

Glossary of the Arabic Words

Aadat, in lexicon, means the occurrence of something. Terminologically, it covers such things, which, without any rational relationship, occur so repeatedly that observance of the same becomes as common as of something natural.

Aamir means the one who orders. The word is used in the terminology of *Hajj* (Pilgrimage) to denote a person upon whom performance of *Hajj* has become obligatory but he is unable to perform it due to some unavoidable reason and sends someone else instead to perform *Hajj-e-Badal* (pilgrimage by replacement).

Afzal act is an act superior to other acts. In the Islamic terminology, a highly recommended act having superiority on other similar acts.

Ahadith (see *Hadith*)

Ahli Kitab, that is People of Book, are the followers of any of the revealed books mentioned by the Qur'an, commonly understood to be the Jews, the Christians and the Sabians.

Amr-bi-al-M'aruf means commanding what is obvious, is an essential obligation in Islam, which makes it essential for the Believers to order, command, or prescribe what is commonly understood to be good for mankind. It is opposite of spreading things harmful for human beings. The beliefs, customs, rituals, etiquettes, common practices, etc. falling under the category of 'permitted things' by Islam comprise *Amr bil M'aruf* whether they have been mentioned in the Qur'an and the Traditions of the Prophet (peace be upon him) or not. They signify the principle of Islam to accept all valid things that exist in society, whether they are the age-old rituals, local customs and practices or things that have base in the common and logical thinking of human beings and thereby remain unchanged for epochs in spite of religious or ideological upheavals.

Awqaf, the plural of *Waqf* (endowment), comprises immovable property or properties and corpus funds donated/established by someone and the return or profit of which is earmarked for public welfare under specified or unspecified heads.

Ayat (pl. *Ayaat*), meaning a divine sign, is specifically used to indicate a Verse of the Qur'an. It is also used to point out Signs of Allah spread in Nature.

Badna (big animal) is a sacrificial animal, slaughtered on the occasion of *Hajj* as retribution to any act, which could affect sanctity of the pilgrimage.

Bai Salam (advance deal) is a method of business transaction in which the seller receives entire amount of the sold thing in advance and he transfers the sold thing to the buyer after receiving the selling price. The term is used in the context of *Zakat* for fixing the responsibility of paying it on the seller.

Bai-bit-Taqseet (sell on installments) is a way of business deal whereby the seller sells his product to the buyer on installments; the product is transferred to the buyer but its agreed price is taken in parts in a periodical duration. The price of the product charged over an above the normal one becomes a matter of controversy in the Islamic circles whether this increased price would be regarded as *Riba* (interest) or not. It is generally permitted to buy products on higher price if the payment is to be made in installments.

Bai Istasna (sell on consideration amount) stands for a kind of sell in which a significant amount is paid by the buyer to the seller in anticipation of delivery on due date. In the Islamic jurisprudence, the problem arises that for the calculation of *Zakat*, whether this amount would make part of the *Nisab* of

the seller or the buyer? And, the general view is that *Zakat* will become obligatory on this amount on the seller and not on the buyer, if the other conditions of *Nisab* occur.

Baitul Mal, literally the House of Money, denotes to the Islamic institution of public money, in which money is collected from wealthy and spent on the welfare of destitute or common people. It may be run by the state or by the welfare organisations.

Dafe-e-Zarar (removal of harm) is a very important term of the Islamic jurisprudence, which is used in the formulations leading to removal of any sort of harm inflicted on human beings due to a special situation and thus justifying amendment in the command of Shariah.

Dam-e-Shukr is a term used in the terminology related to *Hajj* and points out to the sacrifice of an animal by a pilgrim on completion of *Hajj*.

Farz (obligatory responsibility) is the kind of an act, which is obligatory to be performed due to the Islamic injunctions and its renunciation on any invalid pretext would make a person sinner and its performance would remain due until it is done some time later.

Fasiq is a Muslim who does not perform his religious duties and cares a damn about them.

Fatwa (edict) is a juristic proclamation on the matter involving confusion regarding the right course of action according to the injunctions of Islam and that has been referred to an expert called *Mufti* for opinion and guidance. The institution, which deals with matters referred to it for an Islamic opinion and for the announcement of Edicts for the guidance of people, is called as *Ifta* or *Dar al-Ifta*.

Fi Sabilillah, literally 'In the Way of Allah', is an act done solely for seeking the Pleasure of Allah and not for any temporal motive. In connection with the payment of *Zakat*, this term denotes to one of the eight heads on which *Zakat* could be spent. It is debated that the term comprises contribution only for the warriors or it has general connotation to include all acts leading to upholding the faith.

Ghair Mansoos, see *Mansoos*

Ghair Rajih, see *Rajih*

Hajat is a juristic term used to refer 'Want' and 'Necessity' both are basically related to toil and labour. To a certain degree toil is obligatory in all precepts of Shariah and it cannot be used in any change of the precepts. Sometimes the toil is comparatively less severe but in comparison to the toil made obligatory by Shariah for the human beings it is of extraordinary nature. This state is 'Want'. Hence, the basic difference between 'Want' and 'Necessity' is only the fluctuation of labour. If 'Want' is not of prohibitive nature it can have the room of exemption only in such orders, which are not prohibitive in themselves but for the remedy and prohibition of other forbidden things.

Hajj (pilgrimage) involves one of the cardinal acts of Islam, in which a capable believer has to perform pilgrimage of the Holy Mosque of Makkah and the nearby sacred places. This is done on the fixed dates of the eleventh month of the Islamic calendar, that is on 8-10 Zil Hijja. The essential rituals on the occasion of *Hajj* include wearing of *Ihram*; circumference of *Kabah*; visit of *Mujdalfa*, *Meena* and *Arafat*; shaving of hair (*Halaq*), pelting on *Zumrat* and sacrifice of an animal. There are various kinds of *Hajj* such as *Hajj-e-Afrad*, *Hajj-e-Badal*, *Hajj-e-Tamattu*, etc. depending the nature of pilgrim and his circumstances.

Halal (permitted) act, thing, ritual, belief, etc. in Islam is the one that has been allowed either in the prime and categorical sources of the Faith such as the *Qur'an* and *Sunnah* or those which have been derived from these sources by the authentic experts and scholars.

Halaq (shaving of the scalp) is a ritual that involves shaving of scalp hair by the male pilgrim or cutting of a small bunch of hair of female pilgrim on completion of all other rituals of *Hajj* and is a

sort of declaration that *Hajj* or *Umrah* gets completed.

Haram (prohibited) act, thing, ritual, belief, etc. in Islam is the one that has not been permitted either in the prime and categorical sources of the Faith such as the Qur'an and *Sunnah* or those which have been declared so by the authentic experts and scholars while deriving their opinions according to these sources.

Haram-ba-ain-ehi is a degree of seriousness of the prohibition, which denotes that the prohibited act, thing, ritual, belief, etc. is in itself *Haram*.

Hasan li-Ghairihi is the category of the *Hadith* whose narrators are not accused of being liars and *Fasiqs* but happen to be persons with a weak memory and which could be strengthened by examining them in various ways, provided that the narrator in the other *Isnad*, is also accused of having a weak memory only and not of being a liar and a *Fasiq*.

Ibadat (worship) is key to Islam and covers every act, ritual and belief prescribed in the Faith as worship of the One and Only God Allah the Almighty. It includes the prayers, fasting, charity and pilgrimage on the one hand and on the other hand obedience in all affairs of Islam.

Iddat is a probationary period which a widow or a just divorced woman has to spend in isolation for three months and ten days to ascertain whether she is conceived from her ended marriage or not.

Ifta, see *Fatwa*

Ihram is the prescribed uniform of the pilgrim to be put on for the performance of *Hajj*. It consists of two pieces of unstitched clothe in case of man and the normal Islamic dress in case of woman.

Ijarah is the term used in trade and commerce to denote that the business or any deal has a proprietary right of some one.

Ijma denotes to the consensus among the classical experts of theology on a matter of vital importance.

Ijtihad is a process by which Islamic injunctions regarding new and contemporary issues are derived in the light of the categorical sources of Islam (*Nusus*) or by referring to previously existing opinion of the classical or other authentic experts of Islamic jurisprudence.

Isnad is the method of accepting authenticity of narrators of the *Ahadith*.

Ittihad-e-Majlis is a technical term used to denote that an agreement, contract, deal or understanding appertained to business or otherwise has culminated between two parties in one session, sitting or discussion and before the separation of the concerning parties. If the concerning parties sit together again thereafter, then it would be regarded in the Islamic jurisprudence as another or new Assembly and the agreement reached upon in this sitting will only be valid and the agreement of the first session shall be void.

Izterar points out to a hardship and unbearable condition facing an individual or any group of individuals making it quite difficult to remain abide an Islamic injunction and although the believers are striving hard to follow the injunction in spite of the cumbersome situation, they expect some relaxation in it due to the said situation.

Jahez is originally the things, which a bridegroom makes ready to start his life with the bride to whom he is going to marry including household things and things of comfort and ease for the bride. This form of dowry has been appreciable in the classical age of Islam. However, due to alien influence the same word is now being used to denote the contrary that is the household things and things of comfort and ease for the bride given on demand or under social pressure or voluntarily by the family of the bride at the time of her marriage. This form of prevailing dowry is not acceptable under the

Islamic jurisprudence.

Jaiz refers to something Islamically permissible to do, believe or consider.

Jawaz (having justification) is a term which apart from its general juridical meaning is used in the *Hajj* terminology defining the proper period in which a person incapable of going and performing *Rami* due to a milling crowd during the rainy season, as prescribed by the Prophet (pbuh) he/she can perform the same even after that season or even in the *Karahat* (abomination) period if there is some serious problem. Evidently, it would not be unbecoming of and abominable at all for him/her.

Jihad is an utmost struggle waged by the Muslims to save or propagate their religion. This does not necessarily refer to an armed struggle, which is commonly misunderstood.

Jumarat points to the three places in Meena, now symbolised by three pillars, where Satan tried to distract reverend Ishmael to disobey his father the grand prophet Abraham who was taking him to sacrifice in the name of God and it has become since then an essential ritual for the pilgrims to throw three pebbles on each of them during *Hajj* in reprehension of the devilish act.

Karahat, see *Jawaz*

Khiraj is the land revenue charged by the Islamic or any other government on the measurement of the land rather on the quantity of the produce.

Kufu is the term in Islamic sociology and jurisprudence in connection with the institution of marriage and denotes to social, educational, economic and religious equality of the bride and bridegroom and their families.

Mal-e-Haram is the money earned, accumulated or accrued from illegal and invalid means.

Masaleh is the valid and justified interest of people or individuals on the basis of which juridical judgements could be revised.

Meeqat is the boundary line from which it becomes obligatory for a pilgrim to put on *Ihram* and formally commence *Hajj*.

Mansoos signifies the provisions of guidance in Shariah which are of two kinds: *Mansoos* (specified) and *Ghair Mansoos* (unspecified). The specified provisions of Shariah are its those precepts which have been indubitably mentioned in the Qur'an and the *Sunnah* while the unspecified provisions are the ones which are related to the deduction and the Interpretation (*Ijtihad*) of the eminent jurists of the *Ummah*.

Mehr is the amount given or promised in cash or in the form of gold or silver by the groom to the bride at the time of marriage as the marriage gift.

Mubah act, thing, ritual, belief, etc. is the one which is permitted by Islam but does not enjoy the degree or level of appreciation.

Muhaddith (pl. *Muhadditheen*) is an expert on the science of *Hadith*, the one who vet validity and the context of *Ahadith* and make derivation of various principles for an Islamic life.

Muhassar-anil-Hajj is a person who is restrained from performing *Hajj*.

Mujtahid is the Islamic scholar who applies his expertise in the Qur'an, *Sunnah* (Traditions of the Last Prophet), *Ijma* (Consensus) and *Qayas* (Analogy); and derives appropriate principles for new situations while interpreting them on the basis of these four sources of Islamic jurisprudence.

Muqem is an adjective, which denotes that the person in question resides locally, technically at least for more than 14 days. The term is used while prescribing certain principles and norms for those who are in journey contrary to those who are locals.

Murabaha is a term used in trade and commerce to denote mark up pricing in sale and purchase.

Musharakah is the term used in trade and commerce to denote that the business or any deal in the form of partnership, joint venture or by any other instrument has been taken up while sharing the loss and profit out of it.

Mustahab act, thing, ritual, belief, etc. is the one, which is better than *Mubah* in the degree of validity in Islam and thus considered appreciable.

Mutawalli is the caretaker of a *Waqf* property, the one who has either created the endowment himself or inherited it or has been appointed so by some competent authority.

Muzarabah is the term used in trade and commerce to denote that the business or any deal has been run in such a way that one or more partners are no sleeping partners and other partner or partners one active partners in the business.

Nafs is the term, as used in the Islamic jurisprudence, denotes to a living person having right to live.

Nas (pl. *Nusus*) denotes to a categorical injunction of the Qur'an and *Sunnah*, prime sources of Islam, the denial of which has been considered a sin and the one that does not depend upon any secondary derivation or *Ijma*.

Nikah is the contract between the bride and groom to live together according to the tenets of Islam and to fulfill due rights of each other and to act according to the agreed terms of the nuptial bond.

Nisab refers to the slab of saving or wealth in calculating *Zakat*. Presently, it is Rs 14,000, or 85gm or gold or 650gm of silver, that has existed in one's possession for the last one year.

Nusus, see *Nas*

Qasr denotes to the relaxation in offering prayers during journey time involving minimum distance of the journey (19 km according one opinion or 75km according to the other) for maximum days of the journey (outstation stay is less than 15 days) or the prayers offered by the pilgrims during the *Hajj* time; in which the four units (*Rakah*) of Zuhur, Asr and Isha prayers becomes half.

Qiyas, analogy, is a method in Islamic jurisprudence for deriving principles by comparing a categorical injunction with the new situation and thereby reaching to a judgement to be followed in the comparatively similar situation based on the previous instance.

Rafa-e-Harz, that is elimination of difficulty, denotes in the Islamic jurisprudence to the removal of the difficulty faced by people due to changed circumstances or otherwise in the context of following an Islamic injunction, by the process of *Ijtihad*.

Rajih act, thing, ritual, belief, etc. is the one, which stands correct and acceptable according to the precepts of Islam.

Rami is the act of ritualistic pelting of stones on *Jumarat* as a part of *Hajj*.

Riba (interest) is a very important term in the Islamic terminology showing disapproval and it refers to the instrument by which a loaner charges some amount lump sum or in installments over and above his principal amount from the loanee and thus increases his wealth manifold without participating in the business process of profit and loss.

Sadaqah (pl. *Sadaqat*) is a voluntary spending in the way of Islam and for charitable purposes, contrary to *Zakat*, which is obligatory. However the act is regarded appreciable. In certain cases *Sadaqah* becomes compulsory at one's being a part of atonement or penalty caused by some religious mistake. Hence, the term *Sadaqt-e-Nafela* (voluntary charity) is also used to show that the act is entirely own discretion.

Sahaba (sing. *Sahabi*) are the Companions of the Prophet Muhammad (peace be upon him) who personally saw him or lived with him in the state of Islam and followed him till death.

Sahibain is a term of Islamic jurisprudence, which refers to the two great jurists of their time who were the immediate disciples of the great Imam Abu Hanifa, namely Imam Mohammad and Imam Yousuf.

Sadaqat-e-Nafela, see *Sadaqah*.

Shariah is the Islamic Law, Creed and Code of Conduct as derived from the two categorical sources of Islam (*Nusus*) and from the principles lead down in the Islamic jurisprudence. Some times Shariah denotes to all the religious laws revealed in different ages and hence the term Islamic Shariah is used to distinguish them from the Islamic Law.

Sunnah according to the Arabic lexicon means the way and it denotes in the Islamic terminology to the Way of the Prophet Muhammad (peace be upon him), including all his commands, sayings, acts, etc. and direct or indirect approval or denial of an act or belief.

Tamattu is a kind of *Hajj*, which denotes to the absoluteness of the ritual.

Tasmia is a set of words constantly chanted loudly by a pilgrim leading towards *Kabah* during *Hajj* or *Umrah*, starting at the beginning of the *Hajj* or *Umrah* just after putting on *Ihram* and stoping at the first sight of *Kabah*. The set of words used in *Tasmia* are "*Labaik allahuma labaik, la sharika lak labbaik...*" (I am present O Lord! I am present!! There is no equal to You O Lord! I am present....")

Tawaf-e-Ziyarah is a term used in the context of *Hajj*. *Tawah* denotes to the set of seven circumferences of *Kabah*.

Talaq-e-Sakran is the divorce given by a husband to his wife in the state of intoxication.

Talaqqa-bil-Qubool is the category of authenticity of a *Hadith* in which it is quoted by several renowned jurists as a proof or they have suggested to act upon it or going further they have interpreted its text in some other way and decided a meaning other than the apparent meaning instead of rejecting it, then it is called *Talaqqa-bil-Qubool* (received by acceptance).

Ulema is the plural of *Aalim* (knowledgeable), which means more than one theologian of Islam or those who have studied Islam and its implications in a systematic manner from authentic institutions.

Umrah is the ritualistic visit of the Holy Mosque of Makkah during the period other than *Hajj* days and do all the rituals of *Hajj* other than visiting places out side Makkah and doing rituals essential over them. Thus, *Umrah* includes wearing of *Ihram*, chanting of *Talbia*, *Tawaf*, *Sae* and *Halaq*.

Urf (pl. *M'aruf*) has the meaning in lexicon as 'commonly known' and in the Islamic terminology it refers to the attitude, belief, custom and practice which is universally accepted as right and followed by people without attaching any particular religious sanction on it.

Ushr is a kind of tax levied on the produce from agriculture, which is one- tenth of the harvest if watered by rains and its one-twentieth if the land has been irrigated to grow the crop.

Wajib is an act, thing or belief, which is just second to *Fardh* in the degree of its importance.

Wali according to Shariah is the Guardian of a boy or a girl having right to supervise his/her sustenance, upbringing and marriage and he ought to bear these qualities: Mental soundness, maturity of age, independent status, having right in inheritance, and should be a Muslim. The order of guardians would be similar to that of the paternal relationships in inheritance.

Waqf, see *Awqaf*.

Waqf ala al-Aulad denotes to the endowment in which the future supervision and benefits will go to once progeny.

Waqfnama is the document declaring institution of an endowment and its terms and conditions. And, **Waqif** is a person who do so.

Wasq happens to be the traditional unit of weight prevalent during the classical times of Arabia, measuring equivalent to 653 kilogram of the present time.

Zabiha is the Islamically slaughtered animal.

Zakat is among the five pillars of Islam and denotes to an essential obligation of charity on wealthy persons of society, wherein they have to donate fortieth part of their annual savings on the prescribed heads if they have in their possession a certain amount of gold, silver, cash or the equivalent thereof denoting to the slab of **Zakat** called **Nisab**.

Zaroorat is a juristic term used to refer 'Necessity'. To a certain degree toil is obligatory in all precepts of Shariah and it cannot be used if there is any change of the precepts. Sometimes the toil becomes so rigorous that if no leniency is made, it surely causes grave harm. This stage is called 'Necessity'. The basic difference between 'Want' and 'Necessity' is only the fluctuation of labour. Under 'Necessity' there can be room for exemption from such definite and categorical orders, which are irrevocably prohibited.

Zibah is the process of slaughtering animals in an Islamic way, especially the ones which are intended as the sacrifice.

Zibah Ghair Ikhtiari, see *Zibah Ikhtiari*.

Zibah Ikhtiari is the process, which is in full control of the one who commands it contrary to *Zibah Ghair Ikhtiari*, which is not in one's control. The first type of slaughtering is applicable to the domestic animals whereas in the second type wound is inflicted on any part of the body of the animal which becomes out of control and let the blood flow from the wound. This sort of slaughtering is done on untamed (hunting) wild animals who are not under the control of human beings with the exception that a wild animal may be caught and tamed or is somehow caught alive.

Zina denotes to fornication, forced or otherwise, in which a person or persons enter into an unlawful intercourse.