



INTERNATIONAL ISLAMIC  
PUBLISHING HOUSE  
AND  
THE INTERNATIONAL INSTITUTE  
OF ISLAMIC THOUGHT



ISLAMIZATION OF KNOWLEDGE SERIES NO. 3

# TOWARD ISLAMIC ENGLISH

Ismā'il Rājī al Fārūqī



## Ismā'il Rājī al Fārūqī



The late Dr. Ismā'il al Fārūqī (1339-1406 / 1921-1986) is widely recognized as an authority on Islam and comparative religion. After attending college in his native Palestine, he continued his education at the American University in Beirut (B.A. in philosophy), Indiana University (M.A. in philosophy), Harvard University (M.A. in philosophy), Indiana University (Ph.D. in philosophy), and engaged in post-graduate study at al Azhar University (Islam) and McGill University (Christianity and Judaism). He was therefore one of the few contemporary Muslim scholars qualified to deal with Islam, Christianity, and Judaism on their own terms.

Dr. al Fārūqī was an extremely active academician. During his years as a visiting professor of Islamic studies and scholar-in-residence at McGill University (1378-1381 / 1958-1961), a professor of Islamic studies at Karachi's Central Institute of Islamic Research (1381-1383 / 1961-1963), a visiting professor of the history of religions at the University of Chicago (1383-1384 / 1963-1964), an associate professor of religion at Syracuse University (1384-1388 / 1964-1968), and a professor of religion at Temple University (1388-1406 / 1968-1986), he found time to write over 100 articles for various scholarly journals and magazines in addition to twenty-five books, such as the *Historical Atlas of the Religions of the World*; *Tawhīd: Its Implications for Thought and Life*; *Christian Ethics: A Historical and Systematic Analysis of Its Dominant Ideas*; and a monumental work entitled *The Cultural Atlas of Islam*, a collaborative effort with his wife Dr. Lois Lamyā' al Fārūqī.

Despite all of this academic activity, however, he did not live in an ivory tower. He founded the Islamic Studies Group of the American Academy of Religion and chaired it for ten years. He served as the vice president of the Inter-Religious Peace Colloquium: The Muslim-Jewish-Christian Conference, and as the president of the American Islamic College in Chicago. In addition, he was an active member in several academic organizations and societies, served on the editorial boards of a number of journals, was the recipient of numerous scholarships and grants, and served as a visiting professor and advisor to universities throughout the Islamic world.

The book *Towards Islamic English* represents an invaluable manual for researchers, authors, scholars, and others interested in Islamic literature, culture, and civilization.



الحمد لله رب العالمين  
والصلاة والسلام على خاتم الأنبياء والمرسلين  
وفاك رب زدني علما

*In the Name of Allah,  
the Compassionate, the Merciful,  
Praise be to Allah, Lord of the Universe,  
and Peace and Prayers be upon  
His Final Prophet and Messenger.*

*"... and say: My Lord!  
Cause Me to Grow in Knowledge."*

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾  
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ  
 مَا لَمْ يَعْلَمْ ﴿٥﴾

(العلق: ١ - ٥)

Read in the name of your Sustainer. Who has Created man out of a germ cell. Read – for your Sustainer is the Most bountiful One. Who has taught (man) the use of the pen. Taught Man what he did not know.  
 (Qur'an 96:1-5)

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا  
 وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
 لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

(النحل: ٧٨)

And Allah has brought you forth from your mother's womb knowing nothing – but He has endowed you with hearing, and sight, and minds, so that you might have cause to be grateful.

(Qur'an 16:78)

**TOWARD ISLAMIC ENGLISH**

First Edition

1402 / 1982

Second Edition

1406 / 1986

Third Edition

1408 / 1988

Fourth Edition

1416/1995

The views and opinions expressed by  
the author are not necessarily those of  
the Institute.



نشر وتوزيع:

**الدار العالمية للكتاب الإسلامي**

نشر وتوزيع الكتاب والشريط الإسلامي بـسبعين لغة

الإدارة العامة: ص.ب. ٥٥١٩٥ - الرياض ١١٥٣٤

هاتف ٤٦٥٠٨١٨ - ٤٦٤٧٢١٣ - فاكس ٤٦٣٣٤٨٩

المكتبات: الرياض ٤٦٢٩٣٤٧ - ١ / جدة ٦٨٧٣٧٥٢ - ٢ / الخبر ٨٩٤٥٨٢١ - ٣

**INTERNATIONAL ISLAMIC PUBLISHING HOUSE**

**I. I. P. H.**

Publishing And Distributing Islamic Books And Tapes In 70 Languages

HEAD OFFICE: P.O.Box 55195 - Riyadh 11534 - Saudi Arabia

Tel: (966-1) 4650818-4647213 - Fax: 4633489

BOOK SHOPS: Riyadh 1-4629347/Jeddah 2-6873752/Khobar 3-8945821

# **TOWARD ISLAMIC ENGLISH**

**Ismā'īl Rājī al Fārūqī**

**International Institute of Islamic Thought  
Herndon, Virginia, U.S.A.  
1416/1995**

© جميع الحقوق محفوظة  
للمعهد العالمي للفكر الإسلامي  
هرندن — فرجينيا — الولايات المتحدة الأمريكية

© 1406 AH/1986 AC by  
The International Institute of Islamic Thought  
555 Grove St. (P.O. Box 669)  
Herndon, Virginia 22070-4705 U.S.A.

**Library of Congress Cataloging-in-Publication Data**

Al Fārūqī, Ismā'il R., 1339-1406 AH / 1921-1986 AC.  
Toward Islāmic English.

(Islamization of knowledge series; no. 3)

1. Islam—Dictionaries. 2. Arabic language—Glossaries,  
vocabularies, etc.—English. 3. Islam—Terminology. I. Title.

II. Series: Islamization of knowledge series; 3.

BP40.A56 1988 297.03'927 88-9287

ISBN 0-912463-07-4 (pbk.)

**Library of Congress Catalog Card Number: 82-082522**



## CONTENTS

### **What is Islamic English?**

A. Who are the Muslim Users of the English Language?	7
B. The Nature of the Distortion	8
1. <i>Distortion through Transliteration</i>	8
2. <i>Distortion through Translation</i>	11
C. The Needed Rectification in Transliteration	16
1. <i>Transliteration of Letters</i>	16
2. <i>Transliteration of Words</i>	17
D. The Needed Rectification in Translation	21
1. <i>General Rules</i>	21
2. <i>List of Islamic Words/Concepts</i>	23
3. <i>List of Terms/Expressions Relevant to the Islamic Sciences</i>	48
4. <i>List of Islamic Devotional and Social terms/Expressions</i>	54

# **TOWARD ISLAMIC ENGLISH**

## **I. WHAT IS ISLAMIC ENGLISH?**

Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and, thus to serve the linguistic needs of Muslim users of the English language. As a new notion, "Islamic English" raises three questions: Who are the Muslim users of the English language? What is the nature of the distortion claimed to exist? What is the needed rectification?

### **A. Who Are the Muslim Users of the English Language?**

Muslim users of the English language are, first, the Muslim citizens and permanent residents of the English-speaking countries, namely, the United Kingdom, the United States of America, Canada, Australia, and New Zealand. To these, the non-citizen Muslim students should be added. The term also includes the Muslim citizens and permanent or transient residents of those countries around the world where English is official language, such as Pakistan, India, Ceylon, Malaysia, the Philippines in Asia, and Nigeria, Ghana, Uganda, Kenya, Ethiopia, Tanzania and others in Africa and around the globe. Besides the foregoing, the category equally includes all those Muslims, regardless of their country of residence, who have mastered or acquainted themselves with the English language, and who use it as a language of reading and research, for writing and/or communication. All together, the number of Muslim users of the English language to whom this essay is addressed amounts to several hundred million people. Finally, to this large number must be added the millions of Muslims who use the non-Islamic languages — e.g., the languages of Europe, Asia and Africa; because the rules regarding translation apply to all, and the rules applying to transliteration apply to those languages which are written in the Latin alphabet. Indeed, some of the considerations of this essay involve the Muslim users of all other languages that are not based on the Arabic alphabet, thus making the numbers of persons involved far greater than those non-Muslims for whom English is mother tongue.

## B. The Nature of the Distortion

### 1. Distortion Through Transliteration

The present situation of the English language — when it expresses matters pertaining to Islam, its culture, history and civilization, to the Muslim World or the Muslims, whether used by Muslims or non-Muslims — is chaotic. It constitutes an intellectual and spiritual disaster of the highest magnitude. And it carries a universal injustice against the human spirit.

Every Muslim who needs to have his name transliterated into the Latin alphabet must have seen his name spelled in a large variety of ways. Most of these ways mutilate the Muslim's name beyond recognition. In an English telephone book, for example, or any listing of Muslim names in Latin script, the person wanted may never be found because of the diverse ways of spelling, or because of the abbreviation of the Muslim's numerous personal names. Such bungling of Muslim names may sometimes be tolerated as insignificant; or it may even constitute a joke which people take lightheartedly. However, in other instances where the name includes a divine attribute, or one of the names of the Prophet (*Ṣalla Allāh 'alayhī wa sallam*), the incorrect spelling is not only irritating; it can be downright blasphemous.

A Muslim name is in all likelihood an Arabic name, composed either of one of the names of Allāh (*Subḥānahu wa ta'ālā*) or of one of His divine attributes (*ṣifāt*), or of one of the names of our Prophet (ṢAAS), or of one of his epithets, or of the name of another prophet, or of a quality or attribute of that prophet, or of a Qur'anic term connoting an Islamic value. It is also possible that the name be that of a *ṣaḥabī* (a companion of the Prophet), or of a great Muslim of the past who has distinguished himself in the service of Islam, whether by his pen or sword, virtue or piety, statesmanship or justice, or any other Islamic value. Or, finally, it may be the very name of that value whether as a noun or adjective. In the first week of his life, the Muslim newborn is given his/her name, in the hope that the child would grow to fulfill the Islamic value which the name indicates; or to emulate the great Muslim predecessor to whom the name refers. Names are dear to their owners, to the parents who chose them and to the peers who have come to recognize each person by that person's name. Names are surely worthy of respect. Every person is entitled to be called by his/her name; and every name should be honored by correct spelling and pronunciation. This is one of the basic human rights of the Muslim. The Muslim's name is the index of the person's legal personality under the shari'ah.

To the outside world, the name is not only a convention; i.e., a denoting symbol. It is also a partial *definiens* of the person. For instance, it certainly tells the outside world that the person is Muslim. To that person as well as to other Muslims, this fact may well be the most significant aspect of the person's being. To the attentive outsider, or to a fellow Muslim, the name also recalls an aspect of Islamic history, of Islamic culture, of Islam itself. Indeed, the name is sometimes informative about Allah (SWT) Himself, when it is connotative of a relationship to Him as in 'Abd Allah, 'Abd al Raḥmān, etc. And it may be informative of the Prophet whose very name one may be carrying. Respect to one's name is not only respect to one's own person; it is also respect to the person after whom one is named, or to the Islamic quality connoted by the name. Names are often expressive of a whole history, a whole culture, a whole religion, a whole spiritual realm; and it is these which suffer through misrepresentation or misnaming. Should the name be mutilated, disrespectfully bungled or violated, all that it represents is equally violated.

As examples of the above, consider the most obvious and gravest cases. The names Ḥāfiẓ (successful memorizer of the Qur'ān) or Ḥāmid (praiser of Allah) or Khaliq (creature), can easily be misaccented as Ḥafīẓ, Ḥamid or Khāliq. Immediately, they are transformed from meaning an Islamic virtue to blasphemy. For no man may be called by a divine name. If the name were a conjunction of 'Abd (servant) and one of the divine names, it would be equally blasphemous to misspell or mispronounce it; e.g., 'Abd al Ḥaqq (servant of Allāh, the Truth — SWT) as Abd al Hakk (servant of scratching). It would be an equally grave misdeed to drop 'Abd from the name (a popular abbreviation technique), leaving the divine name standing by itself. If on the other hand, and for the same reason of abbreviation, the divine name is dropped, one is left with the abject Arabic name of 'Abd, i.e., servant or slave without specification of owner or master. In other mutilations, the divine name is dropped, but not its demonstrative *al*, thus creating the absurd appellation, 'Abdul or "servant of the."

Next to blasphemy stand those misspellings of the names of God combined with other words to make personal names, such as Mumtaz al Rehman instead of al Rahman; Abd al Ghafūr (servant of the wide and empty) instead of 'Abd al Ghafūr (servant of the Forgiving); al 'Aliyy or Ali (the mechanical) instead of al 'Alīy (the high). These are followed by misspellings of the names of the Prophet (ṢAAS); as Munzir or Monzer (hurrier, belittler, despiser) instead of Mundhir (warner); or Muddassir (he in whom something has been plunged by force, as in assassination with a dagger) instead of Muddaththir (wrapped in his mantle, of Surah 74:1). Muslims object strongly to the changing of the name of the Prophet Muhammad to Maumet, which Webster-

*International* defines as "a false god or idol arising from a belief that Mohammedans worshipped images of Mohammed," "a puppet, a doll, an image, also an odd figure; a guy — often a term of abuse" and the derivative "maumetry" which the same dictionary defines as "1. idolatry, idols, and idol; 2. the appurtenances of idolatry; 3. Mohammedanism." Surely, it follows that Muslims ought to insist that the Prophet's name is Muḥammad (ṢAAS), and not Mahomet, Mohamet, Mohamed, Mohamad, or Maumet.

There are of course other names which are removed from Allah (SWT) and His Prophet (ṢAAS), though they may be names of the Prophet's companions or of the great men and women of Islam (RAA). Such names are held in high honor and esteem by all Muslims. No Muslim may give himself or others the liberty to tamper with their spelling or pronunciation. And there are still other names which connote an Islamic meaning or value. It is offensive to the Muslim ear which comprehends those meanings and values to receive them bungled and mutilated from the hands of those who are ignorant of those meanings, whether they are the carriers of these names or others.

Muslims are particularly prone to having their beautiful Islamic names mutilated, because of the general ignorance of Arabic or the difficulties of transliteration. Names which have a Western equivalent (Yūsuf, Ya'qūb, Ishāq, Yūnus, Mūsā, Ibrāhīm, etc.) are hastily changed into their Biblical equivalents (Joseph, Jacob, Isaac, Jonah, Moses, Abraham, etc.), without awareness that these Biblical personalities represent entirely different meanings to the Christian and/or Jew than the Qur'anic names do to the Muslim.

There are as many ways of transliterating Arabic words into the Latin alphabet as there are authors and writers and publishers. Indeed, those of one country have followed different ways from those of another country. Within the English speaking world, there has been little success in coordinating and unifying the various ways. Some universities, libraries, educational institutions and publishing firms have each devised its own way. Some have had more influence than others: The Library of Congress, the American Oriental Society, the Middle East Studies Association, and some major universities, each tried to establish its own way as universal norm for transliteration. None succeeded; and none proved its viability without question, since each had set its own rules, some of which were quite arbitrary. All were incomplete and inadequate for the English speaking Muslim.

The vast majority of transliterated words carry no diacritical marks and thus give occasion for mispronunciation and misaccentuation. Nearly all of them are rendered phonetically, according to the colloquial pronunciation. This creates an impossible situation for those who must separate the words in order to understand them. To the Muslim who



knows Arabic only through the Qur'an, understanding what is being read or recited becomes a hopeless task. The French orientalists mispronounce the soft *ج* as *dj*, all *an* endings as the diphthong *an*, and give a Frenchified ending (*de*) to all adjectives derived from proper nouns (Abbaside, Fatimide, etc.)

## 2. Distortion Through Translation

Many Arabic words are simply not translatable into English. Many others are rendered into English with difficulty. The desire of Muslims to present their meanings in English is often so strong as to make them less cautious, and to use words which do not at all do justice to the intended meanings. The orientalists may have used such translations with impunity because for them it is a foregone conclusion that all Islamic meanings must fit themselves under Western categories. But for the Muslims to imitate the orientalists in their errors and misinterpretations, or to add to these their own, is unacceptable. The meanings imbedded in the Arabic language of the Qur'an are a precious legacy which no man is at liberty to tamper with or change. Besides the ludicrous effect the noblest of meanings can sometimes produce when mistranslated, many meanings suffer change, loss or obliteration from consciousness through the translation process. It must be remembered that many of the meanings of Arabic words and phrases are of divine provenance and may not be separated from their Arabic forms. And when Islamic meanings are altered, transformed and transvalued through translation, it is an irreparable loss to Islam, to the Muslim and to the human spirit.

Consider for instance the word *salah*, which is often translated as "prayer." "Prayer" is any communication with whatever is taken to be one's god, even if that is an idol. To say that one prays to God, to Jesus or to Fitzliputzli, that one prays for a juicy apple in the morning or for one's beloved to recover from a sickness, to pray at any place or time, in any position or under any condition, all these constitute sound English usage. What distortion of *salah* to translate it as prayer. Being the supreme act of worship in Islam, *salah* must be held at its five times, for the purposes defined by the *shari'ah*. It should consist of precise recitations, genuflections, prostrations, standings and sittings with orientation towards the Ka'bah, and should be entered into only after ablutions and a solemn declaration of intention or *nīyah*. How can all this ever be compressed in a word like "prayer"? Doesn't reason dictate that *ṣalāh* should always be called *salah*? "Prayer" corresponds to the meaning of *du'ā*, and may well stand as translation of it. But certainly not for *salah*.

Or consider the term *zakah* which is often translated as charity, alms, poor-due or alms-giving. All these English terms apply to any act of voluntary, altruistic giving of anything useful in any amount, made with the intention of helping those in need. Such would correspond to the Arabic term *ṣadaqah*. On the other hand, *zakah* is something quite different. It is more of the nature of a public welfare tax, with the specific amount of 2½ per cent of appropriate wealth beyond a certain minimum amount (excluding capital goods, lands, residence, personal house furnishings and consumer's goods for domestic use). Its payment is religiously and publicly obligatory for all Muslims without exception, and it is levied on all inheritances before distribution. As the etymology of the word indicates, *zakah* is a "sweetening" of the total income of the year and of the owner's continued holding of accumulated wealth. Obviously, *zakah* is not the equivalent of any one of the English terms mentioned. It must therefore never be translated. Rather, it must be understood as it stands in its Arabic form.

The same considerations are applicable to most of the vocabulary of Islam, both the religion and the culture. Words like *taqwā*, *hudā*, *ḍalāl*, *qist*, *waḥy*, *ṣiyām*, *hajj*, *fiqh*, *uṣūl al fiqh*, *hadith*, etc. have much more meaning in their Arabic form than their English approximations are ever capable of carrying. To give an English translation of them is to reduce, and often to ruin, those meanings. To the scholar in general, intellectual loyalty to English form has no right to assume priority over loyalty to meaning. The latter is the realm of truth; and truth must take precedence over all other values — let alone the value of a convention of the English speaking people. *A fortiori*, for the Muslim, loyalty to "the King's English" must never assume priority over loyalty to Islam, to its meanings and concepts.

What is being proposed here is not really a violation of English. Rather, it is an enrichment. In modern times, the English language has profited immensely by additional vocabulary from French and German, Spanish and Italian, as it did from Latin and Greek in pre-modern times. Nor is this the first time that English, like all other languages of Europe, stands to benefit from Arabic vocabulary. They all did so in their "Middle Ages" when Arabic was the world language of science and technology, of administration, of international relations and trade. Then, the English language needed to appropriate the Muslims' discoveries in philosophy, medicine and pharmacology, in astronomy and navigation, agriculture and industry, public administration and trade, diplomacy and international relations. This, it could do by a simple act of borrowing; for it was possible for the English and Latin speaking peoples to learn and develop the materials, textbooks or establishments to which the newly learned vocabulary referred. But it was not then possible for the English or Latin languages to benefit from the religious and cultural vocabulary of

Islam. The spiritual and intellectual tyranny of the Church would not permit it. Today that tyranny has passed; many of those whose mother tongue is English have become Muslims; and many of the Muslims have become English speaking. Equally, today the conditions of the English speaking world need the religious and spiritual values of Islam more than they did at any other period of their history. Infusion of the language with a new religious, spiritual and ethical vocabulary, and the permanent presence of English speaking Muslims within the English speaking world to embody and exemplify Islamic values and meanings in their daily lives, may have salvic value not only for the English speaking peoples themselves, but for the world of which they are the economic, political and military leaders.

As we have already suggested, transliteration and translation are capable of great distortions of the form and content of Islamic concepts. In the long run, such distortions cannot be without effect upon the spiritual life of the speaker of the language in which they occur — because of the built-in human tendency to practice what one thinks, and to think what the majority of one's peers usually understand by the words in common use. *Per contra*, the alert Muslim who resists the conventions surrounding him and injects into them new vision and new spiritual sensitivities is not only a blessing to his own English speaking community, but a living example of Islamic loyalty to the language of al Qur'an al Karīm. Insistence upon using and preservation of that language are acts of Islamic "purism" necessary for preservation of that Qur'anic revelation. Allah (SWT) has said many times that the Qur'an is an Arabic Qur'an (12:2; 20:113; 39:28; 41:3; 42:7; 43:3; 46:12; 16:102). Its concepts and categories are Arabic. Were it not for this, the revelation would have suffered change because with the change of language the linkage with the present is gradually lost. The old meanings, percepts and categories of thought and life embedded in the language fade away and disappear from consciousness without use. The tampering with the revelations of the earlier prophets, from (Ādam), (Nūh) and (Ibrāhīm) to (ʿIsa), would surely befall the Qur'anic revelation.

Just as loyalty to Islam cannot be separated from loyalty to al Qur'an al Karīm, the latter cannot be separated from loyalty to Arabic, its language and form. this inseparable connection is at the root of *iḥāz* — the absolute inimitability of al Qur'an and its transcendent and miraculous nature. For its sake, and because of its requirement that the language remain in constant use, the Arabic language neither changed nor developed over the past fifteen centuries. The immutability and permanence of Arabic has saved al Qur'an al Karīm from the hermeneutical problems besetting the Old and New Testaments, as well as the Hindu and Buddhist scriptures; and they have made it possible for us in this century to understand al Qur'an al Karīm just as well as the

contemporaries of the Prophet (ﷺ) did when they heard it for the first time. Faulty transliteration and improper translation constitute a serious threat to this continuity of Islamic understanding.

If, in spite of these considerations, the English speaking Muslim mutilates his own name and the Arabic vocabulary of Islam, whether through transliteration, pronunciation or translation; or if he suffers without objection the Arabic language of al Qur'an al Karīm to be so mutilated by others; or, which is even worse, tolerates or encourages such mutilation — what does this tell about his personality? Surely, a warping of its Islamicness is in evidence on three levels:

1. Above all, it betrays a lax or disrespectful attitude to the names of Allah (SWT). These being Qur'anic, his laxity is a toleration of tampering with the Qur'anic text which is holy. It is a defiance of Allah (SWT) since it is He Who said: "It is We Who revealed the Qur'an; and it is We Who shall safeguard it" (15:9).

2. Less grave but equally significant is the attitude of laxity or disrespect betrayed by tampering with the names of the Prophet (ﷺ), of his companions, of the great men and women of Islam, and of Islamic meanings and values.

3. Indirectly, there is another kind of attitude betrayed in the process. It is that of tolerating the corruptions of the language of the Qur'an through the use of colloquialisms, whether those of the Arabic or other vernaculars. Colloquialisms are the most dangerous and persistent threat to the language, and hence to the text, of al Qur'an al Karīm. They are the road to the division of the Arabic language into numerous dialects which soon develop into languages of their own, first alienating the people from, and finally dividing them against, one another. Loyalty to the colloquial language and/or the vernacular is the mirror of *shu'ūbiyah*, the promoter of ethnocentrism. It is the beginning of resistance to al Qur'an al Karīm itself. It is not by accident that every enemy of Islam has blessed, promoted, and encouraged the colloquial dialects of the Muslim peoples. Linguists *do* know that colloquialisms are the end of unity and beginning of division; and those of them that know the continuing role al Qur'an al Karīm has played in uniting the Muslims of the world across the continents as well as the centuries and in determining their lives, *do* know that colloquialisms cut the umbilical cord which binds the Muslims to their scripture.

For the English speaking Muslims to create a new language — Islamic English — by adding to modern English the terms of the religion, spirituality and culture of Islam, together with a few pertinent rules of Arabic grammar, is a worthy, creative and beneficial effort. It is not the first time in history that it happened. The Pahlawi speaking Muslims were the first to create Persian by exactly the same method; and they were followed by the speakers of Sanskrit and other languages of the Indian

subcontinent who created Urdu and other modern vernaculars such as Pushtu, Punjabi, Sindi, Baluch and Bengali; by speakers of the Bantu languages group, who created Sawahili and Hausa; by speakers of the Turkic group of languages who created Turkish, Uzbek and Tajik; and of the Malay group who created Malay. These languages, and the Islamic literatures which were produced in them under the inspiration of Islam, are all contributions to the human spirit, an enrichment of the human legacy. In many instances, the Islamic linguistic contribution had lifted the language from an archaic age to modernity, enriching its vocabulary with that of Islam, giving the new language its alphabet, and granting it the inheritance of Arabic literature with much of its poetical and literary forms and themes, and providing it with a bridge of communication with the then-known world.

In modern times, the English language stands in need of the percepts and values of Islam which only the Qur'anic language can provide. Constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism, relativism, secularism and hedonism that the last two hundred years have established firmly in English consciousness. And it will — *in shā'a Allah* — inject a reforming and salutary influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times.



## C. The Needed Rectification in Transliteration

### 1. Transliteration of Letters

#### a. Consonants

b	ب	t	ط
t	ت	z	ظ
th	ث	,	ع
j	ج	gh	غ
h	ح	F	ف
kh	خ	q	ق
d	د	k	ك
dh	ذ	l	ل
r	ر	m	م
z	ز	n	ن
s	س	h	هـ
sh	ش	w	و
ṣ	ص	y	ي
ḍ	ض		

#### b. Vowels:

##### 1. Following a Consonant

a	فتحة
u	ضمة
i	كسرة
a	الف ساكنة
u	واو ساكنة
i	ياء ساكنة
a	مدة آ

## 2. Initial Vowels

a	أ	همزة بالفتح
u	أ	همزة بالضم
i	إ	همزة بالكسر

## 3. Median or Final Vowels

'a	همزة بالفتح
'u	همزة بالضم
'i	همزة بالكسر
,	همزة ساكنة

## 2. Transliteration of Words

### a. General Remarks

1) Phonetic transliteration should be avoided as much as possible because phonetically, any statement in a foreign language sounds like a continuous spectrum of sounds. No person ignorant of the language is able to break the spectrum into words, because he does not know where one word begins and the other ends. Without such a breakdown of the sounds, no recognition of the constituent words is possible, and hence understanding is impeded. Even with a little knowledge of Arabic, the process of sorting out the words essential to any recognition and understanding is extremely difficult, if not impossible. On the other hand, the person who knows Arabic does not need the phonetic transliteration since he can reproduce the missing phonetic rendering upon recognition of the words composing the statement. Thus the purpose of transliteration would not be met if a phonetic transliteration were used. If transliteration of the Arabic word is a first step towards understanding it, then the word should be presented as an autonomous unit, without linkage to what precedes or follows it. This method guaranteeing its ready recognition will be used for transliteration of Arabic words in the following lists.

2) It may be objected that non-phonetical transliteration constitutes a sort of tampering with the Arabic language; and where the text is Qur'anic, such tampering would be a grave offense. The answer, first of all, is that the purpose of transliterating any Arabic text, including al Qur'an al Karīm, is to bring it closer to the understanding of those who are not strong in the Arabic language. Phonetic transliteration may assist in achieving a proper pronunciation of the Arabic word or phrase, but it does so at the expense of a recognition of the words being uttered. Secondly, the Latin alphabet transliteration of a Qur'anic passage is not the "Holy" al Qur'an al Karīm, but a means to reaching and understanding it. It can therefore take any shape or form which is conducive to that end. We grant that understanding the Qur'anic text and pronouncing it correctly should go hand-in-hand. That is the principle implied in encouraging children, and even adults, to memorize the text. But for adults who do not know the language, understanding must be regarded as prior to correct phonetic rendering because it, rather than the phonetic rendering, is the prime cause of conviction (*īmān*) and attachment to the holy text.

3) Vocalization and linkage with the preceding and following words render their recognition by the person who knows little or no Arabic difficult. The same word repeated in a passage but in different sound patterns escapes identification. The differing construction of the nouns following their grammatical status, and of the verbs following both their grammatical status and conjugation, exacerbate the difficulty of understanding still further. To help the reader identify the identical verbs and nouns in their diverse forms and renderings and thus to surmount the problem, it is necessary to fix the words in a certain form. To this end, a number of rules affecting the grammar and conjugation of forms must be instituted.

4) All word transliterations should be of the Arabic word in its literary, not colloquial, form.

### ***b. Specific Rules***

1) The demonstrative **ال** should be transliterated as al (not el or ul or il) and should be written separate, without a hyphen separating it from the following word, and always in small letters except after a period or when it is part of a title or divine name.

2) The aforesaid rule applies to all uses of the demonstrative regardless of whether it is followed by a *shamsī* (t, th, d, dh, r, z, s, sh, s, d, t, z, l, n) or *qamaī* (j, h, kh, ', gh, f, q, k, m, h, w, y) consonant. e.g.: al shams, not ash shams; al dar, not ad dar: etc.

3) The demonstrative *al* should be disregarded in all alphabetical listings of the words to which it is conjoined.

4) When the demonstrative *al* is preceded by a particle (prepositional, conjunctive, or other, such as *ب*, *ل*, *و*, *ف*, *م*, *ن*, etc.), it loses its *a* and is joined to the said particle. This rule does not apply when the preceding particle has a long vowel, such as *في*, *لي*, *ما*, *علي*, etc. See 19 below.

5) The *shaddah* *◌ّ* and the consonant it qualifies should be transliterated as a double consonant.

6) Arabic diphthongs (*أ*, *إ*, *و*, *ي*, *أ*, *إ*, *و*, *ي*, *أ*, *إ*, *و*, *ي*) should be transliterated as *aw*, *ay*, *uw*, *uy*, *iw*, *iy*, respectively.

7) *Hamzah al wasl* *ء* should be transliterated as *hamzah al qat'* *ء*.

The words it connects should be separated. The *ء* supporting both uses of *hamzah* and of *- (maddah)* is not transliterated.

8) the ending *ة*, *ﺓ* (*tā' marbūṭah*) should be rendered *h* in all cases to distinguish it from *ت* or *t*.

9) When the vowels *ا* and *و* have no phonetic function, as in *فعلوا*, *عمرو*, they should not be transliterated.

10) The cases of *tabwīn* *أ*, *و*, *ي* should be transliterated as follows:

*an* = *أ*

*un* = *و*

*in* = *ي*

*Tanwīn* of *ة*, *ﺓ* (*tā' marbūṭah*) is transliterated not as *han*, *hun*, and *hin*, but as *tan*, *tun*, and *tin*.

11) The vowel *ى* or *alif maqṣūrah* should be transliterated as *a*.

12) All relative adjectives and nouns ending with *ي* such as *نبي* may be transliterated as *i* or *iyy*.

13) Regular plural nouns ending with *un* in the nominative case preserve this form when transliterated, even if they happen to be direct or indirect objects. E.g., *متكلمون* and *متكلمين* are both transliterated *matakallimun*.

14) Singular nouns which change their endings depending on their grammatical form *أبو*, *أخا*, *أبا*, *أخي*, *أبي*, should be transliterated *akhū*, *abū*, etc., regardless of their grammatical form.

15) Vocalization of the last consonant of the word need not be transliterated.

16) Diacritical marks should be used with lower case as well as with capital letters.

17) **ابن** and **بن** should always be transliterated as *ibn*.

18) Proper adjectives, derived from names of countries, periods, or other proper nouns, should be transliterated in their Arabic form (e.g., *Sunnī, Shīʿī, Suʿūdī, Umawī, ʿAbbāsī*, etc.) not in an Anglicized form (Sunnite, Shiʿite, etc.) or Frenchified form (ʿAbbasid, Umayyad, Fatimid, etc.). The Arabic form — in the singular masculine — may be used for both the plural and the feminine.

19) The prepositions with short vowels mentioned in 4 above shall be joined to the words they qualify even though they are not separated therefrom with the demonstrative *al*, e.g. *BISMI* instead of *BI ISMI*.

20) The median alif which occurs in such names **اسمعیل, إبرهیم, الله** should be transliterated as *a*: e.g. *Allāh, Ibrāhim, Ismāʿīl, Ishāq*, etc.

21) Names composed of *abu*, *ʿabd*, *dhu* etc and another word denoting a divine or human name, the name of a place or a thing, shall be transliterated as one word. The second component shall begin with a capital letter in order to make it readily recognizable, e.g. *ʿAbdulRahman, AbuBakr*

Where the second component is preceded by the demonstrative *al*, the first component shall be placed in the nominative, and the first letter of the second component shall be treated as *qamari*.



## D. The Needed Rectification in Translation

### 1. General Rules

a. The titles of the *sunwar* (s. *s̄rah*, a subdivision of the Qur'anic text) of al Qur'an al Karīm were not given as indices of the subject matters treated in each chapter, but as identifying logical symbols to help in locating the *surah* in question. Hence, they ought to be treated as proper names and not be translated.

b. The words of the *ādhān* should always be given in Arabic rather than in translation.

c. The divine names and/or attributes should always be given in their original Arabic form — as they occur in al Qur'an al Karīm.

d. Most of the words in the list that follows are Qur'anic. Each expresses a meaning that is not possible to render in one English word. This meaning has been paraphrased in an accompanying defining phrase or sentence.

e. The rule against translation does not apply to the Qur'anic term mentioned in the first two columns alone. It extends to their conjugations in case they are verbs, as well as to their derivatives (plurals, feminine forms, foliations or *mushtaqqāt* provided these carry the same Qur'anic meanings.

f. In order to make certain that the reader or audience understand the precise Islamic meaning of the term or expression in question, authors should include a brief explanation or definition in parenthesis following the first occurrence of any untranslatable word or phrase. Thereafter, in the same work, it can be treated like any other English word, without special lettering or underlining.

g. No list given in this essay is exhaustive. They are all preliminary, and further research is needed to establish a complete list of the terms each discipline or activity requires to maintain its Islamic character and style. Since Islam is being taught on the college level in non-Arabic languages around the world, the time has come to institute common curricula and terminology which would guarantee the continuity of Islamic knowledge despite its pursuit in languages other than Arabic. Each of the Islamic sciences traditionally taught in the colleges of *uṣūl al dīn*, *sharī'ah* and Arabic needs to establish a list of terms which it regards as essential. Such lists would form canons for the disciplines, safeguarded from falsification or alteration through translation.

The following lists are meant to initiate and institutionalize such development for the Muslim users of the English language. The traditional Islamic sciences are not the only disciplines to be affected.

Considering that every branch of knowledge should be Islamized so as to mirror a consciousness determined by the principles and values of Islam, there is a crying need for Islamic scholarship to establish those key concepts, categories, technical vocabularies expressing Islam as it relates to every mental, ethical or esthetic activity. Islam's comprehensive guidance for the physical, economic, social, political, and spiritual spheres of life requires such carefully established lists as tools of its relevance. Fulfilling this requirement is an integral part of the general program of the Islamization of knowledge—the task *par excellence* of the fifteenth century of the Hijrah.

h. The reckoning of time is an extremely important aspect of human consciousness. The Islamic day is punctuated by times of ṣalah which also identify the portions of time separating them. These have no equivalent in English and must be used in their Arabic form. They are: AL FAJR, AL DUḤĀ, AL ḌUHR or AL ḌAHĪRAH, AL 'AṢR, AL MAGHRIB or AL GHURŪB, and AL 'ISHĀ.

i. The Islamic reckoning of the months is not merely a piece of arithmetic, but follows the course of nature in the movement of the moon. Hence, the lunar months must be called by their Arabic names and their progress observed as the source of dating. The names are proper names which should never be translated.

j. The Islamic reckoning of the years should follow our Hijrah calendar. If the Gregorian date is sometimes necessary, it should be followed by A.C. (i.e., after Christ), and not A.D. (Anno Dominus — the year of the Lord Jesus Christ), because the latter would involve the user in *shirk*. C.E. (Common Era) is also unsuitable for the Muslim author since it implies the accepted universality of a calendar other than his own.

## 2. List of Islamic Words/concepts

أجل	AJAL	the time appointed by ALLAH (SWT) for any event
الآخرة	AL ĀKHIRAH	judgment; eternal consummation of judgment in Paradise or Hell
أخ	AKH	(pl. IKHWAH, IKHWĀN) brother in faith
أذان	ADHĀN	call to the supreme act of worship
الأسراء	ALISRĀ'	noncturnal journey of Mḥammad (ṢAAS) to AL QUDS (Jerusalem and return to Makkah
أسوة حسنة	USWAH ḤASANAH	the good, normative example of the Prophet (ṢAAS) which is constitutive of the sunnah
الله	ALLAH	the name of the divine majesty
اللهم	ALLAHUMMA	the invocational form of ALLAH, used in worship and prayer
أمة	UMMAH	the community as identified by its ideology, law, religion, and group consciousness, ethic and mores, culture and art
إمام	IMĀM	community leader in religious as well as in lay matters
إيمان	ĪMĀN	the conviction, or certainty, that ALLAH is indeed the one and only God and that Muḥammad is His last prophet
مؤمن	MU'MIN	(pl. MU'MINŪN) the male who possesses ĪMĀN

مؤمنة	MU'MINAH	(pl. MU'MINĀT) the female who possesses ĪMĀN
أَوَاب	AWWĀB	(pl. AWWĀBŪN) the Muslim who repents to ALLAH (SWT) after any misdemeanor
الأوّل	AL AWWAL	the First, a divine name
أَوَّل	AWWALA	(v.n. TA'WĪL) to interpret the unknowable (e.g., dreams or esoteric meanings of a text)
آية	ĀYAH	(pl. ĀYĀT) a verse from al Qur'an al Karīm; a phenomenon pointing to the Creator
تَبَتَّل	TABATTALA	(n. TABTĪL) to pursue a life of total purity and devotion to ALLAH (SWT)
البادئ	AL BĀDI'	(also AL MUBDI') a divine name, the Beginner of all things
البارئ	AL BĀRI'	a divine name, the Creator of all things
البرّ	AL BIRR	a collective noun designating all conduct approved by ALLAH (SWT)
تَبَرَّجَ	TABARRAJA	(v.n. TABARRUJ) to expose oneself, one's beauty or one's property in vanity
بارك	BĀRAKA	to infuse with the grace and approval of ALLAH (SWT)
مبارك	MUBĀRAK	past participle of BĀRAKA
بشير	BASHĪR	a name of the Prophet

		Muḥammad (ṢAAS), Messenger of glad tidings
البصير	AL BAṢĪR	a divine name, He Who sees everything
باطل	BĀṬIL	opposite of ḤAQQ, the false in the theoretical sense, and the evil or wrong in the practical
الباطن	AL BĀṬIN	a divine name, He Who is hidden behind all phenomena; opp. of AL ṢĀHIR
البعث	AL BA'TH	resurrection to face judgment by ALLAH (SWT)
البغي	AL BAGHY	false or evil endeavour, one vitiated by false/evil intention and/or consequence
الباقى	AL BĀQĪ	a divine name, He Who is eternally existent, Who survives after all has passed away
البلاغ	AL BALĀGH	a name for AL QUR'AN AL KARĪM, that which has reached humans from ALLAH (SWT)
البيت	AL BAYT	a name of the Ka'bah, the first house built by Ibrāhīm and his son Ismā'īl (AS) devotion to ALLAH (SWT)
آل البيت	ĀL AL BAYT	the members of the household of the Prophet (ṢAAS)
بيعة	BAY'AH	the nomination of the KHALĪFAH by the leaders of the UMMAH, or the seconding of that nomination by the members of the UMMAH at

		large; the covenant the first Muslims of Madīnah entered into with the Prophet (ṢAAS), giving him their obedience, allegiance, protection
البیان	ALBAYĀN	a name of AL QUR'AN AL KARĪM, that which is clear and makes other things clear; literary eloquence
البَيِّنَةُ	ALBAYYINAH	(pl. BAYYINĀT) a name for every verse of AL QUR'ĀN AL KARĪM and, in the plural form, for all its verses; the clear proof which establishes truth from falsehood
التابع	AL TĀBI'	(pl. AL TĀBI'ŪN) literally, the follower; a member of the first generation of Muslims to follow the contemporaries of the Prophet (ṢAAS)
تلا	TALĀ	(v.n. TILĀWAH) to recite AL QUR'ĀN AL KARĪM
تاب	TĀBA	(v.n. TAWBAH) to repent to ALLAH (SWT) for one's sins and to commit oneself never to repeat them
التَّوَابُ	AL TAWWĀB	a divine name, He Who always accepts the repentance of His creatures
المثاني	AL MATHĀNĪ	the oft-repeated verses of al Qur'an al Karīm, namely, those which compose the first <i>sūrah</i> , AL FĀTIḤAH
ثواب	THAWĀB	the reward granted by ALLAH (SWT) on the Day of Judgment

الْجَبَّارُ	ALJABBĀR	a divine name, He Who is almighty and Whose might does indeed determine everything
جبريل	JIBRĪL	the angel entrusted with conveying the revelation to the Prophet (ṢAAS)
جَزَى	JAZĀ	(v.n. JAZĀ') to give each person his due on the Day of Judgment, reward for the life of virtue, or punishment for the life of sin
جزية	JIZYAH	the poll tax payable by non-Muslim lay, male, adult citizens of the Islāmic state who are capable of paying it. Its rate may vary from year to year, or place to place. It is a substitute for the ZAKĀH which is obligatory for all Muslims
الجمعة	ALJUMU'AH	the supreme Islāmic act of worship performed by the Muslim congregation every Friday noon; the day (Friday) on which such worship takes place
الجنابة	ALJANĀBAH	any act which breaks the ritual purity of the Muslim; the state of such impurity
جِنٌّ	JINN	invisible, non-human creatures created by God to serve Him
جنة	JANNAH	the Garden, paradise; the eternal abode of the meritorious humans who have been granted the reward of ALLAH (SWT) on the Day of Judgment
جهاد	JIHĀD	self-exertion in the cause of ALLAH (SWT) including

		peaceful as well as violent means
مجاهد	MUJĀHID	(pl. MUJĀHIDŪN) those who practice JIHĀD
الجاهلية	ALJĀHILIYYAH	the order or regime in which the law of ALLAH (SWT) is not in force; pre-Islāmic Arabia
جهنم	JAHANNAM	the eternal fire which is the ultimate recompense of the life of disobedience and sin
المجيب	AL MUJĪB	a divine name, He Who responds favorably to prayer
حجاب	ḤIJĀB	the covering of a Muslim woman; the Islamic style of dress for women
حَجّ	ḤAJJ	the fifth pillar of Islām, consisting of NIYYAH, IHRĀM, TAWĀF WUQŪF, ADḤĪYAH, and RAJM — acts performed at Makkah al Mukarramah on the ninth and tenth days of Dhū al Ḥijjah, the last month of the lunar year
حجة	ḤUJJAH	conclusive proof of the work, revelation or purpose of ALLAH (SWT)
حديث	ḤADĪTH	(pl. AḤĀDĪTH) the verbalized form of a tradition of the Prophet Muḥammad (ṢAAS) constitutive of his SUNNAH
حرم	ḤARĀM	that which ALLAH (SWT) has explicitly forbidden humans to do and for which He specified a penalty



الحساب	AL ḤISĀB	the Final Judgment rendered by ALLAH (SWT) in which every human action will be reckoned for its merit or demerit
الحسيب	AL ḤASĪB	a divine name, He Who reckons men's deeds and renders judgment on them
إحسان	IḤSĀN	the perfect fulfillment of the commandments of ALLAH (SWT); the state of the person whose deeds achieve such fulfillment
الحسن	AL ḤASAN	that which accords with the will of ALLAH (SWT) and is equivalent to the good, right and beautiful
الحسنة	AL ḤASANAḤ	(pl. AL ḤASANĀT) a deed done with IḤSĀN, meritorious of the pleasure of ALLAH (SWT); equivalent to the deed of righteousness
الحسنى	AL ḤUSNĀ	the positive reward of ALLAH (SWT) for virtue and righteousness. In the dual form (AL ḤUSNAYAYN), the term means ALLAH's rewards on earth and in heaven
الحشر	AL ḤASHR	resurrection and bringing together of all humans to receive judgment
أحسن	AḤṢANA	(and derivatives MUḤṢIN, pl. MUḤṢINŪN; MUḤṢANAḤ, pl. MUḤṢANĀT) to keep one's purity from the pollution of illegitimate sexual contact

الحافظ	AL ḤĀFIZ	a divine name, the Keeper of all things; without the demonstrative, anyone who has memorized AL QUR'ĀN AL KARĪM
الحفيظ	AL ḤAFĪZ	a divine name, He Who keeps constantly and eternally
الحقّ	AL ḤAQQ -	a divine name, the ultimately True, the ultimately Righteous, the ultimately Real; the quality of the ultimate truth, righteousness and reality
حكمة	ḤIKMAH	wisdom based on revelation of the will of ALLAH (SWT)
الحكيم	AL ḤAKĪM	a divine name, He Whose words and deeds constitute ḤIKMAH
حلال	ḤALĀL	that which ALLAH (SWT) has made legitimate
حَمْدٌ	ḤAMADA	to praise ALLAH (SWT) and thank Him for all His deeds
الحمد	AL ḤAMD	verbal noun of ḤAMADA
الحامد	AL ḤĀMID	a divine name, He Who is worthy of being the object of AL ḤAMD
أحمد , محمود	AḤMAD, MAḤMŪD	names of the Prophet (ṢAAS), the praiseworthy, or praised one (resp.), for his virtue and righteousness
حنيف	ḤANĪF	a Muslim before the revelation of AL QUR'AN AL KARĪM; a righteous monotheist carrying out the message of the prophets before Muḥammad (ṢAAS)

الحيّ ، المحيي	ALḤAYY, AL MUḤYĪ	divine names, the Living, He Who causes to live
الخبث	AL KHABĪTH	that which does not accord with the will of ALLAH (SWT) and is equivalent with the bad, wrong and evil.
الخبیثة	AL KHABĪTHAH	(pl. AL KHABĀ'ITH) the deed or thing qualified as AL KHABĪTH
الخبیر	AL KHABĪR	a divine name, the All-Knowing
خزى	KHAZĀ	(v.n. KHIZY) to cause shame and sorrow to befall the person who violates the commandments of ALLAH in this world and the next
إخلاص	IKHLĀŞ	the state of sincerity, conviction, loyalty to ALLAH (SWT) and commitment to His will
مخلص	MUKHLIŞ	(pl. MUKHLIŞŪN) active participle and adj. from IKHLĀŞ
خليفة	KHALĪFAH	(pl. KHULAFĀ', KHALĀ'IF) vicegerent of ALLAH (SWT) in space-time
خلافة	KHILĀFAH	the institution of man as vicegerent of ALLAH (SWT); the institution of government as continuation of the worldly government of the Prophet Muḥammad (ŞAAS)
الخالق	AL KHĀLIQ	a divine name, the Creator
خير	KHAYR	the good, or that which counts as such with ALLAH (SWT)

مدثر	MUDDATHTHIR	a name of the Prophet Muḥammad (ṢAAS), "the one covered with his mantle," as ALLAH called him in AL QUR'ĀN AL KARĪM (74:1)
دعاء	DU'Ā'	any invocation or prayer addressed to ALLAH (SWT)
الدُّنْيَا	ALDUNYĀ	the lower values of this world, when compared to the other world; life dedicated to the pursuit of such values
الدين	ALDĪN	the normative or perfect religion which ALLAH (SWT) ordained for humanity, including faith, ethics, law, devotions, institutions and judgment
ذكر	DHIKR	the remembrance of ALLAH (SWT), or His presence in the consciousness of mankind
ذميّ	DHIMMĪ	(pl. DHIMMIYYŪN), covenanter, or he who covenants with the Islamic state to make peace with it under the guarantee of ALLAH Himself (SWT); generally, the non-Muslim citizens of the Islamic state
الرؤوف	ALRA'ŪF	a divine name, the empathetically Concerned with the lot of human beings
رب	RABB	a divine name, loving Lord and commanding Master; used in the possessive form of RABBĪ (my Lord), RABBANA (our Master) for invocational purposes
ربّي	RIBĀ	interest on the value of money or

		commodity borrowed or used
رجس	RIJS	evil deed or thing prohibited by ALLAH (SWT)
الرحمن	AL RAḤMĀN	a divine name, the Merciful
الرحيم	AL RAḤĪM	a divine name, the always Merciful
رَحِمَ	RAḤIMA	(and its derivatives) to consider or act sympathetically and mercifully
رِدَّة	RIDDAH	abjuration of allegiance to ALLAH (SWT) as well as to the Islamic state of which one is a citizen
رزق	RIZQ	What ALLAH (SWT) grants man from His material bounty
الرازق	AL RĀZIQ	a divine name, He Who grants RIZQ
الرسالة	AL RISĀLAH	the commissioning by ALLAH (SWT) of a human to convey and exemplify His message; the life lived in constant consciousness of that purpose and in loyalty to it
رسول ، مرسل	RASŪL, MURSAL	nouns derived from the same root, and denoting the person devoted to AL RISĀLAH
الرسول	AL RASŪL	name of Muḥammad (ṢAAS), the Prophet
رضي	RADĪYA	to be pleased

الرضى	AL RIDĀ	the pleasure of ALLAH
رَكَع	RAKA'A	to kneel as required in Islamic worship
زَكَاة	ZAKĀH	the obligatory sharing of wealth with the poor and the community at the yearly rate of 2 1/2 per cent of appropriated wealth above a certain minimum
الْمُرْمَل	AL MUZZAMMIL	a name of the Prophet Muhammad (ṢAAS), "the one enwrapped," as ALLAH (SWT) called him in AL QUR'ĀN AL KARĪM (73:1)
زَنَى	ZINĀ	illegitimate practice of sex
زِينَة	ZĪNAH	thing or act of ornamentation, beautification taken as source of enjoyment
سَبَّحَ	SABBAḤA	to praise ALLAH (SWT) and thank Him for His deeds
سُبْحَانَهُ	SUBḤĀNAHU	invocative usually said whenever ALLAH is mentioned
سَجَدَ	SAJADA	to prostrate oneself, forehead, knees and palms touching the floor, in worship of ALLAH (SWT)
مَسْجِد	MASJID	place where the act of SAJADA is performed, often rendered as "mosque"
سَخَّرَ	SAKHKHARA	to make subservient to man
تَسْخِير	TASKHĪR	v.n. from SAKHKHARA

سَلام	SALĀM	the peace of ALLAH (SWT), His greeting and blessing
السَلام	AL SALĀM	a divine name, the Source of peace and blessing
مَسلم	MUSLIM	the proper designation of the person who adheres to Islam
السميع	AL SAMĪ'	a divine name, He Who hears and responds to all calls
سنة	SUNNAH	the pattern of ALLAH (SWT) in ordering creation or any part or aspect of it
صَبْر	ṢABARA	to resist evil or tragedy and remain firm in adherence to the cause of Islām
صابر	ṢĀBIR	(pl. ṢĀBIRŪN) the one who consistently resists evil or tragedy and remains firm in commitment to Islām
صَدَقَ	ṢADAQA	to be convinced of and accept the veracity and supreme value of the cause of Islam, and to remain true to it in practice
صَدَقُ	ṢIDQ	v.n. of ṢADAQA
الصراط	AL ṢIRĀṬ	the straight path of righteousness which ALLAH (SWT) has revealed to the Prophet Muḥammad (ṢAAS) for the guidance of humanity, usually joined to the epithet AL MUSTAQĪM ("the straight- forward")
الصالحات	AL ṢĀLIḤĀT	(pl. of ṢĀLIḤAH) the good

works called for by ALLAH (SWT) to be done by men and women in order that they may deserve the reward of paradise	سَلٰى	SALLA	to perform the act of Islamic worship, which is to be performed by all adult Muslims five times a day at prescribed hours	the act of worship in Islam	الصَّلَاةُ	SALAH	the time of the day beginning when the sun has risen high in the sky and ending at noon	those who are taken to be weak and are exploited and tyrannized over by the might of the earth	to exploit the weak or imperialize over them	دَلَّ	DALLA	to err and go astray from the straight path ALLAH (SWT) has revealed to the Prophet Muhammad (SAAS)	v. n. from DALLA	(pl. DALLUN) the person who errs or goes astray from the straight path of ALLAH (SWT) especially human history	the act of legislation by ALLAH (SWT) for any matter of concern in human life, personal, familial or public	الشَّرِيعَةُ	AL SHARI'AH	the collective name for all the laws of Islam, including Islam's
--	-------	-------	--	-----------------------------	------------	-------	---	--	---	-------	-------	--	------------------	---	--	--------------	-------------	---



		whole religious and liturgical, ethical and jurisprudential systems
شرك	SHIRK	association of other beings with ALLAH (SWT); opposite of TAWHĪD
مشرک	MUSHRIK	(pl. MUSHRIKŪN) the person who practices or believes in SHIRK
شَفَعَ	SHAF'Ā	to intercede with ALLAH (SWT) on the Day of Judgment, permissible only to those whom ALLAH grants such a favor
شفاعة	SHAFĀ'AH	intercession with ALLAH (SWT)
الشکور	AL SHAKŪR	a divine name, He Who is always worthy of being thanked
شَهِدَ	SHAHADA	to witness that there is no God but ALLAH and that Muḥammad is His prophet, servant and messenger
الشهادة	AL SHAHĀDAH	the act of witnessing that there is no God but ALLAH and that Muḥammad is His prophet, servant and messenger; the verbal content of that act
شَهِيد	SHAHĪD	(pl. SHUHADĀ') the martyr who falls in the cause of ALLAH (SWT)
شورى	SHŪRĀ	the consultative/representational form of government, ordered by ALLAH (SWT) (3:159; 42:38) and practiced by the Prophet (ṢAAS) and al Khulafā' al Rāshidūn after him

طغى	ṬAGHĀ	to assume illegitimate power, or to enforce prescriptions in violation of the SHARĪ'AH
طاغية	ṬĀGHĪYAH	(pl. TUGHĀH) v.n. from ṬAGHĀ
طهارة	ṬAHĀRAH	the state of being pure; the body of laws concerning purity and purification
طواف	ṬAWĀF	the ritual of anticlockwise circumambulation around the Ka'bah as part of the al Ḥajj
ظلم	ZULM	the act or action of committing injustice, as in ZĀLAMA
ظالم	ZĀLIM	(pl. ZALIMUN) the one who commits injustice, as in ZĀLAMA
ظنّ	ZANN	doubt or suspicion affecting the weightier matters of religion and ethics; opposite of ĪMĀN and YAQĪN
الظاهر	AL ZĀHIR	a divine name, He Who is manifest through all phenomena
عَبَدَ	'ABADA	to serve ALLAH (SWT), to worship Him, to obey Him in what He has ordered, and to the example of his Prophet Muḥammad (ṢAAS). The meaning of the term moves from the most abject and derogatory form when the object of the act is anything other than ALLAH, to the most meritorious and noblest when that object is ALLAH (SWT)

عبادة	'IBĀDAH	the act or action of serving ALLAH (SWT), as in 'ABADA
عبد ، عابد	'ABD, 'ĀBID	(pl. 'IBĀD; 'ĀBIDŪN) the person who serves ALLAH (SWT), as in 'ABADA
عذاب	'ADHĀB	punishment, due pain and suffering in this world or the next, inflicted by ALLAH (SWT) upon humans who violate His SHARĪ'AH
المعروف	AL MA'RŪF	that which is commonly known to be good, and hence desirable and obligatory for all
العزیز	AL 'AZĪZ	a divine name, the Glorious and Almighty
أعزّ	A'AZZA	to ennoble, promote and raise in society
عزة	'IZZAH	the high position belonging to ALLAH (SWT), to His Prophet Muhammad (SAAS), and to the Muslims in their respective realms (63:8)
عصمة	'IṢMAH	infallibility of the Prophet in his conveyance of the divine message
العظیم	AL 'AZĪM	a divine name, the Great, the High, the Glorious, the Mighty
العلم	AL 'ILM	knowledge of the patterns of ALLAH (SWT) in creation, which are constitutive of reality. In nature it includes the natural and "exact" sciences; in the personal realm, the "humanities"; in the social realm, the "social

sciences.” The patterns of ALLAH are empirical and knowable through the senses, theoretical and practical intuition, and reason.

العليم	AL ‘ALĪM	a divine name, He Who knows everything
عقل	‘AQL	reason or, collectively, the faculties through which ‘ILM is achieved
عَقَلَ	‘AQALA	to reason and thereby to achieve ‘ILM
عاقِل	‘ĀQIL	(pl ‘ĀQILŪN) the person who reasons and thereby achieves ‘ILM
العالمين	AL ‘ĀLAMĪN	creation in its totality in space and time
تعالى	TA ‘ĀLĀ	to transcend everything, an act of which only ALLAH (SWT) is capable. In invocative form, it means “May ALLAH be affirmed to stand transcendently above all things.”
العليّ	AL ‘ALIYY	a divine name, the Highest
عَمَرَ	‘AMARA	to build or operate; to fulfill the purposes of a land, site, building or equipment
عمران	‘IMRĀN	civilization and culture
إِسْتَعْمَار	ISTI‘MĀR	man’s divine commission to reconstruct the material and human world in fulfillment of the patterns ALLAH (SWT) has

		revealed to His Prophet (SAAS)
عَمَلٌ	'AMALA	to do the good or evil works in an activist, participatory life in full engagement with the processes of history
عَمَلٌ	'AMAL	(pl. A'MĀL) work(s); often refers to the good work(s) performed by the innocent and righteous person
العهد	AL 'AHD	the covenant between ALLAH (SWT) and mankind by which every human commits himself to obey ALLAH (SWT), and ALLAH agrees to reward or punish accordingly; executed between two humans, any legitimate 'AHD is in Islamic law a most serious commitment
المستعان	AL MUSTA'ĀN	a divine name, He Whose help ought to be sought; the only One Whose help will be ultimately effective
غَفَرَ	GHAFAARA	ALLAH's forgiving act and His acceptance of the applicant as rehabilitated in relation to Him
الغفور ، الغفار	AL GHAFŪR, AL GHAFĀR	divine names, the Forgiver; the One Who repeatedly forgives
إِستغفرَ	ISTAGHFARA	to seek ALLAH's forgiveness
غسل	GHUSL	total self-cleaning of the body, or ritual purification in preparation for ṢALĀH or burial
الغالب	AL GHĀLIB	a divine name, He Who always conquers

غيب	GHAYB	the transcendent realm; knowledge of it which is impossible for man to achieve except through revelation
فَتَحَ	FATAḤA	(for ALLAH SWT) to grant victory to His servants over their enemies, or to provide them with a breakthrough from their difficulties, be they moral or material
فَتْحٌ	FATH	the act of granting (as in FATAḤA) or the victory or breakthrough granted; see the plural form, AL FUTUḤĀT
الفتوحات	AL FUTUḤĀT	the moral and material victories granted to the Prophet Muḥammad (ṢAAS) and his early followers, and hence the conversions to Islam of large masses of the population of any country or region
الفتاح ، الفَتَّاح	AL FĀTIḤ, AL FATTĀḤ	divine names, He Who grants, and He Who always grants FATH
الفاطحة	AL FĀTIḤAH	the opening <i>sūrah</i> of AL QUR'ĀN AL KARĪM
فَتَنَ	FATANA	to beguile, misguide or influence away from AL ṢIRĀT AL MUSTAQĪM
فتنة	FITNAH	misguidance, dissuasion from one's Islāmic commitments
فتوى	FATWĀ	a juristic opinion given by an 'ALĪM (hence <i>muffī</i> ) on any matter pertinent to Islamic law

الفاحشة الفحشاء	AL FĀḤISHAH, AL FAḤSHĀ'	a grave sin, such as adultery
فسق	FASAQA	to commit a sin, to follow a course of sinfulness and evil, short of apostasy or blasphemy
فقه	FAQAHA	to know the ordinances of ALLAH (SWT), His revelation, and His patterns in creation, synonymous with 'ILM; to know Islamic law and its proper applications
فقيه	FAQĪH	(pl FUQAḤĀ') synonymous with 'ĀLIM
فَكَّرَ	FAKKARA	to think and ponder, and eventually to perceive and know the patterns and will of ALLAH (SWT)
فكر	FIKR	thought and intellection in their general sense
أَفْلَحَ	AFLAḤA	to succeed in one's endeavor
فلاح	FALĀḤ	success in attaining full conviction and realization of the divine will
مفلح	MUFLIḤ	(pl. MUFLIḤŪN) Muslims who have successfully fulfilled their Islamic commitment
قَدَّرَ	QADDARA	to measure, assign and make happen according to plan; to be capable of making something happen
قدر	QADAR	man's capacity for moral action; ALLAH's assignment of ends to all processes of life and existence

on earth. In the latter case, the term is conjoined with QADĀ'

قضاء QADĀ'

divine judgment, usually associated with QADAR

القرآن الكريم ALQUR'ĀN ALKARĪM

the final revelation of ALLAH's will to the Prophet Muḥammad (ṢAAS), conveyed in Arabic and relayed to his companions, memorized verbatim and publicly and continuously recited by them and their descendants to the present time. It was given its present written form by order of 'Uthmān ibn 'Affān (RAA), third Rāshidūn caliph, in the year 24-25 A.H./646-647 A.C.

أقسط AQSAṬA

to do justice

قسط QIṢṬ

justice, equity and uprightness in dealing with all matters, v.n. of AQSAṬA

قص QAṢṢA

to relate reports or matters pertaining to previous times, especially to previous prophets

قصص QAṢṢ

the reports of those who relate as in QAṢṢA

أقام AQĀMA

to establish; to hold; to fulfill; to make present again

إقامة IQĀMAH

the inception of ṢALĀH or any other ritual of worship

أكبر AKBAR

a divine attribute, the Greater

كَبَّرَ KABBARA

to proclaim — liturgically or otherwise — that ALLAH



	(SWT) is the Greater
إِسْتَكْبَرَ ISTAKBARA	to assume falsely that one is the greater
إِسْتِكْبَار ISTIKBĀR	the assumption by tyrants of excessive power
كِتَاب KITĀB	book, scripture
الكتاب AL KITĀB	equivalent of AL QUR'AN AL KARĪM
أهل الكتاب AHL AL KITĀB	the adherents of scriptural religions, especially the Jews and Christians
كَفَرَ KAFARA	to say solemnly that ALLAH (SWT) is not God, or is not the subject of each of His attributes, or that Muḥammad (ṢAAS) is not the Prophet of ALLAH, or that anything in AL QUR'ĀN AL KĀRĪM is not verbatim truth or revelation from ALLAH (SWT)
كُفْرُ KUFR	the act of declaring solemnly one's disbelief, as in KAFARA
كَافِر KĀFIR	(pl. KĀFIRŪN) the person guilty of declaring solemnly his/her disbelief, as in KAFARA
نَبِيّ NABIYY	(pl. ANBIYĀ') the person whose prophethood consists of receiving verbatim a message from ALLAH (SWT) with the express order to convey it to the people and to exemplify its percepts in his own life

نَزَّلَ NAZZALA	to bring down from heaven to earth
تَنْزِيلَ TANZĪL	any message which ALLAH (SWT) had sent to humanity through the prophets
التَنْزِيلَ ALTANZĪL	the message sent through Muḥammad (ṢAAS), i.e., AL QUR'ĀN AL KARĪM
أَنْصَارَ ANṢĀR	the Muslims of Madīnah who covenanted to assume responsibility for the Prophet Muḥammad (ṢAAS) and to give him their protection
الْمُنْكَرَ ALMUNKAR	the evil or undesirable thing or act which is not the object of social convention and is condemned by the <i>shari'ah</i>
هَجَرَ HAJARA	to emigrate, to leave unattended
هَجْرَةَ HIJRAH	the departure of the Prophet Muḥammad (ṢAAS) from Makkah to Yathrib (later known as Madīnah al Nabiyy (the city of the Prophet); designation for the Islamic lunar calendar which began on the day of that departure from Makkah (July, 622AC)
مُهَاجِرَ MUHĀJIR	(pl. MUHĀJIRŪN) whoever undertakes to transfer himself/ herself spatially for the sake of Islam
هَدَى HADĀ	to guide to truth and value of Islām

هُدَى HUDĀ	divine guidance or revelation of Islam
الهادي AL HĀDĪ	a divine name, the ultimate Guide to truth and value
مهتدي MUHTADĪ	(pl. MUHTADŪN) the person who has received HUDĀ
وجه WAJH	(pl. WUJŪH) face; record or path; career; when ascribed to ALLAH (SWT), "the sake [of ALLAH]"
الوعد AL WA'D	the divine promise of reward for the good deeds, i.e., ALLAH'S part of the 'AHD or MĪTHĀQ between Him and man
الوعيد AL WA'ĪD	the divine promise of punishment for evil deeds, part of ALLAH'S 'AHD or MĪTHĀQ with mankind
تقوى TAQWĀ	the combination of piety, faith, loyalty, commitment called for in Islam
متقي MUTTAQĪ	(pl. MUTTAQŪN) the one who acts in pursuit of TAQWĀ or in consequence of possession of it
توكلٌ TAWAKKUL	absolute confidence that ALLAH (SWT) is indeed the Mover or Cause of all that is or will be, as well as reliance upon Him as such
وليٌ WALIYY	(pl. AWLIYĀ') friend, patron, saint
يسرٌ YUSR	that which is possible without

hardship

يقين YAQĪN

apodeictic certainty of the truth  
of Islam and its claims

### 3. *List of Terms/Expressions relevant to the Islamic Sciences.*

#### a. Sciences of Al Qur'an al Karīm

الوحي	AL WAHY verbatim revelation of a verse or more containing a message from ALLAH (SWT) to the Prophet, as in the case of AL QUR'ĀN AL KARĪM
ترتيل ، تجويد	TARTĪL, TAJWĪD intoned recitation of Qur'ānic text
سبعة أحرف	SAB'ATU AḤRUFIN seven renderings or ways of pronouncing certain words in the Qur'ānic text
أسباب النزول	ASBĀB AL NUZŪL the situational contexts in which each of the verses of AL QUR'ĀN AL KARĪM was revealed
المكي والمدني	AL MAKKĪ, AL MADANĪ said of the verses revealed in Makkah al Mukarramah or in al Madīnah al Munawwarāh, resp.
فواتح السور	FAWĀTIḤ AL SUWAR the letters of the Arabic alphabet which stand at the opening of a number of <i>suwar</i>
الناسخ	AL NĀSIKH those verses of AL QUR'ĀN AL KARĪM whose contents have revoked a meaning in another verse, which is therefore called AL MANSŪKH
المنسوخ	

الرسم القرآني	AL RASM AL QUR'ĀNĪ the Qur'ānic calligraphy and orthography
المحكم ، المتشابه	AL MUḤKAM, AL MUTASHĀBAH the verses whose prescriptions are specific and precise (AL MUḤKAM); in contrast to those (AL MUTASHĀBAH) whose meanings are susceptible to more than one interpretation or application
التفسير بالمأثور	AL TAFSĪR BIL MA'THŪR exegesis of AL QUR'ĀN by means of traditions received from the Prophet (ṢAAS) and his companions (RAA)
التفسير بالرأي	AL TAFSĪR BIL RA'Y exegesis of AL QUR'ĀN by means of free exercise of the mind
إعجاز القرآن	I'JĀZ AL QUR'ĀN the absolute inimitability of AL QUR'ĀN AL KARĪM, which gives evidence of its divine provenance

## **b. Sciences of the Ḥadīth**

رواية الحديث	RIWĀYAH AL ḤADĪTH the reporting of words, deeds, descriptions, attitudes of the Prophet Muḥammad (ṢAAS)
دراسة الحديث	DIRĀYAH AL ḤADĪTH the studies pertaining to the validity of the reporting and of what is reported about the Prophet (ṢAAS)
رجال الحديث	RIJĀL AL ḤADĪTH a science which studies the reporters of ḥadīth insofar as they are reporters
الجرح والتعديل	AL JARḤ WAL TA'DĪL a science which seeks to investigate the reporters of ḥadīth in order to establish their trustworthiness or untrustworthiness

السنة	AL SUNNAH the path and example of the Prophet Muḥammad (ṢAAS), consisting of all that he said, did, approved of, or condemned
علل الحديث	‘ILAL AL ḤADĪTH a science which studies the qualities or circumstances which may vitiate a ḥadīth
مختلف الحديث	MUKHTALAF AL ḤADĪTH a science which studies the apparent discrepancies between the varying <i>aḥādīth</i> with a view to reconciling them
ناسخ الحديث ومنسوخه	NĀSIKH AL ḤADĪTH WA MANSŪKHUHU a science which studies those <i>aḥādīth</i> whose contents have revoked the meanings of other <i>aḥādīth</i> , or were revoked by them
الصحيح	AL ṢAḤĪḤ any of the six collections of <i>aḥādīth</i> widely regarded as trustworthy — namely, those of al Bukhārī, Muslim, al Sijistānī, al Tirmidhī, al Nasa’ī and Ibn Mājah
المسند	AL MUSNAD any collection of <i>aḥādīth</i> in which the <i>aḥādīth</i> are arranged according to the reporters who related them — e.g., <i>Al Musnad</i> of Abū Dāwūd, or of al Ṭayālūsī, al Bayhaqiy ibn Mukhlad, or Aḥmad ibn Ḥanbal
المعجم	AL MU‘JAM any collection of <i>aḥādīth</i> in which the individual items are arranged alphabetically
مصطلح الحديث	MUSTAḤAḤ AL ḤADĪTH a science which studies the methodology of ḥadīth criticism
الحديث الصحيح	AL ḤADITH AL ṢAḤĪḤ any ḥadīth whose veracity is absolutely without question

الحديث الحسن	AL ḤADĪTH AL ḤASAN any <i>ḥadīth</i> whose <i>matn</i> (text) is absolutely true, but whose reporters do not pass the test of complete reliability
الحديث الضعيف	AL ḤADĪTH AL ḌA'IF any <i>ḥadīth</i> whose truthfulness (in both text [ <i>matn</i> ] and reporters [ <i>sanad</i> ]) is not absolutely beyond question. There are as many varieties of AL ḤADĪTH AL ḌA'IF as there are kinds of vitiating characteristics affecting them.
الحديث الموضوع	AL ḤADĪTH AL MAWDŪ' any <i>ḥadīth</i> spurious in content or <i>sanad</i>
المعراج	AL MI'RĀJ ascension of the Prophet Muhammad (SAAS) to heaven and return in 3 A.H./619 A.C.

### c. Sciences of the Shari'ah

فقه	FIQH knowledge of Islām through its laws; science of the laws of Islam
أصول فقه	UṢŪL FIQH science of Islāmic jurisprudence, or the methodology of deriving laws from the sources of Islam and of establishing their juristic or constitutional validity
أصول الفقه	UṢŪL AL FIQH the sources of Islāmic law
أحكام القرآن	AḤKĀM AL QUR'ĀN the prescriptions directly taken from the Qur'ānic text
السنة الفعلية	AL SUNNAH AL FI'LIYYAH the body of deeds and practices which the Prophet (SAAS) taught his companions to do and which have been performed by Muslims ever since

السنة القولية	AL SUNNAH AL QAWLIYYAH the body of sayings of the Prophet (ṢAAS) which contain prescriptions for Muslims
السنة التقريرية	AL SUNNAH AL TAQRĪRIYYAH the body of <i>aḥādīth</i> reporting that the Prophet (ṢAAS) had approved or disapproved, commended or condemned certain types of conduct
المذاهب الخمسة	AL MADHĀHIB (s. MADHHAB) AL KHAMSAH the five schols of Islamic law
الاجماع	AL IJMĀ' consensus as a source of Islamic law
الاجماع الصريح	AL IJMĀ' AL ṢARĪḤ the clearly expressed consensus
الاجماع السكوتي	AL IJMĀ' AL SUKŪTĪ the consensus established by the jurists' not objecting to the derivation of a certain prescription from a given source
القياس	AL QIYĀS logical deduction from AL QUR'AN AL KARĪM and the SUNNAH as source of Islamic law
الاجتهاد	AL IJTIHĀD creative self-exertion to derive laws from the legitimate sources
المصالح المرسلة	AL MAṢĀLIḤ AL MURSALAH public welfare neither commanded nor prohibited in any Islamic source, as source of Islamic law
الاستحسان	AL ISTIḤSĀN as source of Islāmic law, the acceptance of a rule because of its superior equity in comparison with an already established law



العرف	AL 'URF in the absence of anything to the contrary, derivation of the law from the common and approved mores of a people
الاستصحاب	AL ISTIṢḤĀB the continuation of an established law not known to have been revoked or rescinded
الواجب	AL WĀJIB the law or deed which is obligatory
المدوب	AL MANDŪB the law or deed which is commended and expected
المكروه	AL MAKRŪH the law or deed which is condemned and discouraged
الحرام	AL ḤARĀM the law or deed which is prohibited
المباح	AL MUBĀḤ the law or deed which stands in no other category, and which is, therefore, neither legitimate nor illegitimate
الحدود	AL ḤUDŪD (s. ḤADD) the specific punishment assigned to prohibited deeds by ALLAH (SWT) or the Prophet (ṢAAS) — namely, intoxication, theft, armed rebellion, adultery, false accusation of adultery, and apostasy
القصاص	AL QIṢĀṢ punishment — both retributive and compensatory — for homicide and injury to humans
التعازير	AL TA'ĀZĪR discretionary punishments decided by the Islamic judiciary as worthy of the offence in question

مقاصد الشريعة      MAQĀSĪD AL SHARĪ'AH  
the ultimate purposes of all Islamic law —  
namely, religion, life, reason, honor and wealth

الذوق الشرعي      AL DHAWQ AL SHARĪ'  
the intuitive, well informed and critical faculty  
by which the judge arrives at solutions/verdicts  
which fulfill completely or give closest  
approximation of the ultimate purposes of the  
SHARĪ'AH

القواعد الاصولية      AL QAWĀ'ID AL UṢŪLIYYAH  
the general rules of juristic deduction, whether  
linguistic or contentual

القواعد الفقهية      AL QAWĀ'ID AL FIQHIYYAH  
The general principles followed in legal process

#### *4. List of Islamic Devotional and Social Terms/ Expressions*

وضوء      WUḌŪ'  
ablutions

مصحف      MUṢḤAF  
a copy of AL QUR'AN AL KARĪM

قبلة      QIBLAH  
the direction of Makkah al Mukarramah

محراب      MIHRĀB  
the niche indicating direction of Makkah

عمّة      'IMMAH  
head-covering

جبة      JUBBAH  
outer covering clothes

وقوف      WUQŪF  
standing up in SALAH

ركوع	RUKŪ' kneeling, genuflection in SALAH. The singular (RAK'AT) refers to one genuflection in the course of the SALAH
سجود	SUJŪD prostration allowing the forehead to touch the floor, as practiced in SALAH . The singular is SAJDAH
قعود	QU'ŪD sitting down during SALAH
تسليم	TASLĪM termination of the SALAH with the salutation, <i>"Al salāmu 'alaykum wa rahmah Allah"</i> addressed in a low voice to the right and the left
صلاة الفرض	SALAH AL FARD the ritual of SALAH which the SHARI'AH regards as commendable but not obligatory
صلاة السنّة	SALAH AL SUNNAH the ritual of ṢALAH which the SHARI'AH regards as obligatory but whose neglect it does not regard as punishable
صلاة النافلة	SALAH AL NĀFILAH the ritual of SALAH which the SHARI'AH regards as commendable but not obligatory
استووا يرحمكم الله	ISTAWŪ YARḤAMUKUM ALLAH. Straighten your rows; may Allah show you His mercy (said by the IMAM in preparation for SALAH).
إن الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما	INNA ALLAH WA MALĀ' IKATAHU YUṢALLŪNA 'ALĀ AL NABIYY. YA AYYUHA ALLADHĪNA ĀMANŪ ṢALLŪ 'ALAYHI WA SALLIMŪ TASLĪMAN. Allah and His angels bless the Prophet. O believers, invoke Allah's blessings and peace

upon the Prophet (said by the IMĀM in the course of the KHUṬBAH, to which the congregation responds in a low voice with the proper invocation).

أستغفر الله لي ولكم.

ASTAGHFIRU ALLAH LĪ WA LAKUM.

I seek ALLAH's forgiveness for you and for me. Do seek His forgiveness (said by the IMĀM at the end of the first KHUṬBAH on Friday and on the 'Īd day). The congregation is to respond with a plea for ALLAH (SWT) to grant forgiveness (ISTAGHFIRŪH).

إستغفروه

إني داعٍ فأمّنوا

INNĪ DĀ'IN FA AMMINŪ.

I shall now invoke ALLAH. Follow my prayer with "Amin" (said at the end of the KHUTBAH or after the SALAH, before reciting invocations).

بسم الله الرحمن  
الرحيم

BISMI ALLAH AL RAḤMĀN AL RAḤĪM.  
In the Name of Allah, the Beneficent, the Merciful (said at the beginning of any activity).

الحمد لله  
الحمد لله رب العالمين

AL ḤAMDU LILLAHI or AL ḤAMDU  
LILLAHI RABB AL 'ĀLAMĪN

Praise and thanksgiving to ALLAH, Lord of the universe (said at the termination of any activity).

سبحان الله

SUBḤANA ALLAH.

May Allah be praised (said on all occasions)

سبحانه وتعالى

SUBḤANAHU WA TA'ĀLA. (SWT)

May He be praised and may His transcendence be affirmed (said on all occasions).

لا اله الا الله

LĀ ILĀHA ILLA ALLAH.

There is no God but Allah (said on all occasions).

الله أكبر

ALLAHU AKBAR.

Allah is Greater than all (said on all occasions).

لا إله إلا الله  
لا شريك له  
له الملك وله الحمد  
وهو على كل شيء قدير

LĀ ILAHA ILLĀ ALLAH. LĀ SHARĪKA LAH. LAHU AL MULK WA LAHU AL ḤAMD. WA HUWA 'ALĀ KULLI SHAY'IN QADĪR.  
There is no God but Allah. He has no associates. To Him belong all dominion, and all praise. His might passes all things (said on all occasions).

سبحان الله وبحمده

SUBḤĀNA ALLAH WA BI ḤAMDIH.  
All praise belings to Allah; and all thanksgiving (said on all occasions).

لا حول ولا قوة إلا بالله

LĀ ḤAWLA WA LĀ QUWWATA ILLĀ BILLĀH.  
There is neither strength nor power except through ALLAH (said whenever one meets with a superior power of any kind).

إنا لله وإنا اليه  
راجعون

INNĀ LILLĀHI WA INNĀ ILAYHI RAJĪ'UN.  
We belong to Allah and to Him we shall all return (said whenever one meets with tragedy, loss or sorrow).

حسبنا الله ونعم  
الوكيل

ḤASBUNĀ ALLAHU WA NI'MA AL WAKĪL.  
Sufficient unto us is ALLAH. He is the best Guardian (said whenever one reckons or is reckoned with).

أعوذ بالله من  
الشیطان الرجیم

A'ŪDHU BILLĀHI MIN AL SHAYṬĀN AL RAJĪM.  
I take refuge in ALLAH from accursed Satan (said whenever one feels himself threatened in any way).

الصلاة والسلام على  
سيدنا محمد وعلى  
آله وصحبه أجمعين

AL ṢALĀTU WAL ṢALĀMU 'ALĀ ṢAYYIDINĀ MUḤAMMAD WA 'ALĀ ĀLIHI WA ṢAHBĪHI AJMA'ĪN.  
May the peace and blessings of ALLAH be on our master Muhammad, on his kin and all his companions (said on all occasions). In conjunction with the preceding phrase, it opens any speech, essay or activity.

صَلَّى اللّٰهُ عَلَيْهِ  
وَسَلَّمَ

ṢALLĀ ALLAHU 'ALAYHI WA SALLAM.  
May the peace and blessing of ALLAH be upon him (said whenever the name of the Prophet Muhammad (ṢAAS) is mentioned, or whenever he is referred to as the Prophet of ALLAH).

مَا شَاءَ اللّٰهُ

MĀ SHĀ'A ALLAH.  
How wonderful are the works of ALLAH (said whenever one witnesses something good)!

إِنْ شَاءَ اللّٰهُ

IN SHĀ'A ALLAH.  
If ALLAH wills it (said whenever one refers to the future).

رَبِّ اِشْرَحْ لِي صَدْرِي  
وَيَسِّرْ لِي اَمْرِي  
وَاحْلِلْ عَقْدَةً مِنْ لِسَانِي  
يَفْقَهُوا قَوْلِي

RABBI ISHRAḤ LĪ ṢADRĪ WA YASSIR LĪ  
AMRĪ WA UHLUL 'UQDATAN MIN  
LIṢANĪ YAFQĀHU QAWLĪ.  
My Lord! Expand for me my vision and ease my task. Make me strong of expression, that they may clearly understand me (said at the opening of any speech).

وَأَخِرْ دَعْوَانَا اِنَّ الْحَمْدَ  
لِلّٰهِ رَبِّ الْعَالَمِينَ

WA ĀKHIRU DA'WĀNĀ ANNA AL  
ḤAMDA LILLĀHI RABB AL'ĀLAMĪN.  
Our concluding statement is that "All praise and thanksgiving belong to ALLAH, Lord of the universe (said at the end of any speech, meeting or activity).

اَسْتَغْفِرُ اللّٰهُ الَّذِي  
لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ  
الْقَيُّوْمُ وَاَتُوبُ اِلَيْهِ

ASTAGHFIR ALLAH ALLADHĪ LĀ  
ILĀHA ILLĀ HUWA, AL ḤAYY AL  
QAYYUM, WA ATUBU ILAYH.  
I seek the forgiveness of ALLAH, other than Whom there is no God, the Living, the Active, and repent to Him (said upon rising and at retiring, and after every ṢALĀH).

تَبَارَكَ اسْمُ رَبِّكَ ذِي  
الْجَلَالِ وَالْاِكْرَامِ

TABĀRAKA ISMU RABBIKA DHĪ AL  
JALĀL W'AL IKRĀM.  
Blessed be the name of your Lord, Lord of majesty and dignity (said whenever the name of ALLAH is mentioned).

يا أرحم الراحمين

YĀ ARḤAM AL RĀḤIMĪN.

O most Merciful of all (said whenever one needs help)!

اللهم رب هذه الدعوة  
التامة والصلاة القائمة  
آت محمدا الوسيلة والفضيلة  
وابعثه مقاما محمودا  
الذي وعده

ALLAHUMMA! RABBA HĀDHIHI AL  
DA'WAH AL TĀMMAH WAL SALĀH AL  
QĀ'IMAH, ĀTI MUḤAMMADAN AL  
WAṢĪLAH WAL FAḌĪLAH, WA  
IB'ATHHU MAQAMAN MAḤMŪDAN  
ALLADHĪ WA'ADTAH.

O Allah! Lord of this perfect call, of this  
worship ritual to be performed! Grant  
Muhammad strength and virtue and the great  
place of honour which You promised (said after  
hearing a complete ADHĀN).

اللهم أنت ربي . لا اله  
الا أنت . عليك توكلت  
وأنت رب العرش  
العظيم

ALLAHUMMA ANTA RABBĪ. LĀ ILĀHA  
ILLĀ ANT. 'ALAYKA TAWAKKALTU  
WA ANTA RABB AL 'ARSH AL 'AẒĪM.  
O ALLAH, You are indeed my Lord. There is  
no God but You. Upon You I depend, You,  
Lord of the great throne (said whenever one  
sets out for an activity).

السلام عليكم ورحمة  
الله

AL SALĀMU 'ALAYKUM WA RAḤMAH  
ALLAH.

May the blessing and mercy of ALLAH be upon  
you (said whenever a Muslim meets a Muslim;  
also whenever a Muslim enters a house or  
room).

وعليكم السلام ورحمة  
الله وبركاته

WA 'ALAYKUM AL SALĀM WA  
RAḤMAH ALLAH WA BARAKĀTUH.  
May the blessing, mercy and the grace of God  
be upon you.

رضي الله عنه

RADIYA ALLAHU 'ANHU  
(OR 'ANHUM) (RA)

رضي الله عنهم

May ALLAH be pleased with him (or with  
them) (said whenever a companion of the  
Prophet is mentioned by name).

عليه السلام  
عليهم السلام

'ALAYH AL SALĀM OR 'ALAYHIM  
AL SALĀM' (AS)  
Upon Him (or them) be the blessing (of Allah)

said whenever a prophet other than Muhammad (SAAS) is mentioned by name.

شفاكم الله وعافاكم

SHAFĀKUM ALLAH WA 'AFĀKUM.  
May ALLAH cure you and restore to you your health (said when visiting the sick).

تغمد الله الفقيد برحمته  
واسكنه جنته والهمكم  
الصبر والعزاء

TAGHAMMADA ALLAH AL FAQĪD BI  
RAḤMATIH WA ASKANAHU  
JANNATAH WA ALHAMAKUM AL  
ṢABRA WA'L AZĀ.  
May ALLAH grant the departed His mercy,  
enter him into Paradise, and grant you His  
reconciliation and patience (said to the family  
which has lost a member).

رحمة الله عليه  
رحمة الله عليها  
رحمة الله عليهم

RAḤMAH ALLAH 'ALAYH ('ALAYHĀ or  
'ALAYHIM).  
May ALLAH's mercy fall upon him (her or  
them) (said whenever the departed Muslim is  
mentioned by name).

بارك الله فيك  
بارك الله فيكم

BĀRAKA ALLAH FĪK (or FĪKUM).  
May ALLAH bless you (sing. or pl.) (said as a  
compliment on any occasion).

مبارك  
مبروك

MUBĀRAK, OR MUBRŪK.  
May it be blessed (said whenever something  
new is acquired).

عيد مبارك  
كل عام وانتم بخير

ĪD MUBĀRAK. KULL 'ĀM WA ANTUM  
BI KHAYR.  
Blessed feast. May you witness it again and  
again in happiness and wellbeing (said on the  
occasion of 'ĪD AL FIṬR and 'ĪD AL AḌḤĀ,  
or on any annual celebration).

جزاكم الله خير  
الجزاء

JAZĀKUM ALLAH KHAYR AL JAZĀ'.  
May ALLAH grant you the best reward (said as  
an expression of gratitude to anyone who has  
given something or rendered a service).

أجركم على الله

AJRUKUM 'ALĀ ALLAH.



May ALLAH compensate you (said to anyone who deserves compensation).

اللهم اكفني بحلالك  
عن حرامك ، واغنني  
بفضلك عمّن سواك

ALLAHUMMA AKFINI BI ḤALĀLIKA  
'AN ḤARĀMIK, WA AGHNINI BI  
FADĪKA 'AMMAN SIWĀK.

O ALLAH, grant me sufficiency with legitimate gain, and relieve me of the need for the illegitimate. Enrich me with Your grace alone (said before starting any new enterprise, or any day of productive work).

بسم الله الرحمن الرحيم

BISMI ALLAH AL RAḤMĀN AL RAḤĪM.  
In the name of ALLAH, the Beneficent, the Merciful (said as prelude to any eating, drinking or any other activity).

الحمد لله

AL ḤAMDU LILLAH.

All praise and thanksgiving be to ALLAH (said after finishing eating, drinking or any other activity).

اللهم اني أعوذ بك  
من الهم والحزن ومن العجز  
والكسل ومن الجبن والبخل  
ومن غلبة الدين  
وقهر الرجال

ALLAHUMMA INNĪ A'ŪDHU BIKA MIN  
AL ḤAMM WAL ḤAZAN, MIN AL 'AJZI  
WAL KASAL, MIN AL JUBNI WAL  
BUKHL, MIN ḠHALABAH AL DAYN WA  
QAHR AL RIJĀL.

O ALLAH. I take shelter in You from all cares and burdens, from impotence and laziness, from cowardice and avarice, from humiliating indebtedness and the tyranny of men (said when facing trouble or grave concern).

الحمد لله الذي كسانني

AL ḤAMDU LILLAH ALLADHĪ KASĀNĪ.  
All praise and thanksgiving be to ALLAH who granted me this clothing (said each time one wears one's clothes).

بسم الله الذي لا اله  
الا هو

BISMI ALLAH ALLADHĪ LĀ ILAHA  
ILLĀ HUWA.

In the name of ALLAH, other than Whom there is no God (said each time one undresses oneself).

نعيماً

NA'ĪMAN.

May you be blessed (said to whomever has completed a bath, a shave or a haircut).

أنعم الله عليك

AN'AMA ALLAHU 'ALAYK.

May ALLAH bless you too (the response to NA'ĪMAN).

استودع الله دينك  
وامانتك وخواتم  
اعمالك

ASTAWDI' ALLAH DĪNAKA WA  
AMĀNATAKA WAKHAWĀTIMA  
'AMĀLIK.

I entrust you to ALLAH that He may guard your faithfulness, sincerity and crown your works with righteousness (said by the departing to his friends or relatives).

مع سلامة الله  
وبحفظه

MA'A SALĀMAH ALLAH WA BI ḤIFZIHI  
With the security and guardianship of ALLAH  
(said to the departing by those who stay behind).

سبحان الذي سَخَّرَ لَنَا هَذَا  
وما كنا له مقرنين

SUBḤĀNA ALLADHĪ SAKHKHARA  
LANĀ HADHA WA MĀ KUNNA LAHU  
MUQRINĪN.

Praised be ALLAH Who made this subservient to us, for which we are not worthy, or without which we would be unable to move (said when one mounts any means of conveyance).

بسم الله مجراها ومرساها

BISMI ALLAH MAJRĀHĀ WA  
MURSĀHĀ.

In the name of ALLAH shall be its take-off and its coming to rest (said when boarding a ship, plane or other vehicle).

أيوبن تائبون  
لربنا حامدون

ĀYIBŪN, TĀ'IBŪN, LI RABBINĀ  
HĀMIDŪN.

We return with repentance and praise to our Lord (said by the returnee upon his return).

الحمد لله الذي أطعمنا  
وسقانا وجعلنا  
مسلمين

AL ḤAMDU LILLAH ALLADHĪ  
AT'ĀMANĀ WA SAQĀNA WA  
JA'ĀLANĀ MUSLIMĪN.

All praise and thanksgiving be to ALLAH Who

gave us to eat and drink and made us Muslims  
(said at the conclusion of every meal).

اللهم أهله علينا  
باليمن والايمان  
والسلامة والاسلام  
والتوفيق لما تحب  
وترضى

ALLAHUMMA AHILLAHU 'ALAYNĀ  
BIL YUMNI WA AL ĪMĀNI WA AL  
SALAMATI WA AL ISLĀMI WA AL  
TAWFĪQI LIMA TUḤIBBU WA TARDĀ.  
O ALLAH. Grant to us that this new month be  
one of benefit and faith, of security and  
Islāmicity, of success in doing Your pleasure  
(said at sighting the new moon).

الحمد لله رب العالمين  
رحمكم الله  
أجمعين

AL ḤAMDU LILLAH RABB AL  
'ĀLAMIN... RAḤIMAKUM ALLAH...  
AJMA'IN.

All praise and thanksgiving belong to  
ALLAH...LORD OF THE UNIVERSE  
May ALLAH's mercy be upon you...

All of us together. (The first phrase is  
said by the person who sneezes; the second by  
those in attendance; the third by the person who  
has sneezed and received the compliment.)

ربنا هب لنا من ازواجنا  
وذرياتنا قرة أعين  
واجعلنا للمتقين  
إماما.

RABBANĀ HAB LANĀ MIN AZWĀJINĀ  
WA DHURRIYYATINĀ QURRATA  
A'YUNIN WA IJA'ALNĀ LIL  
MUTTAQĪNA IMĀMAN.

Our Lord! Grant that our spouses and progeny  
be such as we may be proud of and make us and  
them leaders of the people in piety (said in any  
conversation concerning spouses or children).

الأمر بالمعروف والنهي  
عن المنكر

AL AMR BIL MA'RŪF WAL NAHY 'AN AL  
MUNKAR

The commanding of the common good and the  
prohibition of evil or undesirable

المؤلفة قلوبهم

AL MU'ALLAFĀH QULŪBUHUM  
Those whose hearts are yet to be reconciled

تعاونوا على البر والتقوى  
ولا تعاونوا على الاثم  
والعدوان

TA'ĀWANŪ 'ALĀ AL BIRRI WA AL  
TAQWĀ WA LĀ TA'ĀWANŪ 'ALĀ AL  
ITHMI WAL 'UDWĀN.

Cooperate for piety and goodness, not for evil  
and aggression.

أهل السنة والجماعة

AHL AL SUNNAH WAL JAMĀ'AH  
The community united behind the SUNNAH  
(of the Prophet)

واعتصموا بحبل الله جميعا  
ولا تفرقوا

WA I'TAṢIMŪ BI ḤABL ALLAHĪ JAMĪ'AN  
WA LĀ TAFARRAQŪ.  
And hold firm to the rope of ALLAH together  
and do not separate yourselves.

البيت الحرام

AL BAYT AL ḤARĀM  
The Holy House — the Ka'bah

القدس  
بيت المقدس

AL QUDS or BAYT AL MAQDIS  
Jerusalem

محمد خاتم النبيين وسيد  
المرسلين

MUḤAMMAD, KHĀTAM AL NABIYYĪN  
WA ṢĀYYID AL MURSALĪN  
Muhammad, seal of the prophets and master of  
those sent [the messengers]

اسماء الله الحسنى

ASMĀ' ALLAH AL ḤUSNĀ  
The noble names of ALLAH (SWT)

الاسوة الحسنة

AL USWAH AL ḤASANAH  
The good example [of the Prophet Muḥammad  
ṢAAS]

العروة الوثقى

AL 'URWAH AL WUTHQĀ  
The indissoluble bond [of Islām]

## DISTRIBUTORS OF IIIT PUBLICATIONS

**Belgium:** Secompex, Bd. Mourice Lemonnier, 152, 1000 Burxelles. Tel: (32-2) 512-4473 Fax: (32-2) 512-8710.

**Egypt:** IIIT Office, 26-B al Jazirah al Wusta St., Zamalek, Cairo. Tel: (202) 340-9520 Fax: (202) 340-9520.

**France:** Libraire Essalam, 135 Boulevard de Ménilmontant 75011 Paris. Tel: (33-1) 4338-1956 Fax: (33-1) 4357-4431.

**Holland:** Rachad Export, Le Van Swindenstr. 108 II, 1093 Ck. Amsterdam. Tel: (31-20) 693-3735 Fax: (31-20) 693-8827.

**India:** Genuine Publications & Media (Pvt.) Ltd., P.O. Box 9725, Jamia Nagar, New Delhi 110 025. Tel: (91-11) 630-989 Fax: (91-11) 684-1104.

**Jordan:** IIIT Office, P.O. Box 9489, Amman. Tel: (962-6) 639-992 Fax: (962-2) 611-420.

**Lebanon:** IIIT, c/o United Arab Bureau, P.O. Box 135788, Beirut. Tel: (961-1) 807-779 Fax: c/o New York (212) 478-1491.

**Morocco:** Libraire Dār al Amān S. A., Rue de la Mamounia, Rabat. Tel: (212-7) 723-276 Fax: (212-7) 200-055.

**Saudi Arabia:** International Islamic Publishing House, P.O. Box 55195, Riyadh 1153. Tel: (966-1) 1-465-0818 Fax: (966-1) 1-463-3489

**United Arab Emirates:** Reading for All Bookshop, P.O. Box 11032, Dubai. Tel: (971-4) 663-903 Fax: (971-4) 690-084.

**United Kingdom:** Muslim Information Services, 233 Seven Sisters Road, London N4 2DA. Tel: (44-71) 272-5170 Fax: (44-71) 272-3214.  
The Islamic Foundation, Markfield Da'wah Centre, Ratby Lane, Markfield, Leicester LE6 0RN. Tel: (44-530) 244-944/45 Fax: (44-530) 244-946.

**USA:** amana publications, 10710 Tucker Street, Suite B. Beltsville, MD 20705-2223. Tel: (301) 595-5777 Fax: (301) 595-5888.  
Islamic Book Service, 10900 W. Washington St., Indianapolis, IN 46231. Tel: (317) 839-9248 Fax: (317) 839-2511.  
Al Sa'dāwi Publications / United Arab Bureau, P.O. Box 4059, Alexandria, VA 22303. Tel: (703) 329-6333 Fax: (703) 329-8052.

To order IIIT publications, write to the above-listed distributors or contact:  
IIIT Department of Publications, P.O. Box 669, Herndon, VA 22070-4705.  
Tel: (703) 471-1133 Fax: (703) 471-3922.

# **The International Institute of Islamic Thought (IIIT)**

The International Institute of Islamic Thought (IIIT) is a cultural intellectual foundation. It was established and registered in the United States of America at the beginning of the fifteenth Hijrah century (1401/1981) with the following objectives:

- To provide a comprehensive Islamic outlook through elucidating the principles of Islam and relating them to relevant issues of contemporary thought.
- To regain the intellectual, cultural, and civilizational identity of the Ummah through the Islamization of the humanities and social sciences.
- To rectify the methodology of contemporary Islamic thought in order to enable it to resume its contribution to the progress of human civilization and give it meaning and direction in line with the values and objectives of Islam.

The Institute seeks to achieve its objectives by:

- Holding specialized academic conferences and seminars.
- Supporting and publishing selected works of scholars and researchers in universities and academic research centers in the Muslim world and the West.
- Directing academic studies toward furthering work on issues of Islamic thought and the Islamization of Knowledge.

The Institute has a number of overseas offices and academic advisors for the purpose of coordinating and promoting its various activities. The Institute has also entered into joint academic agreements with several universities and research centers.

**International Institute of Islamic Thought**  
**555 Grove Street, (P.O. Box 669)**  
**Herndon, VA 22070-4705 U.S.A.**  
**Tel: (703) 471-1133 • Fax: (703) 471-3922**





## ABOUT THIS BOOK

This book is an invaluable manual for researchers, authors, scholars and others intersted in Islamic literature, culture and civilization. It is an attempt to clarify terms, phrases, words and concepts whose meanings have become distorted due to faulty translations and transliterations.

Dr. al Fārūqī states that “in modern times, the English language stands in need of the percepts and values of Islam which only the Qur’anic language can provide. Constant use of the Arabic form will help shield the English-speaking Muslims from the onslaught of materialism, utilitarianism, skepticism . . . and hedonism, that in the last two hundred years, have become firmly established in English consciousness.”

