

Useful Glossary

This Glossary is phonetic, that is, it is arranged according to how an Arabic word or term is pronounced. It is included in this book for the benefit of Muslims living in non-Arab and non-Muslim countries.

Abadi: ابدى Eternal without end

Abath: عبث mirth, sporting

Abrama: ابرم firmly asserted, endorsed, signed

Ada/a: عدالة justice

'Adil: عادل fair, just

'Adl: عدل the concept of the justice of God

'Adwa: عدوى infection, contamination

'Afeef: عفيف chaste, modest

Aghlal: اغلال plural of ghill, shackle

Ahadith: احاديث Hadith, a statement (usually by or attributed either to the Prophet or to one of the members of his Progeny or companions)

Ahilla: اهله plural of hilal, crescent

Ahl al-Bafia: اهل البصائر people of vision, of insight

Akhlaq: اخلاق ethics, morals, manners; akhlaqiyyat: moral ethics, moralities

'Alim: عالم scholar, scientist, theologian, a highly knowledgeable person

A' mal: اعمال highly recommended acts of adoration

Al-Arkan al-Arbaba 'a: **الاركان الاربعة** The four elements or roots: fire, air, water and earth of which all bodies in the world, mineral, plant, or animal are composed

A'raf: **اعراف** customs, traditions; also: areas where humans are grouped for judgment on the Judgment Day; a chapter of the Holy Qur'an (Ch. 7)

'Arsh: **عرش** literally: throne, symbol of the Almighty's Authority

'Asabiyya: **عصبية** a term made current by the Muslim philosopher and sociologist, Ibn Khaldun (732 – 808 A.H./1332 – 1406 A.D.), for the sense of common horror and loyalty which binds together the members of a family, clan, or tribe, forming a bond of solidarity

As, har: **اسحار** plural of Sahar, the time immediately preceding daybreak

Ashraf **اشراف** highly respected notables; sing.: shareef

Aslah: **اصلى** "Most fitting or best," a thesis of Muslim theodicy that God does what is best for mankind

'Athar: **اذان** the call for prayers; mu'aththin is one who performs 'athan.

Awdaj Arba 'a: **الاوراج الاربعة** jugular veins

Ayat: **آيت** verse (from a sacred scripture); plura: ayat

Azal: **ازل** Eternal without beginning as opposed to abad, eternal without end. See also abad.

'Azl: **عزل** isolation, separation, quarantine

Badiha: **بديهة** self-evident data or premises, i.e. propositions the truth of which are open to direct inspection and requires no appeal to other evidence

Bahraja: **بهرجة** flashiness

Barzakh: **برزخ** the place and time wherein the souls of the dead live till the Day of Judgment; refer to the Holy Qur'an, 23: 100; it is "the intervening space", but technically the term denotes the "world of Ideas" which is considered intermediary between the material or phenomenal world and the world of pure spirits as well as of God. This concept is close to that of the Purgatory in the Catholic faith.

Basar: **بصر** sight, the power placed in the two hollow nerves which meet in the brain; thence, they separate and go to the two eyeballs. By this power are perceived rays of light, colors, shapes, sizes, motions, the beautiful and the ugly and all other things.

Basmala: **بسملة** the uttering of: "Bismillahir-Rahmanir-Rahim" (In the Name of Allah, the most Gracious, And the most Merciful)

Batar: بطر indolence

Batil: باطل falsehood, false, wrong, un-Islamic

Hay'a: هيئة form, shape, state or status; also: board or commission

Beed بيض plural of abyaq, white

Birr: بر kindness, benevolence; barr: a kind person

Bitana: بطانة cortege

Boursa: بورصة bourse, stocks exchange

Burhan: برهان a term used in philosophy in various slightly different senses: (1) mode of argumentation; (2) the argument itself; and (3) the manifest evidence or proof of a convincing argument. In this last sense, the term is also used in the Qur'an, 4:174; 12:24.

Buhtan: بهتان calumny

Dahala: ضحالة shallowness

Dahr: دهر time, age, eternity, the eternal duration in which eternity in the past past (azal, q.v.) is in a constant union with eternity in the future (abad, q.v.). Dahr is the innermost essence or part of time (zaman), encompassing it all. Compared with time and measured by it, dahr is found to have a permanence corresponding exactly to the permanence of time with reference to what is contained in it.

Da'im: دائم perpetual, eternal; al-Da'im: the Perpetual One, God Almighty

Dalalah: دلالة the manner in which a vocable (signifies the meaning of a thing it designates

Dalil: دليل evidence, proof, indication, pointer

Daran: درن uncleanness

Dawiijin: دواجن domesticated animals and fowl

Dimni: ضمنى implicit, implied

Dinar: دينار a traditionally Islamic (now Arab) gold currency varying in weight

Dirham: درهم an Islamic silver currency weighing approx. 3.12 grams

Diwan: ديوان office, meeting place; Diwan shi'r: a collection of poems

Diyya: دية blood money, monetary compensation for manslaughter or intentional murder

Du 'a': دعاء supplication, invocation

Du 'at: دعاة plural of dii 'iya, caller, advocate, proselyte

Durra: درة jewel; also: staff, baton, heavy stick

Ibtihaj: ابتهاج to have the bliss and beatitude of the experience of the Divine

Id: عيد an Islamic feast, a joyous celebration, a merry occasion

Fai'izeen: فائزين (or Fai'izitn) winners

Fajir: فاجر an openly sinning and unrepentant person; noun:

Fujur

Fajr: فجر daybreak

Falak: فلك (pl. ajlak) the celestial sphere surrounding the world and revolving around the earth as its center. According to the cosmogony current with the Muslim philosophers, there are nine such spheres that surround each other like the peels of an onion so that the concave side of the shell of the surrounding sphere touches the convex surface of the one surrounded by it. All these spheres being transparent, one can see through them from the lowest to the highest. The nine spheres in the descending order of their remoteness from the earth are: (1) the sphere of the prim um mobile (al-falak al-aqa or falak al-ajlak); (2) the sphere of the fixed stars (al- kawakib al-thabita); (3) the sphere of Saturn (Zuhā); (4) the sphere of Jupiter (Mushtari); (5) the sphere of Mars (Mirrikh); (6) the sphere of the Sun (Shams); (7) the sphere of Venus (Zuhra); (8) the sphere of Mercury (' Utarid); and (9) the sphere of the Moon (Qamar). Falak al-ajlak is the first celestial sphere or the primum mobile; it is also called al-falak al-aqa, "the remotest sphere". Al-falak al-awwal, "the first heavens", is the outermost celestial sphere in the Aristotelian-Ptolemaic cosmology, i.e. the sphere of the fixed stars (al-kawakib al-thabita). Falak al-tadwir is a smaller sphere that revolves round the circumference of a larger sphere, i.e. one making an epicycle.

Faqih: فقيه jurist, one who is knowledgeable in Islamic jurisprudence

Farasikh: فراسخ plural of farsakh, parasang (a loan Persian word), a measure of length (distance). According to Lisan al- 'Arab lexicon of Ibn Manour, it may be three to six miles. "It is called so," the author of Lisan al 'Arab goes on, "because one who walks one farsakh will have to sit to rest," suggesting that the original meaning of the word is: to halt, to come to a stand still, to rest.

Farq: فرق "difference" or "separation"; technically the difference or separation between the corporeal and the incorporeal, i.e. between body and soul, or between the physical world and the world of pure intelligence (al-mufariqat); must be distinguished from fa l

Fal: فال differentia; i.e. one of the five predicables (al alfaz–al–khamsa). In logic, fa l signifies the attribute or attributes by which a thing is essentially distinguished from other things. Fal must be distinguished from farq which also signifies the difference between things, whereas the former denotes the essential differentia between the bodily or corporeal things, the latter refers to complete separation between the corporeal and the incorporeal, i.e. between body and soul, or between the physical world and the world of intelligence; hence the express al– 'uqul al–mufariqah for separated intelligences

Fatawa: فتاوى plural of fatwa, a religious edict or decision

Fattiik: فتاك devastating, lethal

Fayafi: فيافي plains

Fidya: فدية. Ransom

Fi'/: فعل action"; in logic, sometimes it is also termed yaf'al (to act). It is one of the ten Aristotelian categories (al–**maqulat** al– 'ashr) as opposed to infi 'al or yanfa 'il which is the category of passion. "Action" in this particular sense means affecting a thing that receives an effect, e.g. heating something, while "passion" would be being heated, or cutting something while "passion" would be being cut.

Fiqh: فقه the science of Islamic jurisprudence

Firdaws: فردوس Paradise

Fitam: فطام weaning

Fitna: فتنة sedition, trial, upheaval

Fitra: فطرة the amount (in cash or in kind) paid to the needy at the end of the month of Ramadan

Fitrah: فطرى nature; see the Qur'anic verse **فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا** Fitrat Allah al–lati fatara an–nasa 'alyaha (... the nature of Allah on which He created humanity ...) (30:30).

Fitri: فطرى innate, instinctive

Fuqa ' : فقا ع (literally: bubble) beer

Fusooq: فسوق debauchery, perversity

Ghafla: غفلة unawareness, heedlessness, indifference, lack of self–guard

Ghatta: غت poured over, submerged into

Ghayy: غى straying, misguidance

Ghazwa: غزوة a military campaign, an invasion

Gheeba: غيبة backbiting, speaking behind someone's back

Ghibta: غبطة exultation, elation

Ghuluw: غلى extremism, fanaticism, immoderation

Ghush: غش cheating, deception

Ghusul: غسل ceremonial bath

Hadana: حضانة nursing period

Hadd: حد. A term, i.e. word or combination of words, which by itself can be used as a subject (mawdu ') or a predicate (mahmul) of a logical proposition (qadiyah); also the definition of a term

Hadeed: حضيض pitfall, abyss

Hadith: حديث (sing.) tradition, a statement made by Prophet Muhammad; plural: ahadith

Hadi: هدى sacrificial animals offered at Mecca's holy precincts

Hads: حدس the capacity of the mind to draw immediate inferences from data presented to it or to see through a kind of mental illumination the necessary connection between premises and conclusions

Hafiz: حافظ one who has learned the entire text of the Holy Qur'an by heart; plural: uffe;

Hafiz: حافظ incentive, motive

Hajiz: حاجز barrier, separator

Hajj: حج Islamic pilgrimage to Mecca during the prescribed period

Hala : هلع panic, intense fear, fright

Halal: حلال Islamically permissible, admissible, allowed

Haram: حرم. Sanctuary, sacred precincts; al-I:laram: the Ka'ba in Mecca

Haram: حرام. Islamically prohibitive, inadmissible, forbidden

Hatk: هتك disrespect, violation of one's privacy or sanctity

Hayba: هيبة veneration, awe, dignity

Haywaniyya: حيوانية bestiality; aywan: animal

Hazm: حزم resolve

Hazza: هزة shakeup, earthquake, turbulence

Hijab: حجاب veil, curtain

Hilal: هلال crescent, singular of ahilla If ishma: modesty, decency

Hiss Mushtarik: حس مشترك the commonsense (sensus communis) located in the first ventricle of the front brain; it combines all forms of the sensible objects that are received through the five external senses (al-awas al-khamsah). It may be said that it is a faculty in which all sense perceptions are so coalesced that they assume a single form. This is how; when we see the yellow color of honey, we can internally tell that it is sweet, good smelling and a fluid.

Hiwar: حوار dialogue, chat

Hizb: حزب. Literally, it means: party (plural: ahzab); also the 60th part of the Holy Qur'an

Hujja: حجة proof, argument, authority

Hujjat al-Islam: حجة الاسلام "The convincing proof of Islam", the honorific title given to a highly recognized Muslim authority. For example, Imam "Abu H. amid" Muh.ammed al-T.iiisi al- Naisaburi al-Shafi'i al-Ash'ari al- Ghazali (450 – 505 A.H./1058 – 1111A.D.) is one of the greatest and most original thinkers not only in the history of Muslim philosophy but in the history of human thought.

This title fits him because of his defense of the teachings of Islam through a remarkable criticism of the Muslim Peripatetic philosophers in his celebrated work: Tahafut al-Falasifah which some translators render into English as "The Incoherence of the Philosophers" and which I, also a translator, translate as "philosophers rushing (recklessly) to conclusions." The word bears many meanings, including: flocking, crowding, thronging, rushing upon, springing upon to collapse, falling down, breaking down, disintegrating, pouncing, collapsing, decomposing and contradicting (themselves). No dictionary in my possess provides "incoherence" as a meaning for tahafut.

Hukm: حكم a proposition, logical, juristic or legal judgment expressed in the form of a sentence. It is an assertion or a statement of the relation of agreement or disagreement between two terms one of which is called the predicate (mahmul) and the other the subject (mawdu') of that predicate synonymous with qadiyya.

Huri: حورى heavenly wife with large lovely eyes married to the male residents of Paradise

Hurmah: حرمة sanctity

Ibra: عبرة moral lesson

Ibda 'ابداع' creation from absolute nothingness; to be distinguished from the cognate terms khalq, takwin and idath, all of which presuppose the temporal priority of cause to effect.

Ibtala 'ابتلائي' fate-related

Idrak: ادراك perception or apprehension, realization. This term is used to denote any kind of cognitive experience of a particular object, whether it is due to external sense organs (i.e. idrak al- iss) or on account of internal senses, such as the formative faculty (al-quwwa al mutaawwira or khayal), estimative faculty (al-quwwa al-mutawahhima), imagination (al-quwwa al mutakhayyila) or rational faculty (al-quwwa al 'aqliyya). Sometimes cognition, through the external senses, is distinguished from that through the internal senses by calling the former masusat and the latter wujdaniyyat.

'Idda: عدة waiting period, grieving period

Iffa: عفة decency, purity

Ijham: افهام (also tajheem) explaining something so one may understand it

Ifa.am: افحام refutation, rebuttal

Iftar: افطار the time or meal to break the fast

Ightiriib: اغتراب becoming ghareeb, stranger; estrangement

Ihbiit احباط despair, despondency

Ihram: احراق pilgrimage garb, white unwoven cotton shroud worn by pilgrims

Ihtijaj: احتجاج giving a logical argument or proof; it has three major modes or kinds: syllogistic argument (qiyas), inductive argument (istiqrā') and argument by analogy (tamthil).

Ihtiyal: اجتيال trickery

'Ijiira: اجاره leasing

Ijlal: اجلال respect, veneration

Ijtihid: اجتهد the degree one reaches in order to be qualified as a mujtahid, one who is capable of deriving religious decisions on his own

Ijtiya: احتياج sweeping, incursion

Ikbar: اكبار veneration, respect

Ikhwan al-\$afa: اخوان الصفا "Brethren of Purity", a free scholarly association of scientists and

philosophers, was established in Basra in about 373 A.H./983 A.D. with a branch in Baghdad. They authored fifty-one treatises known as Rasa'il Iknwan al-Safab رسائل اخوان الصفا (Treatises of the Brethren of Purity) which form an Arabic Encyclopedia of science, philosophy and religion, probably the first of its kind in the literature world.

Iktisab: اكتساب Acquisition.

Ilhad: الحاد apostasy, disbelief

Ilja': الجاء coercion, constraint

'Illiyeen: عليين lucky ones who occupy the highest pinnacle of Paradise; see Holy Qur'an, 83: 18.

Imam: امام leader of an umma, a group of people (small or big); he may be the one who leads others in congregational prayers, a supreme religious authority, or one of the Twelve Infallible Imams

Iman: ايمان faith, conviction

Imtihan: امتهان humiliating;

.Al imtian: امتحان testing, examining

Inbahara: انبهى dazzled, impressed

Inghimas: انغماس immersal, immersing, dipping into

Inqida': انقضاء lapsing, passing away. Tajaddud WA inqida': renewal and lapse

Insihar: انصهار fusion

Iqama: اقامة the pronouncement of certain statements in preparation for the performing of the prayers, usually following the athan; also: residency

Isha': عشاء nighttime, evening

Ishtibah: اشتباه perplexity felt in deciding between the truth and falsehood of a statement

Isma; عصمة protection (against sinning), infallibility

Isnad: اسناد the method whereby one hadith is traced and in the end attributed to a muhaddith, traditionist, one who transmitted it the first time

Isr: اصر chain

Isra': اسراء night journey; usually a reference to the Prophet's night journey from Mecca to Jerusalem

Istighatha: استغاثة seeking ghawth, relief

Istihalah: استحالة qualitative change in a body from one state or condition to another, e.g. water becoming hot being cold

Istidlal: استدلال reasoning in general but more specifically the mode of reasoning in which we proceed from the given facts or effects to the inference of their causes

Istinbat استنباط derivation, deduction, drawing a conclusion Istinja ' : 1 the use of water for ceremonial purification

Ittihad: اتحاد Union by relation, say of two or more pairs of things when the terms or parts of each pair have the same relation or ratio as the terms or parts of the other pair, e.g. the relation individually of two brothers to their father, or the relation of ration 2 : 4 to the ration 3 : 6; the relation between such pairs is technically called munasabah.

Itikaf اعتكاف the act of remaining most of the time at a mosque for prayers and supplications

Ittisal: اتصال a term used in logic to denote the connection between the antecedent and the consequent in a conditional or hypothetical proposition. It also means: continuous.

1zza: عزه dignity, glory

Jahiliyya: جاهلية pre-Islamic period of ignorance

Jabir: جابر oppressor, unfair

Ja'l: جعل causation; in the science of logic, it means "creation".

Jami 'a: جامعة inclusive, universal, university; it also means: handcuffs

Janaba: جنابة uncleanness caused by seminal discharge

Jannat: جنت heaven, Paradise, garden; pl.: jannat

Jara: جرى followed suit, went along with, supported

Jaza ' : جزع . - Anxiety

Ji'ala: جعالة (trade or business) royalty

Jihad: جهاد a struggle, an effort exerted, or a war waged in defense of Islam

Jirm: جرم (pl. ajram); "body"; a term used specifically for a heavenly body (ifalak) as opposed to Jism: which denotes a "body" in the world of four elements.

Jirri: جرى catfish (scale-free fish)

Jism: جسم a body composed of the four elements (al- 'anair al arb 'ah) in various proportions; a body thus is a composite and divisible. According to philosophers, a body is composed essentially of a prime matter (hayula) and a form (sura) both of which in them are imperceptible and indivisible. A distinction must be made between the two cognate terms, jism andjism: The former refers to the earthly bodies and the latter to the heavenly ones.

Jizya: جزية protection tax paid to Muslims by non-Muslims residing in areas under Islamic control whereby the Muslims protect their lives and property and exempt them from the military service

Jumood: جمود stagnation

Juzaf: جزاف arbitrary

Kaffara: كفارة atonement for a sin

Kafir: كافر infidel, apostate, atheist, one who does not believe in the existence of the Creator; noun: kufr

Kaid: كيد scheme, scheming, mischief

Kalima: كلمة. Synonymous to "shahiida," it is a Muslim's declaration of faith (that is, to testify that there is no god except Allah, and that Muhammad is the Messenger of Allah), and it is always pronounced in Arabic

Kantar: قنطار qintar in Arabic, a varying weight of 100 ratls (rotls); a ratl in Syria is roughly 3.202 kg., whereas in England it is 449.28 grams, and in Lebanon it is 2.566 kg.

Kariima: كرامة dignity, self-respect, prestige

Khabeeth: خبيث lowly

Khali 'a: خالية related or connected to nudity; khala 'a: nudity

Khandaq: خندق Moat

Khasm: خصم opponent, enemy, contender, adversary in a discussion, i.e. each one of the two controversialists who speaks either for or against an issue

Khasoosiyya: خصوصية particularity, privacy

Khawalif: خوالف surrogates, a term used by logicians for demonstrative or personal pronouns

Khayba: خيبة disappointment

Khayri خيري: charitable

Khiraj: خراج annual Islamic land tax

Khiyiina: خيانة treachery, betrayal

Khums: خمس one-fifth of one's savings (now paid only by Shi'a Muslims although there is a Qur'anic text referring to it, so it is supposed to be paid by all Muslims) set aside from annual income

Khurafa: خرافة superstition

Khuthlan: خذلان betrayal

Kuhl: كحل kohl

Kunya: كنية the use of "Abu" (father of) or "Umm" (mother of) often as a prefix for one's name

Kursi: كرسي literally: chair, symbol of the Almighty's Seat of Judgment and Authority; see Holy Qur'an, 2:255 which is called "ayat al-Kursi"

Khushoo: خشوع full concentration on an act of worship, reverence, total submission

Khutba: خطبة lecture, sermon; a speech delivered on a specific occasion

Khuwa': خواء emptiness

Kufr: كفر apostasy, infidelity, disbelief

Labbayk: لبك exclamation conveying the meaning of "At your service!" or "Here I am!"

Lafz: لفظ Vocab, pronouncement

Lajaja: لجاج argumentation, persistence (in a negative way)

Laqta: لقطة find, something found whose owner is unknown; laqet foundling; also: snapshot

Lazim: لازم concomitant

Luwati: الواطي homosexual; also: mithli (same gender)

Ma' ad: معاد the Return: a reference to the returning of the souls to their new bodies after the period of barzakh and their ultimate returning to their Maker for judgment; generally, it is used to refer to death and the life hereafter.

Madada: مضاضة bitterness

Madlul: مدلول literally, it means "referent" and "meaning", "sense". It also means "proved", "inferred".

Mahr: مهر dowry paid by the groom to the bride (or vice versa as is the case in some cultures)

Majalis: مجالس meetings or gatherings held to commemorate certain religious occasions, mostly applied to those held during the month of Muharram or to recite the Fatiha for a deceased person; singular of majlis, a place where people sit together

Maknoon: مكنون treasured, very highly appreciated

Makr: مكر cunning; makir: a cunning person

Maksab: مكسب gain, profit, benefit

Manzil: منزل station, house, home

Maqam: مقام station, position, status

Marji' taqlid: مرجع تقليد the highest theological authority–referee who has followers who refer to him regarding juristic issues

Mash 'ar: مشعر a place where certain rites are to be conducted, a sacred area or place or precinct

Ma 'siya: معصية disobedience (of the Almighty's Commandments), transgression. The Peripatetics (those who walk around), the name given to the followers of Aristotle (Aristotalis) for he is reported to have lectured to his pupils while walking in the Garden of Lyceum near Athens; hence, the term is also called Peripateticism (mashsha 'iyat). Aristotle's influence on Muslim philosophy was immense: Major Muslim philosophers, such as al-Farabi (d. 339 A.H./950 A.D.), Ibn Sina (Avicenna) (d. 428 A.H./1037 A.D.), Ibn Rushd (d. 595 A.H./1198 A.D.), and others were primarily known as Peripatetics.

Maslak: مسلك Road

Ma 'soom: معصوم infallible divinely protected from sinning

Mawla: مولى depending on its usage, it may mean either "master" or "slave," or it may mean one who is most fit for a specific position of honor and prestige. Derived from the adjective awla (one who is best qualified), it means: the person who is best suited to be the religious and temporal leader of all Muslims.

Mihna: مهنة profession; mina ol.Jcf" dilemma, problem

Mira ' : مرء pretension

Mi 'raj: معراج (the Prophet's ascension from Jerusalem to the heavens)

Mithaliyya: مثالية principles, values, idealism; adj. exemplary

Mithqal: مثقال weight equivalent to 24 karats or 4.68 grams

Mu 'ashara: معاشره A companionship, socialization

Mu'aththin: مؤذن caller to prayers (usually at a mosque)

Mu' awad; معوض compensated

Mubtathal: مبتذل mean, lowly, indecent

Mughalatah: (pl. mughalatat) مغالطة: a logical "fallacy", i.e. a piece of reasoning which appears to establish a conclusion without really doing so. The term applies equally to the legitimate deduction of a conclusion from false premises and to the illegitimate deduction of a conclusion from any premise.

Mudfa 'afat: مضاعفت repercussions, consequences

Mudfaf: مضاف relational, added to

Muqaraba: مضاربة (trade) speculation

Mu 'eel: معيل supporter, guardian

Mufaraqat: مفارقات separated beings or things, i.e. purely spiritual beings separated from all that is bodily. The term more specifically is used to denote the souls and intelligences of the celestial spheres.

Mufasssir: مفسر a theologian who is well-versed in the exegesis of the Holy Qur'an

Muhaddith: محدث a narrator of hadith, one who quotes statements of Prophet Muhammad

Mujahid: مجاهد one who practices jihad (see jihad above)

Mujanasa: مجانسة relation of similarity between two or more objects or individuals belonging to the same genus (jins), e.g. the relation between man and horse subsumed under the genus "animal".

Mujtahid: مجتهد one who acquires the degree of ijtihad and thus becomes capable of deriving religious decisions on his own

Mukallaf: مكلف responsible (accountable) adult

Mukashafah: مكاشفة a mode of intuitive or mystical apprehension which leads to the disclosures of divine things. According to al-Ghazali, mukashafa is a light which appears in the heart after it has been purified of all that is dross and blamable. Through this light many matters are revealed of which one had until then only heard names or had merely vague and general ideas. As a result, the meanings of spiritual verities become clear and one begins to have a true apprehension of the nature of the Divine Being, His attributes, His acts, etc., as well as understanding the real meanings of terms such as angels, the devil,

prophecy, prophet, revelation, etc.

Mulh.id: ملحد disbeliever, unbeliever, atheist; noun: ilh.ad

Mumathala: مماثلة "resemblance" or "similitude"; technically the relationship among objects or individuals belonging to the same species, e.g. the relationship between Zaid, Bakr, 'Umar, etc., subsumed under the species "man".

Mu'min: مومن believer, one who has imiin, conviction, true belief

Munafiqun: منافقون hypocrites

Munajat: مناجاة whispering or silently supplicating to the Almighty seeking His forgiveness

Mun 'akis: منعكس the converse or opposite, i.e. the proposition inferred from a given proposition by transposing its subject and predicate but without changing its quality; for example: the proposition: "No circles are triangles" is the mun 'akis of the proposition "No triangles are circles" or "Some Arabs are Jews" is the mun 'akis of "Some Jews are Arabs". The negative particular proposition (al-salibat al-juz'iyah , q.v.), however, has no mun 'akis form of it.

Munarif. منحرف deviated, abnormal, immoral

Munasaba: مناسبة The relation of "proportionateness" between two or more pairs of things when the terms or parts of each pair have the same relation or ratio as those of the other pair, e.g. the relation individually of two brothers to their father or the relation of ratio 2:4 to ratio 3:6.

Muqaddam: مقدم antecedent, i.e. the clause of a conjunctive which is conditional or hypothetical (al-qaqiyyat alshartiyya al-muttaila) which precedes the consequent (tali) as its condition or **cause**, e.g. the clause "If it rains," in the statement: "If it rains, the ground shall be wet".

Musadara: مصادره an initial proposition or principle which is postulated to be true whether one believes it to be so or not like the postulates of Euclidean geometry.

Musafi: مصافح fornicator, committing sifa, fornication

Mushabahah: مشابهة "resemblance" or "similarity"; technically the relation between objects possessing the same quality, say, of color, touch, taste, or smell

Muahara: مصاهرة o intermarriage, entering into a marriage relationship

Mushakis: مشاكس obnoxious person

Musnad: مسند a compilation of traditions (ahadith) which are consecutively and chronologically traced to their transmitters

Mutawatir: متواتر A consecutively reported, traced by a perfect chronological chain of ascertained narrators of adith

Musawara: مساورة keeping company with

Mushakalah: مشاكلة the relation of similarity between objects having a common property (proprium), e.g. the relation between triangles of different kinds in respect of their common property that the sum of two of their sides in each case is greater than the third.

Mushtari: مشتري planet Jupiter or its sphere; also: buyer

Mutabaqa: مطابقة complete accord; correspondence

Mutahallil: متحلل licentious

Mutamahhid: متمحض immersed into, dedicated to, being exclusive

Mutawatirat: متواترات transmitted data or premises, i.e. the propositions to which the continuous testimony of other people causes our assent.

Muwazana: موازنة "equivalence" or "equilibrium", balance or balancing; technically, the relation of equivalence or similitude between wholes having similar composition of parts, e.g. the relation between the skeletal systems of two mammals or vertebrates.

Muzri: مزري demeaning, humiliating, insulting

Nafaqa: نفقة alimony

Nafl: نفل optional, non-compulsory, supererogatory, highly recommended act of worship; plural: nawafil

Nafs al-ammara: نفس الامارة "The commanding soul", i.e. the soul which is wont to enjoin evil, an expression used in the Holy Qur'an (12:53) for the lowest stage in the spiritual growth of man, the stage when the low desires and animal passions rule the mind of man, so he succumbs to his carnal desires like a brute.

Nafs al-insaniyah: النفس الانسانية The human mind or soul. It possesses all the faculties and powers of the vegetable mind (al-nafs alnabatiyya) as well as those of the animal mind (al-nafs al-hayawaniyya), but in addition it has the rational faculty (al-quwwat al-'aqliyya) peculiar to itself which has two forms: one theoretical or speculative (na'ari) which enables man to have abstract thinking, and the other is practical (amali) on which morality depends.

Al-nafs al-hayawaniyya: the animal soul or mind possesses all powers or faculties of the vegetable mind (al-nafs alnabatiyya), viz. the nutritive power (al quwwat al-ghadhiyah), the power of growth (al-quwwat al-niimiya) and the power of reproduction (al-quwwat al-muwallida). In addition, it possesses two

powers or faculties peculiar to itself: motive faculty (al-quwwa al muharrika) and the cognitive faculty (al-quwwa al mudrika) each one of which has many kinds of sub classes.

Al-nafs al-falakiyya: The celestial or heavenly soul: The view that celestial spheres, i.e. stars and planets, have souls and intelligences was subscribed to by almost all Muslim philosophers, for it had the overwhelming authority of Aristotle behind it. Al-nafs al-kulliyya: The universal soul is inclusive of all individual souls, and it corresponds to the Psyche of Plotinus (Fulutin or al-Shaikh al-Yunani). al-nafs al lawwiima, "the self-accusing soul": an expression in the Holy Qur'an (75:2) for the second stage in the spiritual and moral growth of man at which the slightest departure from the path of rectitude at once brings the pricks of conscience.

Naw: نحو mode

Najasa: نجاسة uncleanness, impurity; adjective: najis

Nameema: نَمِيمة calumny, same as buhtiin

Nasb: نصب roguery; also: hostility towards the Prophet's family; such a hostile person is called ntiibi (sing.), nawtiib (pl.)

Naseeha: نصيحة advice

Nathr: نذر one's pledge to do something very good to show appreciation for the Almighty's favorable response to his supplication and the attainment of his worldly wish

Nawtimis: انواميس title of the Arabic translation by Hunain ibn Isaq (d. 264 A.H./877 A.D.) of Plato's Dialogue the Laws considered to be the earliest extant classic of European jurisprudence

Nazila: نازلة (sing.) disaster; plural: nawtizil

Niqma: نَقْمَة wrath

Noor: نور divine or celestial light

Nubuwwah: نبوة the conveying of the prophetic message, the belief in prophets and their messages

Nushooz: نشوز status of wife's refusal to carry out her marital responsibilities, refusal to cohabit with her husband, disrespecting him, etc.; such woman is termed as ntishiz.

Qadiyya: قضية asserted statement or proposition, a judgment expressed in some particular language indicating the affirmation or denial of a certain relation between two terms, one of which is called subject (mawd u ') and the other is the predicate.

Qa 'ida: قاعدة principle, base, basis, norm

Qalb: قلب inversion, i.e. an immediate inference in which from a given proposition we derive another proposition, having for its subject the contradictory of the given subject; more often qalb is used for the proposition so derived; literally, it means: heart.

Qaniteen: قانتين (أو قانتون) those who are constantly supplicating

Qanit: قانت one who is hopeless, despondent, in despair

Qarana: قرن conjoined, associated

Qarina: قرينة "connection"; technically the connection between the two premises of a syllogism (qiyas) wherein they are united by a middle term

Qada: قضاء compensatory, making up for a missed rite; also: judiciary

Qibla: قبلة direction towards the Ka'ba, Mecca

Qimar: قمار gambling, betting

Qiyam: قيام standing, praying all night long

Qiyas: قياس Arabic term given to Aristotle's third book on logic, Analytica Priora ; Qiyas Syllogism, i.e. a form of mediate inference in which a conclusion (natija) necessarily results from the two given propositions when taken together, one of which is the major premise (al-muqaddima al-kubra) and the other is the minor premise (al-muqaddima al-sughra), because of a connection (qarina) between the two premises wherein they are united through a common, i.e. middle term (al add alawat); analogy

Qudsi: قدسى divine, related to the Almighty

Qunoot: قنوت a supplication during prayers

Qunoot: قنوط despondency, despair

Rahns: رهن (or rihan) pawn; marhoon: pawned

Rafidi: رافضي (sing.) rejectionist, a misnomer used by some extremist or misinformed Sunnis to label Shi'a Muslims on account of the latter's rejection of the so-called "election" of the first three successors to the Prophet of Islam; (pl.): rawafid, or rafid,a ; Islam prohibits name calling of any kind. To those name callers, the author of this book would like to quote these verses of poetry which the great Shafi'i imam composed about Rafidf,i:

O rider! Stop at the rocky plains of Mina
And shout at those in the Kheef,
The ones who sit and those who stand

At the sahar time when the pilgrims
Come to Mina like the overflowing Euphrates:
"If loving Muhammad's Progeny makes one Rafidi
"Let both humans and jinns testify:
"That indeed Rafidi I am"

Rajia: راجحة preferred; raji: preferable, commendable

Raj 'iyya: رجعية backwardness

Rashaqa: رشاقة physical fitness, slimness, the opposite of obesity

Ratheela: رذيلة vice, abomination

Ra 'uf u.; رءوف compassionate, affectionate, kind

Rawaqiyah: رواقية Stoicism, so named by the Muslim philosophers because the founder of the school of Stoicism, Zeno (Zainun , as distinguished from Zainun al-Akbar) used to teach in a rawaq, i.e. in Stoa Poecile or a Painted Porch, a pavilion, at Athens. According to the Stoics, virtue alone is good while there are no degrees of moral goodness: It is all or nothing. One ought to have a full control of one's passions and desires by becoming completely indifferent to pain and pleasure; thus alone could one attain the life of virtue.

The Stoics expand the area of moral responsibility from the confines of a city-state to include all human beings. Everyone is a citizen of one and the same state, i.e. the State of Humanity. All men are of one blood, of one family; therefore, each should treat all others as "scared beings". In their view of the universe, they included a kind of pantheism. The Muslim philosophers welcomed their humanitarianism and cosmopolitanism and keenly studied their theory of knowledge and logic.

Rawiyya: روية consideration

Raziyya: رزية affliction, calamity, shame

Rek' at: ركعة prostration (during prayer or a ritual)

Ribh Fahish: ربح فحش exorbitant profiteering

Risala: رسالة message, letter, issue

Ruh al-jaariya: الروح الجارية The travelling spirit or soul which is supposed to leave the body during sleep and give rise to dreams; opposed to (al-riih al-muhkam). Al-riih al hayawaniyya: The animal soul, is common to the rational and non-rational animals. It is supposed to be located in the heart from where the animal spirits spread into the arteries and capillaries. thus in all parts of the body; also called (al-ruh al-ghariziyya). See also al-nafs al-hayawaniyya.

Al-ruh al-abi 'iyya: "the natural soul" is common to animals and plants. In animals, it is supposed to be located in the liver from where it spreads into all veins of the body. Al-riih al-ghariziyya: is the animal spirit emanating from the heart and spreading in all parts of the body. See also al-riih alhayawaniyya and al-nafs al-hayawaniyya. Al-riih al-muhkam is the resident soul which, unlike the travelling soul (al-ruh al jariya), is supposed never to leave the body. Al-riih al nabatiyya: the vegetable soul: see al-ruh al-tabi 'iyya and al-nafs al-nabatiyya. Al-ruh al-nafsaniyya is the sensual soul.

Ruks'ha: رخصة license, permission

Rukoo': ركوع kneeling

Sabeel: سبيل path, way, avenue

Sadaqa: صدقة charity offered voluntarily; pl.: sadaqat

Sadeed: صديد pus collected from bleeding wounds to be served to the sinners in hell when they ask for water to quench their thirst.

Sadr al-Muta'allihin: صدر المتأهلين "The foremost amongst the gnostics", an honorific title given by followers of Mulla Sadra, the celebrated Sadr al-Din Mul. ammed ibn Ibrahim al-Shirazi (980– 1050 A.H./1572 – 1640 A.D.), a distinguished Iranian scholar, philosopher and theologian who wrote in all these fields books that are regarded as unique and of the highest levels.

Sahaba: صحابة companions of the Holy Prophet Muhammad; sing. sahabi

Safeeh: سفية silly, impertinent; also: one who does not enjoy full rational capabilities

Sahifa: صحيفة tablet, scroll, parchment, a written document

Sajada: سجدة loftiness

Sakra: سكرة stupor

Samaha: سماحة overlooking faults and mistakes, tolerance; also: eminence

Saif: سيف sword

Sajda: سجده prostration

Salat: صلاة Islamic prayers, optional or mandatory; plural: salawat

Salatul- 'Id: صلاة عيد late morning prayers comprised of two rek 'at (prostarations) performed in the day that follows 'Id al-Fitr (the feat of fast-breaking) signaling the end of the fast of the month of Ramadan

Salwa: صلوى solace; also: quails

Sanad: سند bond (also: support); sanadat al-khazeena: treasury bonds

Saqeefa (or Saqifa): ثقيفه shed, an enclosure shaded from sunrays with a roof, a meeting place; the most famous such place is Saqeefat Bani Sa'ida, a place located few yards from the Prophet's Mosque in Medina, where a power play was staged in order to place Abu Bakr as a successor to the Prophet of Islam. Many books have been written about this Saqeefa.

Saraf: سرف extravagance; also israf

Saraya: سرايا military campaigns personally ordered by Prophet Muhammad; singular: siiriya

Sareera: سريره inner thoughts

Sarmad: سرمد Absolute eternity, i.e. eternity without a beginning (azal) and without an end (abad); sometimes considered time as absolutely fixed and unchanging. Sarmad is distinguished from dahr by maintaining that while dahr encompasses zaman, time, sarmad encompasses dahr, eternity. Sarmad is used with reference to the relation between the two eternal (for e.g., between the essence of God and His attributes), dahr is with reference to the relation between the eternal and the changing (for e.g., between God and the world); and zaman with reference to the relation between the two changing series (for e.g., between the movement of the heavenly spheres and the phenomenal changes on earth).

Shafaq Falaki: شفق فلکی cosmic twilight

Shahada: شهادة martyrdom; testimony

Shahr: شهر month

Sha'iba: شائبة tint

Shaikh: شيخ also shaykh or sheikh, an honoring title with many meanings; literally, it means an old man; in Islamic theology and philosophy, however, it is used to denote a mentor, professor, or scholar of a high caliber

Shakl: شكل "figure" of a syllogism (qiyas), i.e. the form of a syllogism as determined by the position of the middle term (al-hadd al-awat) in the major and minor premises.

Shamit: شامت spiteful

Sharz,a: شريعة Islam's legislative system

Sharis: شرس fierce, beastly

Shiqaq: شقاق discord, disharmony

Shirk: شرك. Polytheism, the belief in the existence of partners with God

Shubha: شبهة (singular) doubt, suspicion, misconception; plural: shubhiit

Shura: شوره (the principle of mutual consultation, Islam's form of democracy)

Siddeeq: صديق: one who testifies to the truthfulness of a prophet

Sihah: صحيح literally: authentic, correct, accurate books; generally used to refer to the collection, group of collections, or books of verified and authenticated ahadith of Prophet Muhammad s.a.w

Sirat صراط path, highway; same as Sabeel

Siyam: صيام 'Islam's norm of fast

Suhoor: سحور (saari in some Muslim countries) time or meal taken before daybreak in preparation to fast during the day

Sultan: سلطان ruler who rules in the name of Islam, a Muslim monarch

Sunan: سنن plural of Sunnah: a highly commended act of worship or way whereby a Muslim seeks nearness to Allah

Surah: سورة (also surah) a chapter of the Holy Qur'an

Ta 'annut: تعنت stubbornness, inflexibility

Ta 'arrub: تعرب assimilation in non-Muslim societies, a Muslim behaving like non-Muslims

Taba 'iyya: تبعية following others

Tabass ur: تبصر looking into, discerning, examining

Tabathul: تبذل lewdness; also ابتذالibtithal

Tabi' een : (تابعين) plural of tabi ', one who accompanied for a period of time, learned from and followed sahaabi, a companion of the Holy Prophet Muhammad s.a.w

Tabligh: تبليغ missionary work, dissemination of an ideology or a philosophy, notifying; balagh: notification, conveying a message

Tafajju ' : تفجع grieving

Tafakkuk: تفكك fragmentation, disintegration

Tafreet: تفريط excessiveness; negligence

Tafsir: تفسير sing.: exegesis or explanation of Qur'anic verses; pl.: tafasir

Tafavid: تفويض Seale translates it as "delegating" but sees it as being equivalent to 'free will', which is usually used as the opposite of jabr; authorizing, sending someone to represent the sender

Taneet: تحنيط embalming; preserving the dead body with special oils (not to be confused with the non-Muslim way of drying the body of blood, a practice which Islam prohibits)

Fawwaqa: فوض literally means entrusted, gave full power of representation, authorization, delegation, etc. Imam Ali uses the term as saying: "man's freedom is between jabr and tafivi4" as we read in Kanz al-'Ummal, 1: 313.

Tahajjud: تهجد night devotions; a mutahajjid is one who keeps religious vigilance, spending the nights in prayer

Taallul: اتحلل licentiousness, immorality

Tahiira: تطهارة purification, the act of removing najiisa, uncleanness or impurity, physical or spiritual

Tahreef: تحريف distorting, distortion, textual adulteration

Tajalli: تجلى becoming clear, obvious, manifest

Tajassus: تجسس spying, espionage; jasoos: spy

Tajrid: تجريد. Catharsis, separation (from imperfections)

Takbeer: تكبير the act of glorifying Allah by declaring in an audible voice: "Allahu Akbar!" Allah is Great!

Takhannuth: تخانت men acting as women (including being homosexual)

Takwin: تكوين Creation of natural beings liable to corruption ifasad) and decay; an act of creation through the intermediary of matter, time and motion, one which pre supposes causal priority; see also ibda

Talaqa: طلاق ease

Ta 'lil: تحليل Taken generally, the term means causation; more specifically, it denotes the mode of inference or reasoning in which we proceed from the cause or the universal and deduce the effect or the particular from it.

Tamalluk: تملك ownership; also: tamleek, granting ownership to

Tamees: تمحيص testing, examining, critiquing

Tanabuz: تناوب exchanging bad names, name calling

Tanaquq: تناقض being contradictory, or self-contradictor, or relating to a contradictory opposition

between two propositions having the same subject and predicate but differing in both quality and quantity

Tana ul: **تنصل** disclaiming

Taqabul: **تقابل** opposition between two concepts or states which cannot be asserted of a thing or an individual at the same time and in the same regard. This is of four kinds: (1) contradiction (taqabul fil salb wal ijab) (2) contrariety (taqabul al-diddain) (3) correlation (taqabul tadayyuf) and (4) the relation between privation and possession (taqabul baina 'adm wal milka), all considered by Aristotle as different forms on contrariety.

Tanqeeb: **تنقيب** looking for or into, researching; drilling

Tamyee: **تميع** watering down

Taqazzuz: **تقزز** revulsion

Taqiyya: **تقية** one's way of exerting precaution in order to save his creed or life when either is in jeopardy, a Muslim's way of trying to survive in the presence of sure perils

Taqleed: **تقليد** the concept of following a mujtahid or an authority recognized as being al-islam, the most knowledgeable, in Islamic matters

Taqwa: **تقوى** fear of the Almighty, piety

Taraf: **ترف** affluence, indolence

Tarafu: **ترافع** litigation; taraffu ' : rising above

Tari': **طارىء** casual, incidental, an emergency

Tarwiya: **تروية** The Day of Tarwiya is the 8th of Thulhijja when the pilgrims fill their water bags and prepare to go to Mina.

Tasdeed: **تسديد** terseness, sagacity; paying back

Tashahhud: **تشهد** the testimony regarding Allah being the Lord and Muhammad being His Servant and Messenger; it is the uttering of "Ashhadu an la ilaha ilia-Allah, wa anna Muhammadan 'abdohu wa rasooloh"

Tashreed: **تشريد** displacing, displacement

Tashtheeb: **تشذيب** clipping, pruning, cultivating

Tashweeh: **تشوية** misrepresenting

Tashattut: تشتت dispersal, diaspora

Tashreeq: تشریق the cutting and sun-drying of sacrificed meat

Tareeh: تصريح official permit, license

Tasweef: توسیف procrastination

Tashnee: تشنیع defaming, defamation

Tathkiya: تزكية Islamic way of slaughtering animals for food

Tawaf: طواف circling around a certain sacred site

Tawatur: تواتر consecutive reporting, the tracing of one particular hadith to its respective chronological chain of narrators

Tawhid: توحيد jithe concept of the absolute Unity of God, the belief that God is One and indivisible, One– and Only One–God, the antithesis of the Catholic concept of the Trinity

Tawwabeen: توابين the penitent ones, those who repented their reluctance to go to the rescue of Imam al-Hussain when he was confronted with Yazid's numerous armies. Those tawwabeen (or tawwaboon) enlisted under the military command of al-Mukhtar ibn Abi 'Ubaid al-Thaqafi (1 – 67 A.H./622 – 686 A.D.) and pursued those who massacred Imam al-H.ussain ibn Ali ibn Abu T.alib and eliminated all of them.

Tazafur: تظافر support

Tazajur: تزاجر being rude to each other, provoking each other

Tazkiya: تزكية endorsement

Thakireen: ذاكرين those who often mention the Name of the Almighty and Glorify Him

Thayyib: ثيب a deflowered woman, a widow or a divorcee

Thimmi: ذمی non-Muslim enjoying Muslims' full protection

Thireed: ثريد pieces of bread cut and dipped in stew

Turath: تراث legacy, heritage

Ufuq: افق horizon; plural: afaq

Ulema': علماء plural of 'alim, scholar–theologian

Umma: أمة nation, group of people

Umra: عمره the pilgrimage to Mecca during any time other than the prescribed (first ten) days of the month of Thul l:ijja

Uqooq: عقوق parental disobedience

Urfi: fa عرفى conventional

Usool: اصول the basics of jurisprudence; uooli: fundamentalist

Ura: عرى plural of 'urwa: pillar, circle, ring, tie, link

Wazifa: وظيفة function, job

Wad 'i: وضعى secular

Wahm: وهم whim, apprehension of the meanings of the sensible objects, a kind of cognitive experience which is also available to animals, one on the basis of which they are enabled to draw inferences for their physical well-being and safety

Wahsha: وحشة loneliness

Wajib: واجب compulsory, obligatory, binding, required

Waleeja: وليجة trusteeship

Wali: والى person to whom wilayat is obligatory; a wali, however, is a governor appointed by a Muslim ruler of a higher authority (such as a caliph, ultan, etc.)

Waliyy: ولي guardian, trustee; also: follower

Waqar: وقار dignity, esteem

Waqee 'a: وقعة deliberate entrapment

Waqf وقف trust, property dedicated to serve any specific good cause, endowment

Wadee' a: وديعة trust

Wakeel: وكيل agent, representative, custodian

Wara ورع asceticism, renunciation of luxuries, piety

Washa: وحشة solitude, hermitage, feeling of loneliness

Wai: وصى successor to a prophet

Wilaya: ولاية; a binding supreme authority that combines both temporal and religious powers

Wisal: وصال fasting the last day of every lunar calendar month

Wudu : وضوء ablution

Wujudوجود: existence, concretion, actuality. Wujid, existence, is the madar (source) of the Arabic verb wajada (literally 'has/have found'), so it is mawjiid, an 'individual existent', or the property of an individual existent. Wujid differs from both 'essence' and 'being'. The prime example of mawjiid is an individual substance. Only the Necessary Existent is said to have wujid as its essence. Other examples of entities having wujid are accidents of an individual substance which has been realized, such as the color pink in one's skin, In any instance of wujid other than the Necessary Existent, the essence of the wujid , i.e. 'what it is', differs from its existence, i.e. from the fact 'that it is'.

Yabhur: يبهر dazzles

Yansaeib: يانصيب lottery

Yaqiniyyat: يقينيات certain or self evident data or premises, i.e. propositions the truth of which is open to direct inspection and requires no appeal to other evidences, such as the statement that "two contradictories cannot be predicated of the same object at the same time" or that "a part is less than the whole of which it is a part".

Ya's: ياس: despair, hopelessness

Yusheen: يشين tarnishes one's image

Yata 'ajfaf: يتعفف rises above

Yata 'aqlam: يتأقلم acclimates, conditions himself according to the surroundings

Yujarzi: يجارى goes along with, copes with

Yujazzi: يجازى; rewards, compensates

Zaif: زيف or zayf fallacy

Zajr: زجر rebuking, reprimanding

Zakat: زكاة literally, it means "purification," it is a compulsory 2% tax on one of three categories of wealth: 1) metal coins (gold, silver, etc.), 2) grain crops (barley, wheat, grain, rice, etc.), and 3) animals raised for food consumption. Zakat is somehow a complicated issue. For details, readers are advised to consult books of jiqh , jurisprudence. Among its types are: zakat al-mal (taxable wealth accumulated during one

full year), and zakat al-fitr (a tax to be paid by the head of a household at the end of the fast of the month of Ramadan).

Zaman: زمان time. It is dependent on movement and yet is different from it. Whereas movement shows diversity in direction, time proceeds always and only in one direction. Time is known only in relation of before and after, such as a movement in a straight line and at a uniform rate. It, thus, can be expressed only in a series of continuous quantities (al-kamm al-muttai[]). Bodies are in time, not in essence. But because they are in movement, and movement is in time, time belongs to the category of the created beings, but it is nowhere except in itself. As far as this world of ours is concerned, it is measured and made known by the movements of the heavenly bodies. See also dahr and sarmad.

Zandaqa: زندقة atheism; zindeeq: atheist

Zawj al-Zawj: زوج الزوج "Pair of pair": a number, say 64, which is continuously divisible by two till the dividend is one.

Zihar:ظهار the making of a similitude between the back of one's wife with that of his mother; i.e. saying that his wife's back looks similarly to his mother's, a tradition that used to exist in pre-Islamic Arabia. Refer to verse 4 of Surat al-Ahzab (Chapter 33) of the Holy Qur'an.

Zina: زينة ornament, adornment, embellishment, decoration

Zual: زحل The planet Saturn or its sphere (falak); see also al kawakib al-sayyara.

Zuhra: ذهرة planet Venus or its sphere falak

And surely Allah knows best.

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