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INTRODUCTION

Interest in Qur'anic studies is growing in the West. There is as a result a growing need for works on various Qur'anic subjects. The subject of Qur'anic terms and concepts is obviously an important one. A selected number of Qur'anic terms and concepts have been discussed in such valuable works as Toshihiko Izutsu's *God and Man in the Koran* (Tokyo, 1964) and *Ethico-Religious Concepts in the Qur'ān* (McGill, 1966), and Fazlur Rahman's *Major Themes of the Qur'ān* (Minnesota and Chicago, 1980), and the *Encyclopaedia of Islam* contains, scattered in its large volumes, a treatment of many others. But none of these works obviates the need for a volume that would offer a concise and methodical treatment of major and minor Qur'anic terms and concepts and serve as a convenient work of reference on the subject. It is this need that the present work tries to meet. Although it is primarily intended for the general reader who is interested in Islam, more particularly in the Qur'ān, it is hoped that scholars of Qur'anic and Islamic studies, as also students of religion in general, will find it useful.

The focus throughout the dictionary has been on the Qur'ān. That is to say, instead of reproducing details of theology and law, or historical discussions and scholarly controversies, I have concentrated on presenting Qur'anic material and—when necessary—elucidating it. On the
methodological plane, some serious problems face one who sets himself this task. For example, what is “Qur'ānic”—in the sense that it represents the presumed understanding of the original hearers of the scripture—and what is “non-Qur'ānic,” i.e., later historical construction? Or should one be concerned at all with questions of original intention and initial understanding? Without going into details on these issues, I will briefly state my position with regard to them. I believe that the Qur'ān, like any other book, does have a meaning which every reader or scholar of it should, using the resources available to him, make a conscientious attempt to discover, and, when presenting it, present it as his understanding of the book, and do so without making too many apologies. This I have tried to do in this work. Being the complex book that it is, and employing as it does a none-too-familiar method of presentation, the Qur'ān is certainly not an easy work to handle. A meaningful presentation of Qur'ānic terms and concepts requires a careful organization of the material chosen. In many cases it also requires expository material in order to provide background and context and explain allusions and possibly obscure statements. Such material I have not hesitated to provide, though I have been guided in this by the following considerations. First, barring one or two cases where I felt the subject called for greater detail, I have kept the amount of such material to a minimum. Second, unless it was clear from the text itself, I have tried to distinguish, by providing some kind of indication, between the Qur'ānic and the explanatory material.

A number of works have aided me in acquiring a better understanding of my subject. Considering the nature and scope of this dictionary, I have not, except in a few cases, indicated my sources. This, I realize, is poor acknowledgment of my debt to those works, and so I would like to mention the ones on which I have relied most. These are four: Abū Hāmid al-Ghazālī’s Iḥyā’ ‘Ulūm ad-Dīn (16 vols.; Cairo, 1937–38), Shāh Wāfī Allāh’s Ḥujjat Allāh al-Balighah (2 vols.; Cairo, n.d.), Abū l-Aḥlāl Mawdūdī’s Taḥīm al-Qur’ān (6 vols.; Lahore, 1949–72), and Amin Ahsan Iṣlāhī’s Tadabbur-i Qur’ān (8 vols.; Lahore, 1967–80); the last two are (Urdu) Qur’ān commentaries. From these I have taken ideas and definitions, and adapted analyses and comments, and my only regret is that I had to leave out much more than I could borrow.

The following points should be noted in regard to the format and method used. (1) The material is arranged in English alphabetical order. Most of the terms and concepts are discussed under English headings, though in some cases it was necessary, and in some convenient, to present the material under Arabic headings. For the benefit of those with an Arabic or Islamic background, terms and concepts are listed in Arabic, and then reference to the appropriate English headings made. A standard system of transliteration is used for Arabic words. (2) All Arabic words and expressions, whether used in headings or in the text, are properly explained. The only two words not explained are Ḥadīth and Sunnah. Ḥadīth, written with a capital Ḥ, stands for the discipline or corpus of Prophetic Tradition; when written with a small h, it means a particular tradition or report emanating from or concerning Muhammad (pl. aḥādīth). Sunnah (with a capital S) refers to the normative practice of Muhammad; the Sunnah—or Ḥadīth, which is the means for establishing the Sunnah—is the second most important source of Islam after the Qur’ān. (3) Cross-references are provided, and a cross-reference, even when it occurs in the body of an article, is, if important enough, also given as a see also entry at the end of the article. (4) In a few cases, the Arabic terms used are the ones that have become traditionally accepted, even though they do not occur in the Qur’ān (e.g. wudū’) or occur in it in a different sense (e.g. qadḥ); these include, in one or two cases, words which for some technical reason are to be regarded as “extra-Qur’ānic,” even when words from the same root and with
the same basic meaning occur in the Qurʾān—e.g. bay‘ah, though mubahah (in perfect and imperfect forms, that is) occurs in the Qurʾān). All such terms are marked with an asterisk when given at the beginning of an article. (5) The following abbreviations have been used: S. = Sūrah (a “chapter” of the Qurʾān); Ss. = Sūrahs; vs. = verse; vss. = verses.

I have given my own translation of the Qurʾānic verses cited. Biblical citations are from the Revised Standard Version.
In its literal sense of “slave, bondsman” ُءُبَر (pl. ُبَر, ُبَر) occurs in such verses as 2:178, 221 and 16:75. But its typical Qur'anic meaning is “servant-worshipper.” ُءُبَر in this sense is essentially a statement of man's proper role—man ought to serve and worship God, his Creator and Lord (see ُبِب) whether or not that role is actually performed. This explains the usage in a verse like 34:13 (“Only a few of My ُبَر are the grateful ones”), where ُبَر includes those who perform the stated role and those who do not. It is only when he actually performs that role that man becomes an ُءُبَر in the true sense, as in 17:65: “Indeed you [Satan] shall have no power over My ُبَر” (also 15:42). David is called a “good ُءُبَر” in 38:17, and so, in 38:30, is Solomon (see also 19:2 and 38:41).

Insofar as it is man's duty to serve God, ُءُبَر carries ethical connotations. Occasionally, however, it is used as a value-free term. In 17:5, which alludes to Nebuchadnezzar's attack on Jerusalem (586 B.C.), the invading troops are called “Our ُبَر,” not because they were particularly righteous, but simply because they served as an instrument for executing a certain divine scheme.

See also: RABB; SLAVERY; WORSHIP.
Ablution

Arabic: "wuḍū‘.

5:6 makes ablution a prerequisite to ṣalāt (q.v.), describing the form and significance of ablution.

I. Form. Ablution consists of the following: (a) washing of the face; (b) washing of the arms up to the elbows; (c) wiping the head; (d) washing of the feet up to the ankles. Elucidating this injunction, Ḥadīth includes under (a) rinsing of the mouth and clearing of the nose, and under (c) wiping of the inside and outside of the ears. First, however, the hands should be washed (another Ḥadīth prescription) so that ablution is performed with clean hands.

In certain situations one may perform dry ablution (q.v.).

II. Significance. The injunction of ablution, 5:6 says, is not meant to be a hardship; it is, rather, a blessing, and it has a twofold significance. First, it makes for purification. The reference, apparently, is to bodily purification, but spiritual purification is doubtless implied for ablution is a means to ṣalāt, an act of worship that is spiritual in character. Second, ablution represents, together with bathing (q.v.) and dry ablution, the completion of God’s blessing upon Muslims so that they will be grateful to God. With these injunctions, that is to say, the divine dispensation with regard to purification was made complete.

See also: BATHING; DRY ABLUTION; IMPURITY.

Ablution, Dry See DRY ABLUTION

Ablution, Dry See DRY ABLUTION

Abrogation

Arabic: naskh.

I. Meaning. “Abrogation” is the repealing of a text. 2:106 says: “Any verse that We abrogate or cause to be forgotten We replace with another that is either better or comparable to it. Do you not know that God has power over everything?” That 2:106 refers to the abrogation of injunctions found in pre-Islamic scriptures is made clear by the immediately preceding verse (“Those from among the People of the Book [q.v.] who have disbelief do not want, nor do the Idolators [see idolatry], that any good be sent down upon you from your Lord. God, however, singles out for His mercy whomever He likes; God is extremely bounteous”), and by the concluding words of 2:106 itself (“Do you not know that it is God to Whom belongs the sovereignty of the heavens and the earth?”). Thus, to the criticism made by the People of the Book—that it is inexplicable that the Qur’ān, presented as a revealed book, should abrogate the injunctions of a previously revealed book, the Bible—2:106 responds by saying that, in abrogating some of the Biblical injunctions, the Qur’ān offers others that are either better than them or at least comparable to them, the concluding part of 2:106 adding by way of comment that God, Who is Almighty, has the power to do everything (see also 2:107). The context of 2:106 becomes even more clear when 2:104–121 are read as an integrated unit.

Besides “that which We abrogate” (naskh), another expression in the verse needs attention: “that which We cause to be forgotten” (insā‘). Insā‘, the Qur’ān seems to suggest, takes place in accordance with a certain law of God (see sunnah of God), namely, that those who seek misguidance (q.v.) are misguided by God. In other words, if a people neglects the verses of God, then God causes it to forget those verses. For practical purposes, insā‘ may be subsumed under naskh.

II. Abrogation of Qur’ānic Injunctions. Although the word naskh in 2:106 refers to the abrogation, by means of the Qur’ān, of injunctions found in earlier scriptures, Qur’ānic injunctions themselves may be abrogated, as has happened in a few cases. An example of this abrogation is 24:2, which abrogates the punishment of adultery (q.v.) stated in 4:15–16. A study of the Qur’ān shows, first, that
only a limited number of Qur'anic verses have been abrogated, and, second, that the abrogation pertains to legal and practical matters only, and not to matters of doctrine and belief.

See also: Qur'ān.

ACCOUNTABILITY

Arabic: ḥisāb.

According to a large number of Qur'anic verses, man will be held responsible for his actions on earth. For example, 102:8, referring to the hereafter (q.v.), says: “Then on that day you shall be questioned about the blessings.” And 75:36 says: “Does man think that he will be allowed to go scot-free?” The Arabic word for “scot-free” is sudan, which is used of camels that have been left free to roam around and graze and drink unchecked. The verse is saying that man shall not be allowed to live like an irresponsible creature, but will be held answerable for his conduct.

The idea of accountability is thus predicated on the principle that privilege entails responsibility. In His mercy and kindness, God has granted man countless blessings, and it stands to reason that He should one day hold man accountable for the way in which he has received those blessings. Or one can say that accountability represents the point of convergence between God’s mercy and justice: being merciful, God has made man the recipient of His bounty; being just, He will call man to account for the way in which he has responded to His bounty.

See also: Hereafter, The; Punishment; Recompense; Reward; Trial.

ACCURSED TREE, THE

Arabic: ash-shajarah al-mal'ūnah.

The reference in 17:60 is to the zaqqūm tree, which is called accursed because, having been created for the people of hell, it does not represent God’s mercy. The tree is described in 37:62-66 (see also 44:43-46; 56:51-56) in these words: “Is this [reward for the people of paradise] a better feast or [is] the zaqqūm tree [better, meant as it is for the people of hell]? We have made it [zaqqūm] an ordeal [see below] for the iniquitous. It is a tree that sprouts from the very core of hell. Its spathes make it out to be [so many] heads of devils. They [disbelievers] are going to eat of it, and shall have to fill their bellies with it. Then, on top of it, they shall have a drink of boiling water.” The fruit of the tree, according to 44:43-46 and 56:51-55, has this property that it will make those who eat of it very thirsty, and they will feel as if they have boiling water in their stomachs. But, when they ask for water to quench their thirst, they will be served boiling water.

In what sense is the zaqqūm tree called (37:63) an ordeal? According to commentators, when the Qur'ān described the tree, the disbelievers ridiculed the idea. “What,” they said, “shall a tree grow in the fire of hell? And will there be water in hell, too?” The Qur'ānic description thus became an “ordeal” for them in that it put them to the test of belief, a test in which they failed and, as a result, became even more misguided. The Arabic word used for “ordeal” is fitnāh (q.v.), which is significant because it refers to their “trial” in this world and also to their “suffering” in hell.

ADHĀB See PUNISHMENT

ADL See JUSTICE

ADULTERY

Arabic: zīnā.

Zīnā is “illicit sexual intercourse.” The distinction be-
Adultery

between “adultery” and “fornication” is not made in the Qurʾān, though, for purposes of translation, “adultery” may be used as the equivalent of the Arabic word.

Zīnā is a punishable offense. 24:2 lays down the punishment: a hundred lashes. The verse does not make a distinction between a married and an unmarried person, though in traditional Islamic law the said punishment is, on the authority of Ḥadīth, given to an unmarried person, the punishment for a married adulterer being stoning to death.

The Qurʾān not only prohibits zīnā, it also forbids one to “get close” to it (17:32), that is, to do anything that might lead one to it. A Muslim is forbidden to marry a zānī or zāniyyah (active participles, masc. and fem. respectively, from zīnā; 24:3).

See also: CHASTITY; FALSE ALLEGATION OF UNCHASTITY; IMMORALITY.

AGE OF IGNORANCE, THE

Arabic: jāhiyyah.

Jāhiliyyah is the name of the “dark” or “unenlightened” age in the history of Arabia before the advent of Islam. The word is usually rendered as the “Age of Ignorance,” though the Qurʾānic usage has a vaster semantic field. 3:154 terms mistaken notions about God “conjectures of Jāhiliyyah.” In 5:50 Jāhiliyyah is an antonym of “divine revelation,” mentioned in the preceding verse. The expression “to decide in accordance with Jāhiliyyah” in 5:50 thus means: to decide in accordance with the laws, customs, and practices of Jāhiliyyah instead of the injunctions of divine revelation. In 33:33, women’s display of their beauty and ornaments is called the “display of Jāhiliyyah.” In 48:26 “fierce attachment to Jāhiliyyah” stands for the unreasonable and provocative acts of the Quraysh on the occasion of the Pact of Hudaybiyyah (628). In Qurʾānic usage, one can see, the word covers “ignorance” of many types.

ALLĀH

I. Name. Composed of the definite article al and ilāh (“god”), “Allāh” is the personal name of God, and is the word with the highest frequency in the Qurʾān. Unlike “God,” it has no plural or feminine form, thus having the One God as its unambiguous referent. In this work “Allāh” and “God” are used interchangeably.

II. Being and Attributes. The Qurʾān does not say much about the Being or Essence of God, for it considers it to be beyond human comprehension. That is why a number of verses describe Allāh in such terms as: “Nothing is like Him” (42:11), and “Eyes cannot perceive Him” (6:103). But the Qurʾān does say a great deal about how God relates to the universe and, in particular, to man. For while man cannot fully comprehend the “essential” aspect of the deity of Allāh, he can have a fairly good understanding of its “relational” aspect, which has a direct bearing on the
universe and on man’s life. This relational aspect is elucidated in the Qur’ān with reference to the attributes of God— which are called al-asmū‘ al-ḥusnā‘, “the most beautiful names of God” (7:180; 17:110; 20:8; 59:24)— and the following classification of those attributes gives an idea of their range.

1. Allāh is eternal, precedes all existence, and is the cause of all existence, which is contingent upon Him: awwal (“First”); ākhir (“Last”); ṣawrī (“Heir,” that is, He will survive all); ḥayy (“Living,” that is, One Who is Self-Existing and will never die); qayyūm (“Self-Existing”; “Sustainer” [of others]); khaṭṭār (“Creator”); bādī‘ (“Originator”).

2. He is absolutely one and has no associates: wāḥid (“One”); āḥad (“Absolutely One”).


6. He is omniscient: cālim (“Knowledgeable”), cālim, (“Very Knowledgeable”), cāllām (“All-Knowing”); khābār (“Aware”); samī‘ (Listener); ṣāhib (“Watchful”); shahīd (“Witness”). The zāhir (“Outward”) and ba‘tit (“Inward”) of 57:3 also refer to God’s omniscience, for they simply mean that God knows everything “inside out.”


9. He guides, helps, and supports: ḥāfīr (“Guide”); wāli (“Friend”); wālī (“Guardian”); sāmād (“Support”); muḥaymin (“Protector”). He is “the Light of the heavens and the earth” (24:35). That is, He is the source of all knowledge and enlightenment.

III. Analysis. An analysis of these attributes and other relevant data will show that the Qur’ānic concept of God is composed of several notions.

First, the Qur’ān lays great emphasis on the unity of God. Had there been more than one God, there would have been chaos in the universe (21:22). The argument here is that the different parts of the universe are knit together in a harmony that can be satisfactorily explained only on the assumption of the existence of one God. The universality and stability of the laws of nature are a proof that the same God rules the earth and also the most distant parts of the universe (see also 43:84). The Qur’ān thus rejects idolatry, Arabian or any other. At the same time, it rejects Christian trinitarianism (4:171; 5:73). Man needs no intermediaries to establish a relationship with God.

Second, besides being the only Creator, Allāh is the only Sovereign there is: “Lo! His is the creation and the command” (7:54). The word “Islam” (q.t.) means “submission,” and the notion of submission to Allāh is the essence of Islam. The Qur’ān’s demand of man is that he recognize Allāh as the only and absolute sovereign and live his entire life in compliance with His commandments.

Third, the Qur’ān presents Allāh essentially as a merciful God, and not as a God of wrath. In fact, the attribute
of ar-rahmān ("the Most Compassionate One") is used in the Qur’ān as a personal names of God (e.g. 13:30; 17:110; 19:18; 20:5).

Fourth, the God of the Qur’an is not far removed from the world but is actively involved in it. He takes provident care of the universe. In particular, He provides man with material and spiritual sustenance. His greatest blessing on man is that He guides him and shows him the right way to live his life.

Fifth, God deals with the world and man not in an arbitrary or capricious manner, but in accordance with a clearly enunciated set of principles. It would therefore be a mistake to identify the God of Islam with the impersonal Time as the controller of events. Time, as conceived by the pagans of Arabia, was a capricious and lawless force, whereas the God of the Qur’an is fair and just.

Sixth, Allāh is the Supreme Judge, and will judge men in the hereafter (q.v.), meting out reward and punishment.

Seventh, Islamic monotheism is very closely connected with social humanism. At the same time that it maintains the unity of God, the Qur’an maintains the unity of mankind: the same God is the Creator of all humanity.

IV. Are God’s Mercy and Justice in Conflict? Two important questions arise about the Qur’ānic concept of Allāh: What is the relationship between God’s mercy and justice? And, Does the power of Allāh leave any room for human freedom? Here we will discuss the first of these questions: for a treatment of the second question, see freewill and determinism.

The Qur’an does not see a conflict between God’s mercy and His justice. Rather, the justice of God is seen as a manifestation of His mercy. The point is well brought out by 6:12: “He has imposed mercy upon Himself; He will assemble you on the Day of Resurrection.” According to this verse, if God were not to bring about a Day of Judgment, it would imply that, in His eyes, good and evil are the same,

justice and injustice have the same value, and existence is devoid of moral meaning. It is thus a logical corollary of God’s being merciful that He should bring about a Day of Reckoning. Also, if God were to invert the principle of justice, thus rewarding the wicked and punishing the righteous, no one could stop His hand. It is out of mercy, then, that He has bound Himself to the law of administering justice.

See also: ANGEL; HEREAFTER, THE; MONOTHEISM: PROPHECY; PROPHET.

AMĀNAH See TRUST

AMR BI L-MĀCRŪF WA N-NAHY ĆAN AL-MUNKAR, AL- See ENJOINING GOOD AND FORBIDDING EVIL

ANCIENT HOUSE, THE

Arabic: al-bayt al-ṣāfīg.

The Ka’bah (q.v.) is so called in 22:29, 33. The Ka’bah is “ancient” because it was the first structure built for the worship of the One God (3:96), built as it was by Abraham and Ishmael (2:127).

The Arabic word used for “ancient” in the phrase is ṣāfīg, which carries the connotations of purity, excellence, and preciousness; it is used of good wine, a good horse, and a nicely-made garment. The use of this word, instead of some such word as qadīm, thus probably contains a censure of the paganization of the rites of pilgrimage (q.v.) by the Arabs in pre-Islamic times, and an exhortation to the Arabs to perform the “pure” rites of pilgrimage.

See also: KA’BAH; SACRED MOSQUE, THE.

ANFĀL See SPOILS
ANGEL

Arabic: malak (pl. mala‘ikah).

A member of an order of creation whose essential constitutive element is believed to be light.

I. Nature and Functions. According to the Qur’ān, angels are not simply abstractions but personal beings: they have wings (35:1) and can assume human form (51:24–27). They are thinking, rational beings—they were curious to learn about the purpose of man’s creation (2:30). They possess freedom of the will, but their nature is so pure and good—they are “the pure ones” (56:79)—that they do not disobey God (66:6).

Angels are the servants of God (43:19) who glorify and worship Him (13:13; 16:49), carry out His orders (16:50; 21:27), without in any way disobeying Him (66:6) or being remiss (6:61). They are not God’s daughters (16:57; 37:150–152; 43:16, 19) who would intercede with Him on behalf of their votaries (53:26), guaranteeing them affluence in this world and salvation in the next (see intercession). They administer the universe according to the commandments of God (79:5). They serve as God’s couriers (22:75; the literal meaning of malak is “messenger”), conveying messages from God to human beings—for example, to Zechariah (3:39) and Mary (3:42, 45)—and bringing down revelation from God to prophets (16:2). The Qur’ān was brought down by Gabriel, who is called the Holy Spirit (q.v.; 16:102). They keep watch on men (6:61; see also 13:11), recording their actions (10:21; 43:80; 50:17–18; 82:10–12). They are used by God to inflict punishment on rebellious nations (e.g. on the people of Lot: 51:32–34). They carry the Throne (q.v.) of God and surround it, glorifying God (40:7). They escorted the ark of the covenant (q.v.) back to the Israelites (2:248) and aided Muslims in the Battle of Badr (3:124–125; 8:9, 12). Two angels, Hārūt and Mārūt, were used by God to put the Jews in Babylon to a certain test (2:102). In the hereafter, angels will serve as wardens of heaven (39:73) and hell (39:71; 40:49; 74:31). There are angels of death that draw out men’s souls from their bodies at the appointed hour of death (4:97; 6:61, 93; 8:50; 16:32; 32:11).

Angels were commanded to bow before Adam (2:34; 7:11; 17:61; 18:50; 20:116). This implies that man is superior to them, though this superiority is potential and can be actualized only through the right kind of moral action on man’s part (see man).

II. Significance of the Belief in Angels. Belief in angels is one of the articles of Islamic faith (see faith), and a brief explanation of why the Qur’ān considers the belief important (2:177, 285; 4:136) may not be out of place. Angels occupied a central position in Arabian mythology. They were thought to be the daughters of God, their principal function being to intercede with God for their votaries, making sure that the latter’s prayers and wishes were granted by God—prayers for children and wealth in this world, wishes for salvation and good things in the next. This view of angels was based on the assumption that God did not have direct control of the world: being too far removed from the world of man, God could be reached only through intermediaries. Since the Qur’ān placed great emphasis on God’s immediate concern with the affairs of man and on His involvement in history (see Allāh), it had to stress the need for the right belief in angels, who in the Arabian thought-world were such a hindrance to the right belief in God. Otherwise, belief in angels is like a footnote to the belief in God and may be subsumed under the latter, for it represents the negative aspect of the monotheistic creed: while belief in God means that there is only One God, belief in angels means that angels do not partake of the deity of God.

See also: HOLY SPIRIT, THE; INTERCESSION; JINN; SATAN.
Animal Veneration

ANIMAL VENERATION

The Qur'ān refers to the pagan Arabs' superstitious practice of venerating certain animals. The reference, in 5:103, is a brief one—four types of animals are named and the practice of venerating them criticized—and so brief details are in order.

1. Bahirah. Literally "a slit-eared she-camel," bahirah was the name given to a she-camel that had brought forth five young ones, the last one a male. Superstition regarded such a she-camel as worthy of honor. Accordingly, she was neither ridden nor milked, and, her ears slit, was allowed to roam about free and graze and drink anywhere she liked.

2. Saitbah. The sa'itbah was the she-camel which her owner had allowed to go free in fulfillment of his vow that, upon recovery from illness, he would neither ride nor milk her but would let her roam about free.

3. Wasilah. When a goat had brought forth two kids, one male and the other female, the male kid was not slaughtered but was allowed to go free in the name of gods. This male kid was called wasilah.

4. Hami. A camel whose offspring's offspring had become strong enough to serve as a riding beast, or one which had sired ten young ones, was known as Hami. Like the above-mentioned animals, the Hami was left free to roam about and graze and drink unchecked.

ANSAH See LAWFUL AND THE UNLWFUL, THE

ANSAR See HELPERS, THE

APOSTASY

Arabic: irtidād.

Traditional Islamic law prescribes the penalty of death for a Muslim who commits apostasy. The punishment is not stated in the Qur'ān, but is said to be based on certain ahādith. The advocates and the opponents of the said penalty have, in their attempt to find Qur'ānic support for their views, appealed to certain Qur'ānic verses, but the fact is that none of the arguments offered do full justice to the Qur'ānic context. All that the Qur'ān says on the subject is that the good actions of one who dies an apostate lose their worth in this world and in the next (2:217); that the repentance of one who first believes and then disbelieves, becoming more and more confirmed in his disbelief, will not be accepted (3:90); and that God will not forgive those who believe, then disbelieve, then believe, then disbelieve, becoming more and more entrenched in their disbelief (4:137).

See also: COMPULSION; DISSIMULATION.

Appointed Time

Arabic: ajal; ajal musamman.

Ajal, or ajal musamman, means "appointed time, fixed period of time." In some verses the two expressions are used in a non-technical sense, as in 2:282: "When you contract a loan for a fixed period of time (ajal musamman). . . ." (see also 22:33; 28:28). As a technical term, they refer to (a) the fixed life-span of an individual (6:128; 39:42; 40:67; 63:11), (b) the appointed time for the destruction of a wicked people (7:34; 10:49; 16:61; 20:129), or (c) the unalterable time appointed by God for the bringing about of the hereafter (q.v.; 46:3). In 6:2, the first ajal carries meaning (a) while the second ajal, which is qualified by musamman, represents meaning (c). The notion of ajal emphasizes, first, the finiteness of the period of time allotted to individuals and nations for moral action, and, second, the unalterability of that period of time, the moral of it all being that man must be constantly heedful of the reckoning of the Last Day (see the hereafter).
Arbitration

ARBITRATION

Arabic: *hukm*.

Arbitration may be used to settle disputes. Thus, in the case of a serious matrimonial discord, two arbitrators may be appointed, one from the man's family and one from the woman's, to reconcile the estranged spouses (4:35).

By recognizing and sanctioning arbitration as a parajudicial institution, the Qur'ān seeks to provide means for solving disputes on a more informal level. In the case of a matrimonial discord, the arbitrators' decision, the wording of 4:35 suggests, will be of the nature of a recommendation.

ARD AL-MUBĀRAKAH, AL- See BLESSED LAND, THE

ARD AL-MUQADDASAH, AL- See BLESSED LAND, THE

ARK OF THE COVENANT, THE

Arabic: tābūt.

The "ark of the covenant" (Num. 10:33; Deut. 31:26, etc.)—also known as the "ark of the testimony" (Exod. 25:16, 22) or the "ark of God" (I Sam. 3:3; 4:11)—was a chest containing certain sacred relics of the Israelites. The ark, which had great religious significance and served as a symbol of Israelite unity and pride, was lost to the Philistines in a battle about 1050 B.C. In the Qur'ān it is mentioned in connection with the election of Tālūt (Old Testament: Saul) as king of the Israelites. According to 2:246-248, the Israelites asked their prophet (Samuel) to appoint a king for them. When Samuel chose Tālūt as king, the Israelites objected that Tālūt, who possessed neither riches nor rank, was unfit to be their leader. Samuel told them that Tālūt's appointment carried divine sanction, to be manifested in the return of the ark. "The evidence of [the divine sanction of] his rule," Samuel says, referring to Tālūt, "is that the ark will come [back] to you, in it being solace from your Lord and remnants of things left behind by the family of Moses and the family of Aaron; angels will be carrying it" (2:248). Besides stating that the return of the ark would constitute a confirmation of Tālūt's election, the verse makes three points, which, following Islāḥī, may be explained as follows:

First, the ark was a source of comfort for the Israelites. From the time of the Exodus to the time of the construction of the Temple in Jerusalem, the ark served as the focal point of Israelite religious life. It was considered sacred because it symbolized the presence of God, and its presence was taken to guarantee success in critical circumstances; as such, it was carried in the van of the army (e.g. Num. 10:33). This being the case, the loss of the ark was a national disaster, and its return, in the reign of Tālūt, would be an occasion for great rejoicing.

Second, the relics and mementos in the ark included certain objects pertaining to the families of Moses and Aaron. The return of the ark would thus signal the restoration, under Tālūt, of the glory of the times of Moses and Aaron.

Third, the ark was to be brought back by angels. According to I Samuel 6:7-14, the cart carrying the ark was pulled by two milch-cows, which, though undriven, went straight to Bethshemesh. An extraordinary event like this could have taken place only under the direction of angels.

CARSH See THRONE

ASCENSION

I. Ascension of Jesus. According to the Qur'ān, Jesus did not die on the cross, but was rescued by God, Who
Ascension

raised him unto Himself (3:55; 4:158). Grammatically, the use of the preposition ilâ ("to") after the verb râfa'â ("to raise") in 4:158 and after the active participle râfî' in 3:55 establishes positively that the Qur'ân has in mind a physical lifting, and not simply a metaphorical lifting, i.e., the raising of Jesus' status.

II. Ascension of Muhammad. 17:1 relates in these words what is generally called the "ascension" of Muhammad: "Glorified is He Who took His servant [Muhammad] by night from the Sacred Mosque [q.v.] to the Distant Mosque [q.v.], whose precincts We have blessed, in order that We might show him some of Our signs..." The word isrâ' in the verse literally means "to travel by night." While the Qur'ân mentions only the Prophet's journey from the Ka'bah in Makkah to the Temple in Jerusalem, Hadîth describes in more detail the journey from the Temple to the heavens and the various kinds of experiences the Prophet had in the various phases of the journey.

According to 17:60, the ascension of Muhammad was a ru'yâ. While ru'yâ may be translated "dream, vision," the Qur'ân seems to be implying (cf. 37:102-105) that a prophet's ru'yâ is characterized by certitude, is free of doubt, and should not be confused with "imagination" or "fancy." Ru'yâ, after all, is one of the channels through which a prophet receives revelation (q.v. from God.

A more important question is: What is the significance of the journey from the Ka'bah to the Temple in Jerusalem? According to one interpretation, the incident symbolizes the entrusting of Muslims, the new "elected community" (see election), with the task of providing to the world the religious and spiritual guidance of which the two houses of worship were the most important centers.

ASHÂB AL-MASH'AMAH  See DEED-SCROLL

ASHÂB AL-MAYMANAH  See DEED-SCROLL
Atonement

(deliberate killing of another Muslim being unthinkable, and, according to 4:93, entailing eternal punishment in hell). If the person killed belongs to the Islamic State, the killer must free a Muslim slave and offer bloodwet (q.v.); if he belongs to a hostile non-Islamic State, only a slave will have to be freed; and if he belongs to a State with which the Islamic State has a pact, the killer shall pay bloodwet and also free a Muslim slave. If the killer does not possess the means to free a slave, he shall fast for a period of two months without break.

4. Improper Oath. A person who swears an oath to do something unlawful or improper must break it and, in atonement, feed or clothe ten poor people or free a slave; if he lacks the means to do so, he is required to fast three days (5:89). Atonement must also be made in the case of zihār (see divorce).

5. Hunting. If a person who is in a state of ihrām kills an animal during ihrām, he must atone for the act by offering an animal in sacrifice, to be sent to the Ka'bah, or feed a few people, or fast; what kind of animal shall be offered, what number of people fed, and how many days fasted shall be determined by two just and honest Muslims (5:95).

According to 5:45, if a person forgives a wrong done to him by someone and does not insist on taking revenge, his act of forgiveness will serve as atonement for his sins.

See also: DIVORCE; REPENTANCE.

AUTHORITY

4:59 explains the structure of authority in a Muslim community: “O those who have believed, obey God and obey the Prophet, and [obey] those in authority among you. Then, if you disagree in a matter, refer it back to God and the Prophet if you believe in God and the hereafter.” The verse establishes several principles:

1. God and the Prophet must be obeyed in all matters.
2. In addition to God and the Prophet, “those in authority” must be obeyed.
3. “Those in authority” may be differed with, but God and the Prophet cannot be differed with but must command unquestioned obedience.
4. In case a difference of opinion occurs—whether between those in authority on the one hand and the common people on the other, or among those in authority themselves, the matter in question must be referred back to God and the Prophet.

A few points need to be noted. First, “God” in the verse stands for the Book of God. Similarly, “the Prophet” stands for the Sunnah of Muhammad, for the verse addresses not only the Muslims of the Prophet’s time but also those who would come after him, and it is the Prophet’s Sunnah which can serve as a substitute for the Prophet after him. Second, the “referring of matters back to God and the Prophet” means that, where an issue cannot be solved in accordance with the letter of Qur’ān and Sunnah, it should be solved in accordance with the spirit of the two sources. Third, “those in authority” apparently refers to rulers and administrators, but it may equally refer to scholars and intellectuals—in fact to all those who are in a position to provide guidance and leadership to the Muslim community.

The Arabic for “those in authority” in 4:59 is al-l-amr. The phrase also occurs in 4:83, where the al-l-amr are described as those who have the ability to draw correct inferences. This implies that authority or leadership in Islam rightfully belongs to those who possess insight and learning, and that Islam does not recognize any form of hereditary, aristocratic, or oligarchic rule.

See also: CONSULTATION, PRINCIPLE OF.
Áyah

Áyah (pl. áyát) has several meanings in the Qur'án, all of which are interrelated through the literal meaning of “sign,” some being at times interchangeable with others:

1. Hint, pointer, indication: 3:13 (the defeat of the Quraysh at the hands of Muslims in 624 was a signal to the effect that Islam would ultimately triumph over idolatry in Arabia), 41 (Zechariah’s prayer for a sign that would assure him that a son would be born to him in his old age; also 19:10).

2. Evidence or proof, found in any part of the universe, including man’s own being, that establishes, confirms, or vindicates certain truths or realities: 10:92; 19:21 (Jesus’ miraculous birth as a proof of the hereafter, since the hereafter will be made possible, as was Jesus’ birth, by the simple command of “Be!” given by God); 30:20–25, 46; 41:37, 39, 53; 42:29; 51:20–21.

3. Miracle (q.v.) performed by a prophet or demanded by a people: 2:118, 211; 6:25, 37, 109; 7:73; 17:101.


AYYÁM ALLÁH  See DAYS OF GOD, THE

AZLÁM  See DIVINATION

BACKBITING

Arabic: *ghibah, ightiyâb.

49:12 prohibits backbiting in these words: “Let there be no backbiting among you. Would any of you like to eat the flesh of his dead brother? The idea you would detest!”

“To eat someone’s flesh” is an idiom in Arabic and means “to backbite someone.” The image of eating someone’s flesh implies that the victim of backbiting, being absent from the scene, is, like a corpse against a wild beast, defenseless against the malicious attacker. In other words, what makes backbiting a repulsive act is the cowardly attitude of the backbiter: feeling secure against a possible rejoinder from the victim, he indulges in the act. By using the words “dead brother” the Qur’án makes the image much more forceful, and also provides typical Islamic grounds for the prohibition of a reprehensible practice: Muslims, according to 49:10 (and other verses), are “brothers” to one another (see brotherhood), and so it does not behoove them to indulge in backbiting.

BAGHY  See DÎN

BAHÍMAT AL-ANCÁM  See SACRIFICE
Barzakh

Barzakh literally means “barrier,” and occurs in this sense in 25:53 and 55:20. As a technical term it denotes the period between death and resurrection—the period being a “barrier” between this life and the next. When a man dies, he enters into a state of barzakh “up until the day when people will be resurrected” (23:100).

According to the Qur’ān, the period of barzakh is not one of complete inactivity or dormancy; rather, during it a man gets a foretaste of his fate in the next life. 40:46 says that Pharaoh and his followers “are being exposed to fire day and night” during barzakh (the word does not occur in the verse, but the meaning is clear enough) and will receive greater punishment in the hereafter. Similarly, those who have died in the path of God “are being provided sustenance” (3:169). The Qur’ān would thus appear to attribute consciousness to man in barzakh. The precise nature of that consciousness cannot of course be determined. But it has been suggested that, depending on one’s performance in this world, one experiences in barzakh pain or pleasure in the same way as in a dream. Like the pleasure and pain felt in a dream, the reward and punishment experienced during barzakh will be real enough for the experienc; though the barzakh experience, unlike the dream experience, will not be entirely imaginary but will have an objectivity of its own.

From the Qur’ānic account it is obvious that barzakh cannot be likened to purgatory.

See also: DEATH; HEAVEN; HELL.

BASE DESIRES See HAWĀ

BASHIR See GIVER OF GOOD TIDINGS

BATHING

Arabic: *ghusl, ighisāl.

Bathing is required in order to remove major impurity (q.v.; 4:43). If one is unable to bathe because of lack of water or because one is sick or on a journey, one may make dry ablution (q.v.). A woman must bathe after her menstruation before one can have intercourse with her (2:222).

See also: ABLUTION; DRY ABLUTION; IMPURITY.

BAṬIL See FALSEHOOD

BAYCAH See OATH OF ALLEGIANCE

BAYT AL-CAṬIQL See ANCIENT HOUSE, THE

BAYT AL-HARĀM, AL- See SACRED MOSQUE, THE

BAYT AL-MUḤARRAM, AL- See SACRED MOSQUE, THE

BAYYINAH See MANIFEST PROOF

BELIEF See FAITH
BEQUEST

Arabic: wasiyyah.

Before the revelation of the law of inheritance (see inheritance, law of), every Muslim was supposed to make, at the time of his death, a bequest in favor of his parents and relatives (2:180). Also, 2:240 enjoined that those who are approaching death should leave instructions that their wives should be provided maintenance for one year and allowed to remain in the house during that period.

4:11-12, which contain the law of inheritance, supersede 2:180, 240, but do not exclude altogether the making of a bequest. According to 2:180, making a bequest is "obligatory," and, according to 4:11-12, the designated shares will be given only after the terms of the bequest have been fulfilled (and any outstanding debts paid). The implication is that the bequest can be made only in favor of other than the designated heirs. The amount one may bequeath is limited by Hadith to one-third of the estate.

5:106 says that if death approaches one during a journey and one has to make a bequest, one should take two reliable Muslims as witnesses to the bequest; non-Muslims may be taken as witnesses if no Muslims are present.

See also: INHERITANCE, LAW OF.

BIDDING SELF, THE

Arabic: an-nafs al-ammārah.

"The bidding self" is that part of the human self (nafs) which tempts man to commit evil. The expression is used in 12:53, where Joseph, after successfully resisting the temptation from Potiphar's wife, says that, unless God were to protect one, one would succumb to the urgings of the nafs to commit evil.

See also: CENSORIOUS SELF, THE; CONTENTED SELF.

Blessing

BIGHĀ' See COMPULSION

BIRR See PIETY

BLACK STREAK, THE See WHITE STREAK, THE

BLASPHEMY

Arabic: idhād.

Idhād has been used in the sense of "to blaspheme": "Leave those people alone who blaspheme His names" (7:180); "Those who blaspheme Our verses [or: signs] are not unknown to Us" (41:40). To blaspheme the name of God means: to predicate of God that which is unbecoming of His Being and does not agree with His attributes. To blaspheme the verses or signs of God means: to distort and misinterpret them and oppose them.

BLESSED LAND, THE

Arabic: al-ard al-mubārakah.

The region of Canaan-Palestine is called "the Blessed Land" (7:137; 21:71, 81; 34:18) because of the many blessings—material and spiritual—that were given to its inhabitants. In 5:21 it is called the Holy Land (al-ard al-muqaddasah), doubtless because of the preaching in it of the—holy—monotheistic creed by Abraham and his successors.

BLESSING

Arabic: barakah (pl. barakah).

Barakah denotes material good or spiritual gift, or, as in 7:96, both. In the Qur'ān the following are called blessed:

2. Places: the Ka'bah (3:96), the Temple of Jerusalem (17:1), the spot in the Sinai where God spoke to Moses (28:30), Canaan-Palestine (see the blessed land), and the earth as a whole (41:10).

3. Natural phenomena: the Night of Decree (q.v.; 44:3), the olive tree (24:35), bounteous rain (50:9).


The source of all blessings is God, Who is therefore called Blessed (7:54; 23:14; 25:1, 10, 61; 27:8; 40:64; 43:85; 55:78; 67:1).

BLOOD

See LAWFUL AND THE UNLAWFUL, THE

BLOODWIT

Arabic: diyah.

The survivors or relatives of a person killed can demand that the killer be put to death (see qisas); alternatively, they may choose to accept bloodwit (2:178).

The Qur’ānic notion of bloodwit differs from the pre-Islamic Arabian notion. In Islam, bloodwit is one of the options open to the wronged party and not, as was sometimes the case in pre-Islamic times, the only option open to it. A powerful tribe might not allow its member, a killer, to be put to death by a weak tribe whose member had been killed and insist on paying bloodwit. In the Qur’ān, the decision to accept or reject bloodwit rests with the aggrieved party. But since voluntary acceptance of bloodwit is indicative of leniency toward the aggressor party and holds out a hope for an eventual reconciliation between the two parties, 2:178 subtly suggests that bloodwit be accepted (“So, if one is shown a measure of lenience by his brother . . .”), advising the aggressor party, if its offer of bloodwit is accepted, to pay the amount honestly and with a sense of gratitude.

See also: ATONEMENT; QISĀS.

BOOK

See KITĀB

BREACH OF TRUST

Arabic: khiyānah; ikhtiyān.

8:27 forbids one to commit a breach of trust. The word “trust” in the verse is to be taken in an extended sense (see trust).

Being untrue to oneself is to commit khiyānah. To have intercourse with one’s wife at night in the month of Ramadān (q.v.) was not unlawful, but some Muslims thought it was. So, when they had intercourse with their wives during Ramadān nights, they acted against their own conscience, and 2:187 calls it a breach of trust.

In 4:107, the Hypocrites (q.v.) are accused of committing a breach of trust against themselves. The word ikhtiyān in this verse has overtones of “wifely infidelity”: like an unfaithful wife who plays false to her husband, the Hypocrites claim to be faithful to God and the Prophet but in fact support the cause of unbelief.

In the political sphere, if Muslims have a pact with a non-Muslim people and there are clear indications that the latter intends to break the pact, this fear of khiyānah gives Muslims the right to terminate the pact, though they must duly inform the other party of their decision to do so (8:71).

The word khiyānah, used in 66:10 with reference to the wives of Noah and Lot, does not mean wifely infidelity, but refers to the two women’s failure to support their husbands in the latter’s struggle against evil and their betrayal of their husbands at crucial moments.

See also: TRUST.

BROTHERHOOD

Arabic: *ukhuwawah.

Muslims are called brothers to one another—“brothers
Brotherhood

in religion" (33:5). The bond of Islam which provided a strong basis for unifying the divided tribes of Arabia, is described as a special favor of God to Muslims (5:103).

I. Rights and Duties. The brotherhood of Islam establishes certain rights and duties. If two factions of Muslims fight each other, other Muslims may not sit on the fence, but must take appropriate measures to bring the fighting to an end (49:9–10; see civil war). 49:12 makes the brotherhood of Muslims the basis for the prohibition of back-biting (q.v.).

As a rule, the religious bond of brotherhood does not create legal rights and obligations. It does not, for example, create rights of inheritance (see inheritance, law of) or raise impediments to marriage (q.v.). Nevertheless, it is sometimes invoked to facilitate the smooth functioning of the legal apparatus or to remove complications that might arise in certain situations. Thus 2:178 subtly invokes Islamic brotherhood as grounds for accepting bloodwit instead of demanding execution of the killer (see bloodwit), and in 2:220 guardians are permitted to manage the property of the orphans under their care by “intermixing” their property with their own because “they are your brothers.” We have already noted that, in the event of a war between two Muslim groups, other Muslims cannot remain neutral.

II. Prophet as Brother to His People. A prophet is often called in the Qur’ān a “brother” to his people (7:65, 73, 85; 11:50, 61, 84; 26:106, 124, 142, 161; 27:45; 29:36; 46:21), and that in two senses. First, having lived in the midst of his people for a long time before announcing his prophecy, he is as well known to them as is one’s brother to one, his unblemished character, to which they are first-hand witnesses, establishing a moral claim upon them to listen to his message and accept it. Second, a prophet is a well-wisher of his people, just as one brother is a well-wisher of another.

See also: WALĀYAH.
C

CALIPH

Arabic: khalīfah (pl. khulafā', khalā'if).

1. Ethical Concept. In 2:30 man is called “caliph.” Since “caliph” means “successor, vicegerent,” the question arises, Who is man a successor to? Did he succeed another order of creation—the jinn (q.v.), as has been suggested—or was he appointed the vicegerent of God? There is hardly any support for the first view, certainly none in the Qur’ān, whereas the second view does have Qur’ānic support, as in the verses which state that God has created all things for man, giving him control over everything (22:65; 31:20; 45:13), and that man has been charged with a responsibility the heavens and the earth excused themselves from bearing (33:72; see trust).

Why was man made the caliph of God? The Adam story in S. 2 (vss. 30-39) implies, and also indicates more clearly (vss. 38-39), that the purpose of man’s creation was to see whether, using the freedom of choice he has been given, he accepts or rejects the divine guidance that he would receive. In the broader Qur’ānic context, man was created in order to be put to the test—“in order that He may try you and find out which of you perform good actions” (67:2; see trial). As God’s vicegerent, then, man’s position is one of privilege and responsibility both: on the one hand
Caliph

he enjoys the freedom of choice and action, on the other he is supposed to make responsible use of that freedom. The vicegerency of which 2:30 speaks is thus essentially moral in character.

II. Political Concept. Elsewhere the word “caliph” is used to denote a political ruler, as in 7:69, 74, and 38:26, though the moral notion of vicegerency is not excluded, as can be seen from 10:14, which describes moral trial as the purpose of investing a people with caliphate.

See also: MAN; TRIAL.

CENSORIOUS SELF, THE

Arabic: an-nafs al-lauwāmah.
The censorious self (75:2) is that part of the human self (nafs) which, representing the element of goodness in his nature, censures him before or after committing an evil act. In other words, it is the conscience of man. It is opposed to “the bidding self” (q.v.).

See also: BIDDING SELF, THE; CONTENTED SELF, THE.

CHANCE COMPANION

Arabic: aṣ-ṣāhib bi l-ṣāhib.
4:36 enjoins that one should treat one’s “chance companion” kindly. A chance companion (the Arabic expression literally means “companion by one’s side”) is any person in whose company one happens to find oneself in a certain situation or on a given occasion, for example during a journey.

CHARITY See ŞADAQAH; ZAKĀT

CHASTITY

Arabic: ihšān.
Chastity, or sexual purity, is a virtue the Qur’ān ex-tols and upholds. Mary, mother of Jesus, is praised for her chastity (21:91; 66:12), and Muslims are expected to live chaste lives, sex being allowed only between marriage partners or between a man and his female slave (see SLAVERY). Marriage (q.v.) is regarded as guaranteeing chastity, and penalties are imposed for adultery (q.v.) and false allegation of unchastity (q.v.). Besides establishing the institution of marriage on firm grounds, the Qur’ān gives general instructions to safeguard chastity. Both men (24:30) and women (24:31) are asked to “keep their eyes lowered,” and women are instructed to cover themselves properly (24:31), especially upon leaving home (33:59), and not to speak with strangers in an inviting tone (33:32).

See also: ADULTERY; DRESS; FALSE ALLEGATION OF UNCHASTITY; IMMORALITY; MARRIAGE; SLAVERY.

CHORD OF GOD, THE

Arabic: ḥabl Allāh.
I. Basis of Unity. Muslims are instructed to hold fast to the “chord of God” and not to split into factions (3:103). The “chord of God” stands for the religion of Islam, which furnishes the principal basis of Muslim unity. Islam has been so called because on the one hand it establishes a relationship between God and the believers, and on the other hand unites all believers into a brotherhood (q.v.). The instruction to Muslims to hold fast to the chord of God means that they should focus on the fundamental teachings of that religion and avoid attaching too much importance to peripheral and minor issues, which can easily lead to division and dissension.
II. Chord as Covenant. The expression “chord of God,” as used in 3:103, also contains the notion of covenant (q.t.), since the Arabic for “chord,” ḥabl, frequently denotes “agreement, pact.” Thus “to join one’s chord to another’s” means “to make an agreement with someone,” and “to break the chord” is “to sever one’s relations with somebody.” Since the injunction, in 3:103, to avoid schism is prefaced with the injunction to hold fast to the chord of God, the implication is that Muslims can avoid schisms and achieve true unity only by fulfilling the terms of their covenant with God.

III. Chord as Protection. In 3:112 the “chord of God” means “protection given in the name of God,” i.e. protection given by an Islamic power through a pact, the “chord of people” (ḥabl an-nās) in the same verse referring to protection given by a non-Islamic power.

See also: FIRM HANDLE, THE.

CHORD OF PEOPLE, THE  See CHORD OF GOD, THE

CIVIL WAR

49:9 reads: “If two factions of believers engage in fighting, reconcile them. Then if one of them commits aggression against the other, fight the one that is the aggressor until it should come back to the commandment of God. If it does, then reconcile the two in accordance with justice. Act justly; God loves the just.”

This verse lays down a number of rules for resolving an armed conflict between Muslims. First, if two parties of Muslims should fight with each other, the rest of the Muslim community cannot sit in the neutral corner, but must intervene in order to end the conflict. Second, the intervention is not limited to making appeals and passing resolutions, but includes possible military action. Third, this military action shall be taken after negotiations have failed and against the party that is found to be the aggressor. Fourth, in bringing about a reconciliation between two warring factions of Muslims, the other Muslims must not show prejudice for or against one of the faction but must act in strict accordance with justice.

See also: FIGHTING AGAINST GOD AND HIS PROPHET; JIHĀD.

COMPANION, CHANCE  See CHANCE COMPANION

COMPETITION

Arabic: takāḥthur; musābaqa.

Competition for greater worldly glory is called takāḥthur in the Qur’ān and is condemned: “Race for more utterly engrossed you, until you paid the visit to graves” (102:2). For the Arabs, “race for more” or takāḥthur was the desire for greater wealth and (since a larger family meant more power within the clan and without) more children (57:20). Instead of competing for worldly goods, one should, the Qur’ān advises, compete in the field of good actions (2:148), aiming to win God’s forgiveness and paradise (57:21; 83:26).

COMPULSION

Arabic: ikrāh.

Misdeeds committed by a person under compulsion will not be held against him by God. In Arabia, owners of female slaves often forced them to engage in prostitution (bīghā)? with a view to making money. 24:33 strictly forbids them to do so, saying that God will forgive the slaves who were compelled to engage in the practice.
Compulsion

duress will be forgiven by God (see dissimulation).

According to 2:256, there is no compulsion in religion (see dīn).

See also: DĪN; DISSIMULATION; NECESSITY.

CONDESCENSION

Arabic: manîn.

The Qur’ān prohibits one who gives sadaqah (q.v.) to follow it up with manîn (2:264), a word for which no adequate English translation exists but which may roughly be translated “condescension.” Manîn is to remind someone directly or indirectly of the favor one has done him and, by thus making him conscious of the debt that is owed, humiliate him. Such an act, according to the Qur’ān, nullifies the good deed of sadaqah (see nullification of deeds), depriving one of the reward of sadaqah (2:264).

See also: SADAQAH.

CONFEDERATES, THE

Arabic: ḥazâb.

The Qur’ān uses the term “confederates” principally to refer to the Arabian opponents of Islam. It sometimes refers to one member of the opposition, as in 11:17 (in which the Quraysh are referred to, although there is also a subtle reference to the People of the Book [q.v.], who had in the late Makkah period become secretly active in their opposition to Islam), sometimes to the Idolators (see idolatry) or the People of the Book (13:36), and sometimes to subgroups of the major groups of the opposition, as in 38:11 (clans of Quraysh) or 19:37 and 43:65 (subsects of Christianity).

The usage in 38:13 (40:5, 30 are similar) is to be noted. The verse refers to the peoples of Noah, ād, Pharaoh, Thamûd, Lot, and Shu‘ayb. These peoples existed at different times, and so were not “confederates” in the sense that they put up a united front against any one prophet. However, each one of them is called ḥazâb because, in its opposition to its own prophet, it rallied together the divergent elements of society.

And here we may have a clue to the significance of the term ḥazâb as used in the Qur’ān. Being a plural of hizb (“party, faction”), the word implies that the opponents of Islam have a negative basis of unity: animosity toward Islam, and not commitment to positive goals held in common, is what brings them together, and at bottom they remain what they are—so many parties or ḥazâb.

CONFIDENTIAL TALK  See Najwā

CONSULTATION, PRINCIPLE OF

Arabic: shûrâ.

According to 42:38, one of the distinctive features of Islamic society is the way in which matters of social importance are decided in it: “And their affairs are [run in accordance with the principle of] consultation among them.” Modern Muslim scholars view the principle of consultation as the cornerstone of the Islamic political system and as the mark and measure of Islamic politics. In their attempt to work it out in detail, they have derived from the principle a set of norms and rules, positive and negative, some of which are: accountability of the executive; decentralization of power; elective government; and rejection of any form of government that repudiates the principle of consultation.

See also: AUTHORITY.

CONTENTED SELF, THE

Arabic: an-nafs al-mutma‘innah.

The contented self (89:27) is that which in all kinds of circumstances remains unshaken in its devotion to God.
The Arabic word *itmi‘nān*, usually translated “contentment,” denotes “stability, steadfastness”: it is used of a rock that, after being in motion, comes to a rest and remains in that state. The contented self, then, is one that remains “unmoved” by fluctuations of fortune: circumstances of ease do not make it proud or smug, and times of hardship do not make it impatient or fretful. The reward for the contented self is paradise (89:30).

See also: BIDDING SELF, THE; CENSORIOUS SELF, THE.

**CORRUPTION**

Arabic: *fasād*.

The Arabic word has a wide range of meanings—“disorder, corruption, mischief, wrong, anarchy”—and stands for a breach of law, whether natural, moral, or social. Accordingly, *fasād* can take many forms. Had there been more than one deity, there would have been *fasād* or chaos in the universe (21:22). Pharaoh’s oppressive measure of killing male Israelite children was an instance of *fasād* (28:4), as was the opposition of the nine clans to the prophet Šālih (27:48).

The corruption that man causes in the world (30:41) is the result of misuse by him of the power to act freely (see freedom and determinism). Man’s power to act freely is, however, not unlimited, and God continually purges the *fasād* caused by man (2:251). It was because of the corruption they caused that many of the earlier nations were destroyed by God (7:86, 103; 27:14).

**COVENANT**

Arabic: *cāhād, mithāq*.

The relationship between God and man is conceived in terms of a covenant. A covenant establishes certain rights and obligations. The covenant of God—the most important meaning of the terms *cāhād* and *mithāq* in the Qur’ān—binds man to the worship of God to the exclusion of any other being, and, in return, gives man the promise of material and spiritual success, terrestrial and eschatological salvation. Whether the covenant is fulfilled or not depends on man: “Fulfill My covenant [i.e. your obligation toward Me] and I shall fulfill yours [i.e. My obligation toward you]” (2:40). The initiative, that is to say, has to come from man, for it is he whose fate is at stake.

The covenant between God and man takes several forms.

1. Instinctual. According to 7:172, God in pre-existence extracted from the loins of men all humanity and bound it to His worship. “Am I not your Lord?” God asked, and all responded by saying, “Yes, indeed.” This verse symbolically presents the urge to worship God as being innate to man. Man possesses an instinctual awareness of his bond with God, though this awareness and inclination may be sharpened or deadened by circumstances and by the moral choices one makes.

2. Prophetical. The prophetical covenant is that which is made through the agency of prophets. It takes the form of clear and definite pronouncements, in oral or written form, that a prophet conveys from God to his people. The Bible and the Qur’ān are instances of scriptural covenant, whereas earlier prophets, like Adam and Noah, received from God and brought to their peoples oral communications.

The instinctual and prophetical covenants differ from each other in a few respects. The former is immediate in that it is made directly with every human being, whereas the latter is mediate in that it is made through prophets. Furthermore, the former is logically and historically prior to the latter. Finally, the former establishes accountability in a general way, whereas the latter establishes it in a more specific and comprehensive manner.
Covenant

These differences notwithstanding, the two types of covenants complement each other. For, in the people who have preserved the goodness of their nature (see *fitrah*), the instinctual awareness of God is aroused to full activity by the prophetic covenant, the combination of the two accounting for the enthusiastic response of such people to the call of prophets. The inner light of nature possessed by such people is reinforced by the outer light of the prophetic message, so that they come to possess, in the words of 24:35, “light upon light.”

3. *Occasional.* There is a third kind of covenant, one that is made between God and man on a given occasion with respect to a given matter. This covenant itself may take more than one form: the covenant made by God with a certain individual, as with Abraham (2:124–125), and the covenant that an individual makes either with God or with another person in the name of God (16:91).

All three types of covenants—instinctual, prophetic, and occasional—are to be fulfilled, and the commandment to fulfill the covenant of God (2:40; 6:152) applies to all types, some verses (like 17:34) enjoining the fulfillment of “covenant” in absolute terms.

*See also:* FI'TRAH; GUIDANCE; REMEMBRANCE; TRUST.

CRITERION, THE

Arabic: *furqān.*

*Furqān* is “that which sets one thing apart from another,” and is usually translated “criterion, distinction.” The Torah and the Qur’ān are each called *furqān* (the former in 2:53 [taking the *wāw* between *taurāt* and *furqān* as exegetical] and 21:48, the latter in 3:4 and 25:1) because the purpose of the revelation of the two books was to sift truth from falsehood. The day of the Battle of Badr is called “the day of distinction” (*yaum al-furqān*) in 8:41 because on that day a clear distinction was made between the upholders of truth and the supporters of falsehood. In 8:29 *furqān* stands for the “decisive victory” that will belong to truth when it appears in a manifest, unclouded form.

CURSE

Arabic: *la’nah.*

I. Meaning. To be under the curse of God is to be deprived of God’s blessings and be subject to His wrath.

II. Causes of the Infliction of a Curse. The curse of God is brought upon an individual or a people by a multiplicity of causes, in each case the person or people cursed being responsible for the curse. Among the causes are: defiance of God (4:117–118; 5:60); violation of the commandments of God (4:47; 13:25; 38:72–78; 5:78); breaking of the covenant of God (see *covenant*; 5:13; 13:25); disbelief in God and His message (2:89; 33:64); death in a state of disbelief (2:161); misrepresentation of His message (2:159); opposition to Him and His prophets (33:57); bringing of false allegation of unchastity against chaste persons (24:23); iniquity (q.v.; 7:44; 11:18; 40:52); gross lying (3:61); corruption (q.v.) in the earth (13:25; 47:23); hypocrisy (see *the hypocrites*; 33:61). The evildoers, once in hell, will curse one another (7:38; 29:25).

III. Result of the Curse. Once God puts a curse on a person, that person becomes incapable of receiving guidance (2:88; 4:46); it is as if one’s heart has become hardened (5:13) and one has lost the power to see, hear, think, and judge (47:22–23; see *sealing*).

*See also:* ACCursed TREE, THE; DOUBLE SWEARING; SEALING.
CUSTOMARY LAW

Arabic: ma'qrūf.

Ma'qrūf literally means "that which is familiar, recognized, well-known, reasonable." As a Qur'ānic term, it is used in a wide sense (see enjoining good and forbidding evil) and in a restricted sense. In its latter sense, the subject of the present article, ma'qrūf stands for that part of the customary law of pre-Islamic Arabia which the Qur'ān approves of and assimilates into Islam. Thus 4:25 suggests that the amount of dower (q.v.) a husband has to pay may be determined by the ma'qrūf of a given area, society, or class. According to 2:233, if a man has divorced his wife but would like her to nurse his infants, he should provide food and clothing to her in accordance with ma'qrūf. Similarly, if a man pronounces divorce (q.v.) once or twice, he should, at the end of the waiting period (q.v.), either take back his wife, in accordance with ma'qrūf, or effect a final separation, again in accordance with ma'qrūf; that is, he should, like a reasonable and honorable man, decide the matter one way or the other. Ma'qrūf thus serves as an important means of augmenting the corpus of Islamic law.

The Qur'ān used ma'qrūf to facilitate transition from pre-Islamic to Islamic law. For instance, before laying down the law of inheritance (see inheritance, law of) in its final form in 4:11-12, 176, the Qur'ān gave, in 2:180 a provisional statement of the law, and this provisional statement, as the verse indicates, accorded with pre-Islamic Arabian customary law.

See also: ENJOINING GOOD AND FORBIDDING EVIL.

DALĀL See MISGUIDANCE

DALĀLÁH See MISGUIDANCE

DĀR AS-SALĀM See ABODE OF PEACE, THE

DAY OF JUDGMENT, THE See HEREAFTER, THE

DAYS OF GOD, THE

Arabic: ayyām Allāh.

The "days of God" are those historic events of the past which furnish unmistakable evidence of the meting out, by God, of recompense to nations. The expression occurs twice. In 14:5 Moses is asked to remind his people of the "days of God," that is, of instances in past history in which the steadfast in faith and virtue were blessed by God and the evil peoples punished. In 45:14 the believers are asked to avoid and ignore those who do not expect to see the "days of God," that is, do not think that God will punish the wicked.

DEATH

Arabic: mawt.

According to the Qur'ān, death is neither a mystery
Death

nor “a sleep and a forgetting,” but a stage of transition from one life to another, a stage that forms an integral part of the scheme of existence. During his earthly life man acts out his role as a moral agent and either succeeds or fails in that task; in the next life he will be recompensed for his actions. Death is thus a line of demarcation between life on earth and life in the hereafter: it closes the chapter of actions and opens that of recompense. Being only a stage of transition in the continuum of life-death-life, death does not mean complete extinction, but only separation of soul from body, and only a temporary separation at that.

One’s death is “appointed” in the sense that the time (3:145) and place (31:34) of one’s death have been unalterably fixed by God. It is thus futile to flee the battlefield in the hope of averting death (3:144-145, 156; 33:16; also 3:154, 168; 4:78).

Contrary to the notion of “you live only once,” a notion the Qur’ān criticizes (23:37; 45:24; 50:3), the Qur’ān presents the notion of “you die only once” (see 44:56). For there is life after death, and that life will know no death. This will be one of the great joys of the people of paradise (44:57), but it will be one of the great sorrows of the people of hell, who will wish for death (14:17; 35:36).

In certain verses (as in 2:28; see also 40:11), the time before one’s coming into existence is called the period of death. In 6:122 and 35:22, lack of awareness of certain realities is called death: one who lacks the light of true guidance is no better than one who is dead.

See also: BARZAKH; EARTHLY LIFE.

DEED-SCROLL

Arabic: kitāb.

Upon being resurrected in the next life, every human being will receive a “book” or “deed-scroll” containing a complete account of the way in which he lived his life (17:13, 14). Those who are to go to heaven shall hold their deed-scrolls in their right hands (17:71; 69:19-24; 84:7-9). They are the ašḥāb al-yamīn (“people of the right hand” [56:27, 35; 74:39]); in 56:8 and 90:18 they are called ašḥāb al-mayymanah, an expression that has the same meaning as ašḥāb al-yamīn but also means “the blessed people.” Those who are to go to hell shall hold their deed-scrolls in their left hands (69:25-32); 84:10 adds that they will be handed their deed-scrolls from behind, which suggests that their hands will be tied behind their backs. These people are the ašḥāb ash-shimāl (“people of the left hand” [56:41]); in 56:9 and 90:19 they are called ašḥāb al-maš’amanah (“the unfortunate people”). While the “people of the right hand” will rejoice and invite all to read their deed-scrolls (69:19), the “people of the left hand” will wish they had never received theirs (69:25).

See also: KITĀB.

DHIKR See REMEMBRANCE

DHIKRĀ See REMEMBRANCE

DIN

I. Four Meanings. The word din has four meanings in the Qur’ān:

1. Submission, as in 16:52: “To Him belongs what is in the heavens and the earth, and it is to Him that submission must always be made” (see also 39:2).

2. A system of beliefs, or, roughly, religion, as in 3:83: “Do they desire a religion other than the religion of God?”

3. Law, as in 12:76: “It was not for him [Joseph] to detain his brother in accordance with the law of the king.”

4. Recompense, as in 51:6: “And recompense shall be meted out.”
The four meanings are interconnected, and we can see the connection if we take “submission” (1) as the essential meaning. A set of beliefs or tenets (2) is submission on the creedal level, whereas “law” (3) suggests law-abidingness, the submission now being on the plane of conduct. As for “recompense” (4), it represents the results of one’s submission to God or defiance of Him.

II. Din as Law. A word may be said about the third of the four meanings. Use of the word din for “law” (the context in 12:76 gives the sense of “law of the land”) explains why Islam is regarded as being a religion that is not only the private affair of its adherents but also deals with the public aspects of their life, that is, with the political, economic, and social aspects. The Qur’ān insists that the din must be practiced and implemented in its entirety (8:39), and that only God’s din must be in force (9:33; 48:28; 61:9). The notion that Islam covers the “secular” or “profane” as well as the so-called religious and spiritual fields of life, that it is a complete way of life, thus has its basis in the Qur’ān itself.

The Qur’ānic use of the word din is one of many examples illustrating how the Qur’ān, taking words that were familiar to the Arabs, imbues them with new meanings. A common meaning of the word din in Arabic was “custom, practice,” but the Qur’ān, so to speak, gave the word the upgraded meaning of “law.” The meaning of “recompense,” likewise, is construed by the Qur’ān in a much vaster sense than it was in the Arabic language before, the ethical notions of justice being largely absent from the pre-Islamic usage.

III. Rationale of Din. According to the Qur’ān, din is not an imposition on man but a necessary aid to him. Spread all around man, and geared to serve him, is a vast network of providential care. This phenomenon fills man with gratitude for an unseen bountiful being. Thus moved, man feels impelled to serve that being in humble gratitude, but does not know how to serve him. Din steps in and tells him how to do so. By clarifying a profound, albeit initially somewhat vague, human urge to worship God and providing proper channels for the expression of that urge, din supplies a deeply felt need of the human soul.

IV. History of Religion. The Qur’ān emphasizes (3:19) that there has been only one din revealed by God for mankind: “Islam” (q.v.). Since “Islam” means “submission,” the statement in 3:19 implies that all prophets have taught the same essential message of submission to God (42:13), even though in point of detail religions may have differed considerably from one another. Abraham, a monotheist, is presented as the prototypical “Muslim” (see Islam), for with complete loyalty he submitted to the One God (see ḥanīf). Monotheism is thus the cornerstone of the perennial din, and was (as can be inferred from 3:33) the creed of the first man, Adam (cf. Gen. 4:26). If monotheism was mankind’s original religion, then the different forms of idolatry constitute so many instances of falling away from that original religion. In other words, man has not “progressed” from polytheism to monotheism, but has degenerated from monotheism to polytheism. Discovery of monotheism is properly called rediscovery of monotheism.

What led men away from the original din? Not ignorance of truth but willful rejection of it was the main cause. Self-righteousness has often prevented men from granting that truth could be found with others. The desire to monopolize truth has often led men to commit baghy (“injustice, wrong, oppression”) against one another, and truth has suffered in the process (2:90, 213; 42:14; 45:17). Another major cause of the neglect or rejection of the original religion was parochialism (5:105). The fundamentals of religion were ignored and interest was focused on relatively minor issues in din.

It was said above that God has revealed the same essential din in the all ages. This does not, however, mean
that ḏīn has never undergone any changes. The outer forms of ḏīn have changed from time to time, the changes having been determined by the needs and circumstances of different periods of human history. In any given period, that is to say, religion has possessed certain universal-permanent and certain local-temporal elements. Muhammad is regarded as the final prophet (see prophet; the seal of the prophets), and the dispensation given by him, Islam, as the final religion. In Islam, in other words, ḏīn reaches its culmination or perfection (5:3).

V. No Compulsion in Religion. 2:256 says that there is no compulsion in religion. The meaning is that God has not compelled man to accept the truth, but has left him free to make his choice with regard to it, and that the responsibility for accepting the truth rests with the individual.

See also: ABROGATION; COVENANT; FITRĀH; ISLAM; REMEMBRANCE.

DISBELIEF

Arabic: kufr.

The principal meaning of kufr in the Qurʾān is “to disbelieve,” that is, to disbelieve in or reject God, a prophet, a scripture, the hereafter, the truth, etc. (2:126, 253, 258; 5:12; 16:106; 19:77; 30:44; 41:52; 60:1; 67:7; 90:19). Kufr is a major sin (see major sin and minor sin), one for which many nations in the past were destroyed (11:60, 68; 13:32; 34:15–19; 43:24–25; 47:10), and one which will receive grave punishment in the hereafter (q.ū.; 2:7, 39, 126; 3:4, 12, 56; 4:56; 5:10; 9:3; 10:4; 18:106; 22:19; 57:19). Any good deeds performed in a state of disbelief will be nullified (14:18; 24:39; see nullification of deeds).

The root meaning of kufr is “to hide, conceal,” and it underlies the meaning of “disbelief”: to disbelieve is to hide the truth or deny recognition to it. The other meanings of kufr in the Qurʾān, again closely related to that of “disbelief,” are as follows: (a) to disavow, disown (30:13; 35:14; 46:6); (b) to deprive, deny (3:115); and (c) to be ungrateful (16:55; 17:27; 29:66; 30:34 43:15).

See also: FAITH; GRATITUDE.

DISCIPLE

Arabic: ḥawārī.

The Qurʾān uses the word ḥawārī (pl. ḥawāriyyūn) for a disciple of Jesus. The literal meaning of ḥawārī is “sincere, devoted friend or supporter.” In 3:52 Jesus asks his disciples, “Who will be my supporter [in the way leading] to God?” and they volunteered themselves enthusiastically. In 61:14 the Qurʾān cites the ḥawāriyyūn as model believers. The Qurʾān’s praise of the ḥawāriyyūn suggests that, in the view of the Qurʾān, they did not abandon Jesus in his hour of need but stuck with him. 5:111 says that God “intimated” to the ḥawāriyyūn that they should believe in Him and in His prophet, Jesus, and that the ḥawāriyyūn did so.

5:112 reports the ḥawāriyyūn as asking Jesus whether God would send down a feast from the heaven—a request, presumably, for a miracle. The Qurʾān does not say whether the request was accepted, but Jesus’ admonition, “Fear God if you are [true] believers,” suggests that the ḥawāriyyūn did not insist that the miracle be shown. But the request is significant in that it indicates that the ḥawāriyyūn regarded God, and not Jesus, as the one who caused miracles to happen, Jesus in their view being only an agency through whom miracles were wrought.

See also: HELPERS, THE; MIRACLE.

DISCRIMINATION BETWEEN PROPHETS

Arabic: tafrīq bayn ar-rusul.

To “discriminate between prophets” (2:136, 285; 3:84;
Discrimination between Prophets

4:150) is to believe in some prophets but not in others. Such a discrimination is, according to the Qur`án, unwarranted because all prophets have preached the same truths, and only arrogance, prejudice, or partisanship can prevent one from accepting the truth in its many manifestations. The prophets, as Shâh Wâli Allâh says, are like consanguine brothers.

See also: PROPHECY.

DISSIMULATION

Arabic: "taqiyyah.

According to 16:106, fear of persecution is a legitimate excuse for hiding one's faith; one may even verbally renounce one's faith, provided one remains unshaken in one's heart. The verse, however, warns against abusing the permission by "opening up one's breast to disbelief," that is, by actually becoming an unbeliever.

While conditions of fear may permit one to conceal one's faith, there are situations in which it is more laudable to declare one's faith than to conceal it, even if profession of faith means putting one's life in jeopardy. 40:28-45 tell the story of "one of the people of Pharaoh" who believed in Moses but had concealed his faith. When Pharaoh threatened to kill Moses, the "believing man" boldly declared which side he was on and gave open support to Moses.

Contrary to the generally held view, 3:28, the supposed source of the term tajiyyah, has nothing to do with the subject, the view being based on a misreading of the clause of exception in the verse.

See also: COMPULSION.

DISTANT MOSQUE, THE

Arabic: al-masjîd al-aqṣâ.
The Temple at Jerusalem is so called (17:1; the Arabic

Divorce

literally means "the farther mosque") because it is at a consider-able distance from Makkah.

See also: ASCENSION; SACRED MOSQUE, THE.

DISTORTION OF SCRIPTURE

Arabic: ikhîfâ'; layy; tahrij.
The People of the Book (q.u.) are accused of distorting the scriptures—according to Muslim scholars, particularly those portions of the scriptures which prophesy the advent of the Prophet Muḥammad (see prophet; the seal of the prophet). The distortion may take the form of layy, which is calculated mispronunciation of words (3:78), or tahrij, which includes tampering with the text and misinterpreting it (4:46; 5:41). Ikhîfâ' ("concealment"; 5:15) is more comprehensive and covers not only the two types of tahrij, but also concealment of certain texts from becoming known.

See also: PEOPLE OF THE BOOK, THE.

DIVINATION

Arabic: istiqsâm bi l-aqzâm.

5:3 prohibits the practice of divination by means of marked arrows (aqzâm; cf. radromancy). The Arabian prac-tice of divination was marked by idolatry and superstition; consequently, any such practice, whether it involves arrows or other instruments, would be covered by the prohibition.

See also: WINE AND GAME OF CHANCE.

DIVORCE

Arabic: talâq.
The right of pronouncing divorce essentially belongs to the husband, though the wife may demand divorce.
I. Divorce by Husband. Divorce is to be pronounced thrice, each pronouncement occurring in the non-menstruating days of the woman and only once between two menstrual cycles. After the first pronouncement, the man has the right to take back his wife. After the second pronouncement, if the waiting period (q.v.) has elapsed, the couple become separated but may remarry. After the third pronouncement, they cannot remarry, unless the woman is first married to another man who then divorces her (2:230).

During the waiting period, the husband may not turn the wife out of his home, nor must she herself leave (65:1). Upon divorcing his wife, a man must not demand the return of any gifts he might have given her or any property he might have made over to her (2:229). In fact, if he divorces his wife before the consummation of marriage or the determination of the amount of dower (q.v.), he must make some kind of payment to her (2:236).

By limiting the number of divorce pronouncements to three, the Qur’ān seeks to reform the pre-Islamic Arabian practice, which gave a man the right to tyrannize over his wife by pronouncing divorce any number of times without having to part with her. By stipulating that divorce be pronounced only when the woman is not menstruating, the Qur’ān intends to eliminate sexual disattraction, a feeling that might arise during menstruation, as a possible cause of divorce. By laying it down that a divorced woman can remarry her former husband only if she has married and received a divorce from another man, the Qur’ān means to make the husband think many times before pronouncing divorce. Finally, the Qur’ān forbids a man to use his influence to prevent his divorced wife from marrying another man (2:232).

II. Divorce by Wife. The divorce, when demanded by wife, is called ḥudūf. A woman who wants a divorce must agree to make some payment to the husband (2:229); the Arabic word used in the Qur’ān for this divorce is ḥadidā', which literally means “to redeem oneself, buy one’s freedom.”

III. Zihār. According to the pre-Islamic Arabian custom, zihār constituted a divorce. Literally, zihār is to say to one’s wife: “You are to me like the back [zahr] of my mother;” the expression, with its euphemistic use of zahr, meaning that one shall no longer have sexual relations with one’s wife. 33:4 says that such a declaration does not make one’s wife one’s mother. 58:2–4 lay down the law regarding zihār. One who commits zihār must make atonement (q.v.) before resuming conjugal relations. He must free a slave; if he lacks the means to do so, he must fast for two months without break; and if he is unable to do even that, he must feed sixty masākin (see the needy).

The Qur’ān thus repeals the pre-Islamic customary law in respect of zihār, according to which zihār made a wife unlawful to her husband. On the other hand, it regards zihār serious enough to prescribe atonement for it.

See also: DOUBLE SWEARING; MARRIAGE; OATH OF SEXUAL ABSTINENCE; SUCKLING; WAITING PERIOD, THE.

DIYAH See BLOODWIT

DOUBLE SWEARING

Arabic: *līfān.

If a man brings a charge of adultery against his wife, but cannot provide the required four witnesses (see false allegation of unchastity), he shall swear by God four times that he is telling the truth, and then say that he invokes the curse of God upon himself in case he is telling a lie; the woman may avert punishment by swearing likewise (24:6–9). This is called līfān, which, literally, is “mutual cursing,” but may be translated “double swearing.” Since it represents a state of irreconcilable differences, līfān is
regarded by Muslim scholars as grounds for the dissolution of marriage.

See also: DIVORCE; FALSE ALLEGATION OF UNCHASTITY; OATH OF SEXUAL ABSTINENCE.

DOWER

Arabic: ṣaduqah.

Dower is the husband's marriage gift to the wife. The amount of dower should be specified at the time of wedding, with the dower either to be paid before the consummation of marriage or at a later date. Dower is the right of the wife, who can, if she wishes, exempt the husband from paying it.

One of the words used in the Qurʾān for dower is ājr ("remuneration"); 4:24, 25; 5:5; 33:50; 60:10), but it would not to be correct to regard dower as "bride-price," if only because the recipient of the dower is none other than the woman herself. Since, in Islam, it is man who is responsible for founding a family, dower may be interpreted as symbolizing, first, a man's wish to establish the family unit, and, second, his commitment to provide maintenance to the family. The word that brings out best the idea behind dower is ṣaduqah (4:4), which carries the connotations of fidelity and truthfulness.

Upon the consummation of marriage, dower must be paid in full, unless the woman voluntarily gives up her right to it. If divorce is pronounced before the consummation of marriage but after the determination of the amount of dower, then the man must pay half of that amount, unless the woman voluntarily decides to forgo it; the Qurʾān recommends, however, that the man pay the dower in full (2:237).

See also: MARRIAGE.

DRESS

Arabic: libūs.

I. Functions. Dress has three functions. First, it fulfills a basic physical need: it protects man against the impact of the weather (16:81). Second, it serves a moral function; it covers the private parts of the body (7:26; see also 7:27). When Adam and Eve ate of the fruit of the forbidden tree, they were punished with the loss of their heavenly robes, and, overcome by an instinctive sense of shame, they began to stitch leaves onto their bodies. Third, it gives expression to one's aesthetic sense: dress is zinah ("ornament"); 7:31, 32; see also 7:26), that is, it makes one look good. One of the pagan rites of pilgrimage consisted in circumambulating the Kaʿbah (q.v.) naked, on the view that the spirit of worship required one to discard all adornment, including dress. The Qurʾān strictly forbade this practice, saying that dress is a zinah with which God has blessed man.

II. Form and Style. The Qurʾān does not prescribe any particular form or style as "Islamic," which means that it leaves the matter of form and style to be determined by climate and individual tastes. It is, however, obvious that, in order to be Islamic, a dress must adequately serve what we have called above the moral function.

III. Spouses as Dress for Each Other. A metaphorical use of the word libūs may be noted. In 2:187, husband and wife are called "dress" to each other: "they [women] are a dress to you [men] and you are a dress to them." The verse means, first, that the natural relation between husband and wife is that of love, harmony, and mutual support—of the closeness of dress to body—and not, as is sometimes inferred from the story of Adam (2:36), that of hatred or antipathy; and, second, that, by providing sexual satisfaction to each other, the spouses serve to protect each other, like armor—which itself is a kind of dress (16:81; 21:80)—against sexual anarchy.

See also: CHASTITY.
DRESS

DRY ABLUTION

Arabic: *tayammum*.

Ablution (q.v.) must be performed before making *salāt* (q.v.); in the case of a major impurity (q.v.), one must bathe (see BATHING) before one can perform *salāt*. If, because of the unavailability or scarcity of water, one is unable to make ablution or bathe, or if one is sick or on a journey, one may make dry ablution, that is, take clean dust and lightly rub one's face and hands up to the wrists (or, on another interpretation, up to the elbows) with it (4:43; 5:6). The Arabic word literally means "to aim [for something]," and to make *tayammum* is to "aim for" clean dust in the above-noted situations.

*Tayammum*, it might be said, can hardly be called a means of "purification," the stated purpose of ablution and bathing. This is correct. But then the purpose of *tayammum* is not to "purify" the body, but to keep alive a sense of purity and maintain respect for *salāt*, so that, even if water becomes available after a long time, one remains disposed to observing the rules for achieving purification and is able to switch to them easily. *Tayammum*, in other words, has a psychological rather than a purificative function.

See also: ABLUTION; BATHING; IMPURITY.

DUCĀ See PRAYER

DUNYĀ See EARTHY LIFE

EARTHY LIFE

Arabic: *dunyā*.

*Dunyā* (literally, "that which is closer") is "world, worldly existence, earthly life." It is the period during which one is in this world, and it is contrasted with *ākhirah* (see the hereafter).

Two apparently conflicting views of earthly life are found in the Qur'ān. On the one hand, a large number of verses present it as something one must take seriously, since it is actions performed in this world that will irrevocably determine one's fate in the next. It is those who lived as believers in this life who will be blessed with good things in the next (7:32). God has created life and death in order to put man to a moral test (67:2). One must, therefore, be constantly mindful of the important consequences that attend upon one's actions. On the other hand, there are verses which present *dunyā* as "play and amusement" (6:32), as being worth no more than "deceptive wares" (3:185). Two poignant pictures of *dunyā* drawn in this vein are to be found in 10:24 and 57:20 (see also 18:45).

The conflict between these two descriptions is easily removed, however. The Qur'ān stresses the importance of earthly life as a seedbed for the next life, and, as such, wants man to take one's conduct in life very seriously. At
Emigration

Community and the community decides to emigrate, the individual must emigrate with the community unless he is unable to do so on account of circumstances beyond his control (4:98). Emigration thus becomes a test of faith (4:88-89; 8:74). One who emigrates proves that he is a true believer (8:74-75). As such, he earns the mercy of God (2:218), his sins are wiped off (3:195), and he will get great reward in this world and in the next (9:20; 16:41; 22:58; also 4:100).

III. Legal Entailments. Not only is emigration a praiseworthy act in the eyes of God and one for which great reward is promised, it has certain legal entailments as well. Those who emigrate to another Muslim community are entitled to receive economic assistance from that community (59:8; see spoils). Those who do not emigrate may not claim the rights of waliyaha (q.v.) with those in the Islamic State.

IV. Between Despair and Hope. Although emigration is a last alternative, it would not be correct to think of it as an act of despair, for it contains a strong element of hope also—hope that things will turn out better elsewhere. Especially when it takes place on a collective level, emigration becomes a counterpart, in a time of peace, of planned retreat in a time of war.

Above all, however, emigration represents the spirit to sacrifice one's belongings and leave one's dear and near ones for the sake of one's convictions. Many prophets have had to emigrate for the sake of their faith. Abraham is cited (19:47-49; 60:4) as exemplifying emigration in its true spirit and form.

V. Characteristic Feature of the Qur'anic Concept. The concept of emigration illustrates how the Qur'an transforms the meanings of ideas it takes over from Arabian culture. A frequently encountered theme in pre-Islamic Arabic poetry is that of willingness to protect one's honor by departing to a far-off place in case living in one's homeland will for some reason bring disgrace to one. For this sense of

Enjoining Good and Forbidding Evil

personal honor the Qur'an substitutes the sense of the honor of a community founded on a set of religious principles, and, through a "sublimation" of personal feeling into communal commitment, radically changes the nature and purpose of emigration.

See also: WALĀYAH.

ENJOINING GOOD AND FORBIDDING EVIL

Arabic: al-amr bi l-mācūf wa n-nahy ʾan al-munkar.

One of the important injunctions in the Qur'an is that of enjoining good and forbidding evil (22:41). But first we should look at the terms "good" (macūf) and "evil" (munkar; cf. article on evil) in this expression.

I. Maṣūf. Maṣūf literally means "that which is familiar, recognized, well-known." As a Qur'anic term, it stands for a practice that is generally and customarily recognized to be good, wholesome, and reasonable. In its widest sense, maṣūf includes all those acts which establish a relationship of harmony and love between the members of society, e.g. spending in the way of God (q.v.) and helping orphans (see orphan) and the needy (q.v.); the present article deals with maṣūf in this sense. The term also has a narrower meaning, for which see customary law.

II. Munkar. Literally "unfamiliar, strange, unrecognized," munkar is the opposite of maṣūf and stands for any of those acts which are generally regarded in human societies as reprehensible and reproachful, e.g. pride (q.v.), miserliness (q.v.), and wrongful appropriation of others' property.

III. Enjoining Good and Forbidding Evil. To enjoin good and forbid evil is, then, an important Qur'anic injunction. The Prophet is described as enjoining good and prohibiting evil (7:157), and Muslims as a community are made responsible for performing that function (3:104)—performance of the function being part of the raison d'être of
Enjoining Good and Forbidding Evil

their election (q.v.) as the median community (q.v.; 3:110; see also 9:112 and 31:17). The People of the Book (q.v.) are criticized for neglecting the important duty (9:67), though it is admitted that “not all of them are alike,” and that some among them persisted in commanding good and forbidding evil (3:114).

See also: GOOD ACTION.

ENY

Arabic: hasad.

Envy may lead one to oppose the truth. 2:109 and 4:54 represent some of the People of the Book (q.v.) as being motivated by envy in their conduct toward Muhammad and his followers. 113:5 instructs man to seek God’s refuge against the evil envy may cause. While the exhortation is general, implying and covering all types of envy, the verse may be referring more specifically to Satan (q.v.), who, envious of the position of preeminence given to man, refused to bow to Adam and vowed that he would try his utmost to mislead man (7:16-17; 17:62; 38:82-83). The title of “en- vior” in 113:5 would thus belong first and foremost to Satan.

EY

Arabic: sharr.

The Qur’ān does not deny that evil exists: a man may think that something is good for him, but it may be evil (2:216; also 3:180); man starts to complain as soon as evil touches him (17:83; 41:49, 51); God is quick to show mercy, but slow to inflict evil upon man (10:11), though He uses evil as well as good to put man to the test (21:35; see fitnah, trial); the rebellious people shall have an evil abode in the hereafter (22:72; 38:55); and the evil of the Last Day is a dreadful thing (76:7). According to S. 118, God is the only refuge against all types of evil.

And yet evil does not exist in its own right. An important clue to Qur’ānic theodicy is furnished by 113:2: min sharrī mā khalaqa (“[And say: I take refuge in God] against the evil of what He has created”). The verse does not say “against the evil that God has created,” but “against the evil of what He has created.” This implies that God has created all things essentially for a good purpose, but that He may cause things to have an evil effect. Winds and rains, for example, are essentially beneficial, but they were used by God to destroy certain nations. Similarly, man’s ignorance of the proper use of something, or his misuse of it, may cause that thing to have an evil effect. Misperception of the true nature of a thing also may result in harm (this explains verses like 2:216 and 3:180). The evil by which man is tried in this world (21:35) is not absolute but relative, in the sense that it constitutes a moral test, thus offering man an opportunity to prove the strength of his moral fiber. In fact, in being a test, evil serves the same function as good; affluence and poverty, for example, may equally be a test for man (21:35) The Last Day, though in some ways evil, is not really so, for on that day the principle of justice—a principle that is eminently good—will reign supreme, and any punishment that is meted out will be meted out in accordance with that principle. Thus, in a wider perspective, all partial evil is seen as universal good.

By denying that evil exists in its own right, the Qur’ān parts company with those dualistic and pluralistic philosophies which set up good and evil as independent forces locked in an eternal conflict with each other.

EXTRAVAGANCE

Arabic: isrāf, tabdhīr.

Isrāf is “to overdo, commit an excess.” The word has a wide range of meanings. “Eat and drink,” 7:31 says, “but
Extravagance
do not be extravagant” (see also 4:6; 6:141). 25:67 advises one to avoid the extremes of extravagance and niggardliness. 17:33 permits the avenging of murder, but forbids one to oversteps the bounds of the law in doing so. Elsewhere, those who commit excesses in a religious or ethical sense are called “extravagant” (5:32; 10:12; 20:127; 21:9; 26:151; 36:19; 39:53; 40:28, 34, 43; 43:5; 51:34). Pharaoh (10:83; 44:31) and the people of Lot (7:81; 36:19) exemplify such extravagance at its worst.

Tabdhīr has the same meaning as īsrāf (in the sense of “to be extravagant with one’s wealth”), but probably adds the connotation of wantonness; if īsrāf is excess, tabdhīr is sheer and wanton waste.

See also: MISERLINESS; MODERATION.

F

FĀHISHAH See IMMORALITY

FAHSHĀ' See IMMORALITY

FAITH

Arabic: īmān.

I. General. Īmān is the Qur’ānic term for “belief” or “faith.” The root ‘MN’ has the meaning of “peace, security,” and īmān thus represents the state of being secure in one’s belief and of being at peace or harmony with oneself. According to 2:285 and 4:136, the articles of īmān are five:

1. Belief in God (see Allāh).
2. Belief in the angels (see āgāl).
3. Belief in revealed scriptures (see kītāb).
4. Belief in prophets (see prophet).
5. Belief in the Last Day (see the hereafter).

The relationship between the five articles is as follows: God entrusts angels with scriptures that are to be conveyed to prophets, who will then communicate them to mankind so that, following those books, mankind may achieve salvation on the Last Day.

II. Faith and Conduct. While it is important to subscribe to the articles of faith, īmān also requires that one’s conduct reflect one’s faith. In other words, one must per-
form good actions (see good action; enjoining good and forbidding evil). The Qur'ān frequently mentions īmān and good actions together, saying that the two are necessary for salvation. Good actions are thus an index of true īmān, and true īmān is the ground of good action.

III. Belief in the Unseen. One of the conditions of the right belief is īmān bi l-ghayb (2:23). The expression is usually translated “belief in the unseen,” that is, belief in God, angels, the afterlife, and other phenomena to which human sensory powers have no access (see the phenomenal and non-phenomenal realms).

See also: DISBELIEF; ISLAM.

FALĀḤ See SALVATION

FALSE ALLEGATION OF UNCHASTITY

Arabic: *qādhiḥ.

Qādhiḥ (literally, “to throw, cast, fling”) is to bring a false accusation of unchastity against someone. The word used by the Qur'ān is rāmiḥ, which has the same literal meaning as qādhiḥ.

24:4 requires a person who accuses a “chaste” Muslim woman of adultery to produce four witnesses in support of his accusation, and prescribes a punishment of eighty lashes if he is unable to do so. Although the wording of the verse is, “Those men who accuse chaste women,” Muslim scholars agree that both male and female accusers will receive the same punishment, and that, likewise, it makes no difference whether the accused person is a man or a woman.

Besides stating the punishment of flogging, the verse declares that the testimony of a proven qādhiḥ (active participle from qādhiḥ) shall never thence be accepted, and that such a man is fāsiq (see fisq). The verse concludes with a clause of exception: “Except those who repent after that and mend their ways, [to them] God is Very Forgiving, Most Merciful.” This means that qādhiḥ is punishable both in this world and in the next, and that a qādhiḥ can avert punishment in the hereafter only by repenting sincerely.

See also: DOUBLE SWEARING; MAJOR SIN AND MINOR SIN.

FALSEHOOD

Arabic: bāṭil.

Bāṭil means “falsehood.” In the Qur'ān the word denotes one or another of several “kinds” of falsehood:

1. False deity: those who call upon any deity other than God call upon bāṭil (22:62; also 29:67).
2. Untruth (2:42; 3:71).
3. Wrong path (47:3).
4. Powers or agencies that falsify or distort truth (41:42).
5. Purposeless act or behavior: God has not created this universe without a purpose (3:191; 38:27).
6. Unlawful conduct, such as appropriation of someone’s property by wrongful means (2:188; 4:29, 161).
7. That which is liable to be destroyed, thwarted, or undone (7:139; 11:16).

In the struggle between falsehood and truth (q.v.), truth is destined to triumph in the end (13:17; 17:81; 21:18; 42:24).

See also: TRUTH.

FAQĪR See NEEDY, THE

FASĀD See CORRUPTION

FASTING

Arabic: īshwam, ṣiyām.

1. General. Muslims are required to observe fasting
Fasting
during the month of Ramaḍān (q.v.). The fast begins at
daybreak and ends at sunset. During these hours certain
restrictions apply: eating and drinking and sexual inter-
course are interdicted. To one who is in a state of ṣīkāf
sexual intercourse with his wife is forbidden during the non-
fasting hours as well (2:187). ṣīkāf (the Qur'ānic term is
ṣukūf) is to “retire” to the mosque for a certain number of
days in Ramaḍān, devoting oneself to the worship of God.

II. Details of the Injunction. 2:183–185, 187 con-
tain the prescription concerning fasting. These verses were
revealed in 2–3 A.H. (624–625 C.E.); vss. 183–184 were
revealed first, followed a little later by vs. 185, which in
turn was followed by vs. 187. Vs. 183 makes fasting
obligatory upon all (i.e. all adult Muslims) but says that a
sick person or a traveler may miss fasts, compensating for
them later either by fasting—the preferred way, according
to vs. 184—or feeding poor people. Vs. 185 revoked the
second of these options, leaving fasting the only way for
making up for the missed fasts. In Hadīth, pregnant and
nursing women are also allowed to miss the fasts of
Ramaḍān and make up for them later, and this permission
may be regarded as an amplification of these words in
vs. 183: “God wants to make things easy for you, He does
not want to make things difficult for you.” As for vs. 187, it
gives permission to eat and drink and have sexual inter-
course during night, that is, during the non-fasting hours,
though sexual intercourse during Ramaḍān nights is, as
noted above, forbidden if one is in a state of ṣīkāf.

Islam is not the first religion to prescribe fasting for its
adherents. According to 2:183, fasting was prescribed by
God for earlier peoples also (cf. Zech. 7:3–5 and 8:19). It
appears that a “fast of silence” was also observed. Just
before the birth of Jesus, Mary observed a fast of silence
and refused to speak to anyone (19:26; cf. “Be silent” in
Zech. 2:13).

Fighting against God and His Prophet

For fasting as one of the ways of making atonement
for sins, see ATONEMENT.

III. Philosophy of Fasting. Fasting—although the
word is immediately suggestive of abstinence—is not to be
regarded as a practice aimed at inculcating a negative
virtue. The principal aim of fasting is to develop and
strengthen in man that inner goodness of character from
which good action naturally springs. The words saum and
ṣīrām denote a systematic underfeeding of a horse with
the purpose of training it to withstand the rigors of war. Fast-
ing, too, is a systematic attempt made to achieve a well-
defined goal, that of inculcating spiritual discipline and build-
ing moral stamina. The verse that lays down the injunction
of fasting (2:183) also states the rationale behind the injunc-
tion: “In order that you may achieve ṭaqwā”; and ṭaqwā
(piety), which signifies moral restraint or discipline, is
presented in the Qur'ān as a prerequisite for good action.
Also, according to 2:185, fasting is a means of offering
gratitude for the blessing of the Qur'ān, which was revealed
during the month of Ramaḍān (see Qur'ān).

See also: ATONEMENT; PILGRIMAGE; ṢALĀT;
WORSHIP; ZAKĀT.

FAWZ See SALVATION.

FAY’ See SPOILS

FIDYAH See ATONEMENT

FIGHTING AGAINST GOD AND HIS PROPHET

5:33 lays down severe punishments for those who
engage in muḥārābah (“fighting”) against God and His
Prophet. In the light of the verse itself, “fighting against
God and His Prophet” would mean: to declare open war
against the social and legal system that has been es-
established in accordance with the injunctions of God and His Prophet. Thus, when acts like highway robbery, arson, murder, and subversion create a problem of law and order in society, the government may give to the criminals involved exemplary punishments, which may include crucifixion and the cutting of hands and feet.

FIRDAWS  See HEAVEN

FIRM HANDLE, THE

Arabic: al-curwah al-wuthqā.
“Whoever submits himself to God, being a doer of good deeds, has taken hold of a firm handle” (31:22; also 2:256). That is to say, complete and sincere submission to God furnishes man with true and reliable guidance, guidance that will save him from being misled.

See also: CHORD OF GOD, THE.

FISQ

Fisq (or fusūq) is “to commit a transgression or wickedness.” In the Qur’ān, however, the word is usually used of a gross violation of the laws of God. Satan committed fisq when he disobeyed God (18:50), and so did the peoples of Noah (51:46), Lot (21:74), and Pharaoh (28:32). Those who “do not decide in accordance with what God has revealed” are called fāsiqūn (pl. of fāsiq [active participle from fisq]); 5:47), as are the Hypocrites (q.v.; 9:67) and those who falsely accuse others of unchastity (see false allegation of unchastity; 24:4). The eating of certain kinds of foods (see the lawful and the unlawful) and divination (q.v.) are also called fisq (6:3; 6:121, 145). The fāsiqūn deprive themselves of the ability to receive the guidance of God, and are misled even by those signs of God which lead others to the Right Path (q.v.; 2:26; 5:108; 9:24, 80; 63:6). The fisq of nations

results in their punishment in this world and in the next (2:59; 6:49; 7:165; 10:33; 17:16; 29:34; 32:20; 46:20).

Those who become confirmed in their fisq cease to have a position of respect and honor in Muslim society. The news brought by a fāsiq must be carefully checked before it is accepted (49:6), and the testimony of those who bring false accusations of unchastity is never to be accepted (24:4).

See also: FUJÜR.

FITNAH

Fitnah has the following meanings in the Qur’ān.

1. Persecution. The word is frequently used for the persecution of one person by another or of one people by another (10:83; 16:110; 85:10). Fitnah in this sense is termed a greater offense than killing (2:191, 217).

2. Mischief. The meaning “to cause to stray from the Right Path (q.v.) through guile and mischief” is found in several verses, e.g. 7:27 (“O children of Adam, let not Satan involve you in fitnah”) and 17:73.

3. Trial. God often puts men to the test. The tests may take many forms (see trial), but the purpose in each case is the same—to see whether trial brings men closer to God or alienates them from Him. Putting men to the test is a sunnah of God (q.v.; 29:2), and the good as well as the bad are tried, prophets (e.g. Moses [20:40], David [38:24], and Solomon [38:34]) no less than Pharaoh and his followers (44:17).

4. Burning. The wicked shall burn in hellfire (51:13). “Burning,” in fact, is the literal meaning of fitnah, for the word literally means: to determine the purity of a metal, such as gold, by heating it on fire. The other meanings given above are derived from this one, and the connection between the four meanings is not hard to see. Occasionally, the Qur’ān combines more than one meaning in a single use of the word, as in 51:14 (“Taste your fitnah!”), where the
word simultaneously means “burning” and “persecution”; the wicked used to “persecute” innocent people in the world, in punishment of which they shall be made to “burn” in hell.

See also: CORRUPTION; TRIAL.

FITRAH

30:30 reads: “[Follow] the fitrah on the pattern of which He has created people.” In Qur’anic usage, fitrah is roughly equivalent to “human nature.” Fitrah is the “natural disposition” of man, and this disposition, 30:30 implies, is essentially good. The Qur’an seems to suggest that the urge to worship God and serve Him is innate to man. Man is not a tabula rasa, but has an instinctive awareness of good and evil (91:8; see COVENANT), though it is up to man to retain that awareness or allow it to become vitiated (91:9-10).

The phrase about fitrah in 30:30 is preceded by the injunction, “So turn your face in the direction of the [true] religion, with single-minded devotion,” and is followed by the comment, “This is the true religion.” The verse thus implies that human fitrah is in accord with the true religion that comes from God, and that religion is not an imposition on man but a response to a call that arises from the depths of fitrah (see din). Fitrah and religion, in other words, complement each other.

See also: COVENANT; DIN; MAN; REMEMBRANCE.

FLOGGING

Arabic: jald.

Flogging is prescribed as punishment for adultery and and false allegation of unchastity (q.u.).

See also: ADULTERY; FALSE ALLEGATION OF UNCHASTITY; PUNISHMENT.

FORGIVENESS

Arabic: maghfirah.

God is ghafar (“Very Forgiving”; also ghaffar [“Most Forgiving”). One must never despair of His mercy, for He forgives sins (40:3)—all kinds of sins (39:53). He gives forgiveness to those who believe and do good deeds (5:9; 11:11; 34:4; 35:7; 46:31; 48:29), spend of their wealth in the way of God (64:17), and acknowledge their sins (3:135; 4:110; 28:16). One of the prayers the Qur’an teaches is that of asking forgiveness of God (2:286; 3:16, 147, 193; 23:118; 73:20; 110:3), and not only for oneself but for others too (3:159; 7:155; 40:7; 59:10; 71:28). The Qur’an speaks approvingly of, among others, David (38:24), Solomon (38:35), and Jonah (28:16), for they sought forgiveness of God for their lapses. Adam and Eve, too, asked forgiveness of the sin of eating of the forbidden tree, and were forgiven, which incidentally means that, from the Qur’anic viewpoint, there is no such thing as the original sin.

But while God is Very Forgiving, there is one thing He will never forgive, and that is shirk (see IDOLATRY). Also, there is no forgiveness for those who disbelieve, prevent people from taking the path of God, and die in a state of unbelief (47:34); commit repeated acts of unbelief (4:137); or are guilty of the heinous sin of hypocrisy (see THE HYPOCRITES).

Since God is Forgiving, He likes men to cultivate the attribute of forgiveness and be forgiving to other human beings (24:22; 64:14).

See also: REPENTANCE.

FORNICATION See ADULTERY

FREEDOM AND DETERMINISM

Does man possess freedom of the will or are his actions predetermined by God? The Qur’an treats the issue
not from a metaphysical standpoint (something Muslim theologians forgot, with grave consequences for Muslim theology), but from a practical viewpoint. A brief background is necessary.

I. Root of the Problem. The problem of freedom and determinism has its root in the conflicting results yielded by man’s experience of the external world. On the one hand, man has a strong feeling of freedom; he sees that he can make a plan and execute it. This feeling is at the bottom of man’s endeavor to improve his situation in the world and is the driving force behind all progress. Also, in his interaction with other human beings in society, man develops a sense of rights and responsibilities with respect to other people, and this sense presupposes freedom of action. On the other hand, man has a strong feeling that his power to act is limited. He builds a house and a tornado levels it to the ground. Right when he is ready to reap the harvest, a disaster strikes and he feels helpless. Since these two types of experiences are among the most fundamental that man has, it would be unwise, in attempting to solve the problem of freedom and determinism, to wish either of the two types of experiences away and seek exclusive support for the free-willist or the determinist thesis.

II. Qur’anic Perspective. Instead of denying either of the two kinds of experiences, the Qur’an confirms both, striving only to correct the imbalance of outlook that might arise on the one or the other side. On the free-willist side the imbalance arises as a result of pride. Intoxicated by political or economic power, man sometimes acts as if he is a law unto himself, as if he is not accountable to anyone for his actions. Whether he actually believes or not that he is completely free to do what he likes and has unrestricted power is immaterial; he probably does not, for it would be absurd to do so. But this is not the concern of the Qur’an. The Qur’an’s concern rather is with the practical behavior of man. If a man conducts himself in such a way as if he is not subject to a higher power, as if he were a law unto himself, the Qur’an takes notice and warns that man is not beyond God’s reach, that God can at any moment seize him and punish him. Wherever it stresses the point that God has absolute power, the Qur’an does not mean to deny that man has any power, but to deny that man is so powerful as to defy God with impunity. In many Makkah surahs, the wealthy Quraysh are criticized for their haughty attitude, and 80:5 says: “Does he [man] think that no one shall have any power over him?”

Imbalance on the determinist side takes the form of fatalism or of an attempt to deny moral responsibility. While pride leads to a virtual denial of a higher law, fatalism leads to a concession of the existence of such a law, but imputes to that law such compulsive power as to absolve man of all responsibility, especially for evil actions. When this happens, the Qur’an again takes notice, rejecting the plea of “not guilty.” 6:148 reports the Idolators (see Idolatry) as saying that they could not have committed idolatry had God wished otherwise. 6:149 seems to support the Idolators’ plea when it says that had God wished He would have guided all human beings. But 6:150 eliminates the apparent contradiction by pointing out that it is base desires (see hawa) that make a man a candidate for misguidance by God. God allows such a person to become misguided, which means that the plea of “not guilty” (made in 6:148) does in fact stand refuted.

III. Facilitation, Sealing, and Accountability. This brings us to a consideration of several ideas. The first of these is “facilitation.” According to some Qur’anic verses (e.g. 16:93), God guides whomever He likes and misguides whomever He likes; according to others (e.g. 18:29), it is up to man to choose guidance or misguidance. There is, however, no contradiction between the two sets of verses. 92:5-10 say that God facilitates (tāyṣir) the doing of good actions for those who would perform them, and that he
facilitates the doing of evil actions for those who would do such actions. Since the “facilitation” in each case comes from God, God may be regarded as having guided or misguided. But insofar as it is man who, through his attitude and conduct, asks for the one or the other kind of facilitation, man is responsible for his actions.

The same point is made in those verses (e.g. 2:7) which speak of God’s sealing up of the hearts of men. The sealing (q.v.) takes place in accordance with the law of God (see sunnah of God) that those who become steeped in sin do not deserve to be guided by God, and, as a result, are deprived of the ability to come to the Right Path (q.v.; 61:5). Ultimate power thus belongs to God, and if He gives man a certain amount of freedom, He does not to that extent forfeit His omnipotence, for He has the power to take away from man the freedom He has given him. In fact God has already put constraints on that freedom. The birth and death of an individual, for example, are preordained (6:2; 57:2), the individual being responsible for what he does in the period between his birth and death.

The question of freedom and determinism in the Qur’an is not divorced from the ideas of trial (q.v.) and accountability (q.v.). According to the Qur’an, man is not tried beyond his capacity (2:286), i.e. he is to be held accountable only to the extent that he has freedom. In view of this, it would be preposterous to think that (to paraphrase a Persian verse) God would tie a man firmly to a board, cast him into the sea, and command him not to get wet. If the idea of trial has to have any meaning, the idea of responsibility must follow, and if the idea of responsibility is not to become a complete mockery, the idea of freedom of the will must follow. Among the simplest and clearest verses in the Qur’an is this: “So he who wants to believe may do so, and he who wants to disbelieve may do so” (18:29; also 17:15). The following verse needs no comment either: “God does not change the condition of a people until that people [first] changes its own condition” (13:11; also 8:53).

IV. Conclusion. If the Qur’anic perspective on the issue of freedom and determinism is kept in mind, a conflict between divine omnipotence and human freedom would hardly arise. The mostly sterile discussions of the problem by Muslim theologians of early centuries were a result of the disregard of the context in which the Qur’an raises the issue and treats it.

See also: ACCOUNTABILITY; ALLĀH; TRIAL.

FUJūR

Fujūr is “impiety, wickedness, evil.” The word is used in the Qur’ān antonymically to taqwā (see piety; 38:28; 91:8), and thus connotes throwing moral restraint to the winds. Man has been given an instinctive sense of fujūr, just as he has been given an instinctive awareness of taqwā (91:8).

See also: FISQ; TAQWĀ.

FURQĀN See CRITERION, THE

FUSŪQ See FISQ
GAME OF CHANCE  See WINE AND GAME OF CHANCE

GHANĀ'TM  See SPOILS

GHAYB  See PHENOMENAL AND NON-PHENOMENAL REALMS, THE

GHĪBAH  See BACKBITING

GHUSL  See BATHING

GIVER OF GOOD TIDINGS

Arabic: bashīr, mubashshīr.

I. Common Use. Every prophet (q.v.) gives to his people the good tidings that they will achieve success and salvation if they follow the message he has brought from God (2:213; 4:165; 6:46; 18:56).

II. Special Use. In 61:6 the word mubashshīr is used specifically of Jesus, who, according to the verse, announced that there would be come after him a prophet called Ahmad—another name of Muhammad. According to some Qur'ān commentators, the kingdom of heaven of which Jesus spoke was none other than the perfect social order
Giver of Good Tidings

that Muhammad brought into existence, that social order being an earthly replication of the heavenly kingdom to be established in the next life.

See also: WARNER.

GLORIFICATION OF GOD

Arabic: tasbîh, taqādîs.
The heavens and the earth and all things in them glorify God (17:44; 57:1; 59:1, 24; 61:1; 62:1; 64:1). The angels glorify Him (7:206; 21:20; 39:75; 42:5), and so does thunder (13:13; see also 21:79; 34:10: 38:18). Everything, however, glorifies God in its own way, and we may not be able to understand the exact mode of its glorification (17:44). In some verses (20:130; 50:39-40; 52:48-49; 76:26) șalât (q.v.) is called “glorification,” since glorification of God is the essence of șalât.

GOD See ALLĀH

GOOD ACTION

Faith and good actions are so often mentioned together in the Qur’ân (e.g. 2:25, 62, 82, 277; 3:57; 5:69; 18:88; 20:82: 25:70; 34:37; 40:40; 64:9; 65:11) that one cannot help thinking that the Qur’ân regards the two as integrally related. Faith, the Qur’ân seems to be saying, should necessarily lead to good action, and good action must naturally spring from faith.

What are the good actions? Although one can, on the basis of specific Qur’ânic statements, provide some kind of a list (which would then include acts like: worshipping the One True God, telling the truth, helping the poor), a convenient way to describe a good action is to say that it is the carrying out of a commandment of God with the sincere intention of earning the pleasure of God. In other words, it is not simply a question of performing certain actions, but is also a matter of the attitude with which one performs them.

Good actions will not fail to win reward from God (9:120; 11:116; 12:56, 90). In fact, they will be rewarded manifold (see reward), as opposed to evil actions, which will receive only proportionate punishment (see punishment). Also, good actions wipe off bad actions (11:114; 29:7; 64:9).

See also: ENJOINING GOOD AND FORBIDDING EVIL.

GOOD LOAN

Arabic: qard hasan.
Wealth spent in the way of God and for His sake is called the “good loan.” “Good” implies that the wealth is spent generously and not with a view to making a worldly gain. Wealth so spent is regarded by God as a “loan” which He will repay manifold (2:245; 57:11, 18; 64:17).

The term “good loan” is general enough to cover anything spent in the way of God in accordance with the above-stated conditions. In a more specific sense, it refers to wealth given in order to meet communal needs and exigencies, ranging from taking care of orphans to financing a war. The obvious context of 2:245 and 57:11 is war. In 57:18 and 64:16-17, where it is distinguished from șadaqah (q.v.), and in 5:12 73:20, where it is distinguished from țahâ (q.v.), “good loan” stands for the wealth given to meet special communal needs.

The good loan helps wipe off one’s sins and earns one forgiveness and salvation (5:12; 64:17).

GRATITUDE

Arabic: shukr.
As the recipient of numberless blessings from God,
Gratitude

man owes gratitude to Him (2:172; 8:26; 16:14; 78; 27:19; 46:15), though most people are not grateful (2:243; 10:60; 12:38; 27:73; 34:13; 40:61). The Qur'ān presents shukr as the most natural feeling that can arise in a thinking human being. The universe in which man finds himself is so geared to man's use and benefit that it points to the existence of a bountiful God. Recognition of the bountifulness of God thus generates, or ought to generate, a feeling of gratitude in man (see S. 1).

Some verses (2:158; 4:147; 35:30; 42:23; 64:17) describe God as being shākir or shakūr (active participles from shukr). The meaning is that God “appreciates” the good work of human beings. If he appreciates such work, then it follows that He will give reward for it. “Appreciation,” in fact, is the essential meaning of shukr, “gratitude” also being a form of appreciation.

Another word used for “gratitude” is ḥamd, though a more accurate translation of it would be “grateful praise.” The word, which is almost exclusively used with God as the object of ḥamd (e.g. 1:2; 6:1, 45), occurs mostly in exclamatory expressions (al-ḥamdu li illāhi (“Grateful praise is due to God alone!”)). In some verses (e.g. 20:130; 50:39) ṣalāt (q.v.) is equated with ḥamd (and glorification [q.v.]) since the essence of ṣalāt is the offering of gratitude and praise to God.

GUIDANCE

Arabic: ḥudū.

One of the prayers a Muslim utters several times a day in ṣalāt (q.v.) is that for guidance: “Guide us to the Right Path” (1:5).

I. Source of Guidance. Guidance comes from God, the only source of guidance (2:120; 7:178; 10:35; 17:97; 18:17). God, however, has not compelled man to accept guidance, but, having shown him the right and wrong paths, has left him free to make his choice (76:3; see dīn). The divine guidance for mankind is mediated through prophets (42:52; 79:19), who are the prime examples of the rightly guided (6:84–90). Man’s ultimate fate in the next world depends on how he responds and reacts to the guidance that comes to him from God.

II. Forms. Divine guidance takes several forms:

1. Instinctual Guidance. “He who created everything, then gave [it] guidance.” Everything has been provided with guidance appropriate to its being and nature. Thus every
animal follows the instincts peculiar to it. Man, too, possesses guidance at the instinctual level: “Then He imbued it [human self] with [an instinctive sense of] its evil and its good” (91:8).

2. Rational Guidance. As a rational being, however, man needs more than instinctual guidance. By endowing him with reason, God has enabled man to reflect on the external universe, and also on his own being, and thus arrive at certain conclusions about his position and role in the world.

3. Revelatory Guidance. Finally, God has provided man with unmistakable guidance in the form of revelation (q.v.). The Torah and the Evangel are called guidance (3:3–4), and the Qur’ān is described as furnishing the best guidance (17:9).

Needless to say, all these forms of guidance complement each other, and, possessing all of them, man has no excuse to abandon the path of truth.

See also: COVENANT; MISGUIDANCE.

H

HABL ALLĀH  See CHORD OF GOD, THE

HABL AN-NĀS  See CHORD OF GOD, THE

HABṬ AL-ACMĀL  See NULLIFICATION OF DEEDS

HADĪD  See IRON

HADÝ  See SACRIFICE; SYMBOLS OF GOD

HĀJJ  See PILGRIMAGE

HALF  See OATH

HALLĀF  See OATHMONGER

HAMD  See GRATITUDE

HĀMĪ  See ANIMAL VENERATION

HANĪF

Hanīf (pl. hanāfī) is one who worships God with single-minded devotion. Abraham is called hanīf and is praised for being one. The Qur’ānic use of the word, with reference to Abraham, seems to stress two things. The first
Hanif

is rejection of idolatry; Abraham was a hanif, and he was no idotor (2:135; 3:67, 95; 6:79; 16:123). The second is avoidance of factionalism or parochialism: Abraham was a hanif, and not a Jew or Christian (2:135; 3:67). In other words, Abraham distinguished himself in worshipping the One God with complete devotion and undivided loyalty. Muhammad is asked to take Abraham as his model and become a hanif (16:123; also 10:105; 30:30), and his followers are instructed to do the same (2:135; 3:95).

HAQQ  See TRUTH

HAAQQAH  See HOUR, THE


HASAD  See ENVY

HASANAH  See GOOD ACTION

HAWA

Hawā (“base desires”) is one of the principal causes of misguidance (q.v.). Etymologically, the word implies a “falling off.” Hawā is thus a falling off from the desired standard of conduct, and the use in 7:176 gains its full force only when the etymology of the word is kept in mind. Also, there may be a connection between hawā and āhwiyyah (the “pit” into which the people of hell will “fall”), one of the names of hell (q.v.). In 23:71 an ontological dimension is added to the meaning of the word: “If the truth were to follow their [disbelievers'] āhwiyyah [pl. of hawā], the heavens and the earth would have been destroyed, and also those who are in them.”

Heaven

Hawā, or preoccupation with one’s whims and caprices, gives rise to pride, and pride in turn may lead to rejection of the truth (2:87) and opposition to justice (4:135). The Prophet does not speak from hawā (53:3), which means that the scripture he presents is not the product of his own imagination but is a revelation from God (53:4). There are people who set up their hawā as their “deity” (25:43), and such are deservedly misguided by God (45:23; see MISGUIDANCE), their hearts being sealed up by God (47:16; see sealing).

See also: MISGUIDANCE; SEALING.

HEAVEN

Arabic: jannah.

Heaven is the abode of the righteous and virtuous in the next life. The Arabic word jannah means “garden”; firdaus (18:107; 23:11) is “paradise.” Heaven was the original but temporary home of Adam and Eve, who, after they had discovered their strengths and weaknesses in their encounter with Satan (q.v.), were despatched to earth, where they were supposed to endeavor, through moral action, to win their original home, namely, heaven, which then onwards would be their eternal home (25:15). That is why heaven is described as a place the good shall “inherit” (7:43; 19:63; 26:85; 43:72). The good, that is to say, shall become rightful heirs to Adam and Eve.

I. Description. Heaven is as vast as the heavens and the earth (3:133; 57:21). It is a garden with streams of water flowing in it (2:25; 3:15, 136, 195, 198; 5:85, 119; 9:89; 10:9; 57:12; 61:12). It is a place of bliss and happiness (36:55; 69:21-22; 88:8-10) and of peace (6:127; 10:25), so that its residents shall have in it whatever they desire (16:31; 41:31; 43:71), and shall be free from all fear and regret (7:49)—fear of any calamities befalling them in the future and regret for things done in the past. In heaven,
Heaven
people will wear silk and armbands of gold and pearls (35:33; 76:12). 55:46–76 give a fairly complete picture of heaven and its pleasures.

There are, it seems, several “types” of heaven, meant for different categories of people. S. 55 gives a description of two heavens (vv. 46–60), and follows it up with a description of two others (vv. 62–76), hinting that the latter are “less” in rank (dūn) than the former. The distinction would seem to correspond to the distinction made in S. 56 between the two categories of the residents of heaven: 56:10–26 (people who always took the lead in performing good actions) would thus correspond to 55:46–60, and 56:27–40 to 55:62–76.

II. Conditions for Entering Heaven. Certain conditions have to be fulfilled before one can enter heaven: faith and performance of good actions (2:25; 82; 4:57; 29:58; 65:11), obedience to God and His Prophet (48:17), a life lived in piety (58:49–50; 44:51–52; 51:15; 52:17; 54:54; 68:34), and steadfastness shown in the trials (see trial) to which God puts man in this world (2:214; 3:142; also 9:111). Mere association or affiliation with a certain group or people is not a passport to heaven (2:111).

See also: BARZAKH; DEED-SCROLL; HELL.

HELL

I. Names. Hell is the abode of the evil and the wicked in the afterlife. The names most frequently used for hell are nār (“fire”) and jahannam (“Gehenna”). Other names are: harāq (“confagration”; 3:181; 8:50; 85:10), ḥattāmah (“crusher”; 104:4–5), saʾtr (“flames”; 22:4; 31:21; 42:7; 67:10), and hāwiyyah (“pit”; 101:9).

II. Description. The Qurʾān contains graphic descriptions of what will happen in hell. Hell is an “evil place” (3:197; 14:29; 25:34, 66), and being in hell is “the great humiliation” (9:63). Hell has seven gates, a certain group of people destined for each (15:44). Its fire will burn forever and will be fanned the moment it begins to die down (17:97). As soon as it receives a batch of people, it will roar and bend, bursting with rage (67:7–8). Those in hell will be the fuel of hell (2:24; 21:98; 66:6; 72:15). Chained to tall pillars (104:9), they will be surrounded by torment on all sides, receiving punishment “from above their heads and from under their feet” (29:55; also 23:104), their faces buffeted by fire (23:104), the fire even leaping onto their hearts (104:7). As soon as their skins are eaten away by the fire, they will be supplied with new skins (4:56). They will cry for death but will be denied it (43:77; also 35:36), so that they will neither live nor die (20:74); their punishment will not be commuted either (40:49–50; 43:75). Their food shall consist of filth (69:36), thorny bushes (88:6), the fruit of the zaqqum tree (see the accursed tree), and they shall have hot and pus-filled water to drink (14:16; 38:57; 55:43; 78:21). Those who hoard up gold and silver and refuse to spend it in the way of God will have their foreheads, sides, and backs branded with the same gold and silver (9:35). There are several regions in hell, and the hypocrites (q.v.) shall be in the lowest region (4:145).

The people of hell will continually bicker and argue. Those who listened to their evil leaders in the world will charge them with misleading them, while the leaders will exonerate themselves of all responsibility (34:31–33; also 38:64; 50:27–28).

See also: BARZAKH; DEED-SCROLL; HELL.

HELPERS, THE

Arabic: ansār.
The name ansār (9:100, 117) is used of the Madinan Muslims who, upon the arrival of the Makkhan emigrants in 622 (see emigration), offered them full support (8:72, 74), helping them become established in the new environment.
The aid of the Helpers was crucial in the establishment of Islam and Muslims in Madinah.

See also: DISCIPLE; EMIGRATION.

HEREAFTER, THE

Arabic: ākhirah.

I. The Concept. Ākhirah (also: al-yawm al-ākhir ["the Last Day"] and ad-dār al-ākhirah or dār al-ākhirah ["the Last Abode"]) represents the notion that man does not perish with his death but shall have another life (see death). The main components of the concept of ākhirah (which is contrasted with dunyā [q.v.]) are resurrection, judgment, and recompense. On an appointed day God will resurrect the dead, judge them according to their deeds, and send the righteous to heaven (q.v.) and the wicked to hell (q.v.). The proceedings of the Day of Judgment are summed up in 39:68-75.

II. Description. The Qurʾān uses many names to describe the Last Day—most of the hundred or so names given by Ghazâlî are taken from the Qurʾān, each name describing a certain aspect or feature of that day. The following may be noted: al-yawm al-haqq ("the true [inevitable] day"); 78:39; al-yawm al-mawʾūd ("the promised day"); 85:2; yawm al-waḥid ("the day of threat"); 50:20; yawm al-qiyāmah ("the day of resurrection"); 2:85; 3:55; 4:109; 5:14; 6:12; 17:97; 28:41; 39:15; 75:6; yawm al-khumā ("the day of exodus [from graves]"); 50:42; yawm at-taḥdī ("the day of mutual calling [as a result of panic]"); 40:32; yawm al-jamā ("the day of assembling" [of all people, for the purpose of judgment]); 42:7; yawm at-talāqī ("the day of meeting"); 40:15); yawm al-hisāb ("the day of reckoning"); 38:16, 53; 40:27); yawm al-fasā ("the day of distinction" [between the good and the evil]); 37:21; 44:40; yawm ad-dīn ("the day of recompense"); 1:3; 15:35; 37:20; 38:78; 56:56); yawm at-taghābun ("the day of winning and losing"); 64:9; yawm al-

khillūd ("the eternal day"); 50:34).

III. Possibility, Necessity, and Certainty. That resurrection is possible is suggested by the pattern of resurrection which marks the created world and which man witnesses every day (30:19, 24, 50; 43:11; 50:11). Moreover, if God was able to create man—in fact the whole universe—the first time, it should be so much easier for Him to recreate him a second time (36:79, 81; 46:33).

That the hereafter is not only possible but necessary is suggested by the fact that the present world is not the world where complete recompense for good or bad actions can be given. Good actions often go unrecognized, and evil actions often go unpunished. It is, therefore, morally necessary that there be another world where good and evil can be fully recompensed and all accounts settled in strict accordance with the principle of justice.

That the hereafter is not only possible and necessary but will actually take place is known through the revelation brought by prophets. Some prophets (e.g. Abraham [2:260]) were actually shown how God would revive the dead in the hereafter (see also 2:259, where an unnamed righteous man is given a similar demonstration).

IV. Conclusion. Belief in the hereafter is one of the three fundamental Islamic tenets, the other two being monotheism (q.v.) and prophecy (q.v.). From the Qurʾānic point of view, the hereafter constitutes a vindication of God’s justice and wisdom, and it is probably for this reason that 2:28 equates disbelief in the hereafter with disbelief in God.

See also: ACCOUNTABILITY; BARZAKH; DEATH; DUNYĀ; HEAVEN; HELL; HOUR, THE; RECOMPENSE.

ḪĪBR

Ḫībr (pl. aḥbār) is “scholar,” i.e. a Jewish scholar of the Law. The Qurʾān praises those aḥbār (and rabbāniyyūn [see rabbānī]) who judged in accordance with the Torah.
Hypocrites

fearing losses. They did not realize that true honor and power belong to God and His Prophet (63:8). For their despicable behavior, the principal motives of which were love of worldly gain (9:58) and fear of death (3:168), the Qur’ān threatened them with punishment, saying that they would be consigned to the lowest region of hell (4:145). 9:80 says that even if Muhammad were to ask forgiveness for them seventy times, God would not forgive them (see also 63:6).

II. Their Tactics. Since they were converts of expediency, the Hypocrites looked for opportunities to undermine Islam, and on different occasions used different tactics to accomplish their ends. The Qur’ān criticizes them for spreading rumors at a time of crisis or emergency (33:61), enjoining evil and forbidding good (9:67; see enjoining good and forbidding evil), refusing to fight with Muslims against the latter’s enemy (3:167; 33:13), offering assistance to forces hostile to Islam (59:11), and using their loud professions of faith to shield their sinister designs (63:1-2). The Hypocrites try to deceive God, but in fact they deceive no one but themselves (4:142). The Prophet is instructed to fight not only the disbelievers but also the Hypocrites (9:73).

III. Muhammad’s Attitude toward Them. Stern action against the Hypocrites was taken only later; for both religious and political reasons it was not advisable to crush them right after they had been identified. From a religious point of view, formal profession of faith is sufficient to include a man in the fold of Islam and he cannot be excluded from it until he commits acts that categorically and unmistakably brand him a hypocrite. From a political point of view it was inadvisable to take action against them at an early stage because Muslims were weak at that time. Muhammad, therefore, waited until the actions of the Hypocrites had fully exposed them. Once they were thus exposed, they were cut off from the community of Muslims.

I

IQBĀDAH See WORSHIP

IBLĪS See SATAN

IQDĀDAH See WAITING PERIOD, THE

IDLĀL See MISGUIDANCE

IDOLATRY

Arabic: shirk; ishrāk.

I. Meaning. The literal meaning of shirk (and ishrāk) is “association, partnership,” and it is used in this sense in 34:22; 35:40; 46:4. Technically, it means “idolatry,” that is, the act of associating with God other beings and objects, or that of setting up partners to Him. One who commits shirk is a mushrik (pl. mushrikūn), a term that is often used in the Qur’ān to designate the idolatrous Arabs, who may accordingly be called “Idolators” (with a capital I).

II. Critique of Shirk. The Qur’ān criticizes shirk in all forms it might take, whether representational (statues and images; 6:74; 14:35; 53:19–20; 71:23), creedal (belief that beings other than God partake of God’s essence or attributes; 6:100; 7:191–192; 13:16), or behavioral (serving or offering obedience, in practice, to powers or beings other
Idolatry

than God; 6:136-138; 17:64).

According to the Qur’an, shirk has no foundation. God is the Creator and as such the sole Sovereign of the universe (6:101, 164; 10:68; 17:111; 25:2). Furthermore, deeply embedded in the human soul is the recognition that there is only One God; at times of crisis idolators forget all other deities and call upon God only (6:40, 63; 10:22; 29:65). Had there been two deities, the universe would have been destroyed (21:22).

III. Unforgiveable Sin. Shirk is the most heinous of the major sins (see major sin and minor sin; 4:48; 31:13). Any good actions a mushrik might have done will be of no avail to him in the hereafter (q.v.; 6:88; 9:17; 39:65; see nullification of deeds). Shirk is the one sin that God will never forgive (4:48, 116); paradise (see heaven) will be absolutely denied to a person who is guilty of this sin (5:72). A Muslim may not marry a mushrik person (2:221); he may not even pray for a deceased mushrik (9:113). As for Abraham’s prayer for his idolatrous father (26:86), he made it because he had promised his father that he would do; but when he realized that his father was an “enemy of God,” Abraham washed his hands of him (9:114).

IV. Shirk and Adultery. The Qur’an subtly likens shirk to adultery (q.v.; 24:3). In committing adultery a person wrongfully associates someone with his lawful sexual partner; in committing shirk, one wrongfully associates other deities with God.

See also: ANGEL; LAWFUL AND THE UNLAWFUL, THE; MONOTHEISM; RIGHT PATH, THE.

İDŢİRÂR See NECESSITY

İFTİDÂ' See DIVORCE

İGHTİYÂB See BACKBITING

Immorality

IGNORANCE, AGE OF See AGE OF IGNORANCE

İHRÂM See PILGRIMAGE

İHŞÂN See GOOD ACTION

İHŞÂN See CHASTITY; MARRIAGE

İKHÂF’ See DISTORTION OF SCRIPTURE

İKHTİYÂR See ELECTION

İLÂ' OATH OF SEXUAL ABSTINENCE

İLHÂD See BLASPHEMY

İMÂN See FAITH

İMÂN BI L-GHAYB See FAITH

İMHÂL See RESPITE

İMLÂ' See RESPITE

IMMORALITY

Arabic: faḫšâ', fâḥisâh.

Etymologically, faḫšâ', or fâḥisâh, carries the twin notions of “excess” and “foulness,” and is applied to obscene and indecent acts. The following are called fawâqish (pl. of faḫšâ’) by the Qur’an: adultery (q.v.; 4:19, 25; 17:32); homosexuality (7:80; 27:54; 29:28; 33:30; 65:1); marrying the wife of one’s father (4:22); slander (24:16-17). Those who avoid fawâqish may expect the forgiveness of God (42:37; 53:32).

The Qur’an enjoins Muslims to avoid immorality in all
Immorality

its forms, glaring and subtle (6:151; 7:28, 33; 16:90). Immorality is forbidden by God (6:151; 7:33) but encouraged by Satan (q.v.; 2:169; 24:21). If one has committed an act of immorality, one must remember God, ask forgiveness for the sin, and resolve not to commit such an act again (3:135). Salāt (q.v.) is especially effective in preventing man from committing immorality (29:45).

See also: ADULTERY; CHASTITY.

IMPURITY

Arabic: *janābah.*

Impurity is of two kinds, minor and major. Minor impurity is caused by relieving nature, and is removed by means of ablution (q.v.); major impurity is caused by sexual intercourse (4:43), or nocturnal emission, and is removed by means of bathing (q.v.). Under certain circumstances either kind of impurity may be removed by means of dry ablution (q.v.).

2:221 forbids sexual intercourse with a menstruating woman—menstruation being regarded as an impurity—but allows it after the woman has bathed.

See also: ABLUTION; BATHING; DRY ABLUTION.

INFANTICIDE

Arabic: *wa‘d.*

Some Arabian tribes practiced infanticide, and the Qurʾān abolished the practice, at the same time seeking to reform the mentality behind the practice.

I. Motives. The principal motives behind the practice were two: fear of poverty and fear of disgrace. The first motive is referred to in 6:151 and 17:31, which forbid one to kill one’s children from fear of becoming destitute, saying that it is God Who provides sustenance to all.

As 81:8-9 suggest, it was usually baby girls who were killed. Here the second motive also comes into play. Defeat in battle meant capture of the tribe’s women by the enemy. An Arab poet says that his tribe fights valiantly because it knows that, if it loses the battle, its “fair-complexioned beauties” would be distributed among the enemy troops and humiliated by them.

II. Deeper Cause. These motives themselves can be explained by reference to the notion of woman as a liability. Woman, it was thought, had no substantial contribution to make toward her tribe. Being weak and vulnerable herself, she could not defend the tribe in a time of crisis. She had to be brought up in gold and silver, only to be married off—a sheer waste of wealth. The *human* worth of woman was hardly recognized, and the only worth she had (besides being the idealized subject of love poetry) was to be measured in terms of her material contribution to the tribe she belonged to. This view of woman is reported in 43:17-18: “And when one of them is given the good news of [the birth of] a daughter, his face turns dark and he chokes with anger, [saying] ‘What, is it the one who is to be raised in jewelry and who is incompetent in confrontations?’”

III. Qurʾānic Reform. The Qurʾān tackled the problem using its characteristic ethical-legal approach. On the legal plane, it declared the killing of a human being (without cause or justification) an unlawful act that earned one capital punishment in this world (5:32; 17:33) and eternal punishment in hell (4:93). On the ethical level, it repeatedly said that God alone is the Sustainer, that it is God Who provides for all human beings.

INFĀQ  See SPENDING IN THE WAY OF GOD

INHERITENCE, LAW OF

I. Function and Purpose. By contributing toward an equitable distribution of wealth in society, the Qurʾānic
law of inheritance seeks, on the one hand, to reduce the possibility of concentration of wealth, and, on the other, to eliminate some of the major causes of conflict, wrong, and injustice in society. Like the other economic prescriptions of the Qur'ān, such as zakāt (q.v.), the basic aim is of the law of inheritance is to achieve social justice and harmony.

The rules of inheritance are given in 4:11-12, 176 (see also 4:7); they are called God's "command" (waṣiyyah; 4:12), and also the "prescriptions of God" (q.v.), observance of which will be rewarded with paradise (see heaven), and violation with hellfire (4:13-14). Here it is not necessary to give details of those rules, but a brief statement of the principles underlying the law of inheritance may not be out of order.

II. Principles.
1. The property is to be divided rather than kept intact. Thus systems like primogeniture are ruled out.
2. The property is to be distributed among ascending as well as descending relatives. This reflects the Qur'ānic view of the family as an extended unit.
3. Females as well as males shall succeed to property. The idea here is that physical strength, the supposed distinction of the male and the supposed guarantee of protection of the family or clan, shall not be the sole criterion of eligibility for inheriting. For the same reason, minors and invalids inherit, and they cannot be deprived of their shares on grounds of age or physical handicap.
4. The male will get a double share as opposed to the single share of the female. This is in keeping with the requirement that the responsibility for providing maintenance to the family lies with the male, who, accordingly, is entitled to a greater share.
5. No wills may be made in favor of a designated heir, i.e. one whose share has been stated in the Qur'ān. Also, the amount bequeathed may not exceed one-third of the property. (See bequest.)

6. The distribution of the estate will take place after the testatory provisions have been enforced and any outstanding debts paid.

See also: BEQUEST.

INQUITY

Arabic: ẓulum.
I. Range of Meanings. Iniquity (the Arabic word means "injustice, wrong, denial of a right") is a term that covers many kinds of sins and crimes: idolatry (q.v.; 31:13); disbelief (q.v.; 2:254); rejection of the verses of God (6:21, 157; 7:37; 10:17); passing judgments in accordance with the law of other than God (5:45); violation of the "prescriptions of God" (q.v.; 2:229; 65:1); commission of grossly immoral acts (see immorality; 29:31); forcibly preventing people from worshipping in mosques (2:114); ridiculing and name-calling (49:11).

II. Punishment. While God accepts the repentance (q.v.) of those who sincerely resolve to become good (5:39), those who are steeped in ẓulum shall not be guided by God (9:19, 109; 14:27; 46:10; 62:5) or achieve salvation (6:21, 135); rather, they will receive punishment in this world (6:45; 7:162, 165; 10:13; 11:67, 94; 18:59; 23:27; 27:52; 28:59) and in the next (10:52; 11:113; 21:29; 34:42; 43:65).

III. Zulm against Oneself. Since every action will be recompensed in the hereafter (q.v.; see also recompense), the ẓulum committed by one will recoil upon one, bringing on one the punishment that goes with it. It is in this sense that the Qur'ān says that wrongdoers ultimately bring harm to themselves (2:57; 3:117; 7:160; 9:70; 10:44; 11:101; 16:33, 118; 29:40; 30:9; 43:76).

See also: JUSTICE.

INSĀ’ See ABROGATION
INSAN
See MAN

INSPIRATION
See REVELATION

INTERCALATION

Arabic: nasīt. Nasīt literally means "to push away." The word is used, for example, for the act of pushing a camel away from the watering-place. Technically, it refers to the pre-Islamic practice of "shifting" the otherwise fixed sacred months (q.v.). Fighting was forbidden during these months, but the Arabs, if they wanted to continue a war into a sacred month or saw an opportunity of raiding or plundering another tribe during this period, sometimes violated that law, later compensating for the violation by treating a non-sacred month as sacred. The Qur'ān calls this practice an "increase in disbelief" (9:37).

INTERCESSION

Arabic: sha'fā'ah.
Several verses in the Qur'ān negate the idea of intercession on the Last Day (2:48, 123, 254). According to several other verses, those who think that, in the hereafter, intercessors will save them from being punished for their evil deeds will be disabused of their false notions on the Last Day (6:94; 7:53; 26:100; 30:13; 74:48). All such verses imply that, on the Last Day, the principle of just recompense will be strictly enforced and one will have to bear full consequences for one's actions.

But there are a few verses which suggest the possibility of intercession in the hereafter. 20:109 says that no one will be able to intercede on anyone's behalf except with the permission of God, and 21:28 leaves open the possibility of making intercession for an individual for whom God gives the permission. According to 43:86, only he who bears true witness shall be able to make intercession. These statements seem to contradict those cited earlier. Can the contradiction be resolved?

It goes without saying that the very idea of an intercession that violates the principle of justice is anathema to the Qur'ān. After all, if intercession could save those from punishment for whom, according to the Qur'ān itself, there is no salvation, then the Qur'ān has been guilty of a blatant self-contradiction. But then does the Qur'ān allow for intercession at all? Is it possible to permit intercession without upsetting the principle of justice? One of the situations in which, according to Išlāhī, this may be possible is, when the good and bad deeds of an individual are evenly matched and the individual, strictly speaking, is on the "borderline" between heaven and hell. The permission to make intercession in such borderline cases, and then in accordance with the conditions stated above, would not amount to a violation of justice, but may in fact be regarded as a manifestation of divine mercy and as a bestowing of honor on those who are allowed to make intercession.

See also: ANGEL.

INTEREST

Arabic: ribā.
Ribā literally means "increase, increment, addition." As a technical term it is usually explained: a fixed increment that a creditor receives from the debtor on the capital he has loaned to the latter for a certain period of time. In 30:39 the word is used for the capital that is lent for the purpose of taking interest on it. The Qur'ān forbids the taking of interest (2:278; 3:130; also 4:161). It contrasts interest on the one hand with šadaqah (q.v.), saying that God causes šadaqah to "grow and prosper" but "smethers" interest (2:276), and on the other hand with the profit made
Interest

in business (2:275), this profit, as against interest, having been earned in a legitimate manner.

2:275 describes the psychology of the interest-charging money-lender: love of interest makes him crazy, so that on the day of resurrection he will appear to have been touched by the devil and, as a result, to have lost his senses.

See also: ȘADAQAH; ZAKÀT.

IQTÌSÀD  See MODERATION

IRON

Arabic: ḥadīd.

In 57:25 (“And We sent down iron, which carries great power and [other] benefits for people”) “iron” means “power, might”; to be more specific, it means political power and military might, since the basis of such power or might is iron, i.e., weapons made of iron. Since physical force can be an important means of establishing justice and equity on earth, iron, as a symbol of that force, is potentially a blessing. It is for this reason that, though extracted from the earth, iron is described in the verse as having been “sent down” by God. The blessing of iron, like other blessings, ultimately comes from God, and the words “sent down” point to the source of the blessing. The “other benefits” of iron are the social and civilizational uses of iron.

IRTIDÀD  See APOSTASY

ISLAM

I. Meaning. The word “Islam” (properly, “Īslām”) has the twin meanings of “submission” and “peace.” “Submission” means submission to God, and it is total and unconditional submission that is signified. “Peace,” too, is to be construed in a comprehensive sense: peace in personal life and peace in social life. The two meanings are interconnected in that submission to God is supposed to result in peace in the life of the individual and in that of society.

II. Islam, Perennial and Historical. Historically speaking, Islam is the name of the religion that made its advent in Arabia 1400 years ago and is associated with Muhammad, and the word is used in this sense in, e.g., 5:3; 9:74; 49:17. But the other revealed religions were also “Islam” in that they, too, embodied the idea of submission-cum-peace; thus Abraham and other prophets are described as being the followers of Islam (2:128, 131-133; 3:67; 12:101). From this point of view, historical Islam becomes only the latest manifestation of perennial Islam. The two meanings are so blended in the Qur’ān that sometimes (e.g. 3:19, 85) it becomes difficult to decide which meaning is primarily intended, or whether only one meaning is intended. In some verses (e.g. 3:83) the whole universe is described as Muslim (see below), in the sense that it “obeys” or “submits” to God. The implication of such verses is that man, too, should submit to the God Who is obeyed by the whole universe.

III. Beliefs, Rituals, and Code of Conduct. Islam is a set of beliefs, a set of rituals, and a code of conduct.

1. Beliefs. The fundamental Islamic beliefs are three: belief in the oneness of God (see Allāh; monotheism), belief in the hereafter (q.v.), and belief in prophecy (q.v.). A Muslim is also required to believe in angels (see angel) and in all heavenly scriptures (see kitāb).

2. Rituals. There are four principal rituals: ṣalāt (q.v.), zakāt (q.v.), ʿawm (see fasting), and ḥajj (see pilgrimage).

3. Code of Conduct. Islam lays down a code of conduct for man’s life. The Qur’ān contains prescriptions dealing with the various spheres of human life, social, political, economic, legal, and moral, which have been discussed in various articles in the present work.

IV. Iman and Islam. What is the relationship be-
Islam

tween īmān ("faith" [q.v.]) and Islam? From a literal point of view, īmān stands for "assent, admission, acknowledgment," and "Islam" for "compliance, capitulation, obedience." As such, the locus of īmān is the heart, whereas the locus of "Islam" is one's whole physical and spiritual being, and to be a "Muslim" (active participle from "Islam") signifies not only making acknowledgment in one's heart but also giving proof of that acknowledgment through one's conduct. As such, "Islam" is more general and comprehensive than īmān. The Qur'ān, however, uses the two words sometimes as if they were synonyms (as in 10:84 and 51:35-36) and sometimes as if they were different (as in 49:14). The Qur'ān, it seems, recognizes them as formally different but otherwise integrally related to each other.

See also: Dīn; Faith.

ISRĀF  See EXTRAVAGANCE

IṢṬĪBĀGH  See HUE OF GOD, THE

IṢṬĪFĀ'  See ELECTION

IṢṬIKBĀR  See PRIDE

IṢTIQSĀM BI L-AZLĀM  See DIVINATION

IṢTIWĀ'  ʿCALĀ  L-ʿARSH  See THRONE

IʿṬIKĀF  See FASTING

IZĀGHAH  See SEALING

JAHANNAM  See HELL

JĀHILIYYAH  See AGE OF IGNORANCE

JALD  See FOLLOWING

JAMʿ BAYN AL-UKHTAYN  See MARRIAGE

JANNAH  See HEAVEN

JĀR AL-JUNUB, AL-  See NEIGHBOR

JĀR DHŪ L-QURBĀ, AL-  See NEIGHBOR

JAZĀ'  See RECOMPENSE

JIBT

Jibt literally means "a thing of no use," and is used of idols, soothsayers, magicians (see magic), and so on. To believe in jibt (5:51), therefore, is to believe in powers and agencies that, according to the Qur'ān, lack reality or substance. A rough English equivalent would be "superstition."

See also: MAGIC.
JIHĀD

I. Meaning and Forms. The literal meaning of jihād is “to strive.” Technically, jihād is any endeavor that is made to further the cause of God, whether the endeavor is positive (e.g., promoting good) or negative (e.g., eradicating evil) in character, takes the form of social action or private effort, involves monetary expenditure or physical struggle, or is made against the enemy without or the enemy within (i.e. against “the bidding self” [q.v.]). The reduction of jihād to “war” is thus unjustified, though war is an important form of jihād, and a number of Qur’ānic verses about jihād (e.g. 8:74, 75; 9:44) refer primarily to fighting. The comprehensive nature of jihād is evidenced by such verses as 29:69: “Those who strive in Us [=Our way], We guide them to Our ways.” When jihād takes the form of war, it is known as qitāl (“fighting”).

II. Jihād in the Way of God. One’s jihād should be “in the way of God” (5:35; 9:41), i.e. one should engage in jihād with the sole purpose of pleasing God and not with the aim of winning personal or national glory. The expression also implies that one’s personal attachments, business interests, etc., must not prevent one from undertaking jihād (9:24), for the cause of God must take precedence over all other causes. Furthermore, it is not enough simply to “strive” but to strive to the utmost. 22:78 says, “Strive in the way of God to the best of your ability [literally, the way the striving should be done].” Those who strive in the way of God, putting at stake their lives and their wealth may expect to receive the mercy of God (2:218), and shall have a greater reward than those who “sit back” (4:95). Willingness to fight in the way of God marks a true believer (8:74, 75; 49:15) off from an unbeliever (see disbelief) and a hypocrite (see the hypocrites; 9:44, 86).

See also: CIVIL WAR.

JINN

I. Nature and Constitution. The jinn are an order of creation with fire as their constitutive element (7:12; 15:27; 38:76; 55:15). They have extraordinary powers; one of the jinn in Solomon’s court offered to bring the throne of Queen Sheba before Solomon could blink his eyes (27:39).

II. Morally Responsible Beings. As is clear from S. 55, the jinn are, like humans, morally responsible beings; like humans, they possess freedom of the will and will be recompensed for their actions in the hereafter (q.v.). According to S. 72 (which bears the name Jinn), there are good jinn and evil jinn (vs. 14). 6:130 suggests that, like humans, the jinn have their own prophets (see prophet), whose message they are supposed to accept and follow.

III. Relationship with Human Beings. The Qur’ān specifies (18:50) that Satan (q.v.) was a jinn. By refusing to bow to a creature of dust, he disobeyed God and became “one of the disbelievers.” Expelled from heaven (q.v.), he swore revenge: he would make a relentless effort to misguide man (7:16-17; 15:39; 17:62). Satan and his followers thus attempt to mislead men; obviously they could do so only by establishing some kind of contact with men. And since the jinn have extraordinary powers, evil men, too, are keen to seek their help in thwarting the truth (72:6). Every prophet has been opposed by evil jinn and humans (6:112), but God protects prophets against the satanic horde (22:52). There are thus limits to what humans and jinn can accomplish through collaboration; they cannot, for example, produce the like of the Qur’ān (17:88; see Qur’ān). But foolish men have often regarded the jinn as possessors of knowledge of the ghayb (see the phenomenal and non-phenomenal realms; 34:14), and have even worshipped them (34:41).

See also: ANGEL; EVIL; PHENOMENAL AND NON-PHENOMENAL REALMS, THE; PROPHET; SATAN.
Justice

JUSTICE

Arabic: ʿadl, qist.

The Qurʾān upholds justice as an absolute value: “God commands [the doing of] justice . . .” (16:90). 5:8 says: “Hostility toward a people must not induce you to be unjust [toward it]; be just; [for] that is closer to piety [q.v.]” (see also 4:58; 5:42; 49:9).

4:3 says that if one has more than one wife, one must treat all of them fairly, otherwise have one wife (see also 4:129).

See also: INIQUITY.

KAʿBAH

The Kaʿbah, a cube-like structure (“Kaʿbah” and “cube” are etymologically related) in the city of Makkah, is the principal sanctuary of Islam and the center of activity during the annual pilgrimage (q.v.).

See also: ANCIENT HOUSE, THE; PILGRIMAGE; SACRED MOSQUE, THE.

KABIRAH  See MAJOR SIN AND MINOR SIN

KAFFĀRAH  See ATONEMENT

KHALIFAH  See CALIPH

KHAMR  See GAME OF CHANCE AND WINE

KHĀTAM AN-NABIYYIN  See SEAL OF THE PROPHETS, THE

KHAM  See SEALING

KHAYT AL-ABYAD, AL-  See WHITE STREAK, THE

KHAYT AL-ASWAD, AL-  See WHITE STREAK, THE
Khiyānah

KHIYĀNAH  See BREACH OF TRUST

KHULC  See DIVORCE

KITĀB

I. Meanings. Kitāb (pl. kutub) has a number of meanings.
3. Record, that is, the book that contains a complete record of everything (6:59; 50:4)—also called the Preserved Tablet (q.v.: 85:22).
4. Deed-scroll (q.v.).
5. Decree, that is, a decision made by God (8:68).
6. Law or injunction (2:235; 98:3).
7. Letter or epistle (27:28, 29).

Sometimes the word oscillates between two or more meanings, as in 66:12, where it may belong to (1) or (6) or both, or as in 34:44, where it may belong to (1) or (2) or both. At any rate, all the meanings, including (5) and (6), are interrelated, the basic meaning of “something written” supplying the unifying link.

II. Kitāb as Scripture. The most important meaning of kitāb, of course, is “scripture, revealed book.” Kitāb in this sense may include other meanings. Scripture takes the form of a message or epistle from God (6), is an authoritative document (2), and is a collection of divine prescriptions (5). Kitāb often means the Torah (2:44, 85, 87, 101, 113, 121; 3:23), which was the revealed Book before the Qurʾān; in the expression “People of the Book” (q.v.) also, “the Book” is the Torah. In 2:2 the Qurʾān is called “The Book.”

Belief in scriptures is one of the articles of Islamic faith (see faith).

See also: DEED-SCROLL.
LAWFUL AND THE UNLAWFUL, THE

Arabic: ḥalāl ("lawful"); ḥarām ("unlawful"); tahlīl ("to declare something lawful"); tahrīm ("to declare something unlawful").

I. General. The "lawful" is that which a person may have or make use of; the food one may eat is "lawful," and the women a man may marry are "lawful." That which a person may not have or make use of is "unlawful."

The Qur'ān attaches great importance to the question of the lawful and the unlawful. It often discusses the subject together with that of monotheism, implying that true belief in the oneness of God demands that man abide by God's commandments regarding what is lawful and what is not, and that God alone has the right to declare something lawful or unlawful.

As a rule, the Qur'ān, instead of providing a list of things that are lawful, enumerates things that are unlawful, by implication declaring the rest lawful. Hence the principle: everything is lawful and permissible unless there is an injunction to the contrary (see 6:119). The principle is sup-
Lawful and the Unlawful

ported by verses like 2:29, which says that God has created everything for man's use, and 2:168, which permits one to eat the good things of the earth.

II. Details. The subject of the lawful and the unlawful is a vast one, and reference to some of its aspects is made in other articles in this work. In the following paragraphs the subject is treated with reference to food and matrimony.

1. Food. 5:96 declares sea animals lawful, and the general form of the declaration implies that sea animals are lawful food whether they are found dead and eaten or are caught live and then killed.

With reference to animals of the land, 6:145 puts the following on the forbidden list: carrion, blood outpoured, swineflesh, flesh of an animal slaughtered in the name of God. To these four things 5:8 adds another six, but these are only extensions of the four things mentioned in 6:145. Thus múnkhanīqa ("dead through strangling"), mawaqūdhah ("dead through hitting"), mutaráddiyah ("dead through falling"), nafūdhah ("dead through butting"), and "the animal a predator has eaten of" are all extensions of "carrion," while "the animal slaughtered at a nūṣub" (a "spot" or "place" consecrated to an idol [pl. anṣāb]; 5:3, 90) is an extension of "the animal slaughtered in the name of another than God." As for the lawful animals, their flesh may be eaten after they have been properly slaughtered. Proper slaughtering, called tadbhīyah (5:3) includes the taking of God's name, and only His name, over the animal (6:118). Animals may also be hunted for food, either with hunting instruments (5:94) or trained animals (5:4). The animal killed by a hound is lawful food provided one has taken God's name over the animal and the hound has not eaten of the animal's flesh but has saved it for its master (5:4).

Wine-drinking is prohibited (see wine and game of chance).

5:5 allows Muslims to eat the food of the People of the
the women listed above may be taken to be understood, e.g.
that it is unlawful to marry not only one's mother but also
the mother of one's mother, and not only one's daughter but
also the daughter of one's daughter.

4:3 permits a Muslim man to marry up to four women
at the same time, but stipulates that he must treat them
equally and fairly, otherwise have one wife (see also 4:129).

4:24 says that it is lawful for a man to marry women
other than those described in 4:23-24, but stipulates two
conditions for the validity of marriage with them: ihšān and
dower (q.v.). Ihšān is "to take someone under one's care or
protection," and the condition means that one should marry
a woman with the intention of providing her protection on a
permanent basis. In other words, marriage is an enduring
relationship and so arrangements like temporary marriage
are ruled out.

2:221 forbids one to marry idolatrous women. 5:5 al-

owns a Muslim male to marry a Jewish or Christian woman.
A Muslim woman, however, is not permitted to marry any
non-Muslim (see marriage).

Having permitted marriage, the Qurʾān forbids adul-
tery (q.v.).

See also: DIVORCE; MARRIAGE; WINE AND GAME
OF CHANCE.

LAWH MAHFUZ See PRESERVED TABLET, THE

LAYLAT AL-QADR See NIGHT OF DECREE, THE

LAYY See DISTORTION OF SCRIPTURE

LESSER PILGRIMAGE, THE See PILGRIMAGE

LIĆĀN See DOUBLE SWEARING

LIBĀS See DRESS

MAGHFIRAH See FORGIVENESS

MAGIC

Arabic: sihr.

I. Is Magic Real? S. 20 describes the contest be-
tween Moses and Pharaoh's magicians. The magicians cast
their ropes and sticks, and "the next moment it appeared to
Moses as if their ropes and sticks were in motion" (vs. 66)
The words "appeared ... as if" suggest that magic does not
alter phenomenal reality, but only affects one's perception of
it. In other words, magic is illusion.

But a few Qurʾānic verses give the impression that
magic may not be entirely without reality. In 2:102, satans
(i.e. evil jinn [q.v.] and evil humans [see Satan]) are
described as having developed the science of magic, which
science the Israelites, in the period of their religious and
moral decadence, avidly pursued (cf. Isa. 47:9, 12-13). Also,
114:4 teaches one to pray for God's refuge against the evil
of the "knot-tying women," or sorceresses.

The apparent contradiction between 20:66 and 2:102
is removed if we take illusion to be one of the ways in which
magic achieves its effect. 7:116 says that, in performing
their magic (called "trick" in 20:69), Pharaoh's magicians
"cast a spell on the people's eyes." Like 20:66, it implies
that not reality but one's perception of it is changed by magic. As for 114:4, it is not necessary to take it as proof of the reality of magic, for the verse may be a caricature of magicians at work. It may accordingly be said that much of what passes under the name of magic the Qur'an would regard as a hoax. Since it calls magic "disbelief" (2:102), the Qur'an obviously forbids the practice of magic.

II. Charge of Sorcery against Prophets. According to 51:52, one of the stock charges brought against prophets (e.g. Moses [7:109; 26:34; 40:24]; Jesus [5:110]) was that they were magicians or sorcerers. The charge referred to the miracles (see miracle) performed by the prophets (e.g. 43:49), and was made by people in full knowledge of the fact that miracles are different in kind from magic (27:13).

Muhammad, too, was called a sorcerer by his Makkan opponents (10:2). Since Muhammad performed no miracles, at least not in the sense in which the word is normally understood, what does the charge mean? 43:30 says that Muhammad's opponents rejected the "truth" by calling it sihr, and the next verse reports their demand that the Qur'an should have been revealed to one of the notables of Makkah or Ta'if. The two verses thus provide a clue to the answer: it was the Qur'an, with its great persuasive power, that was called "sorcery"; Muhammad, in other words, was regarded as composing a discourse that "spellbound" his listeners and had a "magical" effect on them.

See also: JIBT; MAJOR SIN AND MINOR SIN; MIRACLE.

MAHRÜM  See NEEDY, THE

MAJOR SIN AND MINOR SIN

Arabic: kabīrah ("major sin"; pl. kabā'ir); šaghīrah ("minor sin"; pl. šagḥā'ir).

I. Distinction. The Qur'an divides sins into two broad categories, major and minor. Although it nowhere provides detailed lists of the two types, the Qur'an makes it sufficiently clear what sins it would place in which category. Generally speaking, all those acts which have been explicitly declared by the Qur'an (and the Sunnah) to be unlawful, have been threatened with grave punishment in this world or in the next, or in both, and constitute an open defiance of the Islamic religion or a flagrant violation of a religious commandment would be major sins, other sinful acts being minor sins.

II. Types of Major Sins. Major sins themselves may be divided into several types. The following categorization is adapted from Ghazālī. The worst of all major sins are obviously disbelief (q.v.) and idolatry (q.v.). Next in gravity are acts which constitute offenses against life and against the institution of the family, which guarantees the perpetuation of the human race; such acts are murder (5:32), adultery (q.v.), and homosexuality (7:80; 27:54; 29:28; 33:30). The next category consists of acts of wrongful appropriation of property, and these are: theft (5:38), usurping the property of orphans (4:10), and receiving interest (q.v.; 2:278-279). A final category of major sins would include wine-drinking (see wine and game of chance), false allegation of chastity (q.v.), practice of magic (q.v.; 2:102), and fleeing from the battlefield (8:16). According to Ḥadīth, bearing false witness and being undutiful to one's parents are also major sins.

III. Intention. While it is possible to make a formal distinction between major and minor sins, the intention with which a sinful act is committed may change the status of that act. For even a minor sin, if committed with the intention of defying God or making a mockery of religious commandments, becomes a major sin because it then constitutes a challenge to the sovereignty of God. In general, however, the distinction between the two types of sins holds, and 4:31 says that if one avoids the major sins, God will forgive him
his minor sins (see also 42:37; 53:32).

MALAK  See ANGEL

MAN

Arabic: ʾinsān.

I. Origin of Man. Like everything else in the universe, man was created by God. The heavens and the earth existed before man was brought into being, and so did angels (see angel) and jinn (q.v.). The first man was Adam (Arabic: ʿAbdū), the name referring to the “terrestrial” nature of man, and that in two senses: first, earth is the constitutive element of man, and, second, in the whole universe it is the earth that is the natural place for man to inhabit and is ideally suitable for the development of his physical, mental, and spiritual faculties (see 2:36).

II. Distinction of Man. 51:56 describes ʾibādah—worship of God (see worship)—as the purpose of the creation of man (and of the jinn). But man, instead of being forced to worship or offer obedience to God, has been left free to make his choice between obedience and disobedience (see freedom and determinism). In other words, he has been given freedom of the will. Here a question arises. According to the Qurʾān, angels and jinn are also “rational” beings and, as such, possess freedom of the will. What, then, was distinctive about man? Angels, although they could disobey God if they so willed, are so pure of nature that in practice they do not disobey Him (see 66:6). The jinn not only can disobey God, they have a history of disobedience to God; Satan (q.v.) was a jinn (18:50). It appears, however, that the jinn possessed only a limited amount of freedom, and that man was the first to be endowed with a great amount of it, enough freedom for him to deserve the title of the “caliph” (q.v.) of God. As such, the creation of man represented the greatest experiment the universe was ever
to witness. Man being the chief protagonist in this drama, the heavens and the earth were made subject to him (31:20; 45:13; see nature) and the angels and jinn were both commanded to prostrate themselves before man. Man was thus given a position of preeminence in the scheme of things (17:70), and it was against this position that Satan protested (17:62).

III. Nature and Psychology of Man. Morally, man is capable of telling good from evil and choosing the one over the other. God has given him a sense of what is good and evil (91:8; see covenant, fitrah), thus leaving him free to work out his own destiny. Essentially, man is disposed toward good, though Satan’s successful deception of him in Eden showed that man has his weak points: false hopes and promises can lure him, and his base desires (see ʾawādū) and wishful thinking can be exploited by his enemy. But his vulnerability is offset by his ability to mend his ways. Adam, after he had sinned, sought forgiveness and was forgiven (2:37). Incidentally, since Adam was forgiven by God, man is not regarded as laboring under any original sin.

Intellectually, man is capable of distinguishing between truth and falsehood. He is capable of rational action, and, in presenting his message before him and urging him to accept it, the Qurʾān makes repeated appeals to human reason (2:73, 164, 242; 3:118; 13:4; 16:12, 67; 21:10; 23:80; 24:61; 30:28; 45:5; 57:17).

Temporarily, man is liable to become somewhat smug and impatient. If he becomes affluent, he seldom gives thanks, taking his good fortune for granted, though he is quick to fret and complain if he falls on hard times (10:12; 11:9; 17:67, 83; 39:5, 49; 42:48; 70:19–21; 100:6). Pride makes him contentious (18:54). There is in him an element of recklessness. When he is threatened with punishment for disobedience, he arrogantly asks for the punishment to be precipitated (17:11; 21:37). Forgetting his lowly origin (75:37), he often becomes rebellious and denies the truth
(16:4; 36:77). But these statements should not be construed to mean that the Qur'ān is pessimistic about man. Qur'ānic criticism of man is frequently criticism of a certain group of people, e.g. the Makkans opponents of Muhammad. This is borne out by the fact that the Qur'ān often draws exceptions to the type of statements cited above, a good example being 70:22-34. The essential Qur'ānic view of man is that he is a being with opposing tendencies (see *the bidding self; the censorious self*), and that he has the ability to understand, and control, the dialectical relationship that exists between these tendencies.

See also: BIDDING SELF, THE; CENSORIOUS SELF, THE; FIṬRAH; FREEDOM AND DETERMINISM; NATURE.

**MANIFEST PROOF**

A manifest proof is one that establishes the truth in an unmistakable way; it can take the form of a scriptural statement, a piece of reasoning, or a miracle performed by a prophet. Several words are used:

1. *Bayyinah.* A *bayyinah* is a “distinctly clear proof.” A prophet, having perceived the truth in its indubitable form, is in possession of a *bayyinah* (6:57; 11:17, 28, 63, 88), and it is *bayyināt* (pl. of *bayyinah*) that he presents before his people (6:157; 5:32; 7:73, 85, 105; 35:25), though, unfortunately, the latter’s stubbornness makes them deny the undeniable and develop differences with regard to the truth (2:203; 3:105; 10:13; 40:22; 98:4). In 47:14 the word is used of conscience: the voice of conscience is clear and unmistakable for those who would heed it.

2. *Burhān.* A *bayyinah*, despite its clarity, may be disregarded by one who is presented with it, but not so a *burhān*, which compels attention, though one may still reject it out of pride or obstinacy. Moses, when he was sent to Pharaoh, was given two *burhāns*, those of turning his staff into a serpent and turning his arm completely white upon drawing it out of his bosom (28:31-32). In 12:24 the word *burhān* is used for the compelling power that the conscience of a good man has over him; Joseph is saved from committing adultery by a *burhān* “he saw from his Lord” (12:24; cf. *bayyinah* in 47:14). Those who claim that one must be either a Jew or a Christian in order to achieve salvation are asked to present a *burhān* in support of their belief (2:111), as are those who worship deities other than God (21:24; 23:117).

3. *Sultān.* A *sultān* is a decisive proof that renders one’s opponent completely helpless. Etymologically, the word may have, besides the well-known meaning of “overwhelmingness,” the additional meanings of “hugeness” and “sharpness.” A *sultān* thus may be described as a proof that is complete and “cuts through” opposition. When Solomon demands that the hoopoe present a *sultān* for its absence (27:21), he wants a complete explanation that “cuts off” all objections; such an explanation he does receive (27:22-24). The Idolators (see *idolatry*) are asked to present a *sultān* in support of their beliefs (10:68; 18:15).

**MANN** See CONDESCENSION

**MANN AND SALWA**

*Mann* was the dew-like substance that dropped on earth for the Israelites during their wanderings in the desert, and constituted, together with *salwā* or quail, the supply of food for them. The provision of *mann* and *salwā* was one of God’s special favors to the Israelites (2:57; 7:160; 20:80).

**MANSAK** See SACRIFICE
MARRIAGE

Arabic: *nikāh*

I. General. Islam sanctions, promotes, and protects the institution of marriage. Marriage constitutes the legitimate foundation of the family, and the family is the means of perpetuating the human race (16:72). 30:21 describes the purpose of marriage as *sukūn*, which implies both sexual gratification and mental peace (see also 7:189). According to the same verse, the true foundation of marriage is “love and compassion.”

24:32 encourages society to marry off the unmarried, including male and female slaves. A man who cannot marry a freewoman may marry a Muslim female slave (see *slavery*; 4:25).

Having established the institution of marriage on a firm footing, the Qur’ān strictly forbids adultery (q.v.). 2:102 condemns those who seek to destroy the institution of marriage by trying to effect separation between husband and wife.

II. Betrothal, Polygyny, Marriage with non-Muslims. Marriage is preceded by betrothal. It is forbidden to make a formal proposal to a widow who is completing her waiting period (q.v.; 2:235).

4:8 allows polygyny, limiting to four the maximum number of wives one may have at one time, and further stipulates that one must treat all one’s wives justly and equally, otherwise have only one wife (see also 4:129).

2:221 forbids Muslim men and women to marry “idolaters” (see *idolatry*). 5:5 allows a Muslim man to marry a female member of the People of the Book (q.v.), but a Muslim female may not do so (see the lawful and the unlawful), as the prohibition against marrying “disbelieving” and “idolatrous” men (2:221; 60:10) is in this case understood to apply to all non-Muslims.

III. Marriage—More than a Contract. Technically, marriage is a contract (“*uqdat an-nikāh* ["knot or bond of marriage"]; 2:235, 237) between two parties. As such, it is not indissoluble. At the same time, marriage is more than a contract, for it involves a serious moral commitment; it is a “strong pact” or “firm covenant” (4:21). Another word used for marriage is *ihšān* (4:24, 25; 5:5), the “protection” a man offers to a woman on a permanent basis. This, too, makes marriage more than a contract.

IV. Rights and Obligations of Spouses. The rights of one spouse are the obligations of the other. The spouses have similar rights, though the man, being the head (qawwām ["caretaker, manager"]) of the family unit, and being responsible for, among other things, the maintenance of the wife (2:228), has “a degree above” the woman (4:34). The man has the right to expect obedience from his wife (4:34), and, if she is disobedient, may take a series of actions against her (see *nushūz*). He must treat his wife with kindness (4:19). If he has more than one wife, he must treat them fairly (see above). Upon marrying a woman, a man must pay her dower (q.v.). And, upon divorcing one’s wife, he must make financial compensation for the hurt or damage done by the severance of relations (2:241) and not prevent her from marrying another man (2:232). Generally speaking, the relations between husband and wife should be governed by considerations of love and kindness (30:21), and peace and harmony (4:128). Husband and wife are called “dress” to each other (see dress).

See also: Adultery; Divorce; Double Swearing; Dower; Dress; False Allegation of Unchastity; Lawful and the Unlawful, the; Nushūz; Oath of Sexual Abstinence.

MARTYRDOM See Witness

MA'RUF See Customary Law; Enjoining Good and Forbidding Evil
MASH'CAR AL-ḤARĀM, AL- See SACRED LANDMARK, THE

MASJID AL-AQṢĀ, AL- See DISTANT MOSQUE, THE

MASJID AL-ḤARĀM, AL- See SACRED MOSQUE, THE

MAWQŪDHAH See LAWFUL AND THE UNLAWFUL, THE

MAWT See DEATH

MAYSIR See WINE AND GAME OF CHANCE

MEDIAN COMMUNITY, THE

Arabic: ummah wasat.

2:143 calls Muslims the “median community.” The explanation usually given of the title is that the religion of Muslims, Islam, avoids the extremes of Judaism and Christianity—the “severities” of Judaism and the “laxities” of Christianity. But, taken in its context, the “median community” may simply be interpreted as the community that sticks to the highway of religion—the “median path” (see the right path)—instead of wandering off into byways, that is, becoming involved in factionalism and sectarianism. As such, the title of “median community” is not only a prerogative, but carries with it a responsibility also—the responsibility to stay on the median path and guide others to it.

See also: RIGHT PATH, THE.


MESSENGER See PROPHET

MILK AL-YAMĪN See SLAVERY

MINOR SIN See MAJOR SIN AND MINOR SIN

MIRACLE

I. Reality of Miracles. The Qur‘ān speaks of many miracles performed by prophets with the sanction of God or wrought by God through prophets. Abraham was thrown into a fire by a king, but the fire became “cool and safe” for him (21:68–69). Abraham was blessed with a son though his wife was past the age of childbearing (11:72), and Zechariah was similarly blessed (19:5–7). Moses confronted Pharaoh with “nine clear signs” (17:101), that is, miracles. Jesus’ life was full of miracles. He was born without a father (19:20–21), spoke eloquently while still in the cradle (19:29–33), performed a variety of miracles (3:49), and was raised to the heavens by God (3:55; 4:158).

These and other incidents related in the Qur‘ān leave no doubt that, according to the Qur‘ān, miracles are quite possible and have in fact occurred. The basic question the Qur‘ān seems to be posing in this connection is, whether God, Who gave the physical universe its laws, has, after establishing those laws, lost the capacity to suspend, alter, or break those laws. In other words, the question of miracles cannot be decided in the abstract, but must be viewed in relation to the power of God. When Abraham’s wife wondered how she could give birth at such an advanced age, the angels said, “Are you surprised at the ways of God?” (11:72–73; see also 19:8–9).

II. Miracles and Magic. When Moses performed his miracles before Pharaoh, the latter called him a magician (10:76; 20:63; 26:34). Moses replied (17:102) that his miracles could not have been the result of magic, but were “eye-opening signs” (baṣī‘ir) which could be shown only with the help of God. According to this verse, a miracle is self-
evidently different from a magical feat. That is why Pharaoh’s magicians, when they saw Moses turn his staff into a serpent, acknowledged that it was no magical feat and prostrated themselves before God (7:119–122; 20:70; 26:46–48). The fact that they lost no time in making this acknowledgment indicates that a magician, more than anyone else, is in a position to distinguish between magic and a miracle and to testify that the source of a miracle, unlike that of a magical feat, is God and not a human being.

III. When are Miracles Shown? Miracles are shown at the demand of a disbelieving or rebellious people. Skeptical peoples have frequently challenged prophets to perform miracles, though almost always they have persisted in their disbelief even after their demand has been met (17:59), for the demand is prompted not by a genuine desire to see the truth verified, but by complacent wickedness.

IV. Qur’ān as Miracle. Muhammad’s opponents repeatedly asked him to show a miracle to prove that he was a true prophet (6:8; 11:31; 17:90–93; 21:5). The Qur’ān’s reply to such demands was that the Qur’ān is enough of a miracle (29:51: “Is it not sufficient for them that We have revealed to you The Book, which is recited to them?”)—as are nature and history—and that miracles, which seldom convinced earlier nations, would not convince Muhammad’s opponents (2:99, 118; 6:7, 25, 109; 17:59; 54:2).

See also: HAWĀRĪ; MAGIC.

MISERLINESS

Arabic: bukhāl.

Miserliness is condemned. What is particularly condemned is miserliness in spending of one’s wealth in the way of God. In the hereafter, misers will be punished by means of their own wealth: the gold and silver they hoarded up in the world will be heated in the fire of hell and used to brand their foreheads and sides (9:34–35; also 3:180). The Qur’ān notes the psychology of a miserly person: being miserly himself, he wants others to be like him (4:37; 57:24), so that he is not singled out for being the way he is. A rich but stingy person acts as if he has acquired his wealth by his own effort, whereas in reality all wealth is a gift from God (3:180; 4:37; 9:76).

See also: EXTRAVAGANCE; MODERATION; SPENDING IN THE WAY OF GOD.

MISGUIDANCE

Arabic: ḍalāl, ḍalālah (“misguidance”); ʿidāl (“to misguide”).

According to certain Qur’ānic verses, God misguides whomever He likes, and no one can guide the one whom He has misguided (e.g. 4:88; 7:186; 13:33; 39:23). But such verses do not mean that God guides and misguides arbitrarily. What is meant is that certain people, through constant preoccupation with evil, render themselves unworthy of receiving guidance from God; they “ask for” misguidance, and God misguides them in order to punish them for their sins. When, at Mount Sinai, Moses and the seventy Israelite elders were “shaken up,” Moses said to God, “This is but a trial from You, by means of which You misguide whomever You like and guide whomever You like” (7:155). That is to say, God guides those who remain steadfast in trials, proving themselves worthy of being guided, and He misguides those who, after failing the test, prove themselves unworthy of His guidance. 2:26, too, says that God guides or misguides whomever He likes, but clarifies the statement by adding that it is only the wicked whom He misguides (see also 14:27; 40:34, 74).

See also: FREEDOM AND DETERMINISM; GUIDANCE.
Miskín

Miskín See NEEDY, THE

Míthāq See COVENANT

Mízán

Mízán (literally, "balance, scales") has the following meanings in the Qur'án:
1. The principle of balance and symmetry that marks the structure of the universe (55:7).
2. The criterion for distinguishing truth from falsehood and telling right from wrong. The word is used in this sense for the Qur'án in 42:17 and for previous scriptures in 57:25.
3. The scales that will be set up in the hereafter (q.v.) for the purpose of weighing the moral actions of men (7:8, 9; 21:47; 23:102, 103; 101:6, 8).

Moderation

Arabic: qaṣd, iqtiṣād.
The Qur'án advises moderation in financial and other matters. 17:29 says: "Do not tie your hand around your neck [=do not be stingy], nor stretch it out fully [=do not be extravagant]." Luqman advises his son: "Be modest of carriage" (31:19). And 17:110 says that, during salāt (q.v.), the Qur'án should be recited in a voice that is neither too loud nor too low but is "in between the two."  See also: EXTRAVAGANCE; MISERLINESS.

Monk See MONASTICISM

MONASTICISM

Arabic: rihbānīyyah.

57:27 calls monasticism an "innovation" and accuses its innovators of poorly acquitting themselves of the responsibilities associated with it. According to the context of the verse, all prophets propagated and endeavored to establish the religion of God and, if necessary, to fight to that end. Jesus was no exception to the rule, even though he did not get the opportunity to actually fight. Like Jesus, the followers of Jesus were specially blessed by God with kind and gentle hearts. But later Christians saw the loving-kindness of Jesus and his early followers as a justification for establishing a full-fledged system of monasticism, thus committing an excess. The Qur'án seems to be saying that monasticism came into being as a result of basically good intentions, but that it exceeded its proper limits; those who "invented" it suffered from an imbalance of outlook and gave themselves up to monasticism entirely, to the exclusion of other important obligations. For, 57:27 says, God had charged them not with practicing monasticism but with seeking His pleasure, which goal, the verse is implying, could have been accomplished without establishing a whole system of monasticism.

As for monks (ruhbān; sing. rāhib), the Qur'án makes a distinction between them, praising those who humbly serve God and are free from pride and conceit (5:82), and criticizing those who are self-serving and wrongfully appropriate others' property (9:34).

See also: HIBR; QISSĪS; RABBĀNĪ.

MONOTHEISM

Arabic: *tauhīd.

I. General. Tawḥīd ("oneness or unity of God") is the Islamic monotheistic doctrine: There is no deity but God
Monotheism

(2:163, 255; 3:2, 6, 18, 62; 4:87, 171; 5:73; 6:19, 102, 106; 14:52; 16:22, 51; 20:8, 14; 22:34; 23:116; 27:26; 28:70, 88; 37:4). God is absolutely One; He has neither children nor partners (17:111; 23:91; 25:2). Tawhīd constitutes one of the three principal doctrines of Islam, the other two being prophecy (q.v.) and the hereafter (q.v.).

II. Original Creed of Mankind. According to the Qur’ān, tawhīd is the original creed of mankind, and one that prophets across the ages have sought to preach and revive (2:133; 16:2; 21:25). Noah called his people to tawhīd (7:59; 23:23), and so did Hūd (7:65; 11:50), Sālih (7:73; 11:61), Shuʿayb (7:85; 11:84), and Muḥammad (7:158; 9:129; 18:110; 21:108; 41:6).

III. Evidence of Tawhīd. No one may partake of the deity of God since only God is the Creator, Lord, and Maintainer of the heavens and the earth (27:60–61; 35:3; 40:62; 43:87), has all the power and authority (2:107; 3:26, 189; 5:17, 18, 40, 120; 24:42, 42:49; 57:5; 85:9), has the power to give life and cause death (44:8), listens to the calls of those in distress, delivering them from their trouble (10:22–23; 17:67; 27:62–63), guides men through the “darknesses” of land and sea (6:63, 97; 27:63), and provides them with sustenance (10:31; 27:60; 35:3).

Evidence of tawhīd is to be found not only in external nature, but in man’s own being as well; at times of crisis, man forgets all those he has set up as partners to God and calls upon the One God (see covenant, idolatry).

IV. Behavioral Dimension. Tawhīd is supposed to have certain behavioral manifestations. For it is not simply belief in God on a doctrinal level, it is also behavior in accordance with the demands of that doctrine. Thus, sovereignty and power belong to God alone (6:57, 62; 12:40, 67), and he who passes judgments in accordance with the law of other than God commits great wrong (5:44, 45, 47).

Also, God has caused all human beings to descend from a single pair of human beings (4:1); the oneness of God implies the oneness of humanity and entails responsibilities toward the other members of society. The doctrine of tawhīd is thus the basis of Islamic social humanism.

See also: ALLĀH; DĪN; IDOLATRY.

MOTHER CITY

Arabic: umm al-qurān.

Makkah is called the “mother city” (literally, “mother of cities”) in 6:92 and 42:7 because, both politically and religiously, it was the hub of the Arabian Peninsula. According to the two verses, Muḥammad was raised as prophet “so that he may warn the [people of the] mother city and those around it.” The verses imply that prophets are raised in areas which are nerve centers in a land and are crucial from the viewpoint of bringing social change.

See also: SANCTUARY OF PEACE, THE.

MU’ALLAFAT AL-QULUB See ZAKĀT

MUBASHSHIR See GIVER OF GOOD TIDINGS

MUBĀYACAH See OATH OF ALLEGIANCE

MUHĀJIRAH See EMIGRATION

MUHĀRABAHA See FIGHTING AGAINST GOD AND HIS PROPHET

MUHAYMIN See QUR’ĀN

MUHKAMĀT See QUR’ĀN

MUKĀTABAH See SLAVERY

MUNĀFIQ See HYPOCRITES, THE
Mundhir

MUNDHIR  See WARNER

MUNKAR  See ENJOINING GOOD AND FORBIDDING EVIL

MUNKHANIQAH  See LAWFUL AND THE UNLAWFUL, THE

MUSLIM  See DİN; ISLAM

MUTARADDIYAH  See LAWFUL AND THE UNLAWFUL, THE

MUTASHĀBIHĀT  See QURʿĀN

MUTUAL CURSING  See DOUBLE SWEARING

N

NABI  See PROPHET

NADHIR  See WARNER

NADHR  See VOW

NAFS AL-AMMĀRAH, AN-  See BIDDING SELF, THE

NAFS AL-LAWWĀMAH, AL-  See CENSORIOUS SELF, THE

NAFS AL-MUṬMAʿINNAH, AL-  See CONTENTED SELF, THE

NAJWĀ

Najwā (or tanāǧ) is “confidential talk, private conversation, secret deliberations.” While najwā may have a positive or neutral connotation (19:52: on Mount Sinai, God spoke with Moses “in confidence”; 12:80: Joseph’s brothers, on seeing that Benjamin had been detained by the Egyptian authorities, moved aside in order to discuss the matter privately), the word is often used in the Qurʿān with the negative meaning of “conspiracy.” 17:47 warns Muhammad’s opponents, saying that God knows about their najwā.
which is aimed at preparing schemes to thwart Muhammad (see also 4:114; 9:78; 21:3; 43:80). When Moses rebuked Pharaoh, Pharaoh and his courtiers held najwa in order to devise a cunning scheme against Moses (20:62).

Najwa is one of the main themes of S. 58. The surah criticizes the Hypocrites (q.v.) for starting a whispering campaign among the Muslims in order to vilify Islam and discredit the Prophet. Vs. 7 warns them that God is aware of their secret conferences; vs. 8 lays bare the evil objectives of their najwa; and vs. 9, addressing the Muslims, says that their own najwa should be to promote good; vs. 10, again speaking of the Hypocrites, says that their najwa is inspired by Satan (q.v.). Vs. 12 of the surah enjoins the giving of sadaqah (q.v.) before holding najwa with the Prophet. The injunction was aimed at preventing the Hypocrites from wasting the Prophet's time; eager to remain in the good graces of the Prophet and malign others in his eyes, the Hypocrites often sought private audience with him. Vs. 13 repeals the injunction of paying the sadaqah, presumably because the objective envisaged in vs. 12 had been achieved.

NASÍ See INTERCALATION

NASKH See ABROGATION

NATİH AH See LAWFUL AND THE UNUNAWFUL, THE NATURE

Two main points are made about nature. First, nature (or the universe, with everything it contains—"whatever is in the heavens and in the earth" [31:20; 45:13]) has been "subjugated" (tashhir) for man (14:32; 16:12; 14; 22:65; 31:20; 45:12-). That is to say, man has been given the power and ability to study it, discover its laws, and control it, thus harnessing it for his use and benefit. Second, nature

with all its plenitude constitutes a "sign" (ayah [q.v.]), or rather a multitude of signs (2:164; 3:190; 10:5-6; 12:105; 13:3-4; 16:79; 36:33-42; 45:3-5; 78:6-16; 80:24-32). That is, it points toward God. The two points are obviously connected: subjugation of nature for man constitutes a great bounty of which God has made man the recipient, and it falls to man to recognize that and be grateful to Him; nature itself thus pointing to the source of the bounty.

NATURE, HUMAN See FITRAH

NECESSITY

Arabic: idthir. 2:173 allows the eating of forbidden food, but lays down two conditions. First, in eating that food, one must have no intention of breaking the law, that is, one must remember that one is doing so out of necessity and not be secretly pleased at the opportunity of laying one's hands on the forbidden food. Second, one must eat only the amount necessary to save one's life or avert the emergency. The order in which the two conditions are stated—no intention of breaking the law, and eating only the necessary amount—is significant: even in a situation of emergency, the Qur'an's primary concern is maintaining the right ethical perspective on actions (see also 5:3).

See also: COMPULSION; DISSIMULATION.

NEEDY, THE

Several words are used:
1. Faqr. A faqr (pl. fuqarā') is one who is poor. The word is an antonym of ghanî ("rich"), and so any person who lacks resources and is consequently in need is a faqr, irrespective of whether he begs for help or not (cf. sa'il, below). Fuqarā' are entitled to a share in sadaqat (see
Needy

ṣadaqah; 2:271), including zakāt (q.v.; 9:60), and in the spoils (q.v.).

2. Miskīn. A mishkīn (pl. masākīn) is one who, in addition to being a faqīr, also lacks the ability or means to make an effort to earn his living. Masākīn may be supported out of the zakāt fund, and also out of the spoils.

3. Sā`īl. A sā`īl (pl. sā`īlūn) is one who begs for help. The Qurʾān seems to suggest that if a person begs for help, then one should help him if possible, and not make detailed inquiries as to whether he really needs assistance (2:177; 51:19; 70:25; cf. faqīr, above); if one cannot help him, one should at least not rebuke him (93:10).

4. Mahrūm. A mahrūm (pl. mahrūmūn), as the word suggests, is one who was at one time fortunately situated, but was subsequently “deprived” of his wealth as a result of, for example, a business setback. One who is mahrūm has a right to financial help from those who are well off (51:19; 70:25).

See also: ORPHAN.

NEIGHBOR

Neighbors are of two kinds—relative (al-jār dhū l-qurbā) and non-relative (al-jār al-junūb). Both ought to be treated kindly (4:36).

NIGHT OF DECRYE, THE

Arabic: laylat al-qadr.

I. Name and Identification. According to 97:1, the Qurʾān was revealed on the Night of Decree (literally, “Determining”). 44:3 says that the Qurʾān was revealed on a “blessed night,” and the next verse describes this night as the one during which important matters are decided 2:185 says that the Qurʾān was revealed in Ramaḍān (q.v.). From these verses it can be gathered that the Night of Decree falls in Ramaḍān (according to some ahādīth, in the last ten days of Ramaḍān), and that it is an important night in the divine calendar since important decisions regarding the world and its administration are reached in it. Since 44:4 uses the word yufrāq, suggesting that matters are “decided” (literally, “distinguished”) during that night, the word qadr in 97:1 should perhaps be translated “decree.” Incidentally, the statements that the Qurʾān was revealed on a certain night do not necessarily mean that the whole of it was revealed on that night; according to 17:106 (see also 25:32) the Qurʾān was revealed in portions over a long period of time. The statements therefore need only signify that the decision to reveal the Qurʾān was made on that night, and that the first revelation was given on that night (see Qurʾān).

II. Significance of the Night. In view of the above, 97:1 would signify that the revelation of the Qurʾān is a momentous matter, and that the Qurʾān is not to be taken lightly since it is part of the overall divine scheme. During the Night of Decree, Gabriel and other angels descend to the earth in order to carry out the commandments of God (97:4). Furthermore, the night guarantees complete peace and security that lasts until dawn (97:5), which implies that satans (see Satan) are placed under a heavenly curfew until daybreak. One implication of this verse in the larger Qurʾānic context is that the Qurʾān is not to be confused with the discourse of a poet or a soothsayer, for soothsayers and poets present their discourse with the aid and abetment of evil jinn (q.v.), but since the satanic host—including the evil jinn—are on that night placed under a heavenly curfew, they could not have interfered with the revelation that Gabriel brought from the heavens in that night.

Being an important night in the divine calendar, the Night of Decree carries with it great blessings. For those who may seek its blessings (through worship and remembrance of God), this night is “better than a thousand
years” (97:3), an expression that may be taken literally but may also be interpreted to mean numberless blessings.

NIKĀH See MARRIAGE

NULLIFICATION OF DEEDS

Arabic: ḥabṭ al-aḥādīl.

The word “deeds” in the phrase means “good deeds,” and the phrase signifies that, just as good actions wipe off bad actions (11:114), so bad actions set good actions at naught and will fetch no reward in the hereafter. Good actions which are performed, for instance, in a state of disbelief (q.v.), idolatry (q.v.), or apostasy (q.v.), or in defiance of God and His commandments will bear no fruit in the hereafter (12:217; 6:88; 9:17; 18:104–105; 33:19; 39:65; 47:8–9, 32; see also 3:21–22; 7:147). Similarly, those who live for this world and have no thought for the next world will find that any good actions they might have performed in this world are of no use to them in the next (11:16). In certain cases, good deeds may prove to be unfruitful even when performed in a state of belief. A Muslim who kills another Muslim on purpose will lose all his reward in the hereafter (4:93), as will a believer who conducts himself like a disbeliever (5:5). 49:2 warns Muslims to desist from showing disrespect to the Prophet, otherwise their actions will bear no fruit.

NUSHŪZ

Literally, nushūz means “to rise up.” Technically, it may be rendered as “intransigence” of a spouse. Depending on which spouse commits it, the intransigence may take a different form.

I. Nushūz as Disobedience by Wife. The wife’s nushūz takes the form of “rebellion.” The wife, that is to say, challenges the husband’s authority and openly defies him. The Qur’ān considers this a very serious matter, and 4:34 allows the husband to take three measures: (a) advice and instruction; (b) denial of conjugal rights; (c) physical chastisement. The three must be taken in that order, the second failing the first, the third failing the second. Also, “physical chastisement” must not be confused with “wife battering,” something that is disallowed by the spirit of the Qur’ān and forbidden by clear statements in Ḥadīth. Indeed, Muslim jurists stipulate that a toothstick be used to strike the wife.

II. Nushūz as Indifference by Husband. The nushūz of the husband takes the form of indifference. The relevant text here is 4:128. The pithy verse may be explained as follows: If a wife senses that her husband is apathetic toward her or has lost interest in her (e.g. because of her sterility or chronic illness), she should, in the interest of saving the marriage, try to reach a compromise with him by relieving him of some of the obligations he is supposed to discharge toward her. At the same time, the verse appeals to the husband to be large-hearted and treat his wife justly and kindly regardless of how he feels towards her.

See also: MARRIAGE.

NUSUB See LAWFUL AND THE UNLAWFUL, THE

NUSUK See SACRIFICE
OATH

Arabic: ُ HALF or ḥilf; qasam (pl. aṣṣām); yamīn (pl. aymān).

I. General. Barring oaths that are sworn thoughtlessly and are neither meant nor taken seriously (2:225; 5:89), one should feel responsible for the oath one has sworn; one must “guard” one’s oath (5:89), i.e. try one’s utmost to fulfill it (16:91; also 4:33), and, in case one breaks it, make atonement (q.v.) for it (5:89; 66:2). One must not use the name of God in swearing an oath to do something improper or unlawful (2:224; 16:92, 94; see atonement).

II. Legal Value. In certain situations an oath may have legal implications. One such situation is described in 5:106–108. If death approaches one at the time of making a will (see bequest), one should have two “just” persons serve as witnesses, and the witnesses should swear a solemn oath that they shall report the truth; two non-Muslims may be taken as witnesses if Muslim witnesses are not available, as might happen during travel. If it is later discovered that the witnesses have sought to wrong one of the heirs by misrepresenting the terms of the will, two persons from the wronged party may make a rejoinder on oath, in which case the testimony of the original witnesses will be invalidated. This check is supposed to induce the original witnesses to
bear true witness.

The word yamīn in 9:12-13 is to be understood in the sense of political “commitment” or “pact.” The verses refer to the pact between Muslims and pagan Arabs. According to them, the breaking of such an agreement by one party entitles the other to take action against it.

III. Oath as Pretense. The Qur’ān criticizes the Hypocrites (q.v.) for swearing oaths by God in order to shield themselves from criticism and hide their nefarious aims (58:16; 63:2), and to convince the Prophet and the Muslims that they were on their side (5:53) and, if called upon to do so, would support them in battle (24:53).

The Qur’ān also criticizes the Makkans, who, before Muḥammad was raised as prophet, had sworn that if a prophet were to arise among them, they would prove to be better believers than the People of the Book (q.v.; 35:42), but who, after Muḥammad had announced his prophecy, began to ask for miracles (see miracle), saying that they would definitely believe if they were shown one (6:109).

See also: ATONEMENT; DIVORCE; OATH OF ALLEGIANCE; OATH OF SEXUAL ABSTINENCE; OATHMONGER.

OATH OF ALLEGIANCE

Arabic: *bay'ah, mubāyahah.

In a critical situation the ruler of the Muslim community may take an oath of allegiance from the members of the community as a sign of their commitment to a certain cause. When Muḥammad made the Pact of Ḥudaybiyyah with the Makkans (628), the report that the Makkans were holding Muḥammad’s envoy hostage created a very critical situation, and Muḥammad had the Muslims accompanying him pledge that they would not hesitate to lay down their lives if the occasion called for it. The Qur’ān praisesthe those who took the oath of allegiance on that occasion (48:18).

OATH OF SEXUAL ABSTINENCE

Arabic: ḫalā'.

Ḫalā' is the oath of sexual abstinence taken by the husband. 2:226 lays down four months as the maximum allowable period for ḫalā', after which the husband must either divorce his wife or break the oath.

See also: DIVORCE.

OATHMONGER

Arabic: Ḥalāf.

68:10 advises Muḥammad not to listen to those who swear oaths indiscriminately. The reference is to Quraysh leaders, who, unable to make a cogent case against the Prophet, swore to their followers that Muḥammad was either a poet, a sorcerer (see magic), or a man possessed.

By using the word mahīn (“base, mean”) along with ḥalāf, the verse explains the psychology of the people who swear oaths indiscriminately: being acutely conscious of the falsity of their claims, they swear oaths in order to fortify their claims against doubt or criticism. Lacking self-respect, they do not think their word will be taken at face value, and so they swear oaths in order to establish their credit.

ORIGINAL SIN, THE See FORGIVENESS; MAN; REPENTANCE

ORPHAN

Arabic: yātim (pl. yātāmān).

A Muslim community is responsible for taking care of its orphans. The Qur’ān criticizes the affluent Quraysh of Makkah for neglecting society’s needy members (see the
Orphan

 needy), among them orphans (89:17). On several occasions the Qur'ān mentions orphans along with parents and relatives as those who deserve kind treatment (2:83, 215; 4:36). Orphans have a share in the community's wealth (2:177, 215; see also spoils). One of the marks of an Islamic community is that, in it, an orphan not only gets food, clothing, and shelter, he also enjoys respect (89:17). That is to say, not only does no stigma attach to him, he has a position of honor in society. According to 93:6, one of the blessings of God on Muhammad was that He found him an orphan and gave him refuge. The verse, incidentally, is another critique of the Makkah social set-up.

See also: NEEDY, THE.

OSTENTATION

Arabic: *tabarruj*.

The Arabic word comes from *burj*, which means "minaret." *Tabarruj* thus means "to make oneself conspicuous like a minaret." In Qur'ānic usage, *tabarruj* denotes decking oneself out in order to attract attention. Muslim women are instructed to avoid *tabarruj*, which is associated with the age of ignorance (q.v.: 33:33; see also 24:60).

See also: AGE OF IGNORANCE, THE.

PARADISE  See HEAVEN

PEOPLE OF THE BOOK, THE

Arabic: *ahl al-kitāb*.

I. Meaning. "The People of the Book" are Jews and Christians. The "Book" is the Torah, which was the Book (q.v.) for Christians as well as for Jews. The phrase, while often used of Jews and Christians both (as in 3:65), is sometimes used specifically of Jews (3:72; 4:153) or Christians (3:64; 4:171). The People of the Book are invited to believe in Muhammad and the Qur'ān (3:110; 5:65); they are told that the Qur'ān is an "objectification" (*taṣādūq*; see Qur'ān) of the promises made in their scriptures with regard to the prophecy of Muhammad (2:41, 89, 91, 97, 101; 3:3, 81; 4:47; 5:46, 48; 6:92; 35:31; 46:30; 61:6). They are asked to judge in accordance with the Torah and the Evangel (5:47, 68), which is usually interpreted by Muslim scholars to mean that the People of the Book should believe in the Qur'ān since their scriptures point to the Qur'ān (see 2:121, 144, 146).

II. Criticism of the People of the Book. The Qur'ān contains some sharp criticism of the People of the Book. They are represented as being envious of Muslims, who had received divine revelation (2:105). They are accused of disbelieving in Muhammad and the Qur'ān (3:98),
of concealing parts of their scriptures (see distortion of scripture), of “mixing” truth with falsehood (3:71), of holding extreme and untenable religious views (4:171; 5:77), of believing only selectively in their scriptures (2:85), of confining salvation to followers of Judaism or Christianity (2:113) only, and of attempting to prevent people from converting to Islam or reconvert people to disbelief (2:109; 3:72, 99).

III. Two Types. While the Qur'ān criticizes the People of the Book for their conduct, it does not contain a blanket denunciation of them. Rather, it carefully distinguishes between those of them who are God-fearing, pious, and kindhearted (3:113) and those who are not. That is why it sometimes says that a “certain group” from among them wishes to mislead Muslims (3:69), or that only some, and not all, of the People of the Book use double standards while dealing with those who do not belong to their ranks (3:75; see also 3:100). The Qur'ān also instructs Muslims to argue with the People of the Book in a manner that is good (29:46), and, as is clear from 3:64, wants Muslims to reach a meeting ground with them in order to discuss with them issues of common interest.

IV. Special Status. Furthermore, the Qur'ān accords the People of the Book a special status, making a distinction between them and the Idolators (see idolatry). Unlike the Idolators of Makkah, who were given only two options, those of accepting Islam or facing the sword, the People of the Book were given the option of jizyah (“poll-tax”; 9:29). Muslims are allowed to eat the food of the People of the Book, and Muslim men are allowed to marry Jewish and Christian women (see the lawful and the unlawful; marriage). The special status is explained by the fact that, in the eyes of the Qur'ān, the People of the Book are, essentially, followers of a revealed religion and believers in the scriptures given by God. Instead of totally rejecting what they stand for, the Qur'ān seeks to “correct” their beliefs and practices.

PERSECUTION

See FITNAH

PERSEVERANCE

Arabic: ṣabr.

Ṣabr is “persistence, endurance, perseverance.” As a Qur'ānic term possessing religious value, it means: to persevere in a good act with a view to achieving the pleasure of God (13:22), and to do so with belief and trust in God (16:42; 29:59).

Ṣabr is an “act of constancy” (3:186; 31:17; 42:43; also 46:35; it typically involves facing danger or loss with resolution, as when life is threatened in battle or some other loss is imminent (2:155, 177), or when one is persecuted by the enemy (14:12). The Israelites were blessed by God on account of their ṣabr against their Egyptian oppressors (7:137). Job is praised as sābir (active participle from ṣabr). Jacob is cited for his “excellent” ṣabr (12:18, 83), and Muhammad is instructed to practice similar ṣabr (70:5).

But while ṣabr is most conspicuously displayed in times of hardship, it is not simply resolution shown in difficult circumstances. 11:10–11 imply that ṣabr is also the name for the composed and dignified attitude one adopts in easy and favorable circumstances.

The Qur'ān presents ṣabr as a social virtue, that is, as a virtue that the members of the Muslim community should cultivate and help one another cultivate: “O those who have believed, practice ṣabr yourselves and [also] help one another practice it” (3:200; also 90:17; 103:3).

PHENOMENAL AND NON-PHENOMENAL REALMS, THE

Arabic: shahādah ("phenomenal realm"); ghayb ("non-phenomenal realm").

As a technical term, ghayb does not simply mean “the
Phenomenal and Non-Phenomenal Realms

unseen,” but all those things which man, with his earthly limitations, has no means of gaining access to, unless, that is, God were to give him access to them. Perhaps a more adequate equivalent would be “the non-perceptible.” Ghayb in this sense is the opposite of shahādah, which would then be the “phenomenal or perceptible realm.”


In Arabian mythology, the jinn (q.v.) were believed to know the ghayb, and contact with them was supposed to give a soothsayer his power of clairvoyance and future-telling. This idea is refuted in the Qur’ān. According to 34:14, the jinn who served Solomon were deceived by Solomon’s death. Solomon was supervising the work of the jinn, and he stood leaning on his staff. It was only when his staff, eaten away by worms, collapsed, causing Solomon to fall, that the jinn realized that he had been dead for some time. Had they possessed knowledge of the ghayb in any degree, the verse argues, they would not have continued to suffer the humiliation of laboring for Solomon after the latter’s death. (See also 72:6–9.)

For “belief in the ghayb,” see faith.

See also: FAITH; WITNESS.

PIETY

Arabic: birr; taqwā.

I. Birr. “Piety,” the usual translation of birr, does not fully convey the spirit of the word. The verb barra means “to be true, loyal, dutiful,” and is used in expressions meaning “to fulfill one’s oath” and “to be dutiful and kind to one’s parents.” In 2:44 birr gives the sense of faithfully carrying out the commandments of religion, and in 2:177, 189 it stands for true and genuine belief as opposed to empty ritualism and spiritless formalism.

II. Taqwā. Taqwā literally means “wariness, restraint.” As a technical term, it is often translated “piety, righteousness,” but perhaps a better translation would be “God-mindedness” or “God-consciousness.”

Such examples of taqwā as keeping from evil actions (40:9) and curbing one’s greed (59:9; 64:16) might suggest that taqwā is a negative virtue. In a sense this is true, and it is because this is true that the Qur’ān often mentions taqwā together with a complementary positive virtue; it speaks, for example, of “those who have taqwā and do good deeds” (7:35; also 4:128, 129; 5:93; 16:128). But even though taqwā has a negative character, its importance in the formation of character cannot be overemphasized. Since it is the foundation of good character, the Qur’ān frequently gives it a more comprehensive signification, making it the sole requisite of salvation (q.v.; 2:212; 3:15, 198; 4:77; 6:32; 12:109; 13:35; 39:20, 73).

PILGRIMAGE

Arabic: ḥaǧj; ‘umrah.

I. Ḥaǧj.

1. General. Pilgrimage to the Ka’bah in certain specific days of the year—in Dhū l-Hijjah, the last month of the lunar calendar—is called ḥaǧj. Every adult Muslim must perform it at least once in his lifetime provided he is physically able, and has the financial means, to do so; it is the “right” of God upon men (3:97). The Qur’ān presents the ḥaǧj as a practice dating from the time of Abraham, though it claims to have revived it in its original form after the corruption of its form at the hands of the idolatrous Arabs.

2. Rites and Etiquette. A pilgrim performs the ḥaǧj in
a state of ihram, that is, in a state in which one keeps away from certain things as if they were “forbidden”; the outward sign of ihram is a pair of unstitched white sheets of cloth worn by the pilgrim. During the state of ihram and hajj one may not hunt animals (5:1, 95), argue or fight with others, engage in any talk with sexual content, or commit any act of wickedness (2:197). Besides the circumambulation of the Ka'bah and the swift-paced walk between the hills of Safa and Marwah, the hajj involves a trip from Makkah to the plain of Arafat (east of Makkah) and back, with a stopover, on the way back, first at Muzdalifah (see the sacred landmark) and then at Minah, where on 10 Dhu l-Hijjah animal sacrifice is made. After the sacrifice the head may be shaved (see atonement).

II. Umrah.

1. General. Pilgrimage to the Ka'bah, if performed at any time of the year excepting the designated hajj days, is called umrah, usually translated “the lesser pilgrimage.” The main difference between the hajj and the umrah is that, unlike the former, the latter does not involve making a trip to the plain of Arafat. Performance of the umrah is not obligatory, though it is highly recommended.

2. Relationship with the Hajj. The fact that the Qur'an mentions the umrah together with the hajj indicates that the two are closely related. The umrah has been called a rehearsal for the hajj. Etymologically, umrah means “to flourish, be populous,” which signifies that the purpose of the umrah is to make sure that the Ka'bah, the “House of God,” thrives and flourishes as a result of visits by pilgrims not only during the hajj season but in other parts of the year as well.

III. Comparison of Hajj and Umrah with the Pre-Islamic Pilgrimages. After Abraham not only the rites but also the essential purpose of the hajj was forgotten, and the hajj was reduced to an empty, meaningless ritual; instead of being an act of sincere worship, it became a cultural and commercial fay. The Qur'an seeks to purge the hajj of such accretions. 2:197 says that taqwa (see piety) is the best provision a hajj pilgrim can take along. 2:199, criticizing the exemptions claimed by certain tribes from some of the hajj rites, says that the rites must be performed by all without distinction.

Pagan Arabs considered it a great sin to perform hajj and umrah in the same trip. But since this was a great inconvenience to foreign (i.e., non-Makkah) pilgrims, 2:196 exempts such pilgrims from undertaking two separate journeys, one each for hajj and umrah, and permits them to perform the umrah, put off ihram, and then perform the hajj, though in this case animal sacrifice must be made, and, if animals are not available, a certain number of fasts observed (see atonement).

2:196 enjoins that hajj and umrah be performed for the sake of God only. The verse implies that the two pilgrimages, while they were performed before Islam, were not performed for the sake of God. During the pilgrimages, homage was paid to many other deities besides God. And, as noted above, the pilgrimages had practically lost their religious character.

See also: KA'BAH; SACRED LANDMARK, THE; SACRED MOSQUE, THE.

POLYGAMY See MARRIAGE

POLYTHEISM See IDOLATRY

PRAYER

Arabic: du'a'.

The Qur'an criticizes the idolatrous Arabs (see idolatry) for their practice of calling upon deities other than Allah. Since God is the only deity, and since He alone has the power to benefit or harm men, one must pray only to
Him for help (6:71; 10:106; 22:12). Beings other than God who are called upon by man are, like man, creatures of God and are powerless to help him (7:194, 197; 16:20; 17:56; 39:38; 40:20; also 22:73; 35:13, 40). At a time of crisis, man calls upon God, forgetting all other deities (17:67), a fact that is made in the Qur‘ān the basis of the argument that in the inmost recesses of his being man recognizes only One God (6:63; see covenant; fītrah).

Under all circumstances, therefore, one must turn only to God for help. God alone listens to prayers (3:38; 27:62; 40:60), and He listens not from afar but from close quarters (2:186). Unfortunately, man’s most earnest prayers to God are usually made in times of distress or hardship. If God were to relieve me of my present difficulty, man usually says, I shall live the rest of my life in obedience to Him. But as soon as God relieves him of the difficulty, man becomes forgetful of Him (6:40-41; 7:189-190; 10:12; 29:65; 30:33; 31:32; 39:8; 41:51).

The best way to pray is with humility and in seclusion (7:55). The best time for prayer is the middle of the night, when one abandons one’s sleep and calls upon God “in hope [of reward] and out of fear [of punishment]” (32:16).

See also: ȘALÂT.

PRAYER, RITUAL  See ȘALÂT

PREDESTINATION  See FREEDOM AND DETERMINISM

PRESCRIPTIONS OF GOD

Arabic: ḥudūd Allāh.

The “prescriptions of God” are the commandments of God. The word ḥudūd literally means “boundaries, limits.” Not only must one desist from overstepping the boundaries or limits set by God (2:229), one must stay quite clear of them: “These are the boundaries of God, so do not [even] approach them” (2:187). Although a number of Qur‘ānic verses identify particular regulations or instructions as “prescriptions of God” (2:187, 229-230; 4:13-14; 58:4; 65:1), the expression is a general one and includes all kinds of commandments given in the Qur’an, the more general meaning being indicated by 9:97, 112.

PRESERVED TABLET, THE

Arabic: lawḥ mahfūẓ.

According to 85:22, the Qur‘ān is contained in a “Preserved Tablet.” One of the charges brought by the Makkans against Muḥammad was that, like poets and soothsayers, he received inspiration from the jinn (q.v.) but passed it off as divine revelation. The statement that the source of the Qur‘ān is the Preserved Tablet means that the Tablet is protected against the encroachments of evil jinn; in other words, what Muḥammad receives is divine revelation in its pure form, and angels (see angel), not jinn, are the medium through which it reaches him.

See also: UMM AL-KITĀB.

PRIDE

Arabic: takabbur, istikbār.

I. Pride as Sin. The Qur‘ān regards pride as a great sin and condemns it. Pride often leads to the denial of truth. 16:22 says: “As for those who do not believe in the hereafter, their hearts deny, and they are suffering from pride.” The last part of the verse, “and they are suffering from pride,” states the cause of what precedes immediately, “their hearts deny” (see also 39:59). It was out of pride that Satan (q.v.) refused to bow to Adam (2:34; 7:13; 38:74-76), and it was pride that prevented Pharaoh from recognizing Moses as prophet (10:75; 23:45-46; 28:39).
II. Causes of Pride. The following are some of the causes of pride:

1. Aflfluence. Affluent peoples have often rejected prophets because, smug in their affluence, they have refused to recognize the need for any divine guidance. The Quraysh are a case in point (see 96:6–7).

2. Sense of Superiority. Satan refused to bow to Adam because he thought he was made of fire which is superior to earth, of which Adam was made (7:12; 38:75–76).

3. Whims and Desires. The Israelites repudiated many of God’s messengers because the latter brought with them injunctions that went against the former’s whims and desires (2:87).

The principal cause of pride, of course, is an exaggerated sense of self-importance.

III. Punishment of Pride. God does not like those who are prideful (16:23). Those who, in their pride, disbelieve in God and reject His prophets and the message brought by them are deprived of the capacity to appreciate the signs of God and receive guidance (7:146; 40:35; see sealing). Many nations were destroyed by God because of their overweening pride (41:15–16). In the next world, pride will be punished with hellfire (7:36; 39:60, 72; 46:20).

PROOF, MANIFEST See MANIFEST PROOF

PROPHECY

Arabic: nubuwwah; risālah.

I. General. The Qur’ān regards the institution of prophecy as a necessary one. There are certain truths that are essential to a wholesome moral and social life on earth, but man, with the limitations under which he naturally labors, lacks access to them. God has, therefore, taken it upon Himself to convey those truths to man, and prophecy is the medium through which He does so.

Belief in prophecy is one of the three main foundations of Islam, the other two being belief in the oneness of God (see monotheism) and belief in the hereafter (q.v.).

II. History of Prophecy. The Qur’ān does not narrate a complete history of prophecy, saying that it has spoken of some prophets but not all (40:78). Still, it is possible to offer, on the basis of Qur’ānic data, a brief outline of the history of prophecy.

Adam, the first man, was also the first prophet. The next major prophet was Noah, who lived for 950 years (29:14). But it was Abraham who became the ancestor of the most famous line of prophets, which included Ishmael, Isaac, Jacob, Joseph, David, and Solomon. Among the most important prophets are Moses and Jesus. Muḥammad was sent as a prophet for the whole mankind (7:158; 34:28), and he is the final prophet (see the seal of the prophets).

Different prophets possessed different types of distinctions; the distinction of Moses, for example, was that God spoke with him (2:253; 4:164). But this should not lead one to believe in some prophets and reject others, for all prophets brought the same essential message, namely, that mankind should worship God alone (16:36; 21:25; 23:32). This is the basis of the Islamic notion that the institution of prophecy is indivisible and that one must believe in all prophets (see discrimination between prophets).

See also: DISCRIMINATION BETWEEN PROPHETS; PROPHET; REVELATION; SEAL OF THE PROPHETS, THE.

PROPHET

Arabic: nabi; rasūl.

I. General. A prophet is one who brings a message from God to a people. Prophets are appointed by God (3:179; 6:124; 22:75). God has raised one or more prophets among every people (10:47; 16:36). Muḥammad, the last
prophet (see the seal of the prophets), is described as a prophet sent to all mankind (7:158; 34:28).

II. Position and Functions of a Prophet. A prophet, since he is appointed by God, holds a special place in his community. He enjoys a position of authority, given to him by God (4:64), and his commands are to be obeyed just as are the commands of God which he conveys to his people (3:32, 132; 4:59; 5:92; 8:1, 20, 46; 24:56; 47:33; 59:7; 64:12). In every matter pertaining to religion, his verdict is final and must be ungrudgingly accepted by all believers (33:36). Obeying the prophet is practically the same as obeying God Himself (4:80). Obedience to the prophet is one of the conditions of salvation (q.v.) in the hereafter (q.v.), and disobedience to him results in damnation (4:13-14; 9:63; 24:52; 33:71; 48:13, 17; 72:23). In addition to believing in God, therefore, one must believe in prophets as well (4:136; 24:62; 49:15).

A prophet not only brings a message from God to his people, he also lives out that message in practice; he is the embodiment of that message, which cannot be fully understood without reference to his life. It is for this reason that the life of Muhammad is called “exemplary conduct” (uswah hasanah; 33:21).

A prophet gives his people the good tidings that they shall achieve salvation upon accepting his message (see giver of good tidings); at the same time he warns them of the consequences of rejecting his message (see warner).

It is not the duty of a prophet to forcefully convert people. He is only responsible for communicating the message from God (5:92, 99; 16:35; 24:54; 29:18; 42:48; 64:12), so that, in the hereafter, no nation may present the excuse that it did not receive a message from God (4:165). In the hereafter, prophets will testify that they faithfully conveyed the message of God to their nations (2:143; 4:41; 16:89).

III. Distinction between Nabi and Rasul. That the Qurʾān makes a distinction between a nabi (“prophet”) and a rasul (“messenger”) is clear from 22:52, which says that God has never sent a rasul or a nabi but that Satan has tried to thwart him in his mission. According to Islāhi, a rasul is different from a nabi in that, unlike the latter, he cannot be defied with impunity; unlike a nabi, a rasul presents his people with a final warning, after which that people, if it persists in disbelief, is necessarily overtaken by punishment in this world. A nabi may warn his people of punishment in the next world, but a rasul warns his people of terrestrial punishment as well. Thus every rasul is a nabi, but not every nabi is a rasul. Verses like 10:47; 13:34; and 58:21 lend support to Islāhi’s view. Strictly speaking, the two words should be translated differently (nabi = prophet, rasul = messenger), though in most contexts, for convenience’ sake, “prophet” may be used as a translation for both, as it has been in the present work.

IV. Prophets among the Jinn. According to the Qurʾān, the jinn (q.v.) have had their own prophets. Speaking of the prophets raised among mankind, the Qurʾān frequently emphasizes that they were human beings (14:10-11; 11:27; 16:43, 103; 17:94; 18:110; 21:3, 7; 23:24, 33-34, 47; 26:154, 186; 36:15; 41:6; 54:24; 64:6), implying clearly that only humans could have served as prophets for humans. It also says that every prophet spoke the language of his people (14:4). Furthermore, 17:95 says, replying to the demand that an angel should have been sent as prophet, that if the earth had been peopled by angels, God would have raised angels as prophets in their midst. From all this it is a logical inference to draw that only jinn prophets could have been raised to guide the jinn. The inference finds explicit support in 6:130, which states that both humans and jinn have had prophets raised from among themselves. It is, therefore, incorrect to think that Muhammad, or any other (human) prophet, prophesied to the jinn as well. The verses that are usually cited to prove that Muhammad

See also: DISCRIMINATION BETWEEN PROPHETS; GIVER OF GOOD TIDINGS; PROPHECY; REVELATION; WARNER.

PROSTITUTION See COMPULSION

PROVIDENCE See RABB

PUNISHMENT

Arabic: cādhāb.

I. Punishment for Disbelief. Disbelief in the verities of religion entails punishment in the next world, though punishment in this world necessarily results from rejection of a rasūl (see prophet).

Punishment in this world may be dealt in several ways. For example, the people of Noah were destroyed by means of a flood (10:73; 11:44); Pharaoh and his troops were drowned in the sea (2:50; 8:54; 20:78), and, later on, Egypt fell into economic ruin (7:137); the Ād were overtaken by a fierce storm—“a barren wind” (51:41) that “for seven nights and eight days” wreaked havoc upon them (69:6-7); and the Thamūd were destroyed by thunder (7:78; 51:44). The punishment, though it comes after many warnings and has an appointed time, comes all of a sudden when it does, giving the guilty people no opportunity to repent (6:44, 47; 7:95; 12:107; 29:53; 42:14).

Punishment in the next world will take the form of hellfire (see hell). Unlike the reward for good actions, which will be given manifold (see reward), the punishment for evil actions will be proportionate to the evil perpetrated (6:160; 28:84).

II. Punishment for Crimes. The crimes for which punishment is prescribed in the Qur’ān include adultery
Q

QADHF  See FALSE ALLEGATION OF UNCHASTITY
QALĀ’ID  See SYMBOLS OF GOD
QARD ḤASAN  See GOOD LOAN
QASAM  See OATH

QIBLAH

Qiblah is the “direction” in which Muslims face while offering salāt (q.v.).

I. Change of the Qiblah. As long as they were in Makkah, Muḥammad and his followers could perform salāt facing Jerusalem and the Ka'bah simultaneously. This no longer remained possible after the Emigration (q.v.), for Jerusalem is to the north, and the Ka'bah to the south, of Madīnah. For about a year and a half, Jerusalem was the qiblah of the Muslims in Madīnah. Then a revelation instructed them to change their qiblah to the Ka'bah.

The change of the qiblah was significant in that it further marked off the Muslims as a community with its own rituals and symbols. The change is presented by the Qur'ān as something that Muḥammad had looked forward to. 2:144 reads: “We have been watching you turning your face
Qiblah

toward the sky. We shall, therefore, make you turn toward a qiblah of your liking. So turn your face toward the Sacred Mosque [q.v.]. . . .” To the question, Why was Muḥammad expecting a change in the qiblah, the following answer may be given.

In matters on which he had received no revelation, Muhammad used to follow the practice of earlier prophets. In offering salāt, he initially faced in the direction of Jerusalem, though, as noted above, in Makkah it was possible to face both Jerusalem and the Ka'bah at the same time. The inability, in Madīnah, to face the Ka'bah was painful for Muḥammad, and he waited for a revelation that would solve the problem. The revelation came about two months before the Battle of Badr (624).

II. The Change as a Test. 2:143 presents the change of the qiblah as a test from God; the change was made “in order that We may mark off those who follow the Messenger from those who will go back on their heels.” The verse implies that the ranks of Muslims at that time included some former Jews and Christians who were still not entrenched in the new faith they had adopted. The change of the qiblah put their loyalties to a severe test. Purporting to cut them off emotionally from a longstanding ritual and tradition, it forced them to make a choice: they had to prove their unwavering loyalty to Muḥammad by accepting the new qiblah, or they had to renounce Islam, which is termed in the verse “going back on one’s heels.”

See also: ṢALĀT.

QIṢĀṢ

I. General. The usual translation of qisāṣ is “retaliation,” but it is not very accurate. It is difficult to provide a good translation in English, and so the Arabic word will be retained in this article. According to the Qur’ānic understanding of the term, qisāṣ may be described as: just and

merited punishment meted out, through the agency of a properly constituted legal authority, for murder (or injuries). A killer is punished because he destroys a life, violating a person’s right to life; punishment for such a violation makes qisāṣ “just.” Qisāṣ cannot be in excess of the crime committed (2:178); this stipulation makes qisāṣ “just.” The injunction of taking qisāṣ is given to the Muslim community as a whole, as is clear from 2:178–179; this in practical terms implies that the law of qisāṣ must be enforced by “a properly constituted legal authority.”

II. Details. Several verses give details concerning qisāṣ. 2:178–179 read: “Believers, you have been placed under obligation to take qisāṣ—a freeman for a freeman, a slave for a slave, and a woman for a woman. If he [killer] is then shown a measure of leniency by his brother, then the prevalent custom must be observed and payment made to him [survivor or relative of the person killed] . . . In qisāṣ there is life for you. O people of wisdom, so that you may achieve taqwā [see piety].” According to these verses, (a) it is the killer who shall be punished, a stipulation that eliminated the discrimination made in pre-Islamic Arabia in matters of qisāṣ between, for example, persons of high and low social ranks; (b) the right to waive qisāṣ rests with the aggrieved party; and (c) if qisāṣ is waived, the killer shall pay bloodwit. As for the statement, “In qisāṣ there is life for you,” it is explained by 5:32: One who wrongfully kills an individual kills, as if it were, the entire mankind; and one who saves (literally, “revives”) an individual from being killed, saves, as if it were, the whole humanity.

6:45 reads: “And we made the following incumbent upon them [Israelites]: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, and a tooth for a tooth; and for injuries, qisāṣ.” This verse makes reference to one of the injunctions in the Torah (Exod. 21:23–25; Lev. 24:20; Deut. 19:21). In so referring to the injunction, and giving no indication that it has been repealed (see abrogation), the
Qisāṣ

Qur’ān retains the injunction as valid for the Muslim community as well.

See also: BLOODWIT.

QISSĪS

5:82 says that Christians are the most affectionate toward Muslims because there are, among them, “priests” (qissīsīn; sing. qissīs) and “monks” (ruhbān; see MONASTICISM), and because they are not proud. The word qissīs was used by Christian Arabs for a (Christian) religious scholar.

See also: HIBR; MONASTICISM; RABBĀNĪ.

QITĀL See JIHĀD

QUR’ĀN

I. Name. The Qur’ān is the book containing the revelations received by Muhammad. The Arabic word qur’ān is a verbal noun meaning “reading, recitation.” It is often used in the Qur’ān with the definite article, which implies that it is the reading, or reading par excellence. Sometimes it is used without the definite article, and the indefiniteness implies “magnification,” the meaning being that the Qur’ān is a great and valuable book. In 15:91 the word is used for the Torah, the “Qur’ān” of Jews.

II. Description. The Qur’ān is described as a book from God. It is not a fabrication of Muhammad’s (10:15, 37; 52:33–34); in fact human beings are not capable of producing a book like it—not even the combined efforts of the jinn (q.v.) and humans can produce a discourse like it (2:23–24; 10:38; 11:13–14; 17:88). It is ʿazīm (“great, magnificent”; 15:87), karīm (“noble”; 56:77), majīd (“eminent, illustrious”; 50:1; 85:21), ḥakīm (“full of wisdom”; 36:2; also 54:5), mubīn (“self-manifest”; 15:1; 27:1; 36:69), and dhū

dh-dhikr (“serving to remind [mankind]”; 38:1). Being from God, it is free from inconsistencies or contradictions (4:82). It was revealed in Arabic so that it might be fully understood by its original addressees, the Arabs (12:2; 20:113; 26:196; 39:28; 41:3; 42:7; 43:3; also 14:4; 26:198–199; 41:44). It is “an admonition . . . and a cure for the maladies of the heart” (10:57; also 17:82). It is “the best discourse” (39:23). It guides to the Right Path (q.v.), giving good tidings to those who believe in it (17:9). It is the criterion for telling truth from falsehood (see the criterion). It contains the essence of the earlier scriptures, provides a criterion for evaluating those scriptures (muhāymin; 5:48), and is an “objectification” or “realization” (which, rather than “confirmation,” is the correct meaning of the Qur’ānic term taṣdīq in 2:41, 89, 91, 97, 101; 3:3, 81; 4:47; 5:48; 6:92; 35:31; 46:30; 61:6) of the promises and predictions made in the earlier scriptures. It is ideally suitable (taysīr [literally, “to facilitate”]) for taking “remembrance” (q.v.; 54:17, 22, 32, 40). It has been made secure against corruption (41:41–42; also 15:9).

III. Method and Period of Revelation. The Qur’ānic revelations span a period of twenty-three years, from 610 (when Muhammad announced his prophecy) to 632 (the year of his death). According to 2:185, the Qur’ān was revealed in the month of Ramaḍān (q.v.). This may mean that the revelation of the Qur’ān began in that month, or that the whole of the Qur’ān was revealed from the highest to the lowest heaven in that month and was from then onward revealed to Muhammad as occasion demanded. The Qur’ān was revealed in parts so that it may be properly understood and reflected on (17:106; see also 25:32).

From 610 to 622 Muhammad was in Makkah, and the revelations received by him during that period are known as the Makkah revelations; from 622 to 632 he was in Madīnah, and the revelations that came to him during that period are called the Madīnah revelations. Sūrahn contain-
ing predominantly Makkah revelations are termed Makkah, even if they have some Madinan material in them. Similarly, surahs containing predominantly Madinan revelations are called Madinan.

IV. Contents. The Qur‘an deals with a vast number of subjects—creedal, ethical, philosophical, metaphysical, social, political, and economic—and many of them have been treated under appropriate heads in the present work. Broadly speaking, the contents of the Qur‘an may be divided into two categories: doctrine and conduct. The Makkah surahs deal mainly with matters of doctrine—e.g., tawhid (see monotheism), prophecy (q.v.), and the hereafter (q.v.)—while the Madinan surahs deal mainly with matters of conduct—e.g., zakat (q.v.), inheritance (see law of), marriage (q.v.), and marriage (q.v.).

V. Muhkamât and Mutashâbihât. From a certain point of view, the verses of the Qur‘an may be divided into two types: muhkamât and mutashâbihât (3:7). The muhkamât (literally, “firm ones”) are said to be those verses which present self-evident truths, incontestable ethical norms, and established principles of truth, justice, and good conduct. The mutashâbihât (literally, “ambiguous ones”) are verses which speak of a realm of existence that is beyond our ken (e.g., the hereafter [q.v.], paradise [see heaven], and hell [q.v.]), using such modes of speech as similes, metaphors, and similitudes. 3:7 calls the muhkamât the “mother” of the Qur‘an, meaning that they are the foundation of the Qur‘an and should principally occupy one’s attention (see umma al-kitab). Those who are interested in making mischief are, the verse says, mainly interested in the mutashâbihât; these people, that is to say, ignore the muhkamât, which furnish sure guidance, and instead split hairs with regard to the mutashâbihât.

VI. Structure. The generally held view about the Qur‘an, namely, that it lacks coherence and is disjointed, has been rejected by a number of modern Muslim scholars, who have sought to prove that the Qur‘an is marked by a remarkable coherence that is both hermeneutically significant and aesthetically pleasing.

VII. Style. Generally speaking, the Makkah surahs are more poetic and rhetorical whereas the Madinan surahs are more discursive and matter-of-fact. Each type of style is suited to the revelations for which it is used. Elements of either type of style are, however, found in the other.

A few of the stylistic features of the Qur‘an may be noted. The language of the Qur‘an is marked by brevity and succinctness, which calls for close attention to such aspects of its style as ellipsis. In consonance with the standard Arabic style of its time, the Qur‘an employs saj (“rhymed prose”), but, departing from the Arabian practice, does not make thought subservient to saj. Taṣrīf (17:41, 89; 18:54; 20:113) is not simply “repetition,” but “treatment of a subject from various angles.” The same themes are brought up again and again, but, as a rule, are each time viewed from a different angle; “variegation” is perhaps a more accurate translation of taṣrīf. Similes and metaphors are frequently employed. The Qur‘an contains a rich dramatic element; Ss. 12 and 20 have some intensely dramatic episodes. It also makes use of irony, with S. 12 providing some remarkable examples of it.

VIII. Etiquette of Qur‘an Recitation. Before beginning recitation of the Qur‘an, one should seek the refuge of God against Satan (q.v.). If the Qur‘an is being recited, one should listen to it in respectful silence (7:204; also 46:29).

See also: ABROGATION; KITAB; MIRACLE; NIGHT OF DECREES, THE; REVELATION.

QURBÂN See SACRIFICE
RABB

*Rabb* has two meanings: “nourisher, sustainer, provident being,” and “master, lord.” The second meaning arose from the first since only one who nourishes or sustains has the right to be master or lord. Usage, however, has made the second meaning the primary one, so that the word does not now mean “nourisher” or “sustainer” to the exclusion of the other meaning. God is the *rabb* of the whole universe (1:1; 2:131). Man, too, must accept Him as his *rabb* (6:164), for his proper role is that of an *‘abd* (q.v.) to Him.

By combining the two meanings of *rabb*, the Qur’ān often makes the word the basis of an argument: God, Who is the sustainer of mankind, ought to be worshipped as the only true Lord. 3:51 reads: “Indeed, God is my [Jesus’] *rabb* and yours, so worship Him; this is the Right Path” (q.v.; see also 5:72, 117; 19:36; 26:26; 37:126; 43:64). The providence of God is thus one of the proofs the Qur’ān offers to establish the oneness of God.

*See also:* *‘ABD; WORSHIP.

RABBĀNĪ

*Rabbānī* (pl. *rabbāniyyūn*) literally means “one who is devoted to God,” and is used in this sense in 3:79, which
Rabbānī

says that a prophet does not invite his people to worship him, but to worship God, asking them to become rab-
bāniyyūn. The “prophet” referred to is Jesus, and the
criticism is aimed at Christians. In 5:44 the word occurs (in
the plural) in conjunction with aḥbār (see hibr), and means
“religious scholar.” The verse praises those scholars of
the Torah who were true followers of the Torah and who passed
judgments in accordance with it. 5:63 criticizes those rab-
bāniyyūn (and also aḥbār) who did not stop their people from
speaking falsehood and usurping other people’s property.

3:146 uses the word rībī (pl. rībīyyūn), another form
of rabbānī, saying that there have been many rībīyyūn who
have fought on the side of prophets and did not lose heart
upon suffering hardship in the course of their struggle. The
word seems to have been used in the same sense in which
rabbānī is used in 3:79 (see above), and the verse seeks to
console and encourage the Muslims who had suffered a set-
back in the Battle of Uḥud (625).

See also: HIBR; MONASTICISM; QISSĪS.

RAḌĀʾAH See SUCKLING

RAḤBĀNIYYAH See MONASTICISM

RĀḤIB See MONASTICISM

RAMAḌĀN

Ramaḍān is the month of fasting (q.v.). It is the ninth
month of the lunar calendar. It was during Ramaḍān that
the Qurʾān (q.v.) was revealed (2:185).

See also: FASTING.

RAMY See FALSE ALLEGATION OF UNCHASTITY

RASŪL See PROPHET

RECOMPENSE

Arabic: jazāʾ.

Recompense for actions is a basic theme in the Qurʾān
(q.v.). Every action performed by human beings has a positive
or negative moral value and will be given due recompense by God in the next world (40:17; 45:28; 53:41; 77:41–
44; see the hereafter), though recompense may be given in

Individuals will receive their complete recompense in
the hereafter (see 6:94). As for nations, they are recom-
pensed in this world in accordance with the laws of rise and
fall of nations laid down by God.

See also: ACCOUNTABILITY; HEREAFTER, THE;
HEAVEN; HELL; PUNISHMENT; REWARD.

RELIGION See DĪN

REMEMBRANCE

Arabic: dhikr.

Literally “remembrance, reminder,” dhikr (also dhikrā,
tadhkirah) is an important term in the Qurʾān. While it
does not exactly coincide with the Platonic theory of
knowledge as recollection (though a comparison may be in-
sertive) dhikr, used of scriptures, signifies that the divine
message “reminds” man of truths that lie deeply embedded
in the human mind or soul. The thrust of the concept is that
religion (see dīn) does not impose on man things from the
outside but only taps the reservoir of faith and belief latent
in man, exercising a formal influence upon that reservoir
and channelizing it properly. The Qurʾān is described as
dhikr (e.g. 15:9; 16:44; 21:50; 38:8; 41:41), and the People
of the Book (q.v.) are called ahl adh-dhikr (“Possessors
of the Reminder,” i.e. of Scripture) in 16:43 and 21:7.

See also: COVENANT; DĪN; FITRĀH.
 REPENTANCE

Arabic: *tawbah*.

Repentance wipes off sins. But, in order for repentance to be effective, it must be made in a state of belief, and not in a state of disbelief or apostasy (3:90; 4:18; 33:73), must be accompanied by the will to mend one's ways and followed by good actions (2:160; 3:99; 5:39; 6:54; 7:153; 19:60; 20:82; 24:5; 25:71; 28:67), and should occur without delay (4:17). Sincere repentance may even lead to the turning of bad actions into good actions (25:70). Also, sins committed "in heedlessness" will be forgiven upon repentance, but not sins committed brazenly and persistently (4:17-18). The believers are asked to make *tawbah nasūh* ("sincere repentance"); (66:8). God is greatly accepting of repentance (2:37, 54, 128, 160; 4:16, 64; 9:104, 118; 24:10; 49:12; 110:3), and He loves those who are truly repentant (2:222).

Adam, after he had sinned, repented and was forgiven by God (2:37). Thus he was sent upon earth not to receive punishment for his disobedience, but in accordance with an already existing plan. Since Adam was forgiven, no original sin attaches to the human race (see *man*).

See also: ATONEMENT; FORGIVENESS.

RESPITE

Arabic: *imhāl; ilmā*.

"To give respite" is "to give rope": instead of punishing the wicked and the disbelieving immediately, God gives them respite (13:32; 16:61; 35:45). The respite is meant to serve two purposes. First, it presents one with an opportunity to abandon one's wicked ways and reform oneself. The people of Jonah turned to God at the last minute, averting punishment (10:98). Second, it allows a man, or a people, to commit as many sins as the individual or the nation wishes to, so that the punishment, when it comes, is complete and unsparing (3:178). Delay in punishment does not mean that God is unable to inflict the punishment; God's strategem is effective and He closes in on the wicked, unbeknownst to them (7:182-183; 22:44, 48; 68:44-45).

See also: PUNISHMENT.

RESURRECTION  See HEREAFTER, THE; HOUR, THE

RETAIATION  See QIṢĀṢ

REVELATION

Arabic: *wāḥy*.

I. Meanings. Wāḥy has several meanings in the Qur'ān:

1. Gesture. Zechariah’s inability to speak for three days was a sign that he would be blessed with a son. So, upon meeting people, he “motioned” to them to glorify God day and night (19:10-11). The meaning of the word in 99:5 is essentially the same.

2. Natural instinct. The bee is equipped with the instinct to make honey (16:68-69). A closely related meaning is found in 41:12: upon creating the heavens, God “revealed” to every heaven the command peculiar to it, i.e. promulgated a certain set of laws in it.

3. Inspired Thought. Moses’ mother was instructed by God to cast the infant Moses in the sea in case she feared for his life (28:7; also 20:38). The disciples of Jesus (see *hawāri*) were similarly inspired by God (5:111). Satans (see Satan) inspire their followers with evil thoughts (6:121) and false hopes (6:112).

4. Message of Guidance. Every prophet (q.v.) receives from God a message which he conveys to his people in order to guide them to the Right Path (q.v.). “Revelation” is the technical name for such a message. The following paragraphs deal principally with wāḥy in this sense.
II. Modes of Revelation. 42:51 describes three ways in which revelation is given. The first is inspiration. But this inspiration is to be distinguished from “inspired thought,” mentioned above, in that 42:51 calls it a form of “speech” (see below). The second is revelation given “from behind a veil.” Moses wanted to see God, but was unable to, though God spoke to him unseen by him (4:164; 7:143–144). The third form, according to 42:51, is the message conveyed to the heart of the prophet by an angel (also 2:97).

There are two other ways in which man receives divine communication. An angel may assume human form and communicate a message from God to a prophet. Thus angels came and spoke to Abraham (11:70; 29:31–32) and Lot (11:81; 29:33–34). Mary, though not a prophet, was spoken to by angels (3:42–43, 45–49), as was Abraham’s wife (11:72–73). Sometimes revelation may come to a prophet in the form of a vision (ru’yâ), as it did to Abraham, who was instructed to sacrifice his son (37:102; see sacrifice), and to Muhammad (see ascension).

III. Nature of Revelation. Does revelation (in the sense of “message of guidance”) take the form of verbal or non-verbal communication? The Qur’ân seems to suggest that it is verbal. The inspiration of which 42:51 speaks is a form of speech, and speech suggests words. The second mode of revelation mentioned in the verse is obviously verbal, as is the mode in which angels in human form communicate a message to a prophet. As for the two other modes (conveying of a message to a prophet’s heart, and ru’yâ), they do not necessarily exclude the possibility of a verbal communication.

Also, the revelation given to Muhammad is in 42:7 called “an Arabic reading” (qur’ânan ‘arabiyyan). “Reading” implies words (in 75:16–19 Muhammad is instructed not to move his tongue in haste in reading the Qur’ân but to follow the reading of it by God; the word “reading” in this verse is a physical act, again implying the utterance of words), while the use of the word “Arabic” implies that revelation was given in a particular language (see 14:4)—that is to say, in words. Finally, we may note that one of the demands of the opponents of Muhammad was that God speak to them. The demand, obviously, was meant to contradict the Prophet’s claim that God “spoke” to him—that is, communicated to him using words.

The Qur’ân, therefore, would seem to support the notion of the objectivity or otherness of revelation. 85:21–22 say that the Qur’ân is part of the record contained in the “Preserved Tablet” (q.v.), and the expression is meant, among other things, to establish the otherness of the revelation. The revelation given to Moses possessed the same objectivity since it was given in the form of tablets with commandments inscribed on it (7:145).

IV. Revelation as Life. 42:52 calls revelation “spirit” (ruḥ), implying that revelation, or divine guidance, is “life” for those who follow the revelation.

See also: QUR’ÂN.

REWARD

Arabic: thawâb.

Good actions will earn their reward in the hereafter, and the reward will be in the form of paradise (see heaven; 3:195; 5:85; 18:46.) The reward for good actions is at least ten-fold (6:160).

See also: ACCOUNTABILITY; HEREAFTER, THE; PUNISHMENT; RECOMPENSE.

RIBĀ See INTEREST

RIBBĪ See RABBĀNĪ
RIGHT PATH, THE

Arabic: as-sirāt al-mustaqīm.

The Right Path is that which leads straight to God (11:56). Several verses identify it as belief in the One God and worship of Him. In 7:16 Satan challenges God, saying that he will turn mankind away from the Right Path of God by teaching them to set up partners to Him. Jesus describes the path as worship of the One God (19:36; also 43:64). Muhammad is said to be on the Right Path (36:3-4; 43:43) and guiding others to it (23:73; 42:52). Muslims are instructed to pray for guidance to the Right Path (1:5-6).

See also: MEDIAN COMMUNITY, THE.

RIGHTeousness See PIETY

RISĀLAH See PROPHECY

RITUAL PRAYER See ṢALĀT

RŪḤ See HOLY SPIRIT, THE; REvelATION

RŪḤ AL-AMĪN, AR- See HOLY SPIRIT, THE

RŪḤ AL-QUDUS, AR- See HOLY SPIRIT, THE

S

SĀCAH See HOUR, THE

SABEANS

Arabic: ǧābiʿīn.

It appears that the Sabeans were well known as a religious group in the times of Muhammad, so that a simple reference (2:62; 5:69) to them was sufficient to identify them. But since they no longer exist, it is difficult to say anything about them with certainty. The Qur’ānic description of them leads one to think that in the beginning they followed a revealed religion but that, with the passage of time, their religion became corrupted. Tradition knows them as worshippers of angels and stars. It is conceivable that, as a result of religious and moral corruption, they began to worship stars and angels.

ṢABR See PERSEVERANCE

SACRED HOUSE, THE See SACRED MOSQUE, THE

SACRED LAND, THE See SACRED MOSQUE, THE
Sacred Landmark

SACRED LANDMARK, THE

Arabic: al-masākhir al-ḥarām.

Muzdalifah, which is situated between Makkah and Arafāt, is called “the Sacred Landmark” in 2:198. The pilgrims of ḥajj (see pilgrimage) are required to leave Makkah for Arafāt on the 9th of Dhu l-Hijjah and, on their way back the following day, to spend the night at Muzdalifah. In pre-Islamic times, the pilgrims held meetings at Muzdalifah in which poetry was recited, stories were told, and the feats of tribes and ancestors were trumpeted. 2:198 enjoins the pilgrims to abandon that pagan custom. Muzdalifah, the verse says, is a religious landmark, and so the pilgrims should, during their stay there, spend their time in remembrance of God.

SACRED MONTHS, THE

Arabic: ash-shahr al-ḥarām.

From the time of Abraham, four months (Dhū l-Qa‘dah, Dhū l-Hijjah, Muharram, and Rajab) were regarded as “the Sacred Months” (2:194, 217; 5:2, 97; 9:5); the first three were the months of ḥajj (see pilgrimage), and the last the month of ‘umrah (see pilgrimage). During these months it was strictly forbidden to wage war, loot, or plunder. Islam maintained the prohibition, but made observance of the months by Muslims contingent upon observance of them by their opponents, the Quraysh. 2:194 says, “Sacred months are in return for sacred months,” i.e., are to be held sacred only if they are held sacred by the opponents.

SACRED MOSQUE, THE

Arabic: al-masjid al-ḥarām.

The Ka‘bah (q.v.) is called “the sacred mosque” in many verses (2:144, 149, 150, 191, 196, 217; 5:2; 8:34;

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Sacrifice

9:7, 19, 28; 17:1; 22:25; 48:25, 27). Elsewhere it is called “the sacred house” (al-bayt al-ḥarām [5:2, 97] and al-bayt al-muharram [14:37]). Because of the Ka‘bah, the land of Makkah is called “the sacred land” (al-baldah al-muharramah; 27:91).

See also: ANCIENT HOUSE, THE; DISTANT MOSQUE, THE; PILGRIMAGE; SANCTUARY OF PEACE, THE.

SACRIFICE

Arabic: ḥady; mansak, nusuk; qurbān.

I. Sacrifice as Ritual. The pilgrims of ḥajj (see pilgrimage) are required to make animal sacrifice during the ḥajj. Sacrifice is offered at Minā on the 10th of Dhū l-Hijjah. If one does not have the means to offer animal sacrifice, one should fast a certain number of days (see atonement).

The institution of animal sacrifice (mansak) has been a part of every dispensation that has come to mankind from God (22:34). The Muslim ritual of sacrifice is thus a continuation of an earlier religious tradition, though it also perpetuates the memory of Abraham’s remarkable loyalty to God. When he was commanded in a dream to sacrifice his son, Abraham unflinchingly carried out the command, but God saved the son “by means of a great sacrifice” (37:102-107), that is, a ram.

The animals that may be sacrificed during the ḥajj are bahīmat al-an‘ām (5:1), that is, camels, cows, sheep, and goats (6:142-144), and similar other animals. Sacrificial animals are counted among the “symbols of God” (q.v.; 5:2; 22:36).

II. Burnt Offering as Proof of Prophecy. 3:183 refers to the Madīnan Jews’ claim that God had enjoined them not to accept anyone as prophet until he had presented the miracle of burnt offering. The Bible records incidents in

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which the burnt offering was presented as sacrifice by prophets and others, but does not say that such an offering is proof of the veracity of a claimant to prophecy. On the contrary, it records incidents in which the Israelites threatened to kill prophets (like Elijah the Tishbite) who did present the burnt offering (I Kg. 18–19). 3:183 alludes to such incidents: “There have come to you before me [Muham- mad] prophets who presented manifest proofs, and also the proof you speak of [i.e. miracle of burnt offering]; so why did you kill them if you are telling the truth [regarding the criterion for accepting a prophet]?”

**ȘADAQAH**

Şadaqah (roughly, “charity”) is of two types: mandatory and optional. The latter will be discussed below; for the former, see zakāt.

Şadaqah may be given publicly or secretly (2:271). Giving it publicly has the advantage of setting an example for others and inducing them to give şadaqah; it is especially useful when people are to be exhorted to make financial contributions for an important social cause. Giving şadaqah secretly has the merit of performing a good act without ostentation and of helping the poor and the needy (q.v.) without hurting their self-respect. In either case, şadaqah must not be followed with hurt or a condescending attitude (see condensation) toward the recipient of it, for that will deprive the şadaqah of reward in the hereafter (2:263–264).

Şadaqah is one of the principal forms of making atonement (q.v.). It is also a test of sincerity (see najwā).

*See also:* ATONEMENT; CONDENSATION; SPENDING IN THE WAY OF GOD; NAJWĀ; ZAKĀT.

**ȘADUQAH** See DOWER

**ȘAGHIRAH** See MAJOR SIN AND MINOR SIN

**ȘALĂT**

Şahib bi l-janb, aş See CHANCE COMPANION

Şi'bah See ANIMAL VENERATION

Ş’tl See NEEDY, THE

Salâm See GREETING

**ŞALĂT**

I. General. Şalât (roughly, “ritual prayer”) is the obligatory prayer a Muslim offers five times a day following certain fixed rules. The Qur’an suggests that all prophets performed şalât and instructed their followers to do so (11:87; 14:40; 19:31, 55), though the actual form of şalât may have differed from one age to another. The Qur’an criticizes the Jews for having “wasted,” i.e. neglected, şalât (19:59; see also 2:43, 83), and castigates the pagan Arabs for reducing şalât to a set of ludicrous rituals (8:35).

II. Pillar of Islam. Şalât is the first and foremost “pillar” of Islam, and the Qur’an instructs Muslims to “establish” and “protect” it (e.g. 2:110, 238; 6:92; 23:9; 70:23, 34), that is, to perform it with regularity and care. Şalât must be made under nearly all circumstances, even when one is on a journey or in battle, though in these cases it may be shortened (4:101–102). One of the few exceptions made (in Ḥadîth) is for a menstruating woman, who is exempted from performing şalât during her period. Ablution (q.v.) has to be made before performing şalât (5:6).

III. Timings. The timings of şalât are fixed (4:103). On one interpretation, 50:39–40 gives the timings of all the five prayers (dawn, noon, late-afternoon, sunset, night). Elsewhere some of the prayers are mentioned by name: the dawn prayer (şalât al-fajr; 24:58; also 17:78); the night prayer (şalât al-isâhā; 24:58); the late-afternoon prayer (aṣ-şalât al-wustā; 2:238). The optional late-night prayer,
known as \textit{salāt at-tahajjud}, finds mention in 17:79.

\textbf{IV. Friday Prayer.} On Friday, the second prayer of the day must be performed in a mosque congregationally (62:9), unless a genuine excuse exists. The addressees of the injunction are taken to be (adult) Muslim males; women may join the prayer in the mosque, but are not required to. At the call for the Friday prayer, all economic activity must cease and preparations for the \textit{salāt} begun; economic activity may be resumed after the prayer (62:9-10).

\textbf{V. Impact of \textit{Salāt}.} \textit{Salāt} is a source of strength in times of difficulty (2:45, 153), and it guards one against immorality (29:45; also 31:17). The people of the prophet Shū‘ayb criticized Shū‘ayb, saying: "Does your \textit{salāt} command you [concerning us] that we abandon what our ancestors worshipped, or that we do with our wealth what we like?" (11:87). The verse implies that \textit{salāt}, properly performed, has definite behavioral implications: since it is performed for God alone, it forbids one to set up partners to God (see \textit{idolatry}); and it induces one to spend of one's wealth in the way of God (see \textit{spending in the way of God}).

\textit{See also: PRAYER.}

\textbf{\textit{Salāt al-Fajr}} \textit{See \textit{Salāt}}
\textbf{\textit{Salāt al-Ishā'}} \textit{See \textit{Salāt}}
\textbf{\textit{Salāt al-Wustā, as-}} \textit{See \textit{Salāt}}
\textbf{\textit{Salāt at-Tahajjud}} \textit{See \textit{Salāt}}
\textbf{\textit{Sālih}} \textit{See GOOD ACTION}

\textbf{Salvation}

Arabic: \textit{falāh}; \textit{fawz}.
Salvation in the hereafter is the ultimate goal of man;

\textbf{Satan}

one who achieves that goal attains real success (4:13; 6:16; 59:20; 61:12), while one who fails to achieve it has failed completely (8:37; 22:11; 39:15).

Salvation depends on good actions (22:77), a fairly representative list of which is to be found in 23:1-11 and 70:22-35. But, as 23:1-11 indicate, good actions include acts of social as well as personal virtue. Since good actions originate from the goodness of the heart, purity of the self is sometimes described as ensuring salvation (87:14; 91:9).

\textit{See also: FAITH; GOOD ACTION; HEAVEN.}

\textbf{Sanctuary of Peace, The}

Arabic: \textit{haram āmin}.
The city of Makkah is called a "sanctuary of peace" (28:57; 29:67). Before Abraham built the Ka‘bah (q.v.), Makkah, like the rest of Arabia, lacked peace and security (28:57; 29:67). Abraham prayed to God that the city be made, because of the Ka‘bah, a "city of peace" (2:126; 14:35; also 95:3). That Makkah was thus blessed is described in S. 106 as one of God’s special favors to the Quraysh, who are asked to show gratitude for the favor by worshipping the Lord of the Ka‘bah alone.

\textit{See also: SACRED MOSQUE, THE.}

\textbf{Sariqah} \textit{See THEFT}

\textbf{Satan}

Arabic: \textit{shaytān} (pl. \textit{shayṭān}).

\textbf{I. Not a Distinct Species.} \textit{Shaytān} literally means "reckless, headstrong, defiant, violent." There does not exist a satanic species as such; rather, those from among men and \textit{jinn} (q.v.) who defy God become satans (6:112; also
2:14). Iblīs, who refused to bow to Adam, was a jinn who disobeyed God’s commandment (18:50), and his disobedience made him a satan. He is usually referred to in the Qur’ān as ash-shaytān (the satan, or Satan). All those who choose to follow Satan’s path become his “progeny” (18:50), “party” (58:19) or “friends” (4:76). The jinn in Solomon’s service were satan jinn (21:82; 34:14; 38:37). In 2:14 the word shayyāfūn is used for the leading opponents of Muhammad.

II. Satans’ Enemies of Humans. Satans are the sworn enemies of man (7:22; 12:5; 17:53; 35:6; 43:62). It was a satan jinn, Iblīs, who misled Adam and Eve (2:35). Satans have tried to thwart the mission of every prophet and messenger, though their attempts are frustrated by God (22:52; also 6:112).

III. Satans’ Strategy. Satans do not have direct control over man. Rather, they use the method of insinuation and suggestion (wuzwūs [7:20; 20:120] and hamazāt [23:97]). They try to mislead man by painting evil and wrong in bright colors (tāzyān: 6:43; 8:48; 16:63; 27:24; 29:38; taswīl: 47:25) and making attractive but false promises (ghurūr: 4:120; 17:64). But when man does commit an evil act, they wash their hands of them; they are the “great betrayers” (25:29; also 59:16). In the hereafter, too, they will exonerate themselves of all responsibility for misleading man, arguing that they enjoyed no real power over man, that they simply invited man to commit evil and man chose to do so (14:22).

Certain acts are called “satanic”: wine-drinking and gambling (5:90-91; see wine and game of chance); immorality (q.v.) and munkar (see enjoining good and forbidding evil); and extravagant spending of wealth (17:27; see extravagance).

IV. Defense against Satanic Attacks. The best defense against satanic attacks is to pray to God and seek refuge in Him (7:200-201; 41:36). One should also seek the refuge of God against Satan before beginning the recitation of the Qur’ān (q.v.; 16:98).

See also: ENVY; EVIL; JINN.

SAWĀ‘ AS-SABĪL See MEDIAN COMMUNITY, THE

ŞAWM See FASTING

SCALES, THE See MİZĀN

SCRIPTURE See KITĀB

SEAL OF THE PROPHETS, THE

Arabic: khātam an-nabiyyīn.

Muhammad is called “the seal of the prophets” in 33:40. The expression means that Muhammad is the final prophet, and that the institution of prophecy after him is “sealed.”

See also: PROPHECY; PROPHET.

SEALING

Arabic: khātm; ṭab‘; izāghah.

When a man, through repeated acts of sin, vitiates the inherent goodness of his nature (see fitrah) and becomes utterly evil, God seals off his heart, ears, and eyes, so that he becomes incapable of receiving the truth and taking the Right Path (q.v.; 1:6; 7:100-101; 16:106-108; 18:57; 30:59; 40:35; 45:23; 63:3). Only he who deserves it is punished with “sealing.” As 61:5 says: “When they became crooked, God made their hearts crooked.” Moses prayed to God to seal off the hearts of Pharaoh and his nobility so that they should become incapable of believing before they actually see the promised punishment descending upon them (10:88). The sealing is thus a punishment from God, the punishment in the hereafter being a natural
Slavery

ŞIRĀT AL-MUSTAQİM, AŞ- See RIGHT PATH, THE

ŞİYÂM See FASTING

SLAVERY

Slavery was widespread in Arabia at the time Islam made its advent. Abolition of slavery was part of the program of social reform envisaged by Islam. But, instead of abolishing overnight a deep-rooted institution and thus risking serious social dislocations, Islam took a graduated approach to the problem and laid down a detailed program for its solution.

1. Measures. The steps taken by Islam to eradicate slavery may be divided into two categories:

1. Moral-Religious. People were encouraged to free slaves, and emancipation of slaves was called a virtuous and commendable act (2:177; 90:13). Freeing of slaves was made one of the standard ways of atoning for sins and lapses (see atonement). 4:36 enjoins that slaves be treated kindly.

2. Legal. It was laid down that a slave could secure his freedom through mukātabah (24:33). Mukātabah, which may be translated “freedom contract,” is the contract between a slave and his master to the effect that the master will free the slave in return for a given amount of money or performance of a stated service. The wording of 24:33 makes mukātabah at least highly recommended, if not obligatory; it also instructs the Muslim community, or the Islamic State, to provide financial support to the slave in securing his freedom. “Freeing slaves” is one of the heads of expenditure of zakāt (q.v.; 9:60), which means that one of the responsibilities of an Islamic government is to help slaves win their freedom.

Another measure that led to the abolition of slavery was the recommendation to marry female slaves. If a man
did not have the financial means to marry a freewoman, he was advised to marry a female Muslim slave, with the permission of her owner (4:25), since marriage with a female slave entailed fewer legal responsibilities.

II. War Captives. In pre-Islamic Arabia there were three types of slaves: freemen who were captured, made slaves, and sold for money; offspring of slaves who, like their parents, remained slaves; and war captives. Islam categorically abolished the first two types of slavery. For war captives, they could be made slaves only if the enemy was unwilling to free Muslim prisoners of war in exchange for them. But the Islamic State is free to adopt any suitable policy in this connection.

Cohabitation with female slaves (milh al-yamin) is allowed (23:6; 70:30). The law imposes several conditions, however. For example, cohabitation is allowed only if no arrangements can be made for the exchange of prisoners of war, and only those men may cohabit with them in whose possession they are given by the State. Today, at any rate, the issue of cohabitation with female slaves is of historical interest only.

See also: ATONEMENT.

SORCERY See MAGIC

SPENDING IN THE WAY OF GOD

Arabic: infaq.

*Infaq* ("spending") is the general word used for spending of wealth for social and communal causes. It includes both mandatory spending (see zakat) and voluntary spending (see sadaqah), and is often an abbreviated form of *infaq fi sabil Allah* ("spending in the way of God").

The Qur’an enjoins *infaq* upon Muslims. The beneficiaries of one’s *infaq* (2:215) may be one’s parents, relatives, orphans (see orphan), the needy (q.v.), and wayfarers (see wayfarer). One should spend of one’s wealth freely because, first, the wealth one possesses is a gift from God (2:3; 4:39), and second, because God will compensate for everything that is spent for His sake, repaying it manifold (2:261, 265). The Qur’an praises those who spend of their wealth for good causes “in times of ease and difficulty” (3:134), “day and night, secretly and publicly” (2:274; also 13:22; 14:31; 16:75). But *infaq*, if it is to earn reward from God, must be motivated by the desire to please God (2:265, 272), and not by a wish to win popular acclaim (2:264). Also, the beneficiaries of *infaq* must not be caused any hurt or treated with contempt or condescension (q.v.; 2:262, 264). Special reward is promised for those who spend of their wealth in a social emergency (57:10). As can be seen, *infaq* can be an important means of eliminating economic disparities in society and meeting other social needs.

See also: SADAQAH; ZAKAT.

SPIRIT See HOLY SPIRIT, THE; REVELATION

SPOILS

The spoils of war are of two types: movable property taken specifically from the enemy troops as a result of actual combat—these spoils are called *ghanimah* (sing. *ghanimah*); and movable and immovable property obtained from the enemy in circumstances not involving combat—these are called *fay*. The distinction between the two types of spoils is made in 59:6.

I. Ghanimah. The rules for the distribution of *ghanimah* are laid down in 8:41. One-fifth of the *ghanimah* are to be set aside for God, the Prophet, the relatives of the Prophet, orphans (see orphan), masakin (see the needy), and wayfarers (see wayfarer); the rest is to be distributed among the troops who obtained the *ghanimah*. The expression “for
Spoils

God” means “for the purpose of promoting the Islamic religion.” The Prophet was entitled to a portion of ghanā‘im because, as the administrative head of the Muslim community, he devoted all his time and energies in looking after the community and had no spare time in which to earn a living for himself or for his family. The relatives of the Prophet were to receive a share because they were dependent upon the Prophet for their maintenance.

It is notable that ghanā‘im are called anfāl in 8:1. Nafal (sing. of anfāl) literally means “surplus.” When, after the Battle of Badr (624), the question of the distribution of spoils created an unpleasant situation, the Qur’an sought to correct the outlook of Muslims. By using the word anfāl in 8:1, it suggested that the spoils were a “surplus” or a “gift” from God over which it did not behove Muslims to bicker and quarrel. Only after correcting the outlook of Muslims did the Qur’an come back, in 8:41, to the question of the distribution of spoils, this time calling them by their proper name, ghanā‘im.

II. Fay’. After the expulsion of the Jewish tribe of Banū n-Naḍīr from Mādiḥah, the Muslims acquired fay’. According to 59:7–8, the fay’-spoils are for God (see above); the Prophet and his relatives (see above); orphans; masākin; wayfarers; and people who have emigrated to the Islamic land (see emigration) and are in need. In other words, the fay’-spoils are not to be distributed among the troops who obtained them.

SUCKLING

Arabic: radā‘ah.

The relationship of suckling establishes a barrier to marriage: one cannot marry one’s foster-mother or foster-sister (4:23).

If a father wants his children to be suckled by their mother after the couple are divorced, he can have the

mother suckle the children for two years, but he must provide food and clothing to her during that period (2:223).

See also: LAWFUL AND THE UNLAWFUL, THE; MARRIAGE.

SULTĀN  

See MANIFEST PROOF

SUNNAH OF GOD

The sunnah (literally, “path, way”; pl. sunan) of God is the “law” in accordance with which God deals with men and intervenes in history. The laws of God are rigorous and unchanging. The following are explicitly called the sunan of God:

1. Triumph of Rasūl. A rasūl (q.v.) must triumph over his opponents. If a people decisively rejects a rasūl, it cannot survive for long—an unchanging sunnah of God (17:76–77; 33:62; 35:43; 48:22–23). Since this sunnah was enforced in the case of nations previous to the Arabs, it is also called sunnat al-awwālan (“the sunnah of earlier peoples”); 8:38; 15:13; 18:55; 35:43; also 3:137).

2. Difficulties in Promoting the Truth. A prophet faces difficulties in presenting his message before his people and in promoting the truth. But these difficulties are not meant to vex or discourage the prophet; they are, rather, tests (see trial) to which all prophets are put in accordance with the sunnah of God (33:38).

3. Irrevocability of Punishment. A disbelieving people that comes to believe only when punishment is about to descend upon it does not gain by its belief; God’s sunnah for such a people is that it shall perish (40:84–85).

There are other sunnahs of God. Fluctuations of fortune are meant to put men to the test (see trial). And if a people consigns the verses of God to oblivion, God causes that people to forget those verses (see abrogation).

See also: SEALING; TRIAL.
Superstition

SUPERSTITION See ANIMAL VENERATION; DIVINATION; JIBT

ṢŪR See TRUMPET, THE

SYMBOLS OF GOD

Arabic: ʃaʃə'ir Allāh.

The “symbols of God” are things that make one “conscious” (ʃaʃə'ir) of God or point to God. This being their function, they ought to be respected. The following are called the symbols of God, though obviously they do not exhaust the list: the mounts Ṣafā and Marwah (2:158), near Makkah; the sacred months (q.v.); animals sent to the Ka'bah as sacrificial offerings (ḥadī') and “animals with [votive] collars around their necks” (qalā' id; 5:2).

See also: SACRED LANDMARK, THE; SACRED MONTHS, THE; SACRIFICE.

TAB\c See SEALING

TABARRUJ See OSTENTATION

TABDHIR See EXTRAVAGANCE

TADHKIRAH See REMEMBRANCE

TADHKIYAH See LAWFUL AND THE UNLAWFUL, THE

TĀBŪT See ARK OF THE COVENANT, THE

TAFRING BAYN AR-RUSUL See DISCRIMINATION BETWEEN PROPHETS

TĀGHŪT

Tāghūt (literally, “one who has crossed the limits,” hence: “rebel”) is any power or being that rebels against God and demands loyalty and obedience over against the loyalty and obedience that is rightfully due to God alone.

Belief in God is irreconcilable with belief in the tāghūt (see 4:60); success and good tidings are for those who reject the tāghūt and serve God (2:256; 39:17; also 5:60). One can
fight either in the way of God (see jihād) or in the way of the ṭāghūt (4:76). According to the verse, Satan makes use of the ṭāghūt in his attempt to misguide men.

Unlike God, Who leads men out of darkness and into light, the ṭāghūt lead men from light back into darkness (2:257; in this verse the word is used as a plural).

TAHLĪL  See LAWFUL AND THE UNLAWFUL, THE
TAHRĪF  See DISTORTION OF SCRIPTURE
TAHRĪM  See LAWFUL AND THE UNLAWFUL, THE
TAKABBUR  See PRIDE
TAKĀTHUR  See COMPETITION
TALĀQ  See DIVORCE
TANĀJI  See NAJWA
TAQDĪS  See GLORIFICATION OF GOD
TAQIYYAH  See DISSIMULATION
TAQWĀ  See PIETY
TASBĪH  See GLORIFICATION OF GOD
TAṢDĪQ  See QUR'ĀN
TASKHĪR  See NATURE
TAṢRĪF  See QUR'ĀN
TAWAKKUL  See TRUST

THrone

TAWBĀH  See REPENTANCE
TAWBĀH NAṢŪH  See REPENTANCE
TAWHĪD  See MONOTHEISM
TAYAMMUM  See DRY ABLUTION
TAYSĪR  See FREEDOM AND DETERMINISM; QUR'ĀN
TESTIMONY  See WITNESS
THAWĀB  See REWARD
THEFT

Arabic: sarīqah.
Thief is to be punished with the cutting off of the thief's hand (5:38). Hadīth and law place a number of limits on the infliction of the punishment, restricting the application of the word "theft" to acts committed under certain kinds of circumstances only.

THRONE

Arabic: ʿarsh; kursī.
Of the two words used for the Throne of God, kursī occurs only once (2:255) and represents God's dominion or sovereignty: "His kursī extends over the heavens and the earth." The word ʿarsh occurs many times, and although sometimes it, too, signifies "dominion" or "sovereignty" (as in 11:7), more often it denotes "throne" in a literal sense (e.g. 39:75; 69:17; 81:20). The expressions "Lord of the Throne" (rabb al-ʿarsh; 21:22; 23:86) and "He of the Throne" (dhū l-ʿarsh; 17:42; 40:15; 85:15) are susceptible of
a metaphorical as well as a literal interpretation, though in most cases a literal interpretation would be preferable.

The expression ʿistiwaʾ ʿalā l-ʿarṣh (“to seat oneself on the throne”), used of God, means: to administer affairs, be in charge of matters (7:54; 10:3; 13:2; 20:5; 25:59; 32:4; 57:4). 10:3 brings out this meaning most clearly.

**TRIAL**

Arabic: balāʾ; fitnah.

**I. General.** According to the Qurʾān, life is a trial—more accurately, a series of trials. The very purpose of the creation of the heavens and the earth is described as putting man to the test (11:7), and the same purpose is attributed to the creation of life and death (67:2). In order to earn paradise (see heaven), therefore, one has to prove one’s worth in the tests to which one will be put during one’s life (2:155; 3:186; 23:30; 29:2–3). Trials set those who are truly faithful apart from those who are not (3:166–167, 179; 9:16; 29:3; 47:31).

**II. Forms of Trial.** Trial can take many forms. An individual or a nation may be tested through affluence, poverty, or suffering (8:28; 18:7; 20:131; 21:35; 64:15; also 6:165; 7:168; 23:55–56; 89:15–16); through a certain being, object, or event (6:53; 8:28; 9:126; 17:60; 21:35; 25:20; 64:15) or through loss of life and property, famine and starvation, injury and sickness, and ridicule of opponents (2:155, 214; 3:140–142, 186). Delay in punishment makes disbelievers even more skeptical, thus constituting another trial for them (21:109–111). Human beings may be a “trial” for one another. Thus the persecution of the believers by the unbelievers may put the faith of the former to a severe test (29:10); love of one’s family may motivate one to break the commandments of God (8:28; 25:20; 64:14–15); and a pact between two nations may test the sincerity and commitment of both (16:92). The Qurʾān recounts a number of particular incidents which became a trial for men. For instance, the making of the golden calf became a trial for the Israelites (20:85), and the change of the qiblah (q.v.) became a trial for those who were weak in faith (2:143).

**III. A Universal Principle.** The rule of trial applies to all. That is, all human beings are tried. Not even prophets are an exception to the rule. Abraham, for instance, was tried through the dream in which he was instructed to slaughter his son (37:106), and Joseph was tempted by the sexual advances of Potiphar’s wife (12:23–24). Those who succeed in a trial become stronger in their faith, those who fail go further afield (74:31).

See also: CALIPH; EVIL; FITNAH.

**TRUMPET, THE**

Arabic: zūr.

The Last Day will be brought about by the sound of the Trumpet. The Trumpet will be sounded twice. When it is first blown, its terrifying sound will knock people unconscious (39:68; also 27:87). At the second blowing, all people, the dead and the unconscious, will arise and assemble for judgment (39:68; also 18:89; 70:18). On the day of the blowing of the Trumpet—i.e. on the Last Day—people will be so terrified that they will be unable to call upon their relatives and others for help (23:101).

**TRUST**

Arabic: tawakkul; ʿamānāh.

**I. Tawakkul.**

1. **Meaning.** Tawakkul ("trust [in God]") is a virtue the Qurʾān seeks to inculcate in man. One should place one’s trust in God alone (3:122, 159; 4:81; 5:11; 12:67; 14:11; 27:79; 33:3; 39:38), for He alone is Ever-Living (25:58), is Powerful (8:49; 12:67; 26:217), has control over
Trust

everything (11:123), is Wise (8:49) and Merciful (26:217), and provides the right guidance (14:12). Placing one's trust in God is not only "expedient" for the above reasons, it is also one of the demands of faith (5:23; 10:84).

2. Tawakkul and Fatalism. To place one's complete trust in God is not tantamount to fatalism. In fact, one places one's trust in God in a matter only after doing all that is in one's power in regard to that matter. Jacob placed his complete trust in God (12:67) and is praised for that (12:68). And yet, before sending his sons to Egypt in search of Joseph, he asked them to take the necessary precautions. "My sons," he said, "do not enter by one door but enter by several different doors... Decision belongs to God alone; I have placed my trust in Him, and those who would place their trust should place it in Him alone" (12:67). Here, as can be seen, tawakkul is regarded as being complementary, and not antithetical, to planning and using one's judgment. The same lesson is taught by 3:159: "Once you have made a resolve, place your trust in God." That is, one should resort to tawakkul not before but after one has made the requisite effort he is supposed to make in regard to a matter.

II. Amânah.

1. Two Meanings. Amânah (pl. amânāt) has been used in the Qur'ân in a general and in a special sense, though the two will be found to be related. (The following treatment ignores the use of the word in 2:283, where amânah has the simple meaning of "article put in pledge.")

2. General Use. 4:58 commands Muslims "to hand over trusts to those to whom they belong." The word "trusts" here a very wide sense and refers to all responsibilities that devolve upon an individual, a group of people, or a nation, whether they are religious, ethical, legal, or political in nature. "To deliver amânāt to those to whom they belong" would cover, for example, the fulfilling of the agreement one has made with another individual, the discharging of one's duties to God, and the employing of one's faculties and capacities in a proper way. 8:27 forbids one to commit a breach of trust (q.v.,) and 23:8 and 70:32 praise those who "keep their trusts." The use of the word amânāt in all these verses signifies that man will be held accountable by God for discharging his obligations.

3. Special Use. 33:72 says that God presented "The Trust" to the heavens and the earth but they refused to carry it, and that man agreed to carry it. Here amânah stands for voluntary obedience to God. In refusing to carry the amânah, the heavens and the earth refused to have the choice of obeying or disobeying God, and instead resigned to an "involuntary" worship of God. By agreeing to carry it, man chose to have the power to obey or disobey God. If, then, he offers obedience to God, he elevates himself to a status higher than that of angels (see angel) and makes himself deserving of a great reward. But if he disobeys him, he descends to a level lower than that of beasts and justifies the infliction on him of great punishment. The amânah in the verse thus may be interpreted as destiny: in choosing to carry the amânah, man chose to be responsible for his destiny.

See also: BREACH OF TRUST; MAN.

TRUSTWORTHY SPIRIT, THE See HOLY SPIRIT, THE

TRUTH

Arabic: haqq.

Haqq, which has the general meaning of "truth," has a number of specific meanings in the Qur'ân:

1. That which is true, as a statement (6:73; 7:105), promise (10:55; 11:45; 14:22; 46:17), story (3:62), or dream (48:27). The Qur'ân is haqq in this sense (2:26, 149; 5:84; 10:94; 13:1); Muhammad presents the truth (2:119), and, since he represents the truth, is himself haqq (3:86).
Truth

2. That which is correct and proper: when Moses explained to the Israelites what kind of cow they were supposed to slaughter, they said, “Now you have come up with the haqq” (2:71).

3. That which is inevitable, as the Last Day (78:39).


5. Justification: the Israelites killed prophets without haqq (2:61; 3:21, 112, 181); no one may be put to death without haqq (6:151).

6. Right due to someone (11:79; 17:26; 51:19; 70:24).

7. Obligation one must discharge (2:180, 241).

8. Purpose: God has created the universe with a definite purpose (6:73; 10:5; 14:19).

In the struggle between truth and falsehood (q.v.), the former will eventually triumph (7:118; 8:8).

See also: FALSEHOOD.

ULŪ L-AMR     See AUTHORITY

UMM AL-KITĀB

The expression has been used in the Qur'ān in two senses:

1. “Mother Book,” i.e. the Preserved Tablet (q.v.; 13:39; 43:4).

2. “Essential part of the Book,” i.e. those Qur'ānic verses which are of fundamental importance (3:7). The “essential” or “fundamental” verses of the Qur'ān are the muḥkamāt (see Qur'ān).

See also: PRESERVED TABLET, THE; QUR'ĀN.

UMM AL-QURĀ     See MOTHER CITY

UMMAH WASATĀ     See MEDIAN COMMUNITY, THE

UMMĪ

Pagan Arabs, in contradistinction to the People of the Book (q.v.), lacked a scripture and were, generally, unacquainted with the arts of reading and writing, and so were called ummīyyūn (pl. of ummī, literally, “unlettered”) The term was originally used in a pejorative sense by the Is-
raelites for Ishmaelites (3:75), but since the Ishmaelites were in fact “unlettered,” the Qur‘an used the term for the Ishmaelites as a distinguishing mark (3:20; 62:2). In 7:157, 158 Muhammad is called an ummi prophet (see prophet).

In 2:78 the word ummiyyun refers to the illiterate among the Israelites.

**UMRAH** See PILGRIMAGE

**UNLAWFUL, THE** See LAWFUL AND THE UNLAWFUL, THE

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**VERSE** See AYAH

**VICEGERENT** See CALIPH

**VISION** See REVELATION

**VOW**

Arabic: *nadhr.*

To make a vow is to solemnly declare to do a good deed—like offering special prayers or giving charity—upon the fulfillment of a wish, prayer, plan, etc. A vow, once made, must be fulfilled (see 2:270; 22:29; 76:7).

The Qur‘an speaks of the vow made by the mother of Mary, who, hoping that she would give birth to a boy, dedicated the child to the service of God (3:35). According to 19:26, Mary, when she was pregnant with Jesus, made a vow to fast and remain silent during the fast (cf. “Be silent” in Zech. 2:13). As the verse indicates, she was instructed to do so by the angel who visited her.
WA'D See INFANTICIDE

WAHY See REVELATION

WAITING PERIOD, THE

Arabic: ḍiddah.

'Iddah is the period for which a woman who has received divorce must wait before the divorce becomes final and she is allowed to marry another man.

65:1 enjoins that the waiting period be carefully reckoned. This is in view of the importance of the waiting period, since the application of a number of religious injunctions depends on whether the period is completed.

The waiting period for a divorced woman is three monthly cycles (2:228); for a widow it is four months and ten days (2:234); for a pregnant woman the period extends to the birth of the child (65:4). A woman who has been divorced before the consummation of marriage does not have to observe the ḍiddah (33:49).

During the waiting period the husband may not expel the wife from the house, unless she has committed gross immorality; the wife, too, must not leave the house (q.v.; 65:1). During the waiting period the husband has the right to take back the wife; the decision to take her back or divorce her
Waiting Period

finally must be made before the conclusion of the waiting period (2:228; 65:2). Whether the decision is to resume marriage or to divorce, two honest and reliable persons should be taken as witnesses (65:2). The husband is responsible for the maintenance of the wife during the waiting period (65:6).

See also: DIVORCE.

WALĀYAH

Walāyah literally means “support, friendship, guardianship.” 8:72 uses the word in the sense of political and legal support. Referring to the migration (see emigration) of Muslims from Makkah to Madīnah, the verse says that the relationship of walāyah does not exist between the Madīnan Muslims and those Muslims who are still in Makkah and have not migrated. In other words, the bond of walāyah (as against the bond of brotherhood [q.v.]) exists only among Muslims who are residents of an Islamic State. The principle has legal and political implications, e.g. that an Islamic State will not be responsible for Muslims living in a non-Islamic State.

See also: BROTHERHOOD.

WAR  See CIVIL WAR; JIHĀD

WARNER

Arabic: mundhir, nadhir.

One of the major functions of a prophet (q.v.) is to warn his people (2:213; 4:165; 6:48; 18:56). He warns them of the grave consequences of rejecting the message he brings from God (6:130; 19:39; 34:46; 39:71; 40:15:42:7). God has raised a Warner in every community (35:24), and He does not destroy nations without first sending warners to them (26:208).

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Wickedness

Muhammad is represented as being a warner to the Arabs (7:158; 11:2; 34:44) and to the whole mankind (25:1; 34:28); that is, he is a warner generally to mankind, especially to the Arabs.

See also: GIVER OF GOOD TIDINGS.

WAŞİLAH  See ANIMAL VENERATION

WAŞIYYAH  See BEQUEST

WAYFARER

Arabic: ibn as-sabīl.

A “wayfarer” is a traveler. A person who is on a journey might need financial help even if he is otherwise a rich person. To receive such help is his right (17:26; 30:38), and to give such help is an act of virtue (2:177, 2:215; 4:36). Wayfarers are entitled to receive a share in zakāt (q.v.; 9:60) and fay' (see spoils; 59:7).

WELFARE DUE  See ZAKĀT

WHITE STREAK, THE

Arabic: al-khayt al-abyad.

2:187, speaking of fasting (q.v.), allows one to eat and drink during the night “until the white streak becomes distinct from the black streak for you.” “The white streak” is the bright line seen in the horizon at daybreak which signals the end of the night and the beginning of the day. The fast begins at this time. The “black streak” (al-khayt al-aswad), unlike the white, is not a particular line in the horizon but represents the dark of the night as such, the expression being a rhetorical counterbalance to “the white streak.”

WICKEDNESS  See FISQ; FUJUR

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WINE AND GAME OF CHANCE

Arabic: khamr (“wine”); maysir (“game of chance”).

I. Prohibition. 5:91 prohibits wine and games of chance, calling them weapons by means of which Satan (q.e.) creates hostility and rancor among people. In Arabia, gambling and wine-drinking had been responsible for some longstanding feuds, and even for wars that lasted for decades.

II. “Benefits” and “Sin.” Before 5:91 categorically prohibited gambling and wine-drinking, 2:219 had stated that the two had certain “benefits,” though their “sin” outweighed the benefits. What are the benefits the Qur’an has in mind?

According to Islāḥi, the Qur’an is not referring to any medical and psychological benefits, but to the sociomoral benefits the Arabs associated with gambling and wine-drinking. In times of winter and drought, well-to-do Arabs got together, slaughtered animals, and drew lots to claim portions of the flesh. The portions won were then distributed among the poor and the needy, the act being looked upon as a great social service. The Qur’an, then, is saying that the harm done by gambling and wine-drinking is so great that the presumed benefits are negligible. It is to be noted that the word “benefits” (manāfī) is opposed in the verse by “sin” (ithm), which is a moral category—another indication that social and moral rather than medical and psychological benefits are intended.

See also: DIVINATION; MAJOR SIN AND MINOR SIN.

WITNESS

Arabic: shahādah.

I. Literal Meaning. The literal meaning of shahādah is “presence.” The phenomenal world is called the world of

WORSHIP

Arabic: cibābah.

cibābah means much more than “worship,” the usual rendering. The literal meaning is “servanthood, slavehood,” from which arises the technical meaning: an act of worship performed in obedience to God, in accordance with His com-
mand, and in order to seek His pleasure. On the ritualistic level, acts like salāt (q.v.), zakāt (q.v.), fasting (q.v.), and pilgrimage (q.v.) may be called ʿibādah. The Qurʾān, however, extends the concept of ʿibādah to cover any act done in recognition of one's proper relationship with God, the relationship, that is, of a servant or slave to his master. In this sense, practically the whole of human life is brought under the rubric of ʿibādah. 51:56 says that men (and the jīn [q.v.]) were created in order that they should serve and worship God.

ʿIbādah is due only to God (9:31; 11:2; 12:40; 13:36; 17:23; 39:11), the Creator of the heavens and the earth (19:65). All prophets have called men to the worship of the One God (2:133; 11:2, 26; 41:14; 46:21). All beings and objects that are worshipped other than the One God are deities in name only, for there is no justification for their godhead (12:40), and they themselves have been created by God (7:194; 21:26; 43:19).

See also: ʿABD; RABB.

WUDŪʾ See ABLUTION

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YAWM AT-TAĞHĀBUN See HEREAFTER, THE
ZAKÂT

I. Meaning. Muslims are required to pay zakât. Literally “purity,” zakât is the technical name for the mandatory form of ṣadaqah (q.v.) Muslims have to pay. The details of zakât and the conditions for its payment are taken from Ḥadîth. But since paying it is an obligation, zakât may not be equated with charity, for the one who receives it is in no way beholden to the one who gives it. By paying zakât, one meets an important obligation, thus “purifying” his wealth and his heart (hence the name zakât) (9:103). Payment of zakât is one of the conditions of salvation in the hereafter (23:4).

II. Importance. The Qur’ân presents zakât as a religious obligation of longstanding origin. Zakât did not originate with Islam, but was imposed by God on all nations before Islam (2:43, 83, 110; 19:31, 55; 21:73). The Qur’ân frequently mentions zakât together with ṣalât (q.v.; 2:43, 83, 110; 9:18, 71; 19:31, 55, 73; 22:78; 24:56; 27:3; 31:4; 58:13), implying that it is next only to ṣalât in importance. The establishment of ṣalât and payment of zakât are described as the distinguishing marks of the Muslim community (9:11; also 9:5), and one of the distinguishing marks of righteous people is that, on achieving political power, they establish ṣalât and pay zakât (22:41; also 24:37). These
verses make the establishment and management of the zakāt fund one of the fundamental responsibilities of an Islamic State.

III. Purpose and Function. Zakāt is aimed at preventing concentration of wealth and thus securing a more equitable distribution of wealth in society. The stated purpose of fay′ (see spoils), “so that it [wealth] does not keep circulating among the rich ones of you” (59:7) is the purpose of zakāt also. As against interest (q.ī.), which diminishes wealth, zakāt causes an increase in the amount of wealth (30:39). Complementing such other institutions as inheritance (see inheritance, law of), zakāt forms an important part of the Islamic economic system.

IV. Heads of Expenditure. The heads of expenditure of zakāt are given in 9:60, where the word ṣadaqāt (pl. of ṣadaqāh) is used for zakāt. Zakāt funds are to be spent:

1. On the poor (fi qarā′; see the needy).
2. On the destitute (masākīn; see the needy).
3. On those engaged in the management of the zakāt fund (al-‘amīlīna ‘alayhā; the salaries, etc., of these people will be paid out of the zakāt fund).
4. For the purpose of winning the goodwill and friendship of certain people (al-mu‘alla‘at qulūbuhum), such as those opponents of Islam whom money can neutralize, or new converts, who, it is feared, will become apostates if not provided financial support. Such people may be given of the zakāt fund even if they are not poor or needy.
5. For the purpose of freeing slaves (fi r-risqāb).
6. On debtors (al-ghārimīn), that is, those who are so deep in debt that they are unable to meet subsistence requirements.
7. For the purpose of promoting Islam (fi sabīl Allāh, literally, “in the way of God”). This is a vast head and includes any and all measures taken to promote Islam.
8. On wayfarers (see wayfarer).

See also: INTEREST; ṢADAQAH; SPOILS.
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**J**

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<td>Jamc</td>
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<td>Jinn</td>
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<td>Justice</td>
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**K**

<table>
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khalífah  see caliph
khamr  see wine and game of chance
khátam  see seal of the prophets, the
khatm  see sealing
khayt  see white streak, the
khayt  see white streak, the
khâyánah  see breach of trust
khula  see divorce
kitāb  see disbeliever
kufr  see disbelief
kursî  see throne

L

lañnah  see curse
law of inheritance  see inheritance, law of
lawful and the unlawful, the
lawh  see preserved tablet, the
laylat al-qadr  see night of decree, the
layy  see distortion of scripture
lesser pilgrimage, the  see pilgrimage
liñân  see double swearing
libâs  see dress

M

maghfirah  see forgiveness
magic
mahrím  see needy, the
major sin and minor sin
malak  see angel
man
manifest proof
mann  see condescension

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mansak  see sacrifice
marriage
martyrdom  see witness
maíruf  see customary law; enjoining good and forbidding evil
mash'ar al-haram, al-  see sacred landmark, the
masjid  see mosque, the
masjid al-qubâ, al-  see distant mosque, the
mawqûdhah  see lawful and the unlawful, the
mawt  see death
maysir  see wine and game of chance
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median path, the  see median community, the; right path, the
message  see prophet
milk  see slavery
minor sin  see major sin and minor sin
miracle
misery
misguidance
miskin  see needy, the
mithâq  see covenant
mizân
moderation
monk  see monasticism
monasticism
monotheism
mother city
mu'allafat al-qulûb  see zakat
mubashshir  see giver of good tidings
mubâya'ah  see oath of allegiance
muwâhah  see emigration
muwâbahah  see fighting against God and His prophet
muhâymin  see Qur'ān
mu'hakmat  see Qur'ān
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mukātabah see slavery
munāfīq see hypocrites, the
mundhir see warner
munkar see enjoining good and forbidding evil
munkhāniqah see lawful and the unlawful, the
musābaqah see competition
Muslim see dīn; Islam
mutaraddiyah see lawful and the unlawful, the
mutashābihāt see Qur'ān
mutual cursing see double swearing

N

nabī see prophet
nadhīr see warner
nadhr see vow
nafs al-ammārah, an- see bidding self, the
nafs al-lawwāmah see censorious self, the
nafs al-muṭma'innah, an- see contented self, the
najwā
nasī see intercalation
naskh see abrogation
naṭīḥah see lawful and the unlawful, the
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necessity
needy, the
neighbor
night of decree, the
nikāh see marriage
nullification of deeds
nushūz
nuṣub see lawful and the unlawful, the
nusuk see sacrifice

O

oath
oath of allegiance
oath of sexual abstinence see 'Īlā'
oathmonger
original sin, the see forgiveness; man; repentance
orphan
ostentation

P

paradise see heaven
people of the book, the
persecution see fitnah
perseverance
phenomenal and non-phenomenal realms, the
piety
pilgrimage
polygyny see marriage
polytheism see idolatry
prayer
prayer, ritual see ṣalāt
predestination see freedom and determinism
prescriptions of God
preserved tablet, the
pride
proof, manifest see manifest proof
prophecy
prophet
prostitution see compulsion
providence see rabb
punishment
List of Terms and Concepts

List of Terms and Concepts

Q

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qalâ’id see symbols of God
qard ḥasan see good loan
qasam see oath
qasd see moderation
qiblah
qisâs
qissîs
qist see justice
qitâl see jihâd
Qur’ân
qurbân see sacrifice

R

rabb
rabbâni
radâ’ah see suckling
rabhâniyyah see monasticism
râhib see monasticism
Ramaḍân
ramy see false allegation of unchastity
rasûl see prophet
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religion see dîn
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repentance
respite
resurrection see hereafter, the; hour, the
retaliation see qiṣâs
revelation
reward
ribâ see interest

S

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Sabean
ṣabr see perseverance
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sacred land, the see sacred mosque, the
sacred landmark, the
sacred months, the
sacred mosque, the
sacrifice
ṣadaqah
ṣaduqah see dower
ṣaghira see major sin and minor sins
sâhib bî l-jânib, aṣ- see chance companion
sâ’ibah see animal veneration
sâ’il see needy, the
salâm see greeting
ṣalât
ṣalât al-fajr see ṣalât
ṣalât al-ṣâhâ’ see ṣalât
ṣalât al-wusta, aṣ- see ṣalât
ṣalât at-tahajjud see ṣalât
ṣâlih see good action
salvation
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salwā  see man and salwā
sanctuary of peace, the
sariqah  see theft
Satan
sawā' as-sabīl  see median community, the
sawm  see fasting
scales, the  see mīzān
scripture  see kitāb
seal of the prophets, the
sealing
sha'ā'ir Allāh  see symbols of God
shafā'ah  see intercession
shahādah  see phenomenal and non-phenomenal realms, the; witness
shahīd  see witness
shahr al-harām, ash-  see sacred months, the
shajarah al-mal'ūnah, ash-  see accursed tree, the
sharr  see evil
shaytān  see Satan
shirk  see idolatry
shukr  see gratitude
shūrā  see consultation, principle of
šībghat Allāh  see hue of God, the
šīh  see magic
sin  see major sin and minor sin
šīrāt al-mustaqīm, al-  see right path, the
šiyām  see fasting
slavery
sorcery  see magic
spending in the way of God
spirit  see holy spirit, the; revelation
spoils
suckling
sultān  see manifest proof
sunnah of God
superstition  see animal veneration; divination; jibt

T

tāb  see sealing
tabarruj  see ostentation
tadbhūr  see extravagance
tadhkirah  see remembrance
tadkhiyyah  see lawful and the unlawful, the
tābūt  see ark of the covenant, the
taffiq bayn ar-rusul  see discrimination between prophets
tāghūt
tahlīl  see lawful and the unlawful, the
tahrīf  see distortion of scripture
tahrīm  see lawful and the unlawful, the
takabbur  see pride
takāthir  see competition
talāq  see divorce
tanājī  see najwā
taqdis  see glorification of God
taqiqiyah  see dissimulation
taqwā  see piety
tasbīh  see glorification of God
taṣdīq  see Qur’ān
takhrīr  see nature
taṣrīf  see Qur’ān
tawakkul  see trust
tawbah  see repentance
tawbah naṣūh  see repentance
tawhid  see monotheism
tayammum  see dry ablution
taysīr  see freedom and determinism; Qur’ān
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throne
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trumpet, the
trust
trustworthy spirit, the  see holy spirit, the
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U

ukhuwwah  see brotherhood
cukūf  see fasting
ulū l-amr  see authority
umm al-kitāb
umm al-qurā  see mother city
ummah wasaṭ  see median community, the
ummi
cumrah  see pilgrimage
unlawful, the  see lawful and the unlawful, the
unseen, the  see faith; phenomenal and non-phenomenal
realms, the
curwah al-wuthqā, al-  see firm handle, the
uswah ḥasanah  see prophet

V

verse  see āyah
vicegerent  see caliph
vision  see revelation
vow

List of Terms and Concepts

W

wa’d  see infanticide
waḥy  see revelation
waiting period, the
walāyah
war  see civil war; jihād
warner
wasīlah  see animal veneration
waṣiyyah  see bequest
wayfarer
welfare due  see zakāt
white streak, the
wickedness  see fisq; fujūr
wine and game of chance
witness
world, the  see earthly life
worship
wuḍū’  see ablation

Y

yamin  see oath
yātim  see orphan
yawm ad-dīn  see hereafter, the
yawm al-faṣl  see hereafter, the
yawm al-furqān  see criterion, the
yawm al-ḥaqq, al-  see hereafter, the
yawm al-ḥisāb  see hereafter, the
yawm al-jamʿī  see hereafter, the
yawm al-khulūd  see hereafter, the
yawm al-khurūj  see hereafter, the
yawm al-mawcūd, al-  see hereafter, the
yawm al-qiyāmah  see hereafter, the
yawm at-taghābun  see hereafter, the
List of Terms and Concepts

yawm at-talāqi  see hereafter, the
yawm at-tanādi  see hereafter, the
yawm al-waṣā'id  see hereafter, the

Z

zakāt
zīhār  see divorce
zinā  see adultery
zīnah  see dress
zūlm  see iniquity