CLOSSARY
Glossary

‘Ādah: custom, tradition, and norm.
‘Aql: reason.
‘Ilm Naẓari: theoretical knowledge, inferential knowledge.
‘Irš: moral dignity
‘Umūm ‘Ādī: Customary generality, referring to a general text that is used based on the consideration of customs.
‘Umūm Ma‘nawī: connotative ‘Umūm
‘Urf: custom, referring also to one of the sources of the Islamic law.
Ahl al-Ḥadīth: people of Ḥadīth, referring to the ancient Muslim school that existed in Madinah and made an excessive use of the Ḥadīth of the prophet (S.A.W)
Ahl al-Ḥall wal ‘Aqd: people possessing power, knowledge and wisdom.
Ahl al-Ra’y: people of opinion, referring to the ancient Muslim school that existed in Iraq and made an excessive use of reason in the legal field.
Ahl al-Sunnah wal Jamā’ah: people taking hold to the prophetic path and that of the majority of Muslims.
Ahlīyyat al-Wujūb: legal capacity for acquiring rights but not for incurring obligations.
Al-‘Umūm al-Istī ‘mālī: practical generality, referring to the consideration of a general text based on how it is utilized not how it is literally uttered.
Al-Ashhur al-Ḥurum: the four sacred months in the Muslim calendar, which are Zu al-Qi’da, Zu al-Ḥijjah, Muḥarram and Rajab.
‘Ālim: knowledgeable, well versed in a particular discipline, especially in religious sciences.
Al-Taqṣīr wa al-Jam‘: shortening and combining prayers in a journey.
‘Āmm (n. ‘Umūm; pl. ‘Umūmāt): general text, unspecified.
‘Aqīdah: set of beliefs, creeds.
‘Araḍ (pl. A ‘rāḍ): attribute, accident, something other than the essence of a particular substance (Phil.)
Ash 'ariyyah: the school of thought and 'Aqīdah that stemmed from the views of Abū al-Hasan al-Ash 'ārī during the formative period of the Islamic thought.

Aṣl: the foundation, also referring to the major premise in the juristic analogical deduction.

‘Awā’id: See ‘Ādah.

Awāmir (pl. of Amr): commands

Awwaliyyāt: Primaries (Phil.)

Bay 'al-Juzāf: sale of things of uncertain quantity or undetermined quantity.

Bayān: clarification.

Bid ‘ah: heresy, innovation in Religion.

Bulūgh: puberty, adulthood, sexual maturity.

Burhān: demonstration.

Dābbah: an animal using four legs to walk (customary word)

Dalālat: methods of interpreting the legal text.

Dalīl: proof, evidence.

Dalīl Shar ‘ī (pl. Adillah): the legal proof, a particular verse or a hadīth.

Darūriyyāt: necessities, referring to the five necessities, Religion, self, mind, progeny and wealth.

Dawarān: rotation, referring to the causal relationship between the cause and effect (Phil.) or between the legal rule and its effective cause ('illah)

Dīn: Religion

Du ‘ā: supplication, prayer.

Epagoge:

Fanā': annihilation (Phil. And Sufism)

Far : subordinate, referring to the second premise in the juristic analogical deduction.

Fatwā: religious decree; a non-binding legal opinion.

Fiqh: jurisprudence, referring to the legal rules derived from the detailed evidences of Qur’ān and Sunnah.

Fuqahā’: jurists.

Ghā’ib: absent.
Gharar: Aleatory sale, a sale involving a prejudice usually to the buyer.

Ghaybah: Occultation, referring to the Shi ‘ah doctrine pertaining to the disappearance of the twelfth Imām.

Ghayr al-Wādīḥ: unclear, referring to the unclear text that needs specification or qualification before a legal rule is enacted thereof.

Hadasiyyāt: intuitions.

Hadd: definition (logic).

Hadhy: raving.

Hadīth Āḥād: solitary narrative report, referring to the type of the prophetic hadīth reported by a single person or by odd individuals.

Hadīth Mashūr: a hadīth that was reported as a solitary hadīth than spread widely like a Mutawātīr hadīth.

Hajiyāt: exigencies, referring to the second class of utilities upon which Sharī‘ah has built its injunctions.

Hajr: interdiction; temporarily seizing the property of someone showing improper spending such as the bankrupt and the imprudent.

Haqīqāh: reality, referring to the original sense of a particular legal text.

Hayd: menstruation.

Hudūd (pl.of ḥadd): fixed punishments for certain crimes mentioned in Qur‘an or Sunnah or both.

Hujjah: proof, authenticity, authority.

Hulū: pantheism
‘Ibādah: worship
Ibāḥah: permissibility.

‘Iddah: waiting period for a divorced woman or a widow.

Iḥtiyāl: probability

Ijmā‘: consensus of opinion, referring to the third source of the Islamic law.

Ijtihād: independent reasoning, referring to the faculty by which a jurist is able to derive legal rules from the primary sources (Qur’an and Sunnah).

‘Ilalah: effective cause or ratio legis of a particular ruling.
‘Ilm al_Kalām: Muslim theology, a science that tends to prove the themes of Muslim creeds by way of reason.

‘Ilm Ḍarūrī: necessary knowledge.

Īmā: gesture, referring to one of the methods by which ‘illah is realized in the juristic analogy.

Iqrār: Confession.

Iskār: intoxication.

Isrāʿiliyyāt: stories of ancient Jews.

Istīhādah: abnormal menstruation.

Istīhsān: juristic preference. Departing from one Qiyās (apparent) to another (hidden) to achieve the intended objective of Shariʿah.

Istiqrāʾ: induction.

Istīshāb: presuming the continuation of the original status.

Iṭlāq: absoluteness, freedom.

Iṭtirād: constancy.

Jawhar: essence, core.

Jawhar al-Fard: the doctrine of atomism.

Jumhūr: the majority of Muslim jurists.

Juzʿī: particular (opposite to kullī).

Kaffārah: expiation, penance.

Khalāʾ: Vacuity, blankness.

Khalwah: close proximity between a man and a woman.

Khamr: intoxicant drinks.

Khāṣṣ: specific, a word or a text that conveys a specific meaning (in contrast with ʿĀmm).

Khīṭbah: marriage engagement.

Khuffayn: socks.


La Ḍarara wa lā Ḍirār: Harm is neither inflicted nor tolerated in Islam (one of the legal maxims in Islamic jurisprudence)
Laṣṭī: textual.

Ṭahārah: Legal purity.

Luzūm: concomitance.

Maḍarrah: harm, impairment, mischief.

Māddah: substance, content.

Madhāhib (pl. of Madhhab): a particular school of thought, namely of jurisprudence.

Mafsadhah: detriment, harm, and damage.


Mahr: dower, the prescribed amount of money to validate a marriage contract.

Maḥram: an unmarriageable relative.

Maḥṣūṣāt Zāhirah: the apparent tangibles (Phil.).

Majāz: metaphor, figure of speech.

Māl: wealth, property.

Mala fīde: bad faith.

Mandūb: recommendable, referring to one of the five legal rules.

Manfah ‘ah: benefit, advantage.

Maqāṣid al-‘Arabiyyah: the objectives of Arabic language.

Maqāṣid al-Sharī ‘ah: the objectives of Sharī ‘ah.

Maqāṣid Khāṣṣah: the particular objectives of Sharī ‘ah.

Maqībūlāt: plausible propositions.

Maqṣad Juz‘ī: an objective related to a specific verse or a ḥadīth.

Maqṣad Kullī: an objective related to a universal meaning of Sharī ‘ah.

Al-Maṣādir al-Mukhtalāf Fīhā: the disagreeable sources of the Islamic Law such as al-Maṣlāḥah al-Mursalah (public interest) and Sadd al-Dharā’ī (blocking the means).

Masālik al-‘Ilāh: methods of realizing the effective cause in Qiyās.

Maṣlāḥah (pl. Maṣāliḥ): interest, utility.

Maṣlāḥah Mursalah: unrestricted utility, public interest, referring to one of the disagreeable sources of Shari ‘ah.

Māṭūridiyah: a sect of Muslim theology founded by Abū Maṣūr al-Māṭūridī (d.333 A.H.)
Nawāḥī: prohibitions.

Nifās: childbed blood.

Niṣāb: the limit of the property value out of which Zakāt is paid.

Niyyah: intention.

Organon:

Qadhf: slander, malign, vilifying.

Qādif: the slanderer.

Qarāʾin Istiqrāʾiyyah: the inductive signifiers, referring to the number of signifiers that are inductively traced.

Qarāʾin (pl.of Qarīnah): signifiers, signs.

Qarīnah Ǧaliyyah: circumstantial signifier.

Qarīnah lafțiyyah: textual signifier.

Qaṭʿ iyyu al-Dilālah: a text that is certain in its meaning.

Qaṭʿ iyyu al-Thubūt: a text that is certain in its originality.

Qaṭʿ Ǧī (pl. Qawāṭī ʿ or Qaṭʿ iyyāt): certainty, definitiveness.

Qawāʿ id Fiqhiyyah: the juristic maxims, referring to the axioms that gather under their folds legal rules of the same theme such as La Darara wa lā Dirār (Harm is neither inflicted nor tolerated in Islam).

Qiyās al-Shumūl: comprehensive syllogism (drawing analogy between a universal premise and a particular one)

Qiblah: direction of prayer.

Qiyās: analogical deduction.

Qiyās al-Tamthīl: similitude Syllogism (drawing analogy between two particular premises).

Raḍa ʿāt: sucks.

Rafʿ al-Ḥaraj: lifting the hardship.

Rawāj al-Ṭaʿām: food availability.

Ribā: usury.

Rukhāṣṣ (pl. of Rukhṣah): concessions or concessionary laws.

Ruwwāt (pl.of Rāwī): transmitters of the prophetic ḥadīth.
Sabah al-Nuzūl: occasion of revelation.
Sabab: reason, 'illah
Al-Sabr wal Taqṣīm: classification and annulment of the possible causes underlying a particular legal ruling.
Sadd al-Dhāri 'ah: Blocking the means.
Safar: journey.
Salaf: the pious ancestors.
Sanad: the chain of transmission of a ḥadīth.
Ṣarīḥ: explicit, overt.
Shabah: similitude, semblance.
Shahid: the present.
Shakkh: skepticism, doubt, uncertainty.
Shart: condition, provision.
Shay’: something.
Shī ‘ah: refers to the Shiite in contrast to the Sunnites.
Shirk: polytheists.
Shuf ‘ah: Preemption.
Shūrā: consultation.
Ṣifātiyyah: Attributists, refers to a sect of Muslim theologians who would tend to unnecessarily ascribe certain attributes to Allah (S.W.T).
Ṣīghah: textual expression; statement of a contract or fulfilling an obligation.
Siyāq: context.
Suknā: accommodation
Ta ‘īl: ratiocination, the realization of the ‘illah of the legal ruling.
Ta’ṣīf: a variant for Uff, an Arabic word usually uttered to express dissatisfaction.
Ṭahār: pure, clean.
Tahqīq al-Manāṭ: confirmation of the ‘illa in the analogical deduction.
Tahsiniyyāt: facilities, embellishment, refer to the third universal class of utilities after Ḍarūriyyāt and Ḥājiyyāt.
Taṣṣīd: the doctrine of personifying God.
**Takhrīj al-Manāt:** the realization of the ‘illah in the analogical deduction.

**Takhṣīṣ:** specification of the legal text.

**Tanqīh al-Manāt:** filtration of the possible effective causes (‘illal) so that only one is ultimately selected.

**Taqābul:** contrast; opposite configuration of two things.

**Taqlīd:** imitation.

**Ṭārd:** constancy, fortuity.

**Taṣawwur:** conceptualization.

**Tashbīh:** the doctrine of resembling God to other creatures.

**Tawḥīd:** the doctrine of God’s oneness.

**Ta‘wil:** allegorical interpretation

**Tayammum:** dust purity.

**Tadhkhir:** interrelation.

**Thubūt:** confirmation.

**Tajribiyāt:** experimentations.

**Ummah:** the Muslim nation.

**Uslūb:** stylistic peculiarity of language.

**Uṣūl al-Dīn:** the foundations of religion.

**Uṣūl al-Fiqh:** the foundations of Islamic jurisprudence.

**Wād ‘Iyyāt:** non-rational rules.

**Wādiḥ:** clear, referring to a clear legal text.

**Waḥdah:** unity.

**Wahmiyyāt:** illusions.

**Wajib:** obligatory, referring to one of the five legal rules.

**Wakīl:** agent

**Waliyy:** guardian

**Waqī:** actual life; reality.

**Wudū:** ablution.

**Yaqīn** (pl. Yaqīniyyāt): certainty.

**Zāhir:** apparent, referring to an apparent legal text.
Zakāh: Almsgiving.

Žann Ghālib: high preferable speculation.

Žānnī: speculative.

Žihār: a type of divorce practiced by the early Arabs whereby a husband would divorce his wife by likening her sanctity with that of his mother.

Žulm: oppression, repression.