet reconciliation.

**Talaaq baa’in**
Final divorce
The divorce after which a woman may not go back to her former husband, except with a new contract or unless she marries another man, consummated her marriage, then gets separated by divorce or death from the second husband. (See “baynuunah kubraa” and “baynuunah Sughraa”).

**Talaaq al-bid’ah**
Improper divorce
Divorce that is done in violation of “sunnah”, such as divorcing the wife more than once within one cycle of her menstruation. See “Talaaq as-sunnah.”

**Talaaq as-sunnah**
Proper divorce
Divorcing the wife in accordance with the teachings of the Prophet (PBUH): (1) It should be during a menstruation cycle (between two periods) while she is free from bleeding and provided he did not have sex with her during that period. (2) No more than one divorce during any cycle.
Talaq raj‘iyy by Talaaq raj‘iyy
Revocable divorce
The case in which a man and his divorced wife may return to each other without remarrying (a new marriage contract). This happens after the “first divorce” or “second divorce” before the passage of the waiting period, known as “‘iddah”).

talbiyah
Saying “,labbayk allaahumma labbayk”
Saying the prayer that a pilgrim should keep saying all the time: “labbayk allaahumma labbayk...” (‘I am obeying Your command my Lord...’)

ta’liil
Ratiocination ,justification
Giving causes and justifications for a certain action or ruling.

ta’liiq
Making dependent
Making something conditional on another.

talmuud
Talmud
The primary source of Jewish law.

Talqah (pl. Talqaat)
Divorce once
A Muslim is allowed divorce three times. After either of the first two times the wife and husband can go back to each other within a three (menstrual) periods. (See “Talqah raj‘iyyah” and “Talaq baa’in”).

Talqah thaalithah
Third divorce
This is the third time a man divorces his wife ,which is considered final. They may not return to each other except after her marrying another man ,consummating the marriage, then getting separated from the second husband by divorce or death .Naturally ,a new marriage contract is required.

Talqah thaaniyah
Second divorce
Divorcing the wife for the second time, which means that the man takes back his wife after divorcing her the first time during the waiting period (“‘iddah”), then divorces her again. It is considered “revocable divorce”.
• Talqah’ uulaa

**Talqah’ uulaa**
First divorce
Divorcing the wife for the first time, which is considered a revocable divorce.

**talqiin al-mayyit**
Prompting the dying person
The word “mayyit” could mean either one who is dying or is dead. When we see a Muslim dying we should prompt him/her to say the “shahada” (“I bear witness that there is no deity except Allah and that Muhammad is the messenger of Allah”).

**tamiimah (pl. tamaa’im)**
Talisman, amulet
Something one keeps and usually wears for protection against evil spirits for example. Islam forbids this, because true protection is provided by Allah Alone. One may read verses of the Qur’an (e.g., Chapter 1, 2:255; Chapters 113&114) for that purpose.

**tamjiid**
Glorification
Though the word means glorification in general, it is often used in the context of glorifying Allah and praising Him.

**Tamth (al-‘ilm)**
Menstruation
Regular monthly vaginal bleeding.

**tamthiil**
Comparing, likening
In theology, this means comparing the acts and attributes of God with those of humans, which is considered a blasphemy, since the Qur’an tells us that “There is nothing like unto Him.”

**tanwiin**
Nunation
The pronunciation of an n after the last vowel in an indefinite noun in Arabic, such as kitaab(un) ‘a book’. In Arabic this is indicated by doubling the short vowel diacritic mark (e.g., كتابًا).

**tanziih**
De-anthropomorphism
This means that we should not ascribe any human qualification to the Divine attributes of God, because “There is nothing like unto Him.” (The Qur’an, 42:11 and Chapter 112).
**taqarrub ilaa allaah**
Seeking Divine Pleasure
Doing something good in order to please Allah and be closer to Him.

**taqiyyah (at--)**
Concealing identity
A Shi‘ite principle of behaving in a manner acceptable to others in order to conceal one’s true identity.

**taqliid (at--)**
Imitation, emulation
In religious terms, this means following the views and /or practices of a certain imam or school of thought.

**taqSiir ash-sha‘r**
Shortening the hair
Cutting some hair from various parts of the head for men and cutting about 2 centimeters from a woman’s hair at the end of “‘umrah” or main rituals of “Hajj.”

**taqwaa**
God-fearing
The Arabic term covers many concepts that include God-fearing,

**tan’iim (at--)**
righteousness and piety .In the Qur’an ,the adjective derived from this word ,muttaquun/ muttaqiin, is found much more frequently. (See, e.g., Chapter 2: 2-5.) Sometimes, we may find the word “birr” used as a synonym. (See the Qur’an, 2: 177.)

**taraawiiH**
Taraweeh prayers
See “Salaat at-taraawiiH”.

**taraHHum**
praying for mercy for s.b.
Often, this can be in the form of “May Allah have mercy on X.”

**Tariiqah Suufiyyah**
Sufi order
An order is very often named after its leader, such as Naqshabandiyyah, Tiijaaniyyah... etc.

**tanaajush**
deceitful bargaining/ offering
In a commercial transaction, making a false bid to make others pay a higher price.
• **taqriir (muwaafaqah)**

where people in Mecca intending to make Hajj or ‘umra go to wear the ihram (or make their intention of the rite).

**taqriir (muwaafaqah)**

**Approval**

In the definition of the term “Hadiith” this word is used to mean tacit approval of the Prophet (PBUH) of an action seen or known by him.

**tarjiiHaat as-sanad**

**Weighing/ comparing narrators**

Carrying out a process of evaluation of narrators of a “Hadiith” in terms of piety, memory, reputation, direct contact with predecessor...etc for the purpose of giving more weight to a “Hadiith” over (an)other one(s).

**tarjii’ 1**

(Saying : innaa lillaahi wa inna ilayhi raaji’uun)

Saying the expression which means ‘To Allah we surely belong, and to Him we shall return,’ usually, upon receiving bad news or meeting an unfortunate incident.

**tarjii’ 2**

**Repetition**

Repetition of the words of the adhaan (‘the call to prayer’) after the muezzin.

**tark as-Salaah**

**Neglecting formal prayers**

Not performing the obligatory five daily prayers. This act is considered an act of disbelief by the Prophet (PBUH).
tarqiiq

Unvelarization
Pronouncing a consonant, especially the r and l, without raising the back of the tongue. It is the opposite of “tafkhiim” (‘velarization’).

tartiil

Careful recitation, reading
Usually, this refers to reciting or reading the Qur’an in a slow and deliberate manner, observing all the rules of correct enunciation (“tajwiid”) while contemplating the meanings of the verses.

tasaddaqa (yataSaddaq)

Give out charity
See “tasadduq.”

tasadduq

Giving charity
Doing a charitable deed can be through giving out something, for example, or offering help to someone who needs it.

tasawwafa (yataSawwaf)

Become a sufi
See “taSawwuf.”

tasawwuf

Becoming sufi, Sufism
In general, this means living a simple life of devotions. But Sufism has taken many forms, some of which are considered objectionable by the orthodox Muslims.

tasbiH

Glorification
Glorification of Allah. The usual expression is “subHaan-allaah” (‘Glorified be Allah’).

tashahhud 1

Saying the “shahaaadah”
Saying, “ashahadu an-laa ilaaha ill-allaah” (‘I bear witness that there is no deity except Allah’). One may add, “wa ashhadu anna muHmmadan rasuul-ullah” (“and I bear witness that Muahmmad is the messenger of Allah’).

tashahhud 2

Sitting prayers
The prayers one says in the sitting position during the Salaah (formal prayers). (See “at-taHllyaat”.)

tashbih

Anthropomorphism
In theology this means attributing human qualities to God, or comparing Divine attributes and actions to human ones, which is a grave blasphemy. (See “tanziih”.)

tashmiit al’-aaTis

Responding to the sneezer
Saying “yar Hamkum-allaah” ('May Allah have mercy on you') when a person sneezes and says: “al-Hamdu li-llaah” ('Thank Allah').

tashrii’

Legislation
Making laws. A related word is “sharii’ah” ('Islamic Law').

tashriik

sharing of inheritance

tashyii ‘al-janaazah

Accompanying the funeral
Walking along or behind the bier and helping in carrying it. All these are strongly recommended acts for a Muslim to do for fellow Muslims.

tashyii ‘al-mayyit

Escorting the deceased

Walking along or behind the bier and helping in carrying it. (See “tashyii’ al-janaazah”.)

tasliim 1

Greeting
Saying, “assalaamu ‘alaykum” ('Peace be with you') or something to that effect.

tasliim 2

Surrendering
Surrendering something or someone (including oneself) to somebody.

tasliim 3

Ending the “Salaah” by turning one’s face to the right and saying: “assalaamu ‘alaykum” ('Peace be with you’) and turning the face to the left and saying the same.

tasmiyah 1

Saying “bismi-llaah”, naming
Saying the expression which means ‘In the Name of Allah’.

tasmiyah 2

Naming
Giving someone or something a name.

tasriiH

Letting go
This word is used in the Qur’an in the context of treating a non-finally divorced wife, where the husband is instructed either to let go amicably or keep her and treat her well. (The Qur’an, 2:229)

taswiyat al-Saff

This word is used in the Qur’an in the context of treating a non-finally divorced wife, where the husband is instructed either to let go amicably or keep her and treat her well. (The Qur’an, 2:229)

taswiyat al-Saff

Straightening the line
In congregational worship this means making the lines/rows straight, usually by making sure the feet and the shoulders of the worshippers are next to each other.

taTahhur

Purification
Purifying oneself by removing impurities and making ablution or washing the body.

taTawwa’ (yataTawwa’)

To volunteer

taTawwu’

Volunteering
Doing a voluntary act of worship, such as optional prayers or fasting.

taTayyub

wearing perfume

Prophet Muhammad used to like perfumes, and he encouraged his followers to wear them, especially before going to the mosque.

taTayyur

believing in bad omens
A Muslim is encouraged to have faith in God and believe in good omens (“al-fa’l al-Hasan”); i.e., be optimistic. He should not believe in bad omens or behave according to them. Another word is “Tiyarah.”

ta’Tiil

Negation of attributes
In theology, this refers to the claim that we should negate all attributes from our concept of God.

ta’wiidhah (pl. ta’aawiidh)

Talisman, incantation
Something worn or recited over someone for protection against evil. In Islam one should seek only Divine help, not of amulets and charms, which have no power to help or protect anyone. (See “tamiimah”.)

ta’wiil al-qur’aan

Interpretation of the Qur’an
• Ta‘wiil al-ru‘yaa

Technically, this often refers to unconventional interpretation of the Qur’an, as opposed to "tafsīr al-qur‘ān."

**Ta‘wiil / ta‘biir al-ru‘yaa**

تأويل / تعبير الروئية

Interpretation of dreams

This is one of sciences Muslims pioneered in. Usually, a Muslim scholar would resort to the Qur’an, hadith, conventions and other sources in interpreting the dreams.

**Tawaaf**

طواف

Circumambulation

Going around the Ka’bah seven times, starting with the black stone ‘and ending there’. Tawaaf is a highly recommended act of worship. Like Salaah “one should not do it unless he is ritually pure.

• tatabbu ‘ar-rukhaṣ

**Tawaaf al-ifaaDah**

طواف الإفادة

IffaaDah circumambulation

The “Tawaaf” a pilgrim performs on the tenth day of the month of pilgrimage. It is an essential part of “Hajj”. Another name for this is “Tawaaf az-ziyaarah.”

**Tawaaf al-quduum**

طواف القُدْوَم

Circumambulation of arrival

The “Tawaaf” the pilgrim performs upon arrival at Mecca.

**Tawaaf al-wadaa’**

طواف الوَدَاع

Farewell Circumambulation

The “Tawaaf” the pilgrim performs before leaving Mecca.

**Tawaaf az-ziyaarah**

طواف الزِيّارة

Ziyaarah circumambulation

The “Tawaaf” a pilgrim performs normally on the tenth day of the month of pilgrimage. It is an essential part of “Hajj”. Another name for this is “Tawaaf al-ifaaDah.”

**tatabbu ‘ar-rukhaṣ**

Looking for licenses
Basically, this means looking for the easy views in different schools of thought to follow them, without investigation of proof.

tawaatur
Continuous succession
For a Hadith, this means a continuous chain and multiplicity of narrators, making the text more reliable.

tawadda'a (yatwadda')
Make ablution
See "wuDuu."

tawakkala (yatwakkal)
'al-llaah
To trust in God
To have faith in God and put one's trust in Him.

tawakkaltu' al-llaah
I trust in Allah
I am putting my faith in Allah and depending on Him. Sometimes, this expression and its alternative "tawakkalnaa' al-llaah" ('We trust in God') is said upon concluding a deal or making an agreement.

tawakkul
Trusting and depending
Normally, this refers to putting one's trust in Allah, and stop worrying.

tawallii al-qada'
Becoming a judge
To have the job of a judge.

tawarruk
Sitting on buttock
Sitting in the "Salaah" with left buttock touching the floor, while the right buttock rests on the right foot whose toes touch the floor.

tawassul
Entreaty, fervent plea
Normally, this is used with reference to praying to God, which should be direct, not through anyone.

tawbah
Repentance
See "tawbah nassuh".

tawbah nassuh
Sincere repentance
There are three conditions for sincere repentance: (1) stop doing the wrong act, (2) regret having
• **tawfiq**

    done it and seeking Divine forgiveness and (3) resolving not to repeat the wrong doing.

---

**tawfiq**

Reconciliation

In the Science of Principles, this means the attempt to reconcile conflicting views or evidence.

---

**tawHiid**

Monotheism, Islamic theology

The belief in the absolute oneness of Allah (God) and behaving accordingly in one’s supplications and worship. Sometimes, the study of theological issues in Islam is called “tawHiid” or “‘ilm al-tawHiid” (‘science of monotheism’)

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**tawHiid al-asmaa’ waS-Sifaat**

Monotheism of names and attributes

The term is used with reference to Divine Names and Attributes where one has to believe in their absolute uniqueness.

---

**tawHiid al-‘ibaadah**

Monotheism in worship

Devoting and directing worship to God alone, without intermediaries or partners.

---

**tawraah**

The Book that was revealed to Prophet Moses. Some scholars say that it is the Mosaic Law or the Pentateuch.

---

**tawraah**

God alone, without intermediaries or partners.

---

**tawHiid ar-rubuubiyyah**

Monotheism of lordship

Belief that there is only One Lord and Sustainer of the whole creation.

---

**tawHiid al-‘uluuhiyyah**

Monotheism of deity

The belief that there is only One God Who is Unique. He has no partners, no wife nor children, and none is equal to Him. (See the Qur’an, Chapter 112.)

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**tawqiifiyy**

Decided by the religion

Something that is not subject to debate and argument, because it has been decided by the religion in a command by God or instructions from His messenger.

---

**tawraah**

Torah

The Book that was revealed to Prophet Moses. Some scholars say that it is the Mosaic Law or the Pentateuch.
The Ever Relenting
An Attribute of Allah. The One Who constantly accepts the repentance of His servants.

Going rightward
Starting something with the right hand side (such as washing the right arm first or entering a mosque with the right foot first) or moving in that direction.

Wiping with dust
The symbolic act of wiping the face and the hands with light dust instead of ablution, in the absence of water or due to inability to do ablution.

Compassion, mutual kindness
A quality required to be observed by believers in dealing with each other, so that they may become like a single body.

Seeking blessings
Considering something a source of blessings.

Temporary husband
The terms literally means a 'borrowed he-goat'. It refers to a man who marries a finallydivorced woman, consummates the marriage and divorces her, for the sole purpose of legalizing her return to her former husband.

Facilitation
Making things easier, by suggesting an easy, but lawful, way of doing something.

Honoring prohibitions /sanctities
Observing prohibitions and respecting sanctified objects.

Discretionary punishment
Punishment the nature of which is not specified in Islamic law; therefore, it is left to the discretion of the judge or ruler.

Offering condolences
Usually, this is used in terms of offering condolences for someone who had death in the family.
• tazkiyah 1

**Tazkiyah 1**
Testifying to goodness
Testifying to the good character of a person, especially a witness.

• tazkiyah 2

**Tazkiyah 2**
Purifying
Sometimes we find this word in discussing the ‘zakaah’ as an act of purifying one’s possessions from wrongful gains, for example.

• tazkiyat an-nafs

**Tazkiyat an-Nafs**
Self-righteousness
Praising oneself in terms of piety and God fearing. A Muslim is instructed not to do so. (See the Qur'an 53:32.)

• thabt (pl. thubuut)

**Thabt (Thubuut)**
Of reliable memory
In the context of evaluating the narrators of the Hadith, a person with a remarkably retentive memory.

• thaniyyat al-wadaa’

**Thaniyyat Al-Wadaa’**
The name of a place in Medina where, it is reported, the citizens of the town received the Prophet Muhammad (PBUH) upon his immigration from Mecca to Yathrib (the old name of Medina). It is mentioned in the famous chant “Tala’a al-badru ‘alaynnaa…” (“The moon has shined upon us…”) with which people received their noble guest.

• thiqah (pl. thiqaat)

**Thiqah (Thiqat)**
Trustworthy
With reference to a Hadith narrator, this means that he is trustworthy, due to his impeccable character.

• thaqalaan (ath--)

**Thaqalaan (Ath--)**
Humans and jinnis
The term refers to the two main categories of accountable beings, the visible humans and the invisible beings known as jinn.

• thawaab

**Thawaab**
Reward
The opposite of ‘‘iqaab” (‘punishment’).

• thayyib

**Thayyib**
Not virgin
A man or woman that was previously married. In some aspects of Islamic law he/she is treated differently from a virgin.
thubuut al-shahr
ثبوت الشهر
Confirmation of the month
The official announcement regarding the beginning of the lunar month, such as Ramadhan.

Tiib (pl. Tuyuub)
طيب (طيب)
Perfume
Perfumes were among the favourite things to the Prophet (PBUH).

tilaaawah
تلاوة
Recitation, reading
Usually, this refers to the careful recitation or reading of the Qur’an.

Tiyarah
طيرة
belief in bad omens
Islam is against believing in bad omens, because a Muslim should have faith in God.

Tuhr
ظهر
Freedom from menses
The time when a female is not menstruating.

Tuma’niinah 1
طمأينة
Peace and serenity

Tuma’niinah 2
طمأينة
Deliberateness
With reference to performing “Salaah” this means to do it carefully and slowly, not in a hurried manner.

Tuur siinaa’ /siiniin
طور سيناء /سينين
The feeling of peace and serenity.

Tuubaa li... طويب لـ
May Allah grant Paradise to
An expression of encouragement for people to do or undergo something. It is a form of prayer for them to earn Paradise if they do or undergo what is specified.

Tuur (jabal aT--)
الطور (جبل --)
Mount Sinai
The mountain in Sinai which is mentioned in the Qur’an in the context of the story of Moses. (See the Qur’an, 23:20, e.g.)

Tuur siinaa’ /siiniin
طور سيناء /سينين
Mount Sinai
Nowadays, it is called “jabal at-Tuur” in the Peninsula known as Sinai Desert to the North East of Egypt. It was around here that Moses received the Ten Commandments.
**'ubuudiyyah**

servitude, slavery

In religious terms, this is usually used to refer to the relationship of man to God. He is a slave and servant of His Lord Who is the Master of the Universe. This includes worshipping Him and obeying every command of His.

**uDHiyah** (pl. 'aDaaHii)

Animal offering, sacrifice

The animal offered for sacrifice especially during pilgrimage. This could be a goat (not less than one year old), a sheep (at least six months), a cow / ox, or a camel (both not less than two years old). A goat or sheep is offered for one pilgrim while a cow / ox and camel may be offered for seven people. For non-pilgrims, these animals are offered one per family, not individual.

**'udhr** (pl. a’dhaar)

عذر (أذار)

Excuse

Reason for not doing or observing a required act. Often, we hear the expression “'udhr shar‘iyy” (legitimate excuse).

**uHSina** (yuHSanu)

احصن (يُحسن)

Got married

The verb in the passive form is used in the Qur’an to refer to marriage. (See the Qur’an, 4: 25.)

**'uhuud wa mawaathiiq**

عهود ومواثيق

Covenants and treaties

Confirmed arrangements and agreements, often put in writing.

**ukhrawiyy**

Related to the Hereafter

Any matter related to “aakhirah” (life Hereafter).
ukht min ar-raDa’ah

Foster-sister
We also read “ukht bir-riDa’ah”. She is a female person who shared the suckling milk with another person of a different mother and father. According to Islamic law she is considered like a natural sister from the point of view of marriage.

uluu al-‘azm

Men of resolution
This term is used in the Qur’an to refer to certain messengers of Allah. According to some scholars, these are: Noah, Abraham, Moses and Jesus. (See the Qur’an, 46: 35.) But the term basically means people who are resolute, persistent and patient in carrying out their mission.

uluu al-albaab

Men of understanding
Another translation of this term is ‘men possessed of minds’. (See the Qur’an, 3: 190ff.)

uluu al-amr

Authorities
People in charge of community affairs.

umm al-kitaab 1

The Opening Chapter
One of the meanings of this term is the Opening Chapter of the Qur’an, being the most important.

umm al-kitaab 2

Foundation of the book
For this meaning, see the Qur’an, 3: 7.
umm (pl. ‘ummahaat)
al mu’miiniin
أَمّ (أُمَهَات) المؤمنين
Mother of the believers
This term refers to any of the wives of the Prophet (PBUH). (See the Qur’an, 33: 6). They should be shown due respect, and a Muslim was not allowed to marry a former wife of the Prophet Muhammad (PBUH). The term is based on the Qur’anic declaration in Chapter 33, verse 6. One of the special rulings regarding them is that no one can marry them after the death of the Prophet (PBUH).

umm al-quraa
أم القرى
Mother of towns (Mecca)
One of the names used for Mecca al-Mukarramah.

umm al-walad
أم الوَلاد
Mother’s child
In legal terms, this refers to a bondswoman who gives birth to a child from her master. She automatically becomes free upon the master’s death.

ummah (pl. umam)
أمَّة (أَمْ) Nation, community

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One of the names used for Mecca al-Mukarramah.

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Mother’s child
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ummah (pl. umam)
أمَّة (أَمْ) Nation, community

‘umrah
عُمْرَة
Lesser pilgrimage
Lesser pilgrimage means wearing the pilgrim’s garb, making the “Tawaaf” around the Ka’bah and “sa’y” between Safa and Marwah any time of the year.

umoor (sg. ‘amr)
أمَر (أَمْ) Affairs, issues
Very often this word is found in the plural form to mean matters of all sorts.

‘unnah
عِنْة
Impotence
The male’s inability to perform sexual intercourse. The wife has the right to seek divorce on this ground.

‘uqdat an-nikaaH
عَقْدَة النِكَاح
Marriage contract
Disobedience to parents

Showing disrespect to parents and disobeying their commands, or mistreating them, which is a major sin, being an act of disobedience to Divine commandments (the Qur’an, 17: 23).

Convention

Common practice by people in a certain community. In Islamic law, we often find reference to these practices in the absence of clear legislation regarding certain practices or worldly duties. Naturally, these should not conflict with any injunctions of the religion.

Commodities

This is short for “‘ilm ...” It deals with the principles of hadeeth (traditions of the Prophet [PBUH]) authentication, such as methods
of text verification and the critical evaluation of the narrators.

**uSuul at-tafsiir**

اصول التفسير

Science of Qur’anic exegesis

This is short for “’ilm ...” which is the science that deals with the issues and rules to be observed in interpreting the Qur’an, such as full knowledge of the Qur’an and the Prophet’s traditions, the Arabic language, history of the revelation of different verses...etc.

**uswah Hasanah**

اَسوة حَسْنَة

Exemplar model

The Prophet Muhammad (PBUH) is supposed to be the exemplar model for all Muslims. They should emulate his conduct. (See the Qur’an, 33: 21).

**uuqiyyah**

أَوْفِيَة

Ounce

There are two types of ‘ounce’ in traditional Islamic terms: one for silver (119.4 grams) and another for other types of materials (127 grams). Both should not be confused with the modern use of ounce (28.349 grams).
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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</table>
| waaHid (الواحد) | The One  
A Divine Attribute of Allah. The One Who is Absolute in oneness and uniqueness and has no partners. |
| waa‘iz (pl. wu‘aaZ) | preacher  
Someone who gives sermons or preaches to others. |
| waajib 1 | Obligatory  
Required by the religion. |
| waajib 2 (pl. waajibaat) | Duty, obligation  
Something made obligatory by the religion. |
| waajib al-wujuud | Inevitably existing  
The term is used to refer to Allah Whose existence is inevitable. |
| waaHid (الواحد) | The Finder  
A Divine Attribute of Allah. The One from Whom nothing is hidden or lost. |
| waalii (الواالي) | The Patron  
A Divine Attribute of Allah. The Bestower of bounties and protector from evils. |
| waalii (pl. wulaah) | Governor  
A governor appointed by a caliph or king to rule a certain part of the country. |
| waqqa‘a (yuwaaqi‘) | to copulate  
To have sexual intercourse with someone. |
| waarith (الوارث) | The Inheritor  
A Divine Attribute of Allah. The True Inheritor of things, because He is the only Eternal Being. |
• *waasi’ (al--)*

Heir
Someone who inherits. The distribution of the inheritance in Islam is clearly specified in the Qur’an; it is not a matter of conventions or the will of the deceased. (See, e.g., Chapter Four of the Qur’an, verses 11-12 and 176. There is a special science for this, called “’ilm al-fara‘iD”.

• *waasi’ (al--)*

The All-Embracing
A Divine Attribute of Allah. The One Whose knowledge and mercy embrace everyone and everything.

• *wa’d*

Promise
Promise to do something good for someone.

• *waD’ (fil-Hadiith)*

Fabrication of Hadiith
In Hadiith studies the term means inventing a Hadiith and ascribing it to the Prophet Muhammad (PBUH).

• *wadii’ah*

Object in trust
Something left with a person for safe keeping.

• *wahhaabiy*

• *wahhaabiyy (pl. wahhaabiyyah)*

Wahhabi
A follower of Sheikh Muhammad ibn Abdul-Wahhab of Najd, who was a Muslim revivalist that
emphasized in his teachings the importance of fighting all sorts of “shirk” (polytheistic practices), such as worshipping saints and building mosques over their tombs.

wahhaabiyyah (al--)

Wahhabism
Teachings of Sheikh Muhammad ibn Abdul-Wahhab, a strict Islamic revivalist, which emphasized the return to the pristine teachings of the religion and fighting all sorts of polytheistic practices and superstitions.

wa’iid

Warning
Warning or threat to do something bad to someone.

wajh allaah 1

Pleasure of Allah
We find this phrase in expressions like “li-wajhi-llaah” (for the sake of Allah) and “ibtighaa’ wajhi-llaah” (seeking the pleasure of Allah).

wajh allaah 2

the Face of God
The direction which Allah has accepted for you. (See the Qur’an, 2: 115).

waliimah

Wedding banquet / party
It is recommended for a Muslim to
have a wedding party as a means of announcing the marriage. Invited people are urged to attend it.

**waliyy (al--)**

The Ever-Patronizing

A Divine Attribute of Allah. The One Who patronizes His loyal servants and protects them.

**Waliiyy 1 (pl. awliyaa’)**

Holy man, man of God

This is the Islamic equivalent to a ‘saint’. A “waliyy” is a man of high integrity and is devoted to worshipping Allah. Sometimes, a man of God may be given special unusual abilities, called “karaamaat”. (See “karaamah”). The expression “awliyaa’ allaah” is found in the Qur’an, 10: 62.

**Waliiyy 2 (pl. awliyaa’)**

Ally

Someone we trust and rely upon for support. (See, e.g., the Qur’an, 60: 1.)

**waliyy (pl. ‘waliyaa’)**

Guardian, person in charge

This term means both the person in charge of the community as well as a guardian of a person.

**waqf (pl. ‘awqaaf)**

Endowment

Allocating part of one’s possession for a certain good purpose; it should not be sold or disposed of except under the conditions stipulated by the endowing person, or with the aim of perpetuating it.

**wafqah (pl. waqfaat)**

in Qur’anic phonetics, a pause or stop while reciting the Qur’an.

**wafqah (al--)**

Stay

See “al-wuquuf bi-‘arafah”. Some people loosely use the term to refer to the day that immediately precedes the “‘iid”, whether it is the “‘iid al-aDHaa” or “‘iid al-fiTr.”

**wara**( al--)

Meticulous godliness/

conscientiousness

Avoiding acts that one does not feel comfortable with for fear of committing a sin.
wasiilah

Approach to God
Whatever means or acts that bring one closer to God. (See, e.g., the Qur’an, 5:35)

waSiyy

trustee
Someone entrusted with taking care of the affairs of someone else, usually a minor or lacking legal capacity.

waSiyyah (pl. waSaayaa)

Will / testament
A legal document left by a person giving instructions regarding his property. In Islam, beneficiaries should not be legal heirs, whose shares in the inheritance are specified by the Qur’an. (See the Qur’an, 4: 7, 10-13 and 176).

waswasah (pl. wasaawis)

Evil suggestion /whisper
Often this term refers to the bad suggestions made by Satan to mislead people into doing forbidden things. It is also used to mean constant doubting.

waT’

Copulation
Having sexual intercourse.

wathan (pl. awthaan)

 Idol
A statue or icon polytheists pray to or worship.

wathaniyy

Idol worshipper /pagan
A person who worships idols.

wathaniyyah

Idolatry /paganism
The practice of worshipping idols, statues, icons and the like.

wayHak

WayHak
An exclamation expressing mild blame.

waylak

Woe to you!
An exclamation expressing condemnation and warning.

wa’Z

Preaching
Offering advice and giving warning to others for doing wrong things.
• Wilaayah 1

Wilaayah 1
Guardianship
The power and/or responsibility to supervise the affairs of someone else. See “waliyy”.

Wilaayah 2
Governership
The post of waalii (‘governor’).

wiSaal جِلَعٌ
Continuation
To continue the fast for more than one way.

wiSaayah وِصَايَةٍ
Trusteeship
See “waSiyy”.

wisq (pl. awsuq) وَسْقٌ (أَوْسَاقٍ)
Wiqq
A unit of measurement of quantity used for food. It is equivalent to 60 “Saa’s”. (See “Saa’”)

witr وَتِرٌ
Odd in number
Of odd number, usually one or three. The term “al-witr” may be short for “Salaat al-witr”.

wuDuu’ وَضُوءٌ
Ablution

• wuquuf (al--) bi’arafah

wuquuf (al--) bi’arafah
Washing the hands, rinsing the mouth, sniffing water and rinsing the nostrils, washing the face, washing the arms up to the elbow, wiping the head with wet hands and washing the feet. All of these, with the exception of wiping the head, are done three times, starting with the right hand side first.

wujuub وَجْوَبٌ
obligation
Being required by the religion; to ignore it is a sin.

wuquuf وِقَعْفٌ
Standing
Standing position in formal prayers during which one would normally read at least “Surat al-fatiha” (Opening Chapter of the Qur’an).

wuquuf (al--) bi’arafah
الوقوف بعرفة
Stay at Arafah
Staying at the plain of ‘Arafah on the ninth day of the month of pilgrimage (Dhul-Hijjah) is considered the most important single rite of “Hajj”. A pilgrim should stay there until sunset, then he moves to “Muzdalifah.”
yadan bi-yad بدأ يبدأ
Instantaneous exchange
In Islamic law certain commodities should be exchanged immediately for the transaction to be valid.

yaghuuth يغوث
Yaghooth
The name of a deity worshipped by the people of Prophet Noah. (See the Qur’an 71:23)

yahuud (sg. yahuudiyy)
yw٩ود (yw٩ود٨٩)
Jews
See “yahuudiyy.”

yahuudiyy (pl. yahuud)
yw٩ود٨٩ (yw٩ود٨٩)
Jew
A member of the Jewish faith. According to Islam, Jews are members of the ‘people of the Scripture’. A distinction should be made between Jews and Israelites (descendants of Jacob), since not all followers of the Jewish faith are Israelites.

yalamlam يلملم
Yalamlam
The name of a port in Yemen where all prospective pilgrims from Yemen or those passing by it should start their status of “iHraam.”

(←al) yahuudiyyah
اليهودية
Judaism
The religion originally taught by the Prophet Moses, but greatly tampered with after him. Its holy scripture is “at-tawraah.” But it is said that actually it is the Talmud that is considered the primary source of Jewish law.

yaHyaa بحبي
John
A prophet of Allah, son of Zachariah born to him miraculously, since his father was very old and his mother was barren. (See the Qur’an, 19:2-15).

ya’juuj wa ma’juuj
ياجوج وماجوج
Gog magog
A nation of a highly destructive force. (See the Qur’an, 18:94).
yamiin 1

Right hand side
A Muslim should start all important and good things with the right hand side or do them with the right hand such as greeting, eating and drinking with the right hand, or with the right foot first such as entering a mosque. Believers are called "aShaab al-yamiin" (people of the right hand), because they are handed their records of deeds in their right hands on the Day of Judgment.

yamiin 2 (pl. aymaan)

Oath
In Islam an oath should be in Allah’s name only; i.e., one should not swear except to God.

yamiin ghamuus

False oath
An oath made to deceive the hearer and convince him of a lie. It is called "ghamuus" because it causes the person who makes it to be ‘dipped’ in Hell-Fire.

yaqiin (al--)

Certitude
Absolute certainty. In the Qur’an, sometimes we find the phrase “Haqq al-yaqiin” (real certainty).

ya’quub

Jacob
The Prophet Jacob whose name was also “israa’iil” (servant of Allah / Israel). He is the son of Isaac and grandson of the Prophet Abraham. Early Jews are often called “banii israa’iil ” (‘children of Israel’- Israelites-) in the Qur’an. Naturally, not all Jews of the present time, most of whom are Khazar converts, are Israelites. (See “israa’iil” for a comment on this point.)

yathrib

Medina
The old name for the city later called “al-madiinah” the city of the Prophet (PBUH)).
yatiim/ah (pl. ayttaam)  
Orphan  
A child who has lost its father especially. The Qur’an and the sunnah strongly recommend kindness and fair treatment of orphans, even sponsoring their upbringing. (See, e.g., the Qur’an, 4:8-10.)

ya’uuq  
Ya’ooq  
The name of a deity worshipped by the people of Prophet Noah. (See the Qur’an 71:23)

yawm (pl. ayyaam)  
Day  
In Islamic texts, this word is frequently used in the sense of day as opposed to night. (See “yawm wa laylah”).

yawm ad-diiin  
The Day of Judgement  
The Day on which people will be resurrected and judged according to their deeds in the present life. (See, for example, the Qur’an, 82).

yawm (al--) al-aakhir  
The Last Day  

yawm al-jam’  
The Day of Gathering  
The Day of Resurrection when all creatures are gathered for the Judgment. (See, for example, the Qur’an, 38:49-64).

yawm al-faSl  
Day of Judgment  
The Day of Judgement on which the doers of good are separated from the wrong doers.

yawm al-Hashr  
The Day of Gathering  
The day when the whole creation will be resurrected and gathered together for the Judgement. (See “al-qiyaamaah”).

yawm al-Hisaab  
The Day of Reckoning  
The Day when everyone will see records of all his deeds, and will be asked to account for them. (See, for example, the Qur’an, 38:49-64).

yawm al-ba’th  
Day of Resurrection  
The day on which all creatures are resurrected and made to account for their actions in this world. See “al-qiyaamah” (the Resurrection).
**yawm an-naHr**

Day of Sacrifice
The tenth day of "Dhul-Hijjah" (month of pilgrimage), on which a Muslim starts offering his sacrifice. One may slaughter the sacrifice on this and the following three days. Originally, "naHr" means slaughtering a camel.

**yawm al-qiyaamah**

Day of Resurrection
See "al-qiyaamah".

**yawm at-tarwiyah**

Eighth of Dhul-Hijjah
The eighth day of the month of pilgrimage when pilgrims go to Mina.

**yawm al-waqfah**

Day of Stay in Arafah
The ninth day of Dhul-Hijjah (month of pilgrimage) on which pilgrims stay in the plain of 'Arafah until sunset, then move to Muzdalifah.

**yawm wa laylah**

One day and night
Twenty-four hours. Yawm is used here to mean daylight, as opposed to night. The other more specific word for day (as opposed to night) is "nahaar" which means the time between dawn and sunset.

**yuHtaDar**

To approach death
To be on deathbed. It is sunnah that when a Muslim is in such a condition we should prompt him to say the "shahada" so that it would be his last words.

**yuunus**

Jonah
A prophet of Allah who was swallowed by a whale and returned to land safely by Allah’s Will. He is also referred to in the Qur’an as "dhu-nnuun" (man of the fish / whale). (See the Qur’an, 37: 139-147 and 21: 87-88, where you find his famous prayer of distress).

**yuusuf**

Joseph
The Prophet Joseph, son of the Prophet Jacob, exemplar for his beauty, chastity and his knowledge of interpreting dreams. (See the Qur’an, Chapter of Joseph (12) for his story).
Zaahara (yuZaahir)
To declare zhihar
See “Zihaar.”

Zaahir (aZ -)

The Obvious
A Divine Attribute of Allah. The One Who is Most Obvious through His creation and deeds, because they are all absolute proofs and signs of His existence.

Zaahir al-madhhab
Apparent ruling of a madhhab
What is understood from a certain school of thought.

Zaaahid
Ascetic
A person who lives an ascetic way of life. (See “zuhd”). To such a person life in this world is a journey to the everlasting life of the Hereafter; the lighter the load, the easier and safer the trip is.

Zaahiriyah (aZ-)

Literalism /literalists
Followers of the school of thought that sticks to the literal sense of Islamic law and teachings.

Zaalim
Aggressor

Zaaniyah (pl. zunaah)

Fornicator ,adulterer
A person who commits an illicit sexual relation, male or female whether married or not married. (See “zinaa” for comments.)

Zaawiyah
Mosque-school
Literally, the word means a corner or nook. In some Muslim countries, there were some small mosques built near or over the tomb of a ‘saint’ and used for teaching, with a housing facility attached to it. Often, they were maintained by sufi orders.

Zabaaniiyat jahannam
Guards of Hell
Angels in charge of carrying out the punishment of the sinners and
• zabuur (az-- للذى

Disbelievers in Hell.

Zabuur (az--) للذى

Psalms

The scripture that was revealed to the Prophet Daawuud (David).

Zakah (yazkuu)

زكاة (يزكو)

To be pure

This is the intransitive form of "zakkaa," to which the term "zakaah" is etymologically related.

Zakaah زكاة

Alms, poor dues/tax

The obligatory poor dues that a Muslim should pay to certain categories of people in the community, including the poor, the needy, the way-farer... Paying the "zakaah" is one of the five pillars of Islam. For money, 2.5% of the savings are paid after the passage of one year.

Zakaat al-fiTr زكاة الفطر

Breaking the fast poor due

The charity that one should give to the poor before one attends the "'iid" service at the end of Ramadan. It consists of about 2 kilograms of wheat, rice, other grains, or "iqT" (dried yogurt curds) for each member of the household.

Zakaat al-maal زكاة المال

Alms on wealth

In simple terms, this means the alms one should pay on the savings one has for one year, if it exceeds the "niSaab". It is two and a half percent of those savings.

Zakariyyaa زكريا

Zachariah

The name of a prophet, father of the Prophet YaHyaa (John) and guardian of Mary. See reference to them in the Qur'an, 3: 37-41 and 19: 2-15).

Zakkaa 1 (yuzakkii)

زكى 1 (يزكى)

Give alms/pay zakat

To pay the obligatory poor dues known as alms or "zakaah."

Zakkaa 2 (yuzakkii)

زكى 2 (يزكى)

Vouch for someone

To bear witness that someone is good or to praise him. This also applies to oneself; hence, we have "zakkaanafsahu" meaning that he claimed to be good or better than others. (See the Qur'an, 53: 32).
• zamzam • zaquum

zamzam زَمْزَم

Zamzam
The blessed well of Zamzam in the Holy Mosque of Mecca. Tradition has it that the spring of water first came out at the feet of Ishmael when he was a baby, left with his mother Hager, by his father Abraham in the area known today as Mecca. The Prophet Abraham (PBUH) was carrying out Divine orders. He prayed for that barren valley to be a blessed one. While Hager was frantically looking for something for her baby water sprang from beneath his feet. This is the origin of the Well of Zamzam whose water is considered blessed by all Muslims. Its water has been running from the pre-Islamic era.

zandaqah زِنَادِقَة

heresy
Holding religious views contradictory to the teachings of Islam.

zindiiiq زَنِديق

Heretic
A person who believes in and/or calls to ideas and beliefs that are contrary to Islamic teachings.

Zann (pl. Zunuun) ظَنَّ (ظُنْنُونَ)

Speculation, conjecture
Islam encourages its followers not to make hasty judgments on basis of conjecture. (See the Qur’an, 17: 36 and 49: 12.) In the Principles of Islamic Law, scholars suggest different types and degrees of “Zann”.

Zanniyy ظَنِيّ

Speculative, doubtful
In the Science of Principles this means a possible meaning, though another meaning may be inferred.

zaquum زِقْوَم

Zaqquum tree
A most hateful type of tree in Hell offered as food for the unbelievers and sinners. (See, e.g., the Qur’an 37: 62-65; 44: 43-46.)
zawaaj زواج
Marriage
Marriage is a strongly recommended “sunnah” for both the protection of individuals from illicit sexual relations and propagation.

zawaaj al-mut‘ah زواج المنعّة
Temporary marriage
Literally, this means ‘marriage for pleasure’. It is a marriage in which the duration is stipulated in the marriage contract. Prophet (PBUH) declared the illegality of such marriage.

zawaaj / nikah حـَاشـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

zawaal ash-shams زوال الشمس
High noon
The time when the sun crosses the local meridian. It is forbidden for a Muslim to pray at this time. The real time of noon prayer (“Salaat az-Zuhr”) starts after this.

zawj (pl. ‘azwaaj)1 زوج (أزواج)
Spouse
In the Qur’an this word is used for both male and female spouse. Later, people used the word “zawjah” (wife) to distinguish female from male spouse. This word is used in later Arabic to mean a pair, which is in the Qur’an is “zawjaan”.

zawj (pl. ‘azwaaj)2 زوج (أزواج)
Member of pair, mate
In Qur’anic usage, this refers to one member of a pair; hence “zawjaan” (2 zawjs) means a pair. (See, e.g., the Qur’an, 11: 40.)

zawjaan زوجان
Pair
In Qur’anic Arabic the word means a pair, not two pairs as
many people may understand. (See “zawj”.)

zaydiyyah
Zaydi (Shi’ites) sect
A Shi’ite sub-sect. Those who claim to follow Zaid the son of Ali ibn al-Hussain instead of the other son Ja’far aS-Saadiq (called “Ja’fariyyah”). This sect is especially dominant in Yemen.

Zihaar
Zihar
An old Arab practice, similar to divorce, in which a man says to his wife, “You are like my mother’s back to me.” (See reference to this in the Qur’an, 58: 1-4).

Zinaa
Fornication, adultery
In Islamic terms, any sexual act between a male and female outside wedlock is called “zinaa”. It is considered one of the major sins (kabiirah), the punishment for which depends on the persons involved, whether they have been previously married (“thayyib”) or not (“bikr”).

zuhd
Asceticism
Living the simplest way of life

with the barest of necessities.

Zuhr (aZ--)
Noon
Noon prayer time starts a few minutes after mid-day.

Zulm
Injustice, aggression
Injustice and unfair dealing is forbidden in Islam, even when a Muslim is dealing with non-Muslims or enemies. This is the opposite of “adl” (justice and fairness).

zuur
Falsehood
The word is often found in association with “qawl” (‘saying’) or “shahaadah” (‘testifying’), meaning perjury or false testimony, both of which are strongly condemned by Islam.
‘aadiyaat (suurat al-)
سورة العاديّات
Chapter of the Galloping Horses
This is Chapter 100 of the Qur'an, taking its title from the word in the first verse. The word has been interpreted to refer to horses running in battle fields. A vivid picture of these horses is given in the next four verses. This is followed by a statement about some characteristics of unbelievers, who are warned of their fate upon Resurrection.

‘aala ‘imraan (suurat --)
سورة آل عمران
Chapter of the Family of ‘Imran
The third chapter of the Qur’an, taking its name from the story of the family of ‘Imran, including the mother of “maryam” (Mary) and “Zakariyyaa” and “YaHyaa”, Mary and her son Jesus (PBUH). This is one of the two chapters of the Qur’an where the story of Jesus is given in some detail. (See verses 42-63).
In verse 61 we have the reference to the “mubaahahah”. In verse 110 the reasons for good Muslims being the best of nations are given, and in verses 169-171 we read about the special life of martyrs who are killed in the Cause of God. Among the frequently recited verses in this Chapter are the ones that begin with, “Behold! In the creation of the heavens and the earth and the alternation of night and day there are Signs for men of understanding...” and give instances of the characteristics of these men and their prayers. (verses 190-200). A part of a verse commonly cited to call Muslims to solidarity and unity is: “And hold fast, all together, by the Rope [or Covenant] of Allah, and be not divided” (verse 103).
Chapter of 'He frowned'
This is Chapter 80 of the Qur’an, taking its title from the verb at the beginning of the Chapter. The reference is to the incident when the Prophet (PBUH) was eagerly preaching Islam to some pagans when he was interrupted by one of his poor followers, a blind man. Obviously he was annoyed (frowned) and kept on preaching. Though the man did not see the frown, God wanted to teach His own Messenger. Thus the early parts of the Chapter were revealed, reminding the Prophet (PBUH) that the Qur’an is a reminder for those willing to accept it, and that it has a special status (verses 1-16). In the next part of the Chapter man is reminded of his creation and the Divine bounties provided for him (17-32). Then we are reminded of the Day of Judgment when everybody cannot but think of his own salvation. A contrast is made between the fate of the believers and that of the unbelievers (33-42).

Chapter of Winding Sand- tracts
This is Chapter 46 of the Qur’an, taking it name from the word found in verse 21 with reference to the people of the Prophet Huud, his preaching to them, their rejection of the Faith and their miserable fate (verses 21-25). One of the verses often quoted is the one where God enjoins on man kindness to parents, especially one’s mother who “in pain bore him, and in pain gave him birth…” (verse 15). In this Chapter we also find one of the references in the Qur’an to a company of the “Jinn’s” listening to the Qur’an [recited by the Prophet (PBUH)], their acceptance of Islam and preaching it to their people (29-32).

Chapter of the Confederates
This is Chapter 33, taking its title from the word “aHzaab” (confederates’ or ‘group of clans’) mentioned in verse 20. In this Chapter we read about one of the most difficult battles of early Islam, when many polytheist clans came together to attack Medina, the Town of the Prophet. They were helped by some treacherous
Jewish and hypocrite residents of the Town who had a defense treaty with Prophet Muhammad (PBUH). Through Divine support the Muslims came out victorious, and proper punishment was inflicted on the traitors (verses 9-21). In this Chapter we read the Islamic injunction against adoption (since it leads to violation of birth rights and prohibition of lawful acts). (See verses 4 and 5). The special status of the wives of Prophet Muhammad, being ‘mothers of the believers’, is mentioned, including the verse which dictated that Muslims should not ask them for anything ‘except from behind a “Hijaab” (‘screen’). (See, e.g., verses 28-34 and 53-55.) Among the often quoted verses in this Chapter are the verses that emphasize the finality of prophecy with Muhammad, declaring him to be the Seal of the Prophets (verse 40) and verse 56 where God instructs Muslims to pray for blessings on the Prophet and to salute him with all respect. Another set of verses frequently recited by Muslims are verses 70 to 72, where reference is made to the special responsibility of man versus the other creation.

**a’laa (suurat al--)**

سورة الأعلى

Chapter of the Most High

This is Chapter 87 of the Qur’an, taking its name from the word in verse one. Some of the favours of Allah are mentioned, followed by the Divine declaration, “We shall teach you to recite [the Qur’an], so that you may not forget except as God wills...”(verses 6-7). Muhammad (PBUH) is commanded to “give admonition in case the admonition profits [the hearer]. He will heed who fears [God]” But the unfortunate will not benefit from it. The prosperous is one who purifies himself, remembers the name of His Lord and prays (verses 9-15). A universal statement about the nature of man and the real fact is given in verses 16 and 17: “Yet, you give preference to the present life, while the Hereafter is better and more lasting.” This Chapter was often recited by Prophet Muhammad (PBUH) in the first standing position of the Friday prayer.

**an’aam (suurat al-)**

سورة الأعام

Chapter of the Cattle

This is the sixth chapter in the Qur’an, taking its name from
the word “al-an’aam” (cattle) mentioned a few times (e.g., verses, 136, 138, 139 and 142). In this Chapter we also read a set of commandments, regarding things a Muslim should and should not do (verses 151-153). Among the often quoted verses are the verses that give a comprehensive meaning of Islam: “Say: ‘Truly, my prayer, and my service of sacrifice, my life and my death are (all) for God, the Cherisher of the worlds. No partner has He: This I am commanded, and I am the first of those who submit to His Will.’” (162-3)

In this Chapter we also have the verses known as “aayaat al-futuuH” (verse 59 ff.).

anbiyaa’ (suurat al-)
سورة الأنبياء
Chapter of the Prophets
This is Chapter 21 of the Qur’an, taking its title from the stories of the different prophets and messengers of God and their peoples as well as about the constant conflict between good and evil and between monotheism and polytheism. Of special significance is the story of Prophet Abraham, his smashing of his people’s idols, their throwing him into a big fire and God’s protection from it. “They said, ‘Burn him...’ We said: ‘O Fire! Be you cool, and a (means of) safety and peace for Abraham!’” (51-73) References are made to most other prophets and people of God, including Noah, Ishmael, Isaac, David, Solomon, Job, Idrees, Zakariyyah, John, Mary. The relevant verses are concluded by the Divine statement: “Verily, this Community of yours is a single Community, and I am your Lord and Cherisher. Therefore, serve and worship Me (an no other).” (92). An often quoted verse, which declares the universality of the message of Muhammad (PBUH), and that Muhammad is a source of Mercy for the whole universe, is: “We sent you not [O Muhammad], but as a Mercy for all creatures.” (107)

anfaal (suurat al-)
سورة الألفال
Chapter of the Spoils of War
This is chapter 8 of the Qur’an. It takes its name from the word “anfaal” (spoils of war) which is found in the first verse of the Chapter. The word is not found in any other chapter. In this Chapter
and the next one (Chapter 9) we find many of the rulings related to etiquettes of fighting enemies of the Faith and other issues of relevance, among many other matters. Reference to the first major battle in Islam ("Badr") is found in verses 5 to 14 and 42-44. A part of a verse commonly cited to warn Muslims against dissention and disunity is: "and contend not with each other lest you lose heart and your power depart" (46).

‘ankabuut (suurat al-)
سورة العنكبوت
Chapter of the Spider
This is Chapter 29 of the Qur’an, taking its title from the parable of the spider’s flimsy web to which is compared the protection unbelievers seek from partners they worship other than God, "The parable of those who take protectors other than God is that of the spider, which builds (for itself) a house; but truly the flimsiest of houses is the spider’s house; if only they knew." (verse 41). Two frequently quoted verses are the following: "Recite what is sent of the Book by inspiration to thee, and establish Salaah (re.g.ular prayer); for Salaah restrains from shameful and evil deeds; and the Remembrance of God is the greatest (thing in life)...” (verse 45, often recited at the conclusion of the Friday sermon). The other is, “And dispute you not with the People of the Book except in the best way, unless it be with those of them who do wrong. But say, ‘ We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we submit (in Islam).” (verse 46, which lays down the principles of Muslim dialogue with Christians and Jews.)

a’raaf (suurat al-)
سورة الأعراف
Chapter of the Heights
This is the seventh chapter of the Qur’an, taking its name from the word “a’raaf” uniquely mentioned in the Qur’an in verses 46 and 48 of this Chapter. Among the verses often quoted from this Chapter is the verse that emphasizes the universality of the message of Muhammad (PBUH): “Say: ‘O mankind, I am sent unto you all, as the Messenger of God to Whom belongs the dominion of the heavens and the earth... So
believe in God and His Messenger, the unlettered Prophet, who believes in God and His Words, and follow him that you may be guided.” (158)

‘aSr (suurat al--)
سورة العصر
Chapter of Time
This is Chapter 103 of the Qur’an, taking its name from the word in the first verse, which refers both to Time in general or the time after noon. In this Chapter, God the Almighty very emphatically declares that “Man is in loss.” He can only be saved by the following three things: (1) Having Faith, (2) doing righteous deeds and (3) mutual enjoining of Truth and of Patience and Constancy. The comprehensive nature of this Chapter made a great scholar of Islam, Imam ash-Shaafi’ii, say that this Chapter stands for the whole Qur’an.

balad (suurat al--)
سورة البلد
Chapter of the City
This is Chapter 90 of the Qur’an, taking its name from the word, which refers to Makkah, in the first verse. We read about the fact that Man has been created into toil and struggle. Yet, some think that they have power over all things, forgetting that whatever they have of abilities have been provided by God. “But he has made not haste on the path that is steep.” The climbing of this steep path to His Lord requires good deeds, such as liberating slaves, feeding the orphan with claims of relationship or the indigent poor, being among those who believe and enjoin patience and constancy and enjoin deeds of compassion and kindness. Such will be the people of the Right Hand. As for the unbelievers, they will be the people of the Left Hand, imprisoned in Hell.

baqarah (suurat al-)
سورة البقرة
Chapter of the Cow
The second chapter of the Qur’an. It is the longest chapter, consisting of 286 verses. It also includes the longest verse in the Qur’an, being one page long. It is verse 282, known as “the verse of debt or lending money” (ad-dayn). The
name of this suurah comes from the story of the cow of the Children of Israel (verses 67 to 71).

Due to its length (being a little less than one tenth of the Qur'an), this Chapter covers many spiritual and worldly affairs, starting with the classification of people with regards to belief in God and their characteristics (verses 2-20), Ramadhan and fasting (verses 180-187), marital relations and divorce (verses 221-242), freedom of belief (verse 256) charity and its rewards (verses 261-274) as well some aspects of financial transactions, including, usuary, borrowing and witnesses thereof (verses 275-276 and 282-283).

In this Chapter there are three verses of special significance: the greatest verse in the Qur'an, the Verse of the Throne (255) whose recitation is recommended for great rewards and 'Divine protection', and "khawaatiim suurat al-baqarah" (the concluding verses, 285-286) which were strongly recommended by the Prophet Muhammad (PBUH) to be recited in the evening. In fact, the Verse of the Throne was recommended by the Prophet (PBUH) to be recited after the five daily prayers and before going to bed. Reciting the whole Chapter in a house drives away Satan from it, according to a saying by Prophet Muhammad (PBUH).

This Chapter and the following one (Chapter 3) have a special status according to a Prophetic tradition, where the Prophet Muhammad (PBUH) says that the whole Qur'an, led by these two chapters, will come on the Day of Judgement to the defense of those who learn it and act upon it.

bayyinah (suurat al-)

Chapter of the Clear Evidence

This is the 98th Chapter of the Qur'an, taking its title from the last word in verse one. This Chapter states the fact that many Christian, Jews (People of the Book) and polytheists would not quit their old beliefs until they received "the Clear Evidence, a Messenger from God reciting scriptures kept pure and holy wherein are writings straight and correct"; i.e., the Holy Qur'an. "Those People of the Book were only divided after receiving the Clear Evidence, [though] they were only commanded to
worship God, offering Him sincere devotion, being True [in faith]; to establish regular prayer; and to pay the zakat ('poor dues') and that is the Religion Right and Straight.” (verses 1-5) The last three verses contrast the fate of believers and unbelievers in the Hereafter.

buruuj (suurat al-)
سورۃ الینوج

Chapter of the Constellations
This is Chapter 84 of the Qur’an, taking its name from the last word in verse one. In the first part of this Chapter we are told the story of the “people of the pit [of fire]” who were tortured for no reason other than their belief in “God, the Exalted in Power, Worthy of all Praise”. A strong warning is made to “Those who persecute the Believers, men and women, and do not repent will have the punishment of Hell and they will have punishment of the Burning Fire.” (verses 4-10) In contrast is the great success prosperity of the believers who do righteous deeds (11). Verses 12-16 give mention to some Attributes of God Who can do whatever He intends. We are told God is Well Aware of what Unbelievers have done and that this Glorious Qur’an is inscribed in “a Tablet Preserved” (17-22).

DD

Dhaariyaat (suurat adh—)
سورة الادریان

Chapter of Scattering Winds
This is Chapter 51 of the Qur’an, taking its name from the word that occurs in the first verse. The Chapter has thus been summarized, “The winds may blow and scatter, lift and rush, or divide in all directions; but the Truth and Promise of God are sure and stable, whereof you may find Signs both around and within you (verses 1-23).” and “Past events and what you see before you point to the unfailing consequences of all you do: God, of His Grace, sends you a Reminder; the loss is your own if you reject and deny (verses 24-60).” Among the verses often quoted is, “I have not created Jinns and men except to serve/ worship Me.” (56) This verse explains the reason for the creation of man, to serve God.
dukhān (suurat ad-)
سورة الدخان
Chapter of Smoke (or Mist)
This is Chapter 44 of the Qur’ān, taking its title from the word that occurs in verse 10, “Then watch you for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible.” In it we find the usual fate of the arrogant unbelievers and the God fearing believers in the Hereafter (verses 40-59).
This Chapter is strongly recommended to be recited in the evening before Friday.

DuHaa (suurat aD--)
سورة الضحي
Chapter of the Forenoon
This is Chapter 93 of the Qur’an, taking its title from the word in the first verse. In this Chapter, God the Almighty asserts to the Prophet Muhammad (PBUH) that the lull in Revelation [in the early days of the Prophet’s mission] was not a sign of God’s forsaking him (as claimed by the polytheists). He tells him that the Hereafter is better than the present, and gives him good tidings of well-pleasing things to come. The Prophet (PBUH) is reminded of the many favours bestowed upon him, and he is instructed to “treat not the orphan with harshness, nor repulse the beggar” and to “rehearse and proclaim” the Bounties of His Lord.

faatiHah (suurat al-)
سورة الفاتحة
Opening Chapter
This is the name of the first Chapter of the Qur’an which consists of seven verses, including the “basmalah”. The Chapter starts with praising and thanking God “Lord and Cherisher of the worlds, the Most Beneficent, the Most Merciful, Master of the Day of Judgment”, followed by professing worshipping Him Alone and seeking help from Him Alone, then asking His guidance to the Straight Path.
This Chapter has has been described by Prophet Muhammad (PBUH) as the “greatest chapter in the Qur’an”. It is the most recited chapter of the Qur’an, since a
Muslim has to recite it in every standing position in the formal prayers (Salaat) - a minimum of 17 times per day- and it is often recited by Muslims on various occasions for blessings.

**faaTir (suurat) سورة فاطر**
Chapter of the Originator of Creation
This is Chapter 35 of the Qur’an, taking its title from the word in the first verse. A running theme of this Chapter is the mysteries of creation and great blessings people enjoy in this world, with emphasis on God being the Originator of all. A sentence most frequently quoted from verse 28 is, “Those truly fear God, among His servants, are the ones who have knowledge,” which is cited as evidence that according to Islam true learning and knowledge are supports of Faith or Belief in God, rather than being in conflict with it.

**fajr (suurat al-) سورة الفجر**
Chapter of Dawn
This is Chapter 89 of the Qur’an, taking its title from the word in verse one. In this Chapter we are reminded of the miserable fate of some powerful rejecters of the Faith. (verses 6-14) This is followed by statements about the nature of the ungrateful Man (15-20). In the next verses we read about some of the events on the Day of Judgment as well as the fate of the unbelievers and believers. The unbelievers will regret not having done good deeds. But to the soul of the believer, it will be said: “O soul in complete peace! Come back to your Lord, well-pleased and well-pleasing [unto your Lord]. Join, then, my devotees, and enter My Garden (Paradise).” (21-30).

**falaq (suurat al-) سورة الفلك**
Chapter of the Dawn
This is Chapter 113 of the Qur’an, taking its title from the word in the first verse. In this Chapter the Prophet (PBUH) is commanded by God the Almighty to seek Divine assistance and refuge from all created things, darkness, sorcerers and the evil eye. Since in this and the next Chapter (114) Muslims are instructed to seek refuge in God from all sorts of evils, they are referred to as “al-mu’awwdhataan” (‘the two refuge chapters’). The recitation of both
was strongly recommended by Prophet Muhammad (PBUH) for treatment of and protection from all evils and evil beings.

**Fatih (surat al-)**

سورة الفتح

Chapter of Victory

This is Chapter 48, taking its name from the word that occurs twice (in verbal and nominal forms) in verse 1, "Verily, We have granted you a manifest Victory." The reference here is to "SulH al-Hudaybiyyah" (the Treaty of Hudaybiyyah) which was concluded between Prophet Muhammad (PBUH) and the Meccan tribe of Quraish. Though the terms of the treaty looked more favourable to the Meccans, in reality it was a clear victory for Islam and Muslims, because the period of truce agreed to in this Treaty led to the conversion of masses of Arabs to Islam from all over Arabia. The Meccans’ violation of the Treaty later led to the victorious capture of their city by the Prophet (PBUH); thus, cleaning the City from all traces of polytheism and idol worship. (See verses 1-27.) The last verse is often cited as evidence that hating the Prophet’s Companions and saying bad things about them is a sign of disbelief (verse 29).

**Fiil (surat al-)**

سورة الفيل

Chapter of the Elephant

This is Chapter 105 of the Qur’an, taking its title from the word in the first verse. The Elephant refers to that of Abrahah al-Ashram, the Abyssinian governor of Yemen who, intoxicated with power and fired by religious fanaticism, led a big expedition against Makkah with the intention of destroying the Ka’bah. But, as Abdul-Muttalib the grandfather of Prophet Muhammad had said, “The House (the Ka’bah) has a Lord and Master Who protects it”. God did protect the Sacred House, and He miraculously destroyed the attacking forces. A vivid picture is delineated for that unusual form of punishment. Non-Muslim forces never dared to attempt such an attack since. It is interesting to note that ‘Year of the Elephant’ (as called by Arabs- ca. 570 G) was the same year in which Prophet Muhammad (PBUH) was born.

**Furqan (surat al-)**

سورة الفرقان

Chapter of the Criterion

This is Chapter 25 of the Qur’an,
taking its title from the word "furqaan" ('criterion') in the first verse of the Chapter. The reference is clearly to the Holy Qur'an which is the Criterion by which we can judge what is good and evil and between right and wrong. Many parts of this Chapter deal with the contrast between these and their consequences. Among the verses often recited are 63 to 77, where some of the characteristics of "'ibaad-urraHmaan" ('the servants of God, the Most Gracious') are mentioned.

fuSSilat (suurat --)
سورة فضائل
Chapter of Detailed Verses
This is Chapter 41 of the Qur'an, taking its title from a word in verse 3. Among the verses often quoted is the one that explains why unbelievers give deaf ears to the Qur'an and try to tamper with it, "The unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that you may gain the upper hand." (verse 26). Another often quoted verse is the one that says: "Nor can Goodness and Evil be equal. Repel (Evil) with what is better. Then will he between whom and you was hatred become as it were your friend and intimate!" (verse 34). A third often quoted verse is: "Who is better in speech than one who called (men) to God, works righteousness, and says, 'I am of those who bow in Islam'? (verse 33). In fact, many Muslims memorize and often recite the group of verses that include both; i.e., verses 30-35. Verse 53 is also often cited to declare the fact that future discoveries regarding the creation of man and the universe will confirm the existence of God and His powers.

ghaafir (suurat --)
سورة غافر
Chapter of the Forgiver
This is Chapter 40 of the Qur'an, taking its title from the word at the beginning of verse 3. An alternative title of the Chapter is "al-mu'min" ('the Believer'). Contrasting the fate of believers with that of unbelievers is a major theme in this Chapter. A
verse often quoted as evidence of eternal Divine support of believers is: “We will, without doubt, help Our messengers and those who believe, (both) in this world’s life and on the Day when Witness will stand forth [i.e. Day of Judgment]” (verse 51).

ghaashiyah (suurat al-- )
سورة الغاشية
Chapter of the Overwhelming Event
This is Chapter 88 of the Qur’an, taking its title from the word in the first verse and refers to the Day of Judgment. A contrastive picture is given for the conditions of the believers and unbelievers on that Day (verses 2-16). Man is reminded of the miraculous creation of camels, the sky, mountains and earth in verses 17-20. Then, the Prophet (PBUH) is instructed, “Therefore do remind, for you are but one who reminds. You are not one who has control over them [people]...” (21-22) It is to God that they will return, and He is the One to call them to account (25-26). These verses are often quoted to prove Islam’s emphasis on freedom of belief.
This Chapter was often recited by Prophet Muhammad (PBUH) in the second standing position of the Friday prayer.

Haaqqah (suurat al-- )
سورة الحاقة
Chapter of the Inevitable Reality
This is Chapter 69 of the Qur’an, taking its title from the opening verse and verses two and three, which are followed by the elucidation of this Reality: Truth must prevail and falsehood and its followers will perish. After citing examples (verses 4-12), the Qur’an talks about the Inevitable Event (the Day of Judgment) and what follows of bliss for the believer “who receives his Record in his right hand’ and miseries to be suffered by the unbeliever who receives his Record in his left hand” (verses 13-37). These are concluded by the affirmation of the Truth of the Message of Muhammad (PBUH) who dares not “invent any sayings in Our [God’s] name” and the dire consequences if he did (verses 38-52).
Hadiid (suurat al-- )
Chapter of Iron
This is Chapter 57 of the Qur’an, taking its title from the word that occurs in verse 25, where we read, “and We sent down Iron in which is great might, as well as many benefits for mankind...” The Chapter has been summarized in the following words: “God’s Power and Knowledge extend to all things: follow His Light direct, without doubt or fear or half-heartedness, but humility, generous charity, and faith, and not in a life of isolation from the world.” Among the parts of verses often quoted are: “Has not the time come for the Believers that their hearts in all humility should engage in the remembrance of God and of the Truth which has been revealed (to them)…?” (verse 16), and, “Be you foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in God and His messenger…” (verse 21).

As a footnote, some Muslim scientist point to the fact the Qur’an says that iron was sent down, which means it has an unearthly orign, which is an example of the miraculous aspects of the Qur’an.

Hajj (suurat al- )
Chapter of Pilgrimage
This is Chapter 22 of the Qur’an, taking its title from the verses that tell us about God’s command to Prophet Abraham to call people to pilgrimage to the Ka’bah in Mecca, giving mention to spiritual and worldly gains thereof (verses 26-33). Among the verses frequently quoted to prove the miraculous nature of the Qur’an, regarding information on development of human embryo is verse 5. In this Chapter we read the verses that gave permission to Muslims (after more than 13 years of patient endurance of injustice to them) to fight to defend themselves and for the protection of their Faith and various houses of worship of God (mosques, churches, synagogues) (verses 39-40).

Hashr (suurat al-- )
Chapter of Mustering
This is Chapter 59 of the Qur’an, taking its title from the word in verse two. In this Chapter we are told of the case of the Jewish tribe
whose intrigues and treachery during the perilous days of a battle between the Muslims in Medina and invading forces of polytheists (verses 2-8). The Divine Judgment was their banishment from the town against which they plotted with its enemies, despite the fact they had a mutual protection treaty with the Prophet Muhammad (PBUH). In contrast were the Medinites who warmly welcomed the immigrant Meccans and gave them preference even over themselves (verse 9). Among the frequently recited verses from this Chapter are verses 18–24, especially the last three which give mention to about one fifth of the 99 Names/Attributes of God in Islam, concluding with, “To Him belong the Most Beautiful Names. Whatever is in the heavens and on earth does declare His Praises and Glory, and He is the Exalted in Might, the Ever Wise.” (24)

**Hijr (suurat al-)**

سورة الحجر

Chapter of al-Hijr (rocky tract)

This is Chapter 15 of the Qur’an, taking its name from the word mentioned only in verse 80 of this Chapter in the whole Qur’an. Like many other chapters, stories of various prophets of God are told. In this Chapter we read about the angels visiting of Prophet Abraham and giving him the glad tidings of a son to be born to him at that old age. They also told him of the fate of the people of Lot and his wife (verses 51-75). Among the often quoted verses from this Chapter is the one where God the Almighty declares His promise to preserve the Qur’an for eternity, “We have, no doubt, sent down the Message [i.e., the Qur’an]; and We will assuredly guard it (from corruption).” (9).

**Hujuraat (suurat al--)**

سورة الحجرات

Chapter of the Inner Apartments

This is Chapter 49, taking its title from the word in verse 4 which refers to the private rooms where the Prophet Muhammad (PBUH) and wives lived, next to his mosque at Medina. Many important rules of social behaviour are given in this Chapter, including the proper way of addressing the Prophet of God, verification of news brought by unreliable sources, making peace between fighting believers, respecting others, and shunning
backbiting and spying...etc. In this Chapter we also read the verse frequently cited to prove the Islamic emphasis on the oneness of origin of mankind and that God fearing is the only criterion of superiority among men, rather than race, colour or language (verse 13).

**humazah (suurat al-)**

Chapter of the Back-Biter

This is Chapter 104 of the Qur’an, taking its title from the word in the first verse which refers to the person involved in character assassination. A strong warning is made to everyone engaged in back-biting and taunting the Prophet (PBUH) and his followers. The type of grievous chastisement is detailed in verses 4-9.

**huud (suurat --)**

Chapter of Hood

This is Chapter 11 of the Qur’an, taking its title from the name of Prophet “huud” and his people (verses 50 through 60). The story of Noah, his people and the Ark is also delineated in this Chapter (verses 25-49). Stories of some other prophets are also given. The detailed case of Prophet Shu’ayb of Madyan, his people’s notorious misconduct in business transactions, and their doom are mentioned (verses 84-95).

**ibraahiiim (suurat --)**

Chapter of Abraham

This is Chapter 14 of the Qur’an, taking its title from the name of Prophet Abraham to whom reference is made, along with his prayer to God to bless the land of Mecca where he left his son Ishmael and wife Hagar verses (35 to 41). Among the often quoted verses are the ones that refer to the effect of the ‘good word’ and of the ‘bad word’, “See you not how God sets forth a parable? A goodly Word is like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens. It brings forth its fruit all times, by the leave of its Lord…” (25-27).
This is Chapter 112 of the Qur’an, taking its title, uniquely probably, from the theme of the Chapter (rather than a word from it), which is the purity of Faith and sincerity in the Belief in God. This Chapter precisely and in very few words gives the full, true concept of God in Islam: He is One, to Him Alone all turn for help while He is Self-Sufficient. He did not give birth to any, nor was He born. None is equal or similar to Him. (verses 1-4) (The last verse finds support in another verse in Chapter 42, “There is nothing whatever like unto Him, and He is the One Who hears and sees.” (verse 11)) Each one of these characteristics of God may be used as a criterion of the correctness of any religion’s concept of God, and in its contradiction we find the fault with any religion. Due to its importance, Prophet Muhammad (PBUH) is reported to have said,” By God in Whose hand my life is it is equivalent to one third of the Qur’an”.

infinite (surah al-)
سورة الانفطار
Chapter of the Cleaving Asunder
This is Chapter 82 of the Qur’an, taking its title from the verb “infaTarat” (‘is cleft asunder’) in verse one. Like many early Revelations of the Qur’an, this Chapter gives a vivid picture of some the events that precede or occur on the Day of Judgment. Man is then, asked, “Who has deceived you about your Lord, the Most Generous?” (verses 1-6) Some of the favours of this Generous Lord are mentioned. Those who reject the Faith are reminded that the deeds of people are recorded by honourable angels. These records will be the basis of their Judgment on the Day “when no soul can be of any help to any other soul, and when God reign Supreme.” (verses 7-19)

‘insaan (surah al-- )
سورة الإنسان
Chapter of Man
This is Chapter 76 of the Qur’an, taking its title from the word that occurs in both verses one and two. The fact that man was created by God and that He gave him hearing and sight as well as showing him “the Way whether he be grateful or ungrateful” is clearly stated (verses 1-3). After telling the future of the Rejecters of the Faith in verse 4, examples
of the behaviour of the God fearing people and their rewards in the Hereafter are mentioned, concluding with, “Verily, this is a reward for you, and your endeavour is accepted and recognized.” (verses 4-22). In the next section, the Qur’an addresses the Prophet (PBUH) reminding him of the favour of revealing the Qur’an a guidance for and reminder for him and others and instructing him to remember His Lord day and night and prostrate himself to Him “and glorify Him a long night through.” (verses 23-31). This Chapter was often recited by Prophet Muhammad (PBUH) in the second “rak’ah” of the Friday Dawn Prayer.

inshiqaq (suurat al-- )

Chapter of the Rending Asunder

This is Chapter 84 of the Qur’an, taking its title from the verb “inshaaqat” (‘is rendered asunder’) in the first verse. After five verses of mention of some fantastic events that occur on the Day of Judgment, Man is addressed thus: “Verily you are ever toiling on towards your Lord, painfully toiling, but you shall meet Him” on the that Day. Verses 7 to15 give us a contrasting picture of a believer who “receives His Record in his right hand” and the unbeliever “who is given his Record behind his back” and their lot in the Hereafter. After a set of assertive verses, Man is told, “You shall surely travel from stage to stage. Why is it then that they believe not?” Rejecters of the Faith are warned that God is Aware of what they are hiding” and they will be severely punished (verses 16-24). Excepted from the grievous punishment will be those who believe and do righteous deeds (25).

iqra’ (suurat -- )

سورة العلق

Chapter of the Clinging Clot

This is Chapter 96 of the Qur’an and the first in Revelation. It takes its name from the word in verse two, which has been variously translated. Another name of this Chapter is “suurat iqra’”, based on the first word in the Chapter. Iqra’ has been translated as ‘read’ or ‘recite’. According to Prophetic traditions, Archangel Gabriel came to Muhammad at the Cave of Hiraa’ in Makkah, and asked
him to read from a text shown to him. Muhammad (PBUH) said, "But I am illiterate!" He was strongly embraced by Gabriel asking to read, to which he gave the same response. After the third time, Gabriel recited the rest of the Revelation to Muhammad, telling him that he was chosen a Messenger of God. According to Muslim scholars, the facts of the beginning of the Revelation of the Qur'an, the repetition of the command to read and the Qur'anic declaration in verses 4 and 5 that God has taught (Man) with the pen things of which he has no knowledge, all of these point out the importance of learning for believers. In the rest of the Chapter, a strong warning is sounded to those who reject the Faith and prevent people from worshipping God.

**israa' (suurat al-)**

Chapter of the Night Journey

This is Chapter 17 of the Qur'an, taking its title from the reference to the miraculous night journey of the Prophet (PBUH) from Mecca to Jerusalem (verse 1). Another title given to this Chapter is "banii 'israa'iil" (Children of Israel), since the early parts of the Chapter foretell the fate of the Israelites brought about by their behaviour in the holy land, concluding with the warning: "It may be that your Lord may (yet) show Mercy unto you; but if you revert (to yours sins) We shall revert (to Our punishment). And We have made Hell a prison for those who reject (all Faith)." (See verses 4-8.) The Chapter is also known for a set of about 11 Divine commandments, starting with the decree to worship none but God and being kind to parents and ending with exhortation to humility (verses 23-39).

**jaathiyah (suurat al-)**

Chapter of the Genuflecting

This is Chapter 45 of the Qur'an, taking its name from the word found in verse 28, "And you will see every nation kneeling / genuflecting [in humility and awe
of their Lord the Supreme Judge. Every nation will be called to its Record: ‘This Day shall you be recompensed for all that you did!’ Naturally, the reference is to the Day of Judgment.

**jinn (suurat al-)**

Chapter of the Jinn

This is Chapter 72 of the Qur’an, taking its title from the word that occurs in the first verse. The word jinn refers to a class of beings invisible to people. Often the words “‘ins” and “jinn” are used to cover all beings accountable to God for their deeds. The teachings of Islam apply to both, as we can see from verse 56 of Chapter 52. The difference in origin is given in the following: “He [God] created man from clay like [that of] pottery. And He created jinn from a smokeless flame of fire.” (Chapter 55: 14-15) In this Chapter we have the second reference to a company of the Jinn listening to Prophet Muhammad’s recitation of the Qur’an and accepting Islam. They declared, “And as for us, since we have listened to the Guidance, we have accepted it... Amongst us are some that submit their wills (to God) [i.e., Muslims] and some that swerve from justice” (verses 13-14). The other reference to Prophet Muhammad’s encounter with the Jinn is found in the Qur’an (46: 29-32).

**jumu’ah (suurat al-)**

Chapter of Friday/ Congregation

This is Chapter 62 of the Qur’an, taking its title from the word in verse 9, where Muslims are commanded to leave off business and “hasten to the remembrance of God”, upon hearing the call to the Friday prayer. The Chapter has been summarized in the following: “The Revelation has come among unlearned men, to teach purity and wisdom not only to them but to others, including those who may have an older Message but do not understand it. Meet solemnly for the Assembly/ Congregational (Friday) Prayer, and let not worldly interests deflect you therefrom.”

**Kk**

**kaafiruun (suurat al-)**

Chapter of the Kafirun
Chapter of the Unbelievers
This is Chapter 109 of the Qur’an, taking its title from the last word in verse one. The word “kaafir” (plural, kaafiruun/iin or kuffaar) refers to anyone who disbelieves in God and His Message sent in its final version through Prophet Muhammad (PBUH), whether he is a follower of another Prophet of God, like Moses or Jesus, an atheist or a worshipper of gods other than Allah (the One True God). To all of these people the Prophet (hence, every follower of his) was instructed to declare, “To you be your Way and to me mine.” (verse 6) This particular verse has been taken by Muslim scholars as an additional evidence of freedom of belief as preached by Islam. Other instances are found in Chapter 2, verses 256 and 272, and Chapter 81, verse 21.

kahf (suurat al-
سورة الكهف
Chapter of the Cave
This is Chapter 18 of the Qur’an, taking its title from the story of the ‘people of the cave’ (young men who sought refuge in a cave to avoid persecution because of their beliefs, and their miraculous sleep for 309 years) (verses 9-22). It is strongly recommended to recite this Chapter every Friday. Memorizing and reciting ten verses from the beginning or end of the Chapter protect one from the False Messiah, according to Prophet Muhammad (PBUH).

kawthar (suurat al-- )
سورة الكوثر
Chapter of al-Kawthar
This is Chapter 108 of the Qur’an, taking its title from the word in verse one. Kawthar has been variously interpreted as “abundance” and the name of a special river in Paradise. The Prophet (PBUH) is reminded of the special favour bestowed on him by His Lord, the Kawthar. Therefore, he should turn unto Him (Alone) in prayer and sacrifice. A warning is made to those who hate and defame him (Prophet Muhammad (PBUH)).

layl (suurat al-- )
سورة الليل
Chapter of the Night
This is Chapter 92 of the Qur'an, taking its title from the word in the first verse. In this Chapter we are emphatically told that people strive for different ends. Those who are charitable and do good deeds God will “make smooth for them the path to Ease” while the miserly and wrong-doers theirs is “the path to Misery”. We further read that God takes upon Himself to guide, “And verily unto Us [belong] the End and the Beginning of. Therefore do I warn you of a Fire blazing fiercely” which is the abode of the unfortunate unbeliever and from which is saved the pious “who pays the poor due and seeks self purification” for the sake of God Alone.

**luqmaan (suurat _)**

سورة لقمان
Chapter of Luqman

This is Chapter 31 of the Qur'an, taking its title from the name of a holy and wise man, Luqmaan whose name is mentioned in verses 12 and 13. Many teachings of universal wisdom are given by Luqmaan to his son ( verses 13-19). Among the often quoted verses are the verses that teach kindness to parents even if they are unbelievers who strive to mislead us in faith, but without obeying them in that (14-15).

**Ma’aarrij (suurat al-)**

سورة المعارج
Chapter of the Ways of Ascent

This is Chapter 70 of the Qur'an, taking its name from the word that occurs in verse three. In it we read about some of the events of the Day of Judgment, when the sinner/ criminal wishes if he could redeem himself with his children, wife, brother, tribe and everyone on earth (verses 6-14). A description is given of Hell-fire, the nature of man, the character of the saved ones and their reward in the Hereafter (verses 15-35). A final comment on the faltering unbelievers is found in the last few verses (36-44).

**Maa’idah (suurat al-)**

سورة المائدة
The Chapter of Table Spread
This is the fifth chapter in the Qur'an, taking its name from the story of Jesus and his disciples and the table of food they asked for (verses 110-120, especially 112-115). Among the special issues in this Chapter are the animals whose flesh should not be eaten by a Muslim (verse 3). In verse 3 we also read one of the very important Divine declarations regarding the completion of His message to mankind: "This day I have perfected your religion for you, completed my favour upon, and have chosen for you Islam as a religion." In this Chapter we also find the ruling of objective justice and fair dealing with others, including enemies (verse 11). The closing verses of this Chapter report on Jesus (PBUH) and his denial of calling people to take him and his mother as deities besides God, on the Day of Judgement (the Qur'an, 5: 116-117).

An interesting verse regarding the relationship between Muslims and Chrisitan and Jews is found in verse 5.

**māʾūn (suurah al-)**

Chapter of the Neighbourly Needs

This is Chapter 107 of the Qur'an, taking its name from the word in the last verse. The word "māʾūn" literally means a vessel, like pots and plates, and tools, like axes, etc. which people in Arabia usually borrowed from others (neighbours, for instance). In this Chapter it seems to refer to simple favours. We can see the emphasis in this Chapter on religion in its practical sense of helping the orphan and the indigent and observing the religious duty of formal prayers as well as shunning the practice of hypocritical charity and making show, in addition to helping others with their daily needs.

**maryam (suurah _)**

سورة مريم

Chapter of Mary

This is Chapter 19 of the Qur'an, taking its title from the story of Mary and her son Jesus. It begins with the story of Zakariyya and the son born to him at old age, YaHyaa (John), followed by the story of Mary and her life of chastity and devotions and the miraculous birth of Jesus. The miracle of speaking in his cradle is mentioned, and so is the
denial of his deity ("He said: 'I am indeed a servant of God; He has given revelation and made me a prophet." (30). See verses 2-35. Other prophets (Abraham, Ishmael, Idrees...) and some of their characteristics are also mentioned in the Chapter.

**muddaththir (suurat al--)**

Chapter of the One Shrouded

This is Chapter 74 of the Qur'an, taking its title from the word in the first verse, with reference to Prophet Muhammad (PBUH) who, we are told, was so scared at the sight of Gabriel (in his true form) at the beginning of the Revelation of the Qur'an that he rushed home shivering and asked his wife Khadija (RA) to enshroud him. 

At the beginning of the Chapter we read God’s commanding His Messenger to arise and deliver his message, to magnify his Lord, to purify his clothes, to shun all abomination, not consider any favour by him great and expect more (from others) and be patient and constant for the sake of His Lord (verses 1-7). Warnings are sounded to the unbelievers, with a special mention of the case of one of them (8-31). Then, the Qur’an emphatically returns to the fact that “Every soul will be [held] in pledge for its deeds,” contrasting the fate of the believers and the evil doers in the Hereafter.

**muHammad (suurat --)**

Chapter of Muhammad

This is Chapter 47 of the Qur’an, taking its title from the reference to the Prophet Muhammad (PBUH) by name in verse 2. One of the commentators pointed out that the “present suurah deals with the necessity of defense against external foes by courage and strenuous fighting, and [the Chapter] dates from the first year of the Hijra, when the Muslims were under threat of extinction by invasion from Makkah.”

**mujaadalah (suurat --al-)**

Chapter of Dispute

This is Chapter 58 of the Qur’an, taking its name from the content of the first verse, “God has indeed heard the statement of the woman who disputes with you concerning her husband and complains to God...” Some call it the Chapter
of "the Woman Who Pleads/Disputes", on the basis of another way of reading the title word. The Chapter has been summed up in the following: "All false pretences, especially those that degrade a woman's position, are condemned, --as well as (whispered) private conferences and intrigues with falsehood, mischief, and sedition." The early parts of this Chapter are cited as evidence of the 'democratic' spirit a Muslim ruler should show in conducting the affairs of the state.

**mulk (suurat al-)**

**سوارة الملك**

Chapter of Dominion
This is Chapter 67 and beginning of Part 29 of the Qur'an, taking its title from the word that occurs in the first verse, "Blessed be He in Whose hands is Dominion, and He over all things has Full Power." This Chapter, which consists of 30 verses, is strongly recommended by the Prophet Muhammad (PBUH) to be recited at the beginning and end of the day. He is reported to have said that it intercedes (with God) for forgiveness for its reader.

**mu’minuun (suurat al-)**

**سورة المؤمنون**

Chapter of the Believers
This is Chapter 23 of the Qur'an, taking its title from characteristics of the 'successful believers', contained in verses 1 through 11 and elsewhere in the Chapter. Stages of human development are summed in verses 12 to 15. Unity of the mission of all messengers of God is referred to in verses 51 and 52.

**mumtaHanah (suurat al-)**

**سورة المتمكّنة**

Chapter of the Tested Woman
This is Chapter 60 of the Qur'an, taking its title from the reference to the believing women who migrated from Mecca to Medina to join the Community of Islam and their examination to "ascertain that they are serious believers..." since there are obligations to be fulfilled by the Community towards them (verse 10). In this Chapter we read two important rules of relationship between Muslims and non-Muslims: (1) Muslims should not take the enemies of God and theirs as friends (verse 1, 9 and 13). (2) If the non-Muslims do not commit acts of aggression against
Muslims, then Muslims are not forbidden from “dealing kindly and justly with them” (verse 8) (See also Chapter 5, verse 5). In this Chapter we also read another principle regarding the position of women in Islam: the fact that they had the right and duty of “taking an oath of allegiance” to the Leader of the Community (verse 12). An important ruling is given in verse 10 regarding the prohibition of a Muslim woman marrying a non-Muslim man and a Muslim man being married to an unbelieving woman. (For exceptions to this rule, see Chapter 5, verse 5.)

**munaafiquun (suurat al-)**

سورة المنافقون

Chapter of the Hypocrites

This is Chapter 63 of the Qur’an, taking its name from the word in verse one, where instructions are given to the Prophet (PBUH) regarding the hypocrites at his time, with a mention of some of their traits and manners, in this and the following seven verses (1-8). The next 3 verses of the Chapter warn Believers of being detracted by their possessions and children from the remembrance of God and spending for His Cause (9-11).

**mursalaat (suurat al-)**

سورة المرسلات

Chapter of those Sent Forth

This is Chapter 77 of the Qur’an, taking its name from the word in the first verse. The reference is to the winds sent forth, for the benefit of man, with many functions, including the air’s function of carrying sound waves by means of which the “Remembrance” is spread about (verses 1-6). Various ways of reminding are the theme of this Chapter, such as reminders about the Day of Judgment, the fate of previous nations, the creation of man, Divine bounties, and the fate of the Believers and of the Unbelievers in the Hereafter. It is only befitting that the refrain “Woe, that Day, to the Rejecters/Deniers [of Truth]” is repeated throughout the Chapter.

**muTaffifiin (suurat al-)**

سورة المطففين

Chapter of the Defrauders

This is Chapter 83 of the Qur’an, taking its title from the second word in verse one. These defrauders take their right in full measure, but they cheat others of their rights. They are reminded of the Day of Judgment when
people stand before the Lord of the Worlds with the records of their misdeeds. A contrast of the record of the wicked (verse 7) and that of the Righteous (verse 18) and their fates in the Hereafter is given, in addition to examples of the misbehaviour of the wicked towards the Righteous in this life. In the concluding verses, we read: "But on this Day the Believers will laugh at the Unbelievers... Have not the Unbelievers been paid back for what they had done?" (verse 34-36)

muzzammil (suurat al--)

Chapter of the One Enwrapped

This is Chapter 73 of the Qur'an, taking its title from the word in the first verse, which refers to Prophet Muhammad (PBUH). It is one of the early Suras of the Qur'an revealed to him. We are told that when the Prophet (PBUH) first saw Gabriel at the beginning of his mission he was so scared that he rushed home shivering and asked his wife to wrap him. Therefore, he was addressed as "the one wrapped" at the beginning of this Chapter. The next Chapter (74) refers to the same event. In this Chapter, the Prophet (PBUH) is told, "Soon shall We send down to you a weighty Word" (verse 5). Apparently, to prepare himself for this weighty responsibility the Prophet (PBUH) is instructed to stand [in prayer] by night. In the concluding verse of the Chapter we find, "Read you, therefore, as much of the Qur'an as may be easy (for you), and establish regular prayer and pay the poor dues... And whatever good you send forth for yourselves, you shall find it with God; it will be more charitable and magnificent in reward. And ask God for forgiveness; surely, God is Ever-Forgiving, Most Merciful." (verse 20)

naas (suurat an--)

Chapter of Mankind

This is Chapter 114 and the last Chapter of the Qur'an, taking its title from the word that occurs three times in the Chapter. In it the Prophet (PBUH) and his followers are instructed to seek
refuge in God, Lord and God of mankind, from the mischief of "the Whisperer [of evil] who withdraws [after his whisper]". The reference is to Satan and his beguiles. No wonder the whole final chapter is devoted to seeking refuge from the Satan the Whisperer, since all evil intentions, sayings and actions are the result of his "whisper". He had threatened to mislead people (See the Qur'an, 4:118-119) and to "make [evil] attractive to them on earth and I will put them in the wrong, except Your [God's] chosen servants among them. (the Qur'an, 15: 39-40) and "lead them all astray except Your servants among them who are sincere and purified" (the Qur'an, 38: 82-83). All this is done by the Evil One, Satan, in retaliation for his being kicked out of Heaven on account of Adam. (See, e.g., Chapter 38, verses 71-83.) In this Chapter and the preceding one Muslims are instructed to seek refuge in God from all sorts of evil and evil beings. They are referred to as "al-mu'awwidhataan" for this reason. The recitation of both was strongly recommended by Prophet Muhammad (PBUH) both for treatment of (as "ruqyah") and protection ("taHSiin") from various forms of evil and the Devil himself.

naazi’aat (suurat an-- )
سورة النازعات

Chapter of the Pluckers
This is Chapter 79 of the Qur'an, taking its title from the word in the first verse. The reference of the word "naazi’aat" is a controversial one, which is reflected in the various translations of the verse: stars and planets, archers, or angels who tear out or pluck (the souls of the wicked). Many interpreters seem to favour the latter. The early verses are preliminary oaths to emphasize the greatest event of the Day of Judgment and the state of people on such Day which is constantly denied by the unbelievers, exemplified by the Pharaoh who not only rejected the Faith but even claimed godhood only to be punished by severe punishment both in this life and the Hereafter. To make the idea of the overwhelming Event people are reminded of the many miracles in the creation of man, the skies, night and day, earth and its waters and the mountains. Again we are taken back to the Day of Judgment “The Day when Man shall remember what he
had striven for” and rewards and punishments for the believers and the unbelievers.

**naba’ (suurat an-)**

سورة النبوا

Chapter of the Tidings
This is Chapter 87 and the beginning of the last (30th) part of the Qur’an, taking its title from the word in the second verse, referring to the certain coming of the Hour of Judgment. Examples of God’s bounties in the world around us are mentioned (verses 6-16) followed by the assertion of the coming of “the Day of the Verdict” and the concurrent and following events thereof, especially the punishment of the Rejecters of the Faith and the rewards of the Believers, concluding with “This is the True Day. Therefore, whoso will, let him take a return to His Lord! Surely, We have warned you of a chastisement near-- the Day when man will see the deeds he had sent forth, and the Unbeliever will say, ‘Woe unto me! Would that I were [mere] dust!’” (17-40).

**najm (suurat an-)**

سورة النجم

Chapter of the Star
This is Chapter 53 of the Qur’an, taking its name from the word in the first verse. In this Chapter we find the reference to Prophet Muhammad’s miraculous Ascension (“mi’raaj”) to the heavens where he met previous prophets and had a glimpse of Paradise and its future dwellers and Hell and its future dwellers.
In this journey to the heavens the Prophet (PBUH) communicated directly with God the Almighty (verses 1-18). Two often quoted verses from this Chapter are: “Nor does he [Muhammad] say anything of his own desire or whims. It is no less than inspiration sent down to him” to emphasize the point that anything said or done by Prophet Muhammad (PBUH) was in accordance with Divine inspiration or instruction. (See verses 3-4.)

**naml (suurat an- ) سورة النمل**

Chapter of the Ants

This is Chapter 27 of the Qur’an, taking its title from the stories of the miraculous ability of Prophet Solomon to understand the language of animals, including ants (18). Particular to this Chapter is the mention of many special favours bestowed by God on Prophet Solomon, including the gift of communicating with birds, especially the hoopoe who brought him information about the Queen of Sheba. The communications between her and Solomon, their meeting and her acceptance of Islam, preached by Solomon, are recounted in this particular Chapter (15-41). Stories of other prophets and their peoples are found as well.

**naSr (suurat an-- ) سورة النصر**

Chapter of Support

This is Chapter 110 of the Qur’an, taking its title from the word in the first verse, meaning support or aid offered to someone who needs it. This Chapter talks about Divine support and the real Victory God has given His Messenger Muhammad (PBUH), when multitudes of people, with the Grace of God, voluntarily and peacefully joined the fold of Islam after the Conquest of Makkah. To express his gratitude to God, the Prophet (PBUH) was instructed, “Celebrate the Praises of you Lord, and pray for His forgiveness, for He is Ever-Relenting [in forgiveness].”

**nisaa’ (suurat an- ) سورة النساء**

Chapter of the Women

This is the fourth chapter of the Qur’an. It takes its name from the major theme of the chapter, women related issues. Among
the issues specially treated in this chapter are polygamy or multiplicity of wives (verse 3) and laws of inheritance, (especially, verses 11-13, 19 and 176) and females one cannot marry (22-24).

**nuuH (suurat --)**

سورة نوح

Chapter of Noah
This is Chapter 71 of the Qur’an, taking its title from the name of Prophet Noah whose name is mentioned in verses 1, 21 and 26) since the whole Chapter is about him and his people and the grave consequence of their disbelief in him and rejection of his teachings. This consequence is: “Because of their sins they were drowned [in the Flood] and were made to enter the Fire...” (verse 26). A further detailed recount of Noah, his people and the Ark are found in another Chapter (See the Qur’an, 11: 25-48.)

**nuur (suurat an-)**

سورة النور

Chapter of Light
This is Chapter 24 of the Qur’an, taking its title from verse 35, “God is the Light of the heavens and the earth...” Among the special topics in this Chapter are the issues related to rules of conduct in the relationship between men and women, such as illicit sex, its punishment and punishment for slander, and acts that help avoiding them, such as verification of accusation of fornication, lowering one’s gaze, concealing female ornaments from strangers, asking permission before entering abodes that do not belong to us... etc. In this Chapter we also read the refutation of the malicious slander spread by hypocrites at the time of the Prophet (PBUH) against his pure and chaste wife ‘Aayshah and Divine exoneration of her as well as instructions and warning to Muslims in this matter, “God admonishes you that you may never repeat such, if you are (true) Believers...” (verses 11-19).

**qaaaf (suurat --)**

سورة ق

Chapter of qaaf
This is Chapter 50 of the Qur’an, taking its name from the first letter-
word in verse 1. This letter whose name is pronounced here is the 21st letter of the Arabic alphabet. It is worth noting that this letter/sound is the most frequent letter/sound in this Chapter or any other of the Qur’an. The Chapter is thus summed up, “Skeptics can look up to the heavens above and to Nature around them, as well as to the fate of sin in the history of the past: will they doubt God’s Revelation when the veil is lifted? (verses 1-29)”. A vivid picture of some of the events of the Day of Judgment is depicted in verses 30-45. The all-encompassing knowledge of God and His extreme closeness to man are mentioned in verse 16. In this Chapter we also read about the two angels who record everything a person says or does (verses 17-18).

qaari’ah (suurat al--)
سورة القارعة

Chapter of the Striking Calamity
This is Chapter 101 of the Qur’an, taking its title from the first word-verse, repeated twice in verses 2 and 3, and refers to the Day Judgment. In this Chapter we can visualize some of the fantastic events on that Day (verses 4-5).

Then we read about the two main categories of people: believers (people with heavy balance of good deeds) and rejecters of the Faith (whose balance is light). The fate of each is succinctly described in the following verses (6-11).

qadr (suurat al--)
سورة القدر

Chapter of the High Status
This is Chapter of 97 of the Qur’an, taking its name from the word in the first verse. The word “qadr” has been variously translated as ‘power, decree and value’. The Arabic word basically means status, value and significance. To these one may add “high” or “great” in this context. Another common meaning is ‘quantity’ (like miqdaar). Many translators confuse the word with “qadar” which means ‘destiny, decree, as well as quantity’. The night referred to in this Chapter is the special night in which the first Revelation of the Qur’an occurred, according to some Qur’anic commentators. Therefore it has been given a special value by God, making it worth more than one thousand months. This means worship and devotions during this
one night are worth in rewards more than 86 years of worship and devotions. There is almost a consensus among scholars that this night falls during the Month of Ramadhan, most probably in the nights of the odd days of the last ten of the month. Popularly, the night of the 27th day of Ramadhan is taken to be ‘the Night of Qadr or High Status’.

**qalam (suurat al-)**

سورة القلم

Chapter of the Pen

This is Chapter 68 of the Qur’an, taking its title from the word that occurs in verse one. In this Chapter we can see that despite the fact that Prophet Muhammad was the sanest, wisest and best mannered man, the enemies of truth who would not understand his message called him mad or possessed (verses 2 and 51). The contents of the Chapter have been summed up in the following: “Let the good carry on their work, in spite of the abuse of the companions of Evil. Let all remember God, before Whom all men are on trial (verses 1-33). True Judgment comes from God, and not from the false standards of men (34-52).” A frequently quoted verse is one has been variously translated as “And surely you [Muhammad] have sublime morals,” “And indeed, you are of a great moral character” and “And indeed, you are of a magnificent character.” (verse 4) The Arabic word “khuluq” covers a wide range of English words: character, morality, moral values, behaviour and conduct. According to this verse, Muhammad (PBUH) has the best of all. In fact, he was reported to have summed up his mission by saying, “I have been sent but to complete the best of ‘akhlaaq [plural of khuluq]’. It is interesting to note that the letter “nuun” (‘n’) is most frequently found in this particular Chapter, with which it starts.

**qamar (suurat al-)**

سورة القمر

Chapter of the Moon

This is Chapter 54 of the Qur’an, taking its name from the word mentioned in the first verse of the Chapter. This Chapter has been summed up in the following: “The Hour of Judgment is close by, but men forget or reject the Message, as did the people of Noah, of
‘Aad, of Thamuud, or Lot, and of Pharaoh. Is there any that will receive admonition?’ In verse 1 we read about the miraculous phenomenon of the moon being cleft asunder under the sight of the Prophet (PBUH), his Companions and some unbelievers. In fact, we are told that recent scientific investigations support the occurrence of this phenomenon.

qiyaamah (suurat al--)
سورة القيامة

Chapter of the Resurrection
This is Chapter 75 of the Qur’an, taking its title from the word in the first verse. Some of the events of the Day of Resurrection are mentioned in the Chapter, including things that happen to the sun and the moon, the Judgment and the fate of the believers and unbelievers. In the concluding verses, we read: “Does Man think that he will be left without purpose?”, reminding people of their creation from a drop of sperm, then asking a rhetorical question: “Has not He [the same God], the Power to to give life to the dead!” (verses 36-40)

quraysh (suurat --)
سورة قريش

Chapter of Quraysh
This is Chapter 106 of the Qur’an, taking its title from the word in the first verse. Quraysh is the
name of the Meccan tribe of the Prophet Muhammad (PBUH). Here they are reminded of the blessings of their prosperous trade North (in the summer) and Southward (in the winter) and are urged to worship their Lord “Who provides them with food against hunger, and with security against fear [of danger]”.

**Rr**

**ra’d (suurat ar-)** سورة الرعد

Chapter of Thunder

This is Chapter 13 of the Qur’an, taking its title from the word given mention in verse 13, “Thunder repeats His praises...” Many of the favours of God to mankind are mentioned in this Chapter. One of the often quoted verses from this Chapter is the following which declares that true peace of heart and mind comes from the remembrance of God: “Those who believe, and whose hearts find satisfaction and assurance in the remembrance of God. For without doubt in the remembrance of God do hearts find satisfaction and assurance (or peace).” (verse 28)

**raHmaan (suurat ar-)** سورة الرحمن

Chapter of the Most Gracious

This is Chapter 55 of the Qur’an, taking its name from the first word-verse in the Chapter. This chapter enumerates many of the bounties and favours God has bestowed on His servants, beginning with his creation and teaching him speech and concluding with various rewards and pleasures awaiting believers in Paradise. It is only befitting that this Chapter has the refrain repeated throughout, “Then which of the favours of your Lord will you (both) deny? The two categories of creatures addressed are humans and the Jinn (invisible beings).

This Chapter is sometimes called the “Jewel of the Qur’an”.

**ruum (suurat ar-)** سورة الروم

Chapter of the Romans

This is Chapter 30 of the Qur’an, taking its title from the report of the defeat of the Romans (at the hands of the Persians), when Jerusalem was lost by them in 614-15 C.E.
and the prophecy of their victory within ten years (verses 2-4). Among the verses often recited at marriage ceremonies is the verse which reads, “And among His Signs is that He created for you mates from among yourselves, that you may find comfort in them, and He has put love and mercy between your (hearts)...” (verse 21). Marriage is cited here as one of many Signs (or favours) from God (verses 20-25). The prophecy mentioned in verses 2-4 and its realization is mentioned by scholars as another proof of the Divine nature of the Qur’an.

**Ss**

**Saad (suurat as-)**

سورة ص

Chapter of Saad

This is Chapter 38 of the Qur’an, taking its title from the name of the fourteenth letter of the Arabic alphabet with which the Chapter begins. Though the Chapter relates the stories of various prophets, Prophets David and Solomon’s stories stand clear. The stories begin with God’s instruction to Muhammad (PBUH), “Have patience at what they [the unbelievers] say, and remember Our Servant David, the man of strength: for he ever turned (in repentance to God). The special gifts bestowed by God on Prophet Solomon are also mentioned (verses 30-39). We are also reminded of Satan’s rebellion against God and his threat to keep leading people astray until the Day of Judgment and the fate of those who obey and follow him (verses 71-85). The story of Prophet Job and his exemplary patience and acceptance of Divine Will is mentioned in this verses 41-44 of this Chapter.

**Saaffaat (suurat aS-)**

سورة الصفات

Chapter of Those Ranged in Ranks

This is Chapter 37 of the Qur’an, taking its name from the word in the first verse. The constant contrast between believers and unbelievers and the fate of each is a major running theme of this Chapter. Unique to this Chapter is the story of the vision seen by Prophet Abraham to sacrifice
his only son (Ishmael) and their ready acceptance of the Divine command. “So, when they had both submitted (to God), and he had laid him prostrate on his forehead, We called out to him, ‘O Abraham! You have already fulfilled the dream!’ --thus indeed do We reward those who do right. For this was a clear trial. And We ransomed him (Ishmael) with a momentous sacrifice.” (verses 101-107). One of God’s rewards was to give Abraham another son, Isaac. (See verses 109-112.)

saba’ (suurat --)
سورة سباً
Chapter of Saba’
This is Chapter 34 of the Qur’an, taking its name from the people of the city of Saba’ (or Sheba) in Yemen (verse 15) who were prosperous and enjoyed good life, their land being well irrigated by the Ma’rib dam. But they turned away from God and were punished with scarce harvest and many hardships (verses 15-19). This is mentioned as a lesson for believers of all times.

Saff (suurat aS--)
سورة الصف
Chapter of the Ranks
This is Chapter 61 of the Qur’an, taking it name from verse 4,” Truly God loves those who fight in His Cause in battle ranks, as if they were a solid cemented structure”. In this Chapter we read about the prophecy of Jesus (PBUH) of the coming of Prophet Muhammad after him, “and giving glad tidings of a messenger to come after me, whose name shall be Ahmad [the praised one]” (verse 6). Among the often quoted verses is verse 6: “Their intention is to extinguish God’s Light [Islam] with their mouths, but God will complete His Light, even though the unbelievers may detest [it]” (verse 8).

sajdah (suurat as-)
سورة السجدة
Chapter of Prostration
This is Chapter 32 of the Qur’an, taking its title from the verse which reads, “Only those believe in Our Signs, who, when they are recited to them fall down in prostration (or adoration) and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.” (verse 15). This Chapter was often recited by Prophet Muhammad (PBUH) in the first
"rak'ah" of "fajr" (dawn) prayer on Friday.

**shams (suurat ash-- )**

سورة الشمس
Chapter of the Sun
This is Chapter 91 of the Qur'an, taking its title from the word in the first verse. After reference to various natural phenomena created by the Almighty God, Man is reminded that his soul has been inspired to be bad or good. The good will prosper, but those who corrupt their souls will be losers, such as Thamood (the people of the Prophet Saleh) who disobeyed their prophet and were severely punished accordingly.

**sharH (suurat ashl-- )**

سورة الشرح
Chapter of the Solace
This is Chapter 94 of the Qur'an, taking its title from the word in the first verse where the verb "nashraH" (‘We provided solace’) is used. In fact, the verb has many meanings, including the one given here, but they all refer to the blessing of giving joy and solace to the heart (chest in the verse) of the Prophet (PBUH) by the Almighty God. Other favours are mentioned as well. Then, a universal comforting fact is given, “Verily, with every difficulty, there is relief” repeated twice. Therefore, the Prophet is commanded, “When you are free [from worldly tasks] exert yourself in prayers and to your Lord direct [your] longing.” Among the often quoted verses for obtaining solace at times of difficulty are verses 5 and 6 which emphatically say that with adversity comes ease.

**shu’araa’ (suurat ash- )**

سورة الشعراء
Chapter of the Poets
This is Chapter 26 of the Qur’an, taking its title from verse 224 and the following verses. Among the stories of the Prophets of God, one of the most prominent in this Chapter is that of Moses, his encounters with Pharaoh and his challenge of the Egyptian sorcerers, resulting in their conversion to the religion of the Islam preached by Moses. The safe crossing of the Israelites of the sea, pursued by Pharaoh and his soldiers, and the drowning of the unbelievers are mentioned (10-68). This is followed by the arguments between Prophet Abraham and
his people regarding his belief in the One God and their worship of idols (69-89). Other Prophets whose stories with their peoples are mentioned in this Chapter include Noah, Huud, SaaliH, Luut and Shu’ aib.

**shuuraa (suurat ash-)**

سورة الشورى

Chapter of Consultation
This is Chapter 42 of the Qur’an, taking its name from the reference to consultation being one of the characteristics of believers, “Those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation...” (verse 38) In fact, this verse and verse 159 in Chapter 3 are considered the main bases for the principle of consultation in government in Islam. Other characteristics mentioned in this part of the Chapter are found in verses 36-41. The last two of these verses teach forgiveness, though allowing fair punishment. Of the frequently quoted verses in this Chapter is the one that refers to the unity of God’s message to mankind throughout the ages (verse 13).

**Tt**

**Taahaa (suurat -- )**

سورة طه

Chapter of Ta-ha
This is Chapter 20 of the Qur’an, taking its title from the first verse, Taa-haa, which is believed by some to be a name of Prophet Muhammad (PBUH), who is reminded that the Qur’an has been revealed to him, not as a source of difficulty, but rather a guidance and a reminder for those who fear God. A detailed story of Prophet Moses, starting with his return with his wife from Madyan, the encounter with the holy fire and God’s speaking to him and appointing him a prophet and messenger. Moses is reminded by God of the favours He had received earlier in his life, and he is ordered, with the help of his brother Aaron, to preach the Faith to Pharaoh. Other parts of the story of Moses and his followers and their worship of the golden calf are also given in some detail. (See verses 9-97.)
Two of the often quoted verses are the one that says: “And enjoin prayer upon your family and be steadfast therein...” (verse 132) and the other that says: “And whoever turns away from My (God’s) remembrance – indeed he will have a life of hardship, and We will raise him on the Day of Judgement blind.” (verse 124)

**Taariq (suurat aT--)**

Chapter of the Night Visitor
This is Chapter 86 of the Qur’an, taking its title from the word which occurs in the first and second verses and refers to the “Star of piercing brightness” (verses 1-3). After these opening verses, we are told: “There is no soul but has a guardian over it.” (verse 4) Man is reminded of his creation and God’s Ability to resurrect him.

**Taghaabun (suurat at--)**

Chapter of Mutual Loss and Gain
This is Chapter 64 of the Qur’an, taking its title from word in verse nine where the Day of Judgment is called “yawm at-taghabun” (‘Day of Mutual Loss and Gain’). The word “taghaabun” literally means ‘mutual cheating or feeling of being cheated’. The summary of this Chapter reads: “Both the Unbelievers and the Believers were created by the One True God, Who created all and knows all: why should Unbelief and Evil exult in worldly gain when their loss will be manifest in the Hereafter as will as the gain of the Believers.” One of the practical and realistic principles of Islam is given in the first part of verse 16, “So fear God as much as you can”,

('father or man of the Flame'), who cursed the Prophet (PBUH) for calling the Meccans to an urgent assembly only to warn them of Hell-Fire and to preach the Word of God to them. His wife was also a source of harassment to the Messenger of God. Their miserable fate is mentioned in the Chapter.
which confirms another Divine declaration, “On no soul does God place a burden greater than it can bear.” (Chapter 2, verse 286)

taHriim (suurat at-- )
سورة التحرم
Chapter of Prohibition
This is Chapter 66 of the Qur’an, taking its title from the verb “tuHarrim” (‘make forbidden’) mentioned in verse one, where the Prophet (PBUH) is reminded by God not to forbid, for the sake of his wives, for himself something that is permitted to him by God. His wives are reprimanded for conspiring against him (verses 1-5). An often quoted verse is “O you who believe! Save yourselves and your families from a Fire whose fuel is men and stone...” This asserts man’s duty towards his family and their salvation (verse 6). In this Chapter we also read about the exemplar women of God (Mary and wife of the Pharaoh) and their opposites (the wives of Noah and Lot) (verses 10-11).

takaathur (suurat at-- )
سورة التكاثر
Chapter of Rivalry in Worldly Gains

This is Chapter 102 of the Qur’an, taking its title from the word in the first verse, meaning competing with each other in amounts of worldly gains, including number of relations and followers. People are warned, “But nay, ye soon shall know [the reality]. Again, ye soon shall know!” What is this Reality? It is Hell-fire prepared for those totally engrossed in worldly gains, to the neglect of preparation for the Hereafter.

takwiir (suurat at-- )
سورة التكوير
Chapter of the Rolling Up
This is Chapter 81 of the Qur’an, taking its title from verb “kuwwirat” (‘rolled up’) in the first verse. Twelve events that accompany the arrival of the Day of Judgment are mentioned in the first 14 verses. This is followed by assertions that start with, “So, surely, I call to witness the Planets that recede...” and the declaration that “this is the word of a most honourable Messenger...Nor is it the word of Satan accursed ... Surely, this is no less a Message to the Worlds [With benefit] to whoever among you is seeking the Straight Path”. Interspersed
between these verses we read some characterization of Gabriel and the prophet Muhammad (verses 15-29).

**Talaaq (suurat aT--)**

Chapter of Divorce

This is Chapter 65 of the Qur’an, taking its title from the divorce related rules, starting with verse 1 and continuing through verse 7. (The other set of detailed rules are found in Chapter 2, verses 228-241.) The rest of the Chapter includes a warning to those who insolently disobey the commands of their Lord and an invitation to the men of understanding to fear God Who has sent them a Messenger that leads believers and doers of righteous acts from darkness to Light and Who is the Creator of the heavens and the earth and “comprehends all things in [His] knowledge.” (verses 8-12)

**tawbah (suurat at-)**

Chapter of Repentance

This is Chapter 9 of the Qur’an, and it is the only chapter that does not begin with “basmalah”.

Sometimes, it is called “suurat baraa’ah” (the first word in the Chapter. The openings of the Chapter declare “baraa’ah” (‘disavowal or dissolution of treaty obligations’) towards hostile polytheists (verses 1-4), justifying this with their treacherous behaviour towards the followers of Islam (See, e.g., verses 7-10 and 13). In this Chapter the ruling of prohibition of disbelievers’ entry into Mecca is also declared (28). Many verses deal with relations between Muslims and non-Muslims and hypocrites. Reference to the Prophet’s hiding in the cave, along with his friend Abu Bakr, in their “hijrah” (‘migration’) to Medina is made (verse 40). Verse 60 specifies the eight categories of people who deserve “Sadaqah” (‘charity), including “zakaah” (alms giving).

**tiin (suurat at--)**

Chapter of the Fig

This is Chapter 95 of the Qur’an, taking its name from the word in the first verse. The Chapter asserts that God “has created man in the best of forms or moulds. Then do We abase him [to be] the lowest of
the low, except such as believe and do righteous deeds, for they shall have a reward unfailing”. This is a sure matter, because God is the wisest of Judges.

**Tuur (suurat aT--)**

سورة الطور

Chapter of the Mount

This is Chapter 52 of the Qur’an, taking its title from the word in the opening verse. This Chapter has been summarized in the following, “All Signs of God, including previous Revelations, point to the inevitable consequences of ill-deeds and good deeds: how can people deny or ignore the Message of Revelation?”

**Ww**

**waaqi’ah (suurat al--)**

سورة الواقعة

Chapter of the Inevitable Event

This is Chapter 56 of the Qur’an, taking its title from the word mentioned in the first verse of the Chapter and refers to the Hour of Judgment. In this Chapter people are classified into three categories, with regards to their future life in the Hereafter, Companions of the Right Hand, Companions of the Left Hand and those Foremost in the Hereafter. The fate of each category is described: (1) the Foremost or the nearest to God (verses 10-26 and 88-9), (2) the Companions of the Right Hand (verses 27-38 and 90-1) and (3) the Companions of the Left Hand (41-56 and 92-94). Among the verses frequently cited are verses 77-79, “Indeed is a noble Qur’an. In a Register well protected. Which [the Qur’an] none shall touch but those who are (ritually) clean.”

According to this rule, non-Muslims and even Muslims who are not in a state of ritual purity and cleanliness (“muTahharuun”) are not allowed to touch the Qur’an in its original, Arabic text. The recitation of this Chapter every evening is recommended for protection from poverty.

**Yy**

**yaasiin (suurat --)**

سورة يس
Chapter of Yaasiin
This is Chapter 36 of the Qur’an, taking its title from the first verse, which a combination of two letters. Some exegetists claim that the word refers to Prophet Muhammad, being a combination of the vocative ‘yaa’ and ‘siin’ or the combination itself is a title of the Prophet (PBUH). It has been reported that the Prophet (PBUH) called this Chapter “the heart of the Qur’an”. If fact, many people in the Muslim World memorize it and recite it frequently on certain occasions. In the Hadeeth Muslims are recommended to recite this Chapter over the deceased person.

In this Chapter we find the verse that was recited by Prophet Muhammad (PBUH) on the way out of his home to emigrate to Medina walking in between the ranks of young pagans who were waiting to strike him with their drawn swords, and he put dust on their heads, since they were miraculously put to sleep in their standing position. This is the verse which translates, “And We have put before them a barrier and behind them a barrier and covered them, so they do not see.” (verse 9)

yuunus (suurat ---)
سورة يونس
Chapter of Jonah
This is the 10th chapter of the Qur’an. It takes its title from the name of Prophet “yuunus” (Jonah) (verse 98). In this Chapter we find many verses that remind people of God’s favours and their duty to obey Him. Stories of some prophets of God, including Noah, Moses and Aaron’s encounters with Pharaoh, the exodus of the Israelites from Egypt, by safely crossing the sea, and the drowning of the Pharaoh (75-92), are mentioned in this chapter.

In this Chapter we find the third reference to freedom of belief, which translates, “And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order they become believers?!” (verse 99) We also read one of the verses that challenge people to produce the like of the Qur’an (verse 38).

yuusuf (suurat --)
سورة يوسف
Chapter of Joseph
This is Chapter 12 of the Qur’an. Most of this Chapter revolves around the story of Prophet
Joseph. We read about his father (Jacob) and his jealous brothers, and his life in Egypt: his brothers abandoning him in a well, unjustly sold as a slave, imprisonment for resisting carnal temptation and his becoming a ruler, a Divine reward and favour bestowed upon him, and his family joining him to stay in Egypt. An exemplar model of chastity is found in Joseph’s story.

**Zz**

**zalzalah (suurat az-) سورة الزلزلة**

Chapter of the Earthquake

This is Chapter 99 of the Qur’an, taking its title from the word that comes in both verbal and nominal forms in the first verse. Some translators prefer the word ‘convulsion’ instead of earthquake. Both words seem to be correct, especially since the second verse points out to the Earth throwing up or out her burdens (from within), referring to the Resurrection, when “people proceed in groups sorted out, to be shown the deeds they (had done).” (verse 6) Everyone will see whatever he had done of good or evil, however insignificant it might be (7-8).

**zukhruf (suurat az- ) سورة الزخرف**

Chapter of Gold Ornaments

This is Chapter 43 of the Qur’an, taking its title from the word which occurs in verse 35. In that verse and the preceding one we are told that having silver roofs and silver stairways and gold ornaments are not proofs of God’s being pleased with the owners. For “all this is nothing but enjoyment of the present life. The Hereafter, in the sight of your Lord, is for the righteous.” (35). As in many other chapters, we read many instances of the contrast between the lives and lots of believers versus unbelievers clearly illustrated.

**zumar (suurat az- ) سورة الزمر**

Chapter of the Groups

This is Chapter 39 of the Qur’an, taking its title from the word that uniquely occurs in this Chapter in verses 71 and 73. Contrasting believers with unbelievers and
the lot of each is a running theme of the Chapter (See, e.g., verses 70-75, the last three of which are frequently recited). Among the verses often quoted are the following: (1) “Say: 'O my servants who have transgressed against their souls! Despair not of the Mercy of God: for God forgives all sins. He is Oft-Forgiving, Most Merciful.” (verse 53) This is being cited as evidence of the unlimited Divine Mercy and Forgiveness of sinners who return and repent to Him. (2) “No just estimate have they made of God, such as due to Him...” (verse 67), which warns people of underestimating the Powers of God.


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العجم) والشيء نفسه ينطبق على الخلط بين الهمزة والعين والخروف المفخمة وغير المفخمة. كما أسلفنا من قبل.

حيث إن الألفاظ تكتب كما ننطق. فقد وردت مشكلة (أي شاملة خروف العلة الدالة على الحركات في اللغة العربية). من ثم فمّع أن الحرف المفتوح يسبق المكسورين kutiba، kataba. فكلمة كَتَبُ يأتي قبل كَتَبَ. والمادة المضمومة أي a, i, u، ...، mithl... تأتي قبل mithl

جدير بالذكر أيضا أنه مراكنة للقارئين متوسط الثقافة خذينا استخدام رموز غير مألوفة كتلك التي يستعملها المستشركون في كتابة بعض الحروف العربية. ما ذلك الحركات الطويلة والتي أشارنا إليها بتكرار الحركة (مثل kataba، kaataba) مقابل كَتَبُ و كَتَبَ. كما تشيرنا على الباحث العربي عن الألفاظ والتعابير العربية. ووضعنا كشفنا بها مماثلا حسب نطقها (وليس جذرها) بالحرف العربي. مثبولا برقم الصفحة التي ترد فيها الكلمة أو العبارة في صلب المعجم.

والله أسأل أن يسدد هذا العمل ولو جزءا يسيرا من الفراخ الكبير في مجال المعاجم الإسلامية، وأن ينعف به الإسلام والمسلمين.

المؤلف
الرياض، ربيع الأول 1432هـ
ترتيب المداخل في المعجم:

كما أسهلت أعلاه، تم ترتيب مداخل المعجم على أساس نطق الكلمات العربية مكتوباً بالحرف اللاتيني. وتم لمحة بالصورة العربية للكلمة. ثم الترجمة. ثم الشرح أو التعليق باللغة الإنجليزية. مع الإجابة إلى الداخل ذات العلاقة وكذلك إلى الآيات في القرآن الكريم المتعلقة بالفصل. لذلك كل ما على الباحث أن يفعله هو أن يبحث عن الكلمة أو العبارة في موضعها حسب الترتيب الهجائي الإنجليزي. علمًا بأنه لعدم وجود حروف لاتينية خاصة ببعض الأصوات العربية فقد كتبنا بأحرف حرف اللاتيني (مع التصغير بين الحروف باستخدام الحرف اللاتيني الكبير للحروف العربية المخملة كالصاد والطاء). (انظر transliteration table بالحروف العربية وما يقابلها بالحرف اللاتيني).

تأمل ملاحظة مالي:

لغياب حرف اللاتيني للهمزة والعين فقد تم اللجوء إلى الرمز الذي يستخدمه المستشرقون لهذا الغرض. وهو استخدام رمز (ً) للهمزة والعين (حسب الإنجليز). لكن نظرًا لأن هذا الرمز ليس حرفًا، فهذا يعني أن الكلمات التي تبدأ بحرف اللهمزة والعين. سنرد في (umm a (abb) "ام" خت i') "عَلَّةَ، خِتَاءَ i( "الله"، "الله"").

نظرًا لأن الترتيب الإنجليزي لا يميز بين الحروف الكبيرة و الصغيرة، فسيجد الباحث أن الكلمات العربية التي تبدأ بالحرف المفخمة (ص. ض. ط) ترد مع مقابلاتها غير المفخمة (س. د. ت) أي (S, D, T) باستثناء الظاء الذي غالبا ما ينطبق بها غير العرب ز异味 مفخمة. لذلك ترد مع حرف الزاي (زكاة). ظلم مثلًا في باب (zakaah, Zulm) حيث كتبنا الزاء Z صغيرة والظاء Z الكبيرة (ال). حيث كتبنا الزاء Z صغيرة والظاء Z الكبيرة (ال).

راعينا النطق التقريبي الذي يتفنن به الأعاجم الحروف العربية عند كتابتنا للألفاظ العربية بالحرف اللاتيني. وذلك كما في خلطهم بين الماء والمهات (كتبتنا "h" في H, h)
但不限于此类。因此，诸如清水和牛奶等常见物品应置于封闭容器中，以防落入污物。此外，将此类物品置于特定区域，如厨房，可以避免儿童接触。
معجم الألفاظ والمعاني الإسلامية

عربية بالحرف اللاتيني - الإنجليزي
(مع شرح باللغة الإنجليزية وكشف بالحرف العربي)

د/ محمود إسماعيل صالح
أستاذ الدراسات التطبيقية

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