APPENDIX 1

TWELVE MUHADDITHUN AND THEIR HADITH WORKS

1. Imam Malik Ibn Anas

Imam Malik Ibn Anas Ibn Malik was born in 95 A.H at Madinah. His grand father Malik was a tabi' and his great grand father was a Sahabi of Muhammad Rasul-Allah. Originally his family belonged to Yemen, and in the time of Muhammad Rasul-Allah, they settled in Madinah.

The khalifa Abu Ja'far asked Imam Malik to write a book which may be promulgated as the law of the State all over the Islamic world, Imam Malik disagreed with this and said that the Companions of Muhammad Rasul-Allah were scattered all over the Muslim world, especially in the time of the khalifa 'Umar. The people learned from the Companions there is more than one choice in practicing Islam. Hence it is better to leave every city with whatever knowledge it has of Islam.

Muwatta is not purely a Hadith book. It contains the Ahadith of Muhammad Rasul-Allah, legal opinions of the Companions and the successors and of some later authorities. It contains 1720 Ahadith, of which 600 have isnad, 222 are mursal, 613 are mawqiif, while 285 stop either at a Companion or a successor. The Muwatta may be treated as a brief but authoritative collection of legally oriented Ahadith. He died in 179 A.H.

2. Imam Ahmad Ibn Hanbal

Imam Ahmad Ibn Hanbal was born in 164 A.H at Baghdad Imam Ahmad was descended from the great Shaybani tribe of the Arabs. Imam was carefully brought up by his pious mother, his father having died young. Imam Ahmad appears to have lectured on Hadith from an early age.

The khalifa al Mamun under the influence of his philosophically minded associates, and perhaps wishing to build an intermediate doctrine which would prove acceptable to both Sunnis and Shi'i, publicly accepted the Mu'tazillah creed, including the notion of the created nature of the Qur'an. When most scholars particularly Imam Ahmad Ibn Hanbal refused to accept his new creed, he threatened and persecuted him but Imam Ahmad refused to yield.

Imam Ahmad Ibn Hanbal devoted his entire life to the service of Hadith, spreading it through the large regiments of his disciples to every part of the Muslim world. His Musanad contains 30,000 Hadith which he chose out of
some 750,000 Ahadith and athar narrated by more than nine hundred (900) Companions. He died before he gave it a final shape and his son ‘Abd Allah completed it in the course of 14 years. Musanad is not compiled in accordance with issues in law. The only criteria are to collect Ahadith of a certain Companions in one place. He died in 241 A.H.

3. Imam Abu ‘Abd Allah Bukhari

Imam Abu ‘Abd Allah Muhammad Ibn Isma‘il was born in 194 A.H. at Bukhara, he was of Persian origin. His father was muhaddith of some repute and died leaving him quite an infant, with considerable fortune. Imam Bukhari began the study of Hadith while he was young, even less than ten years of age. By the age of sixteen, he had memorized many books of prominent scholars such as Ibn al Mubarak, Waki etc.

Hadith was almost an obsession with Imam Bukhari. He spread no pains for it, sacrificing almost every thing for its sake. Imam Bukhari had strong intellect and sharp retentive memory, on many occasions Imam Bukhari’s learning particularly his memory was put to severe tests, of a kind often favoured by rigorous scholars of the time, and seems always to have emerged with credit. At Baghded, ten (10) muhaddithun changed the isnad and contents of a hundred (100) Ahadith, recited them to Imam Bukhari at a public meeting, and asked him questions about them. Imam Bukhari confessed his ignorance of the Ahadith which they had recited. But then he recited the correct, versions of the Ahadith concerned and said that probably his questioners had inadvertently recited them wrongly.

*Sahih Bukhari* is the most important, reliable and authentic book of Ahadith. He selected nearly 7275 Ahadith out of 600, 000 Ahadith, tested their genuineness according to canons of criticism he himself developed and arranged them according to their subject matter under separate headings, most of which are taken from the Qur’an, and in some cases from the Ahadith themselves, without repetition the number of Ahadith in *Sahih Bukhari* goes down to 2,602. This number does not include Ahadith mauquf and sayings of successors. He died in 256 A.H.

4. Imam Abu Husain Muslim

Imam Abu Husain Muslim Ibn al Hajjaj al Nishapuri was born in 204 A.H. His fore fathers occupied prominent position during the time of four khulafah; and Imam Muslim himself inherited a large fortune from his father who was also a muhaddith of some repute. He traveled many places with the object of learning
Hadith, among his famous teachers were Zubair Ibn Harb, Sa'id Ibn Mansur, 'Abd Ibn Humaid, Imam Bukhari, Ibn Mu'in etc. After finishing his studies in the different centres of learning, he settled down at Nishapur.

Like Imam Bukhari, Imam Muslim, regarded a Hadith as *sahih* only when it had been handed down to him through a continuous *isnad* of known and reliable authorities, was compatible with other material established in this way, and was free from various types of deficiency.

The *Sahih Muslim* was compiled at about the same time. It is considered as next to *Sahih Bukhari* in accuracy and authenticity. It is somewhat superior to *Sahih Bukhari* in the detail of arrangement of Ahadith. This book contains 3,033 Ahadith selected out of 300,000 Ahadith and *athar*. He died in 261 A.H.

5. **Imam Muhammad al Tirmidhi**

Imam Muhammad Ibn 'Isa Ibn Saura al Tirmidhi was born in 209 A.H at Makkah. He travelled a good deal in search of Ahadith, visiting the great centres of Islamic learning in Iraq, Persia and Khurasan, where he was able to associate with eminent *muhaddithun* such as Imam Bukhari, Imam Muslim and others. Like Imam Bukhari Abu 'Isa possessed a remarkable sharp and retentive memory, which was severely tested many times.

According to Imam Ibn Taimiyah he was the first man to divide the Ahadith into three groups namely *sahih*, *hasan* and *da'if*, *muhaddithun* before him used to divide Ahadith into two categories only, besides this grouping he also determine the identity of the names, surnames and titles of the narrators of Ahadith and tried to fix the degree of their reliability by inventing peculiar names of each Hadith.

Imam Tirmidhi's *Jami' Tirmidhi* is recognized as one of the most important works of Ahadith literature. For the first time, the author used the principle of only considering those Ahadith on which the various rituals and laws of Islam had been established by the scholars of the various schools. He died in 279 A.H.

6. **Imam Abu Dawud Sulaiman**

Imam Abu Dawud Sulaiman Ibn al Ash'ath al Azdi al Sijistani was born in 202 A.H. He travelled extensively for the study of Ahadith. He travelled all the important centres of Hadith, learnt and collected them wherever they were found. Subsequently he was considered as a great *muhaddith*.

The scholars are unanimous about his great ability, trustworthiness, honesty and accuracy. He was not only a narrator of Ahadith and a good collector and compiler, but also a good lawyer and a very good critic. It is interesting to read
that while criticizing the Ahadith, he sometimes checked the written material, papers and ink to discover their age.

Imam Abu Dawud wrote many books on Ahadith and Islamic law of which his *Sunan* is the most important. It has been accepted by eminent jurists and *muhaddithun* as the authentic text book next to *Sahih Bukhari* and *Sahih Muslim*. It contains 4,900 Ahadith which were sifted from 500,000 Ahadith. This work took him nearly 20 years; there is another work of his on Hadith called *Musanad*. He died in 261 A.H.

7. **Imam ‘Abd al Rahman al Nasai’i**

Imam Abu ‘Abd al Rahman Ahmad Ibn Shu‘iab Ibn ‘Aliyy al Khurasani al Nasai’ was born in 214 A.H at Nasa‘, a town in Khurasan. Having received his early education in his home province, he travelled at the age of fifteen (15) to Balkh, where he studied Ahadith for over a year. He travelled widely to Iraq, Arab, Syria and Egypt etc. Imam Nasa‘ was a great scholar and critic. Some of the later scholars even esteemed him higher than Imam Muslim in his knowledge of Ahadith. He went for *Jihad* accompanying the Governor of Egypt. He was brave and in the military camp he used to try to guide the governor and army by teaching them Sunnah of Muhammad Rasul-Allah ﷺ.

He was selective in his material and did not use some very important material because of one of the narrators was labeled as a weak narrator. Imam Nasai’ was very accurate in his recording; his *Sunan* work on Ahadith has been recognized as the best Hadith work of his time. In his *Sunan* he admitted that in his work there are weak and doubtful Ahadith, Imam Nasai’ compiled the legal Ahadith which he considered to be either fairly reliable or possible reliability. At the request of some of his friends, he also produced a synopsis of the *Sunan* called *al Mujtaba*, or *al Sunan al Sughra*. This latter work, which he claimed contained only reliable Ahadith is now accepted as one of the six canonical collections. He died in 303 A.H.

8. **Imam Abu ‘Abd Allah Ibn Majah**

Imam Abu ‘Abd Allah Muhammad Ibn Yazid al Rab‘i known as Ibn Majah was born in 209 A.H at Qazwin, the city of Iran. At about 15 as it was the custom of that period he began his journey for the learning of Hadith after 230 A.H he visited Khurasan, Iraq, Hijaz, Syria, Egypt etc, he studied under the great *muhaddithun* of his day, and compiled several works in the area of Hadith, the most important being his *Sunan*. 
He did not mention his criteria for selecting the materials. Neither did he mention the aim he had in his mind in compiling this work. His book is of the lowest grade in the collection of the six principal works. His book contains 4341 Ahadith, out of them 3002 have been recorded by authors of the remaining five books, either by all or by one of them. Imam Ibn Majah presented it for criticism to Abu Zar‘a he liked the general plan of the book, and remarked that he expected it to supersede the Hadith works which then enjoyed general currency. He also said that the number of weak Ahadith in the book was not large. He died in 273 A.H.

9. **Imam Abu Muhammad al Darimi**

Imam Abu Muhammad ‘Abd Allah Ibn ‘Abd al Rahman al Darimi was born in 181 A.H at Baghdad, he was a member of the Arabi clan of the Banu Darim, an offshoot of the tribe of Tamim, to which he was probably attached as a mawla, he travelled a good deal in search of Ahadith and studied under important muhaddithun such as Yazid Ibn Harun and Sa‘id Ibn ‘Amir. Well known for his devotion to his field, he was also celebrated for his honesty and piety. His *Sunan* is among the earliest Hadith books.

The work *Sunan al Darimi* contains some 3550 Ahadith arranged in more than thousand chapters according to subject, this book is generally accepted as an important source, and has been regarded by some muhaddithun as the sixth of the canonical collections. But the truth is that this *Sunan* contains many Ahadith which do not satisfy the conditions necessary for genuine ones. He died in 255 A.H.

10. **Imam Abu al Hasan al Daraqutni**

Imam Abu al Hasan ‘Aliyy Ibn ‘Umar al Daraqutni was born in 306 A.H at Darqutan a quarter in Baghdad. Imam Daraqutni rapidly acquired Islamic sciences in particular the Hadith.

Imam Daraqutni was famous for his piety, sincerity simple living, intellect, sound reasoning and Hadith criticism he had an extra ordinary authority over *‘ilm Asma al Rijal*. According to famous Islamic scholar Abu al Tayyib Imam Daraqunti is *Amir al Muminin fil Hadith*.

Imam Daraqutni himself compiled many useful works on Hadith and related subjects. The most useful of these is the *Sunan al Daraqutni*, which was recognized as one of the most reliable Hadith collections next in importance only to *Sihah Sittah*. In his *Sunan* Imam Daraqutni adduces Ahadith he considers
reasonably authentic, supplementing them with isnads and alternate versions. He died in 385 A.H.

11. Imam Abu Bakr al Baihaqi

Imam Abu Bakr Ahmad Ibn al Husain was born in 384 A.H at Baihaq a village near Nishapur. He studied Ahadith from more than hundred eminent muhaddithun of his time, he had specialization in various Islamic sciences particularly in Hadith and fiqh and very soon became remarkably prolific author, producing several hundred books on Hadith and Shafi‘i law some of which are said to be unparalleled in the history of literature. His two Sunan works of an unusual length and thoroughness are particularly revered. His reputation as a muhaddith and a Jurists attracted the attention of the learned men of his city, who invited him to their city and requested him to read one of his books to them. He died in 458 A.H.

12. Imam Abu al Qasim Sulaiman

Imam Abu al Wasim Sulaiman Ibn Ahmad Ibn Ayyub al Tabarani was born in 260 A.H. at ‘Akka. His family belonged to Yemeni tribe lakhir who migrated to Quds and settled down there. He began the study of Hadith in early age. He made extensive journeys for this purpose and visited Syria, Egypt, Yemen, Iran etc. He spends some 30 years in the learning of Hadith and number of his teachers exceeds one thousand.

Among his different works his al Mu‘jam al kabir in 12 volumes is most famous, scholars call it encyclopaedia of Hadith which contains not only Ahadith of Muhammad Rasul-Allah but a great deal of historical information as well. He died in 361 A.H.
APPENDIX II

THE LIST OF COMPANION NARRATORS

Ibn al Jawzi provides a list of all the Companions who related Ahadith, gives the names of about 1060 together with the number of Hadith related by each. Five hundred of them are said to have related one Hadith apiece; a hundred and thirty two are stated to have handed down two Hadith each, eighty have related three each, fifty two have related four Hadith each, thirty two, five each, twenty six, six each, twenty seven, seven each, eighteen, eight each, and eleven, nine Hadith each. Sixty Companions are credited with having related 10-20 Hadith apiece, the remainder, listed in the table below, have all related twenty or more each.

<table>
<thead>
<tr>
<th>Name of Companion</th>
<th>Number of Ahadith</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. al Rabi’</td>
<td>21.</td>
</tr>
<tr>
<td>9. al Sa’ib</td>
<td>22.</td>
</tr>
<tr>
<td>10. Qurra</td>
<td>22.</td>
</tr>
</tbody>
</table>
12. Umm Qays

13. Laqit Ibn 'Amir

14. al Sharid

15. Rifa‘a Ibn Rafi‘

16. ‘Abd Allah Ibn Unays

17. Aws Ibn Aws

18. al Fadl Ibn ‘Abbas

19. Abu Waqid al Laythi

20. Abu Talha al Ansari

21. ‘Abd Allah Ibn Salam

22. Sahl Ibn Abi Hathma (Haythama)

23. Abu al Mulayh al Hudhali

24. ‘Abd Allah Ibn Ja‘far

25. Ya‘la Ibn Murra

26. Abu Humayd al Sa‘idi

27. Abu Malik al Ash‘ari

28. ‘Abd Allah Ibn Buhayna

29. Abu Usayd al Sa‘idi

30. ‘Utba Ibn ‘Abd

31. Ya‘la Ibn Umayya
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>'Uthman Ibn Abu al 'As</td>
<td>29.</td>
</tr>
<tr>
<td>33</td>
<td>Umm al Fadl bint al Harith</td>
<td>30.</td>
</tr>
<tr>
<td>34</td>
<td>Suhayb</td>
<td>30.</td>
</tr>
<tr>
<td>35</td>
<td>'Iyad Ibn Himar</td>
<td>30.</td>
</tr>
<tr>
<td>36</td>
<td>Mu‘adh Ibn Anas</td>
<td>30.</td>
</tr>
<tr>
<td>37</td>
<td>'Irbad Ibn Sariya</td>
<td>31.</td>
</tr>
<tr>
<td>38</td>
<td>Khubab Ibn al Aratt</td>
<td>32.</td>
</tr>
<tr>
<td>39</td>
<td>'Abd Allah Ibn al Zubayr</td>
<td>33.</td>
</tr>
<tr>
<td>40</td>
<td>Fatima bint Qays</td>
<td>34.</td>
</tr>
<tr>
<td>41</td>
<td>Ma‘qil Ibn Yasar</td>
<td>34.</td>
</tr>
<tr>
<td>42</td>
<td>al Abbas Ibn 'Abd al Muttalib</td>
<td>35.</td>
</tr>
<tr>
<td>43</td>
<td>'Amr Ibn ‘Abasa</td>
<td>38.</td>
</tr>
<tr>
<td>44</td>
<td>Khuzayma Ibn Thabit</td>
<td>38.</td>
</tr>
<tr>
<td>45</td>
<td>Talha Ibn 'Abd Allah</td>
<td>38.</td>
</tr>
<tr>
<td>46</td>
<td>al Zubayr Ibn al ‘Awwam</td>
<td>38.</td>
</tr>
<tr>
<td>47</td>
<td>'Amr Ibn al ‘As</td>
<td>39.</td>
</tr>
<tr>
<td>48</td>
<td>Umm 'Atiyya</td>
<td>40.</td>
</tr>
<tr>
<td>49</td>
<td>Abu Tha‘lab a al Khushani</td>
<td>40.</td>
</tr>
<tr>
<td>50</td>
<td>Hakim Ibn Hizam</td>
<td>40.</td>
</tr>
<tr>
<td>51</td>
<td>Sahl Ibn Hunayf</td>
<td>40.</td>
</tr>
</tbody>
</table>
52. Mu‘awiya Ibn Hayda 42
53. al Miqdad 42.
54. ‘Abd Allah Ibn Mughfil 43.
56. Bilal al Habashi 44.
57. Abu Juhayfa 45.
58. Umm Hani 46.
59. Abu Barza 46.
60. Ka‘b Ibn Ujra 47.
61. al Miqdam 47.
64. ‘Abd Allah Ibn Bishr 50.
65. Shaddad Ibn Aws 50.
66. Asma bint Abu Bakr 58.
67. Asma bint ‘Umays 60.
68. Hafsa Umm al Mu‘minin 60.
70. Salman al Farsi 60.
72. ‘Ammar Ibn Yasir
73. ‘Abd al Rahman Ibn ‘Awf
74. Umm Habiba Umm al Mu’minin
75. ‘Adi Ibn Hatim
76. Abu Rafi‘
77. Zayd Ibn Arqam
78. Wa’il Ibn Hujr
79. Maymuna Umm al Mu’minin
80. Salama Ibn al Akwa
81. Rafi‘ Ibn Khudayi
82. Zayd Ibn Khalid
83. Zayd Ibn Thabit
84. ‘Abd Allah Ibn Abi Awfa
85. Jabir Ibn ‘Abd Allah
86. Abu Mas‘ud al Ansari
87. al Nu‘man Ibn Bashir
88. Samura Ibn Jundab
89. Thawban
90. Usama Ibn Zayd
91. Abu Bakrah Nufay
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>92.</td>
<td>al Mughira Ibn Shu'ba</td>
<td>136.</td>
</tr>
<tr>
<td>93.</td>
<td>Abu Bakr al Siddiq</td>
<td>142.</td>
</tr>
<tr>
<td>94.</td>
<td>Jabir Ibn Samura</td>
<td>146.</td>
</tr>
<tr>
<td>95.</td>
<td>'Uthman Ibn 'Affan</td>
<td>146.</td>
</tr>
<tr>
<td>96.</td>
<td>Abu Ayyub al Ansari</td>
<td>155.</td>
</tr>
<tr>
<td>98.</td>
<td>Mu'awiya Ibn Abu Sufyan</td>
<td>163.</td>
</tr>
<tr>
<td>100.</td>
<td>Burayda Ibn al Hasib</td>
<td>167.</td>
</tr>
<tr>
<td>101.</td>
<td>Abu Qatada</td>
<td>170.</td>
</tr>
<tr>
<td>102.</td>
<td>Abu al Darda</td>
<td>179.</td>
</tr>
<tr>
<td>103.</td>
<td>'Imran Ibn al Husayn</td>
<td>180.</td>
</tr>
<tr>
<td>104.</td>
<td>'Ubada Ibn al Samit</td>
<td>181.</td>
</tr>
<tr>
<td>105.</td>
<td>Sahl Ibn Sa'd</td>
<td>188.</td>
</tr>
<tr>
<td>106.</td>
<td>Ma'd Ibn Yaman</td>
<td>225.</td>
</tr>
<tr>
<td>108.</td>
<td>Sa'd Ibn Abi Waqqas</td>
<td>271.</td>
</tr>
<tr>
<td>110.</td>
<td>al Bara Ibn 'Azib</td>
<td>305.</td>
</tr>
<tr>
<td>111.</td>
<td>Abu Musa al Ash'ari</td>
<td>360.</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>112</td>
<td>Umm Salama Umm al Mu’minin</td>
<td>378</td>
</tr>
<tr>
<td>113</td>
<td>‘Aliyy Ibn Abi Talib</td>
<td>536</td>
</tr>
<tr>
<td>114</td>
<td>‘Umar Ibn al Khattab</td>
<td>537</td>
</tr>
<tr>
<td>115</td>
<td>‘Abd Allah Ibn ‘Amr Ibn al ‘As</td>
<td>700</td>
</tr>
<tr>
<td>116</td>
<td>‘Abd Allah al Mas‘ud</td>
<td>848</td>
</tr>
<tr>
<td>117</td>
<td>Abu Sa‘id al Khudri</td>
<td>1170</td>
</tr>
<tr>
<td>118</td>
<td>Jabir Ibn ‘Abd Allah</td>
<td>1540</td>
</tr>
<tr>
<td>119</td>
<td>‘Abd Allah Ibn ‘Abbas</td>
<td>1660</td>
</tr>
<tr>
<td>120</td>
<td>‘A’isha Umm al Mu’minin</td>
<td>2210</td>
</tr>
<tr>
<td>121</td>
<td>Anas Ibn Malik</td>
<td>2286</td>
</tr>
<tr>
<td>122</td>
<td>‘Abd Allah Ibn ‘Umar</td>
<td>2630</td>
</tr>
<tr>
<td>123</td>
<td>Abu Hurairah</td>
<td>5374</td>
</tr>
</tbody>
</table>
APPENDIX III

GRADING OF SCHOLARS

Ibn Hajar (773-852) one of the greatest Hadith scholars of the later period has placed the scholars in twelve grades.

**Sahabah**

The Companions of the Nabiyy ﷺ.

*Thiqatun thab’tun* : those scholars who have been awarded the highest marks, such as *thiqatun thab’tun*, or *awthaqun-nas*, meaning the most truthful and accurate scholars.

Those who have been awarded good grades without being given superlative degree, such as *thiqatun* (trustworthy) *mutqinun* (accurate) etc.

Those whose position is less than grade three, and have been awarded a good grade, such as *saduq* (truthful).

Those whose grading is lower than No. 4 and given a grade like *saduq yahim.* (truthful, but committing mistakes sometimes).

The one who transmitted a little knowledge, and there is no proof of his being unreliable, nor do we have any positive proof of his high accuracy, is called *maqbul* (acceptable). If his narration is verified by some other scholars; statements he would be named *layyin* (mild).

One who has more than one student who transmitted Ahadith from him, but scholars did not (*tauthiq*) declare him authentic is called *majhul al-hal* (meaning one whose integrity is not verified) in other words one whose reliability is externally evident, but about whose reliability nothing is known.

One who has not credit from any scholar on his behalf and some of the scholars have spoken against him, is called *da’if* (weak).

One who is not known in literary circles at all except through narration of a single scholar, and has not credit of scholars for him is called *majhul* (unknown)

One who has no certificate of credit at all from the scholars and they have spoken against him giving reasons for their statements, one who committed many mistakes or he was a *fasiq* did not meet the legal requirement of righteousness, or was stupid.

One who was charged with or blamed for forgery, is called *muttaham bil kadhib*.

One who was named *kadhdhab* (liar) *wadda* (forgerer).

These grading were mostly followed by later scholars. For every grade there are many terms that have been used by different scholars.
APPENDIX IV

CLASSIFICATION OF HADITH TEXTS

a) **Sahifa** : This is a collection of the sayings of Nabiyy\(\text{\textregistered}\) which were written down by one of his Companions during his lifetime or by their successors of the next generation. Several of these **Sahifas** are mentioned by Goldziher, according to whom some are also described as **Rasa'il** and **Kutub**. One such collection, which was assembled by Abu Hurairah and taught and handed down by him to his student Hammam Ibn Munabbih, has been edited by Dr Hamid Allah of Paris. The most important of them, however, is the **Sahifa** which was collected by ‘Abd Allah Ibn ‘As, (d.65/684), who gave it the title of **al Sahifa al Sadiqa**.

Ibn al ‘As’s **Sahifa** is said to have contained around a thousand Ahadith. Other **Sahifas**, too, were often large documents:

For instance, Humaid al Tawil, who borrowed and copied the books of Hasan al Basri, gives a very graphic description of a sizeable **Sahifa** that contained the latter’s ‘ilm, by which is meant his collection of Hadith. He indicates that it was a roll as thick as a circle made by the joining of a man’s thumb and forefinger, that is, about six inches thick. This was also the size of some of Zuhri’s Hadith collection.

b) **Juz** : This is a collection of Ahadith handed down on the authority of one single individual, be he or she a Companion, or a member of any succeeding generation. The term **juz** is also applied to collections of Ahadith that were compiled on a specific subject, such as intention, the vision of Allah, and so forth.

c) **Risala** : This is a collection of Ahadith which deals with one particular topic selected from the eight topics into which the contents of the **jami’** books of Hadith may generally be classified:

i. Belief.
ii. Laws and rulings (**ahkam**), also known as **sunan**, which includes all the subjects of **fiqh**, from ritual purity (**tahara**) to legacies (**wasaya**).
iii. **Riqaq**, that is, piety and asceticism.
iv. Manners (**adab**) of eating, drinking, travelling, etc.
v. Quranic commentary (**tafsir**).
vi. *Tarikh* and *Siyar*, i.e. historical and biographical matters, which include (a) cosmology, ancient history etc. and (b) the life of Nabiyy, and of his Companions and successors.

vii. Seditious and crises (*fitan*) anticipated towards the end of the world.

viii. The virtues (*manaqib*) and defects (*mathalib*) of various people, places etc.

A *Risalah* may also be known simply as a *kitab* (book). To this class belong many of the works of late authors such as Ibn Hajar, al Suyuti etc.

d) *Musannaf*: This is a more comprehensive collection of Ahadith in which the Ahadith relating to most or all of the above eight topics are assembled and arranged in various ‘books’ or ‘chapters’ each dealing with a particular topic. To this class belong the *Muwatta* of Imam Malik, the *Sahih* of Muslim, and similar works.

e) *Musnad*: This term, which literally means ‘supported’ was originally used for such Ahadith as were supported by a complete uninterrupted chain of authorities going back to the Nabiyy via a Companion. Later however, the term came to be used in the more general sense of a reliable and authoritative Ahadith, being used in this sense as a title for all reliable works of the Hadith literature, so that works like the *Sunan* of Darimi and the *Sahih* of Bukhari are regularly called *Musnads*. More technically, however, it is reserved for those collections of Ahadith whose material is arranged according to the names of their original narrating authorities, irrespective of subject-matter. Such as the *Musnads* of Abu Dawud al Tayalisi (d.204/819), Ahmad Ibn Hanbal (d.233/847), ‘Abd Allah Ibn Abi Shayba (d.235/849), Abu Khaythama (d. 234/844) and a number of others. The collection of a *Musnad* is known as a *Musnid* or *Musnadi*. The *Musnad* works themselves, however, differ in the detailed arrangement of the authorities who originally related them. In some of them, their names are arranged in alphabetical order. In others, they are arranged according to their respective merit in the acceptance of Islam and in taking part in the early important events of the Nabiyy’s mission. In still others, they are arranged according to the affinity of their tribe to the Rasul-Allah.

There are, however, some *Musnad* works which are divided into chapters dedicated to particular subjects; in each such chapter the Ahadith being arranged according to the original Companions by whom they were narrated. This plan is followed by the *Musnad* authors Abu Ya’la (d. 276/889) and Abu ‘Abd al
Rahman. These works thus combined the characteristics of the *Musnad* and *Musannaf* genres.

It was the intention of some of the *Musnad* compilers to collect all the available Ahadith reported by the various Companions. The *Musnad* of Ibn al Najjar is said to have contained the Ahadith related by all the Companions, but this is no longer extant. The *Musnad* of Ibn Hanbal contains more than 30,000 Ahadith narrated by about 700 Companions. According to Haji Khalifa, who writes on the authority of Ibn Hazm, that the *Musnad* of Abu 'Abd al Rahman contained Ahadith related by 1300 Companions. There are, however, many *Musnad* works which are devoted to Ahadith related either by a special group of Companions or by one Companion only.

f) **Mu'jam**: This is generally applied to works on various subjects arranged in alphabetical order. The geographical and biographical dictionaries of Yaqut are known as *Mu'jam al Buldan* and *Mu'jam al Udaba* because they are arranged alphabetically. Such *Musnad* collection of Ahadith as are arranged alphabetically under the names of the Companions are also known as *Mu'jam al Sahaba*. But according to the Hadith specialists, the term is used technically for collections of Hadith which are arranged not according to the Companions who reported them, but according to the *muhaddithun* from whom the compiler himself received them. The names of such *muhaddithun* (shayukh) are arranged alphabetically, and all the Ahadith received from each shaykh are then collected together irrespective of their contents and subject-matter. To this class belong two of the collections of al Tabarani (d. 360/970) and the collections of Ibrahim Ibn Ism'il (d. 371/981) and Ibn Qani (d. 350/960). The largest collection by Tabarani is in reality a *Musnad* work, not a *Mu'jam*, being *Mu'jam al Sahaba*, not a *Mu'jam al Shuyukh*.

g) **Jam'i**: This is a Hadith collection which contains Ahadith relating to all the eight topics listed above under the rubric of Risalah. Thus, the *Sahih* of al Bukhari, as well as the principal book of al Tirmidhi, is known as a *jam'i*. The *Sahih* of Muslim, by contrast, is not so styled, because although it is comprehensive in most areas, it does not contain Ahadith relating to all the chapters of the Qur'an.

h) **Sunan**: These are collections which only contain Ahadith *al ahkam* (legal-liturgical Ahadith), and omit material relating to historical, spiritual and other matters. Thus the Hadith collections made by Abu Dawud, al Nasa' and many other *muhaddithun* falls into this class.
i) Mustadrak: This is a collection in which the compiler, having accepted the conditions laid down by a previous compiler, collects together such other Ahadith as fulfill those conditions and were missed by his predecessor. To this class belongs the Mustadrak of al Hakim al Nisaburi, who assembled a large number of Ahadith which fulfilled the stringent conditions laid down by Bukhari and Muslim, but were not included by them in their Sahihs.

j) Mustakhraj: This is a collection of Hadith in which a later compiler collects fresh and additional isnads to add to those cited by an original compiler. To this class belongs the Mustakhraj of Abu Nu‘aym al Isfahani on the Sahih of Bukhari and Muslim. In this book, Abu Nu‘aym gives new isnads for some of the Ahadith included by Bukhari and Muslim, thereby reinforcing their authority still further.

k) Arba‘iniyyat: As the name indicates, these are collections containing forty Ahadith related to one or more subjects which may have appeared to be of special interest to the compiler. The best known example is the forty Ahadith of al Nawawi.

Of all these eleven classes, the sahifas were the earliest in origin, while the Mu‘jams the Mustadraks, the Mustakhrajs and the Arba‘iniyyat must have been the latest to appear. The Juz and Risalah literature, in the technical sense outlined above, must also have evolved slightly later than the Musannaf and Musnad works. Since the Sunan and jami‘ types are in reality no more than subdivisions of the Musannaf works, the only chronological problem is that of the priority of the Musnad and Musannaf works. Addressing this difficulty, Goldziher is of the opinion that the Musnads are of earlier origin than the Musannaf, which originated under the influence of the legal system of the ashab al Hadith. Yet since the collection of Ahadith was substantially motivated by their legal importance, it seems not unlikely that some of the very earliest collections were arranged according to subject matter, as this related to the Islamic legal, ritual or religious problems—as is also suggested by the title sunan conventionally given to them.
APPENDIX V

THE HADITH AGAINST WRITING DOWN THE AHADITH

In *Taqiyd al 'Ilm*, al Khatib al Baghdadi deals at full length with the subject of the recording of Ahadith and discusses whether or not it was allowed by Rasul-Allah. The first part of the book is mainly concerned with the disapproval of writing, and the first chapter of this part mainly contains Ahadith from the Nabiyy, transmitted by Abu Sa'id al Khudri, Abu Hurairah and Zaid Ibn Thabit, forbidding writing of anything except the Qur'an.

In this first part there are the Ahadith of Abu Sa'id al Khudri which had two different versions, one of them transmitted by 'Abd al Rahman Ibn Zaid. The authorities agree unanimously that he was a weak narrator and according to al Hakim and Abu Nu'aim he transmitted even false Ahadith, and in the words of Ibn Hibban, 'He used to reverse Ahadith, without knowing it, and put the full isnad for an interrupted (chain), so he deserved to be abandoned.' Therefore, the Ahadith, of 'Abd Sa'id al Khudri transmitted by 'Abd al Rahman Ibn Zaid is weak and unacceptable.

The same 'Abd al Rahman Ibn Zaid occurs in the Hadith of Abu Hurairah. Therefore, this Hadith is also weak and unacceptable.

The third Companion is Zaid Ibn Thabit. His Hadith is *Mursal*. The transmitter from Zaid is al Muttalib Ibn 'Abd Allah who did not learn from Zaid, therefore there is a link missing whose honesty is unknown. So this Hadith is also unacceptable. Furthermore, Hadith from Zaid has two versions. In one of them, his disapproval of the writing of Hadith is based on the order of the Nabiyy, while in another statement is said that he disapproved of it because the written materials were his personal opinions. Therefore, this statement does not confirm his disapproval of the recording of the Ahadith of the Nabiyy.

There is only one *sahih* Hadith (trustworthy), transmitted by Abu Sa'id al Khudri, in this matter which reads, 'Do not write from me anything except the Qur'an and whoever has written anything from me other than the Qur'an should erase it'. This Hadith, which is transmitted by Abu Sa'id al Khudri on the authority of the Nabiyy, is disputed among scholars. According to al Bukhari and others, it is the statement of Abu Sa'id himself, that is erroneously attributed to the Nabiyy, and it actually meant that nothing should be written with the Qur'an on the same sheet as this might lead someone to conclude erroneously that sentence or words written in the margin or between lines belonged to the Qur'an.

It should be remembered that this command was given when the Qur'an was being
revealed and the text itself was incomplete. Otherwise there does not appear to be any sound reason to forbid the writing of Hadith.

The Nabiyy himself sent hundreds of letters. Many of them were lengthy, containing the formulae for forms and rituals of worship. According to the Qur’an his conduct and deeds should be followed by the community. The Qur’an itself demands a record of financial transactions. Therefore, it looks as if there were no general instructions not to record the Ahadith, though it might have been understood by some of the scholars in this way. On the other hand there is clear evidence to show that the Nabiyy approved of recording the Ahadith. Furthermore, we find that quite a number of Companions recorded Ahadith and among them were also those people who transmitted A hadith which forbade its recording. Bearing all this in mind one arrives at the conclusion that the Nabiyy’s disapproval of writing down Ahadith most probably meant the writing of the Qur’an and non-Quranic material on the same sheet because that might have led to misunderstanding.

There is another theory that it was forbidden to write down Ahadith in early days because all attention should be paid to the Qur’an and its preservation, and later on, when there was no danger of neglecting the Qur’an, the previous order was abrogated and people were permitted to write down Ahadith.

Misinterpretation of the statements of early Scholars

There have been many scholars who wrote down Ahadith, and sometimes disliked doing so, giving reasons for their attitudes which were not based on the Nabiyy’s teachings. In many cases, the reasons were omitted, or even when the statements were given in full they were interpreted as against writing without any serious consideration.

Some examples:

1. It is reported that Ibrahim al Nakha‘i was against writing. The reason he gave for disapproval was the ‘whoever writes becomes dependent on it.’ According to the conception of some early scholars, books were bad stores of knowledge, and the best store was one which is kept in memory which could be used anywhere and at any time. One of the Bedouin said: a word in your memory is better than ten in your book.

2. The name of Amir al Sha‘bi has been given in the lists of those against writing. If one reads his statement carefully one must reach the conclusion that al Sha‘bi was not against writing. We have two of his statements on the
subject. In one of them he says, 'I neither wrote with black on white nor did I ask any man to repeat a Hadith twice to me'. The purpose of this statement is to show his great power of memory so that he never needed to ask anyone to repeat a Hadith and to hear it only once was sufficient for him to memorize it. The statement has no connection with the subject of the recording of Hadith. In another statement he advises his students to write down everything they hear from him, if they did not have paper they were even asked to write on walls.

No doubt there were some scholars who disliked the writing down of Hadith at one time or another for reasons which were not based on any religious authority.

The most famous scholar during the late first and early second century A.H. was Zuhri, who had written down almost everything which he, had heard from his teachers. But when he began to teach he did not agree to dictate the Ahadith, till pressure was exerted on him through the khalifa Hisham. Why was it so? To understand the reason thoroughly we need to see it in his own statement as well as of Malik Ibn. ‘Anas who was the student of Zuhri. One of the students of Imam Malik read al Muwatta to him in forty days, upon which Malik said: The knowledge which I have collected in forty years you are gaining in forty days. How little can you understand it! Perhaps he wanted to say; how little can you appreciate it. Once al Sha’bi transmitted a Hadith, then said to the student that you are really getting it for nothing, otherwise even for less, one had to make a journey from Iraq to al Madinah. Actually it was the general attitude of that time that teachers could hardly be brought to speak. The student had to accompany them and when their teachers spoke, they wrote it down or memorized it. Zuhri says: ‘People used to sit with Ibn ‘Umar but none dared call upon him till someone (from outside) came and asked him. We sat with Ibn al Musayyib without questioning him, till someone came and questioned him, the question roused him to impart Hadith to us, or he began to impart of his own will’ Therefore, although al Zuhri wrote down Hadith for his own use, he was not in favour of making them public. One who wants to learn must strive, and the student should not be given any ready made knowledge in the shape of a book or dictation.

Summing up the argument regarding the reasons for disliking recording, there is no evidence that the interdiction of writing was based on the order of the Nabiyy. It was based at one time or another on personal preference. Nevertheless the same scholars committed Ahadith to writing. The recent research has proved that almost all the Hadith of the Nabiyy was written down in the life of Companions, which stretched to the end of the first century.
 Appalachian VI

IBN TAIMIYYAH’S MAJMU‘AT AL FATAWA 35 VOLUMES
MAKTABA AL ‘ABIKAN, SA’UDI ‘ARABIA, 1997

<table>
<thead>
<tr>
<th>Volume Number</th>
<th>Total Pages</th>
<th>Title</th>
<th>Ahadith quoted by Imam Ibn Taimiyyah</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>267</td>
<td>Kitab Tawhid al Ulubiyyah</td>
<td>405</td>
</tr>
<tr>
<td>2</td>
<td>306</td>
<td>Kitab Tawhid al Rububiyyah</td>
<td>188</td>
</tr>
<tr>
<td>3</td>
<td>272</td>
<td>Kitab Mujammal I'tiqad al salaf</td>
<td>207</td>
</tr>
<tr>
<td>4</td>
<td>342</td>
<td>Kitab Al Muqaddam al Tafsir</td>
<td>391</td>
</tr>
<tr>
<td>5</td>
<td>352</td>
<td>Kitab al Asma wal Sifat I</td>
<td>272</td>
</tr>
<tr>
<td>6</td>
<td>366</td>
<td>Kitab al Asma wal Sifat II</td>
<td>274</td>
</tr>
<tr>
<td>7</td>
<td>428</td>
<td>Kitab al Iman</td>
<td>595</td>
</tr>
<tr>
<td>8</td>
<td>335</td>
<td>Kitab al Qadar</td>
<td>279</td>
</tr>
<tr>
<td>9</td>
<td>186</td>
<td>Kitab al Mantiq</td>
<td>51</td>
</tr>
<tr>
<td>10</td>
<td>438</td>
<td>Kitab ’Ilm al Saluk</td>
<td>603</td>
</tr>
<tr>
<td>11</td>
<td>395</td>
<td>Kitab al Tasawuf</td>
<td>451</td>
</tr>
<tr>
<td>12</td>
<td>331</td>
<td>Kitab Al Qur’an Kalam Allah</td>
<td>170</td>
</tr>
<tr>
<td>13</td>
<td>238</td>
<td>Kitab al Muqaddam al Tafsir</td>
<td>134</td>
</tr>
<tr>
<td>14</td>
<td>288</td>
<td>Kitab al Tafsir part I</td>
<td>208</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Surah al Fatihah to al A’raf</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>270</td>
<td>Kitab al Tafsir part II</td>
<td>256</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Surah al A’raf to al Zumar</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>342</td>
<td>Kitab al Tafsir part III</td>
<td>268</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Surah al Zumar to al Ikhlas</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>298</td>
<td>Kitab al Tafsir part IV</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Surah al Ikhlas to Ma’udhatain</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>228</td>
<td>Kitab al Hadith</td>
<td>328</td>
</tr>
<tr>
<td>19</td>
<td>174</td>
<td>Kitabul Asul al Fiqh I al Itba’</td>
<td>145</td>
</tr>
<tr>
<td>20</td>
<td>327</td>
<td>Kitab Asul al Fiqh II al Tamazhab</td>
<td>304</td>
</tr>
<tr>
<td>21</td>
<td>368</td>
<td>Kitab al Fiqh I al Taharah</td>
<td>579</td>
</tr>
<tr>
<td>22</td>
<td>370</td>
<td>Kitab al Fiqh II al Salah</td>
<td>888</td>
</tr>
<tr>
<td>23</td>
<td>240</td>
<td>Kitabul al Fiqh III</td>
<td>522</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sajud Sahaw to Salah ahl al I’dhar</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>219</td>
<td>Kitab al Fiqh IV</td>
<td>397</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ahl al I’dhar to al Zakah</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>184</td>
<td>Kitabul al Fiqh V al Zakah to al</td>
<td>307</td>
</tr>
<tr>
<td>Sawm</td>
<td>Total Volumes</td>
<td>Total Pages</td>
<td>Total Ahadith quoted</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>-------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>26</td>
<td>172</td>
<td>Kitab al Fiqh VI al Hajj</td>
<td>262</td>
</tr>
<tr>
<td>27</td>
<td>276</td>
<td>Kitab al Fiqh VII al Ziyarah</td>
<td>372</td>
</tr>
<tr>
<td>28</td>
<td>372</td>
<td>Kitab al Fiqh VIII al Jihad</td>
<td>526</td>
</tr>
<tr>
<td>29</td>
<td>320</td>
<td>Kitab al Fiqh IX al Bai</td>
<td>369</td>
</tr>
<tr>
<td>30</td>
<td>226</td>
<td>Kitab al Sulah to al Waqf</td>
<td>133</td>
</tr>
<tr>
<td>31</td>
<td>238</td>
<td>Kitab al Waqf to al Nikah</td>
<td>155</td>
</tr>
<tr>
<td>32</td>
<td>238</td>
<td>Kitab al Nikah</td>
<td>271</td>
</tr>
<tr>
<td>33</td>
<td>147</td>
<td>Kitab al Talaq</td>
<td>123</td>
</tr>
<tr>
<td>34</td>
<td>170</td>
<td>Kitab al Zihar to Qital ahl al Baghi</td>
<td>167</td>
</tr>
<tr>
<td>35</td>
<td>262</td>
<td>Kitab al ahl al Baghi to Nihayah al Iqrar</td>
<td>309</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>9985</strong></td>
<td><strong>11158</strong></td>
</tr>
</tbody>
</table>
APPENDIX VII

LIST OF IBN TAIMIYYAH'S BOOKS, PAMPHLETS AND LETTERS

Books and pamphlets about 'Ilm tafsir:

1. Muqadamah fi Asul al Tafsir.
2. Fada'il al Qur'an.
3. Iqsam al Qur'an.
5. Qa'idah fi takhrīb al Qur'an wa ma Yata'liq bi dhalik wa ma ward fi dhalik min al Athar.
7. al Batiyan fi nazul al Qur'an.
8. Qa'idah fi al Isti'adhah.
9. Qa'idah fi al bismillah wal kalam 'ala al Jahriha.
10. Qa'idah fi al Fatihah wa fi al Asma' al lati Fiha.
11. Qa'idah fi Iyyak Na'budu wa Iyyak Nasta'in.
12. Qa'idah fi Tafsir awwal al Baqarah.
13. Tafsir Qawluhu ta'la wa min al nas man yaqul Amanna bil Allah wa bil Yaumi' al Akhir.
14. Risalat al tafsir Qawlihi ta'ala mithlahum kamithal al ladhi Istawqad nara.
15. _____Ya 'Ayhuha al nas 'Abidu Rabbakum.
16. _____Ilha man safiha nafsahu.
17. _____wa man haithu kharajta fawali wajhik shatra al masjid al haram.
18. _____Faman Idtara ghair baghin wa Adin.
19. _____Faman tamatta' bil 'Umrah Illal Hajj.
20. _____Wal waliadatu yurd'ina Awdahunn.
21. _____Ayat al Kursi.
22. _____Ayat al Riba.
23. _____Wama ya'lamu tawiluhu Illa Allah.
24. _____Fihi Ayah muhakamat.
25. _____Shahidal Allahu annhu la Illaha Illa huwa.
26. _____Afaghaira Din Allah yabghuna.
27. _____Wakayin min Nabiyy Qatala ma'hu rabiyyun kathin.
28. _____Ma asabak min hasanata fi min Allah.
29. _____Wa Idha hayyaytum bitahiyah.
30. _______Wa man yaqtul muminan muta'midan.
31. _______YaayyuhaAlladhina Amanu idha qumtum illa Salah.
32. _______Falami jana 'Aliahi lial.
33. _______Inni la Uhibu al Aasilin.
34. _______Wa kaifa Akhafu ma Ashraktum.
35. _______La tudrikhu al absar.
36. _______Linukhrijanak ya Shu'ab.
37. _______Wakhtar Musa qaumahu.
38. _______Wa Idha Akhadha Rabika min bani adam.
39. _______Ya ayyuhal Nabiyy hasbuk Allah.
40. _______Wa in ahad min al mushrikin Istijarka.
41. _______Innama al Sadaqat lilfuqra.
42. _______Wama kana al mu'minin liyanfiru kafah.
43. _______Afaman kana 'ala bainah min Rabbhi wa yatluhu shahid minhu.
44. _______khalidin fiha ma damat al Samawat wal ard.
45. _______Wala yazaluna mukhtalifin illa man rahima.
46. _______QuL hadhihi sabili.
47. _______Hata Idha Istais al Rusl.
48. _______Afaman ya'lamu Innama anzala iliaka.
49. _______Walaqad atainaka sab' min al mathani.
50. _______Inna fi dhalika liAyat liqawmi yatafakarun.
51. _______Darb Allahu mathala 'abdan mamluka.
52. _______Walaqad na'lamu annahum yaquluna.
53. _______la illaha illa anta subhanaka.
54. _______Innakum wama ta'baduna min dun Allah.
55. _______Wama arsalna min qablika min Rasul wala Nabiyy.
56. _______Wama 'Aqiba bimithal ma 'uqib bihi.
57. _______al Zani la yankhi Ilia zaniyah.
58. _______QuL lil mu'minin yaghdu min absarhum.
59. _______Innama Utitahu 'ala Ilm.
60. _______tilka al daral akhirah naj'alha.
61. _______Alif lam mim ahasib al nas.
62. _______Innas Salah tanha 'anil fahshai' wal munkar.
63. _______Wala tujadilu ahl al kitab illa.
64. _______Inna al shirka lazulm 'azim.
65. _______Waja'alna minhum 'amat yahdun.
66. _______Yaayyuhaalladhina amanu udhkuru na'im Allah.
67. _______La tasa' luna 'amma ajramna.
68. _______Thuma awrathna al kitab aladhina.
69. _______Rafi' al darjat.
70. لائس ركبتها السحاب.
71. وقلت قد أتممتهم على العلم.
72. وما خلقتي الجني والإنس إلا ليروا بعين.
73. لائس للإنس إلا ما سأ.
74. فالوا لثاه بالمكاحال الأعلى.
75. ما يكون من نجم ولا يحث.
76. يا عم ومن أنتم من المهاجرين.
77. تفسير سورة المائدة.
78. يسوع.
79. القلم.
80. الفجر.
81. البدر.
82. الشمس.
83. الليل.
84. الألب.
85. التويم.
86. البدر.
87. الكافرون.
88. المسند.
89. الإخلاص.
90. المعاذ.
91. المعاذ.

كتب على الحديث:
92. الكنان الكبیر من أحاديث النبي.
93. الأربعة.
94. المعاذ التناول من صحيح البخاري.
95. شراح الحديث ابن دهان.
96. إنما العمل بالنية.
97. بين الإسلام الغربان.
98. لا يراكم الحنين.
99. الكافرون في دينهم.
100. لا يذكر الحرام.
101. جبريل في الإيمان والإسلام.
102. نزول رب عظيم في كل ليالي الدنيا.
103. حكيم ابن حازم الحسن.
104. ابن مسعود في دارهم.
105. معاذ ابن جることができ.
106. معاذ ابن جاهل لا تذكربك يا جبريل السبعة.

441
107. Bariarah.
108. Sataftarq Ummati 'ala thalath wa sab'in firqah.
109. Man Qala anna khairu min yunus Ibn Matta.
110. Umirtu an Ukhatib al nas 'ala Qadri 'aqullim.
111. Imran Ibn Hsain Ji'na Nasuluka 'an awwala hadhalamr al hadith.
112. Ma rawa'an 'Umer annhu Qala na'm al 'abd.
113. la Tasabi al dahar
114. Qawl 'Aliyy la yarja'un 'abd illa Rabbahu wala yakhafuna Illa dhanbihi.
115. Jawab 'an jimlat ahadith da'rat 'ala illa li Sunnah.
117. al kalam 'ala ahadith al Qisas.
118. Ma'ni hadith asfazu bilafr faanahu a'zam lilajar.
119. Ma'ni Qawli al Nabiyy afdal al amal al salah liwaqtiha.
120. Qawla al Nabiyy lan yadkhul ahda minkum al janah li'amlihi
121. Wamas'lat Ukhra 'ala kitab al masabi h.
122. Ijazat liahlis asbahan.
123. Ijazat liahlis Gharnata.
124. Sabtat dhikir fiha masmu'at.
125. liba'ad ahli tabriz.
126. Qai'dah fi Qalahu Istahlaltum farujahuna bikalimat Allah
127. Risalat fi Qalahu kama salaita 'ala Ibrahim wafi.

Books on fiqh:

128. Majmu 'at al fatawa.
129. Mukhtasar al fatawa almisriyah.
130. al Ikhtiyarat al 'Ilmiyah min Ikhtiyarat Shaik al Islam.
131. al Qawa'id al faqihiyat al nuraniyah.
132. al risalat al Maridaniyah.
133. al masa'il al mardaniyat.
134. sharah al 'Umdah.
135. al harar.
136. al Siyasah al Shariyah fi Islah al rai' wal ra't.
137. Qai'dah fi taharah ma yukal lahmwa rwathahu.
139. 'Adm naqd al wudu bilamsi al nisa'.
140. fima yashtart lahu al taharah.
141. fi al Masah 'ala al Khufian
142. fi ghsli al rijlain.
143. _____fi hadith Qullatain wa ‘adma rafa’hu
144. _____fi dhm al waswas.
145. _____fil Iqra hal hai al haid aw al Ithar wakhtar innaha al haid.
146. _____Wa Ajubat fil minyat fil salah wagh dhalik min al ‘Ibadat.
147. _____fi mawqit al salah.
148. _____fi al Jama’ bain al salatain.
149. _____fima yakhtalifu hukmihi bilsafar wal hadar.
150. _____fi ahkami al safar.
151. _____fil Jahar bil bismilah.
152. _____fil qira’at khalf al Imam.
153. _____fit tark al tamaniyat filsalat.
154. _____fi Istifahat filsalat.
155. _____fi m wadi ‘al ‘aymah fi majama al Ummah wa hia ama kun al ta’at.
156. _____fil raka’tain tasla qabla al jum’ah.
157. _____fil juma’at hal yashtarat laha al Istaitan?
158. _____fil salah baina al adhanain youm al jum’at.
159. _____Wa Ajubat filnajum hal laha Tathir.
160. _____Muftirat al Sai’m.
161. _____fi Zakah Mal al Sabi.
162. _____Jawab finas raniyah matat wa fi batniha walad muslim.
163. _____Halq al ras hal yajuz ghair ‘udhr.
164. _____fi fadl ‘Ashra dhi al hajj.
165. _____fi wajub al tasmiah ‘ala al dhabahi wal said.
166. _____fil anabadha wal maskarat.
167. _____fi la’b al Shatranj.
168. _____fil sakr wa Asbabah wa ahkamahu.
169. _____fil naha ‘an ayar al nasara.
170. _____fil jahad waltarghib fihi.
171. _____fi Qital al Kufar.
172. _____fi mu’hadah al Kufar al Muttaqah wal muqidah.
173. _____fil’aquad al azimat walja’izah.
174. _____filwaqf wa sharut al waqif.
175. _____fi ard al mawat Idha ahyaha thuma ‘adat bal tahluk Ukhra.
176. _____fi ta’liq al ‘aqud wal fasuq bilsharut.
177. _____fi sabaq al khail wa rama al nishab.
178. _____fil lilghalibat wama yahil min al rahn.
179. _____al hasiyat fil Islam.
180. _____fi rabi ‘al maghrur ‘ala man gharahu.
181. _____faqiyyat fi masa’il min al nadhr wal al shighar.
182. ______fi masa’il min al nadhr wal daman.
183. ______fi muqdar al kafarah wal yamin.
184. ______fi turath dhu al ahram.
185. ______fima yahilu wa yahrimu min al nasb walsihr wal rada’.
186. ______fil jar hal yajbir al bkr ‘ala al nikah wa fi Ist’adhan min al abb hal yajb.
187. ______fil kalam ‘ala al ‘adad.
188. ______fi an al mutlaqat bithalathin la tahilu illa bi nikah zawj thani.
189. ______fi hadnah al wald.
190. ______wa Ajubat fi tahrif al sama.
191. ______fi tahrif al Shababah.
192. ______fil m’at Idha waq’at fiha najasah aw matat.
193. Karahiyat al talafuz bil niyat a tahrif al jahar biha.
194. Risalat fi tarikal salat wa tafsil al qawl fihi.
195. ______tanwa ‘al ‘Ibadat.
196. ______fi Ziyarat al quds youma ‘arfat li ta’rif.
197. ______Ziyarat bait al muqdas.
198. ______Jabal libnan kamithalahu min al jibal lais fihi rijal al ghaib wala abdal.
199. ______fi dhba’h ahl al kitab.
200. ______fi bayan Iqamat ahad ‘ala man tarka al salah.
201. ______fi hukm hamam al nisa’.
202. ______al mazalim al mushtarka wa ahkamiha.
203. ______man awqa’al ‘aqud al muharmat thuma tab anha.
204. ______fi hurmati nikah al Zaniyah.
205. ______fi abtal al kimiyah wa tahrimiha.
206. al fatah ‘ala al mam fisalah.
207. Jawab fisalat raka ‘tain jali’fa ba’d al witr.
208. al qanut fisubh wal’witr.
209. Jawab’an ahl al bida’ hal yasli khalfahum.
211. Tahrim dakhul al nisa bila ‘udhr filhaman wal Ightisal.
212. Baiyan al huda min al dalal fi amral hilal.
213. Maslat fi min nutq bi shahadatain.
214. ______fi rujat al hilal.
215. twafal hai’d waljunb wal muhadath.
216. Mas’lat fi bay’ al mu’lim fihi qabla qabdhu hal yajuz.
217. Tahqiq al furqan bain al tatliq wal Imam.
218. al farq al mubin bain al talaq wal yamin.
219. al Ijtima’ wal Iftiraq filhalf bitalaq.
220. al talaq al bidai‘.
221. Jami’ Iman al muslimin mukafirah.
222. Jawab fil makhluqat min ma al zani hal lahu an yatzawaj biha.
223. Jawab masa’il wardat minsulat.
224. Jawab fil tasmiyat ‘ala al wudu
225. fi tahrim al hashisha

Books on Jurisprudence:

226. Qai‘dat kabirah fi asul al fiqh ghalibha naqal aqwal al fuqha.’
227. _____ fil Ijtihad waqtalqid.
228. _____ fima shara ‘Allah baqit al ‘amum walatlaq wa hal yakin mashru‘
229. _____ fi shamul al nasus lilahham.
230. _____ fi taqllid madhhad mu‘in hal yajib ‘ala al‘ami am la.
231. _____ fil mukhti fil ijtihad hal yathim.
232. _____ fil tafdid madhab Ahmad wa dhkr muhazinahu.
233. _____ fi tafdid madhab alh al madinah wa tasma al malikiyah.
234. _____ fima yazun min tar‘d al nass wal Ijma‘.
235. _____ fil Ijma‘ wa anahu lahu thalathat Iqsam‘.
236. _____ kifiyat al Istidlal ‘ala al ahkam bil nass wal Ijma‘.
237. _____ fil lafz al haqiqat wal majaz walbahath ma‘ amada.
238. _____ kabirah fi an jins fa‘l almamur bihi afdal min jins tark al minhi anhu.
239. _____ Jalilah fi wajab al ‘aytisam bil risalah.
240. Masrurah fi asul fiqh.
243. _____ hal kan al Nabiyy qabla al wahy mut‘abd bishar ‘min qabl.
244. _____ Itba’al Rasul bisahih al ‘aqul.
245. _____ fil kalam ‘ala rafa’ al Imam al Hanafi yadaihi fil salah.
246. Muwakhidha hu ‘ala Ibn Hazm fil Ijma‘.
248. _____ taqllid al hanafi al shafi‘i fil matr wal watr.
249. Mu‘anj alwasul fi an al asul wal faru‘qad bainaha al Rasul.
250. Rafa’ al kalam ‘an al’aimat al’allam.

Books on faith and kalam:

251. ‘Aqidah al Hamwiyah al kubra.
253. al hamwiyah al sughra.
254. Ta’rad al aql wal naql.
255. Kitab fi mahnathi bimisr.
256. Madhhab al salf al qawim fi tahqiq mas’alt kalam Allah al Karim.
257. al Kilaniyah.
258. al Baghdadiyah.
259. al Qadiriyah.
260. al Azhariyah.
261. al Misriyah.
262. al Ba‘likiyah.
263. Jawab mas’alt al Qur’an hal huwa harf wa sawt am la.
264. Mas’alt fi dalal man yaqul an lam yaklamu musabal kan khalqa fi shajarat.
265. _____fil Qur’an hal kan harf wa sawt.
266. _____fi Sifat Allah wa ‘Alw khalqhu bain al nafi wal Ithbat.
267. _____al ‘aql wal ruh.
268. _____Hal yu’dhib al jasd ma’ al ruh fil qaber.
269. _____fil muqrabin hal yasa’lahum munkir wa nakir.
270. Risalat fil Qur’an wama waqa’ fihi min al nizar.
271. _____fi haqiqat al kalam al Illahi.
273. _____fil Ihtijah al jahimiyah wal Nasara bil kalimat.
274. _____fi Asul al Din lil ‘aduwiyah.
275. _____fi asul al Din li ahli jilan.
276. _____li ahli Qabras.
277. _____fil farq bain ma yatawal wama yatawal min al nasus.
278. al Iradah wal amar.
279. _____Maratab al Iradah.
280. _____al Qada wal mar.
281. _____al Ihtijaj bil Qadar.
282. _____Amr wa Istit’at.
283. _____fil ‘adam wa Istit’at.
284. _____fil qadriyat wa innahum ‘ala thala thata Iqsam.
285. _____fil rad ‘ala mudi’ al jabr ‘ala lisah al ash ‘rayat.
286. _____‘Arsh al Rahman.
287. _____fil’arsh al ‘alam.
288. _____fil mubaniyah bain Allah wa Khalqahu.
289. _____fil astawa’ wal abtal.
290. _____fi qurb al Rabb min ‘Abi diyah wa da’iyah.
291. _____‘Ilahiyah al tabristan wa Halan.
292. ______ fil ‘Iman hal yazidu wa yanqisu.
293. ______ fi haq Allah wa haq Rasulih wa haquq ‘Iladahu.
294. ______ fil shahada tain wama yatba’ dhalika.
295. ______ fil fadal ‘Ilm al salaf ‘ala al khalaf fil ‘Ilm.
296. ______ an mubd’ al ‘Ilm liana ‘end al Nabiyy.
297. ______ Inkar ‘Isamal Anbiya’ hal hia min al sahchair wa hal yakfur.
298. ______ fil an Isma’il huwa al dhabi.
299. ______ Hal kan al Nabiyy qabla al risalat nabwiyyah wakahal yasmi min sah bihi Idh dhalika sahabiyyah.
300. ______ fi al shifa’t al Shariyyat wal tawsul Illa Allah bil ‘amal walashkhas.
301. ______ fi Ithbat wajud al nafas ba’d al maut.
302. ______ fi ‘ard al adiyah ‘end al maut.
303. ______ fi an kul hamd wa dham lil maqalat wal af’al.
304. Qay’idat nafi’at fi sifat al kalam.
305. ______ fil Qur’an wa kalam Allah.
306. ______ fi baiyah tariqah al Qur’an fil da’wat wal hidayah.
307. ______ fil Iman al maqrun bil Ihsan wa fil Ihsan al maqrun billslam.
308. ______ fil Iman wal tawhid wa bayah dalal man dola fi hadha al asal.
309. ______ fil Iman wal tawhid yashtamil ‘ala masalih al duniyah walakhirah.
310. ______ fi Iqtirah al Iman bil ahtisab.
311. ______ fi an mukhalifat al Rasul la takuna Illa ‘an zan wa Itba’ hawa.
312. ______ fil sunnah wal bid’ah ah wa fi kan kulu bid’ah dalalah.
313. ______ fi raju’ al bid’ah Illa shu’bah min shu’b al kufr.
314. ______ fi shamul Ill al kitab wal Sunnah wal Ijma’.
315. ______ Jalilat fil tawsul wal wasilah.
316. ______ fima yat’laq bil wasilah bil Nabiyy wal qiyam bil haquq alwajibah ‘ala umatihi.
317. ______ fi baq’al janah waln-wa fi fanaihuma ‘ala Mawlana Taqiyy al Din Subki.
318. ______ fi Ithbat al ru’yah wal rad ‘ala nafataha.
319. ______ sharah al ‘aqidah al Asfaniyah.
320. ______ Awwal mahsal lil Razi.
321. ______ bida’ah ashra mas’alah minalarba’tin lil Razi.
322. ______ awal kitab al Ghaznawi.
323. ______ al Tadmurriyyab.
324. ______ al Harfiyah.
325. ______ Tanasi al shada’id fi Ikhtilaf al ‘aqid’id.
326. ______ al Furqan bayn al haqq wal batlan.
Books on Ethics and Sufism:

358. Qa'idah fil tawhid wal Ikhlas.
359. ______ fil Ikhlas wal tawwakal.
360. ______ fil Ikhlas wa taqdirahu bil'aql.
361. ______ fil al Shayukh al Ahmadiyah wama yuzhirunahu minal Isharah al shaitaniyah.
362. في محبت الله لابد من محبت الله.
363. في الخلاف والفرق بين الخلاف الشرعي والبيت.
364. في الصبر والشكر.
365. في الطلاق بين المحمود والمحموم.
366. في الشكر لله تعالى وانه يجعل في الشراء.
367. في طريقه المستقيم في الزهد والحرص.
368. في التزكية.
369. في انتصار الله تعالى.
370. في تفاصيل السحابة وتكوينها.
371. في تذكير النفس.
372. في إتباع الله تعالى وعبادته.
373. في لغة الإسلام ومنظمه.
374. في تثبيت إيمان النفس ضد الرغائب والاذكار.
375. في الصبر والشكر.
376. في التوجيه في اللغة.
377. في الصمت والعمل.
378. في التحري في الإيمان والله.
379. في ختمة إيمان محمد عليه السلام.
380. في إ איمن عين الإسلام والعلال.
381. في حركة الرأي والفهم.
382. في الآية.
383. في الكمال بين الغني الشكور والفقير الصابر.
384. في الحسن والضعف.
385. في الذكر.
386. في من تماسك في الله وله.
387. في حقبة إبراهيم.
388. في حقبة والمحبة ما يتقدم.
389. في ثبوت 값رة الأوائل.
390. في الخبراء في الشريعة ما يلمس.
391. في لباس الخير والأخلاق.
392. في التوضيح.
393. في الكلام.
394. في الرد على أهل الطالب.
395. في الحديث.
396. في الكلام.
400. في الكلام.

449
401. ______ fi kufir Fir‘awn wal rad ‘ala man lam yuqufirahu.
402. ______ al kalam ‘ala al murshidah alati al faha Ibn Tumarat.
403. ______ fi ahwal al Shaikh Yunus al ghaibi wal Shaikh Ahmad al Rafai‘.
404. al tafatal Iraqiyah fil a‘mal al qalbiyah.
405. al furqan bayn awliya’ al Shaitan wa awliya‘ al Rahman.
407. Darjat al yaqin.
408. Fataya fil ghaibah.
409. Masla‘at fil qalb wa annhu khalaq lialam bihi al haqq.
411. Risalat fi man ‘azam ‘ala fā‘ Mahram thuma mata.
412. ______ fi Ishtighat bi kalam Allah.
413. ______ al hajj al naqliyah.
414. ______ fiman qala an ba‘d al masa‘ikh ahya maita.
415. ______ fi abtal wahdat al wajud.
416. ______ fi hal al Halaj.
417. ______ fil khadr hal Mata am huwa hai.
418. ______ fi hizb al shadhli nama yaahbahu.
419. ______‘Ilm al zahir wal batin.
421. Haqiqat madhhab al Ithad bayn aw wajdat al wajud.
422. Ma‘ tadminahu fasus al hikm.
423. al rad Illa Qawm ‘ala ma fi fasus al hikm.
424. Ma yaqul ah labait al Shaikh ‘Iddi’.
426. ‘Ilm al zahir wal batin.
428. al masa‘il al Ishkandarniyyah fi al rad ‘ala al Itihadiyah al haluliyah.
430. Masa‘lat fil faqr wal tasawwuf.
431. ______ fil siyaha wa‘naha fi hadhini al Ummah.

Books on Philosophy:

432. Qai‘dat fil abtal qawl al falsafah an al wahid la yasdiru ‘an al wahid.
433. ______ fima yatnahe wama la yatnahe.
434. Qawa’id fi Ithbat al mu‘ad fal rad ‘ala Ibn Sina fi risalah al adwiyah.
435. ______ fil kuliyat.
436. ______ ta‘rf bil sa‘idiyah tata‘laq bil thanwiyah.
437. ______ fil kalam ‘ala al mumkin.
438. _______fil abtal al mujridat.
440. _______abtal qawl al falasafah.
441. _______fi tawhid al falasafah ‘ala nazm Ibn Sina.
442. _______fi al rad ‘ala al mantiq.
443. _______al rad ‘ala falasafah.
444. Naqd al mantiq.
445. al Safdiyah fi al rad ‘ala al falasafah fi qawlihim an mu’jizat al Anbiya’qawa nafsaniyah.

Letters:

446. al risalat Ila Shams al Din Muhammad Ibn Ahmad al Dabahi.
447. _______Ila Qadi Shams al Din Saruji.
448. _______Ila mu’taqidin Shaikh Iddi’ Ibn Masfir.
449. _______Ila Ra’is Qabras.
450. al Rasa’iI Ila Ummihi.
451. _______Ila al MuIk al Nasir.
452. _______Ila ahl Tabristan, Gilan, Basara, Baghdad, Bahrin, Misr wa Hamat.

General Books:

453. Qai’da fi tawhid Shahadat.
454. _______fi dami al Shahid wa Midad al ‘Ulama’ tatdaman ayi al taifatain afdal?
455. fima li kulu ‘Ummah min al khasa’is wa khasa’is hadhi al Ummah.
456. _______tata’laq birrahmah Allah fi Irsal Muhammad wa an Irsalahu ajal al na’am.
457. _______fi an al hamdu al dhamu walthawab wal’Iqab bil jihad.
458. ahl al Sunnah waljama’at fi rahmati.
459. _______fi an al litiqadat qnd tutharani al ahkam.
460. _______fi tasbih al makhluqat min al jamadat wa ghairiha hal huwa bilasani al hal am la?
461. _______fi an al hasanat ta’ lal bi‘illataini.
462. _______fi wajub nasihah Ulilamar wal dua’ lahum.
463. _______fi fadl Mu’wiyyah.
464. al qawi’d al khamis.
465. Wasiyat libni al muhajari.
466. _____ libi al Qasim.
467. Risalah fi jawab Muhiiyyu al Din al Asfahani.
468. al Wasiyah al Kubra.
469. Risalah fil’Abbass wa Bilal ayyuhuma afdal.
470. Qawa’id fi khilafah al Sidiq.
471. Fada’il Abu Bakr wa ‘Umar wa ‘Aliyy.
473. _____fiman yal’n Mu’wiyyah.
474. _____ fi amri Yazid hal yasubu am la.
475. _____ Taksir al ahjir.
476. _____ fi Ras al Husain.
477. _____ fi bayan al amr bil ma’ruf wal nahi ‘anil munkar.
478. _____ fi tabqat.
479. _____ fi ‘aml ahl al janah wa ahl al nar.
480. _____ fi bayan bayad al wajuhu wa sawaidha youm al qiyamah.
481. _____ fi wajub al ‘adl ‘ala kuli ahd fi kulu hal.
482. Jawab fi qawlihi khair al qarun al dawaris.
483. Masa’lah al shafa’at wa masa’lat al shahadah bil Ishtifamah.
484. Khilaf al Ummah fil ‘Ibadat wa madhhad ahl al sunnah wal jama’at.
485. Masa’lat Itikhaz al masjid liahl al Qur’an.
486. Kitab al Hawlakuniyah.
487. Jawab fil ma’yah wa ahkmah.
488. Ajubah fil waqf fi munqta’ al wast.
489. Masa’lat fi mahl al sha’r wal’ulum wa ghairiha.
490. Risalah fil liqa’ wama warda fihi fil Qur’an wa ghaira hu.
491. Jawab fi dhil faqar hal kana saifan li ‘Aliyy.
GLOSSARY

Note: This Glossary explains only important Arabic terms that occur frequently in this research work.

'Abd : A male slave, a slave of Allah.
Abdal : (pl of badal) substitute, fourth category of saints in the mystic hierarchy.
'Ada : (pl 'Adat) habit, practice.
Addilah : Proofs.
Adab : Conduct, manners.
'Adam : Non-being, non-existence.
Adhan : The call to salah (prayer) pronounced loudly five times a day from the mosque by the muwwadhin to indicate that the time of salah is due.
Ahkam : Orders, legal status, according to Islamic law, there are five kinds of ahkam:
1. al wajib (compulsory).
2. al mustahab (desirable but not compulsory).
3. al haram (forbidden).
4. al makruh (disliked but not forbidden).
5. al halal (lawful and allowed)
ahl al Ahwa' : People moved by impulses, sectarians.
ahl al kitab : The adherents of scriptural religions, especially the Jews and Christians.
ahl al Sunnah wal jama'at : The community united behind the Sunnah of the Rasul-Allah ﷺ.
Ahwal : (pl of hal) Conditions, different states.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>A'imma</em></td>
<td>(pl of Imam) leader of congregational salah, political leader of the Muslim community, the Muslim ruler, term mostly used for four pioneers of fiqhi madhahib, Imam Abu Hanifah, Imam Malik, Imam Shafi'i, Imam Ahmad.</td>
</tr>
<tr>
<td><em>'Ajam</em></td>
<td>All non-Arabs.</td>
</tr>
<tr>
<td><em>Ajal</em></td>
<td>The time appointed by Allah for any event.</td>
</tr>
<tr>
<td><em>'Ajwah</em></td>
<td>A kind of date, pressed soft dates.</td>
</tr>
<tr>
<td><em>al Akhirah</em></td>
<td>Eternal consummation of judgment in Paradise or Hell.</td>
</tr>
<tr>
<td><em>'Alim</em></td>
<td>A knowledgeable person or a religious scholar in Islam.</td>
</tr>
<tr>
<td><em>Allah</em></td>
<td>Allah is the Islamic name for God of the western writers. Muslim thinkers of today have agreed to use Allah because the term God has a pagan origin.</td>
</tr>
<tr>
<td><em>Amah</em></td>
<td>A female slave.</td>
</tr>
<tr>
<td><em>Aman</em></td>
<td>Safety, pledge of security obtained by a non-believer to enter into the Muslim territory.</td>
</tr>
<tr>
<td><em>Amn</em></td>
<td>Peace; truce.</td>
</tr>
<tr>
<td><em>al Amanah</em></td>
<td>The trust or the moral responsibility or honesty, and all the duties which Allah has ordered.</td>
</tr>
<tr>
<td><em>Amin</em></td>
<td>Honest person.</td>
</tr>
<tr>
<td><em>Amir</em></td>
<td>Commander, the ruler of the Muslim community.</td>
</tr>
<tr>
<td><em>'Amil</em></td>
<td>Governor, collector.</td>
</tr>
<tr>
<td><em>Ansar</em></td>
<td>The Companions of Rasul-Allah from the inhabitants of al Madinah, who embraced Islam and</td>
</tr>
</tbody>
</table>
supported him, who received and entertained the Muslim emigrants from Makkah and other places.

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anwa'</td>
<td>(pl of nau') Kinds, species.</td>
</tr>
<tr>
<td>'Aqiqah</td>
<td>It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allah.</td>
</tr>
<tr>
<td>'Arafat</td>
<td>A famous place of hajj (pilgrimage) on the southeast of Makkah about twenty-five kilometers from it.</td>
</tr>
<tr>
<td>'Arif</td>
<td>One who has been given mystical knowledge, a gnostic.</td>
</tr>
<tr>
<td>'Asbah</td>
<td>All male relatives of a deceased person from the father’s side.</td>
</tr>
<tr>
<td>Ashab al sunan</td>
<td>The compilers of Ahadith al Nabwi on Islamic jurisprudence.</td>
</tr>
<tr>
<td>Ashab al suffah</td>
<td>Companions of Rasul Allah who made the platform of Masjid Nabwi as their mansion hence, obtained this name.</td>
</tr>
<tr>
<td>'Asr</td>
<td>Afternoon, time.</td>
</tr>
<tr>
<td>Athar</td>
<td>Usually refers to traditions from Companions and successors, occasionally also to those from Rasul-Allah.</td>
</tr>
<tr>
<td>'Aurah</td>
<td>That part of the body which is not permissible to expose to others.</td>
</tr>
<tr>
<td>Awsuq</td>
<td>(pl of wasq) which is a measure equal to 60 $Sa$'135 kgm (approx). It may be less or more.</td>
</tr>
<tr>
<td>al Awwal</td>
<td>The first, a Divine name.</td>
</tr>
<tr>
<td>al Awwala</td>
<td>(v.n.ta’wil) to interpret the unknowable (e.g., dreams or esoteric meanings of a text)</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Awliya</td>
<td>(pl. of wali), Favourites of Allah.</td>
</tr>
<tr>
<td>Ayah</td>
<td>Proof; evidence, verse, lesson, sign, revelation etc.</td>
</tr>
<tr>
<td>Ayyim</td>
<td>A woman who already has had a sexual experience; she may be a widow or a divorcee.</td>
</tr>
<tr>
<td>'Azl</td>
<td>Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.</td>
</tr>
<tr>
<td>Azlam</td>
<td>Literally means 'arrows'. In Islamic terminology it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Qur'anic period of ignorance.</td>
</tr>
<tr>
<td>Badanah</td>
<td>(pl. of Budn) A camel or a cow or an Ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.</td>
</tr>
<tr>
<td>Badr</td>
<td>A place about 150 kilometers to the south of al Madinah, where the first great battle in Islamic history took place between the early Muslims and the polytheists of Quraish.</td>
</tr>
<tr>
<td>Bagh</td>
<td>False or evil endeavour, one vitiated by false/evil intention and/or consequence.</td>
</tr>
<tr>
<td>Batil</td>
<td>Something totally false, untrue, vain, futile and opposite of Haqq.</td>
</tr>
<tr>
<td>Bay'ah</td>
<td>Oath of allegiance given by the citizens to their Imam (Muslim ruler) to be obedient to him according to the Islamic religion, oath of allegiance given to a Sufi Shaikh.</td>
</tr>
<tr>
<td>Bai'</td>
<td>A sale; commercial dealing.</td>
</tr>
</tbody>
</table>
| Bay'at al Ridwan  | The oath and pledge taken by the Companions before the treaty of al Hudaibiyah in the year 6 A.H to fight}
Quraish in case they harmed 'Uthman who had gone to negotiate with them and reported to have been taken captive.

**Bayt al mal**
: House of wealth; treasury of the Muslim state of community.

**Bid'ah**
: Some thing done for the first time and without any precedence; any innovated practice in religion.

**Barzakh**
: An intervening state between death and the Day of Judgment.

**Bai'al saraf**
: Exchange of obligations for obligations: it is essential to the legality of this kind of sale, that both the things exchanged should be delivered and taken possession of before the separation of the parties, and that when they are of the same kind, they should also be exactly equal by weight.

**Ba'th**
: Resurrection; to face judgement by Allah.

**Bia'al salam**
: An advance; transaction in which the price is immediately advanced at a future fixed time.

**Bint labun**
: A two year old she-camel.

**Bint makhad**
: One year old she-camel.

**al Birr**
: A collective noun designating all conducts approved by Allah.

**Burhan**
: Demonstration, clear proof.

**Da'i**
: One who undertakes Da'wah.

**Dar**
: Land, territory, house.

**Dar al Islam**
: Muslim territory.
Dar al kufr : Territory of unbelief.
Da'wah : Preaching of Islam.
Dayyan : Allah; it literally means the one who judges people from their deeds after calling them to account.
Dajjal : Pseudo Messiah or Antichrist, literally a liar, quack, deceiver.
Dhaw al arham : Relatives on the maternal side.
Dhimmi : A non-Muslim living under the protection of an Islamic government.
Din : Religion, the normative or perfect religion which Allah ordained for humanity, including faith, ethics, law, devotions, and judgements.
Dhu muhram : A man, whom a woman can never marry because of close relationship (e.g., a father, a brother, an uncle); or her own husband.
Dhu al fara'id : Those persons whose share of inheritance is described in the Qur'an are called Dhu al fara'id and the rest are called 'asbah.
Dinar : An ancient gold coin.
Dirham : A silver coin weighing 50 grains of barley with cut ends.
Dirayah al Hadith : The study pertaining to the validity of the reporting and of what is reported about the Rasul-Allah ﷺ.
Diyah : Blood money (for wounds, killings etc) paid by a killer in lieu of qasas.
Fai' : Booty taken forms a non-Muslim country which submits to Muslim rule without resistance.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fajr</strong></td>
<td>Dawn or early morning before sunrise, or morning salah.</td>
</tr>
<tr>
<td><strong>Fajir</strong></td>
<td>Immoral.</td>
</tr>
<tr>
<td><strong>Fals</strong></td>
<td>Copper coin.</td>
</tr>
<tr>
<td><strong>Falsafa</strong></td>
<td>Philosophy.</td>
</tr>
<tr>
<td><strong>Faqih</strong></td>
<td>A learned man who can give religious verdicts.</td>
</tr>
<tr>
<td><strong>Fard 'ain</strong></td>
<td>It is an individual duty; an obligation essentially to be performed by each individual.</td>
</tr>
<tr>
<td><strong>Fard kifayah</strong></td>
<td>It is a collective duty; an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.</td>
</tr>
<tr>
<td><strong>Faridah</strong></td>
<td>An enjoined duty.</td>
</tr>
<tr>
<td><strong>Fasiq</strong></td>
<td>One who commits sin.</td>
</tr>
<tr>
<td><strong>Fatwa</strong></td>
<td>A decision given by a mufti on some matter of the religious law.</td>
</tr>
<tr>
<td><strong>Fiqh</strong></td>
<td>Science of the Shari'ah, Islamic jurisprudence.</td>
</tr>
<tr>
<td><strong>Fiqhi</strong></td>
<td>Legal, related to fiqh.</td>
</tr>
<tr>
<td><strong>Fisq</strong></td>
<td>A Muslim’s persistently committing major sins.</td>
</tr>
<tr>
<td><strong>Fitnah</strong></td>
<td>Trials, persecution, confusion in the religion, conflicts and strafes among the Muslims.</td>
</tr>
<tr>
<td><strong>Faqih</strong></td>
<td>One learned in fiqh.</td>
</tr>
<tr>
<td><strong>Fidyah</strong></td>
<td>Compensation for a missed or wrongly practiced religious obligation, usually in the form of money or foodstuff or offering animal by slaughtering it.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
</tr>
<tr>
<td><strong>Ghaban fahish</strong></td>
<td>Charging an exorbitant price from an uninformed person which would not be accepted if the person were informed.</td>
</tr>
<tr>
<td><strong>Ghanimah</strong></td>
<td>Booty.</td>
</tr>
<tr>
<td><strong>Gharar</strong></td>
<td>Hazard, uncertainty, indeterminacy.</td>
</tr>
<tr>
<td><strong>Habal al habala</strong></td>
<td>There were two forms of this trade. The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.</td>
</tr>
<tr>
<td><strong>Hadd</strong></td>
<td>Limit, boundary, hence definition, in Islamic law a prescribed punishment assigned to prohibited deeds namely, intoxication, theft, armed rebellion, adultery, false accusation of adultery.</td>
</tr>
<tr>
<td><strong>Halal</strong></td>
<td>Permissible, lawful.</td>
</tr>
<tr>
<td><strong>Haram</strong></td>
<td>The law or deed which is prohibited.</td>
</tr>
<tr>
<td><strong>Hada</strong></td>
<td>To guide to truth and value of Islam.</td>
</tr>
<tr>
<td><strong>Hadith</strong></td>
<td>The sayings, deeds and approvals narrated from the Rasul-Allah, the second source of Islam after the Qur'an.</td>
</tr>
<tr>
<td><strong>Hadith sahih</strong></td>
<td>Any Hadith whose veracity is absolutely without question.</td>
</tr>
<tr>
<td><strong>Hadith hasan</strong></td>
<td>Any Hadith whose <em>matn</em> (text) is absolutely true, but whose reporters do not pass the test of complete reliability.</td>
</tr>
</tbody>
</table>
Hadith da'if: Any Hadith whose truthfulness in both text (matn) and reporters (sanad) is not absolutely beyond question.

Hadith maudu': Any Hadith spurious in context or sanad.

Hajj: Setting out; the pilgrimage to Makkah performed in the month of Dhu al Hijjah.

Haquq al 'Ibad: the right of the slaves (mankind).

Haquq al Allah: the right of Allah.

Hasana: Good, praiseworthy.

Hanif: Pure Islamic Monotheism (worshipping Allah alone and nothing else).

Harj: Killing.

al Haruriyyah: An unorthodox religious sect.

Haya: This term covers a large number of concepts. It may mean modesty, self respect, bashfulness, honour etc.

Hibah: It means to present something to someone as a gift for Allah's sake.

al Hidanah: The nursing and caretaking of children.

Hijrah: Literally it means 'migration'. This term is used for; i) the migration of Muslims from an enemy land to a secure place for religious causes, ii) the first Muslims migration from Makkah to Ethiopia and later to al Madinah, iii) the Rasul-Allah's journey from Makkah to al Madinah and iv) the Islamic calendar year which started from the Rasul-Allah's migration from Makkah to al Madinah (July, 622 A.C).

Hiqqah: A three year old she camel.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hira</td>
<td>A well known cave in a mountain near Makkah.</td>
</tr>
<tr>
<td>Hisbah</td>
<td>An institution for supervision over economic and social conditions.</td>
</tr>
<tr>
<td>al Hudaibiyah</td>
<td>A well known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 A.H between Rasul-Allah and the Quraish who stopped him and his Companions from performing 'umrah.</td>
</tr>
<tr>
<td>Hujjah</td>
<td>Decisive argument of proof.</td>
</tr>
<tr>
<td>Hukm</td>
<td>A judgement of legal decision (especially of Allah).</td>
</tr>
<tr>
<td>Hunain</td>
<td>A valley between Makkah and Ta'if where the battle took place between Rasul-Allah and Quraish pagans.</td>
</tr>
<tr>
<td>'Ibadah</td>
<td>The act or action of serving Allah (serving Allah according to Shari'ah Nabbwi).</td>
</tr>
<tr>
<td>'Ibadah al badaniyah</td>
<td>Acts of worship devotion performed through exertion of the body.</td>
</tr>
<tr>
<td>'Ibadah al maliah</td>
<td>Devotion and worship shown through monetary dispensations and provisions.</td>
</tr>
<tr>
<td>'Id</td>
<td>Periodically returning, generally refers to the two major Islamic festivals, 'Id al ada four days starting on the tenth day of Dhul Hijjah (month) 'Id al Fitr first day of Shawwal (month).</td>
</tr>
<tr>
<td>'Iddah</td>
<td>Allah's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another persons.</td>
</tr>
<tr>
<td>Idtirar</td>
<td>Utter necessity, being compelled to do something which in normal conditions is not allowed to do.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Iftira</td>
<td>A fabrication, slander, false allegation, calumny.</td>
</tr>
<tr>
<td>Ihtikar</td>
<td>Hoarding up grain with the object of raising the price.</td>
</tr>
<tr>
<td>Ihraz</td>
<td>Lawful possession of property.</td>
</tr>
<tr>
<td>Ihsan</td>
<td>The highest level of deeds and worship.</td>
</tr>
<tr>
<td>Ijarah</td>
<td>Hire or lease contract.</td>
</tr>
<tr>
<td>Ijarah al gharar</td>
<td>Dubious hire.</td>
</tr>
<tr>
<td>Ijazah</td>
<td>Permission; a term in 'Ilm Hadith meaning permission by a Shaikh (muhadith) to a disciple to narrate Hadith from him.</td>
</tr>
<tr>
<td>Ijma'</td>
<td>Consensus, consensus of the Muslim scholars on a point of Islamic law.</td>
</tr>
<tr>
<td>Ijma' al sarih</td>
<td>The clearly expressed consensus.</td>
</tr>
<tr>
<td>Ijma' al sukuti</td>
<td>The consensus established by the jurists not objecting to the derivation of a certain prescription from a given source.</td>
</tr>
<tr>
<td>Ijtihad</td>
<td>Creative self-exertion to derive laws from the legitimate sources.</td>
</tr>
<tr>
<td>Ikhbar</td>
<td>Communicating, reporting affording information.</td>
</tr>
<tr>
<td>'Ilah</td>
<td>True cause, essential nature.</td>
</tr>
<tr>
<td>'Ilm</td>
<td>Knowledge.</td>
</tr>
<tr>
<td>Imam</td>
<td>The persons who leads others in the salah or the Muslim ruler, leader of a fiqhi madhab.</td>
</tr>
<tr>
<td>Imamah</td>
<td>Office of the Imam;a Muslims worthiness to hold political office and to lead salah.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>'Ilal al Hadith</td>
<td>A science which studies the qualities or circumstances which may vitiate a Hadith.</td>
</tr>
<tr>
<td>Iman</td>
<td>Faith, belief.</td>
</tr>
<tr>
<td>'Inah</td>
<td>A kind of transaction which is unlawful.</td>
</tr>
<tr>
<td>Iqamah al hadud</td>
<td>Meting out the Shari'ah punishment.</td>
</tr>
<tr>
<td>Istihsan</td>
<td>As source of Islamic law, the acceptance of a rule because of its superior equity in comparison with an already established law.</td>
</tr>
<tr>
<td>Istisahab</td>
<td>The continuation of an established law not known to have been revoked or rescinded.</td>
</tr>
<tr>
<td>'Ismah</td>
<td>Inviolability (of honour, rights, etc) Impeccability, infallibility of Rasul-Allah in his conveyance of the Divine message.</td>
</tr>
<tr>
<td>Isnad</td>
<td>The chain of transmitters in a Hadith of Rasul-Allah.</td>
</tr>
<tr>
<td>Ittiba'</td>
<td>Obedience.</td>
</tr>
<tr>
<td>Ittihad</td>
<td>To unite.</td>
</tr>
<tr>
<td>Ittisal</td>
<td>To be connected with.</td>
</tr>
<tr>
<td>I'tizal</td>
<td>Seclusion; the Mu'tazilli creed.</td>
</tr>
<tr>
<td>Jadha'ah</td>
<td>A four year old she camel.</td>
</tr>
<tr>
<td>Jahiliyah</td>
<td>i) Ignorance belonging to the period before the advent of Muhammad Rasul-Allah ii) un-Islamic practices which either existed or were inherited from the era before the revelation of the Qur'an.</td>
</tr>
<tr>
<td>Jama'at</td>
<td>Community, party or a group.</td>
</tr>
</tbody>
</table>
\textbf{al Jarah wal ta}'dil} \hspace{1cm} A science which seeks to investigate the reporters of Hadith in order to establish their trustworthiness or untrustworthiness.

\textbf{Jihad} \hspace{1cm} Holy fighting in the cause of Allah or any other kind of effort to make Allah’s word (i.e. Islam) superior.

\textbf{Jizyah} \hspace{1cm} The poll tax payable by non-Muslim lay, male, adult citizens of the Islamic state who are capable of paying it. It is a substitute for the \textit{zakah} which is obligating for all Muslims.

\textbf{Jibril} \hspace{1cm} The angel entrusted with conveying the revelation to Rasul-Allah \textcircled{M}.

\textbf{Kafala} \hspace{1cm} The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine or to undergo a punishment etc.

\textbf{Kafir} \hspace{1cm} One who rejects Islam, a believer in \textit{Kufr}.

\textbf{Kafarah} \hspace{1cm} Making atonement for uttering or committing an unlawful thing in Islam.

\textbf{Kalam} \hspace{1cm} Speech, term applied to scholastic theology which discovered dialectically questions about the nature of Allah and religion.

\textbf{Khalifah} \hspace{1cm} A successor, an Islamic term used for the first four rulers who ruled Muslims after Muhammad Rasul-Allah \textcircled{M}.

\textbf{Kanz} \hspace{1cm} Hoarded gold, silver and money, the \textit{zakah} of which has not been paid.

\textbf{Khumr} \hspace{1cm} Wine, alcohol, intoxicant etc.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kharaj</td>
<td>:Zakah imposed on the yield of the land (1/10th or 1/20th).</td>
</tr>
<tr>
<td>Khawarij</td>
<td>:The people who dissented from the religion and disagreed with the rest of the Muslims.</td>
</tr>
<tr>
<td>Khums</td>
<td>: One-fifth of war booty given in Allah's cause.</td>
</tr>
<tr>
<td>Khutbah</td>
<td>: Religious sermon.</td>
</tr>
<tr>
<td>Lafz</td>
<td>: Letter, word.</td>
</tr>
<tr>
<td>Luqatah</td>
<td>: Article or a thing found by somebody other than the owner who lost it.</td>
</tr>
<tr>
<td>Ma'dum</td>
<td>: Non-existent.</td>
</tr>
<tr>
<td>Mahr</td>
<td>: Bridal money given by the husband to the wife at the time of marriage.</td>
</tr>
<tr>
<td>Mahram</td>
<td>: A male relative for woman in a degree of consanguinity precluding their marriage.</td>
</tr>
<tr>
<td>Makruh</td>
<td>: Not approved of, undesirable from religious point of view, but not punishable.</td>
</tr>
<tr>
<td>Mandub</td>
<td>: Commendable but not obligatory.</td>
</tr>
<tr>
<td>Mamluk</td>
<td>: A male slave.</td>
</tr>
<tr>
<td>Madhmum</td>
<td>: Something blameworthy, objectionable.</td>
</tr>
<tr>
<td>Mafrud</td>
<td>: Something obligatory in religion.</td>
</tr>
<tr>
<td>Mafsada</td>
<td>: Harm, corruption, evil-something damaging to the religious well-being of a Muslim.</td>
</tr>
<tr>
<td>Mal</td>
<td>: Valuable objects, capital, property etc.</td>
</tr>
<tr>
<td>Minhaj</td>
<td>: Holy way a religiously delineated way or cause.</td>
</tr>
</tbody>
</table>
Manasak: (pl of mansik) Cult, rites, especially those of the hajj (Islamic pilgrimage).

al Masalih al mursalah: Public welfare neither commanded nor prohibited in any Islamic source, as source of Islamic law.

Mustalah al hadith: A science which studies the methodology of Hadith criticism.

Musnad: Any collection of Ahadith in which the Ahadith are arranged according to the reporters who related them e.g al Musnad of Abu Dawud, or of al Tayalisi, or Ahmad Ibn Hanbal.

al Mu‘jam: Any collection of Ahadith in which the individual items are arranged alphabetically.

Mukhtalaf al hadith: A science which studies the apparent discrepancies between the varying Ahadith with a view to reconciling them.

Masnun: According to the Sunnah of Rasul-Allah ﷺ.

Manqul: Something transcribed or reported, especially an act of Muhammad Rasul-Allah ﷺ or the first three generations of Islam.

Maqtu‘: Discontinuous; applied to a Hadith going only as far back as a tabi‘ and then recording only his own deeds or words.

Ma‘qu‘l: Something comprehended solely through recourse to reason.

Marfu‘: Applied to a Hadith reported by one of the Companion of Rasul-Allah ﷺ.

Ma‘ruf: Reputable; an act or deed embracing all that in pleasing Allah, as apposed to munkar (disreputable).
Matlib: The object of search or wish, aim.

Mubah: The law or deed which stands in no other category, and which is, therefore, neither legitimate nor illegitimate.

Mufti: Islamic scholar who expounds the Islamic religious law and is called upon to furnish his formal opinion pertaining to a problem of the law.

Muhaddith: A traditionlist, a scholar of Ahadith of Rasul-Allah in the widest possible sense.

Muhajir: (pl.muhajirun) An emigrant, particularly one of those Muslims who migrated to al Madinah.

Mu'jiza: A miracle, particularly are granted to Muhammad Rasul-Allah as a sign of his risalah.

Mulhid: A heretic.

Munafiq: A hypocrite.

Munazarah: Argumentation, debate.

Mursal: A Hadith narrated by a tabi' (successor) without reference to a sahabi (Companion) from whom he may have received it; technically this amounts a break in the isnad (transmission)

Mushrik: One who ascribes partners to Allah in His Dhat (essence) and Sifat (attribures).

Mustahab: Something deemed desirable, commendable, in Islamic law.

Mutakallimun: Scholastic theologians.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mudarbah</td>
<td>A form of partnership in which one party invests capital and another party trades with it on the understanding that they share the profit in an agreed ratio, and that the loss resulting from normal trading activity is borne by the investing party.</td>
</tr>
<tr>
<td>Muhtasib</td>
<td>Inspector of Market and social conditions of people; the man in charge of hisbah.</td>
</tr>
<tr>
<td>Mujtahid</td>
<td>One who exercise <em>ijtiad</em>, i.e., use independent judgement to derive rules of conduct directly from the original sources of jurisprudence rather then blindly giving in (taqlid) to tradition.</td>
</tr>
<tr>
<td>Mu'allafat al qulub</td>
<td>New Muslims who were given <em>sadaqah</em> by the Rasul-Allah to keep them firm in the fold of Islam.</td>
</tr>
<tr>
<td>Mudd</td>
<td>A measure of two-thirds of a kilogram (approx). It may be less or more.</td>
</tr>
<tr>
<td>Mahaqala</td>
<td>It is selling un-harvested grain in the field with already harvested grain like wheat.</td>
</tr>
<tr>
<td>Muhkam</td>
<td>The Quranic verses which were not abrogated.</td>
</tr>
<tr>
<td>Mutashabihat</td>
<td>The Quranic verses which are not clear thus, difficult to understand.</td>
</tr>
<tr>
<td>Muttafaqun 'alaih</td>
<td>Agreed upon; The term is used for such Ahadith which have been narrated by Imam Bukhari and Imam Muslim in their <em>Sahih Bukhari</em> and <em>Sahih Muslim</em> respectively.</td>
</tr>
<tr>
<td>Muwatta</td>
<td>A Hadith book compiled by Imam Malik Ibn Ans, one of the four famous Imams.</td>
</tr>
<tr>
<td>Maqasid al Shari'ah</td>
<td>The ultimate purpose of all Islamic law namely, religion, life, reason wealth.</td>
</tr>
<tr>
<td>Nabidh</td>
<td>A kind of wine made either from dates or grapes.</td>
</tr>
</tbody>
</table>
Nabiyy: (pl. Anbiya) the person whose Nubuwah (prophethood) consists of receiving verbatim a message from Allah with the express order to convey it to the people and to exemplify its percepts in his own life.

Nadhr: Vow; votive offering made in the name of Allah.

al Najash: A trick of offering a very high price for some thing without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Nass: Generally a text, demonstration.

Nawafil: Optional practice of worship in contrast to obligatory worship.

Nifaq: Hypocrisy: professing true faith outwardly but harbouring infidelity in the heart.

Nikah: Marriage (wedlock) according to Islamic law.

Nisab: Minimum amount of property liable to payment of the zakah.

Qabih: A religiously and normally abominable or shameful deed.

Qadar: Divine fore-ordination, predestination.

Qadi: A Muslim Judge.

Sa’: A measure that equals four mudd (3 kg. approx).

Salaf: Early generations of Muslims.

Sadaqah: Any thing given in charity.
Salah: Islamic salah, every Muslim male or female is obliged to offer his salah regularly five times a day at the specified times.

Sawm: The fast i.e., to keep fast in the month of Ramadan i.e. not to eat or drink or have sexual relations from the Adhan of the Fajr till the sun set.

Sahihain: The two Hadith books of Imam Bukhari and Imam Muslim.

Sahabi: Companion of Rasul-Allah.

Sanad: Proof, chain of narrators of Hadith.

Shar’a: The act of legislation by Allah for any matter of concern in human life, personal, familiar or public.

al Shari’ah: The collective name for all the laws of Islam, including Islam’s whole religious and liturgical ethical and jurisprudential systems.

Shigar: A type of marriage in which persons exchange their daughters or sister in marriage without Mahr.

Shirk: Polytheism and it is to worship others along with Allah.

Shuf’ah: Pre-emption.

Shura: The consultative body.


Sunnah: The path and example of Muhammad Rasul-Allah, consisting of all that he said, did, approved of, or condemned.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunnah al fi‘iliyah</td>
<td>The body of deeds and practices which the Rasul-Allah taught his Companions to do and which have been performed by Muslims ever since.</td>
</tr>
<tr>
<td>Sunnah al qawliyyah</td>
<td>The body of sayings of Muhammad Rasul-Allah which contain prescriptions for Muslims.</td>
</tr>
<tr>
<td>Sunnah al taqririyah</td>
<td>The body of Ahadith reporting that the Muhammad Rasul-Allah had approved or disapproved, commended or condemned certain types of conduct.</td>
</tr>
<tr>
<td>Surah</td>
<td>Chapter of the Qur’an.</td>
</tr>
<tr>
<td>Qadariyah</td>
<td>Those who believe in free will, in contradiction to the Jabriyah who believes in predestination.</td>
</tr>
<tr>
<td>Qibla</td>
<td>The direction towards which all Muslims face in salah, a direction towards Ka‘ba.</td>
</tr>
<tr>
<td>Qisas</td>
<td>Punishment both retributive and compensatory for homicide and injury to humans.</td>
</tr>
<tr>
<td>Qist</td>
<td>Justice, equity and uprightness in dealing with all matters.</td>
</tr>
<tr>
<td>Qiyas</td>
<td>Analogy; logical deduction from the Qur’an and the Hadith as source of Islamic law.</td>
</tr>
<tr>
<td>Quraish</td>
<td>One of the greatest tribes in Arabia in the pre-Qur’anic period of ignorance.</td>
</tr>
<tr>
<td>Rabb</td>
<td>There is no proper equivalent for Rabb in English language it means the one and the only Rabb for all the universe.</td>
</tr>
<tr>
<td>Rafd</td>
<td>Rejection; applied to the Shi‘ism.</td>
</tr>
<tr>
<td>Rahn</td>
<td>According to Islamic law Rahn means to give some property or belonging to a creditor as a security for payment of a loan or debt.</td>
</tr>
</tbody>
</table>
**Rajm**

: To stone to death those married persons (male, female) who commit the crime of illegal sexual intercourse.

**Riba**

: Usury, which is of two major kinds a) *Riba al Nasia*, i.e. interest on lent money; b) *Riba al Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same of the goods of inferior quality. Islam strictly forbids all kinds of usury.

**Riddah**

: Apostasy; a Muslim’s renouncing Islam.

**Rajal al hadith**

: A science which studies the reporters of Hadith insofar as they are reporters.

**Rikaz**

: Buried wealth.

**al Risalah**

: The commissioning by Allah of a human to convey and exemplify His message, the life lived in the constant consciousness of that purpose and in loyalty to it.

**Riwayah al hadith**

: The reporting of words, deeds, descriptions, attitudes of the Muhammad Rasul-Allah ﷺ.

**Rasul**

(pl. *Rusul*): Nouns derived from the same root, and denoting the person devoted to *al Risalah*.

**al Rasul**

: Name of Muhammad ﷺ.

**Radia**

: To be pleased.

**Ta‘if**

: A well-known town near Makkah.

**Tabi‘**

: One who has met or accompanied any Companion of Rasul-Allah ﷺ.

**Tabuk**

: A well known town about 700 kilometers north of al Madinah.
Taghut: The word Taghut covers a wide range of meanings; it means every thing worshipped other than Allah.

Tahara: Purity and cleanliness.

Tafsir bil mathur: Exegeses of the Qur’an by means of Ahadith received by Muhammad Rasul-Allah and his Companions.

Tafsir bil ra’y: Exegesis of the Qur’an by means of free exercise of the mind.

Tahnik: It is the Islamic customary process of chewing a piece of date and putting a part of its juice in the child’s mouth and pronouncing Adhan in child’s ear.

Taqlid: Putting coloured garlands around necks of animals for sacrifice, unconditional following, blind conformity.

Tawhid: Belief in Allah’s oneness.

Tas ‘ir: Price fixing.

Tas ‘ir al ‘adl: Just pricing.

Thaman al mithl: Price of the equivalent.

Ta’zir: Discretionary punishment decided by the Islamic judiciary as worthy of the offence in question.

Uhud: A well known mountain in al Madinah

‘Umrah: A visit to Makkah during which one performs the tawaf and the sa’i.

‘Ushr: One tenth of the yield of land to be levied for public assistance.
**Ummah**: Community of the Muslims, identified by its ideology, law, religion, and group consciousness, ethic and moves.

**Usul fiqh**: Science of Islamic jurisprudence, or the methodology of deriving laws from the sources of Islam and of establishing their juristic or constitutional validity.

**Uswah hasanah**: The good, normative example of Muhammad Rasul-Allah which is constitutive of the Sunnah.

**‘Urf**: In the absence of any thing to the contrary, derivation of the law from the common and approved moves of a people.

**Ujrah al mithl**: Just wage or wage of the equivalent.

**al ‘Uqud al fasilah**: Invalid contracts.

**al ‘Uqud al sahihah**: Valid contracts.

**Wahdat al wajud**: Pantheism; unity of being.

**Wahy**: The Revelation of Allah to His Anbiya wa Rusul.

**Wali**: Guardian.

**Wasat**: Middle.

**Wakil**: Agent.

**Waqqf**: Religious trust.

**Wilayah**: Government, State.

**Walimah**: The marriage feast.

**Wasiyah**: Will or testament.

**Wasq**: A measure equals to 60 Sa‘= 135 Kgs, approx.
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wajub</strong></td>
<td>Obligation.</td>
</tr>
<tr>
<td><strong>Wadu</strong></td>
<td>Ablution.</td>
</tr>
<tr>
<td><strong>Yamin</strong></td>
<td>Right hand.</td>
</tr>
<tr>
<td><strong>Yad</strong></td>
<td>Hand</td>
</tr>
<tr>
<td><strong>Yaum</strong></td>
<td>Day</td>
</tr>
<tr>
<td><strong>Zakah</strong></td>
<td>A certain fixed proportion of the wealth and of every kind of property liable to zakah for Muslim to be paid yearly for the benefit of the poor in the Muslim community.</td>
</tr>
<tr>
<td><strong>Zakah al fitr</strong></td>
<td>An obligatory <em>sadqah</em> to be given by Muslims before 'Id Salah.</td>
</tr>
<tr>
<td><strong>Zindiq</strong></td>
<td>A heretic.</td>
</tr>
<tr>
<td><strong>Zina</strong></td>
<td>Illegitimate practice of sex.</td>
</tr>
<tr>
<td><strong>Zulm</strong></td>
<td>Injustice.</td>
</tr>
<tr>
<td><strong>Zuhar</strong></td>
<td>Noon, mid-day <em>salah</em>.</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY

Primary Sources:

____________________, Taqiyy al Din Ahmad, 'Aqidah ahl al Sunnah wa al Firqah al Najiyah, Matba' al Ansar al Sunnah Cairo, 1939.

____________________, Taqiyy al Din Ahmad, al Furgan bain Awliya al Rahman wa Awliya' al Shaitan, al Matba' al Salfiyah Cairo, 1966.


____________________, Taqiyy al Din Ahmad, (kitab) al Iman, Matba' al Sa'adah Cairo, 1970.

____________________, Taqiyy al Din Ahmad, Iqtida' al Sirat al Mustaqim, Matba' al Sunnah al Muhammadiah Cairo, 1950.

____________________, Taqiyy al Din Ahmad, Idah al Dalalah fi 'Umum al Risalah, Idarah al Taba'ah al Muniriyah Cairo, 1943.

____________________, Taqiyy al Din Ahmad, al Ikhtiyarat al Fiqhiyah, Dar al Ma'rifah Beirut Lebanon, n.d.

____________________, Taqiyy al Din Ahmad, Kitab al Nubuwah, al Matba' al Salfiyah Cairo, 1966.

____________________, Taqiyy al Din Ahmad, Majmu'at al Fatawa, al 'Abikan Sa'udi Arabia, 1997.

____________________, Taqiyy al Din Ahmad, Majmu'at al Rasa'il Kubra n.p Cairo, 1960.

____________________, Taqiyy al Din Ahmad, Majmu'at al Rasa'il wa al Masa'il, Matba' al Manar Cairo, 1930.

____________________, Taqiyy al Din Ahmad, Minhaj al Sunnah al Nabawiyah, Maktaba Dar al 'Urubah Cairo, 1962.


Taqiyy al Din Ahmad, Siyasat Ilahiyah, (tr. Abu Wasim Rafiq Dilawari), Firdous Publications Delhi India, 1983.

Taqiyy al Din Ahmad, Sihhat Usul Madhhab ahl al Madinay, Matba' al Imam Cairo, 1964.

Taqiyy al Din Ahmad, Tafsir al Kabir (libni Taimiyyah), Dar al Kutub al 'Ilmiyah Beirut Lebanon, n.d.

Taqiyy al Din Ahmad, al 'Ubudiyah, Matba' al Ansar al Sunnah al Muhammadiah Cairo, 1947.

Taqiyy al Din Ahmad, al Wasitah bain al Haqq wa al Khalq, al Maktab al Islami Damascus, 1932.

Taqiyy al Din Ahmad, Asul Tafisr, (tr.'Abd al Razaq Malihabadi), Firdous Publications Delhi India, 1982.

Taqiyy al Din Ahmad, Ashab Sufiyah aur Tasawuf ki Haqiqat, (tr.'Abd al Razaq Malihabadi), Dar al Salfiyah Mumbai India, 1990.

Biographies of Imam Ibn Taimiyyah:

‘Abd al Hadi, Muhammad Ibn Ahmad, al 'Uqud al Durriyah, (ed. Muhammad Hamid al Faqqi), Matba' al Hijazi Cairo, 1938.


Barq, Ghulam Jilani, Sawanih Imam Ibn Taimiyyah, Maktaba Urdu Lahore Pakistan, n.d.


**Articles:**


**Secondary Sources:**


Ahmad, Mu’in al Din, *Religions of All Mankind*, Kitab Bhavan Delhi India, 1994.


al Bani, Nasir al Din, *Da'il wa Mawdu Ahadith*, Maktaba Tarjuman Delhi India, 1994.


Gujranwala, Muhammad Isma'il, *Hujjat Hadith*, Maktaba Tarjuman Urdu Bazar Delhi, India n.d.


Khan Muhammad Faruq, *Hadith ka Ta'ruf*, Markazi Maktaba Islami Delhi India, 1974.


Mas'ud Muhammad Khatib, *Shatibi's Philosophy of Islamic Law*, Adam Publication and Distributions Delhi India, 1997.


Salih, Subhi, *‘Ulum al Qur’an*, (tr. Ghulam Ahmad Hariri), Taj Printers Delhi India, 1986.

Salih, Subhi, *‘Ulum al Hadith*, (tr. Ghulam Ahmad Hariri), Islamic Book Foundation New Delhi, 2002.


