Glossary of Islamic Terms

Aisha Bewley
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Preface

The inspiration for this book came about largely as the result of the necessity of having to compile glossaries for a number of books. This resulted in the gradual growth of a basic glossary over the course of time. Eventually it seemed sensible to compile a glossary which would be more or less comprehensive. Of course, given the nature of language, a completely comprehensive glossary is impossible, and there will inevitably be some oversights and omissions. If there are some glaring omissions, that is entirely my fault and perhaps could be rectified in future editions, Allah willing.

At the inspired suggestion of Hajj Idris Mears, rather than simply arranging the book as an alphabetical dictionary, I have divided the book into various key topics. This will enable the reader to approach the book in two ways. First there is an alphabetical index at the back of the book by which a particular word can be located, rather in the way one uses a thesaurus. But if someone is interested in a particular field, such as hadith or philosophy, then he or she can go straight to that section and find the relevant material all in one place. This will also enable others to have an overall view of the topic and perhaps glimpse the depths of Islamic knowledge. Occasionally a word will be repeated in several sections for this reason. Sometimes, of course, the definition will vary slightly because of a particular usage which pertains to an individual field.

The sections which deal with specific topics also mention some major figures and books related to the topics being dealt with. Again, this is by no means comprehensive, so if the reader finds that some notable individual or book is omitted, that is probably due to my oversight and is by no means intended to denigrate that person or book.
I hope that this will prove useful to all those engaged in studying the vast corpus of Islamic knowledge and perhaps inspire some to look into areas of knowledge which they have not yet had the opportunity to study.

Finally, my thanks are due to Hajj Ahmad Thomson for his help in proofreading the text as well as offering many valuable suggestions.

Aisha Bewley
Spring, 1418/1998
# Transliteration

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General and Historical Terms
It has been related that the Prophet said, may Allah bless him and grant him peace, "Dust be upon the face of the person who does not bless me when I am mentioned in his presence." (Muslim)

Since this is primarily a reference book, it would be impractical to ask Allah’s blessings and peace on the Prophet Muhammad and on his family and Companions every time they are mentioned in the text. Accordingly this general supplication is made here and now: may the blessings and peace of Allah be upon the Prophet Muhammad and his family and Companions until the Last Day. Amin.

It has been related that the Prophet said, may Allah bless him and grant him peace, "If anyone blesses me in a book or letter, the angels continue to ask forgiveness for him as long as my name is on it." (at-Tabarani)
General Terms

‘abā: a sleeveless garment resembling a mantle, open in the front.
Aḍḥa: see ‘Īd al-Aḍḥa.
adhān: the call to prayer.
adīb: littérateur, writer, essayist. It denotes someone who is characterised by adab, meaning either someone well-disciplined, or, more frequently, someone skilled in literary accomplishments.
‘ahd: covenant, compact, pact or contract. Dḥū ‘ahd denotes someone who has a contract with the Muslims (i.e. a dhimmī). “Wilāya ‘ahd” means succession to the khilafate by virtue of a covenant with the preceding khilaf.
aḥl: House, family, kin.
Ahl al-Bayt: “the People of the House,” the family of the Prophet.
Ahl adh-dhimma: “People of the Pact”, protected non-Muslim subjects. (See dhimma).
Ahl al-Ḥadīth: a term used to denote the conservative traditionalists, especially at the time of the Mu’tazilite/Ash’arite conflict during the ‘Abbasid era.
Ahl al-Kitāb: “the People of the Book”, principally the Jews and Christians whose religions are based on the Divine Books revealed to Mūsā and 'Īsā; a term also used to refer to any other group who claim to be following a Book revealed prior to the Qur’ān.
ahl al-ḥall wa’l-‘aqd: “the people of loosing and binding,” i.e. the ‘ulamā‘ (scholars), leaders and army commanders who make binding decisions for the community.
Ahl al-Ḥarb: “the people of war”, non-Muslims living beyond the Muslim frontier.
Ahl al-Madīna: the people of Madina, particularly the first three generations: the Companions, the Ṭābi‘ūn, and the Ṭābi‘ūt-Ṭābi‘īn.
Ahl as-Ṣūfiyya: the people of taṣawwuf or Sufism.
a’imma: the plural of inām.
‘ajamī: a non-Arab, often in reference to Persians.
‘ajwa: an excellent quality of date.
Ākhira: the Next World, what is on the other side of death, the Hereafter, the dimension of existence after this world.
‘ālim (plural ‘ulamā‘): a man of knowledge, a scholar, especially in the sciences of Islam.
amā: a female slave. Thus the female version of “ʿAbdullāh” is “Aamatullāh”.
amān: guarantee of safety, safe-conduct.
Āmin: “Ameen”, a compound of verb and noun meaning “Answer our prayer” or “So be it”.
amīr: the one who commands, the source of authority in a situation; a military commander.
‘amma: common, public, general.
amr (plural awāmir, umār): command, matter, affair.
al-amr bi‘l-ma‘rūf wa‘n-nahy ‘an al-munkar: promotion of good and prevention of evil. This is a duty for all Muslims which is prescribed in the Qur’ān.
‘anazā: a spear-headed stick, longer than a staff and shorter than a spear.
   The Prophet used one for a sutra in the prayer.
anbiyā‘: the plural of nabi.
‘aqīl: intellect, the faculty of reason.
arāk: a tree from which siwak (tooth brush) is made.
arād: the earth. The opposite is samāwāt, “the heavens”.
arākān: (the plural of rukn), used for the five indispensable pillars of Islam which are: the shahāda, the ṣalāt, the zakāt, the fast of Ramaḍān and the Hajj.
‘Ashūrā‘: the 10th day of Muḥarram, the first month of the Muslim lunar calendar. It is considered a highly desirable day to fast.
al-Asmā‘ al-Ḥusnā: the Most Beautiful Names, meaning the Ninety-nine Names of Allah.
‘Aṣr: the mid-afternoon prayer. It is also the name of Sūra 103 of the Qur’ān.
atā‘: something which is given; a gift; a soldier’s stipend.
‘awāmir: certain snakes living in houses which are actually jinn. It is the plural of ‘āmir.

'avra: the private parts, the parts of the person which it is indecent to expose in public. For a man, it is what is between the navel and the knee, and for a free woman, all except the face and hands.

āya(t): a verse of the Qur`ān. It literally means "sign" and also refers to the signs that one sees in Creation. (Sometimes written as āya, which is a more faithful representation of the Arabic.) The plural is āyāt.

Ayatollah: “Sign of Allah”, a honorific title of high-ranking Shi’ite religious authorities.

bādiya: desert or semi-arid environment.

badr (plural budār): the full moon.

Banū l-Āṣfar: a term used for the Byzantines/Romans. Asfar is meant to be a name for “Rūm” (Roman) or Rum, the son of Esau. Some state that the Roman emperors were called the ‘sons of Sufar’ and that the Israelites say that this is Sophar, son of Eliphaz son of Esau. It may mean the Edomites.

Banū Isrā’îl: the tribe of Israel, the children or descendants of Israel or Ya’qūb.

baraka: blessing, any good which is bestowed by Allah, and especially that which increases, a subtle beneficial spiritual energy which can flow through things or people.

Barqa: Cyrenaica in modern Libya.

basmala: the expression “In the name of Allah, the All-Merciful, the All-Compassionate”.

ba’th: the quickening or bringing the dead back to life at the end of the world. Ba’th also means sending forth with a Message.

batūl: ascetic and chaste, detached from worldly things and devoted to Allah. It is a title used for both Fāṭima (the Prophet’s daughter) and Maryam.

bay’a: literally it means the striking together of the hands of two contracting parties to ratify a contract; hence the act of swearing allegiance.

Bayram: Turkish name for ‘īd.

Bayt al-Ḥaram: “the Sacred House”, the Ka’ba.
bedug

bedug: a drum used in Indonesia to call people to the prayer in forested areas where the voice does not carry.

al-Burda: lit. “the Cloak”, meaning the mantle of the Prophet, the name of a popular poem written in praise of the Prophet by al-Būṣīrī.

busr: partially ripe dates.

Calendar, Muslim: a lunar calendar whose months are: Muḥarram, Șafar, Rabīʿ al-Awwal, Rabīʿ ath-Thānî, Jumādā al-Ulā, Jumādā al-Ākhira, Rajab, Shaʿbān, Ramadān, Shawwāl, Dhūʾl-Qaʿda, Dhūʾl-Ḥijja. The lunar year is approximately eleven days shorter than the solar year.

daff: tambourine.

Dajjāl: the false Messiah whose appearance marks the imminent end of the world. The root in Arabic means “to deceive, cheat, take in”.

dakka (sometimes dikka): a platform to which a staircase leads in the mosque.

damma: the Arabic vowel u.

daʿwa: inviting or calling people to worship Allah by following the Messenger of Allah.

Deen: see Din.

dhabīha (plural dhabāʾiḥ): an animal slaughtered for food.

dhanb (plural dhuunūb): wrong action, sin.

dhimma: obligation or contract, in particular a treaty of protection for non-Muslims living in Muslim territory.

dhimmi: a non-Muslim living under the protection of Muslim rule on payment of the jizya.

Dhūʾl-Ḥijja: the twelfth month of the Muslim lunar calendar in which the Hajj takes place.

dhū maḥram: a male, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.

Dhūʾl-Qaʿda: the eleventh month of the Muslim lunar calendar.

Dhuhr: see Zuhr.

Din: often written Deen, the life-transaction, lit. the debt between two parties, in this usage between the Creator and created. The plural is adyān.
**General**

**du‘ā**: making supplication to Allah.

**dulūk ash-shams**: early afternoon, the sun’s declining from the meridian.

**Duḥa**: forenoon, in particular the voluntary morning prayer.

**Eid**: see ‘Īd.

**fājir** (plural fuṭjar or faṇara): a reprobate; someone who behaves immorally or sinfully; someone who disobeys the commands of Allah and commits immoral actions.

**Fajr**: dawn, daybreak. There is the “false dawn” which rises without spreading out, and the “true dawn” in which the light rises and spreads. It also means the dawn prayer. Among the Mālikīs, it designates the two *sunna rak’ats* before the obligatory *Subh* prayer while others use *Fajr* and *Subh* interchangeably.

**falāḥ**: success, prosperity, the lasting attainment of that which one desires.

**faqīh** (plural fuqahā‘): a man learned in the knowledge of *fiqh* who by virtue of his knowledge can give a legal judgement.

**farḍ** (plural farā‘īd): obligatory, an obligatory act of worship or practice of the *Din* as defined by the Shari’a.

**fāltha**: the Arabic vowel *a*.

**Fātiha**: “the Opener,” the first *sūra* of the Qur’an.

**fatwā** (plural fatāwā): an authoritative statement on a point of law.

**fez**: crimson brimless head-covering worn in the later Ottoman Empire and in some successor-states, outlawed in Turkey by Kemal Atatürk.

**fiqh**: the science of the application of the *Shari’a*. A practitioner or expert in *fiqh* is called a faqīh.

**Firdaws**: Paradise, one of the highest parts of the Garden.

**fitna** (plural fitan): civil strife, sedition, schism, trial, temptation.

**Fiṭr**: see ‘Īd al-Fītr.

**fiṭrā**: the first nature, the natural, primal condition of mankind in harmony with nature.

**Follower**: see Ṭābi‘ūn.

**furūsiyya**: excellent horsemanship.

**fuṣḥā**: classical Arabic; pure, eloquent Arabic.
ghāzi

ghāzi: someone taking part in a ghazwa or military expedition against unbelievers.

ghazwa (plural ghazwāt): raid, a military expedition, especially a desert raid.

ghulām: a young man, often a slave.

ghusl: full ritual bath.

ḥadd (plural ḥudūd): Allah’s boundary limits for the lawful and unlawful. The ḥadd punishments are specific fixed penalties laid down by Allah for specified crimes.

ḥadīth: reported speech of the Prophet.

ḥadīth qudsi: those words of Allah on the tongue of His Prophet which are not part of the Revelation of the Qur’ān.

Ḥajjar al-Aswad: the Black Stone in the Ka’ba.

ḥājjib: a chamberlain, door-keeper.

Ḥajj: the annual pilgrimage to Makka which is one of the five pillars of Islam.

ḥalāl: lawful in the Sharī‘a.

ḥalaqa: a circle of people gathered for the purpose of study.

ḥalif (plural ḥulafā‘): confederate, ally.

ḥammām: bath-house.

ḥanīf (pl. ḥunafā‘): one who possesses the true religion innately.

al-Ḥanīfiya: the religion of Ibrāhīm, the primordial religion of tawhīd and sincerity to Allah.

ḥanūt: an aromatic compound of camphor, reed perfume and red and white sandalwood used for perfuming shrouds.

ḥarām: unlawful in the Sharī‘a.

ḥarba: a short spear, javelin.

ḥarīm: the harem, something forbidden to those who do not have permission to enter, particularly women’s apartments; it is also used to denote parts of land withdrawn from cultivation because they are needed to gain access to other land or property.

ḥasanāt: good deeds, acts of obedience to Allah. The opposite is sayyī‘āt. The singular is ḫasana.

ḥāshiyya: gloss, supercommentary on a text. Ḥāshiyya means “margin”, and this commentary was written in the margins of a book.
General

Hawd: the watering-place or Basin of the Prophet in the Next World, whose drink will refresh those who have crossed the Sirāf before entering the Garden.

ḥays: dates mixed with butter, sometimes with sawīq added.

ḥidāya: guidance.

ḥijā: satire.

ḥijāb: a partition which separates two things; a curtain; in modern times used to describe a form of women’s dress.

Ḥijāz: the region along the western seacoast of Arabia in which Makka, Madina, Jeddah and Ta’if are situated.

Ḥijra: emigration in the way of Allah. Islamic dating begins with the Hijra of the Prophet Muhammad from Makka to Madina in 622 CE.

ḥilāl: new moon; crescent moon.

ḥilm: forbearance, self-restraint.

ḥizb: a part of people; a set portion of the Qur’ān for recitation; a sixtieth of the Qur’ān.

ḥudā: guidance.

ḥudūd: the plural of ḥadd.

ḥunafā: the plural of ḥanīf.

ḥurr: free.

ḥurriya: freedom.

ḥurūf: letters (singular harf).

ʿibāda: act of worship.

Iblīs: the personal name of the Devil. He is also called Shayṭān or the “enemy of Allah”.

ibn as-sabil: traveller, wayfarer. It literally means “son of the road”.

ʿĪd al-Adha: the Ḥajj festival which takes places on the 10th of the month of Dhul‘Hijjah.

ʿĪd al-Fīṭr: the festival at the end of the fast of Ramaḍān on the 1st of the month of Shawwāl.

idhkhr: a kind of sweet rush well-known for its good smell and found in the Ḥijāz.

idhn: permission.

ʿilrit: a powerful sort of jinn; a demon or imp.
iftâr

iftâr: breaking the fast.
ihsân: absolute sincerity to Allah in oneself: it is to worship Allah as though you were seeing Him because He sees you.
ijâza: a certification, by a teacher that a particular student was qualified to teach a particular subject or to transmit a specific book or collection of traditions.
imâ: consensus, particularly the consensus of the people of knowledge among the Muslims on matters of fiqh.
ijtihad: to struggle, to exercise personal judgement in legal matters.
ikhlas: sincerity, pure unadulterated genuineness.
ikhwa: brothers. The singular is akh. Another plural which is often used is ikhwân.
Imâm: (1) Muslim religious or political leader; (2) one of the succession of Muslim leaders, beginning with ‘Ali, regarded as legitimate by the Shi’a; (3) leader of Muslim congregational worship. The plural is a’imma.
‘imâma (plural ‘amâ‘im): turban.
imân: belief, faith, acceptance of Allah and His Messenger. Belief consists of believing in Allah, His angels, His Books, His Messengers, the Last Day, the Garden and the Fire, and that everything, both good and bad, is by the decree of Allah.
‘Ishâ”: the night prayer.
Iskandar: Alexander the Great.
Islâm: submission to the will of Allah, the way of life embodied by all the Prophets, given its final form in the guidance brought by the Prophet Muhammad, may Allah bless him and grant him peace. The five pillars of Islam are: the affirmation of the shahâda, performing the prayer or salah, paying the zakât, fasting the month of Ramaḍân, and performing the Hajj once in a lifetime if you are able to do so.
Isrâ’: the Night Journey of the Prophet to Jerusalem, which took place on 27 Rajab.
istikhâra: a prayer performed by someone who has not made up his mind in the hopes of being inspired to make a wise decision.
izâr: a piece of cloth used as a waist-wrapper both by men and women.
jabarîya: “compulsion”, tyranny.
jadidi: modern, modernist.
Jahannam: Hell.
Jähiliya: the Time of Ignorance before the coming of Islam.
Jahim: Hellfire.
jabāb: a long loose fitting garment worn by the Arabs.
jalī (plural julasā): a companion with whom one sits.
jamā’a: the main body of the Muslim Community; also designates the group prayer.
jāmiʿ (plural jawāmiʿ): Friday mosque, a mosque where Jumuʿa is held; sometimes used for any mosque.
janāza: also written as jinnāza: the dead person, the funeral bier; the funeral prayer.
Janna: the Garden, Paradise.
jāriya: female slave.
jawāmiʿ al-kalim: It is said of the Prophet that he spoke “jawāmiʿ al-kalim”, meaning comprehensive but concise language, language which conveys many meanings in few words.
Jibrīl: or Jibrāʿil, the angel Gabriel who brought the revelation of the Qur’an to the Prophet Muḥammad, may Allah bless him and grant him peace.
jhād: struggle, particularly fighting in the way of Allah to establish Islam.
jinn: inhabitants of the heavens and the earth made of smokeless fire who are usually invisible.
jizya: a protection tax payable by non-Muslims as a tribute to a Muslim ruler, traditionally 4 dinars or 40 dirhams per year.
jubba: a cloak.
julasā: colleagues. The singular is jalīs.
Jumādā al-Akhira: the sixth month of the Muslim lunar calendar.
Jumādā al-Ulā: the fifth month of the Muslim lunar calendar.
Jumuʿa: the day of gathering, Friday, and particularly the Jumuʿa prayer which is performed instead of Zuhr by those who attend it. Friday only acquired this name with the coming of Islam. Before that it was known as al-ʿArūba.
jund

**jund:** army, band, group, wing of the army. It also denotes a military district. For instance, the five districts or ajnād of Greater Syria were Damascus, Ḥims, Qinnasrin, Jordan, and Palestine.

**kāfir** (plural kāfīrūn or kuffār): a person who rejects Allah and His Messenger. The opposite is believer or mu'īmin.

**kalima:** literally the "word" = the shahāda.

**kasra:** the Arabic vowel ā.

**katm:** a plant used for dyeing hair.

**khalīf:** (the Arabic is khalīfa, plural khulafā'); Caliph. Someone who stands in for someone else, in this case the leader of the Muslim community, although it is sometimes used for the deputy of someone in a higher position of authority.

**khalīq:** a kind of thick yellowy perfume used by women.

**khamīṣa:** A black woollen square blanket with borders at each end.

**khāmr:** wine; and by extension any intoxicant which affects a person's faculty of thought and his ability to perform the prayer properly.

**khāṣṣa:** special, elite, private; closest friends.

**khafīf:** a speaker or orator; the one who delivers the khuṭba.

**khāzin** (plural khasānā): a treasurer, storekeeper, guard.

**al-Khādir:** or al-Khādir, "the green one," whose journey with Mūsā is mentioned in the Qur'ān 18:60-82. He may or may not be a Prophet, and appears often to people.

**khilā:** robe of honour which is bestowed.

**khilāfah:** the caliphate or khalifate, governance by means of a khalif.

**khimar:** a veil or yashmaq which covers the head and lower part of the face but leaves the eyes exposed.

**khuff:** leather socks.

**khumra:** a small mat just sufficient for the face and the hands (on prostrating during prayers).

**khums:** the fifth taken from the booty which is given to the ruler for distribution.

**khusūf:** lunar eclipse.

**khuṭba:** a speech, and in particular a standing speech given by the Imam before the Jumu‘a prayer and after the two ‘Id prayers.
kināya: an allusive form of speech which does not clearly disclose the speaker’s intention.
kiswa: the huge embroidered black and gold cloth that drapes the Ka’ba.
Kitāb: book, particularly the Book of Allah, the Qur’ān.
kitābi: Jew or Christian, one of the People of the Book.
kītmān: concealment of information.
kūhli: kohl, antimony powder used both as decoration and a medicine for the eyes.
kuffār: plural of kāfīr.
kūfiya: white or colored headcloth worn by men in Arabia and parts of the Fertile Crescent.
kufri: disbelief, to cover up the truth, to reject Allah and refuse to believe that Muḥammad is His Messenger.
kunya: a respectful but intimate way of addressing people as “the father of so-and-so” or “the mother of so-and-so.”
kusūf: solar eclipse.
lahd: a grave, about five feet deep in which a niche is dug for the body into the side facing qibla so that the body is protected by the overhang.
lawḥ: board, slate, wooden tablet used for writing, especially in schools.
Al-Lawḥ al-Maḥfūz: the Preserved Tablet in the Unseen which is also referred to as the Umm al-Kitāb, the place of recording what will be; the repository of Destiny.
Laylat al-Barā’a: the night preceding the 15th of Sha’bān (and hence also Nisf Sha’bān or Middle of Sha’bān), the Night of Quittance, also called Shabī Barāt in India and Iran. In a ḥadīth, it says that Allah descends to the lowest heaven on that night and calls on people to grant them forgiveness.
madhhab: a school of law founded on the opinion of a faqīh. The four main schools now are Ḥanafi, Mālikī, Shāfi‘ī and Ḥanbali. There are also madhhabs which have ceased to exist: the Awzā‘ī, Zāhirī, Jarīrī (from Ibn Jarīr at-Ṭabarī) and the madhhab of Ṣufyān ath-Thawrī. The Shi’a also designate their fiqh as the Imāmī or ‘Ja‘farī madh- hhab’ after Ja‘far as-Ṣādiq. Among the Shi’a, there are also the Akhbarīs and the Usūlis.
madrasa

madrasa (plural madāris): a traditional place of study and learning.

maghfiра: forgiveness.

Maghrib: the sunset prayer. The Maghrib also designates the Muslim territories in the northwest of Africa and is the Arabic name for Morocco.

mahkama: court of justice, tribunal.

mahram: a male relative with whom marriage is forbidden. (See dhū mahram).

mā'ida: table; the name of Sūra 5 of the Qur'ān.

majlis (plural majālis): sitting, session, gathering of notables in a Bedouin tent, audience of a shaykh, assembly, ruling council, parliament.

makrūh: abominable, reprehensible but not unlawful in the Shari'ah.

malā': council, senate.

malik: king.

manāqib: virtues, glorious deeds, feats; a type of biography.

manāra: minaret.

mandūb: commendable, recommended.

maqsūra: a stall or compartment erected in the mosque for the ruler, usually near the mihrāb.

māristān: hospital.

marthiya: elegy, funeral oration, dirge.

ma'rūf: well-known, generally accepted, beneficial, courtesy.

mashāyiḥ: sheikhs. A plural of shaykh.

mashhad: martyrdom; a place where a martyr died or is buried; a religious shrine celebrating such a person or his tomb.

mashruba: an attic room; a roofed vestibule.

masūra: consulting with experts.


mashiḥ (plural mashiṭyān): Christian.

masjid (plural masājid): mosque, lit. a place of sajda or prostration.

Masjid-al-Aqṣā: the great mosque in Jerusalem.

Masjid al-Jamā‘a: central mosque.
masnūn: *sunna*, referring to an act which the Prophet’s early community performed regularly.

mašūm: infallible or protected from committing wrong actions.

ma'ūda: in pre-Islamic times, the unwanted female child who was buried alive. The practice was forbidden in the Qur’ān in 81:8.

maw’iţa: sermon, admonition.

mawlid: or mawlīd, a time, place and celebration of the birth of anyone, especially that of the Prophet, who was born on the 12th Rabi’ al-Awwal/30th August 570 CE.

mawt: death.

maysir: game of chance, gambling. It is unlawful in Islam.

mihrāb: the prayer niche, a recess in a mosque indicating the direction of qibla.

Mihrāj: Magian festival at the autumn equinox.

mikhṣara: staff or whip held in the hand with which a speaker makes gestures; a ruler’s rod.

minbar: steps on which the Imam stands to deliver the khutba, or sermon, on Friday.

mir: from the Arabic *amīr*, a title of respect used in India and Iran for descendants of the Prophet.

Mi’rāj: the ascension of the Prophet Muḥammad from Jerusalem to the seven heavens which took place on the 27th of the month of Rajab.

mirbād: a place where dates are dried.

miskīn (plural *māsīkīn*): very poor, wretched, indigent, those who do not have anything and have to resort to begging to be able to live.

miswāk: another term for the *siwāk*.

mithāq: solemn covenant, treaty, compact.

mizān: balance, scale – symbol of harmony in creation and also the scales of the Final Reckoning.

mu’addib: schoolmaster.

mu’adhthīn: someone who calls the *adhān* or call to prayer.

mu’allim: teacher, master of a craft.

mubārak: blessed by Allah, imbued with *baraka*.

mubashshīrāt: lit. “good news”, good dreams.

muftī: someone qualified to give a legal opinion or *fatwā*. 
Muḥarram

Muḥarram: the first month of the Muslim lunar year.

Muḥammad: rennovater, renewer.

Muḥāhid (plural Muḥāhidūn): a person who takes part in jihād.

Muḥājah: a qaʿīf, a learned man who reads foot and hand marks.

Muʿjīza: an evidential miracle given to a Prophet to prove his prophethood.

Mukhābarāt: secret police.

Mūlāy: lit. “my master”, from mawlā, a title used in Morocco for sharīfs, descendants of the Prophet.

Muʾmin (plural Muʾminūn): a believer, someone who possesses īmān, who trusts in Allah.

Muṇāfiq (plural Muṇāfiqūn): a hypocrite, someone who outwardly professes Islam on the tongue, but inwardly rejects Allah and His Messenger.

Munawara: “the radiant”, “the illuminated”, used to describe Madina.

Muqāţila: soldiers, fighters.

Muṣaqṭāfīn: weak and oppressed people.

Muṣallā: place for praying. ‘Īd prayers are normally held outside the mosque at a muṣallā.

Muṣaf (plural Muṣafī): a copy of the Quran.

Muṣhirik (plural Muṣhirikūn): someone who commits shirk.

Muslim: someone who follows the way of Islam, not abandoning what is obligatory, keeping within the bounds set by Allah, and following the Sunna as much as possible.

Mutathāwiʿa: those who enforce obedience, vigilantes who enforce the prayer and beat people for moral laxity.

Mutṭāqūn: pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

Muwaḥḥid: unifier.

Nabī (plural anbiyāʾ): a Prophet.

Nabīḍh: a drink made by soaking grapes, raisins, dates, etc, in water without allowing them to ferment to the point of becoming intoxicating. If it does become intoxicating, it is still called nabīḍh.
nafla (plural nawāfi':) supererogatory or voluntary act of worship.

nahw: grammar.

nahy: prohibition.

namāz: Persian word for prayer.

naqīl: transmission.

Nār: the Fire, Hell.

nās: mankind. Also the name of Sūra 114 of the Qurʾān.

nasab: lineage, descent.

Naṣārā: (singular naṣrānī) “Nazarenes”, Christians. In modern times the
term ‘masiḥi’ is usually used for a Christian.

nawādīr: anecdotes.

Nawrūz: Persian New Year, a Magian festival at the spring equinox.

nikāh: marriage.

niqāb: veil which covers the entire face, including the eyes.

nisā': women. Also the name of Sūra 4 of the Qurʾān.

niyya: intention.

nubūwa: prophethood.

nūr (plural ānwr): light.

pashā: a title of high rank, like a mayor.

payambar: a Persian/Turkish word meaning Prophet.

purdah: a Persian/Urdu word for the seclusion of women.

qabr (plural qubūr): grave.

qādī (plural qudā): a judge, qualified to judge all matters in accordance
with the Shariʿa and to dispense and enforce legal punishments.

qādī al-quḍāt: the chief qādī in charge of all other qādīs.

qādir: staff, rod.

qā'idān: literally, “those sitting down”, people who remain inactive and
do not actively fight.

qā'il: physiognomist.

qalʿa: citadel, fortress.

qalam: pen.

qalansuwa: tall cone-shaped hat worn in Abbasid times by important
people with a turban wrapped around it. This is the qalansuwa
qalīb

tawila or danniya. The short qalansūwa was shaped like a skull-cap or fez with a turban wrapped around it.

qalīb: a well.
qamar: the moon. (Badr denotes the full moon and hilāl the crescent moon.)
qamīṣ: tunic (from Latin camisa).
qaṣīda: ode, poem.
qaṣr (plural qusūr): stronghold.
qattāt: a person who conveys information from someone to another with the intention of causing harm and enmity between them.
qibla: the direction faced in the prayer which is towards the Ka'ba in Makka. The first qibla had been Jerusalem and so the early Muslims had prayed towards two qiblas, a quality which is sometimes used to describe the fact that they became Muslim early on.
qirām: thin figured woollen curtain.
qiyām bi'l-layl: standing in prayer during the night.
al-Qiyāma: the arising of people at the Resurrection.
Qubba as-Šakhra: Dome of the Rock in Jerusalem.
quḍā: the plural of ḥaḍī.
al-Quds: Jerusalem.
Qur'ān: the Holy Book, the Living Miracle, revealed from Allah as a guidance to mankind via the angel Jibrīl to the Prophet Muḥammad, may Allah bless him and grant him peace. The Revelation began in 610 and continued until shortly before the death of the Prophet in 11/632.
qurbān: sacrifice.
Rabb: Lord, master. Rabbi'l-ʿĀlamīn means “the Lord of the worlds”, the Lord in the Seen and the Unseen and at all levels of existence.
Rabiʿ al-Awwal: the third month of the Muslim calendar.
Rabiʿ ath-Thānī: the fourth month of the Muslim calendar.
rāhīb: a monk.
Rajab: the seventh month of the Muslim lunar calendar.
rajaz: "trembling", a type of poetry with a particular metre which is easy on the ear and easily provokes emotions.
rak‘a(t): a unit of the prayer consisting of a series of standings, bowing, prostrations and sittings.

Ramaḍān: the month of fasting, the ninth month in the Muslim lunar calendar.

raqā‘iq: emotive stories or ḥadīths which provoke feelings and emotions.

rasūl (plural rusul): a ‘Messenger,’ a Prophet who has been given a revealed Book by Allah. Every Messenger is a Prophet, but not every Prophet is a Messenger.

Rasūlullāh: the Messenger of Allah.

Rawdha: lit. Meadow, the area of the Prophet’s mosque between his grave and minbar, based on what the Prophet said: “What is between my house and my minbar is one of the meadows of the Garden.”

ridā’: a piece of cloth (sheet etc.) worn around the upper part of the body.

risāla: message, also a treatise or letter.

roza: the Persian word for ḥawm, fasting.

rūḥ (plural arwāḥ): the soul, vital spirit.

rukun (plural ʿarkān): essential ingredient; pillar.

al-ruku al-yamāni: the Yemeni corner of the Ka‘ba, facing south towards Yemen.

ruqya: Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sūrat al-Fātiḥa or any other sūra of the Qur‘ān and then blow one’s breath with saliva over a sick person’s body-part).

rusūl: the plural of rasūl.

ru‘ya: vision, dream.

sa‘dān: thorny plant suitable for grazing animals.

ṣadaqa: charitable giving in the Cause of Allah.

Ṣafar: the second month of the Muslim lunar calendar.

Ṣaḥāba: the Companions of the Prophet Muhammad, may Allah bless him and grant him peace. If a Muslim has seen the Prophet, or talked to him, at least once when the Prophet was alive, he is called Ṣaḥābi. The plural form of Ṣaḥābi is Ṣaḥāba or Aṣḥāb. The word
Şâhâbî

Şaḥâba al-Kirām includes all those great people each of whom has seen the Prophet at least once.

Şâhâbî: a Muslim who saw the Prophet at least once; a Companion.

şahîb (plural şâhâb): lit. companion, also a graduate student in a madrasa.

Şâhîfa (plural şuḥif): portion of writing, page, a book revealed to a Prophet.

şuḥûr: or suhûr, the early morning meal taken before first light when fasting.

sağîda: prayer rug.

Salaf: the early generations of the Muslims.

Şalafî: derived from Salaf, used to describe the early generations of the Muslims, and adopted by a modern group of Muslims led by al-Âfghânî and Muḥammad 'Abduh at the turn of the century.

şâlî(t): the prayer, particularly the five daily obligatory prayers. One of the pillars of Islam.

şâlih (plural şâlihîn): righteous, a spiritually developed person, someone who is in the right place at the right time doing the right thing.

samâ‘ (plural samâ‘î): Heaven. The opposite is arîf, earth.

saqîfa: a roofed porch where the Muslims in Madīna met after the death of the Prophet to chose their first Khalîfa.

sariya: a small army-unit sent by the Prophet on jiḥâd, without his participation in it.

sawiq: a mush made of wheat or barley (also with sugar and dates).

şawm: or sîyām, fasting from food, drink and sexual intercourse from dawn to sunset, particularly for the month of Ramaḍān which is one of the pillars of Islam.

şawm ad-dâhr: uninterrupted fasting.

sayyîd: a descendant of the Prophet; also master.

Sayyid al-Anbiyâ‘ wa’l-Mursalin: “the Master of the Prophets and the Messengers”, Muhammad, may Allah bless him and grant him peace.

Sha‘bân: the eighth month of the Muslim lunar calendar.

shahâda: bearing witness, particularly bearing witness that there is no god but Allah and that Muḥammad is the Messenger of Allah. It is
one of the pillars of Islam. It is also used for legal testimony in a court of law. It also means martyrdom.

shāhid (plural shuhūd): a witness, someone who testifies.

shahīd (plural shuhāda‘): a martyr who dies fighting in the Cause of Allah.

Shamā’il: "good qualities", especially the characteristics of the Prophet.

shaqq: a simple grave, about five feet deep.

sharīḥ: commentary.

Sharī‘a: lit. road, the legal modality of a people based on the Revelation of their Prophet. The final Sharī‘a is that of Islam.

sharif: a descendant of the Prophet, may Allah bless him and grant him peace, through Fāṭima and ‘Ali.

Shawwāl: the tenth month of the Muslim lunar calendar.

shaykh (plural shuyūkh): someone who is over fifty, or the patriarch of the tribe or family, a title of respect.

Shaykh al-Islām: a title of respect dating from the time of the Būyids.

shayṭān (plural shayṭān): a devil, particularly Iblīs, one of the jinn.

Shi‘a: lit. a party or faction, specifically the party who claim that 'Ali should have succeeded the Prophet as the first khalīf and that the leadership of the Muslims rightfully belongs to his descendant.

shirk: the unforgiveable wrong action of worshipping something or someone other than Allah or associating something or someone as a partner with Him.

shuhāda‘: the plural of shahīd.

shuhūd: the plural of shāhid.

shūra: consultation. Also the title of Sūra 42 of the Qur‘ān.

shurfa: urban police.

shūrūq: sunrise, when the sun is fully over the horizon.

shuyūkh: plural of shaykh.

ṣihr: magic.

sirāṭ al-mustaqim: “the straight path” of Islam, which leads to the Garden.

siwāk: a small stick, usually from the arak tree, whose tip is softened and used for cleaning the teeth.

Ṣuhb: the dawn prayer.
Ṣufla

Ṣufla: a verandah attached to the Prophet’s Mosque where the poor Muslims used to sleep.

ṣuḫuf: pages or manuscripts.

ṣuḫūr: see saḫr.

ṣuḫūn: stillness; a diacritic mark which means no vowel sound after a consonant.

ṣuḫ: reconciliation, or comprehensive peace settlement.

ṣuṭṭān: an abstract noun meaning power, especially that of government.

It has come to designate a king or ruler who governs by virtue of his power.

ṣuṁan: plural of sunna; also collections of ḥadīths.

Ṣuṇna: the customary practice of a person or group of people. It has come to refer almost exclusively to the practice of the Messenger of Allah and to the first generation of Muslims.

Ṣuṇni: the main body of Muslims, the Ahl as-Sunna wa’l-Jamā’a, who recognise and accept the Khulafā’ ar-Rashidūn, the first four khalifs.

ṭā‘a: obedience to Allah. (The opposite is ma‘ṣiya, disobedience.)

ṭa‘addi: violation of trust.

Ṭabaqāt: chronicles, biographies arranged according to generations.

Ṭaḥbi‘un: the Followers, the second generation of the early Muslims who did not meet the Prophet Muḥammad, may Allah bless him and grant him peace, but who learned the Din of Islam from his Companions.

Ṭaḥbi‘i‘-Ṭaḥbi‘un: “Followers of the Followers”, the generation after the Ṭaḥbi‘un who did not meet any of the Companions.

ṭafṣir: commentary and explanation of the meanings of the Qur’ān.

ṭāḥḥūt: covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), i.e. all the false deities. It may be Shayṭān, devils, idols, stones, sun, stars, angels, human beings e.g. Jesus or other Messengers of Allah, who were falsely worshipped and taken as objects of worship.

ṭahājjud: voluntary prayers performed at night between ‘Ishā’ and Fajr.

ṭahāra: purification, purity.
tahnik: the Islamic customary process of chewing a piece of date and putting a part of its juice in a newborn child’s mouth and calling the *adhān* softly in the child’s ears, etc.

tahrif: distortion, modification of an original text; what has happened to the original teachings of Mūsā and ‘Īsā.

takfir: to declare that someone is a *kāfir* or unbeliever.

talāq: divorce.

talqin: instruction. This is the term used for instructing the dead in what to say in the grave, when questioned by Munkar and Nakīr.

tamattu‘: a form of ḥajj.

tanwīn: nunnation (gramm.)

tanzil: “sending down”, revelation.

taqīya: concealment of one’s views to escape persecution.

taqwā: awe or fear of Allah, which inspires a person to be on guard against wrong action and eager for actions which please Him.

ta’rikh: era, chronology, history.

tarjumān: translator.

tašawwu’: Sufism.

tashid: doubled consonant.

tatāwwu‘: voluntary; supererogatory.

ta’tīl: negation, the concept of denying Allah all attributes.

tavassul: to seek the assistance of a person of virtue in praying to Allah.

tawba: returning to correct action after error, turning away from wrong action to Allah and asking His forgiveness.

tawfiq: success given by Allah.

tawḥīd: the doctrine of Divine Unity.

tayammum: purification for prayer with clean dust, earth, or stone, when water for *ghussl* or *wuḍū’* is either unavailable or would be detrimental to health.

taylasān: a hooded stole. It was especially worn by the *qādis* and *fuqaha’*, hence *qādis* were sometimes known as the *arbāb at-ṭaylīs*, ‘the people of the stoles’.

ta’ziya: Shi’ite performance of ‘mourning’ for the death of ʿUṣayn.

thāʾr: blood revenge.
tharīd

**tharīd:** a dish of bread, meat and broth, reported to be a favourite dish of the Prophet.

**thawāb:** reward. Muslims will be rewarded in the Hereafter for all their pious actions which they have done in the world. The rewards which Muslims will be given in the Hereafter are called *thawāb*.

**thayyība:** a woman who has been married.

**ṭībb:** medicine.

**ṭu‘ām:** foodstuffs.

‘ulamā’i: plural of *‘ālim*; scholars.

ulū’l-amr: those in command and those with authority.

‘ulūm: plural of *‘ilm*.

umāna‘: those who are faithful and trustworthy, the plural of *amīn*.

**Umm al-Mu’minin:** lit. "Mother of the Believers", an honorary title given to the wives of the Prophet.

**Umm al-Qur’an:** "Mother of the Qur’ān", the opening *sūra* of the Qur’ān which is called *al-Fātiha*. Also said to be its source in the Unseen.

**umm walad:** a slavegirl who has born her master’s child. She cannot be sold and becomes free upon her master’s death. The child is free from birth.

**Umma:** the body of Muslims as one distinct Community.

**ummi** (plural *ummiyyūn*): unlettered, untaught.

‘umra: the lesser pilgrimage to the Ka’ba in Makka performed at any time of the year.

**uṣūl:** (singular *aš‘īl*): fundamentals; essentials.

**uṣūl ad-Dīn:** meaning *‘ilm uṣūl ad-Dīn*, the science of the fundamental principles of the Dīn as distinct from other belief systems; the science of the tenets of belief. It can also be designated as *“al-fiqh al-akbar”*, "the greatest understanding".

**waḥy:** Revelation.

**wājih:** a necessary part of the *Shari‘a*.

**wa‘lā‘:** the tie of clientage established between a freed slave and the person who frees him, whereby the freed slave becomes integrated into the family of that person. (See *mawāl*.)

**walima:** a feast accompanying a wedding.
wars: a kind of yellow dye and perfume.
wasīla: something which makes something else take place. The High Place with Allah reserved for the Prophet on the Last Day.
waswās: the whispering which is done by Shaytān when he tries to make people deviate.
wiṣāl: fasting for more than one day continuously.
wuḍū': ritual washing to be pure for the prayer.
Yahūdī: a Jew.
yasīr: slight, insignificant, immaterial.
yatīm: orphan.
ẓālim: a person who is unjust and oppressive, a tyrant.
Ẓuhr: the midday prayer.
ẓulm: injustice, iniquity, tyranny.
Units of Weight and Measurement

awāq: plural of ʕaqīyya, a measurement of silver equivalent to forty dirhams or 123 gms of silver.
awsāq: plural of wasq, a measure of volume equal to sixty sa’s.
barīḍ (plural burūḍ): a postal stage of twelve miles, state communication and transport system, loan word from veredus (L.) via beredos (Gr.)
dānīq (plural dawānīq): a coin equal to one sixth of a dirham.
dhirā‘ (plural adhru‘): a cubit varying from 45 cm to 66.5 cm.
dīnār (plural dānānīr): a gold coin 4.4 gm in weight.
dirham (plural darāhīm): a silver coin 3.08 gm in weight.
fals (plural fulūs): a small copper coin, used as small change, but with no intrinsic value.
faraq (plural furqān): a kind of large pot used as a measure in Madina, containing about three šā’s of water.
farsakh (plural farāsikh): a measurement of length, about three miles/five km.
irdabb or ardabb (plural arādīb): ardeb, a dry measure of about five and a half bushels.
jarīb (plural ajrib): a grain measure of capacity of either 16, 26, or 29.5 litres; also a unit of area equal to ten qasaṣa squared, or 3,600 square cubits, which varied according to the length of the cubit.
mithqāl (plural mathqāl): “miskal”, the weight of one dinar, the equivalent of 72 grains of barley (equals 4.4 grams). It may be somewhat less or more. [10 dirhams weigh 7 mithqāls.]
mudd (plural amdād or midād): a measure of volume, approximately a double-handed scoop.
qafiz (plural qafīza): “cafiz”, a measure of grain consisting of twelve šā’s; also a unit of area equal to 360 square cubits.
qasaba (plural qasabāt): a measure of 6 cubits.
qintār (plural qanāṭīr): “kantar”, a relatively large weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley, approx. 45 kgs.
qirāt (plural qarārāt): a measure of weight with various meanings, either a twelfth of a dirham or a huge weight like that of Mount Uhud.
qist (plural aqṣāt): a measure of grain, a bushel.
rist (plural arṭāl): “roti”, a measure of weight, approximately one pound.
śā (plural aṣwā’ or aṣw‘): a measure of volume equal to four mudds, a mudd being a double-handed scoop.
shibr (plural ashbār): a handspan, unit of length.
‘ūqīya: (plural awāq): a measure of silver, equal to forty dirhams or 123 gms of silver.
wasp (plural awsāq): a measure of volume equal to sixty sa’s.
Arabic Expressions

‘alayhi’s-salām: “peace be upon him”, a formula used after the name of a Prophet.

Allāhu akbar: the Arabic expression meaning “Allah is greater.” Also called the takbīr.

Allāhu a’lām: an Arabic expression meaning “Allah knows best”.

amma ba’d: an expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allah’s praises and glorification. Literally it means “whatever comes after.”

astaghfiru’llāh: the Arabic expression meaning “I ask forgiveness of Allah”.

a’ūdhu billāhi min ash-shayṭān ar-rajiḥ: the Arabic expression meaning “I seek protection in Allah from the accursed Shaytan.” One says this before beginning to recite the Qur’an.

‘azza wa jall: a formula used after mentioning the name of Allah meaning “Mighty and Majestic is He”.

barākallāh fik: an expression which means: “May the blessings of Allah (be upon you).” When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say “Barākallāh.”

bismi’llāh ar-Raḥmān ar-Raḥīm: the basmala: “In the name of Allah, the All-Merciful, the All-Compassionate”.

fi amānī’l-lāh: valedictory phrase meaning “in Allah’s protection.”

fi sabillillāh: the Arabic expression meaning “In the Way of Allah”, “for the Cause of Allah”.

al-ḥamdu lillāh wa shukru lillāh: the Arabic expression which means “Praise belongs to Allah and thanks to Allah.”

ḥasbala: the Arabic expression, “Habnuna’llāh wa ni’ma’l-wakīl,” meaning “Allah is enough for us and an excellent Guardian.”
**Arabic Expressions**

हस्यला’लहा वा निमा’ल-वाकिल: the Arabic expression meaning “Allah is enough for us and an excellent Guardian.”

हाऔगा: the Arabic expression, “ला हाला रा दुववाता इला बिलह” which means “There is no power nor strength save by Allah.”

इन्ना लिल्हा वा इन्ना इलाहि राजि’उन: This is something which a Muslim expresses when he is afflicted by a misfortune, the meaning of which is “We are from Allah and to Him we are returning.” It is taken from an āyat of the Qur’ān (2:156).

इन्सालहा: the Arabic expression meaning “If Allah wills.”

इस्तीहफ़ार: to ask the forgiveness of Allah, especially by saying, “Astaqfira’l-lah,” “I seek the forgiveness of Allah.”

इस्तिभाई: exception, saying “In shâ’alāh,” “If Allah wills.”

जला जलालुहा: the formula said after the name of Allah meaning “Great is His Majesty.”

जाजाका’ललहा क्हयरान: This is a statement of thanks and appreciation to be said to the person who does a favour. Instead of saying “thanks” (Shukran), this phrase is used. It means: “May Allah reward you for the good.”

कर्रामा’ललहा वजहहु: “May Allah honour him”, a formula used when ‘Alī ibn Abī Tālib is mentioned.

लाखब्य: “At your service”, the talbīya or call of the pilgrim to his Lord in the Hajj.

ला हाला रा दुववाता इला बिलहा: The meaning of this expression is: “There is no power and no strength save in Allah.” This is said by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control.

लिवजहिलहा: literally, “for the Face of Allah,” meaning in order to obtain the pleasure of Allah, purely for Allah Himself.

माँस-सलामा: “with peace”, a formula for ending letters.

माशलहा: a phrase meaning literally, “What Allah wishes,” and it indicates a good omen.

मवलाना: “our master”, a term of respect.

रब्बना वा लका’ल-हामद: “Our Lord, praise is Yours,” said after rising from rukū’ after saying “सामी अललहु लिमन हामिदाह” (unless he is the imam of the prayer).
raḍiya’l-lāhu ‘anhā

raḍiya’l-lāhu ‘anhā: the formula “May Allah be pleased with her”, used after a female Companion.

raḍiya’l-lāhu ‘anhu: This is an expression to be used by Muslims whenever a name of a Companion of the Prophet Muḥammad is mentioned or used in writing. It means: “May Allah be pleased with him.”

raḍiya’l-lāhu ‘anhum: the formula “May Allah be pleased with them”, used after a group of Companions.

raḥimahu’llāh: the formula “May Allah have mercy on him”

as-salāmu ‘alaykun: “Peace be upon you,” the greeting of the Muslims.

ṣallā’l-lāhu ‘alayhi wa sallam: “may Allah bless him and grant him peace”, the formula spoken after mentioning the Prophet Muḥammad.

sāmī Allāhu liman ḥamidah: “Allah heard him who sent his praises to Him,” said by someone praying when he rises from rukā‘ (unless he is following an Imām in the prayer).

sayyidunā: “our master”, a term of respect.

subḥānallāh: “Glorified is Allah.” To honour Allah and make Him free from all (unsuitable evil things) that are ascribed to Him, (or “Glorified be Allah”).

subḥānahu wa ta‘ālā: “Glorified is He and exalted,” an expression that Muslims use when the name of Allah is pronounced or written.

ta‘ālā: “Exalted is He”, an expression used after the name of Allah is mentioned.

ta‘awwudh: saying “I seek refuge with Allah...” (a‘ūdhu billāhi min ash-shayān ar-raji‘im).

tabāraka’llāh: the formula “Blessed is Allah”.

tahmiḍ: saying the expression “al-ḥamdu lillāh”, “Praise belongs to Allah”.

takbir: saying “Allāhu Akbar,” “Allah is greater”.

talbiya: saying “Labbayk” (“At Your service”) during the Ḥajj.

tamjīd: glorifying Allah.

tardīya: saying one of the expressions which begin “raḍiya’l-lāhu...”

tasbīḥ: glorification, saying “Subḥānallāh”, “Glory be to Allah”.

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tashmīṭ: Uttering a prayer for the sneezer which takes the form, “yārhamuk Allāh”, “may Allah have mercy on you.”

wajhu’llāḥ: “the Face of Allah”, meaning for the sake of Allah, irrespective of any reward in this life, purely for Allah.
Historical Terms

**Abbasids**: the dynasty of khalifs who ruled from 132/750 to 656/1258 and had their capital in Baghdad. They based their claim to power on their descent from al-‘Abbās, the uncle of the Prophet, may Allah bless him and grant him peace. During their reign, Islamic arts, literature, and culture blossomed and flourished. The location of the capital in Baghdad had a major impact on Islam, transforming it from a distinctly Mediterranean religion to one with more eastern elements.

**abnā’**: literally “sons”, a term applied to members of the Abbasid household and by extension to the Khurāsānī and other mawālī who became adoptive members. The first generation of Khorasanis were called abnā’ ad-ḍawa’ra or abnā’ ad-dawla, which might be translated as “Sons of the Revolution”. They enjoyed great prestige. In Baghdad, they wore turbans and garments with a border to distinguish them. At-Ṭabarī says that they numbered about 20,000.

**Abraha**: the Christian viceroy of the Negus who ruled Yemen in the sixth century and marched against Makka in 570, the year of the birth of the Prophet with the intention of destroying the Ka’ba. The year in which this happened is known as the “Year of the Elephant” since he had several elephants in his army. The army was destroyed by stones dropped by flocks of birds. This event is described in the Qur’an in Sūra 105: “Do you not see what your Lord did with the Companions of the Elephant? Did He not bring all their schemes to nothing, unleashing upon them flock after flock of birds, bombarding them with stones of hard-baked clay, making them like stripped wheat-stalks eaten bare?”

**Abū Bakr**: the first khalīf after the Messenger of Allah, born either two years or six years after the Year of the Elephant (51 years before the Hijra). He was the best of the Companions, renowned for his sincerity, and the Prophet’s closest friend. He died in 13/634 at the age of 63 and was buried beside the Messenger of Allah, may Allah bless him and grant him peace.
Abū l-Ḥusayn, Banū: the Kalbite governors of Sicily at the end of the tenth and beginning of the eleventh century. They supported the Fātimids.

Abū Muslim: 'Abdu'r-Rahmān ibn Muslim al-Khurāsānī, the mysterious individual who led the Abbasid rebellion in Khorasan in 128/746. He was murdered by the Abbasids in 132/750.

‘Adnān: a descendant of ʿĪsāʾīl and ancestor of the northern Arabs. Qahtān was the ancestor of the southern Arabs.

Aftasids: Muslim Berber dynasty that ruled one of the party kingdoms (fāʾīfas) at Badajoz in western Spain (1022-94) in the period of disunity after the demise of the Umayyad caliphate of Cordoba.

agha: a title of honour among the Turks.

Agha Khan: modern leader of Ismāʿīli Shiʿite Muslims.

Aghlabids: a dynasty also called the Banū al-Aghlab, an Arab Muslim dynasty that ruled Iṭrīqya (Tunisia and eastern Algeria) from 800 to 909, nominally subject to the ‘Abbasid caliphs of Baghdad but in fact independent with their capital in Qayrawān.

ahl al-ayyām: the people who took part in the early battles along the Euphrates; those who did not revolt during the Ridda.

Ahl al-Kisāʾ: “People of the Cloak”. In 10 AH, a delegation of the Christians of Najrān came to the Prophet. On the basis of the Qur’ānic āyats, 3:59-61, they met and the Prophet threw his cloak over ‘Alī, Fāṭima, ʿHasan and ʿHuṣayn.

Ahl as-Ṣuffa: the People of the Bench, the poor and needy among the Companions of the Prophet who lived on a verandah (ṣuﬀa) next to the house of the Prophet and the mosque in Madina. Also called Aṣḥāb as-Ṣuﬀa or sometimes Aṣyāf al-Islām (“the guests of Islam”).

Ahzāb: the confederates: the term used for Quraysh and their allies at the Battle of the Trench.

ajnād: armies; administrative districts in greater Syria; the plural of fūnad.

akhbār: relatively short accounts usually introduced by an isnād. This is the earliest form of Islamic history.

`Alawites

`Alawites: partisans of `Ali ibn Abi Ṭalib.
`Alawi: offshoot of Shi‘ite Islam prevalent in part of northern Syria; today, about 10% of the Syrian population, but Hafiz al-Asad, president since 1970, is an Alawite, so their importance outweighs their numbers. They are well-represented in the Syrian military.
`Ali ibn Abi Ṭalib: the fourth of the early khalifs, the cousin and son-in-law of the Prophet by marriage to his daughter, Fāṭima, and renowned for his bravery and wisdom. He is regarded by Shi‘a Muslims as the first Imām after Muḥammad. He was murdered by a Khārijite in 40/661 and is buried at Najaf, Iraq.
`āmil: provincial governor (wāli is also used to designate this post).
amīr (plural umara'): general, ruler, governor, prince.
`Amwas: a major plague in Syria in 18/639 which killed many of the Companions.
Anṣār: the “ Helpers”, the people of Madina who welcomed and aided the Prophet and the Muhājjirūn.
al-`Aqaba: lit. the steep slope, a mountain pass to the north of Makka just off the caravan route to Medīna, where the Prophet met with the first Muslims from Yathrib (Medīna) in two successive years. On the first occasion, they pledged to follow the Messenger, and on the second or Great Pledge of `Aqaba, to defend him and his Companions as they would their own wives and children.
`aqīda (plural `aqīda): creed, dogma or tenet of faith firmly based on how things are, distinct from the testimony of faith (shahāda).
`Aqūq: a valley about seven kilometres west of Medīna.
al-`Aqṣā: important Jerusalem mosque, nearby which is the Dome of the Rock, whose golden dome covers the place where the Prophet left to ascend to heaven during the Mīrāj.
`Arafa: a plain fifteen miles to the east of Makka on which stands the Jabal al-Raḥma, the Mount of Mercy. One of the essential rites of hajj is to stand on `Arafa on the 9th of Dhū’l-Hijja.
arḍ: “ land”, administrative territory.
arḍ: presentation, a military review.
arif (plural `urafū'): “one who knows”, an overseer, an official in charge of a military division in early Baṣra and Kūfah.
`aṣabīya: tribal and group solidarity.
asāwira: heavy mailed cavalry, loanword from Middle Persian usvārān. Uswār is the singular in Arabic.


Ash‘arite: someone who adheres to the theological and philosophical position of Abū’l-Ḥasan al-Ash‘arī (d. 324/936). The main features of this school are the negation of cause and effect as everything is caused by Allah, and the discontinuity between Allah and His creation. (Compare with Māturīdite).

‘ashīra (plural ‘asḥā‘ar): kinsfolk, clan, those descended from the same ancestor; the smallest subdivision of a tribe. A synonym for qābila.

ashrāf: tribal leaders and notables.

‘Askar al-Mahdī: military camp of al-Mahdī, the west bank in Baghdad which the khalīf al-Manṣūr developed for his supporters.

Assassin: member of a militant group of Ismā‘īlī Shi‘ites who fought against the Seljuks and other Sunnī rulers between 1092 and 1256. The word “assassin” comes from “ḥashashīn,” that is, “hashish users,” since it was reputed that the Assassins got high on hashish before going into action.

Awā‘il: a literary genre which dealt with “firsts”, “the first person to do this or that.”

‘Awā‘il‘l-Madīna: the outskirts of Madina at a distance of four or more miles.

‘awāsin: strongholds; the inner line fortresses between military marches.

Aws: along with Khazraj, one of the two major tribes in Madina.

ayyām: (literally ‘days’), tribal lore; battle days.

Ayyām al-‘Arab: record of guerilla wars between Arab tribes, inter-tribal hostilities.

‘ayyār (plural ‘ayyārūn): Arabic for “vagabond” or “scoundrel”, any member of a class of warriors common to Iraq and Iran in the ninth-twelth centuries, often associated in ḥuwawwa organizations.
al-Azhar

al-Azhar: a Muslim mosque-university in Cairo of enormous prestige. It was founded by the Fatimids in 358/969.

Bāb-i ʿAlī: the Sublime Porte, the office of the Ottoman Grand Vizier.

Badr: a place near the coast, about 95 miles to the south of Madina where, in 2 AH in the first battle fought by the newly established Muslim community, the 313 outnumbered Muslims led by the Messenger of Allah overwhelmingly defeated 1000 Makkan idolaters. Someone who took part in the Battle of Badr is called a Badrī.

Bakkāʾun: the Weepers. These were the people that could not accompany the Prophet on his campaign to Tabūk because they lacked the resources to do so. They started to weep when they could not go.

al-Balāt: a paved area of Madina between the Mosque and the Market.

Banū: lit. sons, a tribe or clan. The Umayyads are the Banū ʿUmayya and the Abbasids are the Banū ʿAbdillāh. The Banū Ismāʿīl are the tribe of Ismāʿīl, also known as Yaʿqūb son of Isḥaq.

Banū ʿUṯmah: the Ikhshidids.

al-Baqīʾ: the cemetery of the people of Madina where many of the family of the Prophet and his Companions are buried.

Barghawīta: a Berber confederation belonging to the Masmūda group, which dominated the Atlantic coast of Morocco between Salé and Safi from the eighth to the twelfth century. They practised a special religion which appears to have been a Berber distortion of Islam with Shiʿite infiltrations and a Khārijite moral austerity.

barid: the post and information service.

Barmakids: also called Barmercides, from the Arabic al-Barāmika, or al-Barmak, a priestly family of Iranian origin from Bālkh who achieved prominence in the eighth century as scribes and viziers to the early Abbasid caliphs. Their ancestor was a barmak, a title borne by the high priest in the Buddhist temple of Nawbahar.

al-Bayḍāʾ: a place 60 kilometres south of Madina on the route to Madina, near Dhūʾl-Ḥulayfa.

Bayt al-Māl: the “house of wealth,” the treasury of the Muslims where income from zakāt and other sources is gathered for redistribution.

Bayt al-Maqdis: the Pure House, a name of Jerusalem, referring to the Temple of Sulayman.

bey: a Turkic title for a chief. Today it is a term of respect.
Beylerbey: bey of beys, title of a provincial governor.

bid'ā: innovation, changing the original teaching of the Prophet, something introduced into Islam after the formative period.

birdhawn: destrier, the heavy Persian warhorse.

Bi'θa: the beginning of the Prophet’s mission, his call to Prophethood in 610.

Bu’āth: a battle between Aws and Khazraj two years before the Hijra.

Burāq: the mount on which the Prophet made the Isrā’.

Buwayhids: or Buγids, a Shi‘ite Persian dynasty who controlled the Abbasid Khalifate from 945 – 1055.

buyūtāt: outstanding or leading families.

Camel, Battle of: one of the major incidents of the first Civil War (Fiṣna) in which the forces of ‘Ali defeated the forces of ‘Ā’ishah, Ṭalha, and az-Zubayr in a battle fought outside Baγra in 36/656.

dā‘i: Shi‘ite propagandist, recruiting officer.

Dār al-Ḥarb: the Abode of Conflict, the domain of the unbelievers.

Dār al-Hijra: the abode of those who emigrated in the Cause of Allah from Makka to Madina, i.e. Madina itself.

dār al-imāra: “house of government”; the Islamic administrative compound in cities such as Baγra and Kūfa. The buildings included the governor’s residence, prison and treasury, and housed the administrative departments.

Dār al-Islām: territory of Islam.

Dār Nidwa: the assembly of chiefs of Quraysh in Kūfa.

dār ar-rizq: “house of provisions”, a military depot established to supply the Muslim army.

dār as-ṣinā‘a: shipyard, the source of the word “arsenal”.

Dār as-Ṣulḥ: or Dār al-‘Ahd, territory not under Muslim law nor at war with the Muslims.

daskarat: (from daskart), plural dasākir, originally landed estate often with a fortified mansion; frontier posts.

Da‘wat al-Ḥaq: “proclaiming the Truth,” the duty of every Muslim.

**devshirme**

**devshirme**: Ottoman system of taking Christian boys, converting them to Islam, and training them for military or administrative service.

**Dhāt al-Jaysh**: a place about twelve miles from Madina.

**Dhāt an-Nītāqayn**: a nickname for Asmā’, the daughter of Abū Bakr. It literally means “a woman with two belts”. She was called that by the Prophet because she tore her belt in two to tie up the provisions for the Hijra of the Prophet and Abū Bakr.

**Dhū’l-Ḥulayfa**: the miqāt of the people of Madina, now called Bayar ‘Alī.

**Dhū Nārayn**: a title of ‘Uthmān, the third khalif, because he married two daughters of the Prophet: Umm Kulthum and Ruqayya. It means “he who has two lights”.

**Dhū Qār**: a short-lived victory of the Arab tribes over a Sasanid army around the turn of the seventh century.

**Dhū Ṭuwa**: a well known well, now within Makka, but in earlier times outside of it.

**dīhāqān** (plural **dahāqîn**): landlord, member of the land owning gentry in pre-Islamic Persia.

**dīwān** (plural **dawāwîn**): originally the register of soldiers and pensions under ‘Umar. Then it became a sort of governmental department – a dīwān for the collection of taxes, a dīwān for the writing of documents. So, administration in general. There were three registers: one for those were were able to fight but needed weapons (dīwān al-muqātîla), one for stipends (dīwān al-‘atâ‘) and the muster roll (dīwān al-‘ard). It also means collected works of a poet.

**dīwān al-khāṭam**: department of the seal.

**dīwān al-mustaghallāt**: the department in charge of income from state property under the early Marwānids at Damascus.

**dīwān al-tawqî‘**: the chancery office or board of correspondence.

**dīwān zīmām**: the registry department.

**dīyā‘**: landed estate.

**Duldul**: the mule of the Prophet which was a gift from the Muqawqis.

**effendi**: title in Ottoman system for a religious or civil authority.
   Replaced by bey today.
History

Fadak: a small, rich oasis in the north of the Hijaz which had been the property of the Jews of Banu Murra and Banu Sa'd ibn Bakr. They offered to surrender it to the Prophet provided they could keep half of the produce.

al-Farq: a name for the second khalif, 'Umar ibn al-Khattab. It means a man who makes a distinction between truth and falsehood or between cases.

Fatima: the youngest daughter of the Prophet and Khadija. She married 'Ali who became the fourth Rightly Guided Khalif. She died a few months after the Prophet in 11/632.

Fatimids: an Isma'ili Shi'ite dynasty which ruled in North Africa for three centuries until 1171. They are also called the Banu 'Ubayd.

Fijar War: “The War of Trangression”, which took place because of a violation in the sacred months. It was between Quraysh and Kinana against Hawazin. It was followed by the Hilf al-Fudal.

Firmân: royal rescript, Ottoman or Persian.

Fitna: inter-Muslim conflict, civil war.

Fustat: Egyptian garrison town in early Islamic times; later an administrative center, located near modern Cairo.

Futuh: “conquests”, accounts of conquest campaigns, a type of historical writing which was an extension of the maghāzi.

al-Ghaba: (literally “the forest”) a well-known place near Madina.

Ghadir al-Khumm: the pond of Khumm, an oasis between Makka and Madina where the Prophet stopped on his return from the Farewell Hajj and made a prayer for 'Ali. The Shi'a interpret this as being 'Ali's appointment as the Prophet's successor.

ghali (plural ghulat): one who exaggerates or goes beyond bounds in reverence for 'Ali.

gharât: raids.

ghiyar: a token, like the zunnâr (waist-band) worn by non-Muslim subjects.

Habasha: Abyssinia.

Haifa bint 'Umar ibn al-Khattab: one of the wives of the Prophet. She was married to Khunays ibn Hudhayfa before she married the Prophet. He was present at Badr and then died in Madina. She mar-
hājib

ried the Prophet after the Battle of Uhud. She died in Madina in 45/665 at the age of about 60.

hājib: door keeper or chamberlain.

hana: a superstitious belief of the Arabs of the Jāhiliya. It was that the unavenged spirit of a slain person took the form of a night bird.

Hamza: an uncle of the Prophet who became a Muslim and was martyred at the battle of Uhud.

haras: the bodyguard of an Islamic ruler or governor.

al-Ḥarrā: a stony tract of black volcanic rock east of Madina where a terrible battle took place in 63 AH (26 August 683) between the forces of Yazīd I and ‘Abdullāh ibn az-Zubayr which ended in Madina being sacked and plundered.

Ḥarūrīya: the first Khārijites or schismatics who separated themselves from ‘Ali and based themselves at Ḥarūrā, a town two miles from Kūfā.

Hāshimite: someone descended from the family of Hāshim, the great grandfather of the Prophet.

ḥawārī: apostle in the Christian usage; a disciple.

Hawāzin: one of the large Arab tribes.

al-Ḥijr: “the rocky tract” a town in Arabia about 150 miles north of Madīna, where the people of Thamūd lived.

Ḥilf al-Fudūh: “the Alliance of Virtue”, a pact in which the Prophet took part twenty years before the Revelation. Those who made this covenant – the houses of Hāshim, Zuhrā and Taym – pledged that they would forever stand on the side of the victim of injustice.

ḥimā: a place of pasturage and water prohibited to the public. It was used for animals paid as zakāt and mounts used for jihād.

Ḥirā`: a mountain two miles north of Makkah where the Prophet used to go into retreat in a cave before the Revelation came to him. It is now called Jabal an-Nūr or the Mount of Light.

Hiraclius: Heraclius.

Homage of ar-Ridwān: a pledge which the Muslims took to avenge ‘Uthmān when they thought that Quraysh had murdered him at al-Ḥudaybiyya in 6/628.

Hubal: pre-Islamic idol, god of the moon.
Al-Ḥudaybiya: a well-known place ten miles from Makka on the way to Jidda where the Homage of ar-Riḍwān took place.

Ḥunayn: a valley between Makka and Tā'if where the battle took place between the Prophet and Quraysh pagans in 8/630.

ḥurrās: watchmen or the night watch in cities, or sentries who guarded walls and gates.

Ībadiyā: the remnants of the Khārijite rebellion in the second civil war between the Umayyads and ‘Abdullāh ibn az-Zubayr.

Īfriqiya: North Africa, particularly what is now Tunisia.

Ikhwān: “brethren”, the plural of akh (“brother”). In Arabia, members of a religious and military brotherhood that figured prominently in the unification of the Arabian Peninsula under Ibn Sa’ūd (1912 - 30).

‘ījī: a person of low social status; the plural ‘ulāj means riffraff.

Īyyā’: a name for Jerusalem.

intifāda: an Arabic term literally meaning “a throwing off”; Palestinian uprising against Israeli occupation that began spontaneously in late 1987.

iqṭā’: land grant.

jabābir: “tyrants”, how the Abbasids referred to the Umayyads.

Jabal an-Nūr: see Hīrā’.

Jabal Thawr: the cave near Makka in which the Prophet and Abū Bakr hid at the start of their Hijra to Madina.

janissary: Christian conscript foot-soldier in the Ottoman army, converted to Islam and trained to use firearms.

Jazīra: Mesopotamia or north-eastern Syria.

Jī’rāna: a place near Makka, where the Messenger of Allah distributed the booty from the Battle of Ḥunayn and from where he went into iḥrām to perform ‘umra.

al-Juḥfa: the miqār of the people of Syria and Europe.

kāhin (plural kahana or kuhān): a soothsayer in pagan times.

kapudanpasha: the Beylerbey of the sea, or admiral. Barbarossa was the kapudanpasha in 1531.

kātib: an administrative secretary; scribe.

Khadijā: the Prophet’s first wife and his first follower. She was a moderately wealthy widow who hired Muhammad to manage the cara-
al-Khandaq

van business left to her by her first husband. Five years later, when Muhammad was twenty-five and Khadija was forty, she proposed marriage to him. They had a happy marriage with several children, including four daughters, Zaynab, Ruqayya, Umm Kulthūm and Fātima. During her lifetime, the Prophet took no other wives. She died in 619.

al-Khandaq: the Ditch. In 5/627, the Makkans, assisted by the Jewish tribe of Banū Nadr and the Arab tribes of Banū Chaṭafān and Banū Asad, marched on Madīna with an army of ten thousand soldiers. The Prophet ordered a ditch to be dug on the unprotected side of Madīna and manned constantly. The Makkans were forced to undertake a siege which failed.

Kharijites: or Khawārij, the earliest sect who separated themselves from the body of the Muslims and declared war on all those who disagreed with them, stating that a wrong action turns a Muslim into an unbeliever.

Khawārij: Kharijites.

Khaybar: Jewish colony to the north of Madīna which was laid siege to and captured by the Muslims in the seventh year after the Hijra because of the Jews’ continual treachery.

Khazraj: along with Aws, one of the two major tribes in Madīna.


Khurāsān: Persian province east of the Caspian Sea; a centre of many dissident movements in early Islamic history.

Kisra: Khosrau, a generic term for the emperor of Persia; also a silver coin of that name which the Muslims used for a period before minting Islamic coins.

Kūfa: a place in Iraq, near Najaf, that was the chief military garrison and administrative centre of the Muslims when they conquered Iraq. It was founded in 15/638 as a garrison town by ‘Umar ibn al-Khaṭṭāb.

kūra (plural kuwar): from the Greek chorai, an administrative district.
al-Lāt: female idol worshipped by the pagan Arabs in the Ḥijāz in the Jahiliyya.

al-Lizām: the settlement of affairs, in the hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

maghārīm: taxes not sanctioned by Islamic law.

maghāzī: battles, military expeditions.

Majūs: Magian, derived from Syriac mgōshā, derived from Old Persian magush.

Makhzmūm: a powerful clan of Quraysh.

mamlūk: slave, “someone who is owned”; derived from malaka, to possess. Synonym of ‘abd, a slave born of free parents. Also: (1) Turkish or Circassian slave soldier; (2) member of a military oligarchy ruling Egypt and Syria (1250 – 1517) and retaining local power in some areas up to the 19th century.

al-Manāt: female idol worshipped by the pagan Arabs in the Ḥijāz in the Jahiliyya.

Marwānīds: the Umayyad rulers descended from Marwān ibn al-Ḥakam, who assumed power in 64/685 and were overthrown by the ‘Abbasids in 132/750.

marzpān: (marzbān) military governor of a later Sasanian frontier district.

Māturīdite: someone who follows the Māturīdite school of kalām, which is very similar to the Ash‘arite school.

mawālī: the plural of mawli.

mawla (plural mawlā): a person with whom a tie of wala‘ has been established, usually by having been a slave and then set free. It was also used for a type of political patronage.

Miḥna: the Inquisition instituted by the ‘Abbasid khalif al-Ma‘mūn, which required all important people to publicly state that they believed that the Qur‘ān was created, even if they did not.

milla: religion, creed, faith or spiritual community. In Turkey, millet was used for the various religious groups within the empire.

miṣr (plural amṣār): a garrison city and administrative capital.

al-Miṣrān: the two great cities: Kūfa and Baṣra.
al-mubayyida

**al-mubayyida:** “the white ones”, the ‘Alids, because of the colour of their flag to contrast with the black of the ‘Abbasids. Also the followers of al-Munaqqa’ who wore white garments.

**Muhājirūn:** the Companions of the Messenger of Allah who accepted Islam in Makka and made *hijra* to Madīna.

**al-Munaqqa’:** a name meaning “the veiled”. His actual name is unclear. He came from a village of Marv. He revolted against the ‘Abbasid regime in the time of al-Manṣūr. He called on his followers to obey the laws of Mazdak. He was defeated in 162 or 163 (778/779) after a two year campaign.

**Muqawqis:** the title of the Byzantine viceroy of Egypt.

**Murābiṭūn:** those who hold fast together in the Cause of Allah with the aim of establishing the *Dīn* of Allah, derived from the word ‘ribāṭ’. Also the name of a North African/Andalusian dynasty known often as the Almoravides, which lasted between 431/1039 and 539/1145.

**al-musawwida:** “the black ones,” meaning the ‘Abbasids because of their black flags. Eventually al-Ma’mūn adopted the colour green to put an end to the partisanship of the white and black flags.

**Musaylima:** a false Prophet of the Banū Ḥānīfa in Yamānā who was one of the leaders of the Ridda.

**al-Mutalaththimūn:** “the Veiled ones,” the name of the Murabitūn, because the Ṣanḥāja tribes covered their faces like the Tuareg and were therefore very distinct in Andalusia.

**Muwaḥḥidūn:** the name of the North African/Andalusian dynasty, known often as the Almohads, which lasted between 524/1130 and 667/1269.

**muwallad:** a Muslim from native Spanish stock.

**muwashshaha:** a post classical form of Arabic poetry arranged in stanzas which was very popular in Andalusia.

**Nahrawān:** a decisive battle fought in 38/658 following the Battle of Šīffin (37/657) in which ‘Ali, the fourth khalif, and his army annihilated most of the Khārijites.

**Najaf:** city in Iraq where ‘Ali was assassinated (40/661); hence, a Shi’a pilgrimage center.

**Najashi:** the Negus, king of Ethiopia.

**Najd:** the region around Riyāḍ in Saudi Arabia.
naqīb (plural nuqābāʾ): a person responsible to the government for the group of which he is a member, an official in charge of a military division at Basra and Kūfah in the time of Ziyād ibn ‘Ubaydullāh; a person heading a group of six persons in an expedition (tribal chiefs).

nasab: genealogy.

Negus: (Arabic najāshī); a generic term for the King of Abyssinia.

Nihāwand: the decisive battle fought near Hamadan in 22/642 which marked the final defeat of the Persians by the Muslims.

nuṣub: the singular of anṣāb. An-նuṣub were stone altars at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

qādī al-jamāʿa: “Qadi of the Community”. Andalusia was divided into three major judicial areas, each with a qādī al-jamāʿa. These three were based at Seville, Cordoba and Murcia.

Qādisiya: a decisive four day battle fought against the Persians in Iraq in 15/636.

Qaḥtān: (Biblical Joktan), the ancestor of the southern Arabs.

Qarn: the mīqāt of the people of Najd between Ta’if and Makka.

qāṣṣ (pl. quṣṣāṣ): Muslim popular preacher and storyteller.

Qaswāʾ: the Prophet’s she-camel.

Qayrawān: also spelled Qairouan or Kairouan, a town in north-central Tunisia. It was founded in 50/670 on the site of the Byzantine fortress of Kamoutia, and served as the camp from which the offensive was launched that resulted in the Islamic conquest of the Maghrib. Qayrawān was chosen as the capital of the Maghrib by the first Aghlabid ruler in about 182/800. Subsequently, it served (with Mahdiya) as the political centre through the Fātimid and Zirid dynasties into the eleventh century. It has since declined into an isolated market town.

Qaysar: “Caesar”, a generic term for the ruler of the Romans.

qīṣā al-anbiyāʾ: stories of the Prophets.

qīṣṣā: a popular story, connected narrative or piece of propaganda.
Qubā: a village on the outskirts of Madīna (originally about 5 km/3 miles) where the first mosque in Islam was built, also known as the Masjid at-Taqwā (Mosque of Fear of God).

Quraysh: one of the great tribes of Arabia. The Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. Someone from this tribe is called a Qurayshi.

rabaḍ: suburb of a city.


rawāḍif: later immigrants, late-comers to garrison cities after the conquest.

ribāṭ: the stronghold traditionally used by the Muslims to prepare for their jihād against the enemies of Islam, situated on exposed points of the frontier.

Ridda: the defection of various Arab tribes after the death of the Prophet, may Allah bless him and grant him peace, which brought about the Ridda War.

rizq: rations issued to soldiers.

ar-Rūm: the Romans or Byzantines; also Sūra 30 of the Qur’ān.

sābiqa: seniority in Islam, hence as-sābiqūn al-awwalūn, “the first foremost ones”, those Muhājirūn and Ānṣār who accepted Islam before the conquest of Makkah and strove with their lives and their property in the Cause of Allah.

Safavids: Iranian dynasty that ruled Persia from 907/1501 to 1145/1736.

sāhib ash-shuṛtāi chief of police.

sā‘īfa: summer expedition of the Muslims.

Şākh: the Prophet’s stallion at the Battle of Uhud.

Saljuqs: see Seljuqs.

sanjak: the domain under the control of a beylerbey.

sardar: a Persian title, used also in India and Turkey, meaning a prince with a military command.

Sarif: a place six miles away from Makkah.
**Sawād:** lit. “the Black”, fertile agricultural region of south-central Iraq which is ‘black’ with date-palms. When it was first conquered by the Muslims, ‘Umar ibn al-Khaṭṭāb decided not to divide it among the fighters, but to levy the kharāj tax on it instead.

**Seljuqs:** also Saljuqs, Seljuks. A dynasty of Oghuz Turkmen who first appeared in Transoxiana and Khorasan in the 5th/11th century, establishing an empire in 431/1040 which extended from Central Asia to the Byzantine marches in Asia Minor. It was a cohesive Sunnī state under the nominal authority of the ‘Abbasid khilāfs at Baghdad. After the death of Mālikshāh in 485/1092, internal conflict led to the fragmentation of the Seljuks’ central authority into smaller units.

**Shām:** the territory north of Arabia which is now divided into Syria, Palestine, Lebanon and Jordan.

**sharaf al-’ażā:** the highest stipend paid out in the Muslim army.

**shūra:** “consultation”. In early Islamic history, this designates the board of electors that was constituted by ‘Umar to elect his successor. Thereafter shūra variously designated a council of state, or advisers to the sovereign, a parliament (in modern times), and sometimes a court of law with jurisdiction over claims made by citizens and public officials against the government.

**Shu‘ūbiya:** nationalism, ethno-centricity; from a ninth century literary and political movement in which Persians sought equal power and status with the Arabs.

**Šīffin:** a place in Syria where, in 38/657, a battle between ‘Alī ibn Abī Ṭalīb and Mu‘āwiyah took place.

**Sijilmāsa:** a great wealthy city on the edge of the desert which was built in 140/757 by Midrār ibn ‘Abdullāh. It was on the gold route.

**sikka:** the die with which coins were minted, and hence the coins themselves.

**sipahi:** Ottoman horseman supported by land grants in exchange for military service; see timar.

**şiqlabī** (plural šaqāliba): Slav, originally used for slave soldiers from eastern Europe, later for all white slave soldiers and mercenaries.

**sīra:** “conduct, behaviour, way of acting”, hence a biography, particularly the biography the Prophet.
siyāsa

siyāsa: rule or governance, as contrasted with Divine Šari’a.
Sufyānids: those Umayyads who were descended from Abū Sufyān. It designates the Umayyad caliphs Mu‘awiya, Yazīd and Mu‘awiya II.
sīq: market.
Šyr Darya: The Jaxartes, a major river, which flows through the territory of Kazakhstan.
Tabaqaṭ: chronicles, biographies arranged according to generations.
Tabûk: a town in northern Arabia close to Jordan. In the ninth year after the Hijra, the Messenger of Allah, hearing that the Byzantines were gathering a large army to march against the Muslims, led a large expedition, in his last campaign, to Tabûk, only to find the rumours premature.
Tā’īf: an important town in the mountains, fifty miles to the east of Makka.
Talas, Battle of: a battle which took place northeast of Tashkent in which the Chinese armies were crushed by the Arabs and retreated behind the Great Wall. It marks the end of Chinese power in Central Asia.
ṭālib: student.
Tanʾīm: a place towards the north of Makka outside the sanctuary from where Makkans may assume the state of ḭarām to perform umra.
taqiya: “prudent fear”, not expressing one’s true beliefs publicly out of fear of persecution.
tawqī’a (tawqī’āt): the instructions or decisions of a ruler or official written at the bottom of a petition presented to him.
Tuwâwibib: a group of Shī‘a who in 64-5/684-5, marched from Kufa to fight an Umayyad army in the Battle of ‘Ayn al-Warda and were virtually exterminated. Their name was chosen from the Qurʾān 2:54. They were trying to purge their shame at having failed to help al-Ḥusayn at Karbalā‘.
Ṭayyiba: “the good”, another name of Madina.
Thabir: a mountain near Makka.
Thawr: a well-known mountain at Madina. (See Jabal Thawr).
thughūr: outer northern frontiers, particularly the Byzantine border, and the borders between the Christians and Muslims in Andalusia.
timar: land grant by Ottoman sultans for military service.
	tulaqā': "freed", used for those persons who had embraced Islam on the
day of the conquest of Makka.
al-'Udwa: "the bank", the land on the other side of the Strait of
Gibraltar, the term by which the Andalusians designated what is
now Morocco.
Uhud: a mountain just outside Madina where five years after the Hijra,
the Muslims lost a battle against the Makkan idolaters. Many great
Companions, and in particular Hamza, the uncle of the Prophet,
were killed in this battle.
‘Ukāz: in the Hijāz in the region of Tā‘if, southeast of Makka where a
fair was held once a year at the beginning of Dhū‘l-Qa‘da. It lasted
for weeks. The Prophet stopped it because of the pagan elements it
embodied.
‘Umar ibn al-Khaṭṭāb: the second khalif of the Muslims, between
13/634 and 23/644, renowned for his justness and refusal to compro-
mise the Dīn. He asked Allah for martyrdom in the Cause of Allah
in Madina and his request was granted after he was fatally stabbed
by a Persian slave while doing the dawn prayer. He is buried next to
Abū Bakr.
Umayyads: the Muslim dynasty of khalifs who ruled in Damascus from
40/661 onwards until they were overthrown by the Abbasids in
132/750.
Uṣūlī: a school among the Shi‘a who recognise only the Qur‘ān and
ḥadīth as sources of fiqh.
‘Uthmān ibn ‘Affān: the third khalif of the Muslims, between 23/644
and 36/656, renowned for his modesty. He ensured that the Qur‘ān
in its written form was accurate and preserved. He was murdered in
his house by rebels while he was reciting the Qur‘ān.
al-‘Uzza: female idol worshipped by the pagan Arabs in the Hijāz in the
Jāhiliyya.
Wādī’l-Qurā: located near the Gulf of ‘Aqaba north of the Red Sea
where a Jewish settlement was located in the time of the Prophet.
Wahhābī: member of a sect dominant in Arabia whose earlier followers
supported the family of Sa‘ūd and helped bring the Ottoman khali-
fate to an end.
Wāsīṭ

**Wāsīṭ:** a military and commercial city in Iraq, especially important under the Umayyads. Wāsīṭ was established as a military encampment in 83/702 on the Tigris River, between Baṣra and Kūfah, by al-Ḥajjāj. Through its location on the Tigris, at the centre of a network of roads radiating to all parts of Iraq, Wāsīṭ became a great shipbuilding and commercial centre. It disappeared after a shift in the course of the Tigris, sometime in the 15th century CE.

**wazīr:** vizier, chief minister.

**wufūḍ:** the plural of ṭawafīḍ, delegations.

**Yalamlama:** the mīqāt of the people of Yemen.

**Yarmūk:** an important battle between the Muslims and the Byzantines in 13/636.

**Yathrib:** the ancient name for Madina.

**Zanj:** the black tribes of East Africa (hence Zanzibar).

**Zaydites:** a branch of the Shi'a deriving from Zayd ibn 'Ali and hence called Fivers as they have five Imāms.

**zunūr:** a special belt worn by non-Muslims to distinguish them visually from Muslims.
Some Notable Historians

**al-Bakrī**: Abu ‘Ubayd ‘Abdullāh ibn ‘Abdu’ll-‘Azīz, one of the most important sources for the history of western Sudan. He was born to a princely family in Andalusia and moved to Cordoba. He lived most of his life in Cordoba and Almería and was known as a geographer, theologian, philologist and botanist. He died in 487/1094. Few of his works remain, one of which is *Kitāb al-masālik wa‘l-mamālik* (Book of Routes and Realms) which is incomplete.

**al-Balādhuri**: Ahmad ibn Yāḥyā ibn Jābir, (d. 279/892). The author of *Ansāb al-Ashrāf* and *Futūḥ al-Buldān*. He may have been of Persian origin but spent most of his life in Baghdad. He was one of the first to combine materials from *ṣira* and other sources into a historical narrative.

**adh-Dhahabi**: Muḥammad ibn ʿAbmad, great Turkoman Muslim scholar, born in Damascus in 673/1274, who wrote a hundred books, including the twenty-three volume biographical collection, *Siyar a‘lam an-Nubalā‘* and the thirty-six volume *Ta‘rikh al-Islām al-Kabīr* (Major History of Islam). He died in Damascus in 748/1347.

**ad-Dinawari**: Abū Ḥanīfa ʿAbmad ibn Dāwūd, (d. c. 282/895). He wrote *al-Akhbār at-Ṭiwāl* (Extended Histories) a universal history in a single volume. Although he cites reports from both sides, he chooses his preferred version of events, mainly for literary reasons. He also uses non-Muslim, mainly Persian sources.

**Ibn ‘Abd al-Hakam**: Muḥammad ibn ‘Abdullāh. He was an eminent Mālikī faqīh in Egypt. People travelled to him. He was a close friend and follower of ash-Shāfi‘i. He wrote many books including *Aḥkām al-Qur‘ān, Kitāb al-Majālis, ar-Radd ‘alā ash-Shāfi‘i*, and *ar-Radd ‘alā ahl al-‘Iraq*. He died in 257/871.

**Ibn A‘tham al-Kūfī**: a Shi‘ite historian who wrote an extensive *Kitāb al-Futūḥ* which he wrote in 204/819, which makes him earlier than
Ibn al-Athīr

al-Balādhurī. He combines all the traditions together into a single narrative. He died around 214/829.

Ibn al-Athīr: 'Izz ad-Dīn Abū‘l-Hasan ‘Ali ibn Muḥammad ash-Shaybānī, (555/1160 – 630/1233). A historian who was born in Mosul. He has one of the most impartial accounts of history, al-Kāmil fī’t-Ta’rīkh, which was begun as an abridgement of at-Ṭabarî’s Ta’rīkh. He also wrote Usd al-Ghāba.

Ibn Hishām: ‘Abdul-Malik (d. 208/824) The author of Sirat Muḥammad, a re-working of the Kitāb al-Maghāzī of Ibn Ishāq, the earliest biography of the Prophet.


Ibn Ishāq: Abū ‘Abdullāh Muḥammad. A great scholar who grew up in Madina. He has rare hadiths which are sometimes disacknowledged because of his vast memory. Mālik ibn Anas is reported as having accused him of being a Shi’ite and inventor of legends. He went to Egypt and Iraq. He wrote Kitāb al-Maghāzī which is the earliest biography of the Prophet. He wrote it for the second ‘Abbasid khalif, al-Maṇṣūr. His work has perished and what we have is the re-working of Ibn Hishām. At-Ṭabarî also quotes from him. He died c. 150/767 in Baghdad, having been invited there by al-Maṇṣūr.

Ibn Kathīr: ‘Imād ad-dīn Ismā‘īl ibn ‘Umar ibn Kathīr, Abū‘l-Fidā‘, born in 701/1302 in a village outside Damascus. He moved to Damascus at the age of five. He was widely travelled and studied with many famous scholars, including Ibn Taymiyya. He was a Shāfi‘i scholar with books with expertise in various areas. He was greatly respected. His history is entitled al-Bidāya wa‘n-Nihāya. He died in Damascus in 774/1372.

Ibn Khaldūn: ‘Abdu‘r-Rahman ibn Muḥammad, generally known as Ibn Khaldūn after a remote ancestor, was born in Tunis in 732/1332 to a family that had earlier emigrated there from Seville in Muslim Spain. Ibn Khaldūn is universally recognized as the founder and father of sociology and sciences of History. He is best known for his famous Muqaddima, (Prolegomena), the introduction to the seven volume al-‘Ibar, the world’s first work on social theory. He was a
philosopher and historian who travelled over North Africa and Andalusia where he held several government positions. He went to Egypt where the Mamlûk az-Zâhir made him the chief Mâlikī qâdî, but was dismissed for preferring his native Tunisian dress to customary official robes. He died in Cairo in 808/1406.

Ibn Khalliḳân: Abû'l-ʻAbbâs Aḥmad ibn Muhammad (d. 681/1282), a Muslim judge and author of a classic Arabic biographical dictionary which covers all fields, Wafâyât al-a'yân. Ibn Khalliḳân studied in İrbil, Aleppo, and Damascus.

Ibn Khayyâṭ: Khalîfa, Shabîb, a Basran historian and muḥaddîth. He died in 240/854, wrote Kitâb at-Tabaqât. His Ta'rikh is the oldest of histories, covering 1 AH to 230 AH. He makes use of isnâd and includes information from Umayyad narrations.

Ibn Taghrîbîrî: Abû'1-Mahâsin Yûsuf: born in Cairo, prob. 812/1409-10. His father was a senior Mamlûk amîr who was commander-in-chief of Egyptian armies and governor of Damascus under az-Zâhir Barqûq. He died in 874/1470. He has a biographical collection, al-Manhal as-Sâfî and an-Nujûm az-Zâhirâ.

al-Jahshiyyârî: Muhammad ibn `Abdûs, (d. 331/942), author of Kitab al-Wuzûra' wa'l-Kuttâb, an extensive work and administrative account. It begins in pre-Islamic times, going through the secretaries of the Prophet and khâlîfs until his own times. It is really a history of administration.

al-Madî'înî: Abû'1-Hasan 'Ali ibn Muhammad, famous early historian, (c. 132/749-50 to 228/843). He wrote a history on the khâlîfs and a book on campaigns, both of which are lost. He is the undisputed authority on the early history of the Arabs in Khurasan. He used Makkâni and Madinan accounts.

al-Maqqârî: Abû'1-ʻAbbâs Ahmad ibn Muhammad (d. 1041/1631). His family was originally from Maqqara, twelve miles southeast of Msila, Algeria, but he lived for many years at Tlemcen. He wrote a history of Andalusia, Na'fîh at-Ṭîb, which was a rather romantic account which has been translated by P. de Gayangos as History of the Mohammedan Dynasties in Spain.

al-Maqrizî: Taqî'd-dîn Ahmad ibn 'Ali, (766/1364 – 845/1441). A very productive writer and one of the most famous historians of the
Mamluk period. He was born and died in Cairo. He studied with Ibn Khaldun when he was there. His main work was **al-Khiṭat**.

**al-Masʿūdī**: Abū'l-Hasan 'Alī ibn al-Husayn. He was a descendant of ‘Abdullāh ibn Masʿūd, the Companion. An expert geographer, a physicist and historian, al-Masʿūdī was born in the last decade of the 9th century CE in Baghdad, his exact date of birth being unknown. He was a Muʿtazilite who explored distant lands and died at Cairo, in 345/956. He travelled extensively. In Baṣra he completed his book *Murij adh-Dhaḥab*, in which he has described his experience of various countries, peoples and climates. In Cairo he wrote his second extensive book *Murij al-Zaman* in thirty volumes in which he describes in detail the geography and history of the countries that he had visited. His first book was completed in 332/943. Masʿūdī is referred to as the Herodotus and Pliny of the Arabs. By presenting a critical account of historical events, he initiated a change in the art of historical writing, introducing the elements of analysis, reflection and criticism. He was the first author to make mention of windmills, which were invented by the Muslims of Sijistān. He also made important contributions to music and other fields of science. He had 'Alid tendencies, and only two works are left, *Murij adh-Dhaḥab* and *Kitāb at-Tanbih*.

**Muḥammad ibn Saʿd**: Abū 'Abdullāh, the famous reliable Imām and *mawlā* of the Banū Ḥāshim, known as the kātib (scribe) of al-Waqqātī. He is the author of the Ṭabaqāt. He died in 230/844-5 at the age of 62. He was born in 148/764-5.

**Naṣr ibn Muzāḥim al-Minaqarī**: (c. 120/738 – 212/827), an Arab of Tamīm and the author of *Waqʿat al-Šīfīn* ("The Battle of Šīfīn") the earliest Shiʿite historical source. He was from Kūfa, and settled in Baghdad where he studied under Sufyān ath-Thawrī. He was a perfumer and wrote several other books.

**as-Suyūṭī**: Jalāl ad-dīn Abūr-Raḥmān ibn Abī Bakr, born in 849/1445. A Shāfiʿī mujtahid, Sufi, hadith scholar and historian. He wrote books on almost every subject. He died in 911/1505.

**at-Ṭabarī**: Muḥammad ibn Jarīr, the well-known historian and Qurʿān commentator, especially known for his large history. He was from Ṭabaristān and was born in 224/839 and died in 310/923. His history
is a universal history, covering ancient nations, Biblical peoples, ancient Iran and the history of the Islamic world to 302/915.

**al-Wāqidi:** Abū ‘Abdullāh Muḥammad ibn ‘Umar, a freed man of Madinah. A cora-merchant who, after heavy losses, moved to Baghdad. He became qādi in ‘Askar al-Mahdi in Baghdad. He died in 207/823 while still qādi. He wrote a *Kitāb Ṣifīn*, *Kitāb ar-Ridda*, *al-Magḥāzī* and a number of other books. His reliability was criticised.

**al-Ya'qūbī:** Ahmad ibn Abī Ya'qūb (d. 284/897), a historian and geographer. He was pro-Alid and anti-Zubayrid, but served the Abbasid khalifs. His history puts stress on economic factors. He covers scientific and philosophical works and is the sole Muslim source for the nomenclature of the Khazar kings. His history is narrative. He wrote a *Ta’rīkh* and *Kitāb al-Buldān*.

**Yāqūt:** ibn ‘Abdullāh al-Ḥamawī ar-Rūmī, by origin a Greek. He was born in 575/1179. He was captured in Byzantine territory and sold to a Syrian merchant in Baghdad who gave him a good education and later sent him to trade on his behalf. He was freed in 596/1199 and continued to travel, exploring libraries. He began *Mu'jam al-Buldān* in 608/1212 and continued to put the finishing touches to it up to his death in Aleppo in 626/1229.
Some Early Historical Sources

A’māl al-A’lām: “Deeds of the Great” by Ibn al-Khaṭīb (d. 774/1374), the wazīr of Granada and a contemporary of Ibn Khaldūn. A’māl al-A’lām is a general Muslim history in three parts: the Muslim East, Spain and North Africa and Sicily. The third part was not properly completed. The third part is translated by R. Castrillo as Historia medieval islamica de Norte de Africa y Sicilia.

Anṣāb al-Ashraf: “Lineage of the Nobles” by al-Balādhurī (d. 279/892), a fairly objective history, one-third of which is on the Umayyads. It contains a wealth of historical information.

al-Bidāya wa’n-Nihāya fī’l-Tarīkh: “The Beginning and the End on History” by Ibn Kathīr (d. 774/1374), a large universal history.

Futūḥ al-Buldān: by al-Balādhurī (d. 279/892) on the Muslim conquests. Translated by Philip Hitti as The Origins of the Islamic State, it is indispensable for the history of the Muslim conquests. Al-Balādhurī made personal inquiries from local sources and so he has more primary information. He is more interested in the east. He has the most comprehensive account of the advance of the Arab armies in the east.

Futūḥ Miṣr wa’l-Maghrib: “Conquests of Egypt and the Maghrib” by Ibn ‘Abd al-Hakam (d. 257/871). He was devoted to the study of hadith and his account of the conquests of Egypt and the Maghrib is one of a traditionist, giving the isnād of each piece of information. It is translated into French by Gateau as Conquête de l’Afrique du Nord et de l’Espagne. It is also translated into Spanish by E. Vidal Beltran.

al-Imāma wa’s-Siyāsa: “The Imamate and Politics”, attributed to Ibn Qutayba (d. 276/889), (although there is some debate about this.) It is also known as Ta’rīkh al-Khulaṣā’. It deals with the history of Islam under the Rāshidūn Khalifs and Umayyads, with some observations on the ‘Abbasids.
al-Kāmil fi’t-Ta’rīkh: “The Complete Book on History” by Ibn al-Athīr (d. 630/1233) Begun as an abridgement of at-Ṭabarī’s Tarīkh, it is one of the best known and most impartial and readable accounts. He continued on from at-Ṭabarī until 628/1230-1. He does not mention his sources for the last 300 years. The passages which deal with North Africa and Spain were translated into French by E. Fagnan as Annales du Maghreb et de l’Espagne.

Kitāb al-Bayān al-Mughrib: “The Astonishing Explanation of the Kings of Spain and North Africa” by Ibn ‘Idhārī al-Marrākushī (late 7th/13th cent). It is one of the best sources of information, being a compilation of earlier books.

Kitāb al-Masālik wa’l-Mamālik: “Book of Routes and Realms” by al-Bakrī (d. 487/1094). One of the most important sources for the history of the western Sudan. There is a French translation by Monteil.

Kitāb as-Sulūk: “Book of Entrance to the Knowledge of the Dynasties of the Kings” by al-Maqrizī (d. 845/1441), a history of Egypt from Salāḥ ad- din in 564/1169, with some introductory remarks on earlier times. It ends in 844/1440-1 and was continued by Ibn Taghrībindī. So it is the complete history of the Ayyūbids and Bahri Mamlūks and part of the Burjī Mamlūks. A lot of it is translated as Histoire des sultans mamluks de l’Égypte by Quatremère.

al-Maghāzī: “Expeditions” by al-Wāqīdī (d. 207/823). An account of the military expeditions of the Prophet. He may well be earlier than Ibn Ishāq and his sources come from a different line than Ibn Ishāq.

al-Muqaddima: by Ibn Khaldūn (d. 808/1406), the “Introduction” to his universal history, Kitāb al-‘Ibar. Kitāb al-‘Ibar is particularly useful for North African history. The Muqaddima is translated by Rosenthal.

Murāj adh-Dhahab: by al-Mas‘ūdī (d. 345-956). In it he describes his experience of various countries, peoples and climates. He chooses what was a more modern approach than at-Ṭabarī and selects one version of an event. There is a partial translation as The Meadows of Gold and a full French translation called Les Prairies d’Or.

Nafīt at-Ṭīb: by al-Maqṣūrī (d. 1041/1631), it has been translated by P. de Cayangos as History of the Mohammedian Dynasties in Spain.

Sīra: by Ibn Hishām (d. 218/833). He re-worked the Kitāb al-Maghāzī of Ibn Ishāq, the earliest biography of the Prophet. It is one of the
best existing authorities on the life of the Prophet. It has been translated into English by Guillaume.

_Tabqaṭ Ibn Sa’d_: “Generations” by Muhammad ibn Sa’d (d. 230/844-5), a compilation of earlier information with biographies on the Prophet, the Companions and later generations. It is tradition-based. Volumes 7 and 8 have been published as _The Men of Madina, Vol. 1_ and _The Women of Madina_ respectively.

_Tajārib al-Umam_: “Experiences of the Nations” by (Ibn) Miskawayh (d. 421/1030). The first part is dependent on at-Ṭabarî, but the later part extends to the death in 372/983 of the Būyid ‘Adud ad-Dawla, whose confidant he was. From 340/951 he depends on eye-witnesses. The concluding part is available in translation as _The Eclipse of the Abbasid Caliphate._

_Taʾrīkh al-Islām_: “The History of Islam” by adh-Dhahabī (d. 748/1348), a very extensive work of history from which he extracted shorter works. One of them, _Kitāb Duwal al-Islām_, is translated as _Les dynasties d’Islam_. His _History_ does contain some things which are not mentioned in at-Ṭabarî. He relies a lot on the _Tabqaṭ_ of as-Sulami.

_Taʾrīkh al-Khulafāʾ_: “The History of the Khalifs” by as-Suyūṭī (d. 911/1505), a history of those called khalifs. The part covering the first khalifs has been published as _The History of the Khalifahs who took the right way._

_Taʾrīkh Madīnat Dimashq_: “History of the City of Damascus” by Ibn ʿAsākir (502/1106 – 572/1176), a local history of Damascus which is very biographical.

_Taʾrīkh al-Ṭabarî_: his “World History” which covers Biblical Prophets, early rulers, Sasanian history and Islamic history, ending at 310/922. It is very detailed, but it should be noted that at-Ṭabarî had pro-Alid sympathies. He also follows the manner of the traditionists, and gives all versions of an event which he has. It has been translated by various authors as a series.

_Taʾrīkh al-Umam_: “History of Kings of the Earth and Prophets” by Ḥamza al-İsfahānī (d. 356/967). It is rather like a textbook which covers the history of past peoples. He is very careful about his sources.
**Wafayāt al-A’yān:** “Deaths of Notables and News of the Sons of the Times,” written by Ibn Khallikān between 654/1256 and 672/1274. A biographical dictionary written in the Mamlūk period. It is valuable because he used sources which are now lost. There is an old English translation by de Slane called *Ibn Khallikān’s Biographical Dictionary.*

**Waqʿat Ǧīfīn:** “The Battle of Ǧīfīn” by Naṣr ibn Muzāḥim (d. 212/827). The earliest Shi‘ite historical source, which is an account of the battle between Muʿāwiya and ‘Aṭā‘ in 37/657.

**az-Zāhira fi Muḥāl Mīṣr wa’l-Qāhirah:** “The Brilliant Stars in the Kings of Egypt and Cairo” by Ibn Taghrībardī, covers Egyptian history from the Arab conquest to 872/1468. A translation of the period dealing with the Circassian Mamluks (784/1382 – 872/1468) has been translated by William Popper as *History of Egypt.*
Eschatology

ākhbār al-ghayb: Prophetical reports of previously unrecorded events.
Ākhira: the Next World, what is on the other side of death, the Hereafter, the dimension of existence after this world.
‘Arsh: the Throne. It is the ceiling of all creatures and the greatest of them. The Throne contains immense expanse, height and resplendent beauty, but it is beyond the power of any human being to describe it or imagine its form. Knowledge of it is with Allah alone.
The light of the Throne is from the Light of the Noble Face of Allah.
The Throne has bearers who carry it and Allah Almighty is settled on it, in a way that is beyond definition or concept.
Aṣḥāb al-Mash‘ama: “the Companions of the Left”, the people of the Fire (See Qur‘ān 56:9).
Aṣḥāb al-Maymana: “the Companions of the Right”, the people of the Garden (See Qur‘ān 56:8).
‘Aẓrā’īl: the Angel of Death, one of the four archangels.
Bāb ar-Rayyān: “The Gate of the Well-Watered”, a special gate of the Garden by which the people of fasting enter.
barzakh: the interspatial life in the grave between death in this world and resurrection on the Day of Rising.
bā‘ith: the arousing or bringing the dead back to life at the end of the world.
al-Bayt al-Ma‘mūr: “the Visited House”, Allah’s House above the seventh heaven.
dabba: the beast which will arise from the earth, (see Qur‘ān 27:82). It is one of the signs of the approach of the Last Hour.
Dajjāl: the false Messiah whose appearance marks the imminent end of the world. The Arabic root means “to deceive, cheat, take in”.
Dukhān: “smoke”; the name of Sūra 44 of the Qur‘ān, one of the signs before the End of the world.
Firdaws: Paradise.

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Eschatology

**al-fitna wa ashrāt as-sā'ā**: the trials and the signs of the Hour. Also known as ḥā'at as-sā'ā, “the signs of the Hour”.

**al-Ghāshiya**: “The Overwhelmer”, one of the names for the Day of Judgement and the name of Sūra 88 of the Qur’ān.

**al-ghurr al-muḥajjalūn**: “those with shining white on their foreheads, wrists and ankles”, a name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

**Ḥamalat al-‘Arsh**: “the bearers of the Throne”, the eight angels who are the bearers of the Divine Throne.

**Hārūt and Mārūt**: the two angels mentioned in the Qur’ān (2:102) in Babel from whom people learned magic. Some commentators state that they are two kings rather than two angels (malik rather than malak).

**Ḥawd**: the watering-place or Basin of the Prophet in the Next World, whose drink will refresh those who have crossed the Sīrāt before entering the Garden.

**al-Ḥāwīya**: the abyss, bottomless pit, Hell.

**al-Ḥutama**: “that which breaks to pieces”, the seventh and deepest level of the Fire (See Qur’ān 104:4-9).

**houri**: see ḥūr.

**ḥūr**: hours, pure maidens in Paradise, literally “the white ones”, often said to refer to the contrast between the intense white and the intense blackness of the eyes, or it means having eyes like gazelles. The singular is ḥawrā’.

**Iblis**: the personal name of the Devil. He is also called Shaytān or the “enemy of Allah”.

**Iliyyūn**: “the High Places”, a name for the upper part of the Heavens, where the register of people’s good actions are kept, or a name for the register itself. (See Qur’ān 83:18-19).

**Isrāfīl**: the archangel who will blow the Trumpet to announce the end of the world.

**Jahannam**: Hell, Gehenna.

**al-Jaḥīm**: Hellfire.

**Janna**: the Garden, Heaven, Paradise.
Jibrīl

Jibrīl: or Jibrā‘il, the angel Gabriel who brought the revelation of the Qur’ān to the Prophet Muḥammad, may Allah bless him and grant him peace.

Jinn: a class of being created from smokeless fire who are generally invisible to human beings. There are many types of them, like the ‘īfrīt and the ghūl, which lures travellers to their death in the wilderness.

al-Karrūbiyūn: the Cherubim, the angels who are the closest to the Throne-bearers and praise Allah constantly night and day. Their name is either derived from kārb or “sorrow”, because of the intensity of their fear of Allah, or from kūrb, meaning “nearness” and “strength” because of their constancy in worship.

al-Kathib: the Slipping Sand-Heap, the heap where all souls will assemble in the Next World, each taking its place according to its spiritual rank.

kāṭibūn: the recording angels. (See Qur’ān 82:10-12).

Kawthar: “Abundance”, a river in the Garden.

kirām kāṭibūn: “the noble scribes”, the two angels who sit on the human being’s shoulders to record his actions. (See Qur’ān 82:11).

Kismet: this word for “fate” comes from the Arabic qisma, meaning “part” or “portion”, and was changed via Persian and Turkish.

al-Kursī: the Footstool (as distinct from the Throne (‘Arsh)) although the Ayat al-Kursī (2:255) is referred to as the Throne verse. The Footstool is ‘under’ the Throne and is far smaller than it, “like a ring lying buried in the middle of the desert” (ḥadith). The place of the Divine Command and Prohibition, the realm of the universe and the seven heavens, in both the Seen and the Unseen.

al-Lawḥ al-Maḥfūẓ: the Preserved Tablet in the Unseen which is also referred to as the Umm al-Kitāb, the place of recording what will be, the repository of Destiny.

al-Ma‘ād: “the returning” to life after death; the life-to-come; the Hereafter.

al-Mahdi: “the Divinely Guided”, the descendant of the Prophet who will return at the end of time to establish justice.

maḥṣar: the place of gathering on the Day of Judgement.

al-Mala‘ al-A‘lā: the heavenly host, the angels.
malā'ika: angels, the plural of malak (muqarrabūn: the angels brought near to Allah; al-karrūbiyūn (Cherubim) who praise Allah constantly night and day); ḥafīzūn (guardian angels). The ten individual angels mentioned are Jibrīl, Mikā'il, Isrā'īl, 'Azrā'īl, Munkar, Nakīr, Riḍwān, Mālik, and the two guardian angels who record each person’s actions.

Malakūt: the angelic world.

Mālik: the angel in charge of Hell.

Malik al-Mawt: the Angel of Death, 'Azra’īl.

al-Maqām al-Maḥmūd: the highest place in Paradise, which will be granted to the Prophet Muḥammad and none else.

mārid: a strong and rebellious type of jinn.


al-Masīḥ ad-Dajjāl: the anti-Messiah, the Antichrist.

mawāzin: the plural of mizān, the scales or balances set up to weigh people’s actions on the Day of Judgement.

Mawqīf: “the Standing” for judgement on the Day of Rising.

Mikā'il: the archangel Michael. He is entrusted with the rain, wind and clouds by which land, plants and animals are brought to life.

Munkar and Nakīr: the two angels who come to question a person in the grave about his or her beliefs and actions while in this world.

muqarrabūn: “those who are drawn near”, those who are nearest to Allah. The angels who are muqarrabūn are also called al-‘alawīyūn, “the highest”.

nafkha: a blast of the Trumpet. There will be two blasts. At the first all in the heaven and earth will die, and at the second all will rise.

an-Nār: the Fire, Hell.

al-Qāri’a: “The Crashing Blow”, one of the names of the Last Day and the name of Sūra 101 of the Qur’ān.

al-Qiyāma: the arising and standing of people at the Resurrection, and the name of Sūra 75 of the Qur’ān.

ar-Rayyān: the name of one of the gates of Paradise through which only the people who often observe fasting will enter. Once all the fasters have entered it, it will be locked.
Riḍwān

Riḍwān: the angel in charge of admitting people to the Garden.
as-Sā‘a: the Final Hour (the Day of Judgement).
sābiqūn: “those who outstrip the rest”, in drawing near to Allah.
ṣāhib ash-shimāl: “companion of the left”, one of the recording angels; also an inhabitant of the Fire.
ṣāhib as-Ṣūr: “the possessor of the Trumpet”, meaning the angel Isrāfīl.
ṣāhib al-yamīn: “companion of the right”, one of the recording angels; also an inhabitant of the Garden.
as-Ṣa‘īr: raging fire, a name for Hell.
Salsabil: the name of a fountain in Paradise mentioned in the Qur’ān in 76:18.
Saqar: scorching Fire, a name for Hell.
shafā‘a: intercession, particularly the intercession of the Prophet Muhammad on the Last Day.
Sīdrat al-Muntahā: “The Lote-Tree of the Boundary” or “Lote Tree of the Uttermost Limit”, a lote tree above the seventh heaven near the Paradise, denoting the limit of Being and the cessation of form itself; the place at which the knowledge of every creature, even the angels close to Allah, stops. (See Qur’ān 53:14).
Sījīn: the register where the actions of the evil are recorded, or the place where the register is kept. Some say it is a stone underneath the lowest earth. (See Qur’ān 83:7-8)
Ṣirāt: the narrow bridge which spans the Fire and must be crossed to enter the Garden. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to catch people as they cross it.
Tasnim: the name of a fountain in Paradise.
Ṭābah: a state of blessedness in the Garden.
Ya‘juj wa Mā’jūj: (or Ya’jūj wa Ma’jūj) the people of Gog and Magog who are to burst forth near the end of time to wreak destruction.
Yawm al-Ba‘th: the Day of Rising, another name for the Day of Judgement.
Yawm ad-Dīn: the Day of Judgement.
Yawm al-‘Ashr: “the Day of Dividing”, another name for the Day of Judgement.
Yawm al-Ḥisāb: “The Day of Reckoning”.

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**Eschatology**

**Yawm al-Qiyāma:** "the Day of Rising", the Day of Standing.

**Zabāniya:** "the violent thrusters", the angels who thrust people into Hellfire, who are nineteen in number.

**az-Zaqqūm:** a tree with bitter fruit which grows at the bottom of the Fire. Its fruit resembles the heads of devils.
Terms relating to Morals and Ethics

adab: correct behaviour, both inward and outward, good deportment.
adib: someone who is characterised by adab, someone well-disciplined.
‘adl: justice, fairness, equitableness, the mean between excess and falling short.
akhlāq: the plural of khulūq, meaning trait of character. In the plural it means ethics, morality. The Prophet said, “I was sent to perfect good character (akhlāq).”
amal: false hope, remote expectation, as in having a false expectation of the importance of worldly things; or else true hope in Allah.
al-Amāna: the trust, or moral responsibility or honesty, and all the duties which Allah has ordained. (See Qur’ān 33:72). Amāna also means trustworthiness, faithfulness, honesty.
amīn (plural umānā): a trustworthy person. The Prophet was known as “al-Amīn”.
barr: pious, dutiful to one’s parents; one who behaves with kindness and gentleness and is truthful.
baṣira: insight, discernment.
birr: kindness, solicitous regard for parents and others, piety towards Allah, gentle behaviour and regard for others, obedience to Allah.
bukhl: niggardliness, stinginess, avarice; denying the poor any one’s excess wealth; withholding that which it is not lawful to withhold.
dahā: political finesse which consists of intelligence combined with cunning and accurate forward planning.
dunyā: this world, not as a cosmic phenomenon, but as imagined and experienced. (See khayāl).
faḍā’il: virtues, excellent qualities. It is the plural of faḍila.
faḥshā: something abominable or obscene, meaning anything forbidden by Allah. It can also designate fornication or foul language.
fāqiḥ an-nafs: “an expert on the self”, a term used by al-Ghazālī for someone with expertise and understanding of the art of purifying the self.

fāsiq (plural fāssāq): sinner, deviant, fornicater, profigate.

firāṣa: the science of recognising a person’s inward qualities by studying the outward appearance; intuitive knowledge of human nature.

fisq: deviant behaviour, leaving the correct way or abandoning the truth, disobeying Allah, immoral behaviour.

fīṭra: the first nature; the natural, primal condition of mankind in harmony with nature.

furqān: discrimination, distinguishing the true from the false. It is also a name given to a Divine revealed book.

futuwwa: chivalry; placing others above one’s self as manifested in generosity, altruism, self-denial, indulgence for people’s shortcomings. Also a term for the guilds in Asia Minor.

ghādd al-baṣar: lowering the eyes, a virtue required in the presence of members of the opposite sex.

al-ghazw al-fikrī: cultural aggression.

ghibā: backbiting, slander, mentioning anything about a person that he would dislike to hear, even if it is true.

ghibtu: the desire for a blessing which someone else has without desiring that it should pass away from the person who has it.

ghūra: This word covers a wide range of meanings: it can mean jealousy as regards women and it is also a feeling of great fury and anger when one’s honour and prestige is injured or challenged. It can be positive or negative depending on the circumstances.

ghurūr: self-delusion, beguilement, as when someone is deceived by the appearance of worldly things or by Shaytān.

ḥadīth an-nafs: the chatter of the self which goes on inside one’s head.

ḥāsad: envy of what someone else has and wishing that they did not possess it and would lose it. (Compare with ghibtu).

ḥasana (plural ḥasanāt): a good deed.

ḥawā: passion, desire (usually not praiseworthy) for self-gratification, inclination to something enjoyed by animal appetites; also used in the plural (ahwā’), meaning opinions which have moved away from the truth.
 hayā’

hayā’: this denotes a cluster of several concepts: modesty, diffidence, shyness, self-respect, scruples.

ḥikma: wisdom, that which acts as a curb and prevents a person from ignorant behaviour; knowledge of the true nature of things and acting accordingly.

ḥilām: forbearance, self-restraint.

ihṣām: virtue, doing the best.

ḥīšām: endurance, forbearance.

ikhlās: sincerity, pure unadulterated genuineness.

iqtiṣād: moderation, adopting a middle course, being frugal. In modern terms, it is used to mean ‘economics’.

istiṣāfah: rectitude, rightness, integrity, the state of being correct and sound in one’s being and behaviour.

istiqrār: persistence, stability, constancy.

istiṣṭām: submission, acceptance.

ithār: altruism, putting others before oneself.

ithma: wilful transgression, sin.

jahl: ignorance, lack of knowledge, also rashness, arrogance.

karam: nobility.

madhmūm: blameworthy.

maḥmūd: praiseworthy, commendable.

manāqib: virtues, glorious deeds.

muḥāṣaba: self-examination, examining one’s deeds and taking account of them.

muḥsin (plural muḥsinūn): someone who does what is good.

munkar: any action or behaviour which is unacceptable or disapproved of by sound intellects; anything which is declared to be hateful, unseemly, foul, immoral, objectionable or reprehensible.

muru’ā: manly virtue or moral probity, behaving in a manner which comprises all the virtues: manliness, courage, generosity, honour, refraining from doing secretly what one would be ashamed to do publicly, etc.

mutafahhish: a person who conveys evil talk.

naṭb: literally “spitting”, often meaning to cast something into the mind.
nâmîma: tale-bearing, to quote someone’s words to another in a way that worsens relations between them.
násîha (plural nasî‘îh): good advice, sincere conduct.
nifâq: hypocrisy.
qiÂ‘a: contentedness, frugality and temperance; being satisfied with what one has.
rahma: mercy.
rayb: a doubt which creates disquiet, mental agitation, and suspicion.
riďâ: being well-pleased and content with what Allah decrees.
riyâ': showing off, doing actions for the sake of being seen to do them.
riyâda: self-discipline, training and discipline.
sa‘âda: happiness.
şâbr: patience, fortitude, steadfastness.
sahir: sleeplessness.
sakîna: an enveloping stillness which Allah sends down on the hearts.
şâlah: goodness, righteousness, virtue.
şâlihât: righteous actions, good deeds.
shahwa: appetite, passion, desire, sexual and aggressive instincts.
šâhak: doubt.
shukr: thankfulness, gratitude.
šiddiq: a man of truth, sincerity is his condition, a name of respect given to Abû Bakr.
šidq: truthfulness.
siyar: types of conduct.
ṭabi‘a: nature, natural constitution, the aggregate of the natural constituent parts of something.
tadbîr: management, planning; to study, consider and comprehend something and then act accordingly.
ta‘dib: reprimand.
tahdhîb: refining and improving character.
taqwâ: fearful awareness of Allah and acting accordingly.
tarbiya: education.
tawâdu‘: humility.
tawakkul

**tawakkul**: confidently putting one's trust and reliance in Allah. It is the realisation that Allah provides for you.

**tazkiyya**: "purification" in a moral and ethical sense, the continual psychological and moral process of purifying the soul of base qualities and desires. It is commanded in the Qur'ān in 91:7-10.

**thabāt**: steadfastness; possessing steadiness in battle or speech and self-restraint.

**uns**: fellowship, sociability, inclination to company.

**wafā**: faithfulness, fidelity, discharging obligations and living up to promises.

**warā**: scrupulousness, being cautious about one's actions.

**wāṣil**: one who keeps good relations with his kith and kin.
Specific Topics
Qur’ānic Terms
Ḥadīth Terms
Fiqh
Kalām and Philosophy
Ṣūfism
Terms related to Qur’ānic recitation or tafsīr

adab of Qur’ān recitation: the adab of Qur’ān recitation includes the following: the intention should be sincerely for Allah and not to please others; the reciter must be pure in body, clothes and place; one begins by seeking refuge with Allah; it should be done with fear and humility and distinct pronunciation, and with awareness of the meanings of what is being recited; the recitation should be neither too soft nor too loud.

ahlām al-Qur’ān: legal judgements which are derived from the Qur’ān.
ahlī: the seven different modes in which the Qur’ān was revealed.
‘āmm: generally applicable, in reference to a Qur’ānic ruling.
aqlī: modification. This occurs when nūn or tawwīn is followed by ba‘.
The nūn becomes a mīn. Thus mīn ba‘d becomes mīm ba‘d.
asbāb an-nuzūl: the historical circumstances leading up to a revelation or in which particular āyāt were revealed; situational exegesis.
a‘ūdhu billāhi min ash-shaytān ar-rajīm: the Arabic expression “I seek protection in Allah from the accursed Shayṭān.” One says this before beginning to recite the Qur’ān.
āyāt (plural āyāt): verse of the Qur’ān; a sign of Allah.
Āyāt al-‘Alākām: verses which give rulings with a legal connotation.
Āyat al-Kursī: the Throne Verse: Qur’ān 2:255. Also called Āyat al-Hifth, the Āyat of Preservation. (See Kursī)
Āyat as-Sayf: the Verse of the Sword: Qur’ān 9:5.
balāgha: the clear and perspicuous style of the Qur’ān.
basmala: the expression, “In the name of Allah, the All-Merciful, the All-Compassionate”.
bāṭīn: inwardly hidden.
bāṭīnī: inward, esoteric.
bayān: clarification, elucidation: either of the substance of a meaning in the Qur’ān or of the meaning of that substance.
bayyina-

**bayyina** (plural *bayyināt*): a piece of evidence which is clear and demonstrates the truth; testimony. Such clear demonstrative evidence reinforces belief. *Bayyināt* can be either verses of the Qur’ān or natural phenomena.

**bismi’llāh ar-Rahmān ar-Rahīm**: the *basmala*: “In the name of Allah, the All-Merciful, the All-Compassionate”.

**al-Burāj**: the the Constellations of the Zodiac; the name of *Sūra* 85 of the Qur’ān.

**dhikru’llāh**: “remembrance of Allah”.

**dirāya**: deduction (as *istinbāt*): analysis of Scripture.

**dukhān**: “smoke”, the name of *Sūra* 44 of the Qur’ān, one of the signs before the End of the world.

**fāsila** (plural *fawāsil*): the final words of the verses of the Qur’ān which resemble rhyme.

**Fātiha**: the first *sūra* of the Qur’ān.

**al-Furqān**: that which separates truth from falsehood; hence the Qur’ān.

**gharā’ib al-Qur’ān**: the study of obscure or unusual words in the Qur’ān. *Gharā’ib* is the plural of *gharīb*.

**al-Ghāshiyah**: “The Overwhelmer”, one of the names for the Day of Judgement and the name of *Sūra* 88 of the Qur’ān.

**ghunna**: nasalisation, to pronounce the letter from the nose, usually the letter *nūn* or *tanwīn*.

**ḥadīf**: ellipsis.

**ḥadr**: rapid recitation of Qur’ān.

**ḥāfiz**: someone who has memorised the Qur’ān.

**ḥarf** (plural *ahruf*): one of the seven modes or manners of readings in which the Qur’ān was revealed.

**ḥarf wa jarḥ**: “letters and sounds”, the Qur’ān when it is is articulated.

**Ḥawāmīm**: the seven *sūras* which begin with *Hā Mīm* (40 – 46).

**ḥizb** (plural *ahzāb*): a sixtieth part of the Qur’ān.

**hudā**: guidance; al-Hudā is a name for the Qur’ān.

**ḥurūf al-muqatta’āt** (or *ḥurūf al-fawātiḥ*): the opening letters at the beginning of twenty-nine *sūras*. Fourteen letters are used in various combinations. These fourteen are: *alif*, *ḥā*, *rā*, *sīn*, *shīn*, *ṣād*, *tā’, *‘ayn*, *qāf*, *kāf*, *lām*, *mīm*, *nūn*, *hā’, and *yā’*. 

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‘ibāra an-nass: explicit meaning of a given text which is borne out by its words.

idghām: In Qurʾān recitation, to assimilate one letter into another. Thus an-yaʾbud becomes ay-yaʾbud, qad tabayyan becomes qat-tabayyan, etc.

iʿjāz: inimitability of the Qurʾān. There have been three ways of stating it. The argument of sarfa: Allah turns people away from imitating the Qurʾān, associated with the Muʿtazilite an-Naẓārī (d. c. 241/855); the contents of the Qurʾān make it inimitable, stated by al-Jāḥiẓ (d. 271/884); and the third is based on the inimitability of the language itself, which no one can imitate even if they try to do so.

ikhfā: not full articulation in recitation.

iltifāt: shift in talking in one person to another (i.e. from the singular to the plural).

imāla: “leaning forward”, after soft consonants, e.g. in Allāh and in lillāh, the double l becomes softened and the following long a is subject to imāla.

imām: the codex of the Qurʾān which ‘Uthmān had compiled and checked.

iqtiḍā an-nass: the required meaning of a given text.

iʿrāb: grammatical inflection; the rules for the vowel endings.

ishāra an-nass: alluded meaning of a text.

Irṣāʿīliyya: Israelite traditions; pre-Islamic Biblical or other such materials.

istināf (or ʿibtidāʿ in az-Zamakhshāri): disjunctive syntax, meaning that the "wāw" begins an entirely new sentence.

izhār: clear articulation of the letter without nasality. This occurs when nān or tawwīn is followed by one of six guttural letters (hamza, ḥāʾ, ʿayn, ẓāʾ, ghayn and khāʾ).

jahr: recitation of the Qurʾān out loud during ṣalāt.

jamʿ: collection of the Qurʾān into a single volume.

jumal al-farāʿīd: highly general statements in the Qurʾān.

juzʿ (plural ajzāʾ): a thirtieth part of the Qurʾān.

kalām Allāh: "the speech of Allah", e.g. the Qurʾān.

khafī: hidden, obscure, also refers to a category of unclear words.
khāṣṣ

khāṣṣ: a text which is specifically applicable, particular.
khatm: or khatma, lit, ‘seal’; the recitation of the entire Qur’ān from beginning to end.
al-Kitāb: “the Book”; e.g. the Qur’ān.
lafz (plural alfāẓ): actual articulated expression.
lahn al-khitāb: parallel meaning, if the understood meaning of a text is equivalent to the pronounced meaning.
madda: prolongation. There are three letters which are subject to prolongation in recitation of the Qur’ān: alif, wāw and yā’.
mafhum al-mukhālafa: divergent meaning, an interpretation which diverges from the obvious meaning of a given text.
mafhum al-muwāfaqa: harmonious meaning, an implied meaning which is equivalent to the pronounced text.
maḥdhūf: elided and implied, a rhetorical device.
makhārij: plural of makhrāj, articulation, phonetics.
mansūkh: what is abrogated or superseded, particularly with regard to earlier Qur’ānic āyāt and hadith which were subsequently replaced by later ones, whereby altering the legal judgements or parameters which had initially been expressed in the earlier ones.
maqlūb: inversion, a type of metaphor. This can be by describing something by its opposite (antiphrasis) and by a reversal of the natural order (hystereron proteron).
mathal: parable, example.
Mathānī: lit. “the often recited”, said to be the first long sūras, or the Fāṭiha and also various other things. (See Qur’ān 15:87).
al-Mi‘ān: sūras of a hundred āyāt or more.
mu‘ānaqa: “embracing” a word or phrase in the Qur’ān which can be considered as referring to the preceding or the following word, e.g. In 2:2, fihi (therein) can refer to the word before, “lā rayba fihi” (No doubt in it) or to the word after, “fihi hudā” (guidance in it). In some Qur’āns there are three dots before and after the phrase and mīm-‘ayn written in the margin.
Mu‘awwidhatān: the last two sūras of the Qur’ān, the two sūras of seeking refuge with Allah from the evil which He has created.
mubālagha: hyperbole.
mubham: ambiguous, vague.

Mufasal: the sūras of the Qurʾān starting from Sūrat Qaf (50) to the end of the Qurʾān.

Mufassirūn (singular mufassir): those who make tafsīr.

Muḥkam: perspicuous, a text conveying a firm and unequivocal meaning.

Muʿjizah: miracle, something which it is usually impossible to accomplish. This term is used for the miracles performed by the Prophets. The Qurʾān is the greatest miracle of the Prophet.

Munqaddar: an implied text. It is not actually there, but implied by the context.

Mursalān: “those sent”, meaning the Messengers.

Muṣḥaf (plural maṣḥifs): a copy of the Qurʾān.

Mutashābih: intricate, unintelligible, referring to a word or text whose meaning is not totally clear.

Naskh: abrogation.

Naskh al-Ḥukm waʾt-Tilāwah: supersession of both the ruling and the recitation.

Naskh al-Ḥukm dūnaʾt-Tilāwah: supersession of the ruling but not the recitation.

Naṣṣ: unequivocal, clear injunction, an explicit textual meaning.

Niṣf: half of a juz’.

Nujum: instalments in the Revelation (as opposed to its being revealed all at once).

Nuzūl: the revelation of the Qurʾān.

Pārah: Persian and Urdu for juz’.

Qāriʾ (plural qarāʾ): one who recites the Qurʾān.

al-Qāriʾ: “The Crashing Biow”, one of the names of the Last Day and the name of Sūra 101 of the Qurʾān.

Qirāʾa (plural qirāʾāt): the method of recitation, punctuation and localisation of the Qurʾān. There are seven main readings: Abū ʿAmr ibn al-ʿAlāʾ, Ḥammāṣa, ʿĀsim, Ibn ʿĀmir, Ibn Kathīr, Nāšī and al-Kisāʾī. The two most used today are the qirāʾa of ʿAsim in the riwaya of Ḥafs (d. 190/805) and that of Nāfiʾ in the riwaya of Warsh (d. 197/812).
al-qirā'āt as-sab‘

al-qirā‘āt as-sab‘: the seven accepted variant readings of the Qur‘ān.
Also the title of a famous book on the subject by Ibn Mujāhid.
qiṣaṣ al-anbiyā‘: stories of the Prophets.
qurrā‘: the plural of qārī‘, Qur‘ān reciter. There is sometimes confusion
about whom is being referred to when this term is used because
qurrā‘ is also used to designate those who had not taken part in the
Ridda, namely the Ahl al-Qurā, or “people of the towns”.
rasm: the orthography of the Qur‘ān; the usage of the letters in copies of
the Qur‘ān where they are written differently than the normal writ-
ten usage.
rawi (plural ruwā): transmitter.
riwāya: transmission of a particular reading of the Qur‘ān. Ḥafs and
Warsh are the most in use today.
rub‘: a quarter of a juz‘.
Rūḥ al-Qudus: “the Spirit of Purity”, the angel Jibril.
Sab‘ al-Mathānī: ‘the seven often repeated ones,’ usually meaning the
seven ayāt of the Fātiha.
Sab‘ al-Tīwāl: the first seven long sūras of the Qur‘ān.
saj: rhymed prose in which consecutive clauses end in a similar sound
but not in a similar poetic measure.
sakīna: calmness, tranquillity, the Shechina (See Qur‘ān 2:248).
shādhūr: one of the rarer readings of the Qur‘ān.
shāhid: singular of shawāhid.
shawāhid: illustrations from Arabic poetry or other quotations to illus-
trate an uncertain linguistic usage.
ṣila: elision.
sirrī: silent recitation of the Qur‘ān during ṣalāt.
siyāq: context.
ṣuhuf: pages, books, epistles, the plural of ṣuhifā; the ṣuhuf of Ibrāhīm
and Mūsā means the Revelations which they received. (See Qur‘ān
87:18-19).
sūra (plural suwar): chapter of the Qur‘ān. The Qur‘ān is composed of
114 sūras.
suwar: plural of sūra.
tadwīr: medium speed recitation of Qur‘ān.
tafsīr: commentary of explanation of the meanings of the Qur'ān. Firstly there is tafsīr bi'l-ma'thūr (tafsīr by what has been transmitted, as is seen in the tafsīr of Ibn Kathīr), which conveys past opinions and secondly tafsīr bi'l-ma'qūl wa bi'd-darāyya (tafsīr by logic and comprehension), which involves interpretation. The second form of tafsīr is further divided into at-Tafsīr al-Lughawī (linguistic tafsīr as in al-Kashshāf); at-ta'wil, falsafa wa't-taṣawwuf (allegorical, philosophical and Sufic like Mafāṭīḥ al-Ghayb of ar-Rāzī); al-Isrā'īliyyāt (based on Jewish sources, like Tafsīr Ibn Ḥayyān); Tafsīr āyāt al-aḥkām (verses which contains judgements (like Aḥkām al-Qur'ān by Ibn al-'Arabī); tafsīr ar-riwāya wa'd-darāyya (commentary through narration and proof like Tafsīr Ibn Kathīr), and tafsīr bi'r-ra'y, based on individual interpretation.

tahaddī: the challenge issued to people to compose something like the Qur'ān. No one has been able to do so.

tahriḥ: distortion, perversion of the meaning of something or misconstruing it, also altering the pronunciation of a word to alter its meaning.

tajwid: the art of reciting the Qur'ān, giving each consonant its full value.

takrār: repetition.

tanjum: graduality of revelation as it is revealed in stages.

tanwîn: nunnation.

tanẓil: "sending down", revelation.

taqdîm wa ta'khir: "advancing and delaying"; a common rhetorical device in the Qur'ān in which the normal order is reversed with what should come last coming first, transposition. Grammatically this figure of speech is called a hysterical proteron. (See maqlûb).

taqdîr: restoring the full meaning of the text by holding certain 'missing' words to be 'understood'.

ta'rîd: allusion by way of euphemism or circumspection.

ṭariq (plural ṭuraq): one of the transmissions of a particular riwāya.

tartīb an-nuzūl: the order of revelation.

tartīb at-tilāwâ: the order of recitation.

tartîl: slow recitation of the Qur'ān.

tāṭbîq: parallelism.
ta‘wil

**ta‘wil**: interpretation, allegorical interpretation.

**tawkid**: emphasis.

**tawriya**: synonym of *ta‘rīd*.

**thumm**: an eighth of a *juz*.

**tilāwā**: recitation of the Qur‘ān.

**at-Ṭiwāl**: the long *sūras*.

**‘ulūm al-Qur‘ān**: “the sciences of the Qur‘ān”.

**Umm al-Qur‘ān**: “the Mother of the Qur‘ān”, the opening *sūra* of the Qur‘ān which is called *al-Fātiha*. Also said to be its source in the Unseen.

**wahi**: revelation.

**waḥ**: plural *waḥa*; aspect.

**waqf**: a stop in recitation. There are various signs which indicate different weights of stopping when reciting the Qur‘ān. A necessary stop is indicated in Ḥafs by a *mīm*, and by a *ṣād* in Ṭarsh.

**Ya Sin**: *Sūra* 36, the heart of the Qur‘ān.

**zāhir**: apparent, probabilistic, a *zāhir* text can mean one of two or more things.

**zāwāhir**: plural of *zāhir*.

**ziyāda**: pleonastic embellishment, the addition of a superfluous word or preposition which has no effect on the actual meaning.
Prophets, Places and and People
Mentioned in the Qur’ān

‘Ād: an ancient people in southern Arabia to whom the Prophet Hūd was sent. It takes its name from ‘Ād, who was in the fourth generation after Nūh (the son of ‘Aqṣ son of Aram son of Sām son of Nūh). They were prosperous, tall in stature and great builders. It is possible that the tracts of sands (al-‘Aḥqāf, Qur’ān 46:21) where they lived were irrigated. They had become haughty and disobedient to Allah, and suffered first a three year drought and then Allah destroyed them with a violent destructive westerly wind. Their city was possibly Iram of the Pillars. (See Qur’ān 89:6-8).

‘Adn: Eden, part of Paradise.
Alaysa: a disciple of Ilyās, the Prophet Elisha.
Al-Aḥqāf: “the Sand Dunes”, the tracts of sand dunes where the people of ‘Ād lived, next to Ḥadramawt and Yemen. Also the title of Sūra 46 of the Qur’ān.
Asbāt: Tribes (of Israel).
Aṣhāb al-Ayka: “the People of the Thicket”. Ayka may be a place or a description. Their prophet was Shu‘ayb and the description of them corresponds to the people of Madyan.
Aṣhāb al-Kaḥf: the Seven Sleepers, the seven believers who slept for 309 years (in a cave near Ephesus) and who attained high status because of their emigrating to another place in order not to lose their faith when unbelievers invaded their land. Mentioned in Sūrat 18:9-27 of the Qur’ān.
Aṣhāb al-Ukhdūd: the people of the Ditch, the Christians of Najrān who were burned alive by Dhū Nuwas in Yemen in about 525 CE after he had failed to force them to convert to Judaism. (See Qur’ān 85:4-9).
Āsiya

Āsiya: the wife of Pharaoh mentioned in the Qurʾān in 66:11. She is considered to be one of the four perfect women, (the others being Maryam, Khadija and Fāṭima).

Ayūb: the Prophet Job.

Āzar: the father of the Prophet Ibrāhīm. His name was Terah (or Tarah).

Various explanations were given for this: either it was a nickname or a title.

al-ʿAzīz: "the notable", the title of the high court official of Egypt who purchased the Prophet Yūsuf – and whom the Prophet Yūsuf eventually became.

Bakka: the ancient name of Makka.

Bīlsū: the Queen of Sabīt or Sheba.

Bīnyāmīn: Benjamin, the younger brother of the Prophet Yūsuf.

Dāʿūd: the Prophet David. 'The fast of Dāʿūd' is to fast every other day.

Dhūʾl-Kifl: a Prophet mentioned in the Qurʾān in 21:85, possibly Ezekiel.

Dhūʾn-Nūn: "He of the Whale", Jonah or Yūnus.

Dhūʾl-Qarnayn: "the two-horned", a name given to a great ruler in the past who ruled all over the world, and was a true believer. It is often thought to refer to Alexander the Great. His story is mentioned in the Qurʾān (18:83-99).

 Firʾawn: Pharaoh.

Ḥabīl and Qāбл: Cain and Abel.

Ḥājār: Hagar, the mother of Ismāʿīl, from whom the Prophet Muḥammad is descended.

Ḥāmān: the minister of Pharaoh mentioned in the Qurʾān.

Ḥanna: Anna, the name given by commentators for the wife of ʾĪmrān and the mother of Maryam.

Ḥārūn: the Prophet Aaron, the brother of Mūsā.

Ḥārūt and Mārūt: the two angels mentioned in the Qurʾān (2:102) in Babel from whom people learned magic. Some commentators state that they are two kings rather than two angels.

ḥawāriyyūn: the disciples of the Prophet Ḥūsain.

Ḥawwāʾ: Eve. This name appears in Hadith.
al-Ḥijr: “the rocky tract”, a town in Arabia about 150 miles north of Madina, where the people of Thamūd lived. Also the title of Sūra 15 of the Qur’ān.

Hūd: the Prophet sent to the people of ‘Ād. His tomb is traditionally located in Hadramawt.


 Hūr: the plural of ḥawrāʾ, the maidens in Paradise, the black iris of whose eyes is in strong contrast to the clear white around it.

 Iblīs: the personal name of the Devil. It means “seized by despair”. He is also called Shaytān or the “enemy of Allah”.

 Ibrāhīm: the Prophet Abraham.

 Idrīs: the Prophet, possibly Enoch.

 Ilyās: also Ilyāsín, the Prophet Elijah or Elias.

 ‘Imrān: the Biblical Amran, the father of Mūsā and Hārūn. Also the name of Maryam’s father.

 Injīl: the Gospel, the revelation given to the Prophet ‘Īsā.

 Irām: possibly Aram, probably in reference to the Aramaeans; or else the dam of Irām which engulfed the ancient city of Ma‘rib in Yemen in about 120 CE, the city from which it is said Bilqīs originally came.

 Irmiyāʾ: Jeremiah.

 ‘Īsā: the Prophet Jesus.

 Ishāq: the Prophet Isaac.

 Ishbāʾ: Elizabeth, the name given by various commentators for the mother of the Prophet Yahyā.

 Ismāʿil: the Prophet Ishmael.

 Isrāfīl: the archangel who will blow the Trumpet to announce the end of the world.

 Isrāʾīl: Israel, the Prophet Yaʿqūb or Jacob.

 Jāhannam: Hell, Gehenna.

 Jālūt: the Biblical Goliath.

 Jānnā: the Garden, Paradise.

 Jibrīl: or Jibrāʾīl, the angel Gabriel who brought the revelation of the Qur’ān to the Prophet Muḥammad, may Allah bless him and grant him peace.
Jūdî: Mount Ararat, where the Ark landed.
Kalīmaw'Ilah: "the word of Allah", meaning the Prophet Īsā.
Kalimu'llāh: "the one to whom Allah spoke directly", a title of the Prophet Mūsā.
Kawθār: "Abundance", a river in the Garden; also the name of Sūra 108 of the Qur'ān.
Khālid: "Friend", a title of the Prophet Ibrāhīm.
Laylat al-Qadr: the Night of Power, mentioned in Sūra 97 of the Qur'ān.
Luqmān: a figure in the Qur'ān, a sage, the source, some say, of Aesop’s fables.
Lūt: the Prophet Lot.
Mādīn: Midian, the people to whom the Prophet Shu‘ayb was sent.
Mājūs: Magians, Zoroastrians.
Mārūt: see Hārūt and Mārūt.
Maryam: Mary, the mother of Īsā.
al-Masih: the Messiah, Īsā, son of Maryam.
Mīkā’i’il: (or Mīkāl), the archangel Michael.
Mūsā: the Prophet Moses.
al-Mu’tafika: "the Overwhelmed Ones", the cities of Sodom and Gomorrah.
Nār: the Fire, Hell.
Nūh: the Prophet Noah.
Qārin: the Biblical Korah, mentioned in Sūra 28:76-84. He was famed for his incredible wealth and became arrogant on account of it. Allah caused the earth to swallow him up.
Qīṭmūr: the traditional name given to the dog of the Seven Sleepers. (See Aṣḥāb al-Kahf).
Qiyāma: the arising of people at the Resurrection on the Last Day.
ar-Raʾqīm: the tablet which contained the story of the Seven Sleepers, or possibly the name of their dog. (See Qīṭmūr).
ar-Rass: "the men of ar-Rass", a people mentioned in the Qur'ān who were destroyed. Ar-Rass is possibly the name of a well.
ar-Rūḥ al-ʾAmīn: "the Trusty Spirit," meaning Jibrīl; also known as ar-Rūḥ al-Qudūs, "the Spirit of Purity".
Sabā: Sheba.
Sābiʿūn: Sabeans, a group of believers. It is not entirely clear who they were. Possibly they were Gnostics or Mandaeans.
Ṣāhib al-Ḥūt: “the man of the fish”, the Prophet Yūnus.
Ṣāliḥ: the Prophet sent to the people of Thamūd.
Salsābil: the name of a fountain in Paradise mentioned in the Qurʾān in 76:18.
as-Sāmīrī: the Samaritan who made the Golden Calf.
Saqār: a place in Hell.
Sara: Sarah, the mother of Išāq, from whom the Prophet ʿĪsā is descended.
Seven Sleepers: the People of the Cave mentioned in Sūra 18 who are known as the “Seven Sleepers of Ephesus.” (See Aṣḥāb al-Kahf).
Shuʿayb: the Prophet Jethro.
Sīdrat al-Muntahā: “The Lote-Tree of the Boundary” or “Lote Tree of the Uttermost Limit”, a lote tree above the seventh heaven near the Paradise, denoting the limit of Being and the cessation of form itself; the place at which the knowledge of every creature, even the angels close to Allah, stops. (See Qurʾān 53:14).
Sulaymān: the Prophet Solomon.
Ṭabūt: the Ark of the Covenant.
Ṭūlūt: the Israelite king Saul.
Taˈwra: the Torah, the Divine Revelation given to the Prophet Mūsā.
Thamūd: a people to whom the Prophet Sāliḥ was sent, possibly a group of Nabateans. Mādāʾin Sāliḥ is located at al-Ḥijr in Najd about 180 miles north of Madina. The inscriptions on the tombs there date from 3 BC to 79 CE which are probably after the culture which once flourished there was destroyed.
Ṭūbā: a state of blessedness in the Garden.
Tubba`: a South Arabian people, probably the Ḥimyarites, of whom this was the title of their kings.
at-Ṭūr: the Mount, the name of Sūra 52 of the Qurʾān, refers to Mount Sinai.
Ṭuwā: the valley in which Allah spoke to Mūsā.

85
ulûl-'azm

ulûl-'azm: "the Prophets with resolve", who are Abû, Nûh, Ibrâhîm, Mûsâ, Iṣâ and Muḥammad.

Umm al-Qurâ: Mother of cities, i.e. Makka.

'Uzayr: Ezra.

Yâfîth: Japheth.

Yaḥyâ: the Prophet John the Baptist, the son of Zakariyyâ.

Ya'qûb: the Prophet Jacob, also called Isrâ'il.

al-Yasâ‘: the Prophet Elisha.

Yûnus: the Prophet Jonah.

Yûsha‘: Joshua.

Yûsuf: the Prophet Joseph.

Zabâniya: "Violent thrusters", the angels who thrust people into Hellfire, who are nineteen in number.

Zabûr: the Psalms of Dâ‘ûd.

Zakariyyâ: the Prophet Zacharia, the father of Yaḥyâ, John the Baptist, and guardian of Maryam.

Zulaykhâ: the name given for the wife of the Azîz in the story of the Prophet Yûsuf.
Qur’anic commentators (Mufassirūn)

‘Abdullāh ibn ‘Abbās: ibn ‘Abd al-Muṭṭalib al-Ḥāshimi, Abū’l-‘Abbās, the son of the uncle of the Prophet. He was born when the Banu Ḥāshim were in the ravine three years before the Hijra. He is called the “sage of the Arabs,” “the Sea” and the “Doctor (ḥibr) of the Community”. He went on expeditions in North Africa with ‘Abdullāh ibn ‘Amr ibn al-‘As in 27/647. He was tall with reddish fair skin and of heavy build. The Prophet made supplication for him, rubbed his head and spat into his mouth and said, “O Allah, give him understanding in the din and the knowledge of interpretation.” He led the hajj in the year ‘Uthmān was murdered. He died in 68/687-8 at the age of 71 in at-Ṭa’īf.


Al-Baghawi: al-Ḥusayn ibn Mas‘ūd, born in Bagha, an Imam in various fields. He was known to his contemporaries as “the Reviver of the Din”. He has a sixteen volume Sharḥ as-Sunna, dealing with Shafi‘i fiqh and the basis for it. He has a tafsīr entitled Lubāb at-Ṭa’wil. He died in Marw in 510/1117.

al-Baqillānī: Muḥammad ibn at-Ṭayyib, the Qādī and Imam of the people of the Sunna, d. 403/1013. He was born in Başra in 338/950 and became one of the foremost scholars in kalām. He was a Mālikī faqih and an Ash‘arite mutakallim. He wrote l’jāz al-Qur’ān. He was sent by ‘Aḍud ad-Dawla as an envoy to the Byzantines in Constantinople where he debated with Christian scholars in the presence of the emperor.

al-Baydawī: ‘Abdullāh ibn ‘Umar, born in Bayda, near Shiraz. When “al-Qādī” (the Judge) is mentioned in tafsīr, he is the one who is meant. He was qādī in Shiraz for a time. His chief work was Anwār at-Tanzil. He died in Tabriz in 685/1286.
Ibn 'Atiyya


Ibn Juzayy: Muḥammad ibn Aḥmad, Abū'l-Qāsim ibn Juzayy al-Kalbī of Granada, born in 693/1294, a Mālikī scholar and Imām in tafsīr and fiqh. He wrote the well-known tafsīr, at-Tashīl fi 'Ulūm at-Tanzīl. He died in 741/1340.

Ibn Kathīr: Imād ad-dīn Iṣmā'īl ibn 'Umar ibn Kathīr, Abū'l-Fidā', born in 701/1302 in a village outside Damascus. He moved to Damascus at the age of five. He was widely travelled and studied with many famous scholars, including Ibn Taymiyya. He was a Shāfi'i scholar with books with expertise in various areas. He was greatly respected. He has a well-known tafsīr. He has little respect for the intellectual tradition. He dislikes polyvalent readings and argues for a single 'correct' reading and hence he is somewhat dogmatic: it might even be said that he impoverishes the text by removing the layered meaning. His desire is also to include all of the relevant hadīth relevant to the text. He died in Damascus in 774/1372.

Ibn Mujāhid: Ahmad ibn Mūsā at-Tamīmī: the chief of the reciters, and the first to compile the seven recitations in al-Qirāt at-Sab'a. He was born in 245/859 and died in 324/935.

al-Maḥalli: Jalāl ad-dīn, the shaykh of as-Suyūṭī, who began a tafsīr which as-Suyūṭī finished which is known as the Tafsīr al-Jalālayn, d. 863/1459.

Muqāṭīl ibn Sulaymān: born in Marw, where he taught, and then moved to Basra during the Abbasid Civil war. He later moved to Baghdad and then back to Baṣra where he died in 150/767. Although he is renowned for his knowledge of tafsīr, and his tafsīr appears to be the earliest in existence, he is often viewed unfavourably, but the reason is not entirely clear. His tafsīr is full of narrative embellishments (part of the criticism of him may be due to his use of Jewish and Christian material in this respect). He was also criticised for borrowing interpretations from earlier sources indirectly (without 'listening' to them) and without isnād. He was also a
Zaydi and Murji‘ite. He wrote on abrogation, recitations, and other Qur‘anic subjects.

al-Qurtubi: Muḥammad ibn Aḥmad ibn Abī Bakr, Abū ʿAbdullāh al-Anṣārī al-Qurtubi, of Cordoba, an ascetic Mālikī scholar and hadith scholar, one of the greatest Imams of tafsīr who divided his days between writing and worship. His twenty volume tafsīr is called al-Jāmi‘ li-ʿAkhām al-Qur‘ān. He delights in the grammatical and rhetorical virtuosity in the various readings which enhances the possibilities of the meanings of the text. He enjoys the diversity of the different readings and the opportunity to construct and refute well-expressed arguments, and explores its layered meanings. He disdained self-importance and wore a simple caftan and cap. He travelled to the east and settled in Munya Abī’l-Khusayb in Upper Egypt where he died in 671/1273.

ar-Rāzī: Al-Fakhr, Muḥammad ibn ʿUmar, Imām of tafsīr who was unique in his time in judgement and transmission and basic sciences. A Shāfi‘i mujtahid who worked to preserve the religion of the Ahl as-Sunnah from the deviations of the Muʿtazilites, Shi‘ites, etc. He wrote a thirty-two volume tafsīr, Maftūḥ al-Ghayb. He was a Qurashi from Tabaristan, born in Rayy. He died in Herat in 606/1210.

as-Sulami: Abū ʿAbdu’r-Raḥmān Muḥammad ibn al-Ḥusayn, a shaykh of the Sufis and author of a book on their history, ranks and tafsīr. He wrote the Tabagāt as-Sūfiya and Ḥaqa’iq at-Tafsīr. He was born in Nishapur in 325/936 and died in 412/1021.

as-Suyūṭī: Jalāl ad-dīn Abū’r-Raḥmān ibn Abī Bakr, born in 849/1445. A Shāfi‘i mujtahid, Sufi, hadith scholar and historian. He wrote books on almost every subject. Raised as an orphan in Cairo, he memorised the Qur‘ān by the age of eight and proceeded to devote himself to study. At the age of forty he abandoned the company of men for the solitude of the Garden of al-Miqyas by the Nile, avoiding his prior friends, and proceeded to write nearly six hundred books. Wealthy Muslims and princes visited him, but he put them off and refused to visit the Sultan. His books include a hadith collection, Jāmi‘ al-Jawāmi‘, the Tafsīr al-Jalālayn (completing a manuscript by his shaykh, Jalāl ad-dīn al-Mahallī), and Tadrib ar-Rāwī. He died in 911/1505.
at-Ṭabari

at-Ṭabari: Abū Jaʿfar Muḥammad ibn Jarīr, one of the scholars and author of famous books. He was from Tabaristan. He was born in 224/839 and died in 310/923. He has a massive and widely-used tafsīr of the Qurʾān called Ḫāmiʿ al-Bayān which is known as Tafsīr at-Ṭabari. It contains a large number of ḥadīths, but it is also a structured work which deals with methodological issues. It discusses linguistic concerns, the various readings, and the issue of interpretation by personal opinion (ra'y). He divides the Qurʾān into verses which can only be interpreted by the Prophet; verses of which only Allah knows the interpretation; and those which can be interpreted by people with proper knowledge of the language.

Ṭāwūs ibn Kaysān: ‘Abduʾr-Rahmān ibn Kaysān al-Yamānī. He was called Ṭāwūs (Peacock) because he was “the Peacock of the Qurʾān reciters.” He was a Persian and the leader of the Followers in being a proof of knowledge. He was righteous and ascetic. The authors of the Sunan and others transmit from him. He died in Makkah and was buried in 106/724-5. He went on ḥajj forty times and prayed Subh with the wudā‘ he had done for ‘Ishā of the previous night for a period of forty years.

ath-Thuʿalībī: Abū Zayd ‘Abduʾr-Rahmān b. Muḥammad d. 875/1470-1) wrote al-Jawāhir al-Ḥisān fi Tafsīr al-Qurʾān. He was interested in stories, narrative variants and their various authorities. He attempts to convey the richness of the narrative tradition.

Ubayy ibn Kaʿb: al-Anṣārī al-Bukhārī. One of the Anṣār of Khazraj, “the Master of the reciters”. He was one of those at the second Pledge of ‘Aqaba. He was present at Badr and all the battles. ‘Umar, the second khalif, called him “the master of the Muslims”. Ubayy was one of the select few who committed the Qurʾānic revelations to writing and had a mushaf of his own. He acted as a scribe for the Prophet, writing letters for him. At the demise of the Prophet, he was one of the twenty-five or so people who knew the Qurʾān completely by heart. His recitation was so beautiful and his understanding so profound that the Prophet encouraged his companions to learn the Qurʾān from him and from three others. He was the first to write for the Prophet. He died in 29 or 32 AH while ‘Uthmān was khalif.

az-Zamakhshārī: Abū'l-Qāsim Maḥmūd b. 'Umar, a Persian-born Arabic scholar. Born in 467/1075 in Khwarizm. He was a Mu'tazilite. He died in 538/1144. His famous commentary on the Qur'an is called al-Kashshāf.

Zayd ibn Thābit: Abū Khārija, born in Madīna eleven years before the hijra and raised in Makka, he was one of the scribes who recorded the Qur'an. His father was killed when he was six and he emigrated at the age of eleven to Madīna. When 'Umar travelled from Madīna, he left Zayd in his place until he returned. Ibn 'Abbās used to visit him to learn from him. He wrote out the Qur'an in the time of Abū Bakr and copied out the copies of the Qur'an for 'Uthmān. When he died in 45/665, Abū Hurayra said, "The scholar of this nation has died today."
Some Classical Tafsîrs of the Qur’ân

Aḥkâm al-Qur’ân: “Rulings of the Qur’ân” by Qâdî Ibn al-‘Arabî (d. 543/1148). There are several books with this title by different authors. Essentially it presents the âyats which contain legal judgements and explains them. It is very systematically formulated.

Anwâr at-Tanzîl: “The Light of Revelation and Secrets of Interpretation” by al-Bayḍawî. He condensed the tafsîr of az-Zamakhshârî in places and expanded it in other places, removing its Mu’tazilite aspects and overtones.

Ḥaqîqat at-Tafsîr: “The Truths of Tafsîr” by Abû ‘Abdu’r-Rahmân as-Sulamî (325/936 - 412/1021) He quotes extensively from the tafsîr of Ibn ‘Atî‘a, an earlier Sufi (d. 309/922) and companion of al-Junayd, and seeks to bring out the mystical allusions in the Qur’ân.

Jâmî’ l-Aḥkâm al-Qur’ân: “Collection of the Rulings of the Qur’ân” by al-Qurṭûbî, an extensive and very popular tafsîr in twenty volumes.

al-Kashshâf: “The Unveiler” by az-Zamakhshârî (d. 538/1144), a Mu’tazilite commentary on the Qur’ân. It has a dogmatic position and is characterised by his own viewpoint. However, he has a brilliant grasp of grammar and lexicology.

Mafâtîh al-Ghayb: “Keys to the Hidden,” by ar-Râzî (d. 606/1210), unfinished but expanded by his pupils. It is also called at-Tafsîr al-Kabîr; or “The Great Tafsîr” because of its size. He brings in philosophical thought and other elements. He offers independent suggestions in careful arguments. He was criticised for exceeding the realm of actual tafsîr and going into philosophy.

aṣ-Ṣâwî: the gloss of Aḥmad aṣ-Ṣâwî al-Mâlikî on the Tafsîr al-Jâlalayn. This actually makes the Jalâlayn more usable because it explains words and grammatical usages and expands on it. It is in four volumes (which includes the text of the Jalâlayn).
**Qur’ān**

**Tafsīr al-Jalālāyīn:** “Commentary of the two Jalāls,” Jalāl ad-Dīn as-Suyūtī’s (d. 911/1505) completion of the tafsīr of his teacher, Jalāl ad-Dīn al-Maḥallī (d. 863/1459). A paraphrase of the text of the Qur’ān with linguistic explanations and material from hadīth and variants. It is also known as al-liqān fi ‘Uṣūm at-Tafsīr (“The Perfection of the Sciences of Tafsīr”).

**Tafsīr al-Qur’ān:** by Ibn Kathīr, a synopsis of earlier material in an accessible form, which made it popular. He relies totally on hadīth material without any opinion of his own.

**Tafsīr at-Ṭabarī:** Its actual title is Jāmi’ al-Bayān. At-Ṭabarī’s commentary on the Qur’ān is a compendium of earlier interpretations with his own opinions interspersed. It is valued but very large (thirty volumes).

**at-Tashīl fi ‘Uṣūm at-Tanzīl:** “Facilitation of the Sciences of Revelation” by Ibn Juzayy. It is very succinct and comprehensive, quite densely packed into two volumes. It is one of the best of the smaller tafsīrs.

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**Qirā’āt of the Qur’ān**

The qirā’āt or the readings, or methods of recitation, are named after the leader of a school of Qur’ān reciters. Each qirā’a derives its authority from a prominent leader of recitation in the second or third century hijrī who in turn trace their riwāya or transmission back through the Companions of the Prophet. For instance, in the back of a Warsh Qur’ān, one is likely to find “the riwāya of Imām Warsh from Nāfī’ al-Madhunī from Abū Ja’far Yazīd ibn al-Qa’qa’ from ‘Abdullāh ibn ‘Abbās from Ubayy ibn Ka’b from the Messenger of Allah, may Allah bless him and grant him peace, from Jibrīl, peace be upon him, from the Creator.” Or in a Hafs Qur’ān you will see “the riwāya of Hafs ibn Sulaymān ibn al-Mughīrā al-Asadī al-Kūfī of the qirā’a of ‘Āṣim ibn Abī’n-Nujūd al-Kūfī from Abū ‘Abdu’r-Rahmān ‘Abdullāh ibn Ḥabīb as-Sulānī from ‘Uthmān ibn ‘Affān and ‘Alī ibn Abī Ṭalib and Zayd ibn Thābit and Ubayy ibn Ka’b from the Prophet, may Allah bless him and grant him peace.”
Qirā’āt

There are seven *mutawātir* transmissions of the Qur’ān:

I. Nāfi’ (d. 169/785) (Madina based)
   A. The *riwāya* of Qālid
   B. The *riwāya* of Warsh (used in North Africa)

II. Ibn Kathīr (d. 120/737) (Makka based)
    A. The *riwāya* of al-Bazzī
    B. The *riwāya* of Qunbal

III. Abū ‘Amr ibn al-‘Alā’ (d. 154/771) (Baṣra)
     A. The *riwāya* of ad-Dūrī (used in Nigeria)
     B. The *riwāya* of as-Sūsī

IV. Ibn ‘Āmir (d. 118/736) (Syria)
    A. The *riwāya* of Hishām
    B. The *riwāya* of Ibn Dhakwān

V. ‘Āsim (d. 127/744) (Kūfa)
   A. The *riwāya* of Shu‘ba
   B. The *riwāya* of Ḥafs (the most widespread qirāʾa)

VI. Ḥamza (d. 156/772) (Kūfa)
    A. The *riwāya* of Khalaf
    B. The *riwāya* of Khalilād

VII. al-Kisāʾī (d. 189/904) (Baṣra)
     A. The *riwāya* of Abū’l-Ḥārith
     B. The *riwāya* of ad-Dūrī

There are also three additional *mashhūr* transmissions of the Qur’ān:

Abū Ja’far (d. 130/747)
Ya’qūb (d. 205/820)
Khalaf (d. 229/843)
Hadith

Hadith literature consists principally of records of eyewitness accounts of what the Prophet Muḥammad, may the peace and blessings of Allah be on him, said and did during his lifetime. The Hadith have always been carefully distinguished from the Qurʾān which is the revelation which was revealed to the Prophet Muhammad by Allah through the angel Jibril. Thus the Hadith literature complements the Qurʾān and even contains commentaries on passages from the Qurʾān – but the two are never confused with each other. The Qurʾān is the Word of God. The Hadith contain the words of human beings.

During the early years the Hadith were subjected to the most scrupulous checking and verification in the history of recorded scholarship, for a hadith which records the words or actions of the Prophet is not accepted as being completely reliable unless it can be traced back through a chain of human transmission made up of reliable people, from person to person, back to someone who was a Companion of the Prophet and who actually witnessed the event or heard the words which the hadith describes or relates. The most reliable transmitters of the Hadith were those people who loved and feared Allah and His Messenger the most.

After a relatively short time, most of the Hadith which had been transmitted orally were recorded in written form, including the details of who all the people in the human chain of transmission were, and the greater the number of different chains of transmission there are for the same hadith, the more reliable any particular hadith is considered to be. At a later stage, usually during the 1st or 2nd centuries after the death of the Prophet, large collections of the Hadith were gathered together in order to ensure that they were not lost.

Among the most important collections of Hadith are those made by al-Bukhari and Muslim, which were compiled about two hundred years after the death of the Prophet Muḥammad, and which describe and
Hadith

record every aspect of his life and knowledge. Thus the Hadith form an essential part of the record of the teaching and the history and the biography of the Prophet Muhammad, being as they are reliable contemporary eyewitness accounts.
Hadīth Terminology

ahl (khabar): an isolated hadīth; a report which is transmitted through a single isnād or from a single source.

ahlī ḥadīth: plural of ḥadīth.

Ahl al-Ḥadīth: “the people of Ḥadīth”, term used for conservative traditionalists, especially during the time of the Mu‘tazilite/Ash‘arite conflict.

al-akābir ‘an al-asāghir: “the greater from the lesser,” meaning a senior from a junior narrator, or a prolific from a lesser narrator.

akhbār: plural of khabar.


alqāb: nicknames (by which transmitters are known).

‘ārd: simply reading out the text to the teacher, or its being read out by an appointed reader.

asānid: plural of isnād.

asbāb al-wurūd: the historical circumstances of a ḥadīth.

asmā’ ar-rijāl: “the names of the men”, the study of the lives of the narrators who are the links in the chain of transmission.

athar (plural āthār): lit. impact, trace, vestige; synonym of khabar, but usually reserved for deeds and precedents of the Companions.

‘azīz: “rare, strong”, a hadīth which has only two reporters in the isnād at any stage.

balāgha (plural balāghāt): a hadīth in which the isnād is not mentioned, but the reporter quotes the Prophet directly. Also called mu‘allaq.

dābit: precise and accurate in reproducing reports.

dābi: the faculty of retention, the ability of a person to listen to something, comprehend its original meaning and to retain it accurately.

dā‘if: “weak”, the status below ḥasan. Usually the weakness is one of discontinuity in the isnād.
fard

fard: “single”, similar to gharib. It is of three kinds: a single person is found reporting it (like gharib), the people of only one locality relate the hadith; or the narrators of one locality report the hadith from narrators of another locality (like the people of Makka from the people of Medina).

fiqh al-hadith: the science of hadiths which deal with legal judgements.

Follower: see Tabi’un.

gharib: “strange, scarce”. This term is used in the following contexts:

gharib al-alfaz: uncommon words.
gharib al-main: uncommon content of the text.
gharib as-sanad: a hadith which has a single reporter at some stage of the isnad.

gharib al-hadith: the study of the linguistic origins of the difficult or uncommon words used in ahadith.

hadith: reported speech of the Prophet.

hadith qudsi: those words of Allah on the tongue of His Prophet which are not part of the Revelation of the Qur’an.

haifiz: a hadith master who has memorised at least 100,000 hadiths – their texts, chains of transmissions and meanings. The plural is haifaz.

hasan: good, excellent, often used to describe a hadith which is reliable, but which is not as well authenticated as one which is sahih.

huffaz: plural of haifiz.

id-dal: when two or more links are omitted in the isnad.

idraji: interpolation into a hadith.

idtrab: shakiness in the isnad.

ijaza: a certification, by a teacher that a particular student is qualified to teach a particular subject or to transmit a specific book or collection of traditions.

illa: weakness in an isnad.

ilm al-hadith: knowledge and understanding of the contents of the hadith.

ilm ar-rijal: knowledge of the identity and reliability of the people who transmitted hadith.
Hadith

‘ilm muṣṭalāḥ al-hadīth: knowledge of the terminology used to categorise the quality of the hadīth.

‘ilm tadwīn al-hadīth: knowledge of when and by whom the hadīth came to be recorded in written form, and in which books these records are to be found.

īmlā‘: dictation.

īqīṭā‘: when there is a break in the isnād. See munqatī‘.

īrsāl: the transmitting by a Follower of a tradition while failing to name the Companion from whom it was transmitted.

isnād (plural asānīd): the chain of transmission of a tradition, transmitted from individual to individual, from its source to the present.

īʿtibār: “consideration,” seeking ways of strengthening support for a hadīth from a single source.

jāmi‘: comprehensive, a collection which contains hadīths on all the various subject matters. Sahīh al-Bukhārī is a Jāmi‘ but Muslim is not because it does not have a full chapter on tafsīr.

jarḥ wa ta‘dīl: “wounding and authentication”, criticism of the transmitters in an isnād.

juz‘: (plural ajzā‘) collection of hadīths handed down on the authority of one individual. Sometimes juz‘ is used for a collection of hadīths on a particular topic.

khabar (plural akhbār): news, report.

al-kutub as-sitta: “the six books”, considered to be the most authentic collections of hadīth: al-Bukhārī, Muslim, Abū Dāwūd, at-Tirmidhī, an-Nasā‘ī and Ibn Majah.

majhūl: unknown narrator.

ma‘lūl: “defective” although it appears to be sound, it is affected by some infirmity. Also called mu‘alla‘.

mansūkh: what is abrogated or superseded, particularly with regard to earlier Qur’ānic āyats and hadīth which were subsequently replaced by later ones, thereby altering the legal judgements or parameters which had initially been expressed in the earlier ones.

maqbūl: “accepted”.

maqīlūb: “changed, reversed”, when the isnād of a hadīth is grafted onto a different text or vice versa, or if the order of a sentence is reversed.
maqtū‘

maqtū‘: “severed”, a narration from a Tābi‘ī without mentioning the Prophet. Sometimes munqati‘ is used as a synonym, but munqati‘ more properly denotes any break at any point in the isnād.

marāsīl: the plural of mursal.

mardūd: “rejected”.

marfū‘: “elevated”, a narration from the Prophet mentioned by a Companion, e.g. “The Messenger of Allah said…”

ma‘rūf: something whose meaning is well-known.

mashhūr: a hadith reported by more than two transmitters. Some say that it is every narrative which comes to be widely-known, whatever its original isnād.

matn: the text of a hadith.

matrūh: contradicts direct evidence.

matrūk: “abandoned” because the isnād contains a known liar.

mawdū‘: “fabricated, forged”, a hadith whose text goes against the established norms of the sayings of the Prophet.

mawqūf: “stopped,” narration from a Companion without mentioning the Prophet. It can be elevated to marfū‘ if it is of the nature of “We were commanded to…” and the like.

mu‘allāl: “defective” although it appears to be sound, it is affected by some infirmity. Also called ma‘lis.

mu‘allaq: “hanging”, missing the whole isnād and quoting the Prophet directly. Also known as balāgha.

mu‘an‘an: all links in the isnād are connected simply by the preposition ‘an (from) and thus the manner of transmission is not mentioned.

mu‘ḍal: “perplexing”, omitting two or more links in the isnād.

muḍallas: a “concealed” hadith is one which is weak due to the uncertainty caused by tадlis which is where the shaykh of transmission is not mentioned and so the chain of transmission is unclear.

muḍhākarāt al-ḥadīth: memorisation of ḥadīth.

muḍraj: “interpolated”, an addition or comment by a reporter to the text of the saying being narrated.

muṣṭarib: “shaky”, when reporters disagree about a particular shaykh of transmission or some points in the isnād or text so that none of the opinions can be preferred over the others.
mufrad: with one narrator, or from one place.
muhaddith: one who transmits and studies hadiths.
muj'am: a book arranged in alphabetical order, like the geographical and biographical dictionaries of Yaqūt. Such collections of hadith are called Mu'jam as-Ṣaḥāba.
mukātaba: to receive written traditions from a scholar, either directly or by correspondence, with or without permission, to narrate them to others.
mukhatthirūn: "reporters of numerous traditions", Companions of the Prophet who reported more than a thousand hadiths: Abū Hurayra, 'Abdullāh ibn 'Umar, Anas ibn Mālik, 'Ā'ishah, 'Abdullāh ibn al-'Abbās, Jābir ibn 'Abdullāh, and Abū Sa'īd al-Khudrī.
mukhtalif: names with the same form that can be read in different ways, e.g. Ḥamīd and Ḥumayd. As mu'talif.
munāwala: passing on the text by hand with the approval of the shaykh of transmission.
munkar: "denounced", a narration reported by a weak reporter which goes against another authentic hadith.
munqāṭi: "broken", a hadith where a link is omitted anywhere before the Tābi'ī, i.e. closer to the traditionist reporting the hadith.
uquābala wa-taṣḥiḥ: formal system of checking and correcting.
mursal: a hadith in which a man in the generation after the Companions quotes directly from the Prophet without mentioning the Companion from whom he received it. (See irsāl).
muṣāḥḥaf: traditions which have a mistake in the words or letters of the isnād or the main, e.g. Ḥasan is written as Ḥashān.
musalsal: "uniformly-linked" isnād, one in which all the reporters use the same manner of transmission.
muṣannaf: a hadith collection arranged in topical chapters. The Muwaṣṣī bi' of Imām Mālik is an example of this.
mushkīl: containing difficult words or meanings.
mushāṭar: with ambiguous words.
musnad: a collection of hadith arranged according to the first authority in its isnād; also a hadith which can be traced back through an unbroken isnād to the Prophet.
musnid

**musnid**: also musnidi, someone who collected hadiths into a Musnad.

**mustadhrak**: a collection of hadith in which the compiler, accepting the preconditions of a prior compiler, collects other traditions which fulfill those conditions but were missed out.

**mustakhraj**: a collection of hadith in which a later compiler collects fresh isnāds for traditions.

**mustahlah al-hadith**: classification of the hadith as weak, strong, etc.

**mutāba‘a**: "following": following up to see if a hadith is reported from someone else.

**mu‘talif**: names with the same form that can be read in different ways, e.g. Hamād and Humayd, as mukhtalif.

**mutawātir**: a hadith which is reported by a large number of reporters at all stages of the isnād.

**muttaṣil**: "continuous", a hadith which has an uninterrupted isnad.

**mutān**: the plural of matn.

**naqd**: criticism.

**naqīl**: transmission.

**nāsikh**: abrogating. (See mansūkh).

**nāṣṣ**: unequivocal, clear injunction; an explicit textual meaning.

**nāzil**: a long chain of transmission.

**nuṣṣūs**: plural of nass.

**rāwī**: a transmitter of reports, oral or written.

**riḥla**: to travel in search of knowledge, in this case, to collect aḥādith. Someone who does this is called rāḥīla or jawwāl, "one who travels extensively in search of knowledge". Sometimes they would travel for months in order to listen to a single hadith.

**rijāl**: the men who are the links in the chain of transmission or isnād of a hadith.

**riqūq**: aḥādith which deal with piety and asceticism, so named because they produce tenderness in the heart.

**risāla**: a collection of aḥādith which deals with one major topic. It can also be called simply a “book” (kitāb).

**riwāya**: transmission of texts.

**riwāya bi‘l-ma‘na**: transmission of meaning.

**riwāya bi‘l-lafz**: literal transmission.
sadūq: someone who is truthful.
sadūq yahim: someone who is truthful but commits errors.
Ṣaḥāba: the Companions of the Prophet.
Ṣaḥābi: a Companion of the Prophet.
ṣaḥīfa: a collection of hadīths written down by one of the Companions during his lifetime or by their Followers in the next generation. They are also described as rasā'il and kutub.
ṣaḥīh: healthy and sound with no defects, used to describe an authentic hadīth.
Ṣaḥīḥān: the two Ṣaḥīḥ Collections of al-Bukhārī and Muḥammad.
ṣamā': listening to the teacher, hence it is direct transmission.
ṣādīdh: an “irregular” hadīth which is reported by a trustworthy person but which goes against the narration of someone who is more reliable than him.
ṣāhīd: a witness, another narration which supports the meaning of a hadīth which is being investigated with an entirely different isnād.
shawāhīd: plural of ṣāḥīd.
šurūṭ: criteria, the means by which someone classifies hadīths. It is the plural of šart.
Tābi‘īn: the Followers, the second generation of the early Muslims who did not meet the Prophet Muḥammad, may Allah bless him and grant him peace, but who learned the Din of Islam from his Companions.
Tābi‘u‘n-Tābi‘īn: the generation after the Tābi‘īn, who did not meet any of the Companions.
talīs: describes an isnād in which a reporter has concealed the identity of his shaykh. There is talīs al-isnād where he reports from a shaykh whom he did not hear directly in a manner which suggests that he heard the hadīth in person. There is talīs ash-shuyūkh in which the shaykh is not mentioned by name, but by a nickname or alias in order to conceal the shaykh’s identity. There is talīs at-tasqiyā in which a trustworthy person relates from a weak person from a trustworthy person and the transmitter deletes the weak link.
taṣḥīf: inadvertently altering the sense of the text by having misread the text.
tawātur: the quality of being mutawatir.
thābit

**thābit**: “firm”, someone who is a competent transmitter.

**thiqā**: someone who is trustworthy in transmission.

**thiqā thābit**: someone who is very reliable, next in rank to a Companion.

**ṭuruq** (plural of ṭariq): means or paths of transmission.

**wijāda**: passing on a text without an *ijāza*.

**zilādatu thiqā**: an addition by someone who is trustworthy.
Some Important People in the Field of Ḥadīth

‘Abdu‘r-Razzāq ibn Humām: born in 126/743 in Ṣan‘ā, Yemen, he began the study of ḥadīth at the age of twenty. He produced the earliest muṣannaf collection. He died in 211/826.

Abū Dāwūd: Abū Sulaymān ibn al-Ash‘ath ibn Išāq al-Azdī as-Sijistānī, the author of the Sunan and one of the greatest of the scholars of ḥadīth. He was born in 203/817 and died on a Friday in the middle of Shawwāl, 279/888 in Baṣra. He was so accomplished in the science of ḥadīth that it was said that ḥadīths were made pliable for Abū Dāwūd in the same way that iron was made pliable for the Prophet Dā‘ūd. He said, “I wrote down 500,000 ḥadīths of the Prophet and selected from them those which are in the Sunan.” He was a pupil of Ibn Ḥanbal.

Abū Nu‘aym al-İṣfahānī: Aḥmad ibn ‘Abdullāh ibn Aḥmad al-İṣfahānī, a notable ḥadīth scholar who studied under many excellent men. He wrote various works, including al-Mustadrak ‘alā kull min as-Ṣaḥīḥayn and Ḥīya al-Awliyyā’. It is said that it was taken to Nishapur and sold there for 400 dinars. He was born in Rajab, 334/942 and died in Ṣafar, or on 20 Muḥarram, 430/1338 in Ḣisāḥān.

Abu Ya‘lā: Aḥmad ibn ‘Alī at-Tamīmī al-Mawṣūlī, author of Musnad al-Kabīr. He was a ḥāfiz of ḥadīth who was known as “the ḥadīth scholar of Mosul”. He died in Mosul in 307/919.

Aḥmad ibn Ḥanbal: Imam of the Ahl as-Sunna and founder of the Ḥanbalī school, born in Baghdād in 164/780. He was so devoted to the Sunna and ḥadīth that he became their Imam in his time. He learned fiqh from ash-Shāfi‘ī. He died in 241/855.

Al-Baghwā: Abu Muḥammad al-Ḥusayn ibn Mas‘ūd, born in Bagha near Herat, a Shāfi‘ī Imam in various fields. His father was a furrier. He was known to his contemporaries as “the Reviver of the Din”. He has a sixteen volume Sharh as-Sunna, dealing with Shāfi‘ī fiqh.

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and its basis. He has a tafsir entitled *Lubāb at-Ta‘wīl*. He died in Marw in 510/1117. He produced the *Masābih as-Sunna* which is a collection of hadith.

**al-Bayhaqī:** Ahmad ibn al-Ḥusayn, Abū Bakr, born in Khasrajand, a village around Bayhaq near Nishapur. He produced nearly a thousand volumes, and was a Shāfī‘ī. Al-Bayhaqī was one of the great Imams in hadith and Shāfī‘ī jurisprudence. He wrote some important books, such as *Sunan al-Kubrā*, *as-Sunna as-Sughrā*, *al-Mabsūt*, and *al-Asmā‘ wa‘ṣ-Ṣifāt*. He died in Nishapur in 458/1066.

**al-Bazzār:** Abū Bakr Ahmad ‘Amr, a hadith scholar from the people of Baṣra. He compiled two *Musnads*, a large one called *al-Bahr al-Kabīr* and a small one (*al-‘Ilal*). He died in Ramla in 292/904.

**al-Bukhārī:** Abū ‘Abdullāh Muḥammad ibn Ismā‘īl, travelled in search of knowledge to all the men of hadith of the cities. He was born in 194/810 in Bukhara. He started to frequent the company of the shaykhs of transmission when he was eleven. He said that he produced the *Ṣaḥīḥ* from the cream of 6,000 hadiths, and did not write down any hadith in it until he had first prayed two rak‘āts. He died in 256/870.

**ad-Dāraquṭnī:** ‘Alī ibn ‘Umar, from Dār al-Qutn, a part of Baghdad. He was an unrivalled scholar in his era. He had knowledge of traditions and weaknesses and the names of the men and their states in integrity, truthfulness and knowledge of the schools of the *fuqahā‘*. He was born in 306/918 and died in 385/995. He has many books, including a hadith collection, *as-Sunan*, and *al-Iṣṭidrāk* which is about the weakness of some hadiths in al-Bukhārī. He also has one of the first books on the *qirā‘āt*.

**ad-Dārimī:** Abū Muḥammad ‘Abdullāh ibn ‘Abdu’r-Raḥmān at-Tamūmī, born in Samarqand in 181/797-8 and died there in 255/869. He travelled widely in search of knowledge and was known for his integrity and scrupulousness. His students included Muslim, Abū Dāwūd, at-Tirmidhī and an-Nasā‘ī. He was appointed qādi of Samarqand, judged one case and then resigned. He has a *Sunan*.

**adh-Dhahabi:** Muḥammad ibn Ahmad, great Turkoman Muslim scholar, born in Damascus in 673/1274, who wrote a hundred books, including *Siyar a‘lam an-Nubalā‘*. He records the biographies of the narrators of hadith. He died in Damascus in 748/1347.
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al-Ḥakīm: ʿAbdullāh Muḥammad ibn ʿAbdullāh an-Nisabūrī, born in 321/933, a Shāfiʿi faqīh and hadith scholar. He travelled extensively in search of hadith and listened to nearly 2,000 shaykhs. He became qāḍī of Nishapur in 359 (hence his name “the Judge”) and then in Jurjān. He has about 1,500 volumes on hadith, of which the most famous is al-Mustadrak. He died in Nishapur in 405/1014.

Ibn ʿAbdīl-Barr: an-Numayrī, ʿAbū ʿUmar, ḥāfiẓ of the Maghrib and Shaykh al-Īslām, author of al-İstīʿāb. He was born in Cordoba in 368/978 and died at the age of 95 in Shatība in 463/1071. An important hadith scholar, Mālikī scholar and author and a mujtahid, he was nicknamed the hadith Scholar of the West. ‘Abdu’ll-Barr was the master of the people of his time in memory and precision. He was an expert on genealogy and history. Ibn Ḥazm said, “There is no one with more knowledge of the fiqh of hadith than him.” He wrote a number of works, the most famous of which is al-İstīʿāb. He travelled throughout Andalusia. He was appointed qāḍī several times. He also wrote the earliest major commentary on the Muwaṭṭa’ called al-İstidḥākār.


Ibn ʿAṣṣikār: ʿAli, (d. 571/1176), author of Taḥyīn and Taʿrīkh Dimishq which contain biographies of transmitters.

Ibn Bāḥyāya: (Ibn Bāḥawayh) Muḥammad ibn ʿAlī al-Qummī, (306/918 – 381/992). He is known also as Shaykh Ṣadūq. Author of the main Shiʿite collections of hadith, Man lā Yahdhiruh al-Faqīh, which covers only legal matters.

Ibn Ḥajar al-ʿAṣqalānī: ʿAbdūl-Faqīh Aḥmad ibn ʿAli, born in Cairo in 773/1372. Shāfiʿi faqīh and hadith scholar, he studied under az-Zaylaʿī and others, was a qāḍī several times and was known as “Shaykh al-Īslām”. He wrote Faṭḥ al-Bārī and died in Cairo in 852/1449.

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Ibn Ḥībbān

**Ibn Ḥībbān:** Muhammad ibn Ḥībbān at-Tamīmī al-Busti, a Shāfi‘ī hadith scholar who died in Bust in 354/965. He wrote Kitāb ath-Thiqāt and compiled the Sahih ibn Ḥībbān. The hadiths in this book are arranged neither as in a muṣannaf nor as in a musnad.

**Ibn Kathīr:** Ismā‘īl ibn ‘Umar ibn Kathīr, Abū‘l-Fidā‘, born in 701/1302 in a village outside Damascus where he moved at the age of five. He was widely travelled. He was a Shāfi‘ī scholar with books with expertise in various areas, particularly the science of rijāl. He has a well-known tafsīr. He died in Damascus in 774/1372.

**Ibn Khuzayma:** Muhammad ibn Ishāq, Abū Bakr as-Sulami, born in Nishapur in 223/838. He was a Shāfi‘ī scholar and mujtahid and wrote more than 140 books, including his Mukhtasar al-Mukhtasar and a Sahih collection. He died in Nishapur in 311/924.

**Ibn Mā‘īn:** Yahyā ibn Mā‘īn, Abū Zakariyyā al-Baghḍādī, born in Nīqya, a village near al-‘Anbar in 157/775. He was one of the great Imams of hadith and knowledge of its narrators, known as “the Master of hadith Masters.” His father left him a fortune which he spent on gathering hadiths. He said, “I have written a million hadiths with my hand.” He lived in Baghdad and wrote several books on hadith and died while on Hajj in 233/848.

**Ibn Majah:** Muhammad ibn Yazid ar-Rābi‘, Abu ‘Abdullāh al-Qazwīnī, of Qazwin, born in 209/824. He was a hadith master and muḥassir who travelled in search of knowledge and composed his Sunan. He died in 273/886.

**Ibn Sa‘d:** see Muḥammad ibn Sa‘d.

**Ibn aṣ-Ṣalāḥ:** Abū ‘Amr ‘Uthmān ibn ‘Abdu‘r-Rahmān ash-Shahrāzūrī, known as Ibn aṣ-Ṣalāḥ. He died in 643/1245. He wrote a book on the science of hadith, Kitāb Ulūm al-Ḥadīth. He was a great authority in Damascus.

**Ishāq ibn Rahawayh:** at-Tamīmī, called Abū Ya‘qūb, the scholar of Khurāsān in his time and the “Amīr al-Mu’mīnīn” in hadith. He was originally from Marw, born in 161/778. He revived the Sunna in the east. He travelled throughout the lands to gather hadith. Whenever he heard anything he remembered it and did not forget it. Ibn Ḥanbal, al-Bukhārī, Muslim, at-Tirmidhī, an-Nasā‘ī and others took from him. Ahmad ibn Ḥanbal said, “I do not know of Ibn Rahawayh’s equal in Iraq.” Abū Zur‘a said, “I never met anyone
with a better memory than Ishāq.” Abū Ḥātim said, “His precision and freedom from error are a marvel, besides the memory he has been endowed with.” He has a four volume Musnad. He lived in Nishapur and died there in 238/853.

Mālik ibn Anas: Abū ‘Abdullāh al-Ḍabāḥ al-Ḥimyarī, born in Madina, the famous Imām of Madina in fiqh and hadith. One of the four great Imāms. Ash-Shāfi‘ī was one of his pupils. He had great knowledge and embodied the Din. He compiled the al-Muwatī‘a. He died in Madina in 179/795.

al-Mizzi: Jamāl ad-Dīn, the famous traditionist. His two major works are: the rijāl work, Tahdhīb al-Kamāl fi Ṭamā‘ ar-Rijāl, and Tuḥfat al-Ashraff bi-Ma‘rifa‘l-Aṭraf. The second work is of great utility for analysis of the isnāds of hadiths. (d. 742/1341).

Muḥammad ibn Sa‘d: Abū ‘Abdullāh, the famous reliable scholar, the mawla of the Banu Hashim, known as the kaṭib or scribe of al-Wāqidi, author of the Ṭabaqāt. He died in 230/845 at the age of 62.

Muṣṭakīf ibn Ṣa‘d: Abū ‘Abrāhām al-Ḥasayn, born in Nishapur in 204/820. He was a Shāfi‘ī scholar and hadith master. He came to Baghdad more than once and transmitted hadith there. He composed his Shāhi‘ from 3,000 hadiths, and it is said to be the soundest book of hadith. He died in 261/875.

an-Nasā‘ī: Abū ‘Abdu‘r-Rahmān Ahmad ibn ‘Ali ibn Shu‘ayb, born in 215/830 in Naṣā. He studied with the great scholars and went to those who were mentioned as having knowledge in his time. He was a Shāfi‘ī and wrote on the rites of ḥajj according to the Shāfi‘ītes. He used to fast every other day and loved women, having four wives and many slave-girls. He wrote many books on the virtues of the Companions, especially on ‘Ali. He was skilled in the science of hadith and unique in memorisation and precision. He compiled one of the Six Shāhi‘ Collections of hadith: the Sunan. His Sunan is the one with the fewest weak hadiths after the two main Shāhi‘ collections. He was murdered in 303/915 in Damascus because of his love for ‘Ali by the remnants of the Khārijites.

an-Nawawī: Yahyā ibn Sharaf, Abū Zakariyyā, born in the village of Nawa on the Horan Plain of southern Syria in 631/1233. He was the Imām of the later Shāfi‘ites and wrote many books: Minhāj at-Ṭalībīn, Kitāb al-Adhkar, Riyyād as-Sāliḥīn and other books. He lived
very simply. After twenty-seven years in Damascus, he returned home and died at the age of 44 in 676/1277.

**ar-Ramhurmuzi**

Abū Muhammad (d. c. 370/981), the first writer to compile a comprehensive work on the science of ḥadīth entitled Kitāb al-Muḥaddith al-Fāṣīl.

**ash-Shawkānī**: Muhammad ibn 'Ali, born in Shawkan, near Khawlan, Yemen in 1173/1760. An important scholar, he was educated in Ṣan‘ā’ where he became a qāḍī. He wrote 114 books, especially an eight volume commentary on ḥadīth called Nayl al-Awjūr. He died in 1250/1834.

**as-Suyūṭī**: Jalā‘lud-dīn, ‘Abdūr-Raḥmān ibn Abī Bakr, born in 849/1445. A Shāfi‘ī mujahid, Sufi, ḥadīth scholar and historian who wrote books on almost every subject. Raised as an orphan in Cairo, he memorised the Qur‘ān by the age of eight and proceeded to study intensively. At the age of forty he abandoned the company of men for the solitude of the Garden of al-Miqyas by the Nile, avoiding his former friends. He wrote nearly six hundred books. Wealthy Muslims and princes tried to visit him, but he put them off and refused to visit the ruler. His books include his ḥadīth work, Jāmi‘ al-Jawāmi‘, the Taṣfīr al-Jalā‘layn (completing a manuscript by his teacher, Jalā‘lud-dīn al-Maḥallī), and Taṣrib ar-Rāwī. He died in 911/1505.

**at-Ṭabarānī**: Sulaymān ibn Aḥmad, Abu’l-Qāsim, born in Acre in 260/873. A great ḥadīth master and mufassir, he travelled to listen to ḥadīth for sixteen years, meeting about a thousand shaykhs of transmission. He travelled from Syria in quest of ḥadīths, and his journey lasted thirty-three years. He settled in Isfahan where he related ḥadīths for sixty years and produced three ḥadīth collections, the largest of which is the twenty-five volume al-Muj‘am al-Kabīr. He died in Isfahan in 360/971.

**at-Tājīlī**: Abū Dāwūd Sulaymān ibn Dāwūd ibn al-Jārūd al-Fārisī. He was an outstanding scholar. Al-Qallās and Ibn al-Madīnī both said that they had never met anyone with a better memory than him. Ibn Mahdi said, "He is the most truthful of people." He wrote from a thousand shaykhs. He was born in 133/750 and died in 201/818 at the age of sixty-eight. He has a Musnad, the earliest musnad still extant.

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at-Tirmidhi: Abū ʾĪsā ibn Muḥammad ibn ʾĪsā, he was born in 209/824 and is one of the great scholars. He was proficient in fiqh and had many books on the science of hadith. His book as-Sahih is one of the best and most useful books. It is properly entitled al-Jāmiʿ. He also has ash-Shamāʾil an-Nabawīyya. It is said, “Whoever has this book in his house, it is as if he had the Prophet speaking.” He died in Tirmidh in 279/892.
Major Collections of Ḥadīth

Arbā‘īn: “The Forty Ḥadīth” by an-Nawawī (d. 676/1277), perhaps the most popular small collection of ḥadīths.

Faṭḥ al-Bārī: by Ibn Ḥajar al-‘Asqalānī (d. 852/1449), a fourteen volume commentary on Saḥīḥ al-Bukhārī. It is sometimes described as the work by which Muslim scholars repaid the debt they owed to al-Bukhārī.

al-Jāmi‘ as-Saḥīḥ: by as-Suyūṭī (d. 911/1505), a large compilation of ḥadīth which as-Suyūṭī completed in 907/1502. It is arranged alphabetically without isnād. He also has the Jām‘ al-Jām‘ and al-Jāmi‘ al-Kabīr.

Jāmi‘ of at-Tirmidhī: (d. 279/892) contains about 4,000 ḥadīths. After each ḥadīth he comments on its legal usage and the quality of its isnād. He has personal notes on almost every page which mention the degrees of authenticity of the ḥadīth, the different versions of a single report, as well as the various currents of thought and practice in the Islamic world of his time. This makes his Jāmi‘ unique.

Maṣāḥīḥ as-Sunnah: by al-Baghawī (d. 510/1117), a collection of 4,719 ḥadīths. It is arranged by topic, but he omitted the isnāds as they were taken from well-known collections. It was designed to give people guidance in their daily lives. The Mishkāt al-Masāḥīḥ is an expanded version of it.

Mishkāt al-Maṣāḥīḥ: by Wali’d-dīn al-Khaṭīb al-Tabrīzī. Al-Tabrīzī revised and expanded Masāḥīḥ as-Sunnah by al-Baghawī, mentioning the sources and weight of the ḥadīths cited and adding more traditions on the topics.

Musnad Ahmad: collected by Ahmad ibn Ḥanbal (d. 241/855). It is the most important and exhaustive of the Musnad works. His aim was to collect all traditions which were likely to prove genuine if tested and could serve as a basis for argument. He never claimed that all it included was genuine or reliable, but anything not in it had no force. His Musnad was respectively transmitted by his son ‘Abdullāh (d.
290/903) and the latter’s student, Abū Bakr al-Qatī‘ī (d. 368/979), both of whom added some ḥadīths. It contains a total of 30,000 ḥadīths (with 10,000 repetitions) narrated by 700 Companions.

Musnad of Abū Dāwūd at-Ṭayālīsī: (d. 201/818). It contains 2,767 ḥadīths with full isnāds on the authority of 281 Companions, and is said to be the first musnad. The ḥadīths are arranged by names, beginning with the first four khālīfs, then those who were at the Battle of Badr, the Muhājirūn, the Anṣār, women, and the youngest Companions. This arrangement was done by his student Ibn Ḥabīb who compiled the ḥadīths he had received from him. If there is any doubt in the text, it is pointed out. Sometimes the character of the transmitters is mentioned and sometimes comments about the transmissions are made. It is the oldest musnad still extant.

Muṣannaf: by ‘Abdu’r-Razzāq ibn Humām (d. 211/826). This is the earliest muṣannaf work in existence. It is divided into topical chapters, ending with the virtues of the Prophet Muḥammad (ṣaḥīḥ). A more exhaustive example is the thirteen volume Muṣannaf by Ibn Abī Shayba (d. 235/849).

al-Mustadrak ‘alā aš-Ṣaḥīḥayn: by al-Ḥākim an-Nīsābūrī (d. 405/1014). He used ḥadīths which he considered met the criteria of al-Bukhari and Muslim.

al-Muwaṣṣāt: of Mālik ibn Anas (d. 179/795), the oldest and most authentic collection of ḥadith and fiqh.

Riyād aṣ-Ṣalāḥ: an-Nawawī (d. 676/1277), a famous collection of ḥadīths arranged by subject. It is a selection from the Ṣaḥīḥ and a couple of other works on ḥadīth accompanied by relevant Qur’ānic āyats.

Ṣaḥīḥ al-Bukhārī: (d. 256/870). Generally accepted to be the most reliable and most prestigious of the collections of ḥadīth. It is a Jāmi‘ collection and a muṣannaf. Al-Bukhārī was said to have revised it three times. Al-Bukhārī sought to list only ḥadīths which possessed uninterrupted chains of credible authorities. He wished to impress the contents on the reader and to that end divided the book into more than a hundred chapters with 3,450 sub-sections, each with a heading to indicate the contents.

Ṣaḥīḥ ibn Ḥibbān: (d. 354/965). The ḥadīths in this book are arranged neither as in a muṣannaf nor as in a musnad. His collection contains
2,647 *hadiths* that do not appear in the collections of either al-Bukhārī or Muslim.

**Şāhiḥ Muslim**: (d. 261/875). It is considered to be one of the two most reliable collections of *ḥadīth*. It includes 12,000 *ḥadīths* (with 4,000 repetitions). Since it does not contain a complete chapter on *tafsīr*, it is not considered a *Jāmi*'. Muslim is stricter than al-Bukhārī in pointing out the differences between narrations and has a better arrangement of the *ḥadīths*.

**Sunan of Abū Dāwūd**: (d. 275/888). One of the Six Collections, it contains 4,800 *ḥadīths* mostly on legal matters. It was the first book of its type in *ḥadīth* literature and is considered the best Sunan. The author often points out the weaknesses and peculiarities in *ḥadīths* and their *insāds* or expresses his preference among the variants of a *ḥadīth*. It is one of the most comprehensive collections.

**Sunan of ad-Dāraquṭnī**: (d. 385/995). He used *ḥadīths* which he considered met the criteria of al-Bukhari and Muslim and adds *insāds* and alternate versions and notes about the narrators. Its reliability is second only to the Sound Six Collections. It was the basis for the collections of al-Baghawi and at-Tabrizi.

**Sunan of ad-Dārimi**: (d. 255/869). This book is a *musannaf* which is also called *al-Musnad al-Jāmi*’, a misnomer. It contains 3,550 *ḥadīths* plus comments on the narrators and on legal points. It has an introductory chapter on pre-Islamic times and traditions connected to the life and character of the Prophet. It is thought of as reliable and is one of the earliest extant Sunan collections. It is an important collection and some considered it to be one of the Six.

**Sunan of Ibn Majah**: (d. 273/886). It contains 4,341 *ḥadīths*. Of these, 3,002 appear also in the collections of al-Bukhari, Muslim, at-Tirmidhi, Abū Dāwūd, and Nasā'i. It is one of the Six, although it is considered less authentic than the *Muwaṭṭa*'. It contains many *ḥadīths* which are forged and he did not mention his criteria for selection.

**Sunan of an-Nasā’ī**: (d. 303/915). His *Sunan* is the one with the fewest weak *ḥadīths* after the two Şāhiḥ collections. The *Sunan* which is one of the Six is *al-Mujabā* or *as-Sunan as-Ṣughrā*, which is a synopsis of a large collection of *ḥadīths* which he considered to be fair-
ly reliable. In the smaller collection he only included those hadīths which he considered to be reliable.

as-Sunan al-Kubrā: by al-Bayhaqī (d. 458/1066). The hadīths in this compilation are arranged according to their legal import. They include traditions that were not available from earlier compilations.

Tadrīb ar-Rāwī: by as-Suyūtī (d. 911/1505), the classic commentary on the sciences of hadīth. It is an extensive commentary on the Taghhrīb of an-Nawawi.

Tahdhib al-Ahkām: by Muhammad b. al-Hasan at-Tūsī (385/995 – 460/1068). It contains 13,590 hadīths and is one of the main Shi‘ite collections.

at-Targhib wa’t-Tarhib: by Ibn Ḥajar al-’Asqalānī (d. 852/1449), a small collection arranged according to topics.

Traditional Ranking of Hadīth Collections

1. The Most Reliable Collections:
   Al-Muwatīḥ, Ṣaḥḥ al-Bukhārī and Ṣaḥḥ Muslim.¹

2. The Four Sunan Collections:
   Abū Dawūd, an-Nasā‘ī, at-Tirmidhī and Ibn Majah.

   “The Four” are: Ṣaḥḥ al-Bukhārī, Ṣaḥḥ Muslim, the Sunan of Abū Dawūd and the Sunan of an-Nasā‘ī.

   “The Sound Six”: are Ṣaḥḥ al-Bukhārī, Ṣaḥḥ Muslim, the Sunan of Abū Dawūd, the Sunan of an-Nasā‘ī, the Ja‘mī’ of at-Tirmidhī and the Sunan of Ibn Majah.

   ¹. Although the Muwatīḥ is the oldest and most reliable collection, it is not mentioned as one of the “Four” or the “Six” since its hadīths are found in the two Ṣaḥḥ collections.
General Terms used in *Fiqh*

äbiq: a runaway slave.

adab al-qāḍī: the duties of the judge.

‘adāla: uprightness of character, justice, balance and observance of the requirements of the din. It is a legal term which denotes certain qualities which are preconditions for being allowed to be a witness. Someone who possesses these qualities is called ‘adl.

‘adl: justice; an upright and just person.

al-ahkām al-khamsa: "the five values", the categories of fard or wājib, mandūb, mubāh, makrūh, and ḥaram.

al-ahkām as-sultāniya: governmental principles, governmental and administrative law.

ahlīya: legal capacity, also called kaf‘a.

ahlīya al-adā: an active legal capacity which can incur rights as well as obligations.

ahlīya al-wujūb: a receptive legal capacity which is good for receiving entitlements but cannot incur obligations.

‘anat: fornication. (cf. zinā).

‘āqila: the paternal kinsmen of an offender who are liable for the payment of blood money.

‘aqīqa: a sacrifice in celebration of the birth of a child on the eighth day.

arsh: compensation given in the case of someone’s injury caused by another person.

awqāf: (plural of waqf) pious foundations.

bālig: someone who is an adult.

al-barą’a al-aṣāliya: presumption of innocence or freedom from liability.

bāṭtā: null and void.

bāyyīna: oral testimony.
bint labūn: a two-year-old she-camel. The proper age for a camel paid in zakār for 36 to 45 camels.

bint makhad: a one-year-old she-camel. The proper age for a camel paid in zakār for 25 to 35 camels.

bulūgh: the age of sexual maturity.

ḍamān: guarantee.

ḍarar: damage.

ḍarūra: necessity.

ḍarūra maļjī’ā: pressing necessity, also called muliḥha.

dhimma: obligation or contract, in particular a treaty of protection for non-Muslims living in Muslim territory.

dhimmi: a non-Muslim living under the protection of Muslim rule.

dhiḥār: see zīḥār.

dhū mahram: a male, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.

ḍiimār: a bad debt; property which has slipped out of one’s possession with little chance of recovery (like fugitive slaves). According to the Mālikis, if it is gold or silver, zakār is paid for one year only on it when it is removed. If it is cattle, then it is for all the past years.

diya: financial compensation (blood money) for homicide or injury.

faqīh (plural fuqahā’): a man learned in the knowledge of fiqh (see below) who by virtue of his knowledge can give a legal judgement.

far‘: a branch or sub-division, and (in the context of qiyāṣ) a new legal case.

farā‘id: plural of farā‘da, shares of inheritance; religious obligations.

farḍ al-‘ayn: an individual obligation.

farḍ al-kifāya: also farḍ kafā‘ī, a collective obligation, something which is obligatory for the community as a whole and is satisfied if one adult performs it.

fāsid: irregular, invalid, corrupt, void, deficient.

fāsiq (plural fūsāq): a person not meeting the legal requirements of righteousness. The evidence of such a person is inadmissible in court.

fatāwā: plural of fatwā.
fatwā

fatwā: an authoritative statement on a point of law.

fay’: spoils taken without fighting. It goes to the Muslim treasury, the Bayt al-Mal.

fidya: a ransom, compensation paid for rites or acts of worship missed or wrongly performed because of ignorance or ill health.

fiqh: the science of the application of the Shari’a. A practitioner or expert in fiqh is called a faqīh.

fiqh al-aqalliyāt: “jurisprudence of [Muslim] minorities”, a new name for an old area of jurisprudence that used to be called fiqh annawāzil, or “jurisprudence of momentous events”.

fiqh an-nawāzil: “jurisprudence of momentous events”, an area of fiqh covered mostly by the Mālikīs, which is concerned with the fiqh for Muslims living in a minority situation.

fisq: the testimony of someone who is fāsiq, who behaves in a manner which can be described as fisq, is not accepted as evidence in court. This involves committing a major sin or persisting in minor ones.

fuqahā’: plural of faqīh.

ghanima: booty, weapons, horses and all moveable possessions taken in battle from unbelievers.

gharač: motive, individual interest.

ghashi: usurpation, unlawful appropriation of property, without the permission of its owner and without stealthiness.

ghulul: stealing from the war booty before its distribution.

ghusl: major ablution of the whole body with water required to regain purity after menstruation, lochia and sexual intercourse.

ḥabūs: habous, another term for waqf.

hadath: minor ritual impurity requiring wudu’: passing wind, urination, defecation, vomiting.

ḥadd (plural hudūd): Allah’s boundary limits for the lawful and unlawful. The ḥadd punishments are specific fixed penalties laid down by Allah for specified crimes.

ḥakam: an arbiter.

ḥalāl: lawful in the Shari’a.

ḥaráj: an impediment.

ḥarām: unlawful in the Shari’a.
ḥarbiː a belligerent.

ḥaṣanː an adjective describing a married person, from ḥisn, a fortress. A person who has become muḥsin by marriage is subject to the full ḥadd punishment of death for zinā.

ḥayḍː menstruation.

hibaː a gift.

ḥiḍānaː custody of minors.

ḥilaː legal evasion. The plural is ḥiyal.

ḥillː the boundaries of a Ḥaram.

ḥimaː fence, protective zone, pasture-land devoted solely to grazing livestock from the zakāt or to be used in jihād.

ḥiqqaː a three-year-old she-camel. The proper age for a camel paid in zakāt for 46 to 60 camels.

ḥirābaː highway robbery, brigandage. There is a lot of diversity between the schools as to what this applies to. It involves armed robbery. Mālik says that it can take place inside a town, but Abū Ḥanīfa says that it must be outside of it. The penalties vary according to the severity of the offence. Ad-Dāṣūqī, a Mālikī faqīḥ, says that rape under force of arms is hirāba.

ḥirzː a place where property is customarily kept, like a house, shop, tent.

ḥisbaː lit. computation or checking, but commonly used in reference to what is known as amr bi’l-ma’rūf wa’n-nahi ‘an al-munqar: promotion of good and prevention of evil.

ḥiyalː legal devices, evasions, observing the letter, but not the spirit of the law.

ḥujja (plural ḥijāj): courtroom evidence.

ibāḥaː permissibility.

‘Īdː a festival, either the festival at the end of Ramaḍān or at the time of the Ḥaḍj.

‘Īd al-Aḍhāː the Ḥaḍj festival which takes place on the 10th of the month of Dhū’l-Ḥijja.

‘Īd al-Fīrː the festival at the end of the fast of Ramaḍān on the 1st of the month of Shawwāl.

‘iddaː a period after divorce or the death of her husband during which a woman must wait before re-marrying.
iḍṭīrār

iḍṭīrār: compulsion.
iftār: breaking the fast.
iftīrāsh: a form of sitting in the prayer in which you sit on the left foot which is on its side, while the right foot is resting upright on the bottom of its toes with the heel up. (Cf. tawrūk).
ihdād: the period of mourning observed by a widow.
iḥrām: a state in which one is prohibited to practise certain deeds that are lawful at other times, necessary when performing the rites of 'umra and hāji.
iḥsān: the state of being muḥṣin, an unblemished reputation sexually of someone who is or has been married.
iḥṭībā': a sitting posture, putting one's arms around one's legs while sitting on the hips.
iḥyā' al-mawāt: "revival of dead lands", bringing wasteland into cultivation.
ijbār: the power of compulsion exerted on someone unable to manage their own affairs.
ikräh: duress, undue influence.
ilā': a vow by a husband to abstain from sexual relations with his wife. If four months pass, it is considered a divorce. (See gīhār).
imā': implication, implicit indication.
imām: Muslim religious or political leader; leader of Muslim congregational worship. The plural is a'īmām.
imṣāb: in fasting, it is abstinence from things which break the fast.
imṭīthāl: compliance.
iqāma: the call which announces that the obligatory prayer is about to begin.
iqrār: confession; approval, acknowledgement.
irtīdād: apostasy.
‘Iṣhā': the night prayer.
ishtimāl aṣ-ṣammā': wearing clothes in the following two ways:
   1. Covering one shoulder with a garment and leaving the other bare.
   2. Wrapping oneself in a garment while sitting in such a way that nothing of that garment covers one's private parts.

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istiftāḥ: the opening supplication recited at the beginning of the prayer (which is not done by Mālikis).

istihāda: bleeding from the womb of a woman outside her ordinary periods.

istijmār: wiping the anus with stones.

istimrār: continuity.

istinjā: washing the private parts with water.

istinsbāq: drawing water up the nose which is part of wudu’.

Istisqā’: the Rain prayer of two rak’ats, performed outside the town, with two khutbas after which those present turn their cloaks the other way around.

i’tikāf: seclusion, while fasting, in a mosque, particularly in the last ten days of Ramadan.

‘ītq: manumission of a slave.

jadha’ā: a four-year-old she-camel. The proper age for a camel paid in zakāt for 61 to 75 camels.

jā’iz: permitted, another term for mubah.

jam‘: joining two fard prayers together, which is permitted when traveling or in extremely bad weather. The prayers which may be joined are Zuhr and ‘Aṣr, and Maghrib and ‘Ishā’.

jam‘ taqdim: ‘early’ combination of two fard prayers.

jam‘ ta’khūr: ‘delayed’ combination of two fard prayers.

jamā‘a: the main body of the Muslim community; also designates the group prayer.

janāba: major ritual impurity requiring a ghusl: intercourse, sexual discharge, menstruation, childbirth.

janābi: penalties, torts.

janāza: funeral.

jawrāb: socks (not to be confused with khuff, leather socks).

jizya: a protection tax payable by non-Muslims as a tribute to the Muslim ruler.

jūlūs: sitting, particularly the sitting position in the prayer. (cf. qu’ād).  
jumā: being in a state of janāba.

kaflat: legal capacity, also called ahlīya.

kafān: the shroud for the dead.
kaffāra

**kaffāra**: atonement, prescribed way of making amends for wrong actions, especially missed obligatory actions.

**kanz**: hoarded up gold, silver and money, the *zakāt* of which has not been paid.

**karāba** (plural *karāhiyya*): abhorrence, abomination.

**khitan**: circumcision.

**khība**: marriage proposal.

**khiyāna**: breach of trust.

**khuff**: leather socks.

**khul**: a form of divorce initiated by the wife from her husband by giving him a certain compensation, or by returning back the *mahr* which he gave her.

**khums**: the fifth taken from the booty which is given to the ruler for distribution.

**khuṣūma**: litigation, quarrel.

**khutba an-nikāḥ**: a speech delivered at the time of concluding the marriage contract.

**kitāba**: a contract by which a slave acquires his freedom against a future payment, or instalment payments, to his master.

**kusūf**: solar eclipse.

**liʿām**: mutual cursing, a form of divorce which involves oaths taken by the wife and husband when he accuses her of committing adultery and she denies it. They can never remarry after this.

**luqāta**: an article found (lit. 'picked up'). The finder must advertise the article for a year unless it is insignificant or perishable.

**mabrūr**: accepted, as in an accepted *ḥajj*.

**madār**: harmful.

**mafaqūd**: a missing person whose whereabouts is unknown.

**mafrūḍ**: obligatory.

**mahkama**: court, tribunal.

**mahr**: dower given by a husband to his wife on marriage.

**mahram**: a person with whom marriage is forbidden.

**Majalla**: a uniform codification of the laws of contract and obligation based on Hanafi law, published between 1286/1869 and 1293/1876.
makrûh: abominable, reprehensible in the Shariʿa, disliked but not forbidden.
mammûʿa: prohibited in the Shariʿa.
maqdûr: within one’s capability.
maʿqila (plural maʿāqil): blood money.
masʿala (plural masʿāʾil): issue, problem, case, a matter proposed for determination.
mash: wiping over leather socks when doing wudū’ rather than washing the feet.
masmûn: summa.
mawāli: the plural of mawlā.
mawāt: barren uncultivated land.
mawlā (plural mawālā): a person with whom a tie of wala’ has been established, usually by having been a slave and then set free. It is also used for a type of political patronage.
mayyīt: a corpse, a dead body of a human being.
maẓālim: “injustices”, complaints, esp. the appellate court for the redress of grievances.
muʿalla fa al-qlūb: giving a share of the zakāt to reconcile people’s hearts. This share was discontinued by ‘Umar ibn al-Khaṭṭāb on the basis of siyāsa shar‘iyya.
mubâḥ: permissible, permitted; something for which there is neither reward nor punishment. Also called jāʿiz.
mudābbar: a slave who has been given a tadbîr, a contract to be freed after his master’s death.
mufṣida: what invalidates acts of worship in the Shariʿa.
mufīt: someone qualified to give a legal opinion or fatwā.
muḥallil: a man who marries a woman who has been trebly divorced on the condition that he then divorce her in order that her first husband can remarry her. Marriage solely for this purpose is not permitted.
muhādith: someone in a state of minor ritual impurity. (See ḥadāth).
mūḥṣan: (or muḥṣin) a person who has been married. (See ḥaṣan).
mūḥṣana: the feminine of mūḥṣan. As well as meaning a person guarded by marriage, it also refers to a chaste unmarried free woman, who
mukallaf

is sexually protected, as opposed to an unmarried slave woman over whom her master has sexual rights.

mukallaf: a competent person in full possession of his faculties; subject of legal obligation, personally obligated.

mukātab: a slave who has been given a kitāba, a contract to buy his freedom.

muqāsama: taking part of a governor’s wealth when he retires to be used for the good of the community.

muqtadi: “one appointed”, the person who stands behind the Imam in the prayer and calls out the iqāma and takbīr.

murtadd: an apostate, recantor.

muṣallā: a place for praying. ‘Īd prayers are normally held outside the mosque at a muṣallā; the term is sometimes used for a prayer mat.

mustahabb: what is recommended, but not obligatory in acts of worship in the Shari‘a.

musta‘man: a non-Muslim who has entered Dār al-Islām under an amūm or safe-conduct.

mut‘a: temporary marriage, which is forbidden in Sunni fiqh; severance gift after divorce.

mu‘takif: one who is in a state of i‘tikāf.

nadhr: a vow.

nādir: a camel used for agricultural purposes.

nafaqa: maintenance, adequate support (especially of immediate family.)

nafi: banishment; negation.

nafila (plural nawafl): supererogatory act of worship.

nahd: sharing the expenses of a journey or gathering the journey food of the travellers together to be distributed among them in equal shares.

nahr: the slaughtering of camels only, done by cutting the carotid artery at the root of the neck; the Day of Nahr is the 10th of Dhu‘l-Hijja on which the pilgrims slaughter their sacrifices.

nahy: prohibition.

najāsa: impurity.

najis: impure, the opposite of tāhir. There are variations in opinion as to
what are najasāt. However, wine and other intoxicants are regarded as najis by all fiqahā’.

nawī: species.

nawāfil: plural of nafla.

naẓar: examination, reasoning.

nifās: lochia, bleeding after childbirth.

niṣāb: minimum. The minimum for the hadd of theft is three dirhams or a quarter of a dinar; and there are various minimums for zakāt becoming payable: in money it is 200 dirhams or 20 dinars, in produce 5 wasqs, and in livestock 5 camels, 30 cattle, and 40 sheep or goats.

niyāba: proxy, representation.

nushūz: violation of marital duties on the part of of the husband or wife.

nusk: religious act of worship.

musuk: a sacrifice.

qabḍ: when standing in prayer, to place the right hand on the back of the left hand or on the wrist. This is done by Shāfi’is, Ḥanbalis, Ḥanafis, and some Mālikis. It is considered sunna and not wājib.

qadd: belated performance of an obligation; the office of qādī; the decision of the qādī.

qadīf: slanderous accusation; accusing a chaste person of fornication.

Unless the accusation is supported by the testimony of four male witnesses, the penalty is eighty lashes.

qādī (plural qada'): a judge, qualified to judge all matters in accordance with the Shari’a and to dispense and enforce legal punishments.

qar' (plural qaru’): a term used in reference to ‘idda which either means becoming pure after a menstrual period, or the menstrual period itself. (See Qur’an 2:228).

qarā' in al-ḥawāl: circumstantial evidence.

qasāma: an oath taken by fifty members of a tribe or locality to refute accusations of complicity in unclear cases of homicide.

qāsim: distributor, as of zakāt.

qibla: the direction faced in the prayer by Muslims which is towards the Ka’ba in Makka. Their first qibla had been towards Jerusalem and
qinn

so the early Muslims had prayed towards two qiblas, a quality which is sometimes used to describe the fact that they became Muslim early on.

qinn: a slave who was born a slave.
qisās: retaliation.
qiyām: standing, particularly the standing position in the prayer.
qudra: power, ability, capacity.
qunūt: a supplication said in the prayer, particularly in the standing position after rukū’ in the Ẓubh prayer.
qurū’: the plural of qar’.
qussām: plural of qāsim.
qu‘ūd: sitting position during the prayer.
raḍāʰ: or ridā’ or raḍā’a, suckling, which produces an impediment to marriage of foster-kinship.
rajm: stoning to death.
rak‘a(t): a unit of the prayer consisting of a series of standings, bowing, prostrations and sittings.
rātib (plural rawātib): a regular form of litany; or the regular Imām in a mosque who receives a regular salary from the treasury.
ridā’: see raḍā’.
ridda: apostasy.
rifq: leniency.
rikāz: treasure buried in pre-Islamic times which is recovered without great cost or effort.
rukhsha: concession or concessionary law, law which is modified due to the presence of mitigating factors; legal allowance.
rūkh (plural arkān): essential ingredient; used to describe the five essential ‘pillars’ of Islam.
rukū’: bowing, particularly the bowing position in the prayer.
rugba: kind of gift in the form of a house given to somebody to live in as long as he is alive.
ṣadaq: another word for mahr.
sadīl: when in the standing position, to pray with the arms at one’s sides.
This is done by most Mālikīs and the Shi’ā.
sahw: forgetting; here it means forgetting how many rak'ats a person has prayed in which case he should perform two additional prostrations of sahw to compensate.

sā'iba: a she-camel which used to be let loose in free pastures in the name of idols, gods, and false deities.

sajda: the act of prostration.

salab: belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Ṣalāt al-Ḥāja: the prayer of need, asking for that need to be fulfilled, which consists of four to twelve rak'ats.

Ṣalāt al-Khawf: the shortened fear prayer which is done in times of danger.

sariqa: theft.

ṣawāfi: state lands.

shaf: a supererogatory prayer of two rak'ats performed with the witr.

shahāda: bearing witness, particularly bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah. It is one of the pillars of Islam. It is also used to describe legal testimony in a court of law.

shahāda az-zūr: perjury, false testimony.

shāhid (plural shuhūd): a witness.

shart (plural shurāt): qualification, precondition.

shighār: a forbidden form of marriage agreement whereby a man gave his daughter in marriage to another man who in return gave his daughter in marriage to him, without either of them paying any mahr to their respective brides.

shu'fa: the right of pre-emption in property.

shūrā: consultation.

shurta: urban police.

sirq: theft.

sujūd: prostration.

ṣulḥ: reconciliation, or comprehensive peace settlement.

sultān: an abstract noun meaning power, especially that of government. It has come to designate a king or ruler who governs by virtue of his power.
sunan

sunan: plural of sunna; also collections of hadith.

Sunna: the customary practice of a person or group of people. It has come to refer almost exclusively to the practice of the Messenger of Allah and of the first generation of Muslims.

sutra: an object placed in front of someone praying so that people will pass beyond it and not come between him and the qibla.

ta’addī: violation of trust; delict.

ta’āruḍ: conflict of evidence.

tablīl: substitution, replacement of an old custom with a new one.

tadbīr: a contract given by a master to a slave whereby the slave will be freed after the master dies. Tadbīr also means management, direction.

ta’diya: transferrability.

tafwīd: delegation of authority, proxy.

taghīyir: change and difference in customs.

tahajjud: voluntary prayers performed at night between ‘Ishā’ and Fājr.

ṭahāra: purification, purity.

ṭābir: pure.

taḥiyat al-masjid: “the greeting of the mosque”, two rak’ats which are prayed on entering a mosque.

taḥlīl: an intervening marriage contracted for the sole purpose of legalising remarriage between a divorced couple; saying, “lā ilāha illā ‘llah”, “There is no god but Allah”. (See muḥallīl).

taḥṣīl: actualising, obtaining.

takattuf: another term for qabd. Most Shi’a call it takfīr (covering) and claim that it is ḥarām.

takbīr: saying “Allāhu Akbar”, “Allah is greater”.

takbīr al-ḥarām: the takbīr which begins the prayer.

taklīf: liability, obligation.

taklīf mā lā yuṭaq: impossible obligation.

ṭalāq: divorce.

ṭalāq al-bā‘līn: final irrevocable divorce.

ṭalāq ar-rājī: a divorce which can be revoked (e.g. the first or second pronouncement).
tanfidh: implementation, execution.
tarabbus: waiting, observing.
tarawîh: prayers at night in Ramaḍān.
tarjî‘: repeating the shahâda in the adhân in a loud voice after first saying it in a low voice.
tark al-huzûf: forgoing lawful rights.
tartîb: proper sequence of actions in the prayer, ṭuḍâ‘, ḥajj or any other act of worship.
tashahhud: lit. to make shahâda. In the context of the prayer, it is a formula which includes the shahâda and is said in the final sitting position of each two rak‘at cycle.
tashih: convenience, facilitation.
taslim: the greeting, "As-salâmu ‘alaykum." It terminates the prayer.
tatâwwu‘: voluntary.
tawaqquf: conditionality.
tawârîkh: a form of sitting in the prayer with the left buttock on the ground and the left foot under the right thigh, emerging from under the right ankle, while the right foot is resting upright on the bottom of its toes with the heel up. The other form is ifîrâš. Mâlik says that tawârîkh is sunna in both tashahhuds while Abû Ḥanîfa says that ifîrâš is sunna in both.
tayammum: purification for prayer with clean dust, earth, or stone, when water for ghusl or ṭuḍâ‘ is either unavailable or would be detrimental to health.
ta‘zir: deterrence, discretionary penalty determined by the qâdî.
tazkiya: compurgation, testing the reliability of a witness, cross-examination.
umm walad: a slavegirl who had born her master’s child. She cannot be sold and becomes free upon her master’s death. The child is free from birth.
‘uqûbat: plural of ‘ugaba (lit. punishment), penal or criminal law.
wâjib: a necessary part of the Shari‘a but not obligatory, although it is sometimes used as a synonym for farḍ.
wakil: person who is an authorized representative, agent or proxy.
wala’:

wala’: the tie of clientage established between a freed slave and the person who frees him, whereby the freed slave becomes integrated into the family of that person.

walli: a guardian who is responsible for another person.

waqf: also habous, an unalienable endowment for a charitable purpose which cannot be given away or sold to anyone.

witri: lit. “odd”, a single rak‘at prayed immediately after the shaf’ which makes the number of sunna prayers uneven. The Ḥanafis consider that it consists of the three rak‘ats prayed together with a single salām. It is considered wājib.

wuḍū’: ritual washing with water to be pure for the prayer of hands, mouth, nostrils, face, forearms, head, ears and feet.

yamin (plural aynān): oath. Oaths form a complementary role to evidence in Islamic law. If a person is accused of an offence without the evidence of sufficient witnesses of good standing, he or she may swear an oath as to his or her innocence to avert punishment.

zakāt: one of the five pillars of Islam. It is a wealth tax paid on certain forms of wealth: gold and silver, staple crops, livestock, and trading goods. As regards its distribution, see Qur’ān 9:60.

zakāt al-fitr: a small obligatory head-tax imposed on every Muslim who has the means for himself and his dependants. It is paid once yearly at the end of Ramaḍān.

zhūr: an oath by the husband that his wife is like his mother’s back, meaning she is unlawful for him. It was a form of divorce in the Jahiliyya, not permitted in Islam.

zina: unlawful sex, adultery, fornication.
Uşūl al-Fiqh Terms

‘adāt: customary usage, a legal principle in the Mālikī school. “Those obligations which aim at the protection of human life, the intellect faculty and other things in this world.” (ash-Shāṭibi).

adilla: plural of dalīl, proofs, items of evidence.

ahlkām: the plural of hukm: laws, values and ordinances.

al-aḥkām at-takhlīyya: legal values resulting directly from commands which impose obligations.

Ahl ar-ra’y: people of opinion. It is used to refer to people who make use of the principle of ra’y to arrive at rulings.

a’immat al-madhāhib: plural of imām al-madhhab; Imams of the legal Schools.

‘amāl: action, normative practice, precedent, juridical practice.

‘amāl ahl al-Madīna: the normative practice of the people of Madīna (meaning the first three generations), one of the fundamental principles of Mālikī fiqh.

amāra (plural amārā): evidence or an indication which leads to a speculative reasoning, as opposed to dalīl, which leads to a definitive ruling.

‘āmm: generally applicable, in reference to a Qur’ānic ruling.

amr (plural awāmīr; umūr): command, matter, affair.

amr bi’l-ma‘rūf wa’n-nahy ‘an al-munkar: promotion of good and prevention of evil. This is a duty for all Muslims which is prescribed in the Qur’ān.

al-amr al-mujtami‘a’alayhi: “The generally agreed-on way of doing things with us”, an expression used by Imām Mālik to denote the consensus of the people of Madīna.

asbāb: legal causes, plural of sabab.
al-asbāb wa’l-wasā‘iṭ

al-asbāb wa’l-wasā‘iṭ: literally “causes and means”, intermediary causes.

Ašbāb ar-Ra’y: speculative jurists. (See Ahl ar-ra’y).

ashbāh wa nazā‘ir: “resemblances and similarities”, the study of the semantic structure of the law.

aṣl (plural ʿaṣl): root on whose basis analogy is sought, primary principle, textual basis.

athar (plural āthār): lit. impact, trace, vestige; also deeds and precepts of the Companions.

ʿazīma: strict or unmodified law which remains in its original rigour due to the absence of mitigating factors. Regularity, not opting for allowance or discretion permitted by the Lawgiver in performing an obligation.

bayān: clarification, elucidation: either of the substance of a meaning in the Qur’ān or of the meaning of that substance.


dalāla: explanation, clarification. Indication, signification, textual implication. Sub-categories of this vary according to school. For instance, the Ḥanafis have four categories while the Shāfi’is have five.

dalāla aṣliya: essential signification.

dalāla al-iqtiṣā: the required meaning indicated by the text.

dalāla al-ishāra: alluded meaning.

dalāla al-mafhūm: implied meaning.

dalāla al-maṣṭūq: pronounced meaning of a text. This is sub-divided into dalāla al-iqtiṣā and dalāla al-ishāra.

dalāla an-naṣṣ: inferred or implied meaning of a text.

dalāla tāḥi‘a: subordinate denotation.

dalālāt: textual implications.

dalīl (plural adilla): proof, indication, evidence; also a guide.

darūra: overriding necessity.

darūri: necessary, a priori, a grade of maṣlaḥa, “Indispensable in sustaining the good (maṣāliḥ)” (ash-Shāṭibi).

ad-darūriyyāt al-khamsa: “the five essential values”: religion, life, intellect, lineage, and property. The objectives (maqāṣid) of the Shari’a involve the promotion and protection of these values. The principle
of maṣāliḥ mursala is based on achieving the realisation of these
values.

dawr: arguing in a circle.

faḥwā al-khiṭāb: superior meaning, when the implied meaning of a text
is superior to the pronounced meaning.

fath adh-dharāʾi: "facilitating the means"; it entails making the means
to what is obligatory also obligatory.

furūʾ: (the plural of farʾ) branches or subsidiaries, such as furūʾ al-fiqh,
that is, the branches of fiqh.

ghalbat az-ẓann: predominant probability, most likely to happen.

ghāyar muʿakkaḍa: a sunna which is ghāyar muʿakkada is one which
was done sometimes but not regularly. (cf. muʿakkada).

hāja: general need.

ḥāji: "Those maṣāliḥ which are needed in order to extend the purpose
of the objectives and to remove the strictness of the literal sense, the
application of which leads mostly to impediments and hardships and
eventually to the disruption of the objectives." (ash-Shāṭibi). Such
things are supplementary to the five essential values and their
neglect would lead to hardships.

ḥaqiqī: literal, real, original.

ḥaqq al-ʿabd: right of man, or private right; the right of the injured per-
son to demand redress.

ḥaqq Allāh: right of Allah or public right; the punishment which the
judge must inflict for certain crimes.

ḥujja (plural ḥijja): courtroom evidence; also an authority.

ḥujjiya: producing the necessary proof or authority to validate a rule or
concept.

ḥukm (plural alḥām): law, value or ruling of the Shariʿa. Ḥukm is the
legal ruling on the status of something. The five values are: 1) obli-
gatory (fard or wajib); 2) sunna or recommended (mandib); 3) per-
missible (mubāḥ); 4) offensive (makrūḥ); and 5) unlawful (ḥaram).

al-ḥukm al-taklīfi: defining law, law which defines rights and obliga-
tions.

al-ḥukm al-wadʿi: declaratory law, that is, law which regulates the
proper implementation of al-ḥukm al-taklīfi, such as by expounding
the conditions, exceptions and qualifications thereof.
‘ibāra an-naṣṣ: explicit meaning of a given text which is borne out by its words.

iḍṭirārī: (obligation) imposed on man without his choice.

iṣṭiyāt: caution, precautionary measure.

iṭmā: consensus, particularly the consensus of the people of knowledge among the Muslims on matters of fiqh. There are several sub-cATEGORIES of iṭmā: iṭmā muhassal (acquired consensus) which is concluded directly by the mujahid; iṭmā manqūl (transmitted consensus) which is established by means of reports; iṭmā ahl al-Madīna (consensus of the Madinans), a principle of Mālikī fiqh; iṭmā ṣariḥ (explicit consensus), expressed by all; and iṭmā sukūṭ (tacit or presumptive consensus) on which some give an opinion while the rest are silent.

iṭṭihād: to struggle, to exercise personal judgement in legal matters. The most basic form of iṭṭihād is to form an analogy based on a legal cause (‘illa).

iṭṭihād bayānī: “explanatory iṭṭihād”, the iṭṭihād which involves interpreting source materials and existing evidence.

iṭṭihād maṣlaḥī: legal reasoning on the basis of maṣlaḥa.

iḥtiḥāf: controversial questions, juristic disagreement.

iḥtiṣāṣ: restrictive interpretation.

‘illa: plural of ‘illa.

‘illa: underlying reason, effective cause, ratio legis. Ma’na and sabab are synonyms.

iqrār: approval, affirmation.

iqtīdā: following, authority.

iqtīdā an-naṣṣ: the required meaning of a given text.

iṣṭahāra: textual indication.

iṣṭāra an-naṣṣ: alluded meaning of a text.

iṣṭiḥlāl: deductive reasoning.

iṣṭihṣān: to deem something good, juristic preference; to decide in favour of something which is considered good by the jurist, over and against the conclusion that may have been reached by analogy.

iṣṭikhrāj: extraction of rulings from the sources.
istinbāt: inference, deducing a somewhat hidden meaning from a given text.

istiṣḥāb: presumption of continuity, or presuming continuation of the status quo ante. There are various types of istiṣḥāb: istiṣḥāb al-ʿadam al-aṣlī (presumption of original absence) in which the fact that a law did not exist in the past leads to the presumption that it is still non-existent unless the contrary is proved; istiṣḥāb al-wujūd al-aṣlī (presumption of original presence) which is like the saying “possession is nine-tenths of the law”; istiṣḥāb al-hukm (presumed continuity of laws and principles), in which the provisions of the Shariʿa are presumed to apply unless there is contrary evidence (both in judgements and in areas which are not subject to judgement); and istiṣḥāb al-waṣf (continuity of attributes), e.g. water is pure unless there is evidence to the contrary.

istiṣlāh: consideration of public interest; to decide in favour of something because it is considered good (maṣlaḥa), and more beneficial than anything decided otherwise. A method of interpreting already existing rules by disengaging the spirit of these rules from the letter of the law so that exceptions and extensions are reached which command practical utility and correspond to the fundamental goals of the law.

jawāz ʿaqli: logical possibility.

jumal al-farāʾiḍ: highly general statements in the Qurʾān.

jumhūr: dominant majority.

jumla: general, unspecific.

khabar: news, report.

khabar wāḥid: isolated hadīth; a report coming down by a single isnād or from a single source. (Also called khabar al-khāṣṣa.)

khāfī: hidden, obscure, also refers to a category of unclear words.

khāṣṣ: specifically applicable, particular.

lā ḍarar wa lā dirār: “Do not inflict injury nor repay one injury with another,” a hadīth which is the basis for the legal principle of al-maṣāḥīḥ al-mursala.

lahn al-khīṭāb: parallel meaning, if the understood meaning of a text is equivalent to the pronounced meaning.

lā madhhābi: someone who does not believe in adhering to a madhhāb.
madarrah

madarrah: harm.

madhhab: a school of law founded on the opinion of a faqih. The four main schools now are Ḥanafi, Mālikī, Shāfiʿi and Ḥanbali. There are also madhhab which have ceased to exist: the Awzāʾi, Zāhirī, Jarīrī and the madhhab of Sufyān ath-Thawrī. The Shiʿa also designate their fiqh as the ‘Jaʿfarī madhhab’ after Jaʿfar aṣ-Ṣādiq.

māfīm al-mukhālaḍa: divergent meaning, an interpretation which diverges from the obvious meaning of a given text. It has several categories.

māfīm al-muwāfaqā: harmonious meaning, an implied meaning which is equivalent to the pronounced text.

māfīda: evil, namely anything which violates ad-darūra al-khamsa, the five essential values of religion, life, intellect, lineage and property; the opposite of mājlaḥa.

maḥkūm fīh: the subject matter of ḥukm; the acts, rights and obligations which constitute the subject-matter of a command, prohibition, or permissibility.

majāzi: metaphorical.

maʿna (plural maʿnā): In fiqh, a causal factor. Otherwise, ‘meaning’.

maʿna ifrāḍi: individual meaning.

maʿna tarkībī: contextual meaning.

manāfiʿ: (personal) advantages.

manāṭ: anchor, basis of a rule.

mandūb: commendable, recommended.

manfaʿa: benefit, utility.

mansūkh: what is abrogated or superseded, particularly with regard to earlier Qurʾānic āyats and hadiths which were subsequently replaced by later ones, thereby altering the legal judgements or parameters which had initially been expressed in the earlier ones.

maqṣid (plural maqṣida): intention, goal, end, objective.

maṣāliḥ mursala: considerations of public interest, human welfare, utility, welfare not explicitly supported by the text. This is a major principle in Mālikī and Ḥanbali fiqh.

mashhūr: famous or widely ascribed to.

maskūt ʿanhu: matters on which the Lawgiver is silent.
mašlaḥa: considerations of public interest, human welfare, utility, wel-
fare, human good. "What concerns the subsistence of human life,
the wholeness of his way of life, and the acquiring of what man’s
emotional and intellectual faculties require of him in their absolute
sense." (ash-Shāṭībī).

mašlaḥa mulghā: a nullified or discredited benefit. The Lawgiver has
nullified it explicitly or by an indication.

mu’akkada: a sunna which is mu’akkada is an emphatic one, also
known as sunna al-hudā, one regularly done. (cf. ghayr mu’akkada).

mu’amālāt: secular transactions, "acts concerning those mašāliḥ of men
that concern his fellow beings." (ash-Shāṭībī).

mu’āridāt: plural of mu’ārida, countervailing considerations.

muḥbin: clear, evident.

muḥkam: perspicuous, a word or text conveying a firm and unequivocal
meaning.

mujmal: ambivalent, requires details and explanation, ambiguous, refer-
ing to a category of unclear words.

mujtahid: someone qualified to carry out ījīhād.

mujtahid muṭlaq: the absolute mujtahid who is able to undertake
ījīhād in all aspects of the dīn, like the founders of the various
schools. Such a person is also called mujtahid fi’š-Shar‘.

mujtahid madīḥab: the mujtahid of the school who makes ījīhād
only within his own madhhab. (like Qādī Ibn ‘Arabi, al-Muzani, Ibn
Taymiyya, and Zufar).

mujtahid mas’ala: the mujtahid in a specific issue, e.g. a person
able to take ījīhād in one special area e.g. economics, contracts,
multiplication etc. (like Abū Bakr al-Abhari, al-Marwāzī and Abu’l-
Hasan al-Karkhī).

mujtahid muḥharrij: one of those who practise takhrij, who do not
extrapolate rulings (aḥkām) but who are conversant enough with
their subject to indicate which view is preferable and suitable.

mujtahid muṣalijih: someone who is competent to make compar-
isons and distinguish the correct, preferred (rajiḥ) and agreed upon
views from weak ones (like al-Qurṭubī, Ibn Qudāma, an-Nawawī,
and al-Marghīnānī).
mujtahid

mujtahid muṣḥḥih: someone who can distinguish between the apparent and the obscure views. Textbook writers fall into this category.
mulāʾīm: suited, consistent.
munāṣaba: appropriateness.
munāṣib: appropriate, in harmony with the basic purpose of the law; suitable.
munḍabiṭa: stipulative.
uqābala wa-taṣḥīḥ: formal system of checking and correcting.
uqaddima: prerequisite.
uqallid: a person who practises taqlid, not performing ijtihād himself but instead following the legal opinion already arrived at by a mujtahid.
uqārin: associative.
uqayyad: restricted, qualified, conditional.
uṣrāʾī al-khiṭṭāf: allowance for disagreeing opinion.
mursal: a hadith in which a man in the generation after the Companions quotes directly from the Prophet without mentioning the Companion from whom he received it. (See īrsāl).
mushāwarah: consultation.
mushāwīr: consultant, the mufti appointed to assist the qadi.
mushkilt: difficult, also a category of unclear words.
mushtarak: homonym, a word or phrase imparting more than one meaning.
mutfaqqih: a beginner in a madrasa.
mutfawwār: a hadith which is reported by a large number of reporters at all stages of the isnād.
mulaq: unrestricted, unqualified, absolute, simple.
aqīl: transmission.
naṣīkh: that which abrogates.
nakṣh: abrogation.
nasṣ: unequivocal, clear injunction, an explicit textual meaning.
nazar: examination, reasoning, intellectual examination, thinking upon a thing and trying to understand it.
nāzar fīl-mażālim: investigation of complaints.
nazāra: debate.
nāzila: unprecedented legal question.
nāzir: philosopher, debater, investigator.
nazzār: someone who examines and decides questions of theology and jurisprudence.
nuṣūṣ: plural of nāṣṣ.
nuzzār: plural of nāẓir.
qaḍā’ bi’t-ta‘addī: judicial decision by extension of the original ruling.
qānūn: (from Greek ‘canon’); civil law.
qātī: definitive, decisive, free of speculative content.
quwā‘id: foundations, general legal precepts which clarify the method of using ijtihād in a school; also the links which connect minor questions.
qiyyās: logical deduction by analogy, one of the four main fundamental principles which can be utilised in reaching a judgement.
qiyyās al-adnā: analogy of the inferior, the ‘illa is less evident in the new than in the original case.
qiyyās al-awlā: analogy of the superior, the ‘illa is more evident in the new than in the original case.
qiyyās jāli: a fortiori analogy.
qiyyās al-musāwī: analogy of equals, the ‘illa is equally evident in the new and in the original case.
qiyyās nazārī: theoretical analogy.
quwā: effectiveness.
rafa’ al-ḥaraj: removal of hardship.
rājlī: preponderant, preferable.
ra’y: opinion, personal discretion, a legal decision based on the use of common sense and personal opinion, used where there is no explicit guidance in the Qur‘ān and Sunna and where it is not possible to use analogy.
rijāl: men, plural of rajul, used of the men who are the links in the chain of transmission or ismād of a hadith.
riwāya: transmission of texts.
rukhṣa: concessionary law based on extenuating circumstances.
sabab

*sabab* (plural *asbāb*): cause, means of obtaining something. It is usually used to describe the cause of acts of devotion whereas *illa* is not.

*sadd adh-dharātī*: to block the means which might possibly lead to undesired consequences.

*sāhib*: lit. companion, also a graduate student in a *madrasa*.

*sāhill*: healthy and sound with no defects, used to describe an authentic *ḥadīth*.

*samā*: hearing something from someone.

*sanad*: basis, proof, authority.

*as-sidr wa’t-taqsim*: another term for *takhrīj al-manāt*.

*ṣīla ḥukmiya*: legal qualification.

*sīyar*: types of conduct.

*sīyāsa*: a decision based on public interest.

*sīyāsa sharīya*: administration of justice according to Islamic law.

*ta’abbud*: special act of worship; obedience, bondage to Allah, “Recourse only to what the Lawgiver has determined.” (ash-Shāṭibi). “Non-intelligibility of meaning.” (ash-Shāṭibi).

*ta’āruq*: conflict, when two pieces of evidence of equal strength conflict and appear to cancel each other out.

*ta’diya*: transferability of the *illa*. It must have an objective quality which can be applied to other cases (e.g. the principle of ‘intoxication’ can be transferred from wine to other intoxicating substances.)

*talqīq al-manāt*: refinement of the basis of the ruling.

*tahṣīnīya* (plural *taḥṣīnāt*): a grade of *maṣlaḥa*, “To adopt what conforms to the best of practice, to avoid such manners as are disliked by the wise people.” (ash-Shāṭibi).

*tājż’ā*: the division of *ijīthād* into different categories (see under *ijīthād*).

*takālīf ‘aynīya*: specific individual obligations.

*takālīf kifā’īya*: general societal obligations.

*takhrīj*: alleviation, laxity, commutation.

*takhrīj*: extrapolation.

*takhrīj al-manāf*: deduction of the basis of a ruling.

*takhṣīs*: enhanced degree of specification.

*takhyīr*: choosing between two or more alternatives.
takmil: complementary.
ṭālib: a seeker of knowledge, a student.
taṣfiq: legal eclecticism, picking different judgements from different schools.
tabīl: determination by the cause of command by logical and linguistic analysis.
tanqīh al-manāṭ: refinement of the basis of the ruling.
taqdir: restoring the full meaning of the text by holding certain words to be ‘understood’.
taqdir: hypothetical.
taqlid: imitation; following the opinion of a mujtahid without considering the evidence (dalil).
ṭard: examination of a problem from all sides.
tarjih: preponderance, a process only exercised by the most qualified jurists.
tarjih al-adilla: weighing probative evidence.
tartib al-adilla: arrangement of proofs in order of strength.
taṣarruf: free disposal, personal initiative, discretionary action.
taṣarrufat fi'liya: torts (offences and technical offences).
taṣarrufat qawliya: legal transactions (contracts and unilateral transactions).
tawwātur: the quality of being mutawātir.
ta'wil: allegorical interpretation.
tawṣī'a: flexibility, as takhffīf.
ta'yin: specifying, naming, identifying.
tūrūq an-nazar: methods of investigation.
ṭurf: common acknowledgement, customary practice.
usūl: plural of asl, the basic principles of any source, used in fiqh.
usūl al-fiqh: Islamic legal theory, legal methodology, theoretical jurisprudence.
usūl al-Qānūn: modern jurisprudence.
usūlī: legal theoretician.
wafa' bi'l-'uhūd: fulfilling contracts or undertakings as in "Honour My contract and I will honour your contract." (Qurʾān 2:40).
zāhir

zāhir: apparent, probabilistic; a zāhir text can mean one of two or more things.

zawāhir: plural of zāhir.
**Business Terms**

**abdān:** the plural of badan, “body”, used in sharika al-abdān, partnership in physical labour for gain.

‘adl: equity; the root of this word refers to the balance obtained when the two pannier-bags on either side of a beast of burden are of equal weight.

ajal: a delay granted to the debtor for repayment of a loan or for the performance of an obligation.

amāna: a trust, a fiduciary relationship, a deposit on trust.

‘āmil: the agent who works with the qirād investment.

āmīn: trustee.

‘aqd (plural ‘uqād): a contract.

‘āqid: the contracting party.

‘ard: merchandise, goods.

‘ārīya: a kind of sale by which the owner of an ‘arīya is allowed to sell fresh dates while they are still on the palms by means of estimation, in exchange for dried plucked dates.

‘āshir: public collector, one who collects tolls from non-Muslim traders entering Muslim territory.

Āyat al-Mudāyana: “the āyat of buying and selling,” Qur‘ān 2:282, which requires witnesses to commercial contracts.

‘ayb (plural ‘uyāb): a defect in goods.

‘ayn: ready money, cash; a capital asset or object with material value.

bā‘i: a buyer.

bāṭil: null and void (a contract).

bay‘ (plural buyū‘): sale; there are various types of sale such as munābadha, mulāmasa, muḥāqala, mukhādara, haṣa, etc.

bidā‘a (plural baḍ‘a‘ī): goods, merchandise; a share in a business venture.

buyū‘: sales, the plural of bay‘.
caravanserai

**caravanserai**: merchant’s inn, from the Persian کاروان – company of travellers and سرائی. It denotes a large inn which was government owed.

damān: surety, guarantee.
dārā’īb: general taxes imposed for public welfare by the government.
darak: default in ownership.
dayn (plural dayn): a debt.
dīmār: bad debt.
fāsid: irregular, deficient. It is between valid and void. A bāṭil contract is unlawful, whereas one which is fāsid is lacking some necessary quality, which can sometimes be put right.
faskh: cancellation, invalidation of a contract.
furūq: subtle distinctions.
ghabn: fraud, cheating, swindle; it can also mean “loss” when ghabn enters a contract without either of the parties being aware of it.
ghabn fāḥish: a radical discrepancy between the market price of a commodity and the price charged to the customer, determined by custom (‘urf).
gharār: a sale in which uncertainty is involved. It is forbidden. The sale of futures falls into this category. Any contract in which the availability of goods promised cannot be guaranteed is invalidated through this element of risk.
gharār fāḥish: excessive gharar.
gharar yasir: immaterial gharar.
gharim (plural ghuramā’): debtor.
ghayr lāzim: non-binding.
ghayr maṭlūb: not so intended.
ghubn: damage, injury, fraud, lesion. Not much used in Islamic law because of the right of the option to withdraw from the transaction (haqq al-khiyār).
ḥabal al-ḥabala: a forbidden business transaction in which a man buys the unborn offspring of a female animal.
ḥajr: limitation of a person’s legal competence.
haqq al-khiyār: the option to withdraw from a transaction. There are three kinds (see khiyār).
**al-ḥaṣa:** a type of sale whose outcome is determined by the throwing of a stone. (It involves *gharar* and therefore is forbidden).

**ḥavāla:** novation, the transference of a debt from one person to another.

It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

**hirfa** (plural *hirāf*): profession, trade, guild.

**hisba:** the function of market inspection. The person who undertakes this is called a *muḥtasib*. Under the early khalifs, it was overseen by the khalif or the governor. Under the ‘Abbasids, it became a separate department.

**ihḍā‘:** type of informal commercial collaboration in which one party entrusts his goods to the care of another, usually to be sold, after which the latter, without any compensation, commission or profit, returns the proceeds of the transaction to the first party.

**iflās:** bankruptcy.

**iḥrāz:** original acquisition.

**iḥtikār:** cornering, hoarding. It is not allowed with essential staple items, such as grain.

**ijāb:** the offer in contracts. It is followed by the acceptance (*qabūl*).

**ijāra:** lease or hire, including work for a regular wage.

**ijāra wa iqtinā‘:** hire purchase contract, lease-purchase financing, a modern development combining two concepts. The purpose here is not interest which must not play a part. The instalments are paid into an account and are invested in a *muḍāraba*. Capital and profit offset the cost.

**ilzām:** binding.

**imḍā‘:** ratification, signature.

‘*inān:* in Mālikī law, a partnership limited to either a single commodity or a single transaction. For Mālikīs, Ḥanbalīs and Hanafīs contributions cannot be credit, and for Shāfi‘īs they cannot be chattels or labour. It implies mutual agency but not mutual surety with regard to the work undertaken and salary owed to employees.

‘*inān sharīkat a‘māl* (or *abdān*): partnership on the basis of labour. The Ḥanafīs, Mālikīs and Ḥanbalīs consider it to be a *muḍāwada*.

**intiftā‘:** transfer of usufruct.

**iqāla:** termination of a contract by mutual consent.
'irban

'irban: variant of 'urbi'n.
i'sār: insolvency.
istiđāna: commercial commitment of the qirād by the agent in excess of the capital invested.
istişnā': contract of manufacture.
'iwād: countervalue.
jahbād: officially appointed money examiner and money-changer.
jins: genus, things of the same sort which cannot be exchanged with deferment unless it is same for same (e.g. for the Mālikis, lead and zinc; wheat, barley and rye; maize, millet and rice; pulses; meat of all poultry; all fishes; meat of all quadrupeds.) Things done to them do not alter the genus, e.g. flour is still wheat.
ju‘āl: contract to complete a specific job for a specific reward in a period of time which is not specified.
juzāf: sale where one of the countervalues is roughly determined by mere viewing. For the Mālikis, it is allowed when the quantity can be determined by weight or measure and is not an individual item. This would involve things like quantities of pelts, hides, etc.
kafāla: bail; the pledge given by someone to a creditor to ensure that the debtor will be present at a certain time and place.
kafīl: a guarantor of bail.
kharāj: taxes imposed on revenue from land. Originally these were only applied to land owned by non-Muslims.
khazzān: wholesaler dealer.
khiyār: option to withdraw from a business transaction. Haqq al-khiyār is of three kinds: khiyār ar-ru'ya, the purchaser's right to reject the object after inspection; khiyār al-wasf, the option determined by quality open to either party; and khiyār al-‘ayb, the option of dissolving the contract if the goods are defective.
khulṭa: a state where two properties are so mixed in a partnership that they cannot be separated.
kirā: hire of property.
lāzim: binding.
maḍāmīn: a forbidden form of sale in which the foetus in the womb of a pregnant animal is sold. (cf. ḥabal al-ḥabala).
maghārim: unjust non-Shari’a taxes, unlawful taxes, fines.
majlis al-‘aqd: meeting of the contracting parties.
māl (plural amwāl): property, something that exists and can be utilised, *res in commercio*.
māl ḥādīr: ready cash.
māl mutaqawwam: corporeal or incorporeal property with a lawful market price (like jewellery).
māl ribawi: property susceptible of ribā.
malāqīḥ: a forbidden sale, in which the stud properties of an animal are sold.
manīḥa (plural manā‘īḥ): a sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
milk tāmm: full ownership.
mithli: a fungible property (an article which is measurable or weighable or counted by number when alike), e.g. money or grain.
muḍāraba: commenda, co-partnership, qirāḍ.
muḍārib: agent manager, managing trustee.
mufallas: bankrupt, insolvent.
mufawda: in Mālikī law, a partnership in which each partner confers upon his colleague full authority to dispose of their joint capital in any manner intended to benefit their association.
mughārasa: an agreement similar to the musāqa (sharecropping), but involving an orchard.
muhāl ‘alayhi: the new debtor in the ħawāla.
muhāl lāhu: creditor assignee.
muhāqala: a forbidden sale in which, for instance, unharvested wheat was bartered for harvested wheat, or land was rented for wheat, or wheat for seeds.
muhīl: debtor assignor.
muṭtashīb: the public functionary who supervises the market.
mukhdārara: the sale of non-mature agricultural products and the sale of dates which have not shown signs of ripeness. It is forbidden.
mukhtār: free agent.
Mukhtaṣar

Mukhtaṣar: an abridgement or summary, especially used for juristic manuals composed for mnemonic and teaching purposes.

mukūs: extra-Shari'a taxes imposed by later Muslim states.

mulāmāsa: a forbidden sale, in which the deal is completed if the buyer touches a thing without seeing or checking it properly.

munābadha: a forbidden sale in which the deal is completed when the seller throws things towards the buyer without giving him a chance to see, touch or check them.

muqāraba: a qirād.

murābaḥa: partnership between an investor and a borrower in a profit-sharing re-sale of goods, in which the profit is pre-determined and fixed.

musāqa: sharecropping contract; tending to an existing plantation in exchange for a share of the yield.

musāwama: sale of goods at any price mutually agreed upon by the buyer and seller.

mushāraka: partnership.

mushtari: a seller.

muwaqqat: contingent on a time limit.

muzābana: a forbidden sale in which something whose number, weight, or measure is known is sold for something whose number, weight or measure is not known.

muzāra'a: farming partnership, in which someone allows his land to be cultivated in exchange for a portion of the produce. (cf. musāqa).

muzāyada: auction.

najash: a trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

najsh: bidding up, the practice of making a tender for goods without any intention of buying them with the aim of increasing their price.

namā': productivity.

naqūdān: cash, specie, gold and silver.

nasī'a: a sale in which the price is paid later for goods to be delivered at once; ownership in the goods passes at the time the contract is made.

qabūl: acceptance in a contract.
**Fiqh**

qarḍ: loan of money or something else.
qarḍ hasan: interest-free loan.
qayṣariyya: a market for fine goods.
qirāḍ: wealth put by an investor in the trust of an agent for use for commercial purposes, the agent receiving no wage, but taking a designated share of the profits after the capital has first been paid back to the investor.
rabb al-māl: investor, beneficial owner, sleeping partner.
rahn: mortgage; a pledge; pawn.
ramā: a form of usury.
raqqād: long-distance trader.
ribā: usury, which is harām, whatever forms it takes, since it it involves obtaining something for nothing through exploitation.
ribā al-faḍil: this involves any discrepancy in quantity in an exchange, for example, an exchange of goods of superior quality for more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. This is forbidden.
ribā al-Jāhiliyya: pre-Islamic ribā.
ribā jāli: manifest ribā.
ribā khaḍi: hidden ribā.
ribā al-nasī’a: this involves a gap in time in an exchange of two quantities, even if they match in quantity and quality, for example, interest on lent money.
ribḥ: profit.
rukhsa: an allowance for a transaction which would be forbidden if principles were strictly followed. The ‘arīya is an example of this.
ṣalīḥī: a valid sale.
ṣakk (plural ṣukūk or ṣikāk): the original of “cheque”, a commercial document.
salam: a sale in which the price is paid at once for goods to be delivered later; ownership in the goods passes at the time the contract is made.
ṣarf: exchange of two currencies; a barter transaction.
shāfi‘: a holder of the right of pre-emption.
sharika: also shirka; partnership.
sharika al-a‘māl

sharika al-a‘māl: (also sharika al-abdān), labour partnership, based on the partners’ work.

sharika al-‘aqd: contractual partnership.

sharika al-māl: finance partnership, based on the partners’ contributions in gold or silver.

sharika al-mulk: proprietary partnership.

sharika fi‘l-bay‘: the transfer at cost price of an article from one person to another who in return becomes a partner in the ownership of the article and agrees to sell it for both of them, the profit to be shared.

sharika wujūh: credit partnership.

shirkā: see sharika.

shuf‘a: pre-emption; this includes shuf‘a ash-sharik, the right of a co-owner in a property to have the first option of purchasing his partners’ shares; shuf‘a al-khali‘t, the right of partner to have the first option; and shuf‘a al-jār, the right of the neighbour to have the first option of purchasing a neighbouring property.

shurūṭ (plural of shari‘): legal formularies, preconditions.

šigha: wording, the form of a contract.

šīn (plural asmā‘): guild. (see hirfa).

sufata: bill of exchange. It is defined as a loan of money repayable by the borrower to a person other than the lender in a different place. It is forbidden.

suq: market.

at-ta‘āfi: sale by “give and take” which is sanctioned by custom.

taḍamūn: joint liability.

taḍmīn: liability.

tafwīd: delegation of authority, proxy.

takāfu‘: principle of proportionality in Mālikī partnership law requiring the distribution of profit and liability to correspond to the distribution of the various components constituting the investment.

takāfu‘l: mutual responsibility, mutual guarantee, the Muslim answer to insurance in which money is pooled and invested.

talaqqi as-sīla‘: going outside the town to buy goods before they arrive which leads to artificially high prices. It is forbidden.

talfīs: bankruptcy.
tanfidh: implementation, execution.
taqṣīr: personal fault or negligence.
tawliya: resale of goods with a discount from the original stated cost.
thaman: price.
thamaniyya: currency.
tijāra: commerce, trade.
ujrat al-mithl: a fair salary.
‘uqūd: the plural of ‘aqd.
‘urbūn: earnest money, handsel, down payment.
‘urf fasīd: disapproved custom, which conflicts with the Shari‘a and is therefore rejected.
‘urf šahīh: valid or approved custom, which is in harmony with the Shari‘a and is therefore accepted.
‘urūd: chattels; moveable property, (except money and animals).
‘ushr: one tenth of the yield of land to be levied for public assistance.
wadi‘a: a deposit, something deposited for safekeeping.
wakāla: agency; power of attorney.
wakil: agent.

warehouses for merchants: see caravanserai for public ones. Private ones are khān in the East, funduq (from Gr. pandokeiōn – guest house) in the West. Also wakāla.

zuyūf: debased coins
Inheritance Terms

‘amm: paternal uncle.

‘amma: paternal aunt.

‘aql: sane and able to reason, and therefore capable of making a valid bequest and inheriting wealth.

‘aqil: intellect, the faculty of reason.

‘asaba: male relatives on the father’s side who take the remaining estate, if any, after the heirs with fixed shares have received their shares. Sometimes translated as “universal heir”.

aṣḥāb al-farā’id: those entitled to fixed shares of inheritance by the Qur’ān. They are: father, father’s father however old, half-brother by the mother, husband, wife, daughter, son’s daughter, however young, full sister, consanguine sister, uterine sister, mother, and grandmother.

aṣl: the basic estate.

Āyāt al-Mawārith: “the Verses of Inheritance Shares” in the Qur’ān (4:11-12) which lay down the basic rules of inheritance.

‘awl: adjustment, accommodation by reducing inheritance shares when the shares exceed the total estate.

bi’l-ma’rūf: according to reasonable usage, in a correct and commonly acceptable manner.

bulūgh: the age of puberty, physical sexual maturity.

dayn: debt. Debts are paid first from the estate before it is divided between the heirs.

dhū’r-raḥm (plural ulā‘i-arḥām): relatives who receive none of the fixed shares of inheritance and are not among the ‘asaba; blood relatives on the mother’s side.

farā’id: plural of farīda, the fixed shares of inheritance as stipulated in the Qur’ān. The shares are: $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{8}$, and $\frac{2}{3}$.

farīda (plural farā’id): share of inheritance.
Fiqh

ḥajb: preventing someone else from inheriting. Such exclusion can be total (ḥajb ḥarmānī) or partial (ḥajb nafsānī).

irth: inheritance, division of the estate.

‘ilm al-farā’iḍ: knowledge of the shares of inheritance.

kalāla: someone who dies without heirs.

khāl (plural akhwāl): maternal uncle.

khāla: maternal aunt.

maq̄ūd: missing person. He is considered to be still alive by the principle of istiṣṭāb.

mahjūb: excluded from inheritance by another heir.

māni‘ (plural mawānī‘): hindrance, obstacle, preventative cause which prevents inheritance. These can be: homicide, difference of religion, slavery.

marād al-mawt: the sickness of which a person dies. He cannot dispose of two-thirds of his property in such an illness.

ma‘trūh: mentally deficient, idiotic, senile; and therefore incapable of making a valid bequest.

mawānī‘: legal impediments, the plural of māni‘.

mawārith: plural of mīrāth.

mīrāth (plural mawārīth): law of inheritance.

mumayyiz: someone who is able to differentiate between good and evil.

mūrīth: person leaving the estate.

mūṣī: the one who makes a will.

radd: the opposite of ‘awl, redistribution of the residue of inheritance when the shares are less than the estate. This is distributed to the heirs according to their shares.

rusūd: the state of full intellectual maturity, able to conduct one’s own affairs.

taṣḥīḥ: rectification, multiplying the number of shares by the number of heirs to avoid fractions.

taymīz: the age of discretion and understanding, at which a valid bequest can be made.

wārīth (plural warātha): heir.

waṣāyā: wills or testaments. The plural of waṣīya.
wasīf

wasī: executor of a will.

wasīya: will, bequest. It can be made by a Muslim to a non-Muslim or vice versa, but not to one of the obligatory heirs already entitled to a fixed share.

wilāya: guardianship of minor children of the deceased.
Hajj Terms

‘Arafā: a plain fifteen miles to the east of Makka on which stands the Jabal ar-Raḥma, the Mount of Mercy. One of the essential rites of hajj is to stand on ‘Arafā on the 9th of Dhū‘l-Ḥijja.

Badāna (plural budn): a camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka. (cf. hady).

Baytu’l-lah: “the House of Allah”, the Ka‘ba.

Bayt al-Ḥaram: “the Sacred House”, the Ka‘ba.

Dhāt ‘Irq: the miqāt of the people of Iraq. It is a ruined town two stages from Makka.


Hady: an animal offered as a sacrifice during the hajj.


Hajj al-Ifrād: hajj by itself, the simplest way to perform hajj.

Hajj Mabrūr: a hajj accepted by Allah for being perfectly performed according to the Prophet’s Sunna and with legally earned money.

Hajj al-Qirān: the joined hajj.

Hajj at-Tamattu: the interrupted hajj.

Hajjat al-Wadā‘: the ‘Farewell Hajj,’ the final hajj performed by the Prophet, may Allah bless him and grant him peace.

Hājja (plural hujaj): a hadjji, a pilgrim, someone who is performing or has performed the hajj.

Haram: Sacred Precinct, a protected area in which certain behaviour is forbidden and other behaviour necessary. The area around the Ka‘ba in Makka is a Haram, and the area around the Prophet’s Mosque in Madina is a Haram. They are referred to together as the Haramayn, ‘the two Harāms’.
al-Ḥasb

al-Ḥasb: a place outside Makka where pilgrims go after finishing all the ceremonies of ḥajj.

Ḥaṭṭim: the Hijr of the Ka’ba, or the wall of the Hijr over which is the spout (Mizāb). It is called this because it is where people crowd together to make supplications and, in so doing, press against (ḥatama) one another.

Ḥijr: the unroofed portion of the Ka’ba which at present is in the form of a semi-circular compound towards the north of the Ka’ba.

ḥujajj: pilgrims, the plural of ḥajj.

ifāda: “overflow”, in the ḥajj when the pilgrims hasten from ‘Arafat to Muzdalifa.

ifrād: a form of ḥajj in which ḥajj is performed before ‘umra.

ihrām: a state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of ‘umra and ḥajj are performed in this state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing ḥajj or ‘umra. Then talbiya is recited. Two sheets of unstitched cloth are the only clothes a man wears: an izzār worn below one’s waist and a ridā’ worn round the upper part of the body.

istislām: literally submission, particularly greeting the Black Stone and the Yemeni corner of the Ka’ba during tawāf by kissing, touching or saluting with the outstretched hand.

Jabal ar-Raḥma: the Mount of Mercy at ‘Arafat where it is said that Adam was re-united with Hawwā’ after years of wandering the earth apart following their expulsion from the Garden of ‘Adn.

Jam‘: al-Muzdalifa, a well-known place between ‘Arafat and Mina, known as al-Jam‘ either because people gather there or because it is there that Adam rejoined Hawwā’. Yawm Jam‘ refers to the day of ‘Arafat, while Yawm al-Jam‘ designates the Day of Resurrection when people will be gathered together. The Ayyām Jam‘ (days of Jam‘) refer to the days of tashriq at Mina.

jamra: lit. a small walled place, but in this usage a stone-built pillar. There are three jamras at Mina. One of the rites of ḥajj is to stone them.
**Fiqh**

**Jamrat al-‘Aqaba:** the largest of the three jamras at Mina. It is situated at the entrance of Mina from the direction of Makka.

**Jimār:** plural of *jamra*.

**Ji’rāna:** a place near Makka, where the Messenger of Allah distributed the booty from the Battle of Ḥunayn and from where he went into Ḳīrām to perform ‘umra.

**Al-Juḥfa:** the miḥqāt of the people of Syria and Europe.

**Ka’ba:** the cube-shaped building at the centre of the Haram in Makka, originally built by the Prophet Ibrāhīm. Also known as the House of Allah. It is towards the Ka’ba that Muslims face when praying.

**Khayf:** mosque in Mina located at the east end of the valley.

**Labbayk:** “At your service”, the talḥiyya or chant of the pilgrim.

**Al-Manāsik:** a vast plateau on the outskirts of Madina.

**Manāsik:** the rites, i.e. Ḳīrām, ṭawāf of the Ka’ba and sa’y of Safa and Marwa, the stay at ‘Arafa, Muzdalīfa and Mina, thestoning of the jamras, the slaughtering of a ḥadī (animal) and the Ṭawāf al-Ifāda, etc.

**Manāsik al-Ḥajj:** the rites of pilgrimage.

**Maqām Ibrāhīm:** the place of the stone on which the Prophet Ibrāhīm stood while he and Ismā‘īl were building the Ka’ba, which marks the place of the two rak‘āt prayer following ṭawāf of the Ka’ba.

**Marwa:** a small hill near the Ka’ba. (See Safa and Marwa).

**Mas’a:** walking between Safa and Marwa when performing sa’y during Ḥajj.

**Mash‘ar:** a place where certain rites are performed.

**Mash‘ar al-Ḥaram:** a venerated place in the valley of Muzdalīfa where it is a ṣunna to stop.

**Masjid al-Ḥaram:** the great mosque in Makka. The Ka’ba is situated in it.

**Masjid an-Nabawi:** the Prophet’s mosque in Madina. The Prophet’s tomb is situated in it.

**Masjid al-Qiblatayn:** “the Mosque of the two Qiblas”, the mosque in Madina in which the qibla was changed from towards Jerusalem towards the Ka’ba in mid-prayer in 2 AH.
Masjid at-Taqwā

Masjid at-Taqwā: “the Mosque of Taqwā”, the first mosque to be built by the Prophet and his Companions at Qubā’.

mawāqit: plural of mīqāt.

mawqif (plural mawāqif): lit. a standing or stopping place. There are two places where pilgrims must stop on the ḥajj: ‘Arafā and Muzdalīfā.

Mijānna: a place at Makka.

Mina: a valley five miles on the road to ‘Arafā where the three jamras stand. It is part of ḥajj to spend three or possibly four nights in Mina during the days of iṣṭahriq.

miqāt (plural mawāqit): one of the designated places for entering into iḥrām for ‘umra or ḥajj.

Mizāb ar-Raḥma: “the Spout of Mercy,” the rainspool at the top of the Ka’ba on its northeast side.

Muḥāṣṣab: a valley outside Makka sometimes called Khayf Banī Kinana.

Muḥassar: (Wādī Nār), a depression on the way to Mina where the Army of the Elephant of Abraha was turned away. One should hasten through it.

muḥrīm: a person in iḥrām.

muḥṣar: someone detained from ḥajj by an enemy or an illness.

al-Multazam: the area between the Black Stone and the door of the Ka’ba, where it is recommended to make supplication.

muṭawwīl: a pilgrim’s guide, traditionally a resident of Makka.

Muzdalīfā: a place between ‘Arafā and Mina where the pilgrims returning from ‘Arafā spend a night in the open between the ninth and tenth day of Dhul-Ḥijja after performing Maghrib and ‘Ishā’ there.

Nafr (day of): the 12th or 13th of Dhul-Ḥijja when the pilgrims leave Mina after having completed all the ceremonies of ḥajj at ‘Arafā, Muzdalīfā and Mina.

Nahr (day of): the 10th of Dhul-Ḥijja on which the pilgrims slaughter their sacrifices.

Namira: the site of a large mosque just before ‘Arafā where the ḥajjis stop on their way to ‘Arafā.

qārin: a person who performs ḥajj al-qirān.
Qarn: the *miqāt* of the people of Najd between Ṭā‘īf and Makka.

qilāda (plural *qalā‘id*): a garland around the neck of an animal brought for sacrifice during the َhajj.

qirān: combining *hajj* and *'umra* simultaneously.

ramī: throwing pebbles at the jamras at Mina.

raml: “hastening” in the *tawāf*, a way of walking briskly accompanied by movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of *tawāf*, and is to be done by the men only and not by the women.

Ṣaḥā and Marwa: two hills close to the Ka‘ba. It is part of the rites of *'umra* and *hajj* to go seven times between the two hills.

sa‘y: the main rite of *'umra* and part of *hajj*. It is going between the hills of Ṣaḥā and Marwa seven times.

tablīya: saying “Labbayk” (“At Your service”) during the َhajj.

tamattu‘: a form of َhajj in which *'umra* is done first, and then the ṭālij before going back into َihram for the َhajj itself.

Ta‘āmim: a place towards the north of Makka outside the sanctuary from where Makkans may assume the state of َihram to perform *'umra* and َhajj.

taqlīd: garlanding sacrificial animals for the َhajj. (Cf. qilāda).

tarwiya: “drawing water”, the 8th of Dhū‘l-Ḥijja, the day before ‘Arafah when the pilgrims gather water and stay overnight at Mina.

tashriq: “drying meat in the sun”, the days of the 10th, 11th, 12th and 13th of Dhū‘l-Ḥijja when the pilgrims sacrifice their animals and stone the jamras at Mina.

*tawāf*: circumambulation of the Ka‘ba, done in sets of seven circuits.

*Ṭawāf al-Ifadah*: the *tawāf* of the Ka‘ba that the pilgrims must perform after coming from Mina to Makka on the 10th of Dhū‘l-Ḥijja. It is one of the essential rites of *hajj*.

*Ṭawāf al-Qudūm*: *tawāf* of arrival in Makka (farḍ among the Mālikīs).

*Ṭawāf al-Wadū*: the farewell *tawāf* done just before the pilgrim leaves Makka.

*Ṭawāf az-Ziyārah*: “the *tawāf* of the visit”, another name for the *Ṭawāf al-Ifadah*.

wuqīf: stopping at ‘Arafah and Muzdalifa. (Cf. mawqīf).
Yalamlama

Yalamlama: the miqāt of the people of Yemen.
Yemeni corner: the corner of the Ka’ba facing south towards the Yemen.
zā’ir: visitor, someone visiting the tomb of the Prophet.
Zamzam: the well in the Ḥaram of Makka.
ziyāra: visit to a tomb or holy places.
Some Important Fuqahā’

The Mālikī Madhhab

Mālik ibn Anas: Abū ‘Abdullāh al-ʿAṣbaḥī al-Ḥimyari, born in Madīna in 93/712, the famous Imām of Madīna in fiqh and hadith. One of the four Imāms. His love of the Prophet was such that he would not mount a horse in Madīna. He always walked barefoot in its streets out of his respect for the Prophet. When he was asked something that he did not know, he would simply say, “I do not know.” He would not relate a hadith without first doing wudu’. Ash-Shāfiʿi was one of his pupils. He had great knowledge and piety. He wrote the first collection of hadith and fiqh, al-Muwatta’. He died in Madīna in 179/795.

Some Major Mālikī fuqahā’:

Ibn ‘Abdul-Barr: an-Numayri, Abū ‘Umar, ḥāfiz of the Maghrib and Shaykh al-Islām. He was born in Cordova in 368/978 and died at the age of 95 in Shatiba in 463/1071. A major hadith scholar, Mālikī scholar, author, and mujtahid, he was nicknamed “the Hadīth Scholar of the West”. Ibn Ḥazm said, “There is no one with more knowledge of the fiqh of hadith than him.” He wrote a number of works, the most famous of which is al-Istīʿāb. He travelled throughout Andalusia and acted as qadī several times. He wrote the earliest major commentary on the Muwatta’ entitled al-Istiḍḥkār.

Ibn Abī Zayd al-Qayrawānī: Abū Muḥammad ‘Abdullāh, Maliki faqīh, 310/922 – 386/996. He was known as “Shaykh al-Faqīh” and “little Malik” and was the head of the Mālikī school in Qayrawan.
Ibn al-‘Arabī

He wrote several books, including his Risāla, Mukhtasar al-
Mudawwana, an abridgement of the Mudawwana, and an-Nawādir.

Ibn al-‘Arabī: Qādī Abū Bakr Muḥammad ibn ‘Abdullāh al-Ishbīlī al-
Maʿafīrī (d. 543/1148), author of Ahkām al-Qur‘ān. He was born in
Seville and went to North Africa after the fall of the ‘Abbadid
dynasty and travelled to the east. He then returned to Seville which
was under the Murābiṭūn and became Qādī and taught fiqh. He also
witnessed the fall of the Murābiṭūn and rise of the Muwaḥḥidūn. He
died near Fes while returning from Marrakesh after a visit to the
Muwaḥḥid ruler. He wrote over thirty books, including ‘Awāṣim min
al-Qawāṣim about the first civil war between Muslims.

Ibn Ḥabīb: ‘Abd al-Malik as-Sulami, a Mālikī jurist of Cordoba who
studied under Ibn al-Mājishūn. He was the author of al-Wadīha, one
of the major Mālikī texts which was used in Andalusia. It was one of
the most comprehensive books of Mālikī fiqh. Although it no longer
exists, much of it is quoted in an-Nawādir of Ibn Abī Zayd al-
Qayrawānī. He travelled throughout the world in search of knowl-
dedge and verifying what he had. He died in 238/852. He wrote sev-
eral books. Al-‘Urbī was his pupil and hence most of his work
comes through him.

Ibn Juzayy: Muhammad ibn Ahmad, Abū’l-Qāsim ibn Juzayy al-Kalbī
of Granada, born in 693/1294, a Mālikī scholar and Imam in tafsīr
and fiqh. He wrote al-Qawā'id al-Fiqhiyya. He died in 741/1340.

Ibn al-Mawwāz: Abū ‘Abdullāh Muḥammad ibn Ibrāhīm al-Iskandari,
pupil of Ibn al-Mājishūn and Ibn ‘Abdul-Ḥakam and early systema-
tiser of Mālikī fiqh. He also studied under Ashbāgh and Ashhāb. He
died in Syria as a refugee in 281/894 where he had fled from the
Inquisition about the createdness of the Qur‘ān (see Miḥna). He
wrote a famous book known as al-Mawwāzīyya.

Ibn al-Qāsim: Abū ‘Abdullāh ‘Abdu’r-Rahmān ibn al-Qāsim al-‘Atakī
(or al-‘Utaqī) who had both knowledge and asceticism. He was one
of the companions of Mālik who had tremendous influence in
recording his school, since he was the source for Saḥmūn for the
problems of Mālik. In the Mālikī school, he has the same position as
Muḥammad ibn al-Ḥasan ash-Shaybānī in the school of Abū Ḥanīfā.
Both of them transmitted the school and made free use of ijīthād.
Ibn al-Qāsim had opinions which differed from those of his shaykh,
Mālik, so that some said that he was dominated by opinion. Ibn 'Abdu'l-Barr said of him, "He was a faqīh dominated by opinion. He was a righteous and steadfast man." He met Mālik after Ibn Waḥb and kept his company for a long time — about twenty years. He can be considered as the main transmitter of Mālikī fiqh as the Mudawwana, of which he is the source, is the largest compendium of Mālikī fiqh. He would not accept stipends from the ruler and said, "There is no good in proximity to rulers." He had sat with them at first, but then he abandoned them. He used to consider having a large number of close companions to be a form of slavery since that puts a qāḍī in danger of committing injustice and the scholar of wasting his time. He died in 191/806 at the age of 63.

Ibn Rushd: Averroes. Ibn Rushd was a genius with encyclopaedic knowledge. He spent a great part of his fruitful life as a judge and as a physician, yet he was known in the West for being the great commentator on the philosophy of Aristotle. He was born in Cordova, Spain in 520/1128 and died in 595/1198. His book on jurisprudence Bidliyat al-Mujahid wa-Nihāyat al-Muqasid has been held by some as possibly the best book on the Mālikī school of fiqh. His grandfather, Abū'l-Walīd was also known as Ibn Rushd and was a Mālikī faqīh who wrote al-Muqaddimāt.

Ibn Waḥb: Abu Muḥammad ‘Abdullāh ibn Waḥb al-Fihrī al-Misrī, born in 123/740, a hadith scholar. He stayed with Mālik for about twenty years, and also studied with many of the companions of az-Zuhrī. He also related from more than four hundred shaykhs of hadith in Egypt, the Hijaz and Iraq. Ibn Waḥb noticed that some of his hadiths were weak. He said, "If it had not been that Allah rescued me through Mālik and al-Layth, I would have been lost." He was asked, "How is that?" He replied, "I had a lot of hadith and it confused me. I used to present them to Mālik and al-Layth and they would say, 'Take this and leave that.'" Mālik esteemed and loved him. He used to call him "the faqīh" when he wrote to him. He had many excellent books, including what he heard from Mālik which was recorded in about thirty books. He wrote down the Muwatī‘. He recorded his answers to questions and consulted them. He was asked to accept the post of qāḍī but refused and withdrew, dying in 197/812 at the age of 72.
ʼIyād

ʼIyād, Qādi: ʼIyād ibn Mūsa, Abū’l-Fadl al-Yaḥṣūbī, born in Ceuta in 476/1083. The Imām of the western Muslim lands in ḥadīth and Arabic, a gifted Mālikī faqīh and scholar who wrote a number of books, especially ash-Shifāʾ and the Tarīb al-Madārik which consists of biographies of Mālikī fuqahāʾ. He was a qādi in Cordoba, then Granada and then Marrakesh and died of poison in 544/1149.

Khālīl: ibn Iṣḥāq al-Jundi, a Mālikī muftī of Cairo and teacher at the Shaykhūniyya, the largest madrasa in Cairo at the time. He died in 669/1365 or 676/1374. He wrote the very popular Mālikī compendium, al-Mukhtasār.

al-Qaraṭī: Shīhāb ad-dīn Abū’l-’Abbās Aḥmad b. Abī’l-‘Alāʾ Idrīs, an Egyptian Mālikī, but a Berber by origin from Sanhaja, born in 626/1228. A Mālikī faqīh and muftī, he grew up in al-Qaraṭī in Cairo. He was the most important Mālikī scholar of his time in Cairo. He had knowledge of Hebrew, grammar, lexicography, algebra, magic, astronomy, and ophthalmology. He wrote Sharḥ Taniq al-Fusūl on legal theory, al-Furūq on qawāʾid, and a six volume opus of Mālikī fiqh, adh-Dhakhīra, meant to be one of the best books on Mālikī faqih. Al-Tamyez was another book by him. He died in 684/1285.

Ṣāḥīnūn: Abū Sa’īd Ḥabīb b. Ṣa’īd at-Tanūkhī, the Mālikī faqīh and qādi of North Africa. He met Mālik but did not take anything from him. He wrote the sixteen volume Mudawwana on Mālikī fiqh. He was born in 160/776–7 in Qayrawan, travelled and studied, especially in Tunis and Egypt. He became Qādi in 234/848 under the Aghlabid governor, Muḥammad ibn al-Aghlab, and had hundreds of students. He died in 240/854.

ash-Shāṭĭbī: Abū Iṣḥāq Ibrāhīm ibn Mūsā al-Gharnāṭi, (d. 790/1388), a Mālikī faqīh who wrote al-I’tisām and al-Muwāfaqāt. He presented the doctrines of Maqāṣid ash-Sharīʿa (the purposes of the law).

al-ʿUtbī: Muḥammad ibn Aḥmad, scholar of Cordova and pupil of Ibn Ḥabīb, who wrote al-ʿUtbīyya. He was one of the first to popularise Mālik’s school in Andalusia. He died in 255/869. His compendium was also called al-Mustakhrājā.

ʿUthmān ibn Fūḍī: or Usumān dan Fodio or Fodiye, born in Maratta, Northern Nigeria in 1168/1754. He was an Islamic scholar and Qādiri Shaykh. He led the Fulani jiḥād in northern Nigeria with his younger brother ʿAbdullāh and son Muḥammad Bello. He was a

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hā fiz of Qurʾān, Mālikī faqīh, poet, and scholar. He was worried about the trend to syncretism and so made hīra from the lands of the Gobir to the north and west. He fought for four years against the Gobir and Habe peoples and died in Sifawa in 1230/1817. His famous book, Iḥyāʾ as-Sunnah, deals with the daily practices of Islam. He wrote numerous books, including the Kitāb ‘Uṣūl ad-Dīn and al-Maṣā’il al-Muhimma.

al-Wanshariṣī: Ahmad ibn Yahyā, a Mālikī muftī of Fez, (c. 834/1430 - 914/1508). He has a twelve volume collection of fatwās called al-Miʿyar al-Mughrībīn Fatāwā ʿUlāmāʾ Ifriqiyya waʾl-Andalus waʾl-Maghrib, “The Standard, expressing the fatwās of the scholars of Tunisia, Andalusia, and Morocco”, and other works.

Some Important Mālikī Texts

Bidāyat al-Mujtahid: “The Beginning of the Muṭtahid” by Ibīn Rushd, a systematic account of the principles of derivation of judgements in fiqh. His scope extends to the other schools of fiqh. Some consider it to be the best book written in the Mālikī school.

al-Mawwāṣiya: one of the major sources of the Mālikī school which was written by Ibīn al-Mawwāṣ. It is extremely detailed and comprehensive in its discussion of all the sources.


al-Mudawwana: the famous Mālikī legal compendium of Saḥnūn. It contains the replies of Ibīn al-Qāsim as well as some of those of Ibīn Wahb. It is sometimes called al-Mukhtalīta (mixed up) because the problems are lumped together in the various chapters.

Mukhtāṣar al-Akhāṇāri: a small booklet dealing with purity and the prayer by al-Akhāṇāri.

Mukhtāṣar Khalīl: the principal Mālikī legal textbook by Khalīl which is so compressed that it requires commentary of which there are many.
al-Mustakhraja

al-Mustakhraja: See al-‘Utbīya.

al-Muwassā‘: Mālik’s famous compendium of fiqh and hadith. Virtually every hadith in it was accepted by al-Bukhārī. Ash-Shāfi‘ī said of it, “After the Book of Allah, there is no book on earth sounder than that of Mālik.” There are two surviving recensions: that of Yahya ibn Yaḥyā al-Laythī al-Maṣmūdī and that of Muḥammad ibn al-Ḥasan ash-Shaybānī.

al-Qawā'id al-Fiqhiya: “Rules of Fiqh” by Ibn Juzayy al-Kalbi (d. 741/1340), a single volume on legal judgements according to the Mālikī school accompanied by the differences and agreements with the other schools.

Risāla: by Ibn Abī Zayd al-Qayrawānī, an immensely popular summary of the principal elements of the Shari‘a. It is also known as Bākāra as-Sa‘d, “The Beginning of Happiness”, and Zubda al-Madhhab, “Cream of the School”. Ibn Abī Zayd wrote it at the age of seventeen to counter the influence of the Fāṭimids. It covers everything from dogma to table manners.

al-‘Utbīya: or al-Mushtakhraja. A well-known collection of Malik’s opinions, written by Muḥammad al-‘Utbī. Some contemporaries said that it contained a number of errors. It contains unusual questions and often omits to mention how they were transmitted to him.

The Ḥanafi Madhhab

Abū Ḥanīfa: Abū Ḥanīfa an-Nu‘mān ibn Thābit, founder of the Ḥanafi school in Baghdad. He is one of the four Imams and is known for developing ra‘y (judicial opinion). He shunned sleep and was called the “Peg” because he used to stand for long periods in night prayers. He only slept between Zuhr and ‘Asr. He grew up in Kūfah and the khalif al-Manṣūr asked him to accept the post of qādi. He refused and al-Manṣūr imprisoned him and beat him until he died. He would never sit in the shade of someone to whom he had loaned money, saying, “Every loan that brings benefit is usury.” He died in 150/767.
Some Major Ḥanafi fuqahā’:

Abū Yūṣuf: Ya’qūb ibn ʿIbrāhīm ibn Ḥabīb al-Anṣārī al-Baghdādī, born in Kūfah in 113/731. He was the student of Abū Ḥanifa and the first to propagate his school, a hadīth master and brilliant jurist who had an extensive knowledge of tafsīr. He acted as qāḍī in Baghdad for al-Mahdī, al-Hādī and Ḥārūn ar-Rashīd, who made the Ḥanafi school the official state code for the ‘Abbasids. He was also the first to write on the principles (ʿusūl) of Ḥanafi fiqh, and was a mujtahid. He died in Baghdad in 182/798. He wrote Kitāb al-Kharāj on taxation and constitutional questions.

al-Ḥasan ibn Ziyād al-Luʾluʾi: one of the famous students of Abū Ḥanifa and a faqīh of Kūfah. He wrote several practical works on law, including a handbook for qāḍīs. He became qāḍī of Kūfah in 194/810. He died in Kūfah in 204/820.

Ibn ‘Abīdīn: Muḥammad Amīn ibn ʿUmar, born in Damascus in 1198/784. Originally a Shāfiʿī, he changed and became the Ḥanafi imām of his time. His most famous work is the eight volume Hāshiyāt Radd al-Muhtār, which is considered authoritative in the Ḥanafi school. He wrote on various areas of knowledge and died in 1252/1836.

al-Khaṣṣāf: Abū Bakr ʾAbī Ḥamīd b. ʿAmr. His Kitāb ʿAdāb al-Qāḍī has a special place in Ḥanafi literature. He was a court lawyer in Baghdad for the ‘Abbasid khalīf al-Muhtadī. When al-Muhtadī was murdered in 256/870, his house was sacked as well. He died in 261/874.


Muḥammad ibn al-Ḥasan: See ash-Shaybānī.

an-Nasafī: ‘Abdullāh ibn ʾAbī Ḥamīd, Abū ‘Abduʾr-Rahmān of Idhaj, a village near Isfahān, one of the great Ḥanafi Imāms of his time, who wrote on ʿusūl, fiqh and ʿaqīda. He wrote a three volume tafsīr called Madārik al-Tanzil. He died in Idhaj in 710/1310. [There are three other well-known scholars also called an-Nasafī.]

al-Qudūrī: Abūl-Ḥusayn ʾAbī Ḥamīd b. Muḥammad. He has a well-known compendium or Mukhtasar. He died in 428/1036-7.
as-Sarakhsi

as-Sarakhsi: Muḥammad ibn Aḥmad, Abū Bakr, a great Ḥanafi Imām, mujtahid, qādi and author of the thirty volume encyclopaedic al-Mabsūt, dictated to his students while he was imprisoned in an underground cell in Uzjand near Fergana for advising a local chief about the din. He wrote a number of books and died in Fergana in 483/1090.

ash-Shaybānī: Muḥammad ibn Ḥasan, Abū ‘Abdullāh, born in Wāsīṭ in 131/748. A mujtahid Imam, he was educated by Abū Ḥanīfa, Abū Yūsuf and Mālik. He was raised in Kūfah where he met Abū Ḥanīfa, joined his school and then moved to Baghdad, where the ‘Abbasid khalīfah Hārūn ar-Rashīd made him a qādi. He transmitted al-Muwaṭṭa‘ of Mālik. He was one of the shaykhs of ash-Shāfi‘ī. He wrote many books and died in Rayy in 189/804. He has Kitāb al-Aṣl or al-Mabsūt, al-Jāmi‘ as-Saghīr and al-Jāmi‘ al-Kabīr.

at-Tahāwī: Imām Abū Aḥmad ibn Muḥammad al-Miṣri at-Tahāwī al-Ḥanafi. Tahā is a village in Egypt. He began as a Shāfi‘ī studying with al-Muzani, who was his uncle. One day al-Muzani remarked to him, “By Allah, you have achieved nothing.” At-Tahāwī became angry and went to Ibn Abī ‘Imrān al-Ḥanafi and became a Ḥanafi, so eager to establish that school that he demanded the transmission of reports of history according to his school and used what others considered to be weak arguments, according to al-Bāyhaqi. One of his most famous works is the “Commentary on the Meanings of Traditions”. He also has a Mukhtasar of Ḥanafi fiqh. He was born in 239/851 and died in 321/932.

Zufar ibn al-Hudhayl: one of the more prominent pupils of Abū Ḥanīfa. He was considered to be the most perceptive in the correct use of analogy in legal reasoning. No books are transmitted from him. He was qādi in Basra where he died in 158/775 at the age of 84.

Some Ḥanafi Texts

Badā‘i‘ as-Sanā‘i‘: by Abū Bakr al-Kāshānī (d. 587/1191), a systematic arrangement of fiqh.
Fatāwā ‘Alamgīriya: a collection of *fatwas* made by jurists in the Moghul empire during the 12th/18th century under ‘Alamgīr. It was edited by Nizām ad-Dīn Burhānpūrī and twenty-four other scholars. The sections dealing with worship are classical in pattern, while those dealing with criminal and civil law are more pragmatic. A source for Muslim law in India.


al-Hidāya: by al-Marghīnānī (d. 593/1196) one of the most important texts outlining the Ḥanafī school which formed one of the bases for Ḥanafī *fiqh* in the sub-continent. The Hidāya is a commentary on the Bidāya al-Muṭtadā, a concise work on *fiqh* by the same author. There are many commentaries and summaries written on it. It has been translated into Persian and English.

Kitāb al-Kharāj: by Abū Yusūf (d. 182/798), one of the earliest legal texts which Abū Yusūf wrote for the ‘Abbasid khālīf ar-Rashīd. It is a treatise on taxation and constitutional questions. He clarified the sources of financial revenue for the state and the areas of taxation in great detail, basing himself on the Qurān, transmission from the Prophet, and the *fatwās* of the Companions. He quotes hadīths and deduces their underlying reasons and the action of the Companions.

al-Mabsūṭ: This is the title of two major sources in the Ḥanafī school. One is by ash-Shaybānī (d. 189/804) and is one of the primary texts of the school and is sometimes known as al-Āṣl. It is the largest of ash-Shaybānī’s books in which he collected questions on which Abū Ḥanīfā gave *fatwā*. Each chapter begins with the traditions they considered sound regarding it and then relevant questions and their answers. It gives a picture of early Iraqi *fiqh*, but not the legal reasoning behind it. The second book with this title is by as-Sarakhsi (d. 483/1090) which is comprehensive and based on an unpublished work by al-Marwazi.

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The Shafi‘i Madhhab

Ash-Shafi‘i: Abū ʻAbdullāh Muḥammad ibn Idrīs, the famous scholar who was born in Ghazza in 150/767 and grew up in Makka. He had learned the Qur‘ān by heart when he was seven. He knew grammar, poetry and language. He memorised the Muwatta’ in a single night. He gave fatwās when he was fifteen. He travelled to Yemen and then Baghdad and then settled in Egypt. He was the founder of one of the four madhhab. In fact, he produced two schools: the first, the “old school” which was based on the school of Madina, and then the “new school” which he produced four years after arriving in Cairo. He wrote al-Umm and ar-Risāla. He was the first to formulate the principles of abrogating and abrogated verses. He died in 204/820.

Some Major Shafi‘i Fuqahā’:

Aḥmad ibn an-Naqīb al-Miṣrī: Aḥmad ibn Lu’lu’ ar-Rūmī, Shihāb ad-dīn. His father was a Christian convert from Antakya, Turkey, who was originally captured and enslaved by a Muslim prince who educated him and then set him free. Then he served him as a captain (naqīb) and later became a Sufi in the Baybariya of Cairo where Aḥmad was born in 702/1302. Aḥmad memorised the seven qirā‘āt and studied Shafi‘i fiqh, tafsīr, Arabic, and Sufism. He wrote the ‘Umdat as-Sāliḥ. He died of the plague in Ramdān in 769/1368 at the age of 67.

Al-Baghwāzī: Abū ʻAbdallāh al-Ḥusayn ibn Mas‘ūd, born in Bagha near Herat, a Shafi‘ī Imam in various fields. His father was a furrier. He was known to his contemporaries as “the Reviver of the Din”. He has a sixteen volume Sharīḥ as-Sunna, dealing with Shafi‘i fiqḥ and the basis for it. He has a tafsīr entitled Lubab at-Ta‘wil. He died in Marv in 510/1117. He produced the Masābīḥ as-Sunna which is a collection of hadiths.

Al-Bayḥaqī: Aḥmad ibn al-Ḥusayn, Abū Bakk, born in Khasrajand, a village around Bayhaq near Nishapur. He produced nearly 1,000 vol-
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umes. Al-Bayhaqī was one of the great Imāms in ḥadīth and Shāfi‘ī jurisprudence. He wrote some important books, such as Sunan al-Kubrā, as-Sunnah as-Sughrā, al-Mabsūt, and al-Asmā' wa-s-Shifāt. He died in Nishapur in 458/1066.

al-Ghazālī: Muḥammad ibn Muḥammad, Abū Ḥamid at-Ṭūsī, the Shāfi‘ī Imām and Sufi born in Tabirān, near Tūs in 450/1058. He studied fiqh with al-Juwaynī. He taught at the Niẓāmiyya Madrasa before he became a Sufi. He is nicknamed “Shāfi‘ī the Second”. He died in Tabirān in 505/1111. He was the author of many books, especially Iḥyā‘ ‘Ulūm ad-Dīn.

Ibn ‘Abdu’s-Salām: Izz ibn ‘Abd as-Salām as-Sulamī, “the Sultan of the Scholars”, born in Damascus in 577/1181. He was a Shāfi‘ī scholar and companion of Imām Abū l-Ḥasan ash-Shādhilī. His reputation was the stuff of legends. In Damascus as the khatīb, he refused to wear black, speak in saj’ or praise the princes. When as-Salih Ismā‘il made concessions to the Crusaders, Ibn ‘Abdu’s-Salām condemned him from the minbar. He refused to compromise in any way whatsoever. He later resigned and retired to write a number of books on Shāfi‘ī fiqh, taṣfīr, and other legal areas. His masterpiece was Qawā'id al-Aḥkām fi Maṣāliḥ al-Anām. He died in 660/1262.

Ibn Ḥajar al-Haytamī: Aḥmad ibn Muḥammad, born in 909/1504 in Abū Haytam, western Egypt, was the Shāfi‘ī Imām of his time. He received permission to give fatwās when he was barely 20. He died in Makkah in 974/1567. He wrote many definitive works on Shāfi‘ī fiqh, esp. Tuhfat al-Muḥtaj, a commentary on an-Nawawī’s Minhāj at-Ṭalibīn, al-Fatwā al-Kubrā, and az-Zawājir.

Ibn as-Ṣalāḥ: Abū ‘Amr Uthmān ibn ‘Abdur-Rahmān as-Shāhrūzūrī, known as Ibn as-Ṣalāḥ. An important Shāfi‘ī scholar, he was a Kurd born in Sharkhan in 577/1181. He studied in many cities and became a master of ḥadīth. One of his teachers was Ibn Qudāma. He was appointed the head of the Dār al-Ḥadīth in Damascus. He wrote a number of books on various topics, including fiqh. He has a famous collection of fatwās called Fatwāwā Ibn as-Ṣalāḥ. He died in 643/1245.

al-Juwaynī: Abū’l-Ma‘ālim Abū’l-Mālik ibn ‘Abdullāh, Imām of the Two Ḥarams, the Imām of the Arabs and non-Arabs, unique in his time, the possessor of virtues and author of excellent books. Niẓām
al-Māwardī

al-Mulk built a madrasa for him at Nishapur. He wrote an unrivalled nineteen volume work, Niḥayya al-Maṭlaḥ, on the Shāfiʿī school. He was the shaykh of al-Ghazālī and died in Nishapur in 478/1085.

al-Māwardī: 'Alī ibn Muḥammad, the Qāḍī, was born in Baṣra in 364/972 and died in Baghdad in 450/1058 when he was 86. His proficiency in fiqh, ethics, political science and literature proved useful in securing a respectable career for him. After his initial appointment as qāḍī, he was gradually promoted to higher offices, until he became the Chief Qāḍī at Baghdad. The ‘Abbasid khalīf al-Qāʿīm biʾamrīllāh appointed him as his roving ambassador and sent him to a number of countries as the head of special missions. He was a great jurist, muḥaddith, sociologist and an expert in political science. His book, al-Ḥāwī, on the principles of jurisprudence is held in high repute. His contribution in political science and sociology comprises a number of books, the most famous of which is al-Ahkām as-Sultāniya.

al-Muzani: Abū Idrīsī ibn Iṣmāʿīl, born in 175/791 in Egypt. Ash-Shāfiʿī said about him, “If he had debated with Shayṭān, he would have defeated him.” A Shāfiʿī mujtahid, he wrote al-Mukhtasar about Shāfiʿī fiqh. If he missed a fard prayer, he would pray it twenty-five times alone; and he used to wash the dead without payment hoping for a reward. He died in 264/878.

an-Nawawi: Yāḥyā ibn Sharaf, Abū Zakariyyā, born in the village of Nawa on the Horan Plain of southern Syria in 631/1233. He was the Imām of the later Shāfiʿītes and wrote many books: Minhāj at-Talībīn, Kitāb al-Adhkar, Riyāḍ as-Sāliḥīn and other books. He lived very simply. After twenty-seven years in Damascus, he returned home and died at the age of 44 in 676/1277.

Rabiʿ ibn Sulaymān al-Murādī: Abū Muḥammad, he was a long-standing student and the main transmitter of ash-Shāfiʿī’s books. He was known as “the muʿaddhāhin” because he gave the adhān in the Fustāṭ mosque until his death. He died in 270/884.

ar-Rafīʿi: ‘Abduʾl-Karīm ibn Muḥammad, Abūʾl-Qāsim, born in Qazwin in 557/1162. The Imām of his time in fiqh and tafsīr, he represents with Imām an-Nawawi the principle reference of the later Shāfiʿī school. His main work is a commentary on al-Ghazālī’s, al-
Fiqh

Wajīz, entitled Fath al-‘Azīz. He was a mystic and ascetic. He died in Qazwin in 623/1226.

As-Subkī: Taqī ad-Dīn ‘Alī ibn ‘Abdu’l-Kāfi, born in Subk, Egypt in 683/1284, a Shāfī’ī scholar and mujtahid. He wrote more than 150 books including at-Takmilah, an eleven volume supplement to an-Nawawi’s Sharh al-Mukhtār, Fatwā as-Subkī in two volumes, and al-Ihbāj fi Sharh al-Minhāj. In 739/1339 he moved to Damascus where he was made a qādī. Eventually he fell ill and was replaced by his son and returned to Cairo where he died in 756/1355.

Some Shāfī’ī Texts

al-Ahkām as-Sultāniyya: “The Laws of Islamic Governance” by Abūl-Hasan al-Mawardi (d. 450/1058). A classical work on the laws of Islamic governance in practice. It deals with the principles of political science, with special reference to the functions and duties of the khālifs, the chief minister and other ministers, the relationships between various elements of the public and the government, and measures to strengthen the government, and ensure victory in war. He is considered as being the author and supporter of the “Doctrine of Necessity” in political science.

Fath al-‘Azīz: “The Victory of the Mighty”, by ar-Rāfi’ī (d. 623/1226), a commentary on al-Wajīz by al-Ghazālī, which in turn provided the basis for the Minhāj ar-Tālibīn of an-Nawawi. It is a main reference of the Shāfī’ī school.

Minhāj ar-Tālibīn: by Imām an-Nawawi (d. 676/1277), an authoritative reference for the Shāfī’ī school. It is intended as a commentary on al-Muḥarrar of ar-Rāfi’ī. He refers back to al-Juwaynī via ar-Rāfi’ī and al-Ghazālī. There are several commentaries on it.


Nihāya al-Maṭbāb: by al-Juwaynī (d. 478/1085), a massive fifteen volume collection on the Shāfī’ī school.

Sharḥ as-Sunna: by al-Bayhaqī (d. 458/1066), a sixteen volume work dealing with Shāfī’Tfiqh and the basis for it.

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at-Tanbih

at-Tanbih: by ash-Shirāzī (d. 470/1083), a standard work on Shāfi‘ī doctrine.

Tuhfat al-Muhtāj: by Ibn Ḥajar al-Haytami (d. 974/1567), a commentary on the Minhāj at-Ṭalibīn by an-Nawawi. It is one of the main authoritative Shāfi‘ī texts.

‘Umdat as-sālik: by Ibn an-Naqīb (d. 769/1368), a summary of the Shafi‘ī school which has been translated into English by Nuh Keller as “Reliance of the Traveller”.

al-Umm: by ash-Shāfi‘ī (d. 204/820) a seven volume collection which contains ash-Shāfi‘ī’s final school of fiqh.

al-Wajīz: by al-Ghazālī (d. 505/1111), a synopsis of the Shafi‘ī school.

The Ḥanbali Madhhab

Aḥmad ibn Ḥanbal: Abū ‘Abdullāh ash-Shaybānī, Imam of the Ahl as-Sunna, born in Baghdad in 164/780 and grew up there as an orphan. He was devoted to the Sunna so that he became its Imam in his time. He travelled for sixteen years in pursuit of hadith and memorised 100,000 hadiths, 30,000 of which are in his Musnad. He was a hāfiz of Qur’ān, memorised al-Muwaṭṭa’ of Imam Malik, and learned fiqh from ash-Shāfi‘ī. He was the founder of the Ḥanbalī madhhab. It is said that in his gatherings only the Hereafter was mentioned — nothing of worldly things. He prayed every night and used to recite the entire Qur’ān every day. He was imprisoned and tortured for twenty-eight months under the ‘Abbasid khalif al-Mu’tasim for refusing to state that the Qur’ān was created. He died in 241/855.

Some Major Ḥanbali fuqahā’:

Ibn al-Jawzī: Abū’l Faraj ‘Abdu’r-Raḥmān ibn Jawzī, born in Baghdad in 508/1114, a great Ḥanbali scholar of his time in history and
hadith, famous for his many chronicles of the scholars and saints of the times preceding him. Ibn al-Jawzi’s work Taibīs Iblīs is one of his best known works. Ibn al-Jawzi opposed all doctrines and practices, regardless of their sources, which were innovations in the rule of Shari‘a – i.e. not found in the Qur‘ān and Sunna, wherever found in the Islamic community, especially in Ibn al-Jawzi’s time. He wrote condemning specific innovated practices of many groups, including: philosophers (mutakallimūn), theologians, traditionalists (‘ulamā‘ al-hadith), jurists (fuqahā‘), preachers, philologists, poets and false Sufis. He wrote nearly three hundred books on taṣawwuf, fiqh, ‘ilm al-Qur‘ān, hadith, tafsīr and biographies of many of the great men of taṣawwuf. Two of his works considered as pillars in the field of taṣawwuf are Ṣafwat as-Ṣafā and Minhāj al-Qāsidīn wa Muftīd as-Ṣādiqīn. In addition, full length biographies in praise of the early Sufis were penned by Ibn al-Jawzi. He is sometimes confused with Ibn al-Qayyim al-Jawziyya. He died in Damascus in 597/1201.

Ibn al-Qayyim: Muḥammad ibn Abī Bakr, Abū ʿAbdullāh al-Jawziyya, born in Damascus in 691/1292, a Ḥanbālī hadith scholar who wrote Zād al-Ma‘ād. He also wrote l‘lām al-Muwaqqīʿīn on usūl al-fiqh. He edited the works of his shaykh, Ibn Taymiyya. He went to prison with him in Damascus and remained with him until Ibn Taymiyya’s death in 728/1328. He died in Damascus in 751/1350.


Ibn Taymiyya: Ahmad ibn ʿAbdu‘l-Halīm, born in Harran in 661/1263, the famous Ḥanbali scholar. He was imprisoned for much of his life. He was a copious writer – perhaps too copious. He died in Damascus in 728/1328.
al-Khallāl

al-Khallāl: Aḥmad ibn Muhammad ibn Hārūn Abū Bakr, one of the major transmitters of Ibn Ḥanbal's fiqh who died in 311/923-4. In fact, he is considered the primary collector of Ḥanbali fiqh. He travelled extensively to collect the knowledge of Aḥmad ibn Ḥanbal from those who transmitted it from him. After he had assembled his knowledge, he taught a circle of students in the al-Mahdī Mosque in Baghdad from which the Ḥanbali school spread. He collected his texts in the large collection, al-Jāmi' al-Kabīr, which was about twenty volumes or more.

al-Khiraqī: Abū'l-Qāsim 'Umar, one of the early Ḥanbalī scholars whose compendium of Ḥanbali fiqh is extant. He left Baghdad for Damascus when the Shi’a gained control there. He died in 334/945-6.

Some Ḥanbalī texts:

al-Ghunya li Ṭālibī Ṭarīq al-Ḥaqq: by ‘Abdu'l-Qādir al-Jilānī (d. 561/1166), the famous Sufi and founder of the Qādirī tariqa. It contains a summary of Ḥanbali fiqh.

I'tām al-Muwaqqī'in: by Ibn al-Qayyim al-Jawziyya (d. 751/1350), a major work on usūl al-fiqh.

al-Mughni: “The Enricher” by Ibn Qudāma (d. 620/1223), a nine volume work which comments on al-Khiraqī’s al-Mukhtaṣar fi'l-Fiqh. It is the largest commentary on it. Not content with merely expanding on the text of the Mukhtaṣar and explaining the evidence for its positions, he follows that with a comprehensive exposition of the differing views within the Ḥanbali school and the differences with other schools, even the less well-known schools, and then assesses their relative weaknesses and strengths.

Al-Mukhtaṣar fi'l-Fiqh: al-Khiraqī (d. 334/945-6), one of the most important and most famous Ḥanbali works. Over 300 commentaries have been written on it.
Other Madhhabs

al-Awzā‘ī: Abū ‘Amr ‘Abdu’r-Raḥmān, Imām and founder of the madhhab followed by the people of the Maghrib before they became Mālikī. He lived in Syria until he died as a murābiṭ in the port of Beirut. He was the main Syrian authority on Shari‘a in his generation. He placed special emphasis on the “living tradition” of the Muslim community as an authoritative source of law. His madhhab spread in North Africa and Spain. His tomb is near Beirut. He died in 157/774.

Jarīriyya: the school founded by Ibn Jarīr at-Tabari which differed so little from the Shafi‘i school that it soon disappeared.

Zāhirīyya: a school of fiqh which derived its judgements from the literal (zāhir) text of the Qur‘ān and the Sunna and rejected ra‘y, qiyās, istihsān, taqlīd, and other legal principles. It was called the Dā‘ūdi school after its founder, Dā‘ūd ibn Khalaf. The only time it was connected to political power was under the Muwatāhid ruler, Ya‘qūb al-Mansūr (580/1184 – 591/1195). The famous Sufi, Muḥyī‘d-dīn Ibn ‘Arabī was a Zāhirī in fiqh.

Some notable Zāhirīs:

Dā‘ūd ibn ‘Ali al-Isbahānī: (or Dā‘ūd ibn Khalaf), the founder of the Zāhirite madhhab, died in 270/884.

Ibn Ḥazm: ‘Alī ibn Ahmad az-Zāhirī, born in Cordoba in 384/994. He was the main representative of the Zāhirite school after he abandoned the Shafi‘i school. His contentiousness eventually forced him to withdraw to his family estate where he died in 456/1064.
İmāmiyya

İmāmiyya: the Shi‘ite position, also known as the Ja‘fariyya after Ja‘far aš-Ṣādiq (80/699 – 148/765). Abū Ja‘far Muḥammad at-Tūsī (d. 460/1067-8) is a fundamental source for İmāmi fiqh. His books include al-Mabsūt, al-Khilāf, an-Nihāya and al-Muḥīt. Another source is a manual of fiqh entitled Sharā‘i‘ al-Islām by Ja‘far ibn al-Ḥasan al-Ḥilli (d. 676/1277).
Terms used in Kalām and Philosophy

‘abd: slave, servant of Allah, the creature utterly dependent on its Lord and Creator for its existence and sustenance.

abjad: literally “alphabet”, a system of calculation based on the numerical values of the Arabic letters. “Abjad” is the first of a series of eight words which comprise all the letters of the alphabet.

adilla ‘aqliya: logical proofs or evidence.

‘adl: justice.

āfāqī: time, from āfāq, “horizons”. Āfāqī time describes time in the created world of human daily life.

Aftahīya: Rāfīdite sect, see Futḥīyya.

Ahl al-‘adī wa’t-tawḥīd: “the people of justice and unity”, the title used by the Mu’tazilites for themselves: “justice”, because they say that human actions are not predetermined by Allah or it would be unjust for God to reward or punish people; “unity”, because they reject the attribution of any physical and human qualities to Allah, saying that Allah is not only unique, but also He has no multiplicity within Him. They hold the view that all anthropomorphic expressions in the Qur’ān must be interpreted as metaphors and images, and must not be understood literally.

Ahl al-Iṣbaḥ: “affirmationists”, those who affirmed the qadar or Divine omnipotence; blanket term used by the Mu’tazilites for their opponents, from Dirar to al-Ash’ari.

Ahl as-Sunna wa’l-Jamāʿa: the people of the Sunna and the Community: all the people who follow the Sunna of the Prophet and who hold together as a community on that basis; the main body of the Muslim Community.

Ajārida: a Kharjite sub-sect, close in belief to the Najdites. They were the followers of ‘Abdu’l-Karim ibn ‘Ajrad.

āla: instrument, tool.
'ālam al-ajsām

'ālam al-ajsām: the world of physical bodies.

'ālam al-amr: the world of dominion, the non-spatial world of the angels and human spirits (also called 'alām al-malakūt).

'ālam al-arwāh: the world of spirits, as distinct from 'ālam al-mithāl — the world of analogies, which is formal manifestation as a whole.

'ālam al-khalq: the material spatial world (also called 'ālam al-mulk wa shahāda).

'ālam: other terms involving 'ālam are: 'alām al-lāhūt, “the world of Divinity”; 'alām al-jabarūt, “the world of power”; 'alām al-malakūt, “the world of Dominion”; 'alām an-nāsūt, “the world of humanity”; and 'alām al-hāhūt, “the Divine Ipseity”.

'ālim (plural 'ulamā‘): a man of knowledge, a scholar, especially in the sciences of Islam.

āliyya: instrumentality.

al-'Amā‘: the Great Mist: primordial non-spatiality in non-time.

amr: the command (see Sufism), the eidos of Aristotle, the active pole (Yang) in which the Yin is ṣabī‘a (nature, or the hylē of Aristotle).

anthila: examples, plural of mithāl.

aniyya: I-ness.

'aqā'id: (plural of 'aqīda) faith, beliefs.

'aqīda: creed, belief or tenet of faith firmly based on how things are, distinct from the testimony of faith (shahāda).

'aqīl: intelligent, sane.

'aql: intellect, the faculty of reason.


al-'aqīl al-fā'il: Active Intellect, the nous of Plotinus, the logos, or “world of ideas” of Plato, a term used by al-Farabi.

'aql gharīzī: inborn intelligence.

al-'aqīl al-hayūfānī: potential intellect, intellectus potenta, latent capacity to acquire external truths, a term used by al-Farabi.

al-'aqīl al-mustafād: acquired intellect, intellectus acquisisitus, learned knowledge, a term used by al-Farabi.

'araḍ (plural a‘rāḍ): an accidental or non-essential, ontic quality. The
opposite of jawhar. This applies to qualities like colour, heat, cold, motion, rest, etc.

asās: “first principle”, an Ismā‘īli term.

ashāb: causes, plural of sabab.

al-ashāb wa‘l-wasā‘īt: literally causes and means, intermediary causes.

Ash'arites: along with the Māturidites, articulated the Sunnī position of kalām, which is characterised by rationality while refusing to force it upon matters of faith. The main features of this school are the negation of intermediate cause and effect as everything is caused by Allah and the discontinuity between Allah and His creation. Furthermore, it is asserted, the Divine Attributes are distinct from the Essence, although they cannot be in any way comparable to the attributes of creatures. The Word of Allah, for example, is eternal and uncreated while articulated sounds are created.

al-āṣlāh: “the best”, the Mu'tazilite doctrine that Allah always chooses the best for his creatures.

asmā’ adh-dhāt: the Names of the Essence.

asmā’ as-ṣifāt: the Names of the Attributes.

atomism: an Ash'arite position refined by al-Bāqillānī which asserts that atoms are simultaneously both space and time. They are instants in space, but without extension.

al-'ayān ath-thābiya: archetypes, fixed essences, source forms.

aysa: term used by al-Kindī for being. Now superseded by kawn.

Azāriqa: the Azraqites, the most extreme Khārijite group in Basra who followed Nāfi' ibn al-Azraq (d. 65/686), whose position is that anyone who commits a sin or act of disobedience to Allah is an unbeliever and goes to Hell forever. Any Muslim who did not share their opinion in detail was considered a mushrik; those who did not emigrate to their camp were considered mushriks; and the wives and children of such mushriks were considered mushriks. Since not joining them was considered a sin they therefore felt justified in fighting, robbing and killing all non-Azraqite Muslims. They utilised the practice of iṣī‘rād to ascertain the personal view of a Muslim. If he said, “I am a Muslim,” they killed him immediately because there could be no Muslim outside their own camp — but they let non-Muslims live.
badā’

badā’: change of mind in relation to Allah’s knowledge. This doctrine was held by some extreme Shi‘ite groups who would forecast certain events, and when what they predicted did not occur would say that Allah had “changed His mind”.

bāšīn: inwardly hidden.

bāšīnī: inward, esoteric.

Bāṭīnīya: this usually refers to the Ismā‘īlīs who interpreted religious texts exclusively on the basis of their hidden meanings rather than their literal meanings. This type of interpretation gained currency about the 8th century among certain esoteric sects, especially the Ismā‘īlīs. They believed that beneath every obvious or literal meaning of a sacred text lay a secret, hidden meaning, which could be arrived at through ta‘wil; thus, every statement, person, or object could be scrutinised in this manner to reveal its true intent. They further stated that Muhammad was only the transmitter of the literal word of God, the Qur‘ān, but it was the imām who was empowered to interpret, through ta‘wil, its true, hidden meaning.

Bayt al-Ḥikma: an academy founded by the ‘Abbasid khalif al-Ma‘mūn.

bid‘a: innovation, changing the original teaching of the Prophet, something introduced into Islam after the formative period.

bid‘a ḥaqiqiya: absolute innovation.

bid‘a ʿidāfiya: relative innovation.

bīlā kayf: “without asking how”, to avoid conceptualising or specifying or anthropomorphising metaphorical expressions like “Hand of Allah” or “descent”.

burhān: demonstration, demonstrative reasoning, definite proof.

Būṭrīya: (or Būτrīya) a Zaydī sect who said that ‘Ali was best, but that he had entrusted the imamate to Abū Bakr and ‘Umar.

ad-Dahr: unending and everlasting time, not divided into past, present and future. Linear time is called ‘zamān’ in Arabic.

dahrī: materialist or atheist. Probably originally referred to a follower of Zurvanism which is associated with a form of atheistic materialism that asserted the eternity of the material universe.

darūrīyāt: immediately evident propositions.

dawr: arguing in a circle.

Dhāt: Essence.
Kalām

**Druzes**: a heterodox sect which developed out of Fātimid ʿIsmāʾīlim and the 5th/11th century agitation of the Qarmatians. Today there are about half a million Druzes living in Syria, Lebanon, and Palestine who are not considered to be Muslims either by the Shiʿites or the Sunnis.

**fahm**: understanding.

**falsafa**: philosophy, which attempts to form a systematic world-view out of logical and scientific reasoning. (Compare with kalām).

**fatarāt**: Khrājīite doctrine of eclipse of belief.

**fayḍ**: the emanation of created things from Allah. The word is not used in the Qurʾān for creation. Muslim philosophers, such as al-Farābī and Ibn Sīnā, under the influence of Neoplatonism conceived of creation as a gradual unfolding process. Generally, they proposed that the world came into being as the result of God's superabundance. The process of creation begins, they asserted, at the most perfect level and then “descends” to the least perfect: physical matter. All created things yearn for what is more perfect.

**faylasūf**: philosopher

**fikr**: reflection.

**al-Fiqh al-Akbar**: a creed, the most famous is by Abū Ḥanīfa.

**Futḥiyya**: or Aftahīya, from al-Aftah (“flat-footed”) the nickname of ‘Abdullāh, the eldest son of Jaʿfar as-Ṣādiq. They believed that the Imām passed on the imamate by testament (and so could go from one brother to another).

**Ghāliyya**: same as Ghulāt.

**gharaḍ**: motive, individual interest.

**gharizā**: instinct.

**Ghayb**: the Unseen, unmanifest, that which is hidden from the eyes whether or not it is perceived by the heart; or it can be something which is beyond any sort of perception, such as the future.

**ghayba**: occultation; concealment.

**ghayr maḥṣūs**: not perceived by the senses.

**Ghulāt**: “Extremists”, extreme groups of the Shiʿa who claimed that ‘Alī was divine. Their most dramatic manifestations were found in the Qarmatians, the Ismāʾīlis, the Druzes, and the ‘Alī Ilāhīs.

**habā**: fine dust, the passive universal substance.
hāhūt

hāhūt: ipseity.

hakím (plural ḥukamā‘): sage.

ḥanīf (plural ḥunafā‘): one who possesses the true religion innately.

Ḥārithiya: a sub-sect of the Ibādites, the followers of al-Ḥārith ibn Mazyad al-Ibādī, who held Mu‘tazilite views.

al-Ḥārūrīya: A term used to denote the early Khārijites, from the name of the village which was their centre.

Ḥašbānīya: a group known in the history of philosophy for their doubts, scepticism and sophism.

ḥawa: passion, desire; also used in the plural (ahwā‘), meaning opinions which have moved away from the truth.

ḥawādis: originated things, things which exist within the confines of time-span and place.

haykal: bodily form.

hayūā: from Greek hylē, substance in the sense of materia prima. Al-habā‘ has the same meaning. Ibn ‘Arabī also calls it al-Kitāb al-Maqṣūr: the Inscribed Book.

hidāya: active guidance by Allah.

ḥikma: wisdom.

ḥiss: the faculty of sensation, the domain of the senses.

ḥudūth: located in time, the beginning of the universe in time.

ḥudūth al-ashāyā‘: originated, temporal character of things.

ḫujja: proof or argument.

ḫulūl: incarnation.

Ibādīya: the followers of ‘Abdullāh ibn Ibād. They are the most balanced of the Khārijites and the closest to the Muslims in opinion and thought. They maintain the distinction between kufr ni‘ma and kufr shirk. They assert that every sin is kufr ni‘ma and that grave sinners will be in the Fire forever.

ifḥām: intelligibility.

ifṭīdā‘: the quality of being guided.

ijād: bestowing of existence; bringing into existence.

ijbār: determinism.

ikhtiyyār: free choice.
Kalām

Ikhwān as-Ṣafā: “the Brethren of Purity”, a secret philosophico-religious society which arose in Baṣra in the fourth/tenth century among some of the Ismā’īlīs.

istikbāb: the same as kasb, acquisition.

ihḥād: heresy, deviation.

ʿilla (plural ʿīlāl): underlying reason, effective cause. Maʿna and sabab are synonyms.

ʿilm (plural ʿilām): knowledge; science.

ʿilm al-ḥurūf: “the science of the letters”, a method of interpretation by referring to the numerical equivalents of letters in a word or phrase. For example, the numerical value of the Arabic letters in the phrase “fātimā mubīm” (Qurʾān 48:1) adds up to 591, the year of the “clear victory” over the Christians by the Muwahḥidūn at Alarcos, Spain. They do not, however, add up to all the other years in which there were also clear victories!

ʿilm al-jāfr: the science of letters.

ʿilm an-nujūm: astronomy.

ʿilm at-tanjam: astrology.

īmā: implication, implicit indication.

Imāmī: a term referring to one of the Ithna ʿasharite Shiʿites.

īmān: belief, faith, assent, acceptance.

al-Iqtishād: “The Just Mean in Belief”, a work by al-Ghazālī in which he simplified the work done by al-Juwaynī.

irāda: will, volition, aspirancy. For Māturīdī, there is a difference between irāda and mashī'a. There is no coercion involved in mashī'a, but man's acceptance is involved. Thus mashī'a is involved in choosing belief or disbelief. Irāda involves coercion.

irjā: suspending or postponing judgement on whether or not someone is a believer.

al-Irshād: a treatise by al-Juwaynī on the Sunni position in kalam.

Ishrāqi: illuminist school of philosophy, an eclectic mystical intellectualism.

ism: name, noun, the Divine Name. Sometimes al-Ism al-Aʿẓam, the Greatest Name.

ʿisma: infallibility, preservation of the Prophets from wrong action.


**Istidlāl**

**Istidlāl**: deductive reasoning.

**Ismā‘īlīs**: the “Sevener” Shi‘a, the followers of Ismā‘īl, son of Ja‘far as-Ṣādiq (d. 148/765). Many of their doctrines were influenced by those of the Manichaeans. They assert that Ismā‘īl completed the cycle of seven imāms after which the era of the hidden imāms began, and these imāms send out emissaries. They believe that if the imām is not manifest (qā‘im), then his emissary or proof (ḥujja) must be manifest.

**Istī‘rāj**: the practice of the Başan Khawārij, killing all non-Khārjīites whom they came across. Literally means “questioning” but came to designate the indiscriminate killing of theological opponents. (cf. Azāriqa).

**Istita‘a**: the power or capacity to act.

**Ithna‘ ‘Ashariyya**: the Shi‘ites who follow twelve Imāms.

**I‘tiqād**: belief, being convinced about the truth of something.

**I‘tizāl**: lit. “withdrawal”, the theology of that group which withdrew from the circle of Ḥasan al- Başrī and came to be known as the Mu‘tazilites.

**Jabr**: predetermination of man’s actions by Allah.

**Jabriyya**: pro-determinist, the name given to those who, in opposition to the Ḥadariyya, deny the freedom of the will, and on this point make no distinction between man and inanimate nature, inasmuch as his actions are subordinate to the compulsion (jabr) of God. Thus everything has been pre-determined and man has no responsibility whatsoever for his actions. The most prominent champion of this view was Jahm ibn Ṣafwān, as well as many other small sects.

**Ja‘farī**: the “Twelver” Shi‘a, the followers of Ja‘far as-Ṣādiq (d. 148/765).

**Jahmites**: followers of Jahm ibn Ṣafwān (d. 128/745) who taught that Allah has no attributes and that man has no free will of any sort at all.

**Jārūdiyya**: one of the Zaydī Shi‘ite groups who believed that there was a shūrā of the descendants of Ḥasan and Ḥusayn after the death of Ḥasan. They insisted that the rightful Imām must not remain hidden.
**jawhar:** lit. "jewel!", substance, specifically the essence of intrinsic being of a form.

**kabira** (plural *kabīr*): major wrong actions which are described in the Qur'an or hadith along with an explicit penalty or threat.

**kalām:** 'thecology' and dogmatics. *Kalām* begins with the revealed tradition and uses rationalistic methods in order to understand and explain it and to resolve apparent contradictions. The name was either derived from the fact that their primary question was the "Word of Allah" or in imitation of philosophers who called "logic" "kalām". (Compare with falsafa).

**kasb:** (or *iktissāb*) acquisition. Among the Ash'arites, the action of a creature is said to be created and originated by Allah and 'acquired' by the creature, meaning it is brought into connection with his power and will without there resulting any effect from him in bringing it into existence. He is simply a locus for it. It also refers to knowledge which is obtained by the voluntary application of secondary causes.

**kawn:** Being, all phenomena.

**kayfiya:** modality, quality.

**Kaysānīya:** Shi'iite group, who maintained that after the death of Husayn, the Imam was another son of 'Ali, Muhammad ibn al-Hasan al-Hasaniyya (d. 81/700).

**khalq al-Qur'ān:** "the createdness of the Qur'an", a Mu'tazilite doctrine. The Mu'tazilites denied that the attributes of Allah are eternal. Since the Qur'an is speech, they argued, and since speech is an attribute, they therefore denied the eternal existence of the Qur'an. This was the source of the controversy which resulted in the *Miḥna*, or Inquisition.

**Kharijites:** or *Khawārij*, the earliest sect who separated themselves from the body of the Muslims and declared war on all those who disagreed with them, stating that a wrong action turns a Muslim into an unbeliever.

**khaṣla** (plural *khiṣāl*): a property, quality, element; also a branch or part of something (e.g. the branches of faith).

**khaṭ'ā** (plural *kaṭāya*): sin, error, includes both *dhanb* and *ithm*.
khāṭima

khāṭima: “the seal”, the final act of a person which determines whether he is a believer or an unbeliever.

Khawārij: See Kharijites.


kufr niʿma: ingratitude for a blessing, used by certain Kharijites to indicate commission of a minor sin. (See Ḳaḍiʿ). (See Ḳaḍiʿ).

kufr shirk: also kāfir dīn, disbelief in Allah by associating something else with Him. (See Ḳaḍiʿ).

al-kulliyāt al-khams: the five universals: life, religion, family, sanity and property.

kulliyāt al-wujūd: universals of being.

kumūn: doctrine that substances have their potentialities present but concealed in them (this used to be a Manichaean doctrine).

lā ḥukm illā lillāh: “There is no judgement except that of Allah”, the motto of the Kharijites, used to justify whatever judgements they made.

Lafṣṣa: view that while the Qur’an is uncreated in its essence, man’s “lafṣ” or utterance of it is created. Chiefly represented by al-Karābīsī (d. 245-48/859-62) and Ibn ath-Thaljī.

lays: al-Kindī’s term for “not-being”, now superseded by ‘adam.

luṭt: Divine grace.

mabdāʾ (plural mabdāʾī): principle, basis, starting point. In the plural it means ideology, fundamental concepts.

mādda: matter.

madrasa: a traditional place of study and learning.

mahall: locus. For example, al-Māturīdī says that the heart is the locus of faith.

māḥiya: quiddity, essential nature.

majāzī: metaphorical, figurative.

maktuṭb: “written”, pre-ordained, already decided.

malāḥīda: heretics, apostates. It is the plural of malḥīd.

manṭiq: logic (as a discipline).

al-manzila bayna manzilatayn: “the position between the two positions”, one of the five principles of the Muʿtazilites. Politically, they took a position between the Shiʿa and the Sunnis. In respect of
belief, they said that someone who is a ḥāsīq is neither a believer nor an unbeliever. On the surface, this seems innocuous, but it is really an offshoot of the earlier Manichaean metaphysical teaching.

maqāla: treatise; doctrinal position.

Maqālāt al-Islāmiyyīn: the famous work by al-Ashʿarī. It surveys and assesses the various sects, sets forth the basic creed of the Muslim Community, and surveys the different opinions on the themes of kalām. It was the first work of its kind.

maqdi: object of decree.

maʿqūl: rational, intelligible.

marāṭib al-wujūd: "the chain of being": mineral, plant and animal.

mashīʿa: choice (see īrāda).

Mashshāʾī: a Peripatetic, an Aristotelian.

Māturīdite: a follower of al-Māturīdī (d. 333/944), along with the Ashʿarites, responsible for the Sunnī articulation of kalām. As al-Māturīdī was from Khorasan, his school was more widespread in the east and Central Asia. It is more intuitionistic and less concerned with rational expression than the Ashʿarites. (See al-Māturīdī.)

mawjūdāt: existents.

Mīḥna: the Inquisition instituted by the ‘Abbasid khālīf, al-Maʾmūn, which required all important people to publicly state that they believed that the Qurʾān was created, even if they did not.

millat Ibrahīm: religion of Ibrahīm, the fitra, primordial religion.

minhāj: lit. "open, plain road", procedure, manner.

mithāl: a model according to which another thing is made or proportioned, a pattern by which a thing is cut or measured, a precedent, an example or parable, a multi-dimensional metaphor capable of conveying more than one meaning simultaneously.

mithl: like.

mūbiqāt: great destructive sins.

mudarrīs: teacher.

Mufawwīdā: a Qadariite group who believed that they are entrusted to themselves by Allah so that they act independently and of their own accord thanks to this delegation of power.
al-Muḥakkima

al-Muḥakkima: along with “Ḥarūriya”, a name used for the earliest Khārijites. They deserted ‘Alī's camp when ‘Alī accepted arbitration in his war with Mu‘awiya. Their objection was that ‘Alī had followed a human ḥukm (judgement) rather than Divine ḥukm. They thought that this was tantamount to disbelief and hence they declared ‘Alī to be a kāfir.

muḥaqiq: verifier, one who establishes the reality for himself; those who have understanding of reality.

muḥāwara: dialogue, debate.

muḥdath: generated, temporal, contingent, located in time.

muḥdathāt: novelities, innovations

mujaddid: renewer, restorer of the Dīn; it is said that one comes every hundred years or so.

Mujbira: another name for the Jabriya.

mulhid: a heretic, atheist.

mulḥidāt: heresies.

Mulk: the realm of solid forms, the visible realm; also the title of Sūra 67 of the Qur‘ān.

mumkināt (plural of mumkin): possibilities.

Murji'ites: the opponents of the Khārijites. They held that it is faith and not actions which are important and so they suspend judgement on a person guilty of major sins. They had a number of sub-groups.

Musabbib al-asbāb: the Causer of causes, i.e. Allah.

Mushabbiḥa: anthropomorphists.

mustahhīlāt: (the plural of mustahhīl), impossible things.

mutakallim: someone who studies the science of kalām, the science of investigating and articulating religious belief.

Mu'tazilite: someone who adheres to the school of the Mu'tazila which is rationalist in its approach to existence. The term means “withdrawers” because they “withdrew” to an intermediate position as regards the evaluation of grave and lesser sins, holding to the position that someone who commits a wrong action is neither a believer nor an unbeliever. They also opposed the view that the Qur‘ān was eternal and uncreated, believing that this would compromise the uniqueness of Allah. (See also Aḥl al-‘adl wa'r-tawḥīd).
muwāfāt: a person’s state of faith at the moment of death.

an-nafs an-nāqiqa: the rational soul which can make its ideas known by means of speech and which also understands speech. It does not die with the body, as it is an essential substance and not an accident.

Najdiya or Najdāt: Najdites, the followers of Najda ibn ‘Umaymir al-Ḥanafi (d. 72/693), an extreme Khārijite group in Yamanā who dropped the label "shirḵ" in favour of "kufr". If a Muslim persists in a sin, they asserted, he is an unbeliever and a mushrik. They introduced the distinction between kufr nīma and kufr din ( ingratitude for blessing and unbelief).


Nāmūs: from nomos (Greek for law), an angel who brought revelation, mentioned by Waraqā when Khadija informed him that the Prophet had received revelation from Jibril.

Nāṣībi: one of the Nawāṣib.

Nāṣūt: humanity, corporeality.

na‘t: attribute, quality, that which describes something.

Nawāṣib: a group of people who go to extremes in their dislike of ‘Ali or his family; they are the counterpart of the Rāṣīdites.

naẓar: examination, reasoning, intellectual examination, thinking about a thing and trying to understand it.

naẓara: debate.

nāzir: philosopher, debater, investigator.

naẓẓār: someone who examines and decides questions of theology and jurisprudence.

qaḍā': the execution of the Divine decree.

qadar: the decree of Allah.

Qadariya: a sect who said that people have power (qadar) over their actions and hence free will.

qadīm: eternal, ancient.

qā‘im: one who rises after death; used by the Ismā‘īlis for the seventh imām before the beginning of the new cycle. The Imāmiyya say that the twelfth imām is the qā‘im.

Qarāmiṭṭa: the Qarmatians.
Qarmatians

Qarmatians: sometimes written Carmathians, a revolutionary Ismā‘īlīte movement which began as a secret society involving initiation and common property. Their artisans were formed into guilds. Their name is taken from their first leader, Hamdān Qarmat. They were particularly successful in the Arabian peninsula where they seized Makka in 317/930 and carried off the Black Stone, which they kept for twenty years. They believed in the emanation of Divine Light through various veils and interpreted the Qur’an allegorically.

qidam: timeless eternity, eternity which is not affected at all by temporal time.

qudra: power, ability, capacity.
quwwa al-ghādiya: nutritive faculty.
quwwa al-ḥāssa: sensitive faculty, power of perception.
quwwa al-mutakhayyila: faculty of imagination.
quwwa an-nāfīqa: rational faculty, reason.
quwwa an-nuzū‘iyya: appetitive faculty.
Rāfīdites: the Rawāfid, a group of the Shi‘a known for rejecting Abū Bakr and ‘Umar as well as ‘Uthmān. It is a nickname, meaning “deserters”.
raj‘a: ‘return’, the Shi‘ite doctrine that the Imām is hidden and will return.
ramz (plural rumūz): a symbol.
Rasā‘ili: “the Epistles”: fifty-two treatises written by unknown Ismā‘īlī writers from the Ikhwān as-Ṣafā in the fourth/tenth century. They deal with the sciences and philosophy and a great deal of numerical symbolism. Their contents are basically a combination of Neo-Pythagoreanism and Neo-Platonism.
Rawāfīd: Rāfīdites.
risāla: message, also a treatise.
sabah: cause, means of obtaining something.
Sabab al-Awwal: the First Cause, i.e. Allah.
sababiyya: causality.
Sab‘iya: the “Sevener” Shi‘a or Ismā‘īlis.
ṣaghīra (plural saghā‘ir): minor wrong action.
**Kalām**

**salb**: negation, to declare Allah free of any attributes which appertain to created beings.

**Shabībya**: Khārijites who denied that Allah’s foreknowledge had a determining effect and explained human responsibility in terms of a concept of delegation (**tafwiḍ**). (Cf. **Mufawwida**).

**shakk**: doubt.

**śīla**: attribute.

**Ṣufrites**: a moderate branch of the Khārijites.

**ṭaba‘ud**: the concept of divisibility. In relation to belief, it regards belief as a combination of several qualities.

**ṭabī‘a**: nature.

**ṭafākul**: difference in degrees, thus giving preference to one over another.

**ṭafra**: “the leap”, the view originated from the Mu’tazilite an-Nazzām that a body could move from point A to point B without passing by the intermediary point B.

**ṭajriba**: empirical experience.

**ṭakfir**: to declare that someone is a kāfir. A practice introduced by the Khārijites.

**ṭakhmīn**: speculation, conjecture.

**ṭakwin**: bringing into being; causing something to become manifest in existence through the Divine command, “Be!”

**ṭanāsukh**: metempsychosis.

**ṭanzih**: transcendence, disconnecting Allah from creation. The opposite of **ṭashbih**.

**ṭaqīya**: concealment of one’s views to escape persecution. It was obligatory for the secret agents of some of the more extreme Ismā’īli groups.

**ṭashbih**: anthropomorphism, comparing or connecting Allah to created things or making Allah resemble created things. Opposite of **ṭanzih**.

**ta‘til**: negation, the concept of denying Allah all attributes.

**ṭawallud**: the generation of actions, the causal relationship between the action of the doer and the deed, posited by the Mu’tazilites.

**ṭawqaqqa**: conditionality; also the Shi‘ite position of stopping at a particular imām and believing in his concealment and return.
ta'wil

ta'wil: allegorical interpretation.
tawīl: "generation", "natural production", for the Mu'tazilites, the process by which correct reasoning produces knowledge. For the philosophers, it is by logical necessity (ijāb). For the Māturīdīs, knowledge after correct reasoning is due to the custom established by Allah.

thanawīya: dualism.
thubūt: latency (in respect of existence).
ulūhīya: divinity, Divine nature.
'ujūd arba'a: the four principles of al-Māturīdī which denote the four degrees of knowledge: tawhīd, ma'rifā, īmān and Islām.
al-usūl al-khamsa: the five affirmations of the Mu'tazilites: tawhīd; 'adl (justice); al-wa'd wa'l-wa'id ("the promise and the threat"); manzila bayna'l-manzilatayn (the position between two positions); and commanding the correct and forbidding the rejected.
wa'd: promise, particularly the promise of the Garden.
al-wa'd wa'l-wa'id: "the promise and the threat", the promise of Heaven and the threat of Hell as recompense for actions. A consequence of this, the Mu'tazilites assert, is that a wrongdoer can never come out of the Fire by Divine Mercy.
waḥdānīya: Divine Oneness.
wa'id: threat, particularly the threat of the Fire.
al-Wa'īdīya: Mu'tazilites who believe that logically Allah must punish the disobedient as He must reward the obedient; therefore, according to them, if a person committed a major sin and died before repenting, then Allah must not forgive him. This doctrine conflicts with the Qur'ān and the Sunna.
Wāqīṭa: Rāfī'ites who maintained that Mūsā al-Kāẓim, a son of Ja'far as-Sādiq, the sixth Shi'ite Imām, would return and put everything to rights, since they believed that the seventh Imām would complete one cycle and begin a new one; also a sect of Khārjītes who suspended judgement. (Cf. Murji'ītes).
wasā'i't: secondary causes.
wujūd: existence or being. Wājib al-wujūd, "He Whose existence is necessary" applies to Allah, whereas creation is mumkin al-wujūd, "that whose existence is possible".
al-wujūd al-muṭlaq: “Absolute Being” which is impossible to conceive. It did not come out of non-existence, but exists absolutely.

wuqūf: suspension of judgement.

zamān: linear time.

zandaqa: heresy. This is an Arabicised Persian word. The term had been used for heterodox groups, especially Manichaeans, in pre-Islamic Persia, and hence it was originally applied to Magians.

zann: opinion, supposition, conjecture, speculation.

Zaydites: the “Fiver” Shi’a. They followed Zayd ibn ‘Alī, the grandson of al-Ḥusayn. They say that any of the Ahl al-Bayt can be the Imām. They are Mu’tazilite in doctrine and rather puritanical. Sufism is forbidden by them.

zindiq: a term used to describe a heretic whose teaching is a danger to the community or state. Originally under the Sasanids it was a free thinker, atheist or dualist. It was particularly applied to those influenced by the doctrines of Manichaeanism, a dualistic syncretism of pagan, gnostic, Magian, Judaic-Christian and Indian traditions which experienced a revival in Iraq near the end of the Umayyad period.
Some Major Figures in *Kalām* and early Muslim Philosophy

*Abdu'l-Qāhir ibn Ṭahir al-Baghdādī: Abū Mansūr, a Shāfi‘ī scholar and Ash‘arī theologian, specialising in *uşūl* and heresies. He was born in Baghdad and taken to Nishapur by his father when young and was educated by Sufi scholars. He lectured to his students on seventeen subjects. He wrote on many subjects including mathematics, Sufism and *kalām*. He is known for his book on heresiography, *al-Faqīr bayna al-Firāq*, on the sects in Islam. His main work on *kalām* was *Kitāb Uṣūl ad-Dīn*, a summary of the major aspects of Islam. He has a famous book on *naskh* called *an-Nāsikh wa'l-Mansūkh*. He died in Isfārā' in 429/1037.

Abū'l-Hudhayl: Muhammad ibn al-Hudhayl al-'Allāf al-'Abdī, born between 132/748 and 137/753 at Baṣra and died between 226/840 and 235/850, a client of 'Abd al-Qays. He was a famous Mu'tazilite known for his skill in argument whom some consider the founder of *kalām*. He argued well against the Magians and it is said that thousands of them became Muslim through him. He took his views from 'Uthman ibn Khālid al-Ṭawil who had learned them from al-Waṣīl. He denied predestination and the existential attributes. He held that there was a generation (*tawallud*) or causal relationship between doer and deed. He also appears to have been the founder of the "atomic" school. (See *atomism*).

al-Ash'arī: Abū'l-Ḥasan 'Alī ibn Ismā‘īl. He was born in Baṣra in 260/873-4, and was a descendant of Abū Mūsā al-Ash'arī. He was for a time a Mu'tazilite, a follower of al-Jubba‘i, but later left them. He became an unrivalled great scholar, the Imām of the People of the *Sunna* and author of famous books. He wrote about 300 books. In his *Maqālāt al-Islāmiyyā* the first book of its kind, he goes into detail about the different sects. He and al-Māturidi are the founders of Sunni *kalām*. He died in 324/936.

Averroes: see Ibn Rushd.
Kalâm

Avicenna: see Ibn Sīnā.

al-Bāqillānī: Muḥammad ibn at-Ṭayyib, the Qāḍī and Imām of the people of the Sunna, d. 403/1013. He was born in Baṣra in 338/950 and became one of the foremost scholars in kalām. He was a Mālikī faqīh and Ashʿarite muṣṭakallīm. He wrote Iʿjāz al-Qurʾān. He was sent by ʿAḍud ad-Dawla as an envoy to the Byzantines in Constantinople where he debated with Christian scholars in the presence of the emperor. In his Tarmiḥid he presents the position of the Ashʿarites and played a pioneering role in elaborating its metaphysics. Ibn Khaldūn credits him with introducing atomism, but it would be more accurate to say that he reworked it. At-Tarmiḥid is the first systematic statement of Ashʿarite doctrine.

Bishr ibn Ghiyāth al-Marisi: He was prominent in publicising the idea that the Qurʾān was created. He was connected most of his life with Kūfah and was born not later than 144/760, the son of a Jewish gold-smith. He studied fiqh and hadith with Abū Yusuf and hadith with Sufyān ibn ʿUyayna. He became outstanding in kalām and ʿAbdādīn ibn Zayd called him a kāfīr. He moved to Baghdad where he had his own group and was executed probably in 218/833 (or 834 or 842).

Dirār ibn ʿAmr: possible forerunner of the Muʿtazila, lived in the time of Harūn ar-Rashid in Baṣra and was a contemporary of Wāṣil ibn ʿAṭāʾ. He rejected atomism and said that the body was an aggregate of accidents which then becomes the bearer of other accidents. He also denied the positive nature of the Divine Attributes, maintaining, for example, that Allah is knowable and powerful in the sense that He is not ignorant or powerless.

al-Farabi: (Latin, Al-Pharabius), Abū Naṣr Muḥammad ibn al-Farakh. Al-Farabi was born near Farah in Turkistan. He was a philosopher, leading logician and expositor of Plato and Aristotle, the founder of Islamic neo-Platonism. He contributed to philosophy, logic, sociology, science, and music. He was best known as the “Second Teacher”, Aristotle being the first. He is said to have grown up in Damascus. He studied philosophy at night, while working as a gardener in the day. He died in 339/950. He wrote many books on all sorts of topics.

Ghaylān ad-Dimishqī: Abū Marwān Ghaylān ibn Muslim al-Qibṭī. (Qibṭ means either Copt or from the Ḥimyar sub-tribe Qibṭ). He was the second most important Qadarite. His father was a mawlā of
al-Ghazālī

‘Uthmān and he was a secretary in the administration in Damascus. He left a collection of letters. As well as being a Qadrite, he was also a Murjī‘ite and Kharjiite. He was executed towards the end of the reign of Hishām (c. 116/731).

al-Ghazālī: Muḥammad ibn Muḥammad, Abū Ḥāmid al-Ṭūsī, (Latin, Al-Gazāel), (450/1058 – 505/1111). He taught at the Niẓamiyya Madrasa before he became a Sufi. He suffered a spiritual crisis in 490/1095 that resulted in a speech impediment and nervous breakdown; he then gave up the academic life for the ascetic regime of a Sufi. He was the author of many books, especially Tahāfut al-Falāṣifa ("The Incoherence of the Philosophers") and Ihyā‘ Ulūm ad-Dīn. He attempted to defuse the tensions between philosophy and theology and used syllogism to rebut Neoplatonism and bolster Islamic doctrine. He criticised philosophers for denying the Resurrection and for asserting the eternity of the universe. His critique of causality anticipates Hume's, using the Ash'arite position that Allah is the only real cause, and thus denying the so-called necessity between cause and effect. Simultaneity, he asserted, is illusory.

Ibn Bājja: Abū Bakr Muḥammad ibn Yaḥyā, (Latin, Avempace), an Arabic philosopher. He was born in Saragossa near the end of the 5th/11th century. He led a wandering life for a time. He died in Fez in Ramadān 533/1139 of poison. When young, he was a wāzīr for the Murābit governor, Abū Bakr ibn Tīfāwit, and later on in Seville for Yaḥyā ibn Yūsuf ibn Tashfin. He stated that the philosopher must order his own life as a solitary individual, shun the company of non-philosophers and concentrate on reaching his own final goal of achieving intuitive knowledge through contact with the Active Intelligence.

Ibn Ḥazm: ‘Alī ibn Aḥmad az-Zāhiri, born in Cordoba in 384/994. He was the main representative of the Zahirite school. He had to withdraw to his family estate where he died in 456/1064. His al-Fīṣāl fi ‘l-Mītal in which he combats the Mu‘tazilite position was written between 418/1027 and 421/1030.

Ibn Rushd: Abū ‘l-Walīd Muḥammad ibn Aḥmad, (Latin, Averroes). Ibn Rushd was a genius with encyclopaedic knowledge. He spent a great part of his fruitful life as a judge and as a physician. Yet he was
Kalām

known in the West for being the great commentator on the philosophy of Aristotle. He was born in Cordova, Spain in 520/1128. Ibn Rushd said that true happiness for man can surely be achieved through mental and psychological health, and people cannot enjoy psychological health unless they follow ways that lead to happiness in the hereafter, and unless they believe in God and His oneness. His book on jurisprudence Bidāyat al-Mujtahid wa-Nihāyat al-Muqtasid has been held as possibly the best book on the Mālikī School of fiqh. He died in 595/1198.

Ibn Sinā: Abū ‘Alī al-Ḥusayn ibn ‘Abdullāh (Latin, Avicenna). He was born around 370/980 near Bukhara (now Uzbekistan) and died in 428/1037 in Hamadan, Persia. Avicenna was the most influential of all Arabic philosopher-scientists. He studied logic and metaphysics under some of the best teachers of his day but then continued his studies on his own. In particular he studied medicine. He worked on almost every conceivable topic. In philosophy, he was the champion of Islamic Neo-Platonism, incorporating an illuminist (Ishrāqī) tendency which shows Ismā‘īlī influence.

Ibn Ṭufayl: Abū Bakr, from Wadi Ash, today Guadix, Spain. He lived from around 494/1100 to 581/1185. A philosopher and physician, his mystical philosophy is presented in a novel, Ḥayy ibn Yaqẓān, which develops Neo-Platonic themes.

al-Ḥjjī: ‘Adūd ad-Dīn, ‘Abdu’r-Raḥmān ibn Aḥmad, a theologian and philosopher. His principle works were al-Mawāqif and a catechism, al-‘Agā‘id al-‘Aḍūdiyya. He was from Ig, a fortress in Persia, and was a qāḍī and teacher in Shiraz. He died in 756/1355.

Jahm ibn Ṣafwān: Abū Muḥrīz ar-Ṣāsibī of Samarqand, the founder of the Jahmīte school. His doctrines first surfaced in Tirmidh. He denied the Divine Attributes and held that man’s actions are purely determined by Allah, that Allah is “everywhere”, and that the Qur’ān was created. He also asserted that Heaven and Hell will pass away because eternity is impossible. He was executed in 128/745 by Sālim ibn Aḥwaz in Marw for denying that Allah spoke to the Prophet Mūsā.

al-Jubbā’i: Abū ‘Alī Muḥammad ibn ‘Abdu’l-Waḥḥāb, one of the early Imāms of the Basran Mu’tazilites who was very proficient in the science of kalām. He was born in Jubbā in Khuzistan and studied under
ash-Shaḥḵām, the head of the Mu‘tazilites there. Al-Ash‘arī studied with him for a period of forty years and then reversed his position and became the Imām of the people of the Sunna. He had excellent debates with him. Al-Jubbā’i died in 303/915. He systematised the position of the Mu‘tazilites.


Al-Ka‘bī: Abū’l-Qāsim ‘Abdollāh ibn Mahmūd al-Ka‘bī al-Balkhī, (d. 318/929-31). He was the leader of the Mu‘tazilites of Baghdad after al-Khayyāṭ and the foremost representative of the Mu‘tazilite atomists. He maintained that accidents do not endure for two moments. He has many similarities to al-Ash‘arī, who was interested in his work.

al-Khayyāṭ: Abū’l-Ḥusayn ‘Abdu’r-Rahmān ibn Muḥammad. He was the leader of the Mu‘tazilites in Baghdad in the second half of the third/ninth century. He was al-Ka‘bī’s teacher. He went to extremes in maintaining that the non-existent is a thing because there is information known about it. He wrote a book in defence of Mu‘tazilism entitled Kitāb al-İntiṣār.

al-Kindī: Abū Yusuf Ya‘qūb ibn Ishāq, (Latin, Alkindus). He was the first outstanding Islamic philosopher, known as “the philosopher of the Arabs”. Al-Kindī was born in about 182/800 of noble Arabic descent in Kūfa where his father was governor. He studied in Başra and later moved to Baghdad where he flourished under the khālifs al-Ma‘mūn and al-Mu‘taṣim. He concerned himself not only with those philosophical questions which had been considered by the Aristotelian Neoplatonists of Alexandria, but also with such miscellaneous subjects as astrology, medicine, Indian arithmetic, the manufacture of swords, and cooking. He is known to have written more than 270 works (mostly short treatises), a considerable number of which are extant, some in Latin translations. He died possibly about 252/868.

al-Majrīṭī: Abū’l-Qāsim Mašlama (d. c. 398/1008). An Andalusian scientist who was the first to introduce the study of the sciences to the
western Islamic world. He was born in Madrid and moved to Cordoba where he established a school. He also produced a summary of the Epistles of the Brethren of Purity (Ikhwan as-Ṣafā), a secret Isma‘ili philosophico-religious society which developed at Baṣra.

**al-Māṭurīdī:** Abū Mansūr Muḥammad ibn Muḥammad. Along with al-Ash‘arī, with whom he was contemporary, he represents the mainstream view of kalām. Very little is known about his life. He was from Māṭurīd, a small place outside Samarqand. He studied Ḥanafi fiqh and kalām and took a rational approach to kalām. Two of his works survive, Taʿwilat al-Qurʾān and Kitāb at-Tawḥīd. He died in 333/944. Abū Ḥanīfa is considered a Māṭurīdite in his kalām.

There were reckoned to be thirteen differences between al-Māṭurīdī’s ideas and those of al-Ash‘arī: six in ideas and seven in expression. For example, a Māṭurīdite would say, “I am truly a believer”, while an Ash‘arite would say, “I am a believer if Allah wills.” Al-Māṭurīdī accords human free will the logic of its consequences, i.e. the just are saved on that account, while al-Ash‘arī, since Allah’s will is unfathomable it is theoretically possible that the just will go to Hell. However, on this point, the Ash‘arites have come around to the Māṭurīdite position. Indeed, the Māṭurīdite position has steadily penetrated the Ash‘arite position so that the modern Sunni Muslim is usually a Māṭurīdī-Ash‘arite, rather than the other way around. Al-Māṭurīdī did not mind dogmatic antinomies: depending on how you look at it, man has free will but is predestined, and the Speech of Allah is both created and uncreated.

**an-Naẓẓām:** Abū Ishāq ʿIbrāhīm ibn Ṣayyā. He was born and educated in Baṣra, and died around 221/836 (or 845) in Baghdad where he had been summoned by al-Ma‘mūn in 203/818. He was a very important Muʿtazilite. He accepted predestination and denied the existence of the Divine Attributes. A brilliant poet, philologist and dialectician, he studied under Abū’l-Hudhayl and then founded his own school. He devoted a great deal of time to refuting Manichaeism and the Dahris. He was very zealous in his defence of tawḥīd and the Message of the Qurʾān. His writings have been lost.

**ar-Rāzī:** Abū Bakr Muḥammad ibn Zakariyyā ar-Rāzī (248/864 – 316/930) was born at Rayy, Iran. Initially, he was interested in music but later on he learnt medicine, mathematics, astronomy, chemistry.
and philosophy from a student of Ḥunayn ibn Ishāq, who was well versed in the ancient Greek, Persian and Indian systems of medicine and other subjects. At an early age he gained eminence as an expert in medicine and alchemy. He was a sage, an alchemist and a philosopher. In medicine, his contribution was so significant that it can only be compared to that of Ibn Sinā. The basic elements in his philosophical system are: the Creator, spirit, matter, space and time. He discusses their characteristics in detail and his concepts of space and time as constituting a continuum are outstanding. His philosophical views were, however, criticised by a number of other Muslim scholars of the era. He was influenced by Plato and Democritus.

ash-Shahrastānī: Abū'l-Faṭḥ Muḥammad ibn 'Abdu'l-Karīm (469/1076 – 548/1153), an historian and Ash'arite muṭakallim from Khorasan who taught for three years in the Niẓāmīya Madrasa at Baghdad. He wrote one of the most comprehensive heresiographies in Arabic: Kitāb al-Mīlāl wa'n-Nīḥal. He also wrote a compendium of theology, Nihāyat al-Qīām, which is extremely coherent and logical.

as-Suhrawardī: Shihāb ad-Dīn Yahyā. He is nicknamed “al-Maqṭūl” (the murdered) or “ash-Shahīd” (the martyr). Basing his ideas on Ibn Sinā, he equated God with absolute light and non-being as darkness, establishing a hierarchy of lights through a process of emanation. He founded the Išrāqī or illuminist school of philosophy. The substance of his thought is found in a trilogy: al-Mashārī', al-Muqāwamāt, and Hikmat al-Ishrāq. He was executed by Ṣalāḥ ad-Dīn al-Ayyūbī for heresy in 587/1191.

at-Taftazānī: Masʿūd ibn ‘Umar, (722/1322 – 792/1390), a scholar of Herat in Khorasan who wrote on kalām, uṣūl al-fiqh, grammar and bayān (style). He wrote a commentary on the Hanafi-Māturīdite ‘aqīda of ‘Umar an-Nasafi (d. 537/1142) which is entitled Sharḥ al-'Aqūd an-Nasafiyya and has been translated by E.E. Elder.

Wāṣīl ibn ʿAṭā': Abū Ḥudhayfa al-Ghazzāl, the chief of the Mu'tazilites. He was born in Madīna in 80/699-700 where he was a mawlawī. Four theses are ascribed to him: denial of Allah’s eternal attributes, free will (with the Qadariyya); intermediate position of a Muslim being between a Muslim and a kāfir when he commits a grave sin; and that one of the parties at Şīfīn was wrong. He died in 131/748-749.
Terms used in Sufism

**abad**: after-time, eternity without beginning. The secret of after-time is the negation of lazziness.

**‘abd**: slave, servant of Allah, the creature utterly dependent on its Lord and Creator for its existence and sustenance.

**abdāl**: plural of *badl*.

**‘ābid**: one who performs much *‘ibāda* or worship.

**adab**: correct behaviour, both inward and outward, good deportment. It is the deep courtesy observed in acts of worship as the person is aware that he is constantly dependent on and in the presence of Allah.

**‘adam**: the void, non-existence. For Ibn al-‘Arabī, this is the realm of the possible out of which all the forms flood endlessly.

**af‘āl**: the acts, of Allah.

**afrād**: (plural of *fard*), solitary individuals, people who are outside the jurisdiction of the *Qūṭb* and follow a solitary spiritual path.

**alḥad**: “One”, designating Allah’s unique oneness, disconnected from others. (See Qur’an 112:1),

**alḥadiyya**: the transcendent unity which is not the object of any distinctive knowledge and so is not accessible to the creature; the state of unity which admits of no plurality whatsoever, the unity is the sum of all potentialities and as such is not an object of worship.

**ahl al-mar‘ifa**: the people of gnosis, the gnostics.

**alwāl**: plural of *ḥāl*.

**‘ālam al-ajsām**: the world of physical bodies.

**‘ālam al-amr**: the world of dominion, the non-spatial world of the angels and human spirits (also called *‘ālm al-malakīt*).

**‘ālam al-arwāh**: the world of spirits, as distinct from *‘ālam al-mithāl* – the world of analogies, which is formal manifestation as a whole.
‘ālam al-khalq

‘ālam al-khalq: the material spatial world (also called ‘ālam al-mulk wa shahāda).

‘ālam al-mithāl: “the world of analogies,” the world of forms, both spiritual and physical. Corresponds to the ‘ālam al-khayāl, the world of imagination.

Alastu: Allah’s declaration in the Qur’ān (7:172): “A lastu bi-rabbikum?” – “Am I not your Lord?” which, when He created Adam, He asked of all the souls of Adam’s descendants that would exist until the end of the world. This is the primordial covenant (mithāq) between Allah and mankind.

Alif: the first letter of the Arabic alphabet. It is often used as a symbol of Divine Unity.

Al-‘Āmā: the Great Mist: primordial non-spatiality in non-time. The Prophet was asked, “Where was Allah before the creation of the universe?” and he replied, “In the ‘Āmā.”

Amal: hope, a feeling in the heart that something good will happen.

Al-Amāna: the trust or the moral responsibility or honesty, and all the duties which Allah has ordained. (See Qur’ān 33:72).

Al-amr: the command, “Be!” (kun) which translates possibilities into the manifest (fa yakūn).

‘Aql: intellect, the faculty of reason.


‘arād (plural a’rā’d): an accidental or non-essential, ontic quality. The opposite of jawhar.

‘ārif (plural ‘ārifūn): gnostic, someone with direct knowledge of Allah.

‘āshiq: passionate lover, one who possesses ‘ishq.

Awliyā’: the plural of wali.

Awtād: the plural of watad. They are four of the Abdāl and are part of the spiritual hierarchy. They have a certain spiritual station which is reflected in north, south, east and west.

‘Ayn: the essence, the eye, the spring.

‘Ayn al-baṣṭra: the inner eye of the heart.

‘Ayn al-jam’: perfect union.

‘Ayn al-qalb: the eye of the heart, the organ of intuition.
Sufism

al-‘ayn ath-thābita: archetype of a being, a source form in the Malakūt.
(The plural is a’yān).
‘ayn al-yaqīn: certainty itself.
ayniya: whereness.
azl: “pre-time,” eternity without end; the negation of firstness, from the one who is described by it.
bāb al-abwāb: “the door of doors”, meaning repentance.
bada’wa: what comes suddenly upon the heart from the Unseen because of joy or sorrow.
badl (plural abdāl): a gnostic in constant contemplation of Allah, often seen in more than one place at the same time. Badl means “substitute”. Ibn al-‘Arabi says: “They are seven. Whoever travels from one place and leaves his body in its form so that no one recognises that he has gone, only that one is a badl.” Some say that they are forty.
bakkā’ūn: “those who weep constantly”, a term used in reference to the early Sufis in Baṣra.
balā’: affliction, trial, which is a sign of Divine love and necessary for spiritual development.
baqā’: going on by Allah, when the Sufi returns to mankind after annihila- tion (fanā’).
baraka: blessing, any good which is bestowed by Allah, and especially that which increases, a subtle beneficent spiritual energy which can flow through things or people.
barzakh: an interspace or dimension between two realities which both separates and yet links them.
baṣira: insight.
basti: expansion, an involuntary state over which a human being has no control. It is the expansion of the heart in the state of unveiling which arises from hope. The opposite of qabād.
bāṭin: inwardly hidden.
bāṭini: inward, esoteric.
bāʿya: giving allegiance to the shaykh.
bi shar‘: a Persian term meaning “without Shari‘a”, a term applied to those who disregard legal obligations.
budalā’

budalā’: another plural of badl. Ibn al-‘Arabi says that they are not the same as the Abdāl, but are twelve other people.

burūţ: exteriorisation, being present at different places at the same time. (See badl).

ad-Dahr: unending and everlasting time, not divided into past, present and future. Linear time is called “zamān” in Arabic.

darwīsh: dervish, from the Persian darvēsh, meaning poor person, the equivalent of the Arabic faqīr.

dawša: “trampling”, a ceremony which used to be performed by the Sa’diya in mawlid of the Prophet in Cairo. The shaykh would ride over the prone dervishes.

Dhāt: Essence, Quiddity, the Absolute Being stripped of all modes, relations and aspects. Also called al-Māḥiya.

dhawq: tasting, experience of direct knowledge, sapience (with the original sense of the Latin sapere, to taste). One of the first manifestations on the Path.

dhikr: lit. remembrance, mention. Commonly used, it means invocation of Allah by repetition of His names or particular formulae. Forms include: dhikr al-lisan, dhikr with the tongue; dhikr an-nafs, recollection of the self which is inward and not audible; dhikr al-qalb, the contemplation of the heart; dhikr ar-rāh, dhikr with the spirit; dhikr as-sirr, dhikr of the inner secret; dhikr al-khafi, secret recollection; dhikr akhfa al-khafi, the most secret remembrance of the secret.

dhikru’l-lāh: “remembrance or invocation of Allah”.

dhilla: lowliness, abasement to Allah.

diwān: a collection of poems primarily concerned with the declaration of haqīqa, a description of the tariqa, and confirmation of the Shari‘a.

du‘a’: supplication to Allah.

dunyā: this world, not as a cosmic phenomenon, but as experienced.

ad-Durr al-Baydā’: “the White Pearl”, a term designating the First Intellect.

fā'ida: a beneficial piece of knowledge which comes to a person.

al-Falak al-Atlas: the Starless Heaven, the 'Arsh.

fanā': annihilation in Allah, the cessation of attributes, total withdrawal from the sensory. Based on the Qur'ān: "Everyone on it will pass away." (55:26).

fanā' fī'Allah: annihilation in Allah.

fanā' fī'r-rasūl: "annihilation in the Messenger", deep love of the Prophet, may Allah bless him and grant him peace, which leads to love of Allah and ultimately annihilation in Allah.

fanā' fīsh-shaykh: "annihilation in the shaykh", annihilation in the spiritual guide which leads to annihilation in the Prophet.

faqīr (plural fuqārā): someone who is needy or poor, used to describe someone following a spiritual tradition since the creature is poor and the Creator rich.

faqīrāni: also a faqīra (plural faqīrāt), the feminine of faqīr.

faqīr: voluntary indigence, spiritual poverty, absolute need of Allah on the part of creatures. "O mankind! You are the poor in need of Allah whereas Allah is the Rich beyond need, the Praiseworthy." (35:15).

farāgh: leisure. Along with laziness, one of the great dangers for someone on the spiritual path.

fard: (singular of aibrād), a solitary individual.

fardīya: singularity.

fārq: (sometimes tafriqa), separation, obscuring structures and creation and separating Allah from creation, awareness of creation by creation. The opposite of jam‘.

fata: "noble youth", someone who is generous and faithful, a practitioner of futuwwa. Al-Qushayri says, "He has no enemy and does not care whether he is a wali or an unbeliever."

fath: an opening in the soul which sets someone on the Path to realisation. (Cf. futūh).

fayd: overflowing, emanation, effusion, manifestation.

fikr: reflection, seeking the meaning of things as manifestations of the Divine. Also tafakkur.

fitrā: the first nature, the natural, primal condition of mankind in harmony with nature.
fuʿād

fuʿād: the inner heart. According to an-Nūrī, that part of the heart contented only with gnosis.

fuqarāʾ: plural of faqīr.

furqān: discrimination, distinguishing the truth from the false.

futūh: "opening", the opening of the expression outwardly and sweetness inwardly, and the opening of disclosing and unveiling.

futuwwa: placing others above one’s self, as manifested in generosity, altruism, self-denial, indulgence for people’s shortcomings.

ghafla: heedlessness, the enemy of dhikr.

al-Ghani: "the Rich-beyond-need" or "Independent", He who has no need of anything. This describes Allah while the creature is poor (faqīr).

Ghawth: "succourer", "nurturer", characterised by enormous generosity, the epithet of the Qutb, the head of the awliya’. Some say that he is directly below the Qutb. Al-Ghawth al-Aʿzam, “the Greatest Help”, is used to refer to Shaykh ‘Abdu’l-Qādir al-Jilānī. Shaykh Abū Madyan was considered the Ghawth of his age.

Ghayb: the Unseen, unmanifest, that which is hidden from the eyes whether or not it is perceived by the heart; or it can be something which is beyond any sort of perception, such as the future.


ghayba: absence, the absence of the heart from all that is other than Allah.

ghayr: “other”, what is other-than-Allah.

ghazal: a love poem.

ghina: wealth, meaning having no need of other than Allah.

ghurba: exile, from which the one in exile intensely desires to return to witnessing the Creator.

habāː: fine dust, the passive universal substance.

ḥudūd: situated in time. The opposite is qidam.

ḥāḍir: present, wholly aware and not distracted.

ḥādīr: presence. al-ḥadīr al-ilāhiya, the Divine Presence, sometimes synonymous with ḥudūr. Also used to designate ’imāra, a form of dhikr done in a circle.

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Hāhūt: Divine ipseity, beyond-being, absoluteness.

hājīs: firm thought. According to Ibn al-‘Arabī, the first thought is the divine thought and is never wrong. Sahl at-Tustarī called it the first cause and the digging of the thought. When it is realised in the self, it becomes will, and when it is repeated it becomes himma and the fourth time it is called resolution. When it is directed to action, it is called aim. When the action is begun, it is called intention.

ḥal (plural alhwal): state, your transient inward state. (cf. maqām).

halqa: a circle, gathering.

ḥaqā’iq: realities, the plural of ḥaqīqa.

ḥaqīqa: an essential reality which does not admit of abrogation and remains in equal force from the time of Adam to the end of the world.

ḥaqīqa Muḥammadiya: “the reality of Muḥammad”, the archetypal Prophet, the Perfect Man through whom Divine consciousness is manifested to Himself, the light in which all things have their origin.

al-Ḥaqq: the Real, the Absolute Truth, Allah, being the opposite of khalq, creation.


ḥaqq al-yaqūn: real certitude, the reality of certainty which is reached in fanā’.

hawā: passion, desire (usually not praiseworthy), inclination to something enjoyed by animal appetites; also used in the plural (ahwā’), meaning opinions which, swayed by passion, have moved away from the truth.

hawājm: “assaults”, impulses or thoughts which involuntarily enter the heart.

hayāmân: passionate love and ecstatic bewilderment.

hayā’: shame, modesty, which demands awareness of Allah’s presence and behaving accordingly.

hayba: awe, reverential fear, a state in which contemplation of Allah’s majesty predominates. The opposite of uns.

ḥayra: bewilderment, confusion, continual amazement, perplexity, in which every intellectual channel is blocked; this results in an inten-
al-Hayūlā al-Kull

sity which allows for illumination, because only finite things can be
epressed in words and there is no way to articulate the infinite and
ineffable, either mentally or vocally. Ash-Shiblī said, “Real gnosis is
the inability to achieve gnosis.” How can the temporal grasp the
Timeless, the finite the Infinite, the limited the Limitless? Out of
confusion comes fusion.

al-Hayūlā al-Kull: the Primal Whole which contains the entire universe
by potentiality and by competence.

ḥijāb: “veiling”, in Sufism, meaning the impression produced on the
heart by phenomena which prevent it from seeing the truth. This is
inevitable in this world. (See Qur’an 42:51).

ḥijāb al-ma’rifā: the veil of gnosis, mentioned by an-Niffārī which in
itself is a barrier between man and Allah. “Knowledge is the greatest
veil.”

ḥijjir: chant, constant refrain.

ḥikma: wisdom.

himma: spiritual aspiration, yearning to be free of illusion; highest ener-
gy impulse in a human to reconnect with reality. There are two
types: jibilla, inborn, and acquired.

ḥirṣ: greed, avarice.

ḥiss: the faculty of sensation, the domain of the sense perception, the
opposite of ma’na.

ḥizb: litany, special prayer formula.

ḥubb: love.

ḥudūr: the presence of the heart with Allah.

ḥudūr wa ghayba: presence near Allah and absence from oneself.

ḥudūth: located in time.

ḥujjat al-Ḥaqq ‘alā’l-khalq: “the demonstrative proof of the Real for
the creation,” meaning the Perfect Man who was the proof demon-
strated to the angels when Ādam informed them of the names of
things, a knowledge which they had not been given previously.

hujūm: what comes forcefully into the heart from the moment without
any action on your part.

ḥulūl: “indwelling”, incarnation, a heretical doctrine.
Sufism

ḥurriyya: freedom, carrying out the rights owed being a slave of Allah which renders a person free from other than Allah and free from being enslaved to events through awareness of the Creator.

ḥusn az-zann: “good opinion”, to think well of Allah and the slaves of Allah. This implies complete trust in Allah since Allah says in a ḥadīth qudsī, “I am in My servant’s opinion of Me.”

ḥuwa: (or hū) “He”, Allah.

ḥuwiya: word derived from the pronoun huwa (He), meaning He-ness, Divine Ipseity; the Reality in the World of the Unseen.

ḥuzn: sorrow.

‘ibāda: act of worship.

ibn al-waqt: “child of the moment.” see waqt.

idhn: permission, usually either to be a shaykh, or to practice dhikr given by a shaykh.

iḥsān: absolute sincerity to Allah in oneself: it is to worship Allah as though you were seeing Him because He sees you.

iḥjād: to give existence to something.

ikhlāṣ: sincerity, pure unadulterated genuineness.

ikhtilāf: to muddle things up and misconstrue things.

ikhtīṣās: Allah’s singling out a person for a specific blessing or mercy.

ilāḥi: a Turkish genre of mystical poems in popular metre sung at gatherings of dhikr.

ilhām: inspiration.

‘ilm: knowledge.

‘ilm ladunī: directly-given and inspired knowledge from Allah.

‘ilm al-qulūb: the science of the hearts, the process of which will bring about gnosis.

‘īlm al-yaqīn: knowledge of certainty.

‘imāra: technical term for the collective dhikr also called ḥaḍra.

ināba: turning in repentance, returning from minor sins to love. (cf. tawba).

inbisāt: see baṣṭ.

‘indiya: “at-ness”.

infrād: solitude.
inniya

inniya: “that-ness”. When the Divine Reality described by the attribute of disconnection is witnessed, it annihilates every source except it.

inṣībād: anguish. (See ḍaqāj).

al-insān al-kabīr: lit. “Great Man”, the macrocosm, the universe.

al-insān al-kāmil: the “perfect man” or universal man. Sufi term for one who has realised all levels of being and understanding.

intibāh: “becoming aware”, when Allah restrains His servant out of concern for him.

inziʿāj: disturbance, the effect of admonition in the heart of the believer.

iqtān: assurance.

irāda: will, volition, aspirancy.

‘irfān: gnosis, a term used mostly by the Shi’a.

‘Isawians: For Ibn al-ʿArabī, this has a special meaning: the ‘Isawan is the one who has brought his timeless reality to life.

ishārāt: allusions, hints, indications of meanings too fine to be expressed directly.

‘ishq: passionate and unbounded love for Allah.

ishrāq: illumination.

ism: name, noun, the Divine Name. Sometimes al-Iṣm al-ʿazīm, the Greatest Name, Allah. Al-Iṣm al-Jāmiʿ, “the All-inclusive Name” is Allah.

isqāt at-tadbīr: dropping of management and human planning in favour of Allah’s planning, a term used by Ibn ʿAtā’īllāh. Similar to tafwīḍ.

istiʿdād: predisposition, aptitude, preparedness for receiving knowledge or illumination.

istiḍāra: circularity, which is the nature of things, since Allah is the First and the Last and all things return to Him. (Cf. Qur’an 11:123, 31:55, etc.).

istiḍrāj: baiting by degrees, a fall from grace by a hidden chain of events.

istighfār: asking forgiveness of Allah.

iṣṭilāḥ: technical vocabularies.

istiqāma: being straight, putting into practice the Sunna of the Prophet.

iṭhār: altruism, to prefer others to oneself.

iṭmiʿān: tranquillity, spiritual peace.
Ittiḥād: becoming one, human individuality passing away in the Reality, like a grain of salt in the sea.

‘Iyān: actual direct vision.

Jabarūt: the world of divine power, the Kingdom of Lights, ‘between’ Mulk and Malakāt.

Jadhāb: divine attraction which overpowers a person.

Jalāl: the attributes of force, of Divine awe-inspiring majesty.

Jalwā: disclosure, the slave emerging from retreat with the attributes of the Real.

Jam‘: gatheredness, combining all into the whole and ignoring structures in existence in an undifferentiated field of awareness by witnessing Allah. Its opposite is farq. Its climax is jam‘ al-jam‘.

Jam‘ al-jam‘: “gatheredness of gatheredness”, perfect union, confirming the reality without the faqīr’s being in it being in any way experiential.

Jāmāl: Divine beauty.

Jam‘iyya: concentration, comprehensiveness.

Jawhar: lit. “jewel”, substance, specifically the essence of intrinsic being of a form.

Jibilla: innate disposition.

al-Jihād al-Asghar: the lesser jihād, meaning physical fighting against the unbelievers.

al-Jihād al-Akbar: the greater jihād, meaning the inner struggle against the self.

Jilā‘a: name in the Arab West for the Qādirīya tariqa.

Kamāl: perfection of gnosis – being disconnected from attributes and their effects.

Karamāt: marks of honour, miracles. Distinct from mu‘jizāt – prophetic miracles, things which cannot be imitated. Both are kharq al-‘adāt, the extraordinary breaking of normal patterns.

Ka‘s: “the cup”, the heart of the shaykh from which the “wine” of the knowledge of the Divine is poured into the hearts of his murīds in the “tavern” of the zawīya.

Kashf: unveiling, knowledge which does not require proof as it is a direct perception of the true nature of things.
al-Kathīb

al-Kathīb: the Slipping Sand-Heap, the heap where all souls will assemble in the Next World, each taking its place according to its spiritual rank.

kathīf: dense, thick, the opposite of *laṭīf* (subtle).

kawn: Being, all phenomena.

khalīfa: "successor", the representative of the shaykh, who is more accomplished than a *muqaddam* or *nā‘ib*. The plural is *khulafā‘*.

khalq: "creation", both the act of creation or the result of the act, hence the cosmos.

khalīwa: spiritual retreat, seclusion, in order to remember Allah.

khamr: the "wine" of direct knowledge of the Divine.

khānqāḥ: zawīya, a place where seekers of Allah live and meet.

khārq al-‘adāt: miracle, an extra-ordinary event, literally it means the "breaking of the normal pattern of things".

khashya: fear of Allah.

khāṣṣa: special, elite.

khāṭir (plural *khawāṣir*): a passing thought, which is quickly removed by another. There are three kinds: those which come from Shayṭān, which are a sort of whispering; those from the self, which are nig- gling and arise from appetites; and those which come from Allah, which come quickly and with a sort of clarity.

khātim: seal, *khātim an-nabiyyīn*: the seal of prophethood, the last of the Prophets.

khatm: seal, *khātm al-wilāya*: the seal of sainthood, often used of Ḥūṣain.

khawf: fear, dread of the Creator and Master of the Day of Judgement.

khayāl: imagination. With Ibn al-‘Arabī, it has an inner and outer mean- ing. Its outer meaning is the ordinary meaning of imagination. In its inner meaning, it is the faculty by which we solidify objects which are, in reality, not there inasmuch as the sensory is not real.

khidhlan: abandonment, when Allah leaves man to his own devices.

khidma: service of others.

al-Khādiḥ: or al-Khādir, the Green one, whose journey with Mūsā is mentioned in the Qur‘ān 18:60-82. He may or may not be a Prophet, and appears often to people, usually to test their generosity.
**Sufism**

**khirqa**: a patched robe worn as a sign of poverty and devotion. (cf. *muraqq’a*).

**khuḍū**: humble submissiveness, yielding before Allah.

**al-Kibrīt al-Aḥmar**: “Red Sulphur”, the Philosopher’s Stone; used to describe the transformative action of the shaykh on the disciple.

**kulliyāt al-wujūd**: universals of being.

**kun**: ‘Be!’ the creating command.

**kunh**: true nature.

**Lāhūt**: Godhood, Divine Nature.

**laṭīfa** (plural *laṭā’if*): all pervading energy within an organism (similar to the Taoist *chi’i*); an indication with a very subtle meaning which flashed in the understanding but cannot be verbally expressed.

**lawā’īl**: glimmers, sudden intuitions, the first gleams affirming the object of desire coming, as it were, as flashes in the dark, a sensory sensation, the precursors of *lawāmi’*.

**lawāmi’**: gleams, intuitions of spiritual light to the heart which last two moments. They are glimpses of meaning which are perceived by the *rūḥ*. These are the first genuine lights, the precursors of *tawālī’*.

**Lawḥ**: board, tablet. *Al-Lawḥ al-Maḥfūz* is the Preserved Tablet in the Unseen which is also referred to as the *Umm al-Kitāb*, the place of recording what will be, the repository of destiny.

**Layla**: “night”, also one of the names used to indicate the Beloved.

**laylatu’l-fuqara’**: “the night of the fuqara’”, meaning the gathering of *dhikr* attended by the *fuqara’* with their shaykh or one of his *muqaddams*, usually on Thursday night.

**lisān al-hāl**: the tongue of the state, where the state gives expression to the inward of the person.

**lubb**: “core”, the central locus of awareness in the human being, the heart of the heart.

**lutf**: kindness or grace, Allah’s help which permeates things, the all-pervading texture of the Universe that cannot be grasped or defined.

**maḥabb**: love. Ibn ‘Arif defines it as “a certain emotional subjection of the heart which prevents one from yielding to anything except his Beloved.”
mahall

mahall: locus, the place in which Allah’s presencing is experienced: the heart.

maḥw: effacement, the removal of the attributes of normality, or the cause.

maḥyā: vigil, the night recitation of prayers or dhikr through Thursday night until Friday. This was first inaugurated by ash-Shunī in Cairo in 897/1492.

ma'yā: “with-ness”.

majdhub: attracted, someone who is enraptured and bewildered by the effect of Divine attraction.

majmu: “totality”, both the Real and creation.

makhafā: fear, as khawf.

Malakūt: the angelic world, the Kingdom of Unseen forms.

malāma: blame, the path of blame taken by some Sufis which involves deliberately provoking people to have a bad opinion of them, so that it is only possible to turn to Allah.

ma'īn: one in thrall to God.

ma’na: “meaning”. In Sufic terms, spiritual perception of the subtleties behind or within sensory forms.

manajjāt: prayer as an intimate dialogue between an individual and his personal Lord.

manzil (plural manzīl): way station, stage, a term denoting a particular phase in the gnostic development of the seeker. Each stage has certain qualities and knowledges.

maqām (plural maqāmāt): a station of spiritual knowledge, more long lasting than a ḥāl.

marabout: a French word from murābi’t, a term for a Sufi in North Africa.

marbūb: one who has a lord, a vassal.

ma’rīfa: gnosis, direct, experiential knowledge of higher realities, witnessing the lights of the Names and Attributes of Allah in the heart.

mawaddā: love, affection.

mawsim: see moussem.

mawlīn: abode, the world or domain in which we dwell.

misbaḥa (plural masābiḥ): prayer beads. (Cf. tasbiḥ).
mīthāl: In Sufism, this has to do with a modality of experiencing reality. In it, an analogue is produced which is somewhat like a hologram, a multi-dimensional metaphor capable of conveying more than one meaning simultaneously, and then this model is grasped intellectually in a non-linear way.

mīthāq: covenant, the primordial covenant between Allah and the creature.

moussem: French word from mawsim, a festival of dhikr celebrated by a wālī and his followers.

mudhākara: a discourse or exposition in a meeting of dhikr.

muhādara: the presence of the heart when the proof comes again and again. Ibn al-'Arabī mentions that it is the conversation between the Divine Names regarding the realities.

muhādatha: discussion, when Allah addresses the gnastics from the visible world, as when Mūsā was addressed from the Burning Bush.

muḥaqiq: verifier, one who has understanding of reality.

muḥāsaba: self-analysis, reviewing oneself, one’s actions and thoughts.

muḥibb: lover.

muḥsin: someone who possesses the quality of iḥsān.

mujāhada: self-mortification, forcing the self to do things it finds difficult and opposing passions and desires.

mujarrad: "disengaged," divested of all worldly matters.

mukāshafa: unveiling, it is marked by continual amazement with Allah’s infinite greatness. (See kashf).

mukhlṣ: one who has been made sincere.

mukhlīs: one who is sincere.

Muḥk: the visible realm, the kingdom of solid forms.

munājāt: intimate conversations, prayers.

munāzalāt: mutual way-stations, a term used by Ibn al-'Arabī for stations of unveiling which involves effort on the part of the person as well as unveiling coming from Allah.

muqābala: "encounter", the name of the Mevlevī dance.

muqaddam: "one who is promoted,” the representative of the shaykh; (also nā’īb).
murābiṭ

murābiṭ: “one who is garrisoned”, originally, in North Africa, someone living in a ribāṭ, a fortified stronghold serving both religious and military functions.

murād: the one who is pulled by Allah from his own will. All things are arranged for him so that he passes through the stations without any exertion.

murāqaba: vigilance; recollection; an aspect of reflection (tafakkur); waiting on a spiritual presence; permanent state of awareness, not a spiritual exercise.

muraqqa‘a: patched cloak worn by Sufis. (Cf. khirqa).

murīd: disciple. He is the one who is stripped of his will (irāda) and hands himself over to his shaykh, his guide.

murshid: a spiritual guide.

murū‘a: (also murū‘wā) manliness, the sum total of virtuous virile qualities.

musāfiṣ: traveller, one who travels with his intellect through intelligible matters.

musāmara: night talk, when Allah addresses the gnostics from the World of the secrets and the Unseen, as when the angel brings it into the heart. Hence it often cannot be expressed verbally and communicated to others.

mushāhada: witnessing, contemplation, vision within the heart, seeing things as evidence of tawḥīd, or grasping an indication; the fruit of murāqaba.

mushtaq: one who yearns.

muta‘ahhib: “prepared, ready”, someone with the right spiritual aptitude following the Sufic Path.

mutabārikūn: “those who want a blessing,” people who join in a tarīqa merely for the blessing and are passive members.

mutahayyīz: spatially confined, a property of physical things.

mutamakkīn: one who is steadfast and does not waver in his station.

muttaqūn: pious and righteous persons who fear Allah much (and so abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (and so perform all kinds of good deeds which He has ordained).
nafas ar-Rahmān: “breath of the Merciful,” the manifestation of possibilities, in which the entire creation is constantly renewed in each moment.

nafs: the self. Usually in reference to the lower self – either the self which commands to evil, or the reproachful self.

an-nafs al-‘ammāra: the insinuating self which is wholly evil and totally under the control of passions and bent only on self-gratification. It is totally blind to any higher reality. “The lower self of man commands to evil acts except where my Lord shows mercy.” (Qur’ān 12:53).

an-nafs al-lawwāma: the self-reproaching self, which is indecisive in choosing between good and evil and is constantly embroiled in an inner struggle. It is unable to overcome the impulses of the lower self while it nonetheless recognises the higher one. “No, I swear by the self-reproaching self.” (Qur’ān 75:2).

an-nafs al-mulhama: the inspired self, which recognises its faults and strives to correct them. “By the self and what proportioned it and inspired it with depravity or godliness!” (Qur’ān 91:7-8).

an-nafs al-muṭma’īna: Finally there is the self at peace, which is illuminated and acts according to the good and is therefore liberated. “O self at peace, return to your Lord, well-pleased, well-pleasing. Enter among My servants. Enter My Garden.” (Qur’ān 89:27-30).

nafth: literally, spitting, often meaning to cast something into the mind.

nāʾib (plural nuwwāb): the representative of the shaykh, synonym of muqaddam.

najwā: the private talk between Allah and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation.

nakira: non-recognition, the opposite of gnosis (maʾrifā).

nāsik (plural muṣṣāk): a person of great piety, ascetic.

Nāṣūt: manhood, human nature.

nisyān: forgetfulness.

nujabāʾ: “the nobles”, part of the spiritual hierarchy. They are eight (or forty) men occupied with bearing the burdens of creation who do not act on their own behalf.
nuqabā': They are twelve (or 300) "chiefs" and are part of the spiritual hierarchy. They know the hidden things of the selves and consciences and are able to cure people of their ignorance.

pir: Persian for murshid.

qabd: contraction, an involuntary state over which a human being has no control. It is the contraction of the heart in a state of being veiled. The opposite of bast, the residue of burned-up hopes.

qadim: eternal, ancient.

qahr: force, when Allah forcefully annihilates a person's desires and restraints his lower self.

qalandar: wandering dervish.

qalb (plural qulūb): heart; the faculty for directly perceiving spiritual realities which the mind cannot grasp.

qanītun: They are those whom Allah has assigned obedience, and that is obedience to Allah in all that He commands and forbids. This is only after the descent of the Shari'a, and what is before the descent of Shari'a is not called qanīt or obedience, but it is called good and noble character and doing what is proper.

qarār: settledness, the departure of vacillation from a person.

qasīda (plural qasā'id): ode, poem. (See diwān).

Qawm: "people", "tribe", meaning the Sufis when so used.

Qawwāl: Sufi singing in Urdu and also in Persian.

qidam: timeless eternity, eternity which is not affected at all by temporal time.

qubba: kubba, a domed shrine.

qulūb: "hearts", the plural of qalb.

qurb: nearness, proximity to Allah, the closest of which is 'two bow's lengths', the nearest a slave could approach a king.

Qub: the pole, the axis of the spiritual hierarchy.

Rabb: Lord, master; the particular Divine name which rules a creature.

raghba: desire, longing, the desire of the self for the reward, the desire of the heart for the reality, and the secret of the secret for the Real.

Rahāmūt: sourcehood, the presence of mercy.

rahba: fear, dread. In the outward it comes from the Threat. Inwardly it
Sufism

is about the change of knowledge. The fear of the secret is about the prior Decree.

rajā’: hope, hope for the Garden, hope for Allah’s pleasure, hope for the vision of the King.

rajul: the singular of rijāl.

rams: negation of a substance, together with every trace of it, from the heart.

ramz (plural rumūz): a symbol.

raqā’iq: stories which provoke feelings and emotions.

raqiqa: a very fine, invisible filament of light which extends from one thing to another, thus connecting them over great distances.

rayn: a veil of disbelief and error over the heart which can only be removed by faith. It comes from an āyat of the Qur’ān: “No indeed! Rather what they have earned has rusted up their hearts” (83:14).

ribāt: the stronghold traditionally used by the Muslims to prepare for their jihād against the enemies of Islam, situated at exposed points of the frontier; later a tariqa-based centre of religious instruction.

ridā: serene and joyful contentment with Allah’s Decree, when there is a balance between fear and hope.

Rijāl: “men”, meaning the men of gnosis and illumination. This has no gender attached to it in this usage and so it is also applied to women. The singular is rajul.

riyā’: showing off, doing actions for the sake of being seen to do them.

riyāda: discipline, the discipline of adab is to leave the nature of the self. In general, it involves inculcating good character.

rizq: sustenance, both spiritual and physical, which comes from Allah.

rū’: heart

rubā’iyāt: quatrains.

rubūbiya: lordship, the quality of being a lord. The opposite is ‘ubūdiya.

rubūt: plural of ribāt.

rūḥ (plural arwāḥ): the spirit which gives life.

rūhāni: spiritual.

rūhāniyya: pure spirituality, a non-spatial zone.

Rukkhi: the phoenix.
ruʿūna

ruʿūna: ‘levity,’ stopping at the level of nature.
ruʿya: vision, dream.
ṣābirūn: people who are patient and steadfast.
ṣabr: patience, steadfastness, self-control, endurance, both physical and spiritual, self restraint to act by what is commanded and to abandon what is forbidden.
safar: journey, it is the journey of the heart when it begins to turn to Allah by dhikr.
sahq: pulverisation, the disappearance of your inward and outward structure under the weight of divine force.
sahr: sleeplessness.
sahw: sobriety, acting in accordance with the Sunna, thus concealing inward intoxication.
ṣakina: an enveloping stillness which Allah sends down on the hearts.
aṣ-ṣalāt ‘alāʾn-Nabi: the prayer on the Prophet.
ṣāliḥ (plural ṣāliḥūn): righteous, a spiritually developed person, one who is in the right place at the right time doing the right thing.
ṣālik: traveller to Allah. The sālik is grounded in the necessary wisdom to prevent becoming mad from the intoxication of yearning and thus acts outwardly in accordance with the Shariʿa while being inwardly intoxicated.
samāʿ: listening session, listening to songs about Allah, so that the heart may open.
Ṣamad: the Real in its endless effulgence of creative energy, by which the whole universe of endless forms emerge from the possible into the existent. It is the richness whose wealth is every form in creation. Allah is in need of nothing and everything is in need of Him.
satr: covering, veiling, concealing, the manner in which existence conceals Divine Unity. The opposite of tajallī.
sayyāḥūn: roving angels who roam the earth looking for gatherings of dhikr, from which the scent of musk emanates in the Unseen.
shajarat al-kawn: “the tree of existence”, the entire universe.
shaṭḥiyāt: ecstatic statements.
shawq: the yearning of the heart to meet the Beloved.
**Sufism**

**shaykh** (plural *shuyūkh*): in Sufism, the spiritual teacher who guides you from knowledge of yourself to knowledge of your Lord.

**Shaykh al-Akbar**: "the Greatest Shaykh", a title given to Muḥyī’d-dīn Ibn al-‘Arabī.

**shirk**: the unforgivable wrong action of worshipping something or someone other than Allah or associating something or someone as a partner with Him.

**shuhūd**: contemplative vision, inner witnessing.

**shukr**: gratitude, giving thanks and acknowledgement of blessing. It begins with the tongue, then with the body and then with the heart.

**shurb**: "drinking", tasting the sweetness of devotion which increases the meaning and decreases the sensory. It is more permanent than "tasting" (*dhawq*).

**shurūd**: seeking restlessly to escape from the veils of this world, employing every resource to become unveiled.

**shuyūkh**: plural of *shaykh*.

**ṣiddiq**: a man of truth, the *ṣiddiq* is the one who believes in Allah and His Messenger by the statement of the one who reports it, not from any proof except the light of belief which he experiences in his heart, and which prevents him from hesitating, or any doubt entering him, about the word of the Messenger who reported.

**ṣīdqa**: truthfulness.

**ṣīfāt**: the attributes, of Allah.

**silsila**: the chain, in Sufism, the continuity of spiritual descent and transmission of wisdom from shaykh to shaykh from the Prophet.

**simsima**: "sesame seed", a metaphor for gnosis which is too fine to express.

**ṣirr**: inmost consciousness, the secret.

**subha** (plural *subuḥāt*): prayer beads. (See *tasbīḥ*).

**ṣuḥba**: companionship, company.

**sukr**: intoxication, drunkenness, rapture.

**sukūn**: stillness, the heart at peace, a serenity born of emptiness.

**sulūk**: journeying, the progress on the Way to Allah, maintaining outward stability while inwardly attracted to the Divine (*jadhab*).
tabaddul

*tabaddul* “*tabaddul al-‘ālam ma‘ al-anfus*”, the transformation of the world with each breath, meaning that at every single moment, the entire universe emerges anew. This is similar to the expression “*tajdid al-khalq*” or “renewal of creation”, in which the universe is created anew in every instant. (See *nafas ar-Rahmān*).

**tafakkur**: pondering, reflection.

**tafrīd**: inward solitude, isolation, the experience of *tawḥīd* rather than simple knowledge of it.

**tafriqah**: See *farq*.

**tafwiḍ**: handing over management of one’s affairs to Allah, realising that one is not really in charge, similar to *isqāt at-tadbīr*.

**taḥakkum**: a ruling control over some things given to some people through the force of their *himma*.

**taḥallī**: imitation of praiseworthy people in word and deed.

**taḥqīq**: realisation, when someone sees the face of Allah in everything and gives everything its rightful due (*haqq*).

*Ṭā’ifa* (plural *ṭawā’if*): a group of pupils with a shaykh.

**tajallī**: self-manifestation, presencing, self-disclosing, the unveiling of a spiritual reality in the realm of vision, a showing forth of the secrets of the One in existence.

**tajdid al-khalq**: the renewal of creation at every instant. (See *tabaddul*).

**tajrīd**: disengagement, outward separation, stripping away, pure detachment from the world, abandoning the desires and things of this world and being unconcerned with the rewards of the Next World.

**takhallī**: relinquishment, turning away from distractions which prevent a person from reaching his Goal.

**takhīs**: cleansing one’s soul of relations with anything other than Allah.

**takliyya**: place of religious retreat, sanctuary. In Turkish, it becomes *tekke* or *durgah*.

**talaqqī**: receiving and taking what comes to you from Allah.

**talḥīs**: the appearance of a thing when its appearance is contrary to its reality, as in the Qur’ān (6:9). The good can conceal the bad or *vice versa*.

**ṭālib**: a seeker of Allah.

**talwīn**: change and turning from one state to another.
tamkin: fixity, the state of the people of trial. It is the removal of talwîn. All that is other than Allah has been removed from his mind and so he does not vacillate.

ţams: negation of a substance of which some trace is left.

tanazzulâ: descensions, the gradual descent of illumination; instances of ‘descents’ of the One essence into a manifestation within the sensible world. Amazingly this descent both reveals and hides the One essence.

tanzîh: transcendence, disconnecting Allah from creation. The opposite of tashbîh. There are three categories of disconnection: the tanzîh of the Shari‘a, which the common understand as disconnecting partners from divinity; the tanzîh of the intellect, which the elite understand is to disconnect the Real from being described by possibility; the tanzîh of unveiling which is to contemplate the presence of the absolute Essence.

taqlûb: the constant change and transformation of the heart.

taqrib: drawing near, one of the attributes of things in-time because they accept drawing-near and its opposite. The Real is the “Near”.

taqwâ: awe or fear of Allah, which inspires a person to be on guard against wrong action and eager for actions which please Him.

taraqqî: rising through states, stations and knowledges.

Ţariq: the Way, the Path.

tark at-tark: “quitting quitting”, complete surrender, forgetting everything. The struggle is not to struggle.

taşârruf: free disposal, personal initiative. Ibu ‘Arabî says it is the control exerted by the himma to effect changes in the external world.

taşawwuf: Sufism, the science of the journey to the King.

tashbîh: glorification; also prayer beads.

tashbîh: the recognition that although nothing can be associated with Allah, nevertheless Allah participates in the world of forms, e.g. seeing is His and hearing is His.

tawâdû: humility.

tawajjub: unceasing Divine favours, the fundamental premise that Divine knowledges are renewed constantly, and while the forms appear the same, in fact they are renewed in every instant.

tawâjûd: simulated ecstasy – to be avoided.
tawakkul

tawakkul: reliance, unshakeable trust in Allah, the final stage of which is to be like the corpse in the hands of the washer. It is trusting absolutely that Allah will be just and merciful and provide for His servants.

ṭawālī': the appearance of the splendors of knowledge of tawḥīd in the heart which are so intense that they obliterate any other knowledge.

tawāqqū': anticipation. What man anticipates has appeared because whenever he anticipates something it has already manifested itself in him inwardly. Whatever appears inwardly manifests in the outward.

tawba: returning to correct action after error, turning away from wrong action to Allah and asking His forgiveness.

tawḥīd: the doctrine of Divine Unity, Unity in its most profound sense.

tawfiq: success given by Allah.

ta'wil: allegorical interpretation.

tekke: Turkish zawīya.

turuq: the plural of tariqa.

'ubūda: sheer devotion, seeing yourself by your Lord.

'ubūdiya: slavehood, obedience is illuminated by the recognition that one is the slave of the Lord.

'ūd: aloes wood, often burned for its fragrant scent during gatherings of dhikr.

uns: intimacy, a state in which contemplation of Allah's beauty predominates. The opposite of hayba.

Uwaysīl: one who obtains illumination without being a follower of a spiritual teacher. The name is taken from Uways al-Qaraṇī, a gnostic and contemporary of the Prophet who did not meet him, although they knew of each other.

'uzla: withdrawal after khalwa to fix the fruits of khalwa. It is less strict than khalwa. Withdrawal is to withdraw from every blameworthy attribute and every base character in his state. In his heart, he withdraws from connection to any of Allah's creation.

waḥdāniya: Oneness, the Unity of the Divine Names.

waḥdat ash-shuhūd: unity of consciousness, unity of direct witnessing.

waḥdat al-wujūd: unity of being. There is only one Self which is manifested in multiplicity. Allah is One in His Dār, His Ṣifār and His
Sufism

Afu‘āl. There is only One Entity in existence and multiplicity appears through relations between non-essential entities.

wāḥidiya: the unity of multiplicity.

wahm: opinion, conjecture, illusion, fantasies arising in the mind which are substituted for reality.

walsha: loneliness, estrangement from created things.

wajd: rapture, trance, the first degree of ecstasy. Ibn al-‘Arabī states: “It is what the heart unexpectedly encounters of its unseen states withdrawn from witnessing.

Wajhu’llāh: “the Face of Allah”, meaning for the sake of Allah, irrespective of any reward in this life, purely for Allah.

walad: lit. “child”, a beginner on the path.

walah: unbounded ecstasy, utter distraction.

wali (plural awliyya‘): someone who is “friend” of Allah, thus possessing the quality of wilāya.

waqfa: being held between two stations.

wāqi‘a: visionary experience, a thought which comes and settles and cannot be repelled.

waqt: lit. time, meaning being in the moment and independent of looking to the past or the future. Sometimes the Sufi is described as “ibn al-waqt” (the child of the moment) because of this.

wara‘: scrupulousness, it extends from avoidance of the unlawful and doubtful to avoiding anything that will cast a shadow on the heart. The faqīr must also be scrupulous to avoid basking in his scrupulousness.

wārid: “arriving thing”; an overflowing experience which overcomes a person’s heart. It is the first oncoming of gatheredness (jam‘).

wasā‘īt: secondary causes to which seekers of Allah attach themselves and thereby gain the object of their desire.

wasl: union.

wasm: a marking or a stamp. In Ibn al-‘Arabī’s terminology, a quality which continues from before-time on into after-time.

waswas: the whispering of Shayṭān when he tries to make people deviate.

wata‘: singular of awtād.
wazīfa: specific set of prayers which are recited.

wijdān: the second degree of ecstasy (after wajd). Ibn ‘Ajība says that it is when the sweetness of witnessing lasts, usually accompanied by drunkenness and bewilderment.

wilāya: friendship, in particular with Allah, referring to the wali’s station of knowledge of the Real by direct seeing.

wird (plural awrād): a regular spiritual exercise involving recitation of a litany of dhikr.

wujūd: “existence”. Dhāt al-wujūd is “existence itself” in its absolute and unqualified purity. In relation to Allah, Dhāt Allāh is the Essence of Allah before being described in any manner whatsoever. This is unknowable and unknown (Ghayb) and absolutely One. In relation to mystical stations, wujūd is the third degree of ecstasy in which awareness dominates the sense of bewilderment and so the one experiencing it seeks to conceal it. Ibn al-‘Arabī said, “Wujūd (finding) is experiencing the Real in wajd (ecstasy).”

wusūl: arrival, attainment.

yaqīn: absolute unshakeable certainty and certitude; ‘ilm al-yaqīn (knowledge of certainty) is given by proof or evidence; ‘ayn al-yaqīn (source or eye of certainty) is given by witnessing and unveiling; and haqq al-yaqīn (the truth of yaqīn) is knowledge obtained according to what the Witnessed so wills.

zāhid: someone whose heart has no inclination or attachment for this world.

zamān: linear time.

zann: opinion, supposition.

zawā’id: abundance of lights of spiritual illumination in the heart.

zawiyah: a “corner”, small mosque, or religious retreat, often where the shaykh teaches.

ziyāra: visit to tomb or holy places.

zuhd: making do with little of this of world and leaving what you do not need.

zuhhād: plural of zāhid.
Some major Ṭariqas

Aḥmadiyya: ṭariqa in Egypt from Aḥmad al-Badawī, the famous Egyptian Sufi (d. 675/1276). It is also called the Badawīya. It has numerous branches, but is confined to Egypt. Its members wear a red turban. It was popular among the Mamluks, and has several sub-branches. (Not to be confused with the sect bearing the same name, also known as the Qadianīs, who by declaring their leader, Mirza Ghulām Ahmad (d. 1326/1908) to be a prophet have been declared kāfrūn by the Sunnī ‘ulamā’.)

‘Alawīya: Algerian branch of the Darqāwa since 1919.

Bektashi: Sufi order, popular among Ottoman janissaries, founded by Ḥājjī Bektaş Walī of Khorasan (d. 739/1338). Somewhat eclectic, with strong Shi‘ite tendencies.

Burhāniyya: Egyptian ṭariqa, a branch of the Shāhīlī ṭariqa.

Chisṭīya: an Indian Sufi ṭariqa from Shaykh Chisṭī (d. 632/1236). Chisht is the village in which the founder of the order, Abū ʿĪsāq of Syria, settled. They utilise songs and music and wear cinnamon coloured garments.

Darqāwa: also Darqāwiyya (or Derqāwiyya) a branch of the Shāhīlī ṭariqa originating with Muray al-ʿĀrabi ad-Darqāwī (d. 1289/1823), or more properly, with the teachings of his shaykh, Sīdi ʿAlī al-Jamal (d. 1193-94/1779-80). It concentrates on renunciation of worldly things and a return to the true teachings of ṭasawwuf. It has various branches, mainly in northwest Africa. They played a political role in opposition to the Turks and later the French.

Halvetiyya: See Khalwatiyya.

Ḥarrāqīya: Moroccan branch of the Darqāwa since the 19th century, who have kept the old Andalusian tradition of music alive.

ʿĪsāwīya: a popular ʿṭariqa who charm snakes and perform prodigious feats. Based at Meknes in Morocco.
Jarrāhiyya

**Jarrāhiyya:** a Turkish *ṭariqa* founded by Shaykh Nūr ad-Dīn Muḥammad al-Jarrāḥ of Istanbul (d. 1183/1720).

**Jazūliyya:** Moroccan reformed Shādhiliyy *ṭariqa*. It has various branches, including the Ḍarqāwa.

**Khalwātīyya:** a *ṭariqa* which is known as the Halvetiyye in Turkish. It was founded by Shaykh 'Umar al-Khalwātī (d. 800/1397) and is based on hunger, silence, vigil, seclusion and *dhikr*. It has many branches.

**Kubrāwīyya:** a Khorasānī branch of the the old Junaydīyya *ṭariqa* from Najm Kubrā (d. 619/1221). It has several branches. They developed an elaborate colour-symbolism: white represents Islam, yellow faith, dark blue *ihsān*, and so forth. They became important in Kashmir.

**Mevelviyya:** or the Mawlawīyya, Sufi order in Turkey founded by Jalāl ad-Dīn Rūmī (d. 672/1273). They are known in the West as the "whirling dervishes" because of their central practice of turning which is done to the accompaniment of music. Their centre is in Qonya, Turkey.

**Naqshbandīyya:** an order founded by Muḥammad Naqshband (d. 791/1389), characterised by silence for recollection and concentration and the *dhikr* of the heart. Aḥmad Sirhindī (d. 1034/1624) was a member of this order. The Naqshbandīyya *ṭariqa* is the only *ṭariqa* whose *silīla* traces back to the Prophet through the first khalīf Abū Bakr. The other *ṭariqas* all trace back to the Prophet through the fourth khalīf ‘Alī.

**Ni‘matullāhiyya:** a Shi‘ite Sufi order founded by Shāh Wali Ni‘matullah (d. 840/1431).

**Nūrbakhshīyya:** Khorasan branch of the Kubrāwīyya named after Muhammad ibn Muhammad called Nūrbakhsh (d. 869/1465).

**Qādirīyya:** the first *ṭariqa*, founded by ‘Abdu’l-Qādir al-Jilānī (d. 561/1166). It is very active and very widespread.

**Raḥmāniyya:** Algerian *ṭariqa* named after Muḥammad ibn ‘Abdu’r-Raḥmān al-Gushṭili al-Jurjūrī who died in 1208/1793-94 in Kabylia. It is a branch of the Khalwātīyya and was once called the Bakrīyya. In some places it is called the ‘Azzūziyya.

**Rifā‘īyya:** a *ṭariqa* which originated from Basra and has several branches. Known in the West as the "howling dervishes". It was an off-
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shoot of the Qādiriya established by Ahmad ar-Rifā‘ī (d. 578/1187). They developed strange and extreme practices, including the dawsa.

Sālimiya: tariqa named after Ibn Sālim whose shaykh was Sahl at-Tustari (d. 282/896).

Sanūsiya: political-religious organisation founded in Libya by Sayyid Muḥammad ‘Alī as-Sanūsī (d. 1276/1859), who put up strong resistance to the colonialists.

Shādhiliya: order founded by Abū Madyan of Tlemcen (d. 594/1197) and Abū l-Hasan ash-Shādhili of Tunis (d. 656/1258). Ash-Shādhili discouraged monasticism and urged his followers to maintain their ordinary lives, a tradition still followed. It manifests the sobriety which al-Junayd espoused. It has many branches, especially in North Africa.

Shaṭṭāriya: an Indonesian tariqa from ‘Abdullah Shattār (d. 824/1415 or 837/1428).

Suhrawardiya: Baghdadi order founded by ‘Abdu‘l-Qādir as-Suhrawardi (d. 564/1168), a disciple of Ahmad al-Ghazâlī (the younger brother of Muḥammad al-Ghazâlī), and Abū Ḥafs ‘Umar as-Suhrawardi (d. 632/1234). It has several branches. The ‘Abbasid khalif an-Nāṣir helped in the diffusion of his teaching and his futuwwa order.

Ṭijāniya: a widespread tariqa in the Maghrib founded by Abū‘l-‘Abbās Ahmad at-Tijānī (d. 1230/1815) in Fes. He said that he received the command to found the tariqa in a vision of the Prophet. They are exclusivist, not allowing people to join any other tariqa, and advocate complete submission to the government, whatever it is.
Some Famous Sufi Texts

‘Awārīf al-Ma‘ārif: “the Gifts of Gnoes”, by Abū Ḥafs ‘Umar as-Suhrawardī (540/1145 – 632/1234), a treatise on Sufic teaching which was widely read and became a standard text in Indian madrasas.

Dalā’il al-Khayrāt: “Guides to Good Things”, a popular collection of prayers on the Prophet with emphasis on the Divine Names, by al-Jazūlī (d. 870/1465).


Fuṣūs al-Ḥikam: “The Seals of Wisdom”, an extremely important book regarded as the nucleus of Ibn al-‘Arabī’s teaching and philosophy: it consists of a series of explanations of the mystical meanings of the particular gnoses granted to each of several major Prophets.


Futūḥat al-Makkiyya: “The Makkān Revelations”, Ibn ‘Arabī’s huge major work which consists of 565 chapters. He was inspired to begin it, hence its name.


Ḥizb al-Bahr, Ḥizb al-Barr and Ḥizb an-Naṣr: the famous collections of prayers of Shaykh ash-Shādhili (d. 656/1258).

Iḥyā’ ‘Ulūm ad-Dīn: “The Revivification of the Sciences of Religion”, a famous book by al-Ghazālī (d. 505/1111), written over a number of years after he left Baghdad in 488/1095 to become a wandering Sufi. In it, he proposes to radically overhaul the current attitude towards religion by putting fear of Allah at the centre of all actions.
al-Insān al-Kāmil: a treatise by al-Jīlī (d. 811-20/1408-17), on the “Universal Man”. He attempts to systematise the teachings of Ibn al-‘Arabī, but not always agreeing with him. He discusses the different levels of divine manifestations.


Khamriyya: “The Wine Ode” by Ibn al-Fārid (d. 632/1235), a very famous ode in which wine is a symbol of divine knowledge.

Khaṭm al-Awliyā’: “The Seal of the Saints”, by al-Ḥākim al-Tirmidhī (d. 320/931), in which he developed the terminology which has been used ever since: the Qurūb, the Ghawth and the hierarchy of four, seven, forty, and three hundred based upon their relative levels of gnosis.

Kitāb al-Luma‘: “Book of Lights”, by Abū Naṣr as-Sarrāj (d. 378/988), one of the earliest Sufi manuals. He sets forth the principles of Sufism and shows how they agree with the Qur’ān and Sunna.

Manṭiq at-Ṭayr: “The Conference of the Birds”, a classic epic poem written by ‘Aṭṭār (d. 638/1230) which tells of a conference attended by all types of birds, who pose a series of questions to their leader, the hoopoe. It is an allegory of the soul’s journey to union with Allah.

Mathnāwī: Rūmī’s (d. 672/1273) six volume epic didactic poem and undisputed masterpiece on the teachings of Sufism.


Miftāḥ al-Falāḥ: “The Key to Success” by Ibn ‘Aṭṭār’sāh al-Iskandarī (d. 709/1309), a work on dhikr, its meanings, techniques, and benefits.

al-Munqīdh min ad-Dalāl: “The Deliverer from Error”, a book by al-Ghazālī (d. 505/1111), in which he gives a detailed account of his intellectual and religious struggles which culminated in his becoming a Sufi.

Nafaḥāt al-Uns: by Jāmī (d. 898/1492), an account of the Sufis of the Naqshbandiya of the fifteenth century and a summary of Sufi thought.
Qūṭ al-Qulūb

Qūṭ al-Qulūb: “The Nourishment of Hearts in dealing with the Beloved and the Description of the Seeker’s Way to the Station of declaring Oneness”, a famous early work on Sufism by Abū Ṭalīb al-Makkī (d. 386/998-9). In its style and arrangement, it is a precursor to al-Ghazālī’s Ḩiyā’ ‘Ulūm ad-Dīn.

Risāla: “The Treatise”, by al-Qushayrī (d. 465/1074), basically a collection of sayings, anecdotes and definitions presented in a somewhat formal method. It is one of the early complete manuals of the science of Sufism.

aṣ-Ṣalāt al-Mashishiyā: the poem in praise of the Prophet composed by Ibn Mashīh (d. c. 625/1228) which is frequently recited.

Ta’arruf: “Defining the School of the People of Self-purification”, a book by al-Kalābādhī (d. 390/1000), translated as Doctrine of the Sufis. This book played a great role in winning recognition of Sufism within Islam. In this sense, he was a precursor of al-Ghazalī.

Ṭabaqāt aṣ-Ṣūfīyya: “Biographies of the Sufis”, ‘Abdu’r-Raḥmān as-Sulami’s (d. 412/1021) biographical account of the Sufis.

Tadhkira al-Awliyā’: “Memorial of the Saints”, by Ṭāṭār (d. 638/1230), a collection of the biographies of the saints.

Some Famous Sufis

‘Abdullāh ibn al-Mubarak: one of the scholars and Imāms. His mother was from Khwarizm and his father was Turkish. He was from Marw and was born in 1187/36. He was a man with knowledge of ḥadīth, fiqh, literature, grammar, language, and poetry. He was eloquent, ascetic, and scrupulous. He spent the night in prayer and worship, and went on hajj and military expeditions. He wrote many books and was the first to produce a book on jihād. He died in Hit, Iraq, in 181797 after a battle with the Byzantines.


‘Abdu’l-Qādir al-Jilānī: Muhyi’l-dīn Abū Muhammad, preacher and Sufi, the founder of the Qādirīya, known as the spiritual pole of his time, al-Ghawth al-A’ẓam. He was born in 470/1077-8 in the city of Jilan, in the northwestern province of Persia, and died in 561/1166. At the age of eighteen he went to Baghdad to study the various sciences, including Ḥanbali and Ṣafā’ī fiqh. He turned to Sufism through Shaykh al-Mubārak Sa’īd, the shaykh of most of the Sufis of Baghdad. He received the iḥāza and leadership of the tariqa at the age of fifty. His most famous books are: al-Ghunya li Ṭālibī Tariq al-Ḥaqq (a summary of the Ḥanbali school); al-Fuḥūr ar-Rabbānī; and Futūh al-Ghayb. He had a ribāṭ outside the Ḥalba gate in Baghdad where he taught.

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'Abdu'l-Wahid ibn Zayd

'Abdu'l-Wahid ibn Zayd: mystic, who died in 177/793-4. He knew al-Hasan al-Baṣrī and others. He spent forty years praying Šuhb with the wuḍū' of 'Isha'. He was much attached to solitude. He was partially paralysed, an affliction which left him when he prayed.

Abū 'Ali ad-Daqqāq: the Imam of the Sufis of his time and the shaykh of Abū'l-Qāsim al-Qushayrī. Originally from Nishapur, he studied there, after which he travelled to Marw, where he studied Shāf'i fiqh. He died in 405/1014.

Abū Madīan: Shu‘ayb ibn al-Ḥusayn al-Anṣārī, (520/1126 - 594/1198), an Andalusian who later taught in Bougie. He was born near Seville and is buried in the village of al-'Ubba, outside Temcen. He was the Qutb, al-Ghawth, of his time. He met 'Abdu'l-Qādir al-Jilānī while on ḥajj. He is credited with the introduction of the Qadiriya into the Maghrib. He is known as Sidi Boumedienne in Algeria.

Abū Sa'id al-Kharrāz: Ḥāmid ibn Ḥusn, a Sufi and author of Kitāb aṣ-Ṣidq, (d. c. 286/899). Al-Hujwirī says that he was the first to explain the doctrine of fanā' (annihilation) and baqā' (going on). He was also known for his emphasis on 'ishq (passionate love of Allah) and his scrupulous observance of the Shari'a.

Abū Taḥlib al-Makki: Abū Muḥammad ibn Ḥusayn, Shaykh of the Sufis and people of the Sunna. He was born in Iraq between Baghdad and Wāsīt. He was a Sufi, Mālikī fuqahā and scholar. He wrote the Qut al-Qisas. He died in Baghdad in 386/998-9. He was the leader of the Sālimiya in Basra.

Aḥmad al-Badawi: a famous Sufi, said to be descended from 'Ali, the fourth khilaf. He was born in Fez in the Zuqaq al-Hajar in 596/1199-1200, the youngest of eight children. He went to Makkah with his family while still a child. He knew the seven qira'āt. He went to Tanta (Tandīta) in Egypt and became very ascetic. The founder of the Aḥmadiya or Badawiya tarīqa, he died in 675/1276.

Aḥmad Bamba: (1266/1850 – 1345/1927) His actual name was Muhammad ibn Muhammad ibn Ḥabībullah, the son of a Wolof shaykh. Born in M'Backe, Senegal, he was the founder of the Muridiyya tarīqa in Senegal, a sub-group of the Qadiriyya. Although he was a zāhid, he was persecuted by the French as a possible threat because of his popularity. He founded the village of Touba in Baol for his followers, where they cultivated peanuts. In 1895, he was
exiled to Gabon for seven years. He was exiled a second time to Mauritania where he remained until 1325/1907.

al-‘Alawi: Shaykh Abū’l-‘Abbās Aḥmad ibn Muṣṭafā ibn ‘Alīwa, born in Mostaghanem, Algeria in 1291/1874, he was also known as Ibn ‘Alīwa. He was a cobbler in his youth. He was a Sufi, Mālikī scholar, poet and renewer of the Shādhiliyya Ṭariqa, founding the ‘Alawi-Darqawī Ṭariqa. His shaykh was al-Buzīdī, a Darqawī shaykh. Although he could neither read nor write, he dictated several remarkable and complex works, including his commentary on al-Murshid al-Ma‘īn of Ibn al-‘Ashūr, and his Diwan which is still widely sung today. He died in 1353/1934. Many think he was a mujaddid or renewer.

al-Anṣārī: Abū ʿĪsā ‘Abdullāh, (396/1006 – 482/1089), a Sufi scholar and mutakallim. He was first a Shāfī’ī and then a Ḥanbali. In Persian, he is called Pir-i-Anṣār. He was born near Herat. He wrote Munājāt, Ṭabaqāt as-Ṣufiyya, Manāẓīl as-Sī‘īrīn, and other books. He wrote in Persian in rhyming prose interspersed with verses.

‘Aṭṭār, Farīd ad-Dīn: (d. 638/1230), Persian Sufi, author of Tadhkira al-Awliya’ and Conference of the Birds. He was a born storyteller. He died in Nishapur, possibly killed in the Mongol invasion.

Bishr ibn al-Ḥārith: Abū Naṣr ibn al-Ḥārīth al-Ḥāfī, born near Marw in about 150/767 and converted from a life of dissipation. He studied Ḥadīth in Baghdad and then became a mendicant, dying in Baghdad in 227/841. He was much admired by Ahmad ibn Ḥanbal.

al-Biṣṭāmī: Abū Yazīd Ṭayfūr ibn ʿĪsā, known as Bayazid al-Biṣṭāmī. He was a famous Sufi who was born in Bistam in 188/804. His grandfather was a Zoroastrian. Bayazid made a detailed study of the Shari’a and practiced self-denial (qalb). Throughout his life he was assiduous in the practice of his religious obligations and in observing voluntary worship. Many Muslim scholars both in his time and after his time, said that Bayazid al-Biṣṭāmī was the first to spread the reality of annihilation (fanā’). He is famous for his ecstatic expressions. He died in in 260/874 at the age of 71, either in Damascus or Bistam, Persia.

al-Buṣūrī: a Berber born in Cairo, (610/1213 – 695/1296). He was a disciple of ash-Shādhili and al-Mursī. He was suffering from paralysis when he dreamt that the Prophet put his mantle on him and he
Chisti

awoke cured and wrote *al-Burda*, the famous poem in praise of the Prophet.

**Chisti**: Mu'īn ad-din Muḥammad, founder of the Sufi order, the Chistiya. He was from Sistan and was born in 537/1142 and lived in various towns. After going on *hajj* and during his *ziyāra* at Madina, he was asked to establish Islam in India. After a forty day *khalwa* next to al-Hujwiri's tomb in Lahore, he went to Delhi in 589/1193 and then directly to Ajmīr where he died in 632/1236. Also known as *Ghārib Nawāz*, "the friend of the poor", some historical accounts state that forty thousand families accepted Islam at his hand.

**ad-Daqqāq**: See Abū 'Alī ad-Daqqāq.


**ad-Darqawī**: Mulay al-'Arabi, (1150/1737 – 1239/1823), the nineteenth century *muḥaddid* or renewer of Sufism in the Maghrib. He was considered to be the *Qūb*. He was the founder of the Darqawī branch of the Shādhiliyya. His *Letters* to his disciples contain rules of conduct, instructions and core teachings of the *tariqa*, elucidating and simplifying the teachings of his shaykh, Sīdī 'Alī al-Jamal (d. 1193-4/1779-80).

**Dasūqi**: See ad-Dusūqī.

**Dhūn-Nūn al-Misrī**: the ascetic and gnostic of Allah, Abū'l-Fayd Thawbān ibn Ibrāhīm, a man of knowledge and virtue. Of Nubian origin, he was born at Akhmin in Upper Egypt, in about 180/796, studied under several teachers and travelled extensively through Arabia and Syria. In 214/829 Al-Mutawakkil accused him of *zandaqa* but having listened to him, released him. He is said to be the first to give a systematic explanation of the states (*ahwāl*) and stations (*maqāmāt*) on the spiritual path. He died in Giza in 245/859.

**ad-Dusūqī**: Shams ad-dīn Muḥammad b. Aḥmad al-Mālikī, (d. 1230/1815). He wrote a gloss (*ḥāshiya*) on Aḥmad ad-Dardir's work.

**Fuḍayl ibn 'Iyād**: Abū 'Alī at-Talaqānī, born in Khorasan. He was a highwayman at the beginning of his life. Then he repented and went to Makka and then to Kufa where he resided for many years, dying
in 187/803. He had a reputation as an authority in ḥadīth which he studied under Ṣufyān ath-Thawrī and Abū Ḥanīfa and was bold in preaching before Hārūn ar-Rashīd. He likened this world to a madhouse.

al-Ghazālī: (also written al-Ghazzālī) Muḥammad ibn Muḥammad, Abū Ḥamid Ḥamīd at-Tūsī, the Shāfiʿī Imam and Sufi born in Tabrīz, near Ťūs in 450/1058. He studied fiqh with al-Juwaynī. He taught at the Niẓāmīyya Madrasa before he became a Sufi, pointing out that all religious certainty was a result of spiritual experience. He is nicknamed “Shāfiʿī the Second”. He died in Tabrīz in 505/1111. He was the author of many books, especially Ilḥām ‘Ulūm ad-Dīn.


Ḥāfiz: (c. 720/1320 – 793/1391), Ḥāfiz was the poetic nom-de-plume of Shams ad-dīn Muḥammad. He was born in Shiraz, Persia. As a theologian he preached tolerance, and as a poet he produced over 700 poems collected in his Divan. Ḥāfiz’s poems are considered the supreme example of the Persian ghazal.

al-Ḥakim at-Tirmidhī: Abū ʿAbdullāh Muḥammad ibn ʿAlī, originally from Tirmidh, a Sufi and Shāfiʿī scholar. He was exiled from Tirmidh on account of a book he wrote and went to Balkh (now Wazirabad) where he was welcomed. He died there at the age of 90 in around 320/931. His major work was the Kitāb Khatm al-Awliyāʾ. He discusses things like the light of Muḥammad, the Reality of Ādam, the symbolism of the Arabic letters and angels.

al-Ḥallāj: Ḥusayn ibn Maḥṣūr, Abūʾl-Mughthūr, born in about 244/858 near al-Bayḍāʾ in Fars, but raised in Wāṣiṭ in Iraq. He left a Divān and the ṭawāṣīn. He was executed in Baghdad in 309/922 because his ecstatic outbursts led people to believe that he was a heretic.

al-Hārīth ibn Asad al-Muḥāṣibī: born in 165/781. He was called al-Muḥāṣibī because he frequently called himself to account (muḥāṣaba) and because of his asceticism. He was an excellent scholar, held in high esteem among the people of his time in both outward and inward knowledge, and wrote many books. His father
al-Ḥasan al-巴斯ī
died leaving him a great deal of wealth, but he refused to take any of it because his father had been a Qaḍārī. He died in 243/857.

al-Ḥasan al-巴斯īrī: Abū Saʿīd ibn Abū‘l-Ḥasan, one of the most eminent of the Tābi‘ūn in asceticism and knowledge. He was born in Madina in 21/642, the son of a slave captured in Maysan who became a mawla of the Prophet’s secretary, Zayd ibn Thābit. He was brought up in Basra. He went for thirty years without laughing. He met many Companions and transmitted many hadiths. His mother served Umm Salama, the wife of the Prophet. He died in Basra in 110/728 when he was 88.

al-Hujwiri: Abū’l-Hasan ‘All ibn ‘Uthmān al-Jullābī, the Sufi, (d. c. 467/1075). Known also as Data Ganj Bakhsh (“the Bestower of Treasures”), he was author of Kashf al-Mahjub, the first Persian treatise on Sufism. He was a native of Ghazna, Afghanistan. He travelled extensively but little of his life is known. He ended his days in Lahore where he is buried.

Ibn ‘Abbād ar-Rundi: a famous Shādhīlī Sufi, one of al-Maqṣārī’s disciples, he wrote a commentary on the Ḥikam of Ibn ‘Atā‘illāh which made it widely known throughout the western Muslim lands. He was born in Ronda in 734/1332, studied in Tlemcen and Fez and eventually became Imam of the Qarawiyn madrasa in Fes. He died in 793/1390.

Ibn Abī Dunyā: a Sufi in Baghdad, (d. 281/894). He had a book entitled Dhamm ad-Dunyā (“Censuring this world”).

Ibn ‘Ajūba: Ahmad ibn Muhammad, born in Morocco in 1160/1747, a Mālikī scholar, Sufi and mufassir (al-Bahr al-Maḍīd), one of the Shādhiliya ḥarīqa, which he took from ad-Darqawī by way of Muḥammad Buzaydī. He wrote seventeen commentaries on the Ḥikam. He died in ‘Anjara, Morocco in 1224/1809.

Ibn al-‘Arabi: Muhammad ibn ‘Ali, Abū Bakr al-Hātimī at-Ṭū‘ī, born in Murcia in 560/1165, a muqtaḥid, scholar and Sufi. He is known as Muhīyiddīn (the Reviver of the Dīn) and the Shaykh al-Akbar (the Greatest Master). He died in Damascus in 638/1240 with a copy of Ilhām ad-Dīn on his lap. He wrote over 350 works including the Futūḥat al-Makkiyya and the Fusiṣ al-Ḥikam.

Ibn al-‘Arūf: the author of Mahāsin al-Majālis (“The Attractions of Mystical Sessions”), his full name was Abū‘l-Abbās Aḥmad ibn
Sufism

Muḥammad. He lived in Almeria, Spain. In this period, under the Murābiṭūn, Almeria was the centre of Sufism for the Spanish Sufis. He founded a ṭarīqa and 130 towns recognised him as Imām. He was arrested by the jealous qaḍi of the city and sent in chains to the Amīr in Marrakesh who promptly set him free. He died a few days later, in 536/1141. He was the first to interpret the Iḥyā’ ‘Ulūm ad-Dīn of al-Ghazālī in the West.


Ibn ‘Aṭā’l-lāh: Ahmad ibn Muḥammad, Tāju’d-Dīn, Abū Faḍl al-Iṣkandarī, the Sufi Imām and author of the Ḥikam, Laṭā’if al-Mīnān, Miftāḥ al-Falāḥ, and other works, thereby providing the Shādhiyya with their core literature. His shaykh was Abū’l-ʿAbbās al-Murāṣī, whose shaykh was ash-Shādhili. From Alexandria, he moved to Cairo where he died in 709/1309 around the age of sixty. He also taught in the al-Azhar and the Māshūrīya Madrasa. There was a famous debate between him and Ibn Taymiyya in 707/1307, in which Ibn ‘Aṭā’l-lāh defended Ibn al-ʿArabī.

Ibn Daqīq al-ʿĪd: Taqiyyuddin Muḥammad ibn ‘Ali, born in Yanbu’, a Shāfīʾi, mujahid, made qaḍi in Cairo in 695. He has poems in praise of Madīna. He was born in 625/1228 and died in 702/1302.

Ibn al-Fārīd: ‘Umar ibn ‘Ali, the Sufi poet, born in Cairo in 577/1182 and lived in the Muqattam in Cairo. He died in 632/1235. He is known as the “Sultan of the Lovers” and his collection of poems is very famous because of the high quality of the poetry.

Ibn Khāfīf: Abū ‘Abdullāh Muḥammad ibn Khāfīf ibn Isfikshar ash-Shirāzī, born in 276/890. The son of a prince, he became an ascetic Sufi. He was also a Shāfīʾi scholar. He went on ḥajj at least six times. He died in Shiraz in 371/982 at the age of 95.

Ibn Mashīḥ: ‘Abdu’l-Ḥasan, the master of Abū’l-Ḥasan ash-Shādhili, (d. c. 625/1228). He was a Berber and the Qutb of his age. He was a recluse who lived on the Jabal ‘Alam, a mountain in Morocco. All he left was the Salāt al-Mashīḥiya.


Ibn al-Qāsīy: Abū’l-Qāsīm, disciple of Ibn al-‘Arīf, a Sufi who organised a religious militia in the Algarve (southern Portugal) based in
Ibn Sālim

Silves and led an uprising against the ruling class and *fuqahāʾ* in the Algarve in 536/1141. He had military successes against both the Murābitūn and the Muwashshidūn and ruled the region for ten years. He wrote *Khalʾ an-Naʿlāyn*. He was killed in 546/1151.


Ibāḥīm ibn Adham: Abū ʾIshāq at-Tamīrī al-Balkhī, an early Sufi *zāhid* and saint. Born into a wealthy family of Balkh, he gave it all up to seek knowledge through travel, taking on all sorts of menial jobs and fighting in the *jihād* against the Byzantines. While he was in Massisa, a slave brought the news of the death of his father, who had left him a fortune. He was carrying 10,000 dirhams. Ibāḥīm freed him and gave him the dirhams, saying that he had no need of the rest. He fasted all the time. He attended the gatherings of Sufyān ath-Thawrī. He died in 161/778, probably at Sufnan on the Byzantine frontier.

Ibāḥīm al-Khawwās: ibn Ahmad, (d. 290/903), a Sufi author who taught al-Khuldī. He lived mostly at Rayy although he studied extensively.

Jāmī: Nūrʾd-dīn Abūʾr-Rahmān, (d. 898/1492). He wrote *Naṣḥahāt al-Uns* and and *Lāwāʾil* ("Flashes").

al-Jazūlī: (d. 870/1465). He studied *fiqh* in Fes and went on *hajj*, returned to the Sousse and joined the Shāhīliyya. He was a *sharif*. He pursued the classical model of *jihād* in which he led the attack against the Portuguese who had subjected the coastal peoples to tribute. His tomb is in Marrakesh. He wrote the *Dalāʾill al-Khayrāt*.

al-Jīlānī: See *Abduʾl-Qadīr al-Jīlānī*.

al-Jili: See *Abduʾl-Karīm al-Jīlī*.

al-Jullābī: See al-Hujwīrī.

al-Junayd: Abūʾl-Qāsim ibn Muḥammad, the shaykh of his time. His family originated from Nihawand and he grew up in Iraq. His *fiqh* was taken from Abū Thawr and Sufyān ath-Thawrī. He took his *tarīqa* from as-Sārī as-Saqāṭī, his uncle, and al-Muḥasibī. He died in 297/910. He was one of the Shāfiʿī *fuqahāʾ* and is buried in Baghdad. He defined Sufism as "isolating the out-of-time (the eter-
nal without beginning or end) from what originates in time”, or as dhawq.

al-Kalâbâdi: Abû Bakr Muhammad ibn Išâq, an authority on early Sufism who died in Bukhara, probably in 390/1000. He is listed as a Ḥanâfî ṣafîh. Kalâbâdi was a district of Bukhara. He wrote Kitâb at-Ta’arruf and Bahr al-Fawa’id.

al-Kharrâz: Abû Sa‘îd Aḥmad ibn ‘Īsâ of Baghdad, a cobbler by trade. He met Dhū’n-Nûn al-Miṣrî and associated with Bishr al-Ḥâfî and Sa‘îr as-Saqâṣî. He was the author of several books, and died between 279/892 and 286/899.

Mâ’ al-‘Aynayn al-Qalqamî: Muḥammad Muṣṭafâ ibn Muḥammad, Abû l-Anwâr, born near Walata in the Hawd of southeastern Mauritania in 1247/1831. Of Mauritania and Moroccan descent, he was a Sufi Shaykh of the Qâdirî ṣariqa. He was a prolific writer, a well-digger and founder of zāwiya. He built a zāwiya at Smara (in the Saqiyat al-Ḥamrâ”) which had a reputation for Qur’ânic studies and its large library. It was destroyed by the French. He participated in armed resistance against the French during which he lost several sons. He died in Tiznit in southern Morocco in 1328/1910.

al-Maghîlî: Abû ‘Abdullâh, Muḥammad ibn ‘Abdu’l-Karîm at-Tîlimânî, a Berber Mâlikî faqîh, (d. 909/1504), involved in the spread of the Qâdirîyya in the western Sahara at the end of the fifteenth century and a key figure in the infusion of Islam among the Tuaregs. He joined the Qâdirîyya in Cairo through as-Suyûtî. He lived in Tuwat and went to Gao, to the court of Muhammad Askia and thence to other Muslim areas. He taught in Tagedda, Air, Gao and Hausaland.

al-Makkî: See Abû Tâlib al-Makkî.

Mâlik ibn Dinâr: Abû Yaḥya an-Nâjî al- Баṣrî, a Persian mawla, the son of a Persian slave from Sijistan or Kabul, a weeper at Baṣra. He was an early Sufi and one of disciples of Ḥasan al- Баṣrî. He was known for piety, self-mortification, tawakkul and learning Isra’îlîte stories. He was a reliable muḥaddith and calligrapher of the Qur’ân. He never ate anything he had not purchased from payment for making copies of the Qur’ân. He died in Baṣra in 1317/148.

Ma‘rûf al-Kârkhî: Abû Maḥfûz ibn Fîrûz, a famous Sufi of the Baghdad school. Karkh Bâjadda is a town in eastern Iraq. His par-
al-Muhāsabī

ents were either Christians or Sabi’ians. He had a great influence on as-Sarī as-Saqaṭī, whose shaykh he was, and taught hadith to Ibn Ḥanbal. His tomb is in Baghdad. He died in 200/815-6 or 204/819/20).

al-Muhāsabī: See al-Ḥarīth ibn Asad al-Muhāsabī.

Muzaffer: Shaykh Muzaffer was born in Istanbul in 1334/1916. His father, Ḥajji Mehmed Effendi of Konya, a scholar and teacher at the court of Sultan ‘Abdal-Hamid II, died when he was only six. Thereafter he was looked after by Shaykh Seyyid Samiyyi Saruhani, the leader of the Qādirī, Naqshbandī, Ushakī and Halvetiyye tariqas at the time. After learning from several shaykhs, he became the leader of the Halvetiyye-Jerrahi tariqa. Despite the attempts of Atatürk and his successors to destroy the Sufis and Islam in Turkey, Shaykh Muzaffer continued to teach until his death in 1406/1986.


an-Nawawī: Yahya ibn Sharaf, Abū Zakariyya, born in the village of Nawa on the Horan Plain of southern Syria in 631/1233. Imam of the later Shafi‘ites. He wrote many books, including Minhāj at-Talībīn, Kitāb al-Adhkār, Riḍād as-Shāfi‘īn. He lived very simply. After twenty-seven years in Damascus, he returned home and died at the age of 44 in 676/1277.


Niẓāmī: Abū Yusuf Muḥammad Niẓām ad-dīn (535/1141 – 598/1202), a Persian poet and mystic, born in Ganja (Kirovabad), who wrote Laylá and Majnūn, which is part of a collection called the Khamsa.

Niẓāmu’d-Dīn Awliyā': one of the greatest Chishtī Sufi masters of mediæval India, born in Bada’un in 636/1238. After studying to become a qādī, he became the murid and eventually the successor of Farīdū’d-Dīn Gangī Shakar. Among his close followers was Amīr Khusrau, the famous poet who developed and perfected the art of qawwālī, and who immediately died on the spot when he learned
that his shaykh had died, in 725/1325. They are buried not far apart in Delhi, India.

**Nūrbaksh, Muḥammad**: (795/1393 – 869/1465), a Sufi in Persia who was called Nūrbaksh (gift of Allah) by his shaykh. He declared himself the Mājidī and Khalīf and tried to seize power. The ṭarīqa descending from him became Shi‘īte.

**an-Nūrī**: Abū‘l-Ḥusayn Aḥmad ibn Muḥammad, a native of Baghdad of a Khorasani family, a pupil of Sa‘īd as-Saqaṭī and companion of al-Junayd. He wrote some fine poetry and died in 295/908.

**al-Qushayrī**: Abū‘l-Qāsim ‘Abdu‘l-Karīm ibn Hawāzin, the shaykh of Khurasan in his time in asceticism and knowledge of the dīn. He was born in 376/986. He was based at Nishapur and died there in 465/1074. He has various books, the most famous of which are the Risāla al-Qushayrīya about taṣawwuf and the biographies of the Sufis, and the Laṭā‘if al-Ishārāt on tafsīr. In kalām he was the student of the Ash‘arite, Abū Bakr ibn Fūrak, and in Sufism the follower of as-Sulami, and Abū‘l-‘Alī ad-Daqqāq whose daughter Fāṭima he married. He battled the Mu‘tazilites in Nishapur until he had to flee to Makkah to protect his life.

**Rābi‘a bint Ismā‘īl al-‘Adawiyya**: sold into slavery as a child after the death of her parents, she later settled in Bāṣra where she became famous as a saint and preacher. She was born in 957/1314 and died either in 1357/1552 or in 1857/801. She is the most famous woman Sufi. She emphasized the importance of selfless love and devotion to Allah. She was a contemporary of al-Ḥasan al-Qāṣī.

**ar-Rifā‘ī**: Abū‘l-‘Abbās Aḥmad ibn ‘Alī, the founder of the Rifā‘ī ṭarīqa. He grew up in the area around Basra and eventually established his zāwiyah in Umm ‘Abīda. He died in 578/1182.

**ar-Rūmī**: Jalāl ad-Dīn Muḥammad ibn Muḥammad ibn Muḥammad ibn Ḥusayn, the founder of the Mevlevī Sufi order. He was born in Balkh (Afghanistan) in 604/1207-08 to a family of learned theologians. Escaping the Mongol invasion, he and his family travelled extensively in the Muslim lands, performed the pilgrimage to Makkah and finally settled in Konya, Anatolia (Turkey), where he succeeded his father in 629/1231 as professor in religious sciences. He was introduced into the mystical path by a wandering dervish, Shamsuddin of Tabrīz. His love for and his bereavement at the death
Sahl at-Tustarî

of Shams found their expression in a surge of music, dance and lyric poems, *Divān Shamsī Tabrīzī*. Rūmī is the author of a huge didactic work, *The Mathnōwī*, and his discourses, *Fīhī ma Fīhī*, written to introduce his disciples to metaphysics. Rūmī died on December 17, 672/1273. Men of five faiths followed his bier. He was a truly universal man.

Sa’dī: Muṣṭaḥ ad-Dīn, a famous poet from Shiraz, Persia (580/1184 – 692/1292), his shaykh was Shihāb ad-Dīn as-Suhrawardī. He studied at the Niẓāmīya of Baghdad and travelled widely in the Muslim world before returning to Shiraz when over seventy. His major works are the *Bustān*, the *Gīllistan* ("Rose Garden"), and his *Diwān*.

Sahl ibn ‘Abdullāh: ibn Yūnus at-Tustarî, famous man of right action, unique in knowledge and scrupulousness. He was from Shushtar and was born at Tustar (Ahwaz) in 200/815. A Sufi shaykh and ascetic, he also wrote a short *tafsīr*. He had famous miracles (*karāmāt*) and kept the company of Dhū’-n-Nūn al-Miṣrī in Makka. He had to seek refuge in Basra, where he died in 282/896. His pupil Ibn Sālim founded the Sālimīya.

Ṣanā’ī: Abū’l-Majd Majdūd ibn Ādam, born at Ghazna. He was a Sufi poet. Several dates have been given for his death, which was in about 545/1150. He wrote the first mystical epic, *Ḥadiqatu’l-Ḥaqīqa*, a *Diwān* and other poetical works.

as-Sanūsī: Muḥammad ‘Ali, Abū ‘Abdullāh as-Sanūsī al-Khaṭābī al-Ḥasan al-Idrīsī, born in Mosteghanem, Algeria in 1202/1789. He was the founder of the Sanūsī jāriqa, a Mālikī scholar and Sufi whose disciples included Shaykh al-‘Arabī ad-Darqāwī and Ahmad Tijānī. He produced more than forty books and travelled a lot. His main centre was near al-Bayda in Libya. He worked for fifteen years to spread Islam south to the African interior. He then went to Makka where he remained until 1269/853, and then returned to establish a new centre at Jarghūb. He died in 1275/1859.

Sārī as-Saqāfī: Abū’l-Ḥasan ibn Mughallis, said to be a pupil of Ma’rūf al-Karkhī, in the Baghdad circle of Sufis. He was the maternal uncle and teacher of al-Junayd and one of the first to present Sufism in an organised form. A dealer in second-hand goods, he died in 253/867 at the age of 98.
Sufism


ash-Shādhlī: Abū’l-Hasan ‘Alī ibn ‘Abdu’llāh, (593/1196 – 656/1258). He was from Ceuta and a disciple of ‘Abdu’-Sālām ibn Māshīṣh. He fled from Tunisia and established a following in Egypt, dying near the Red Sea on the way to Makka. His successor was Abū’l-‘Abbās al-Mursī (d. 686/1287), the shaykh of Ibn ‘Aṭī’l-lāh (d. 709/1309). He wrote Ḥīzh al-Baḥr, Ḥīzh al-Barr, Ḥīzh an-Naṣr, and other litanies.

Shāh Wali’ullāh: Quṭb’d-Dīn Ahmad, the great Muslim reformer of India born in 1114/1702, whose father founded the Raḥīmiyya *madrasa* in Delhi. He memorised the Qur’ān by the age of five, learned Persian by the age of ten, and was initiated by his father into the Qādirīyya, Chisṭīyya, and Naqshbandīyya *ṭarīqās*. He succeeded his father as principal of the Raḥīmiyya at the age of seventeen, and taught there throughout his life. He believed that *al-Muwattā’* of Imām Mālik was the key to re-establishing Islam in India. He died in 1176/1762.

Shāmīl Muḥammad ad-Daghestānī: a shaykh who established the Naqshbandī *ṭarīqa* throughout the Caucasus and fought *jihād* against Tsarist Russia for 35 years. His shaykh was Mulla Muḥammad al-Ghāzī al-Kamrawī whose career began when Russia declared protection for the Christians in Khurjistan and then formally annexed the region from Safavid Persia in 1215/1800. He recruited thousands of Naqshbandīs and fought until his death in 1248/1832. His successor al-Amīr Ḥamzah al-Khanza’ī was martyred the same year, when Shāmīl took over. There followed twenty-seven years of *jihād* against the Russians with many pitched battles, freeing Daghestan and seizing their cannon. In 1260/1844 Russia sent a larger army who fought for fifteen years until he was captured in 1276/1859. He was banished to Turkey from where he went to Madina and spent the rest of his life worshipping in the Rawḍa. He was buried in al-Baqī’.

Shamsi Tabrīzī: Shamsuddīn of Tabrīz, the shaykh of Jalāl ad-Dīn Rūmī (d. 672/1273), whose shaykh belonged to the Suhrawardī *ṭarīqa*. The *ṭarīqa* of Shamsi Tabrīzī is also known as the Firdawsī *ṭarīqa*.
Shaqiq al-Balkhi

Shaqiq al-Balkhi: Abū ‘Alī ibn Ibrāhīm al-Azdī, a man of wide learning. He began life as a merchant and turned to zuhd. He went on hajj to Makka, and died in jihād in 194/810. He was one of the founders of the Khurasānī school of Sufism and the disciple of Ibrāhīm ibn Adham. He was a scholar in the Shari’a and known for his discourses on the imminence of the Last Day and on tawakkul (reliance on Allah).

ash-Sha’rānī: ‘Abdu’l-Wahhāb ibn Ahmad (848/1492 – 973/1565), Egyptian scholar and Sufi who founded a tarīqa. He was the author of the Tābaqāt al-Kubrā.

ash-Shiblī: Abū Bakr Dūlāf ibn Jahdar, Khurasānī of origin, but born in Baghdad or Samarra in 247/861, the son of a court official. He was a Mālikī faqih. Then he joined the circle of Junayd and became noted for his eccentric behaviour which led to his committal to an asylum. He died in 334/946 at the age of 87. He left his “Sayings” (Ishārāt). His tomb is in Baghdad.

Sirhindī: Shaykh Aḥmad al-Fārūqī, born in about 972/1564 at Sirhind, Patiala, India, Indian Sufi and theologian who was largely responsible for the reassertion and revival in India of orthodox Sunnite Islam as a reaction against the syncretistic religious tendencies prevalent during the reign of the Mughal emperor Akbar. He died in 1034/1625.

as-Suhrawardī: Abū Ḥafs ‘Umar. He became Shaykh of Shaykhs in Baghdad and acted as ambassador for the ‘Abbasid khālif to the Ayyubids and Seljuks. He helped with the organisation of the futuwwa ideals and an-Nāṣir may have organised the movement. He died in 632/1234.

as-Sulami: Abū ‘Abdullāh Raḥmān Muḥammad ibn al-Ḥusayn, a shaykh of the Sufis and author of a book on their history, ranks and tafsīr, the Tābaqāt aṣ-Ṣāfiya. He was born in Nishapur in 325/936 and died in 412/1021.

Sulaymān al-Khawwāṣ: (d. before 170/787), a zāhid of Palestine who studied law under al-Awzā’ī and was a companion of Ibrāhīm ibn Adham.

at-Tādīlī: Abū Ya’qūb Yūsuf ibn Yahyā, known as Ibn az-Zayyūt, born in Tadla (Tadila), Morocco. He spent most of his life in Marrakesh and around it. He died in 628-629/1230-31 while qādī of Ragagra.
Sufism

He completed at-Tashawwuf ilâ Rijāl at-Taşawwuf in 617/1220. It is one of the earliest and most important sources for the religious history of Morocco.

at-Tijāni: Abū'1-'Abbās Aḥmad ibn Muḥammad, founder of the Tijāniyya. He was born in 1150/1737 at ‘Ayn Madi, a village 72 km west of Laghuwat. He died in 1230/1815 and is buried in Fes, Morocco.

at-Tirmidhî: See al-Hākim at-Tirmidhî.

‘Uthmān ibn Fāḍil: or Uusman dan Fodio or Fodiye, born in Maratta, Northern Nigeria, in 1167/1754. An Islamic scholar and Qādiri Shaykh. He led the Fulani jiḥād in northern Nigeria with his younger brother ‘Abdullahi and son Muḥammad Bello. He was a ḥāfiz of Qur’ān, Mālikī faqīh, poet, and scholar. He was worried about the trend to syncretism and so made ḥijra from the lands of the Gobir to the north and west. He fought for four years against the Gobir and Habe peoples and died in Sifawa in 1232/1817.

‘Uways al-Barawī: Uways ibn Muḥammad, born in Brava on the southern Somali coast in 1263/1847. He studied Shāfi‘i fiqh, taṣfîr and Sufism before going to Baghdad, the centre of the Qādiri tariqa to which he belonged. He returned home with ijāza and spread Islam in Tanganyika, southern Somalia and eastern Zaire. He founded agricultural settlements at Bilad al-Amin and Biolay, north of Brava, and was assassinated in 1326/1909 at the age of 63.

Qādī Wālī ibn al-Jarrāh: Abū Ša'bān, a firm ḥāfiz and hadīth scholar of Iraq in his time. He refused the qādīship of Kūfah out of scrupulousness when Hārūn ar-Rashīd wanted to appoint him to it. He was born in 1317/48-49 and died in 137/1912. He wrote a book entitled Kitāb az-Zuhd.

al-Wāṣiṭ: Abū Bakr ibn Mūsā, Imām and gnostic of Allāh, and one of al-Junayd’s companions. He was one of the most esteemed scholars and Sufis. He was from the city of Wāṣīt. He died in Marw in 320/932.

Zarrūq, Aḥmad: Ahmad ibn Ahmad, Abū'1-'Abbās Zarrūq al-Burnuṣī, born in Fes in 846/1442. A Sufi, Mālikī scholar and muḥaddith who studied fiqh in Fez, Cairo and Madina and then became a Sufi and withdrew from worldly things and took to wandering. He was a renowned Shaykh of the Shādhiliyya tariqa. He was considered the
Zarrūq

al-Ghazālī of his time. He wrote about thirty commentaries on the Ḥikam of Ibn 'Atā'īllāh. He died in Takrin, Libya in 899/1493.
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THE AUTHOR

Aisha Abdurrahman at-Tarjumana Bewley is one of today's most prolific translators of classical Arabic works into English. Aisha Bewley not only understands Arabic but she is also aware of the basic meanings and nature of the teachings and history of Islam. Her knowledge is born of experience and direct transmission, not merely academic theory and learning by rote. For more than twenty-five years she has been concerned with making the contents of many classical works in Arabic more accessible to English-speaking readers for the first time, including Al-Muwatta' of Imam Malik and Ash-Shifa' of Qadi ‘Iyad. One of the additional fruits of Aisha Bewley's work—it simply cannot be described as a product or side-effect—is this book.

THE BOOK

This book is a repository of Islamic information, knowledge and wisdom, which not only the general reader but also both student and teacher alike will find indispensable. As well as having its own Alphabetical Index, the main body of the book is divided into several Key Sections including General and Historical Terms, the Qur'an, Tafsir, Hadith, Fiqh, Kalam and Sufism. As well as presenting a key vocabulary of relevant terminology, each section also provides details of key texts, authors and people. This makes it possible for readers to go straight to a particular field or topic without having to pick their way through material not directly relevant to their enquiry, as well as pointing them in the likely direction of further and more detailed research. Although knowledge is an ocean without a shore, the key terminology in this concise yet complete work is bound to assist any genuine seeker to navigate a sure and steady course, insha'Allah.