



الحمد لله ربّ العالمين
والصلاة والسلام على خاتم الأنبياء والمرسلين

*In the Name of Allāh, the Most Beneficent, the Most Merciful,
Praise be to Allāh, Lord of the Universe,
And Peace and Ṣalawāt be upon
His Final Prophet and Messenger.*

... وَقُلْ رَبِّ زِدْنِي عِلْمًا ١١٤

*... and say: "My Lord!
Increase (cause me to grow) me in knowledge."¹*

¹ English interpretation of Sūrah Ṭā-Hā (20), ayāh 114 above.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ
 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ
 مَا لَمْ يَعْلَمْ ۝

*Recite in the name of your Lord who created -
 Created man from a clinging substance.
 Recite, and your Lord is the most Generous -
 Who taught by the pen -
 Taught man that which he knew not.²*

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا
 وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ
 تَشْكُرُونَ ۝^{٧٨}

*And Allāh has brought you out from the wombs of your
 mothers while you know nothing. And He gave you hearing,
 sight, and hearts that you might give thanks (to Allāh).³*

² English interpretation of Sūrah Al 'Alaq (96), āyāt 1-5 above.

³ English interpretation of Sūrah An-Nahl (16), ayāh 78 above.

IN PURSUIT OF ISLĀMIC ENGLISH

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INTRODUCTION

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا
ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي
له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده
ورسوله.

All thanks and praise are due to Allāh, we seek His help and forgiveness. We seek refuge in Allāh from the evil within ourselves and the consequences of our evil deeds. Whoever Allāh guides will never be led astray, and whoever Allāh leads astray will never find guidance. I bear witness there is no deity but Allāh, alone without any partners, and I bear witness that Muḥammad is His servant and His Messenger.

To begin:

Many years ago, not long after I first embraced Islām, I came across a booklet entitled, ‘Toward Islāmic English’. The author of that booklet was the late Dr. Ismā‘īl Rājī al Fārūqī. The immediate effect of the book’s contents, were and still are, the belief that what is necessary in today’s world for the English-speaking Muslim to

maintain and uphold ‘his’ Islām is not only an understanding of Arabic but also an ‘Islāmic English’.

‘Islāmic English’ is an English that empowers the characterization and embodiment of the Islām of the English-speaking Muslim. More and more Muslim English-speaking students of Islām and Islāmic matters, are traveling to non-English-speaking nations – Saudi Arabia, Egypt, Pakistan, etc., - with the intention of learning the precepts of Islām in more detail.

Almost certainly, what they will have learnt, since it was and is about Islām and that which pertains to Islām, would have been sourced from the Arabic language, namely Al Qurʾān and the Sunnah of the Prophet Muḥammad ﷺ.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٤

*Indeed, We have sent it down as an Arabic Qurʾān that you might understand.*⁴

The Arabic utilized within Al Qurʾān and the Sunnah of the Prophet Muḥammad ﷺ is known as اللغة العربية الفصحى التراثية – Al Lughat ul

ʿArabīyat ul Fuṣḥā at-Turāṭhiyah – ‘the Most eloquent Arabic language’. This will be the Arabic that the English-speaking students of Islām and Islāmic matters will have learnt or will be learning.⁵

⁴ English interpretation of Sūrah Yūsuf (12), ayāh 2 above.

⁵ According to As-Saʿīd Muḥammad Badawī (مستويات العربية المعاصرة في مصر – ‘levels of Contemporary Arabic in Egypt’) there are 5 levels of Arabic (used in Egypt – and elsewhere):

1. اللغة العربية الفصحى التراثية – Al Lughat ul ʿArabīyyah al-Fuṣḥā at-Turāṭhiyah – Classical Arabic – Recitation of Al Qurʾān (and ḥadīth); dramatic recreation of events in Islāmic history.

Most Western scholars⁶ distinguish two standard (al-) fuṣḥā (الفصحى) varieties of Arabic: the *Classical Arabic* (CA) (اللغة العربية التراثية – Al Lughah al-°Arabīyah at-Turāthīyah) of the Quran and early Islāmic (7th to 9th centuries⁷) literature; and *Modern Standard Arabic* (MSA) – (اللغة العربية المعيارية الحديثة) – Al Lughah al-°Arabīyah al-Mi°yārīyah al-Ḥadīthah), the standard language in use today. MSA is based on classical Arabic, and differences between the two varieties of the language are directly related to modernizing and simplification, both in speaking and writing styles. Most Arabic speakers consider the two varieties to be two registers of one language, although the two registers can be referred to in Arabic as fuṣḥā al-°Aṣr (الفصحى العربية) (MSA) and fuṣḥā al-turāth (الفصحى التراثية) (CA).⁸

And, once their studies have been completed, the students of Al Qur’ān and as-Sunnah would return to the respective English-

2. اللغة العربية الفصحى العربية – Al Lughat ul °Arabīyyah al-Fuṣḥā al-°Aṣr – Modern Standard Arabic – Political speech to the nation, read from a prepared text; news bulletin; voice-over commentary on serious documentary.

3. اللغة العربية عامية المثقفين – Al Lughat ul °Arabīyyah °Āmmiyat al-Muthaqqafīn – Educated Spoken Arabic – Studio discussion on any serious topic, for example, literature, the environment; unprepared interview with government minister, scientist, writer.

4. اللغة العربية عاية المتأورين – Al Lughat ul °Arabīyyah °Āmmiyat al-Mutanawwirīn – Semi-literate Spoken Arabic – “Vox pop” interviews in the street with ordinary people; “ordinary people” depicted in television/radio plays, serials, soap operas; discussions, interviews on nonserious topics, especially if involving women (e.g., cooking, fashion); game shows; sports commentary.

5. اللغة العربية عاية الأميين – Al Lughat ul °Arabīyyah °Āmmiyat al-°Umīyyīn – Illiterate Spoken Arabic – Rarely represented except by speech of stereotypical working-class characters (doormen, porters, messengers, cleaners) in comedies and soap operas.

⁶ Western scholars are those scholars who are/were ‘non-Arab’, ‘non-Muslim’ scholars.

⁷ AC – After Christ.

⁸ https://en.wikipedia.org/wiki/Modern_Standard_Arabic – Alaa Elgibali and El-Said M. Badawi. *Understanding Arabic: Essays in Contemporary Arabic Linguistics in Honor of El-Said M. Badawi*, 1996. Page 105.

speaking nations from whence they came and they would for the most part recommence conversing once again in English. However, since they have now been imbued with ‘Islāmic knowledge in Arabic’ there will be the need to relate (relay and narrate) that learnt ‘Islāmic knowledge in Arabic’ to their fellow Muslims, those who are less knowledgeable with the Arabic language, in English.

In contrast to the subtleties involved within the Arabic language there are 2 basic forms of spoken English. The ‘Queen’s English’, which is formal in manner, and ‘regional English’, which is imbued with colloquialisms and is generally informal in manner.

The question arises then, as to how to maintain and safeguard the ‘Islāmic knowledge in Arabic’ - swathed within Al Fuṣṣḥā, without any loss of its hierarchical authority, into an English, that is for the most part, based upon and beset with colloquialisms? And since the ‘Islāmic knowledge in Arabic’ concerns itself with the announcement and declaration of the Oneness of Allāh ﷻ and how to maintain and uphold that essence, how then does it correctly impart this to within a language that, to all intents and purposes has no real perception of what ‘religion’ in relation to Islām actually is?

That is, how does one go about the task of relating or connecting from a primary ‘non-colloquial’ source, namely, ‘Islāmic knowledge in Arabic’, into a secondary, typically colloquial outcome, in this case English, without the reduction, decrease and lessening of the primary sources’ import?

The answer is relatively simple. The primary language, namely, the Arabic that is the bearer of ‘Islāmic knowledge’, cannot be misconstrued in any way. To do such would be to tarnish, damage and blemish the Speech of Allāh ﷻ and that which was given to and brought by His Prophet ﷺ. It therefore becomes necessary to utilize the host or outcome language in such a way that it is capable of efficiently and without loss of import from the source, safeguard what has been learnt, that ‘Islāmic knowledge in Arabic’, and transfer it in such a manner that it does not succumb to or is capitulated by, that is submissive to, the ‘cultural norms’ of the target language.

The ‘cultural norms’ of the target language, namely English, do not necessarily equate themselves or are parallel to the meanings, the semantic associations and religious connotations, inherent within the primary source, ‘Islāmic knowledge in Arabic’. This is especially the case in relation to ‘Islāmic knowledge in Arabic’, since it is based solely upon knowledge (read: the truth) and not upon the many, continually fluctuating instabilities that manifest themselves in the ambiguities of the ‘cultural norms’ of English.

What the are ‘cultural norms’? *‘Cultural norms’ are the standards we live by. They are the shared expectations and rules that guide behavior of people within social groups. Cultural norms are learned and reinforced from parents, friends, teachers and others while growing up in a society.*⁹

⁹ <https://www.globalcognition.org/cultural-norms/>

In theory the above definition is fine. In reality, especially in the case of propagating ‘Islāmic English’ within the confines of the ‘cultural norms’ upheld by the English language as a whole, there are and will be complications. Not that these complications cannot be overcome. It calls for ‘willingness’ from the parties involved.

English ‘cultural norms’, in theory at least, endorse and encourage moral and ethical standards. However, English ‘cultural norms’ also include and allow for ambiguities. Ambiguities wherein immoral and unethical ‘paradigms’ are also upheld. Thus, fact and fiction, truth and falsehood, honesty and dishonesty are more often than not, granted equal status. As Muslims we know that that is not the case and cannot be the case:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

And do not mix the truth with falsehood or conceal the truth while you know [it].¹⁰

Furthermore, English ‘cultural norms’ do not allow for nor tolerate certain names and terms, namely Islāmic names and terms, and as a result of this, their semantic associations and religious connotations are surreptitiously dismissed, fraudulently misrepresented, and lost. That is not part of the methodology employed within the universally wholistic or monotheistic conceptual structure that is Islāmic knowledge.

¹⁰ English interpretation of Sūrah Al Baqarah (2), ayāh 42 above.

There are, it must be said, elements of universality in all of the ‘isms’ that are represented throughout the globality of ‘mankind’. It is however, only Islām that transcends all of these ‘manmade’ ‘isms’. Therefore, those concepts and practices that exist within the ‘isms’ and which accord themselves and are in consensus with and to that which is within the universally wholistic or monotheistic boundaries of Islām, are admissible and acceptable, as long as they do not countermand that which is within the Shari’ah of Islām.

Failure to maintain and uphold within the English language (since it is ‘Islāmic English’ that we are focusing upon here) the Islāmic semantic associations and religious connotations would lead to an ideological modification, something which we as Muslims have absolutely no prerogative to do:

”مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ إِنَّ
أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ
وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ
وَكُلَّ ضَلَالَةٍ فِي النَّارِ“

“Whomsoever Allāh ﷻ guides, none can lead him astray, and whomsoever Allāh sends astray, none can guide. The truest of word is the Book of Allāh and best of guidance is the guidance of Muḥammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and

every innovation is going astray, and every going astray is in the Fire.¹¹

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونُوا لَهُمْ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۝ ٣٦

*It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.*¹²

Thus, in order to correctly and truly represent ‘Islāmic knowledge’ within the English language, a variant or modification of English, which whilst being English in its spoken and written format, is necessary and must be proposed and implemented in such a manner that it is capable of disseminating and upholding that learnt ‘Islāmic knowledge’, those ‘Islāmic semantic associations and religious connotations’, which have their origins in the Arabic language. The creation therefore of a framework within the English language that supports the embodiment of Islām within it. This therefore is where the need for an ‘Islāmic English’ comes to bear.

Thus, as practitioners of ‘Islāmic English’, we need to know and uphold certain criteria. We need to understand that the English we as

¹¹ Sunan An-Nasā’ī, 1578.

¹² English interpretation of Sūrah Al Aḥzāb (33), ayāh 36 above.

Muslims practice is such that it does not allow, and further rebuffs and prohibits any and all modifications or distortions of the essence of Islām. It is the purpose of this book therefore, to explain and elaborate upon what ‘Islāmic English’ is and why ‘Islāmic English’ is necessary for the Muslim user of English.

It is the hope of the assembler of this humble work that the ‘twain shall meet’¹³ under the guidelines of ‘Islāmic English’.

¹³ Kipling, Rudyard, ‘***The Ballad of East and West***’, 1889...

*Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth!*

WHAT IS ENGLISH?

English is the language spoken, written and expressed by the English-speaking people. As with any language, its expression represents, bears and serves to illustrate and convey the culture and customs of the people who use English as their language. It is the communicator of and that which illustrates the English identity. The Indonesian language, for example, represents, bears and serves to illustrate the culture and customs of the Indonesian language. And so, it is, with other individual languages.

To understand the synthesis or fusion that is English, namely, what is behind or related to the culture and customs carried within the 'standard' English language of today, we must first look at a basic history of the development of the English language.

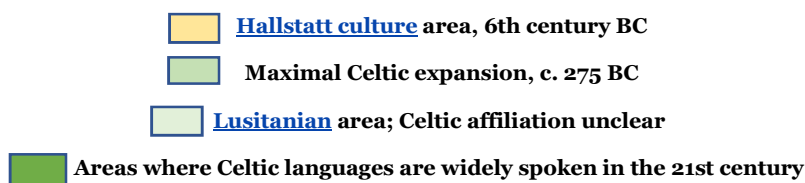
The history of the English language bears witness to many changes and assimilations within its culture, customs and wording. Very basically, prior to the 'Roman Invasion' of 'Britain' (England and Wales), the Celts (originally from mainland Europe) had established themselves throughout parts of Britain (England, Wales, Scotland and Ireland).

During the 1st millennium BC, they (the Celtic languages) were spoken across much of Europe, in the Iberian Peninsula, from the Atlantic and North Sea coastlines, up to the Rhine valley and down

the Danube valley to the Black Sea, the northern Balkan Peninsula and in central Asia Minor.¹⁴



Distribution of Celtic speakers:



Prior to about the fifth century CE, most people in what is now England spoke Celtic languages. The fundamental reason for the death of these languages in early medieval England was the arrival in Britain of immigrants who spoke the Germanic language now known as Old English, particularly around the fifth century CE. Gradually, Celtic-speakers switched to speaking this English language until Celtic languages were no longer extensively spoken in England.¹⁵

Some 2000 years ago, 'Britain' was invaded by the Romans under the command of Julius Caesar. The Romans remained in Britain for a 'direct rule' of 410 years. The Romans made use of the 'Latin' language and as a result of their 410-year colonization, much of the 'Latin' language assimilated itself with the 'English' of the day. Most

¹⁴ https://en.wikipedia.org/wiki/Celtic_languages

¹⁵ https://en.wikipedia.org/wiki/Celtic_language_decline_in_England

inhabitants spoke British Celtic and/or British Latin until the Roman economy and administrative structures collapsed, around the early fifth century.¹⁶ The first inklings of the Christian religion were introduced into Britain by the Romans and subsequently the introduction of 'Latin' within many of its observances.

After, the end of the Roman occupation of 'Britain', England was repeatedly attacked and often settled by invaders from the 'North' – Vikings (Swedish, Danish, Norwegian), Danes, Jutes (Danish/Germanic), Angles (Germanic), Saxons (Germanic), Gaels (Western European), etc. This continued for a few hundred years. Once again, their languages assimilated themselves with the English language and in fact it was their languages that lead to the displacement of the previous Celtic languages.

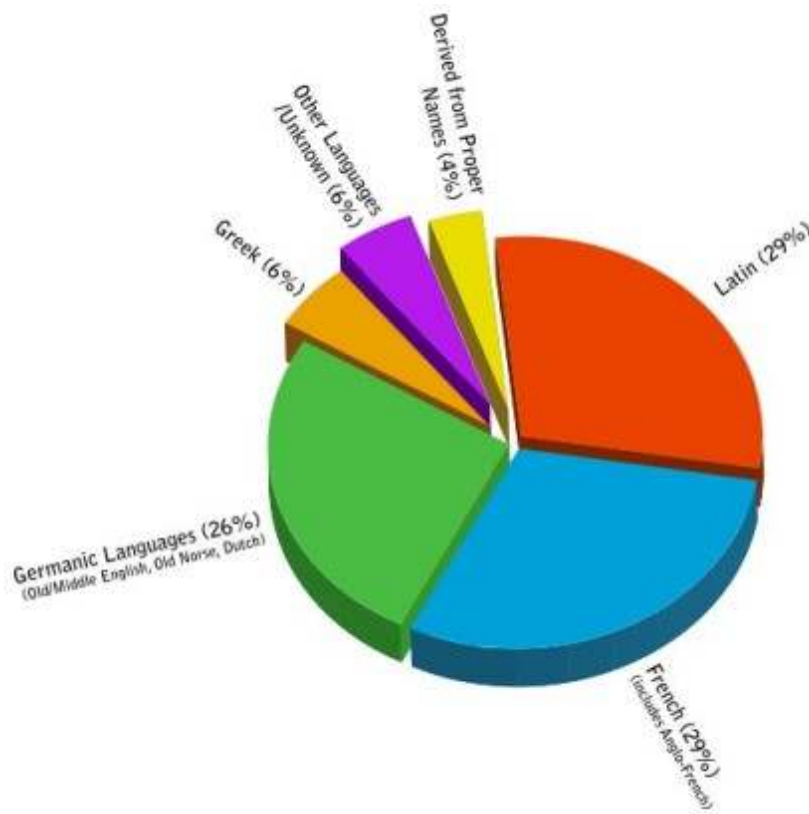
In 1066 AC (After Christ) England was invaded by the French and their progeny has remained in 'Britain' until the present day. French also assimilated itself into the English language. French introduced many words used within the church, the court system and government.

What passes for English today has a vocabulary that makes use of words from the various languages of the invaders, from their own regional languages and imported words gained through their history of the colonization of nations throughout the world.

There was a period in the mid-1300s in English history when some 900 words of Arabic origin were introduced into English by the poet

¹⁶ Ibid.

Geoffrey Chaucer who had travelled to Spain.¹⁷ Spain had been the hub of Islāmic knowledge prior to Chaucer's visiting there. The presence of 'Islām' as a constant was in Spain for some 9 centuries.



Origins of modern English words ¹⁸

With the influx and ingression of these various languages the customs and cultures of the varying invaders also assimilated themselves with the already present customs and cultures within Britain. Historically speaking, there is no consensus as to when the 'English' became 'English' and as to what an 'English' person is.

¹⁷ Prof. Abdul-Settar Abdul-Latif Al-Assady, 'THE MATTER OF ARABIC IN CHAUCER: Arabic Loan Words in Chaucer's Complete Works', Journal of Basrah Researches (The Humanities), Basrah, Iraq, September 2007. http://www.wata.cc/forums/uploaded/6135_1199076501.pdf
¹⁸ https://en.wikipedia.org/wiki/Foreign_language_influences_in_English

A further salient point is that as with most languages there are 2 basic forms of the language – namely, formal and informal. Some regional languages in other languages have more than 2 basic forms but in English it is 2. Within English, formal English is more often than not referred to as the ‘Queen’s English’.¹⁹ This varies dependent upon the ruling monarch of the time. For instance, were the monarch to be a king then it would be known as the ‘King’s English’.

The other form of spoken English is referred to as being a ‘regional accent or dialect’. Being ‘regional’ it means that each and every region within Britain has its own unique accent or dialect. These ‘regional accents or dialects’ are spoken by about 98% of the people. Quite often one particular region is not able to be understood by another region. These types of English are more often than not intensely colloquial and in that respect are very much informal in manner.

¹⁹ Most people in Britain speak with a regional accent or dialect. However, about 2% of Britons speak with an accent called ‘Received Pronunciation’ (also called as “the Queen’s English”, “Oxford English” “and “BBC English”, that is essentially region-less. (Sweet, Henry, *The Sounds of English*, Oxford Clarendon Press, p. 7, 1908.; Fowler, H. W., *Fowlers modern English Usage*, Oxford University Press, p. 697, 1996.) - https://en.wikipedia.org/wiki/British_English

WHO ARE THE USERS OF ENGLISH TODAY?

The English language, as it is today, is to some extent at least used by, between 1½-2 billion people throughout the world. The populations of the United States, the United Kingdom, Canada, Australia and New Zealand number in the region of 400 million native English speakers. Furthermore, 57 nations throughout the world use English as their official language.

If the “inner circle” of a language is native first-language speakers and the “outer circle” is second-language speakers and the official language of some countries, there is then a third, “expanding circle” of countries that recognize the standing of English as an international language and teach it in schools as their foreign language of choice.²⁰

English is the most widely taught foreign language in schools across the globe, with over 100 countries - from China to Russia to Israel (read: Palestine), Germany, Spain, Egypt, Brazil, etc., - teaching it to at least a working level. Over 1 billion people throughout the world are currently learning English, and there are estimated to be more students of English in China alone than there are inhabitants of the USA.²¹

English has become the ‘lingua franca’, the common language of the world in the fields of business, science, aviation, computing, education, politics and entertainment, ‘religion’, etc.

²⁰ http://thehistoryofenglish.com/history_today.html

²¹ Ibid.

WHO ARE THE MUSLIM USERS OF ENGLISH TODAY?

The Muslim users of English today are those Muslims who live in the English-speaking nations of the United States (depending on source, 3 450 000²² – 7 000 000²³), the United Kingdom (3 106 368)²⁴, Canada (1 053 945)²⁵, Australia (604 000)²⁶ and New Zealand (41 000).²⁷

According to the above figures, Muslims ‘English-speaking’ citizens within the above 5 English-speaking nations only number between approximately 8 and 12 million. They are, it has to be said, very much in the minority. Considering that the combined populations of those 5 English-speaking nations number slightly under 460 million²⁸ the percentage of Muslims numbers is between 1.74% and 2.62% dependent upon the sourced figures for the United States.

However, these figures do not take into account nor consider the non-citizen Muslims who are resident in those above-mentioned nations. Moreover, to be included amongst the English-speaking Muslims must be those Muslim citizens, whether permanent or transient residents, in nations where English is the official language -

²² ["New estimates show U.S. Muslim population continues to grow"](#). *Pew Research Center*. 2018-01-03. Retrieved 2018-01-09.

²³ Ghazali, Abdus Sattar. ["The Politics of American Muslim demographics"](#). *www.milligazette.com*. Retrieved 2018-01-02.

²⁴ https://en.wikipedia.org/wiki/Islam_by_country

²⁵ [National Household Survey \(NHS\) Profile, 2011 - Option 2: Select from a list](#). Statistics Canada.

²⁶ [Reflecting a Nation: Reflecting Australia - Stories from the Census, 2016](#)". Abs.gov.au.

²⁷ https://en.wikipedia.org/wiki/Islam_by_country

²⁸ <http://www.worldometers.info/world-population/population-by-country/>

Pakistan,²⁹ India,³⁰ (Ceylon) – Sri Lanka,³¹ Malaysia,³² the Philippines³³ in Asia, and Nigeria,³⁴ Ghana,³⁵ Uganda,³⁶ Kenya,³⁷ Ethiopia,³⁸ Tanzania,³⁹ and others in Africa and around the globe.⁴⁰

Moreover, those Muslims who have mastered or acquainted themselves with the English language, using it as a language of reading and research, for writing and or communication, must also be included.⁴¹ Thus, the figure for Muslim users of the English language equates to over 500 million people. Dependent upon source figures, the Muslim users of the English language account for between 25% - 33% of the total users of the English language throughout the world.

²⁹ 198 000 000 - "[The World Factbook — Central Intelligence Agency](#)". [www.cia.gov](#). [Archived](#) from the original on 3 July 2015. Retrieved 5 November 2017.

³⁰ 189 000 000 - "[Muslim Population in India - Muslims in Indian States](#)". [www.indiaonlinepages.com](#). Retrieved 2017-10-04.

³¹ 1 967 227 - "[A3 : Population by religion according to districts, 2012](#)". Department of Census & Statistics, Sri Lanka.

³² 19 237 161 - "[The World Factbook](#)". Retrieved 14 February 2015.

³³ 5 000 000 – 10 700 000 - *2013 Report on International Religious Freedom* (Report). United States Department of State. July 28, 2014. SECTION I. RELIGIOUS DEMOGRAPHY. The 2000 survey states that Islam is the largest minority religion, constituting approximately 5 percent of the population. A 2012 estimate by the National Commission on Muslim Filipinos (NCMF), however, states that there are 10.7 million Muslims, which is approximately 11 percent of the total population.

³⁴ 76 000 000 – 95 316 131 - "[The World Factbook](#)". Retrieved 31 December 2017.

³⁵ 4 914 000 - "[Numbers and Percentage of Muslims in African Countries](#)". *Research on Islam and Muslims in Africa*. Retrieved 25 January 2016.

³⁶ 5 030 000

³⁷ 2 868 000 – 5 332 963 - United Nations High Commissioner for Refugees. "[Refworld - 2008 Report on International Religious Freedom - Kenya](#)". *Refworld*. Retrieved 14 February 2015.

³⁸ 28 680 000 – 35 713 657 - "[The Future of World Religions: Population Growth Projections, 2010–2050](#)". Pew Research Center. 2 April 2015. Retrieved 22 February 2017.

³⁹ 19 426 814 - United Nations High Commissioner for Refugees. "[Refworld - 2010 Report on International Religious Freedom - Tanzania](#)". *Refworld*. Retrieved 14 February 2015.

⁴⁰ Ismā'īl Rājī al Fārūqī, 'Toward Islamic English', p.7, International Islamic Publishing House, Riyadh, 1402/1982.

⁴¹ Ibid.

WHAT IS ISLĀMIC ENGLISH?

‘Islāmic English is the English language modified to enable it to carry Islāmic proper nouns and meanings without distortion...’⁴²

Essentially, ‘Islāmic English’ is the English language utilized by any Muslim who communicates, whether it be spoken and or written, by making use of the English language. As previously mentioned, there are altogether some several hundred million Muslims who make use of the English language today.

The first and key use of ‘Islāmic English’, must incorporate and encompass within it the essentiality of the Muslim user’s Islām. Being Muslim is not something that can or may be ‘turned off’, willy-nilly, when it suits the whims and desires of the person. The maintenance of a Muslim’s Islām is ‘ibādah (‘worship’) as decreed:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

And I (Allāh) created not the jinns and humans except they should worship Me (Alone).⁴³

The purpose of ‘his’ being is at all times to be a Muslim and act as a Muslim. This assuredly goes without saying! Once a person enters

⁴² Ismā‘īl Rājī al Fārūqī, ‘Toward Islamic English’, p.7, International Islamic Publishing House, Riyāḍ, 1402/1982.

⁴³ English interpretation of Sūrah Adh-Dhāriyāt (51), ayāh 56 above.

into Islām, ‘he’ enters into a contract and just as in any other ‘contractual obligation’, which embracing Islām most certainly is, certain, specific responsibilities become requisites to be followed and upheld (as a result of that decision to embrace Islām):

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ
بِالطَّغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

*There is no compulsion in the Deen. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.*⁴⁴

The above ayāh is often misunderstood. ‘*There is no compulsion in the Deen*’ - لَا إِكْرَاهَ فِي الدِّينِ - means that no-one can be forced or compelled to accept and embrace Islām. It must be a decision made by the individual. Furthermore, it does not mean that once a person has embraced Islām, has become and is a Muslim, that said person can do whatever ‘he’ likes or can disregard whatever ‘he’ likes within Islām dependent upon ‘his’ desires.

⁴⁴ English interpretation of Sūrah Al Baqarah (2), ayāh 256 above.

What it does mean however, is that once a person accepts Islām, acknowledges ‘himself’ to be Muslim, then that person does so by making a verbal contractual agreement with Allāh and with Allāh as ‘his’ witness, to carry out the practices of Islām in accordance with that which is stipulated within Al Qur’ān and the Sunnah of the Prophet Muḥammad ﷺ. The verbal contractual agreement is encompassed within الشهادتين – Ash-Shahādatain – the two clauses that constitute the declaration or testification of belief in Islām:

أشهد أن لا إله إلا الله وأشهد أن محمد رسول الله

‘I testify that there is no deity except Allāh

and

I testify that Muḥammad is the messenger of Allah’.

Clearly then, a Muslim’s very existence, the very essence of ‘his’ being a Muslim, necessitates that ‘he’ presents ‘himself’ as a ‘worshipper’, as a servant whose absolute exclusiveness of ‘ibādah, is to Allāh (Alone). Once again:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

And I (Allāh) created not the jinns and humans except they should worship Me (Alone).⁴⁵

This demonstration of ‘himself’ as a ‘worshipper’ exclusively towards Allāh Alone, without exception, must be in effect, no matter where

⁴⁵ English interpretation of Sūrah Adh-Dhāriyāt (51), ayāh 56 above.

‘he’ may be. ‘His’ being a Muslim is not restricted by boundaries of nation, language, color, etc. Islām is universal in language, nation, color, etc. And so, the English language, or any other language, should not present itself as a barrier to the practice of Islām.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ^{١٣}

*O mankind! We have created you from a male and a female,
and made you into nations and tribes, that you may know one
another. Verily, the most honourable of you with Allāh is that
(believer) who has At-Taḳwa. Verily, Allāh is All-Knowing,
All-Aware.*⁴⁶

Thus, the necessity of their being an ‘Islāmic English’, an English that whilst having as its foundations the English language, is inevitable. Islām is unequivocally reliant upon its tenets and the representation of those tenets in its revealed language, namely Arabic.

Many Islāmic terms are quite simply uninterpretable into the English language, that is, unable to be correctly construed within the English language, since the essence of the meanings of those Islāmic terms is not present as such in English. Likewise, many English ‘religious’

⁴⁶ English interpretation of Sūrah Al Ḥujurāt (49), ayāh 13 above.

terms are incapable of correctly and properly representing Islāmic terms, ideas and thought.

The vast majority of English speakers, as a result of English cultural history, maintain and project pre-conceived, ‘generationally primed’, collective ideas regarding and in respect of ‘religion’ and other concepts. This is not something new in the culture of any peoples. The Prophet Ibrāhīm ؑ faced this reasonless, irrational form of worship as carried out by his own father and his tribespeople.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ۖ

And (remember) when Ibrāhīm (Abraham) said to his father Āzar: “Do you take idols as āliha (gods)? Verily, I see you and your people in manifest error”.⁴⁷

Religious concepts of who ‘God’ is, what ‘religion’ and ‘worship’ are, are far removed in their understanding as compared to those concepts within Islām. A simple illustration of this is the generally upheld mindset within the English language that ‘religion’ and ‘science’ are two distinct and disparate branches of credence.

The main representation of ‘religion’ in the English language is realized as ‘Christian’ in concept. Much of Christianity’s vocabulary is sourced from Greek or Roman. However, Christianity as a belief or as a concept has waned over the course of its history throughout Britain.

⁴⁷ Sūrah Al An‘ām (6), ayāh 74.

The decline of Christianity as a ‘power’ within England (read: Britain) as authority had its beginnings in the early 1500s around the time when Henry the Eighth (Henry VIII) divorced himself from the Roman Catholic church. The Roman Catholic church, the theological leadership throughout mainland Europe at the time, with its center in Rome, refused to grant Henry the Eighth a divorce, on the grounds of the infertility of his first wife, Catherine of Aragon. The ‘English Church’ was formed, with Henry VIII as its leader. It had then split away from the Roman Catholic church.

After that many of the nation’s affairs, which had previously and to a large extent been subservient to Roman Catholic rulings, persuasions and decisions, acquiesced to the judgements of the nation’s Ruler. The church over the course of the next few hundred years slowly began its reluctant relinquishment of control over ‘nation’. To the point where today’s ‘Church in Britain’ is part and parcel of and acquiescent to ‘Democracy’.

Examples of today’s ‘Church in Britain’ subservience to ‘Democracy’ are for instance the acceptance of the legitimacy of both homosexuality and adultery. Whereas it is the case that they are condemned in the Bible – both Old and New Testaments.⁴⁸ However,

⁴⁸ The Bible consistently tells us that homosexual activity is a sin:
(Genesis 19:1-13; Leviticus 18:22; 20:13; Romans 1:26-27; 1 Corinthians 6:9).

Genesis 19 1-13

1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

the church now maintains the acceptability of both homosexuality and adultery as is appropriate to its subservience to the ‘-ism’ that is Democracy. The upset of these kinds of perverse compromises is that in the majority of English speaking nations, adultery is permissible whilst bigamy is still against the law!

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

Leviticus 18:22

22 Thou shalt not lie with mankind, as with womankind: it is an abomination.

Leviticus 20:13

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Romans 1: 26-27

26 For this cause god gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet

1 Corinthians 6:9

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Adultery

Exodus 20:14

14 Thou shalt not commit adultery.

New ideas emerged throughout the history of Britain after the churches subservience to the ideal of 'nation'. In the following centuries the English language was influenced and predisposed to the adoption and implementation of many new words. New words that were at variance with much of the Christian doctrines. Many of the new words leaned towards cementing the idea of non-belief in 'God'. The strongest movements regarding this insensibility towards the existence of 'God' were primarily brought about by the advocates of Darwinism and Communism.

Today's 'standard' English still bears notions of early Christian beliefs. Bear in mind that many of those early Christian beliefs had amalgamated and integrated themselves with the previously extant pagan beliefs. Furthermore, their mergence together with the many other introduced beliefs that have taken place in the past two millennia of Britain's history.

Moreover, today's 'standard' English exemplifies the cultures and customs of all of those combined times and ideologies. It is a 'hotch-potch', a 'potpourri', a 'mishmash', a 'gado-gado' of many '-isms', none of which, as far as the Muslim is concerned, are representative of 'Islām' per se.

As such, the culture and customs inherent within today's English can at one and the same time be seen to be upholding both belief and disbelief, since within the 'Democratic system' *'all citizens are equal under the law and no-one may be discriminated against on the basis of their race, religion, ethnic group, or gender'*.⁴⁹ This 'Rule of law'

⁴⁹ <https://web.stanford.edu/~ldiamond/iraq/WhaIsDemocracy012004.htm>

means equal application to whatever sexual persuasion a person may chose or desire to adhere to.

This contrast is poles apart from the values upheld by Islām:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

٤٢

And do not mix the truth with falsehood or conceal the truth while you know [it].

So, whilst within the Bible, both Old and New testaments, glimpses of the tenets of what is truth and what is false and compliance to truth as opposed to upholding what is false are readily found⁵⁰, the predilection towards falsehood is more alluring than that of truth.

It was reported in ‘The Spectator’⁵¹ some 2 years ago that for the first time in recorded history, ‘*those declaring themselves to have no religion have exceeded the number of Christians in Britain.*’

In the past 35 years alone, the population that ascribes itself as not belonging to any ‘religion’ has risen from 31.4% in 1983 to 50.6% in

⁵⁰ ‘who did change the **truth** of God into a **falsehood**, and did honour **and** serve the creature rather than the Creator,’...Romans 1:25; Young’s Literal translation.

‘Therefore each of you must put off **falsehood** and speak **truthfully** to your neighbor’...Ephesians 4:25; New International Version.

‘And they bend their tongue, as it were their bow, for falsehood; and they are grown strong in the land, but not for truth.’ Jeremiah 9:3; American Standard.

‘They bend their tongues like bows; they have grown strong in the land for falsehood, and not for truth,’ Jeremiah 9:3; New Revised Standard Version, Anglicised Catholic Edition.

⁵¹ <https://www.spectator.co.uk/2016/05/britain-really-is-ceasing-to-be-a-christian-country/>

2013. Also, those who identify themselves as Christians has declined from 65.2% in 1983 to 41.7% in 2013.⁵² That is, over 50% of the population do not believe in any form of deity and those who call themselves Christians has declined by over 23% in the past 30 years. Only 27% of the UK's population said that '*People need religious teachings in order to understand what is right and wrong*'. Belief in a deity is clearly on the decline.

Whereas in Islām, as mentioned above:

... قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ...

...Verily, the Right Path has become distinct from the wrong path...⁵³

There can be no equivalency between right and wrong, 'belief' and 'disbelief'. The two are not the same as clearly declared within that ayāh of Al Qur'ān. As decreed:

⁵² In the UK, the percentage of the population which describes itself as belonging to no religion has risen from 31.4% to 50.6% between 1983 and 2013 according to the [British Social Attitudes Survey's 31st report](#) issued in 2014. Conversely, the report found that only 41.7% of people in the UK identify as Christians compared to 49.9% in 2008 and 65.2% in 1983. The Church of England has seen the greatest decline in its numbers; membership has more than halved from 40.3% of the population in 1983 to just 16.3% in 2014.

Among people aged between 18 and 24, the incidence of religious affiliation is only 30.7%. It is only amongst the over 55s that the majority of respondents are religious. But even then, only 47% of English funerals in 2012 [were performed by](#) the Church of England, Roman Catholic Church, and Methodist Church, down from 59% in 2005.

A 2014 Survation poll [found](#) 60% of the British public describing themselves as not religious at all, compared with a third being somewhat religious and 8% very religious.

A 2014 YouGov poll [found that](#) 50% of the population do not 'regard themselves as belonging to any particular religion', compared to 43% who do. It also found that only 3% of the population consider themselves to be 'very religious' and only 20% 'fairly religious', while 37% consider themselves to be 'not very religious' and 40% 'not religious at all'...A 2014 YouGov survey [found](#) 10% saying religion is 'very important' to their own lives, 19% 'fairly important', 24% 'not very important' and 44% 'not important at all'.

<https://humanism.org.uk/campaigns/religion-and-belief-some-surveys-and-statistics/>

⁵³ English interpretation of Sūrah Al Baqarah (2), ayāh 256 above.

لَا إِكْرَاهَ فِي الدِّينِ ...

*There is no compulsion in the Deen...*⁵⁴

The English language however, in its current state, willingly upholds as reasonable these two and many other contradictory poles.

‘Debate’, whereby two opposites, two inverses, are treated as having equivalent feasibility, is an active and entirely appropriate premise within the system and language that the English language upholds, indorses and maintains. In fact, it is part of the curriculum of the university system of education, parliament and other formal institutions within Britain, other English-speaking nations and the majority of the world’s nations.

‘Debate’ is more often than not, two separate entities, whether groups or individuals, who systematically put forward opposing arguments, in a formal manner, vying to outwit their respective oppositions. The premises of ‘right and wrong’, ‘truth or falsehood’, ‘honesty or dishonesty’, ‘sincerity or insincerity’, etc., are variables subject to transformation as a result of the continual inconsistencies of their arguments fickle foundations. ‘Islāmic English’, it is hoped, steers clear of such absurd forms of speech.

The vocabularies made use of in English are more often than not insufficient to carry and support the creed that is Islām. Some very

⁵⁴ English interpretation of Sūrah Al Baqarah (2), ayāh 256 above.

simple examples of Islāmic terminology followed by their usually assigned meanings or equivalents are:

ṣalāh	-	prayer
zakāh	-	charity
ḥudā	-	guidance
taqwā	-	fear
ḥalāl	-	permissible, allowed
qist	-	justice
wahy	-	revelation
ṣiyām	-	fasting
ḥajj	-	pilgrimage
fiqh	-	knowledge
uṣūl al fiqh	-	root of knowledge
ḥadīth	-	saying

...and so on.

Take for example the English word ‘prayer’, often used to translate the Arabic word صلاة – ṣalāh.

“Prayer” is any communication with whatever is taken to be one's god, even if that is an idol. To say that one prays to God, to Jesus or to Fitzliputzli, that one prays for a juicy apple in the morning or for one's beloved to recover from a sickness, to pray at any place or time, in any position or under any condition, all these constitute sound English usage. What distortion of salah to translate it as prayer. Being the supreme act of worship in Islām, ṣalāh must be held at its five times, for the purposes defined by the Shari'ah. It

should consist of precise recitations, genuflections, prostrations, standings and sittings with orientation towards the Ka'bah, and should be entered into only after ablutions and a solemn declaration of intention or nīyah. Now can all this ever be compressed in a word like "prayer"? Doesn't reason dictate that ṣalāh should always be called ṣalāh? "Prayer" corresponds to the meaning of dū'ā, and may well stand as translation of it. But certainly not for ṣalāh.⁵⁵

Or consider the term zakāh which is often translated as charity, alms, poor-due or alms-giving. All these English terms apply to any act of voluntary, altruistic giving of anything useful in any amount, made with the intention of helping those in need. Such would correspond to the Arabic term ṣadaqah. On the other hand, zakāh is something quite different. It is more of the nature of a public welfare tax, with the specific amount of 2½ per cent of appropriate wealth beyond a certain minimum amount (excluding capital goods, lands, residence, personal house furnishings and consumer's goods for domestic use). Its payment is religiously and publicly obligatory for all Muslims without exception, and it is levied on all inheritances before distribution. As the etymology of the word indicates, zakāh is a "sweetening" of the total income of the year and of the owner's continued holding of accumulated wealth. Obviously, zakāh is not the equivalent of any one of the English terms mentioned. It must therefore never be translated. Rather, it must be understood as it stands in its Arabic form.⁵⁶

⁵⁵ Ismā'īl Rājī al Fārūqī, 'Toward Islamic English', p.11, International Islamic Publishing House, Riyāḍ, 1402/1982.

⁵⁶ Ibid., p.12.

The history of the English language already bears witness to its incorporation of ‘foreign’ words into its vocabulary. To further integrate words pertaining to Islām, that is, to inject into the English vocabulary will do no harm. Rather, it will not only increase the English vocabulary or lexicon, but also rejuvenate and enrich its spiritual and moral decline.

HOW TO ‘CHARACTERIZE’ WRITTEN ISLĀMIC ENGLISH IN THE ENGLISH LANGUAGE?

Spoken Islāmic English is relatively simple. It simply necessitates the Muslim’s application and injection of Islāmic terminology – the use of Arabic Islāmic terms – into ‘his’ speech.

Written Islāmic English can be considered to be a twofold matter –

A) translation

and

B) transliteration or transcription.

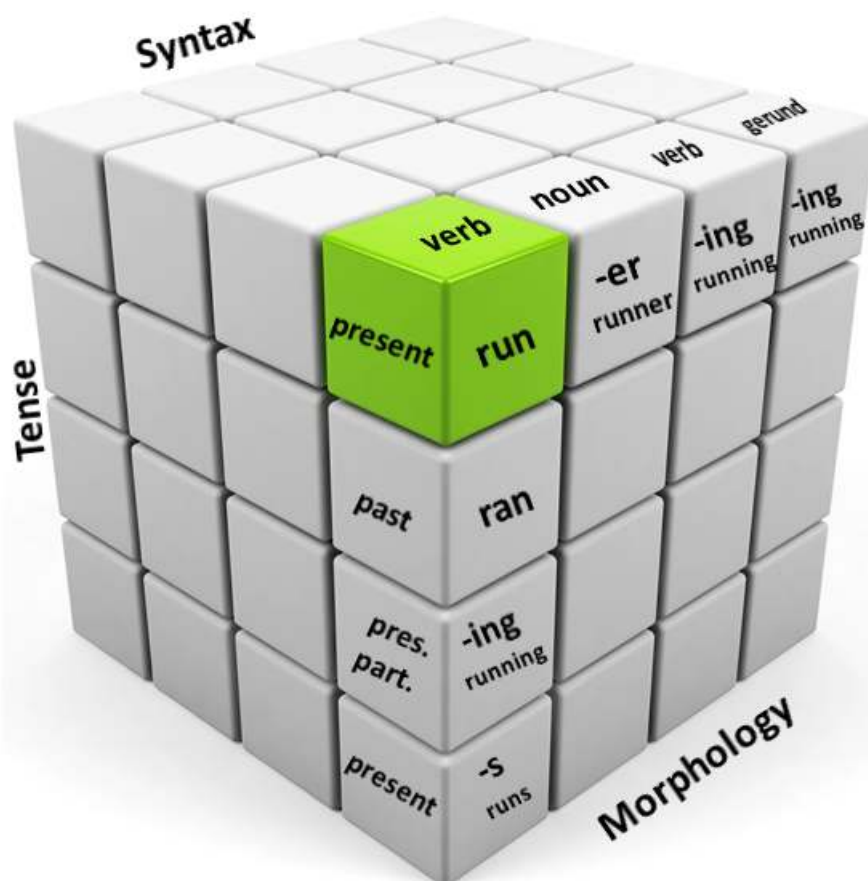
TRANSLATION

The issue of the importance of translation in regards to establishing it correctly and maintaining its correctness cannot be ignored. Quite simply, many of the Arabic words pertinent to Islām cannot be directly translated into English. There is a need for caution when translating words of any nation into the language of any other nation.

Language is not one-dimensional in format. As has been stated by Gordon Fielden⁵⁷, formerly of the Translator’s Association, in London, ‘... it rarely is the case that you can just transfer horizontally from one language to another. Languages have different tones and resonances’. ‘Horizontal transference’ therefore, is not enough. There

⁵⁷ Former secretary of the Translators’ Association of the Society of Authors (<https://www.societyofauthors.org/Groups/Translators>).

needs to be some ‘tweaking’, adjustments and modification, of not only the *horizontal aspect* (‘syntax’ - the grammar structure – its framework) but also of the *vertical aspect* (‘morphology’ - what the grammar conveys) and a third ‘*diagonal*’ aspect (‘tense’ - social functions and discourse patterns).⁵⁸



Thus, in reality translation of a language is three-dimensional in aspect so that it is capable of rendering what is inherent within a clearly understandable sourced language into being also clearly understandable in another targeted or secondary language.

⁵⁸https://www.researchgate.net/publication/271386731_An_Exploration_of_a_Three-Dimensional_Grammar_Framework_in_Foreign_Language_Teaching_The_Case_of_the_English_Passive_Voice
<http://understandingcontext.com/2014/05/three-dimensional-model/>

As stated previously, each language represents, bears and serves to illustrate the culture and customs of the people who use it. There can be an enormous difference between one nation's cultural interpretation of a word compared to the translated cultural interpretation assigned to it by another nation. The culture and customs associated with a specific word are more often than not lost in translation and if not cautious, can be insulting to the addressed nation itself.

A pertinent example of this difference can be found between the words in the Malaysian language and the Indonesian language. Both are very similar and in fact can generally be utilized in each other's nations – Malaysian in Indonesia and Indonesian in Malaysia. However, certain words, whilst extant in both languages, can have entirely different meanings. In Indonesia the primary meaning of the word 'butuh' means 'need', whereas in Malaysian the primary meaning of 'butuh' means 'penis'!

'Religion' per se, can be a particularly sensitive topic. It does not serve to benefit the understanding of any parties by clumsily 'trampling' upon another person's or nation's understandings of religion. However, having said that, the truth must be the primary function of 'religion'.

It is often said that 'History is written by the victors'.⁵⁹ In line with such a premise, 'orientalists' disseminated the history of the victors.

⁵⁹ 'History is written by the Victors' is a misquote of the work of Walter Bendix Schönflies Benjamin (15 July 1892 – 26 September 1940), *Über den Begriff der Geschichte* – Thesis on the Philosophy of History, early 1940 - *Die Natur dieser Traurigkeit wird deutlicher, wenn man die Frage aufwirft, in*

The beginnings of ‘orientalism’ was in the 18th century whilst in the throes of colonialism. Those ‘orientalists’ of old have now been supplanted by many ‘scholars’ from within the world’s universities.

When debating Islām, the orientalists used (use) translations with impunity based on the understanding that ‘...*all Islāmic meanings must fit themselves under Western categories*’.⁶⁰ That is, the meanings governing Islām and Islāmic ideas are ‘subservient to’ western notions in order for them to be relevant, appropriate and applicable. supplanted

In regard to the implementation and submission of Islāmic English it must be borne in mind that ‘...*many of the meanings of Arabic words and phrases are of divine provenance and may not be separated from their Arabic forms. And when Islamic meanings are altered, transformed and transvalued through translation, it is an inseparable loss to Islam, to the Muslim and to the human spirit*’.⁶¹

Consideration, thought and reflection therefore, must be given to how specific, unique Islāmic words of Arabic origin are rendered into English. Is translation reasonably possible or must the original term be maintained in order to safeguard its integrity and true meaning? An English translation often reduces, ruins and bankrupts their

wen sim denn der Gesmimtssmreiber des Historismus eigentlim einfühlt. Die Antwort lautet unweigerlim in den Sieger. Die jeweils Herrsmenden sind aber die Erben aller, die je gesiegt haben. Die Einfühlung in den Sieger kommt demnam den jeweils Herrschenden allemal zugut. Damit ist dem historischen Materialisten genug gesagt – ‘The nature of this melancholy becomes clearer, once one asks the question, with whom does the historical writer of [historicism](#) actually empathize. The answer is irrefutably with the victor. Those who currently rule are however the heirs of all those who have ever been victorious. Empathy with the victors thus comes to benefit the current rulers every time’.

⁶⁰ Ismā‘īl Rājī al Fārūqī, ‘*Toward Islamic English*’, p.11, International Islamic Publishing House, Riyāḍ, 1402/1982.

⁶¹ Ibid.

meanings. It therefore is more appropriate to maintain use of the original word.

The question of loyalty often affects the outcome of decision on whether to translate or to preserve the original word. For any Muslim, regardless of their intellectual or scholastic standing, loyalty – fidelity – must always, without exception, be given to Allāh (Alone). Once again:

... قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ...

...Verily, the Right Path has become distinct from the wrong path...⁶²

There must be no question of assigning loyalty to the preservation of the English language as being above and over loyalty towards Allāh. ‘*The latter is the realm of truth; and truth must take precedence over all other values...*’⁶³

As stated earlier, the premise for Islāmic English, besides the priority of maintaining and adhering to the ‘Right Path’ is to rejuvenate and give enrichment to the English language. Distorted translations like distorted ideologies lead ‘man’ away from the truth – away from the ‘Right Path’. This would appear to be the demise of religion per se in Britain and in other nations throughout the world.

⁶² English interpretation of Sūrah Al Baqarah (2), ayāh 256 above.

⁶³ Ismā‘īl Rājī al Fārūqī, ‘*Toward Islamic English*’, p.12, International Islamic Publishing House, Riyāḍ, 1402/1982.

‘Mankind’ has *‘the built-in human tendency to practice what one thinks’, and to think what the majority of one’s peers usually understand by the words in common use’*.⁶⁴ And so it is that we have reactions to the mention of words like ‘God’ and ‘religion’ bringing forth denials and negative responses because of, to a great extent, these ‘acting-before-thinking conventions’, these ‘generationally primed’ responses within the societal framework. *‘Oh, I don’t believe in God’, or ‘I don’t believe in or follow a religion’*.

‘God’ has become an anthropomorphic entity – a being that can only be visualized within the English mindset as fallible, like themselves, and therefore unworthy of ‘worship’. They have no true concept of who Allāh is, and for that matter what Islām is. Allāh is translated as ‘God’ and immediately the meaning of the word Allāh is consigned and relegated to some anthropomorphic understanding that has for centuries been implanted within the English psyche.

The words Islām and Muslim have furthermore, been reduced and relegated in meaning. Words that have been within the English lexicon for up to 250 years, but whose use virtually became obsolete in the late 1800s, have in the past 3 decades or so been ‘resurrected’ and ‘crusaderized’ into carrying the meaning designated by the modern-day ‘orientalists’ as derogatorily westernized, unqualified terms for use with anything in reference to or associated with Islām.

Words like ‘Islamism’, ‘Islamist’, ‘Islamize’, whilst having origins in the mid-18th century onwards and at the time bearing the meanings of ‘Islām’, ‘Muslim’ and ‘to embrace Islām’, are now referents, within

⁶⁴ Ibid. p.13.

the post ‘Gulf War’ era, to anything associated with Islām as being extreme in nature. These terms are now generally accepted as valid in their newly designated meanings by the English-speaking populaces. Let it not be the case that Muslims lend themselves to using such words and in doing so, capitulate to the whims of those who do not believe and who would unwittingly bring enmity upon themselves.

Muslims must resist those conventions surrounding them that are in opposition and hostile towards the teachings of Islām. Their fidelity and dependency must be upon Al Qurʾān and the language of Al Qurʾān. Allāh has decreed many times within Al Qurʾān that Al Qurʾān is an Arabic Qurʾān:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٢

*Verily, We have sent it down as an Arabic Qurʾān in order that you may understand.*⁶⁵

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ١١٣

And thus We have sent it down as a Qurʾān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a

⁶⁵ Muḥsin Khān’s English interpretation of Sūrah Yūsuf (12), ayāh 12 above.

lesson from it (or to have the honour for believing and acting on its teachings).⁶⁶

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ^{٢٨}

An Arabic Qurʾān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him.⁶⁷

كِتَابٌ فَصَّلْتُ آيَاتُهُ وَقُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ^٣

A Book whereof the Āyāt are explained in detail; A Qurʾān in Arabic for people who know.⁶⁸

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ^٧

And thus We have inspired unto you a Qurʾān (in Arabic) that you may warn the Mother of the Towns (Makkah) and all around it. And warn of the Day of Assembling, of which there

⁶⁶ Muḥsin Khān's English interpretation of Sūrah Ṭā-Hā (20), ayāh 113 above.

⁶⁷ Muḥsin Khān's English interpretation of Sūrah Az-Zumar (39), ayāh 28 above.

⁶⁸ Muḥsin Khān's English interpretation of Sūrah Fuṣṣilat (41), ayāh 3 above.

is no doubt, when a party will be in Paradise and a party in the blazing Fire.⁶⁹

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ^{۷۰}

We verily, have made it a Qurʾān in Arabic, that you may be able to understand (its meanings and its admonitions).⁷⁰

وَمِنْ قَبْلِهِ ۚ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ
مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ
لِلْمُحْسِنِينَ^{۷۱}

And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qurʾān) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinūn.⁷¹

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُלْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ^{۷۲}

And indeed We know that they (polytheists and pagans) say: “It is only a human being who teaches him.” The tongue of the

⁶⁹ Muḥsin Khān’s English interpretation of Sūrah Ash-Shūrā (42), ayāh 7 above.

⁷⁰ Muḥsin Khān’s English interpretation of Sūrah Az-Zukhruf (43), ayāh 3 above.

⁷¹ Muḥsin Khān’s English interpretation of Sūrah Al Aḥqāf (46), ayāh 12 above.

*man they refer to is foreign, while this (the Qurʾān) is a clear Arabic tongue.*⁷²

Everything within Al Qurʾān is in the Arabic language, a language within which it is preserved. Were it not for that, its old meanings, percepts and categories would have faded away and disappeared from consciousness because of their lack of use - just as happened to the English language.

The iʿjāz, the inimitability, *‘immutability and permanence of Arabic’*⁷³ of Al Qurʾān has saved Al Qurʾān *‘from the hermeneutical problems besetting the Old and New Testaments’*⁷⁴. Improper translation is a serious threat to the *‘continuity of Islāmic understanding’*⁷⁵.

Muslims must beware of distorting or mutilating the Arabic vocabulary of Islām, *‘whether through transliteration, pronunciation or translation’*⁷⁶. ‘He’ has a responsibility as a Muslim to oppose and object to the mutilation of the Arabic language of Al Qurʾān by others. There are 3 reasons why such irresponsibility is objectionable:

1. Disrespectful and defiant in manner towards the names of Allāh ﷻ.

⁷² Muḥsin Khān’s English interpretation of Sūrah An-Naḥl (16), ayāh 103 above.

⁷³ Ismāʿīl Rājī al Fārūqī, *‘Toward Islamic English’*, p.13, International Islamic Publishing House, Riyāḍ, 1402/1982.

⁷⁴ Ibid.

⁷⁵ Ismāʿīl Rājī al Fārūqī, *‘Toward Islamic English’*, p.14, International Islamic Publishing House, Riyāḍ, 1402/1982.

⁷⁶ Ibid.

2. Disrespectful towards the names of the Prophet ﷺ, his companions ^f, the great men and women of Islām and to Islāmic meanings and values.⁷⁷
3. The use of colloquialisms⁷⁸. To speak in a colloquial manner is to speak informally whereas the speech in Al Qur'ān is not colloquial in manner. Al Qur'ān cannot be colloquialized – it is the speech of Allāh. *'It is not by accident that every enemy of Islām has blessed, promoted, and encouraged the colloquial dialects of the Muslim peoples...colloquialisms are the end of unity and beginning of division'*.⁷⁹

As written by Dr. Ismā'īl Rājī al Fārūqī, *'...colloquial language and/or the vernacular is the mirror of shu'ūbiyah, the promoter of ethnocentrism'*⁸⁰. The vernacular is that language native to a particular region. Colloquialisms and the vernacular belong to common speech and are characteristic of ordinary conversation, as distinguished from formal or elevated language as used within Al Qur'ān. They are generally stereotyped (fixed or perpetuated in an unchanging form), hackneyed (indiscriminate or vulgar), or clichéd (stereotyped expressions, commonplace phrases).

There is a tendency for parents, and even individuals themselves, to want to name their child with a name that they think of as unique.

⁷⁷ Ibid.

⁷⁸ Colloquialisms belong to common speech and are characteristic of ordinary (read: informal) conversation, as distinguished from formal or elevated language as used within Al Qur'ān. They are generally stereotyped (fixed or perpetuated in an unchanging form), hackneyed (indiscriminate or vulgar), or Clichéd (stereotyped expressions, commonplace phrases).

⁷⁹ Ibid.

⁸⁰ Ismā'īl Rājī al Fārūqī, *'Toward Islamic English'*, p.14, International Islamic Publishing House, Riyāḍ, 1402/1982.

The name could be a name that has been made up – just a jumble of letters that sets it aside from any other name – meaningless.

Muslims usually make use of names that exist within the history of Islām – a name that has gone before, names with meanings. The names of prophets, companions, etc. These names will be derived from Arabic names. As Arabic names they have a specific structure and that structure cannot be altered.

For instance, take the name مُحَمَّد – Muḥammad. Its structure is definite and it cannot be written any other way in Arabic. Its exact transcription from Arabic into English should also render it as fixed.

Regrettably, many Muslims when having their names ‘translated’ or ‘transcribed’ from an original Arabic to English, alter the essential structure and create names that detract from the core presentation of the name and consequently, its original meaning.

The name Muḥammad above is often rendered as ‘Mohamad’, ‘Mohamed’, ‘Mahomet’, ‘Mohamet’ or even ‘Maumet’. The ‘u’ in ‘Mu’ becomes ‘o’, the double ‘m’ – ‘mm’ – becomes a single ‘m’ and the final vowel sound ‘a’ becomes an ‘e’, and in the worst scenario, ends up as ‘Maumet’! In Arabic مُحَمَّد would never appear as such -

‘Mohamad’, ‘Mohamed’, ‘Mahomet’, ‘Mohamet’ or even ‘Maumet’.

The Arabic vowel indicators, *fathah* (فَتْحَة), *kasrah* (كَسْرَة), and

ḍammah (ضَمَّة), represented as, َ ِ ُ above a consonant

respectively, do not change. Thus, in ‘transcription’ from Arabic to English the َ ِ ُ must remain constant as ‘a’ ‘i’ and ‘u’.

It is a different matter when the vowel sounds are long vowel sounds.

The long vowels or vowel sounds in Arabic are represented as َ or

ِ, ُ whereby the *fathah* (فَتْحَة), *kasrah* (كَسْرَة), and

dammah (ضَمَّة) - َ ِ ُ are followed by the long vowel indicators of

َ or ِ, ُ. These long vowels can be transcribed as ‘ā’, ‘ī’

and ‘ū’ respectively.

The sounds of the ‘short vowels’ in English are as follows:

a – as in the ‘a’ in the English word ‘**hat**’

i – as in the ‘i’ in the English word ‘**hit**’

u – as in the ‘u’ in the English word ‘**hut**’

The sounds of the ‘long vowels’ in English are as follows:

ā – as in the ‘a’ in the English word ‘**father**’

ī – as in the English word ‘**sheep**’

ū – as in the English word ‘**moon**’

A further misrepresentation is to render beautiful Islāmic names such as, for example, the names ... يُوسُف, يَعْقُوب, إِسْحَاق, يُونُس, مُوسَا, إِبْرَاهِيم ... , (Yūsuf, Ya°qūb, Ishāq, Yūnus, Mūsā, Ibrāhīm, etc) etc. are hastily changed into their Biblical equivalents of Joseph, Jacob, Isaac, Jonah, Moses, Abraham, etc. ⁸¹

The first issue of objection, with the changing/altering of the names from the Arabic to the English translation of them, is that the original names are no longer represented as such. The new representation may appease the objections raised by the native English speakers – usually on the basis that the native English speakers are unable or unwilling to pronounce the originals and want to say something that they know, accept and relate to – but it belittles the real meanings behind such Arabic words.

Secondly, these names within the Christian/Jewish Biblical understandings represent entirely different meanings and persons to those understood by Muslims. Take for instance the Arabic name إِسْحَاق – Ishāq. Within Biblical theological doctrine, whether Jewish or Christian, ‘Isaac’ – as they call Ishāq ﷺ - was the ‘first born’ son of Abraham – إِبْرَاهِيم – Ibrāhīm ﷺ in Islāmic/Arabic teachings. In Islām Ishāq ﷺ was not the first-born son of Ibrāhīm ﷺ. To change it to Isaac therefore would be a travesty of the truth since its understanding

⁸¹ Ismā°il Rājī al Fārūqī, ‘*Toward Islamic English*’, p.10, International Islamic Publishing House, Riyāḍ, 1402/1982.

within English, for those, that is, who have to some extent studied or read the Bible, is as the first-born son.

Thus, loyalty must be towards Islām rather than towards that which is not Islām. To be disloyal towards Islām gives rise to, as mentioned earlier, ‘*shu‘ūbiyah*’, which is to divide into branches or subdivisions, away from Islām. It is at the forefront of ideologies such as nationalism, whereby ‘loyalty’ or ‘fidelity’ is towards a nation rather than towards Allāh Alone.

A final word from Dr. Ismā‘īl Rājī al Fārūqī:

*‘In modern times, the English language stands in need of the percepts and values of Islam which only the Qur’anic language can provide. Constant use of their Arabic form will help to shield the English-speaking Muslims from the onslaught of materialism⁸², utilitarianism⁸³, skepticism⁸⁴, relativism⁸⁵, secularism⁸⁶ and hedonism⁸⁷ that the last two hundred years have established firmly in English consciousness. And it will – in shā’a Allāh – inject a reforming and salutary influence into the consciousness of all English speaking Muslims, pulling them out of their tragic predicament in modern times’.*⁸⁸

⁸² That nothing exists except matter.

⁸³ That the greatest happiness of the greatest number should be the guiding principle of conduct.

⁸⁴ That true knowledge is uncertain and unavailable.

⁸⁵ That knowledge is only of relations; truth is not absolute.

⁸⁶ That morality should be based solely in regard to mankind in the present life.

⁸⁷ That pleasure is regarded as the chief good.

⁸⁸ Ismā‘īl Rājī al Fārūqī, ‘*Toward Islamic English*’, p.15, International Islamic Publishing House, Riyāḍ, 1402/1982.

TRANSLITERATION – TRANSCRIPTION

‘Transliteration’ and ‘transcription’ are not one and the same thing. ‘Transliteration’ is the rendering of the letters or characters of one alphabet in those of another – in the case of Islāmic English – the rendering or depiction of Arabic letters as Latin or Roman letters. It is literally, the direct representation of foreign letters, in the case here that is Arabic letters, using Latin symbols. An accurate, exact ‘transliteration’ would need to omit vowels and vowel indicators. Whereas ‘transcription’ includes the consonants and the vowels or vowel indicators thereby representing the sound of, the pronunciation of the words within the language. Throughout the course of this booklet, ‘transcription’ has already been in use.

Islām
 Islāmic
 Allāh
 Qurʾān
 ṣalāh
 zakāh
 ḥudā
 taqwā
 ḥalāl
 qisṭ
 waḥy
 ṣiyām
 ḥajj
 fiqh
 uṣūl al fiqh

ḥadīth

The above words are some of the already ‘transcribed’ words.

There are a number of versions of Arabic – Latinized or Romanized transliterations/transcriptions that are utilized as transliterated alphabets of the Arabic language into the Latinized alphabet. The majority of these Arabic – Latinized or Romanized transliterations/transcriptions have been created by scholastic institutions and or publishers for their own purposes or needs. Presently, and in real terms it has always been the case. There is no extant internationally accepted version of an Arabic – Latinized transliterated/transcribed alphabet.

The Arabic – Latinized or Romanized transliterations/transcriptions are in general the same. There are however, weaknesses and idiosyncrasies within some of these transliterations/transcriptions that need to be rectified in order to bring them into use as an internationally accepted version of an Arabic – Latinized transliterated/transcribed alphabet. Below is a table comparing a number of ‘transliteration’ tables⁸⁹ currently in use throughout the world:

⁸⁹ https://en.wikipedia.org/wiki/Romanization_of_Arabic#Comparison_table

Mixed [digraphic](#) and [diacritical](#) [\[edit\]](#)

- [BGN/PCGN](#) romanization (1956).^[1]
- [UNGEGN](#) (1972). United Nations Group of Experts on Geographical Names, or "Variant A of the Amended Beirut System". Adopted from BGN/PCGN.^{[2][3]}
 - [IGN System 1973](#) or "Variant B of the Amended Beirut System", that conforms to the French orthography and is preferred to the Variant A in French-speaking countries as in Maghreb and Lebanon.^{[2][4]}
 - [ADEGN](#) romanization (2007) is different from UNGEGN in two ways: (1) ط is [dh](#) instead of z; (2) the cedilla is replaced by a sub-macron (̣) in all the characters with the cedilla.^[2]
- [ALA-LC](#) (first published 1991), from the [American Library Association](#) and the [Library of Congress](#).^[5] This romanization is close to the romanization of the *Deutsche Morgenländische Gesellschaft* and [Hans Wehr](#), which is used internationally in scientific publications by [Arabists](#).
 - [IJMES](#), used by *International Journal of Middle East Studies*, very similar to ALA-LC.^[6]
 - [EI](#), *Encyclopaedia of Islam* (1st ed., 1913–1938; 2nd ed., 1960–2005).^[1]

Fully [diacritical](#) [\[edit\]](#)

- [DMG](#) (*Deutsche Morgenländische Gesellschaft*, 1935), adopted by the International Convention of Orientalist Scholars in Rome.^[8]
 - [DIN 31635](#) (1982), developed by the German Institute for Standardization (*Deutsches Institut für Normung*).
 - [Hans Wehr transliteration](#) (1961, 1994), a modification to DIN 31635.
 - [EALL](#), *Encyclopedia of Arabic Language and Linguistics* (edited by Kees Versteegh, Brill, 2006–2009).^[9]
 - Spanish romanization, identical to DMG/DIN with the exception of three letters: ġ > y, ħ > j, ġ > g.^[10]
- [ISO 233](#) (1984), letter-to-letter; vowels are transliterated only if they are shown with diacritics, otherwise they are omitted.
 - [ISO 233-2](#) (1993), simplified transliteration; vowels are always shown.^[verification needed]
- [BS 4280](#) (1968), developed by the [British Standards Institute](#).^[11]

ASCII-based [\[edit\]](#)

- [ArabTeX](#) (since 1992) "has been modelled closely after the transliteration standards [ISO/R 233](#) and [DIN 31635](#)" ^[this quote needs a citation]
- [Buckwalter Transliteration](#) (1990s), developed at ALPNET by [Tim Buckwalter](#); doesn't require unusual [diacritics](#).^{[12][13]}
- [Arabic chat alphabet](#).^[14] an ad hoc solution for conveniently entering Arabic using a Latin keyboard.

Comparison table [\[edit\]](#)

Letter	Unicode	Name	IPA	BGN/PCGN	UNGEGN	ALA-LC	EI	Wehr ¹	EALL	BS	DIN	ISO	ArabTeX	chat ²
ع ³	0621	<i>hamzah</i>	ʔ		ʔ ⁴		ʔ	ʔ ⁴	ʔ	ʔ ⁴	ʔ	ʔ	ʔ	2
ا	0627	<i>alif</i>	a:				ā						A	a/e/é
ب	0628	<i>bāʾ</i>	b						b					
ت	062A	<i>tāʾ</i>	t						t					
ث	062B	<i>thāʾ</i>	θ		th ⁵				t̤				_t	s/th
ج	062C	<i>jīm</i>	ɟʕ~g~ʒ		j		dj ⁵	j ⁶			ġ		^g	j/g/dj
ح	062D	<i>hāʾ</i>	h		ħ ⁷			ħ					.h	7
خ	062E	<i>kāʾ</i>	x		kh ⁵			k̤ ⁶	x	ħ	ħ	ħ	_h	kh/7/5
د	062F	<i>dāl</i>	d						d					
ذ	0630	<i>dhāl</i>	ð		dh ⁵				d̤				_d	z/dh/th
ر	0631	<i>rāʾ</i>	r						r					
ز	0632	<i>zayn/zāy</i>	z						z					
س	0633	<i>sīn</i>	s						s					
ش	0634	<i>shīn</i>	ʃ		sh ⁵				ʃ				^s	sh/ch
ص	0635	<i>ṣād</i>	sˤ		ṣ ⁷				ṣ				.s	s/9
ض	0636	<i>ḍād</i>	ɗˤ		ɗ ⁷				ɗ				.d	d/9'
ط	0637	<i>ṭāʾ</i>	tˤ		ṭ ⁷				ṭ				.t	t/6
ظ	0638	<i>ẓāʾ</i>	ðˤ~zˤ		ẓ ⁷		ẓ		ɗ/z ¹¹		z		.z	z/dh/6'
ع	0639	<i>ʿayn</i>	ʕ		^[note 4]		ʕ		ʕ				ˤ	3
غ	063A	<i>ghayn</i>	ɣ		gh ⁵			ġ ⁶	ġ	ġ	ġ	ġ	.g	gh/3'

ف	0641	<i>fā'</i>	f			f			
ق	0642	<i>qāf</i>	q		q				2/g/q/8
ك	0643	<i>kāf</i>	k			k			
ل	0644	<i>lām</i>	l			l			
م	0645	<i>mīm</i>	m			m			
ن	0646	<i>nūn</i>	n			n			
ه	0647	<i>hā'</i>	h			h			
و	0648	<i>wāw</i>	w, u:		w; ū		w; U	w/ou/oo/u/o	
ي	064A	<i>yā'</i>	j, i:		y, ī		y, I	y/i/ee/ei/ai	
آ	0622	<i>alif maddah</i>	ʔa:	ā, 'ā		'ā	'ā	'A	2a/aa
ة	0629	<i>tā' marbūtah</i>	a, at	h; t	—; t	h; t	ī	T	a/e(h); et/at
ا	06210644	<i>alif lām</i>	(var.)		al- 10		'al	al-	el/al
أ	0649	<i>alif maqṣūrah</i>	a:	á		ā	ý	_A	a
Vocalization									
ا	064E	<i>fathah</i>	a		a				a/e/é
ي	0650	<i>kasrah</i>	i		i				i/e/é
و	064F	<i>ḍammah</i>	u		u				ou/o/u
ا	064E0627	<i>fathah alif</i>	a:		ā		a'	A/aa	a
ي	0650064A	<i>kasrah yā'</i>	i:		ī		iw	I/iy	i/ee
و	064F0648	<i>ḍammah wāw</i>	u:		ū		uw	U/uw	ou/oo/u
ا	064E064A	<i>fathah yā'</i>	aj		ay				ay/ai/ey/ei
و	064E0648	<i>fathah wāw</i>	aw		aw				aw/aou
ا	064B	<i>fathatān</i>	an	a ⁿ	an		á	aN	an
ي	064D	<i>kasratān</i>	in	i ⁿ	in		í	iN	in/en
و	064C	<i>ḍammātān</i>	un	u ⁿ	un		ú	uN	oun/on/oon/un

- ¹⁰Hans Wehr transliteration does not capitalize the first letter at the beginning of sentences nor in proper names.

LIST OF TRANSLITERATIONS

SYSTEM OF TRANSLITERATION OF ARABIC CHARACTERS:

Consonants			Long Vowels		Diphthongs	
ء (except when initial)	ذ	z	ق	ā	اَ	aw
ب	س	s	ك	ū	اِ	ay
ت	ش	sh	ل	ī		
ث	ص	ṣ	م		ـِـ	īyy (final form ī)
ج	ض	ḍ	ن		ـِـ	uww (final form ū)
ح	ط	ṭ	ه			
خ	ظ	ẓ	و			
د	ع	ʿ	ي			
ذ	غ	gh				
ر	ف	f				

ā a; at (construct state)
 ال (article), al- and ʾ- (even before the antero-palatals)

PERSIAN, TURKISH AND URDU ADDITIONS TO THE ARABIC ALPHABET:

پ	ځ	zh	ٲ	ٴ	ٲ	ٴ
ٲ	ٴ	ٴ or ځ g (sometimes ħ in Turkish)	ٴ	ٴ		

Additional vowels:

- a) Turkish: e, i, o, ö, ü. Diacritical signs proper to Arabic are, in principle, not used in words of Turkish etymology.
 b) Urdu: ē, ē.

For modern Turkish, the official orthography adopted by the Turkish Republic in 1928 is used.
 The following letters may be noted:

c = ç	ğ = gh	j = zh	k = k and ګ	t = t and ٲ
ç = ç	h = h, ٲ and kh	ş = sh	s = s, ş and th	z = z, ٲ, ٲ and dh

SYSTEM OF TRANSLITERATION OF CYRILLIC CHARACTERS:

а	а	е	е	к	к	п	п	ф	ф	ш	shch	ю	yu
б	б	ж	ж	л	л	р	р	х	kh	ы	ı	я	ya
в	в	з	z	м	м	с	s	ц	ts	ь	ʼ	ѣ	ě
г	g	н	i	н	n	т	t	ч	č	ъ	ʼ		
д	d	ѣ	y	о	o	у	u	ш	sh	э	é		

‘List of Transliterations’ from Brill⁹⁰

To amalgamate the above ‘transliteration’ tables would be to produce a ‘transliteration’ table - as used by the majority of scholastic institutions and/or publishers – such as the one demonstrated below:

⁹⁰ Brill, E. J., The Encyclopaedia of Islam, ‘List of Transliterations’, p.13, Leiden, 1986.

a	ا
b	ب
t	ت
th	ث
j	ج
ḥ	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
ṣ	ص
ḍ	ض
ṭ	ط

z	ظ
,	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	هـ
w	و
y	ي
,	ء

Since the majority of these Arabic – Latinized or Romanized transliterations/transcriptions have been created by scholastic institutions and or publishers, largely non-Muslim, it is expected, on the part of subscribers to scholastic institutions and or publishers, that the user or reader of such transliterations/transcriptions already know or is already familiar with the letters of the Arabic alphabet and

the Latinized or Romanized letters that represent them. Indeed, such transliterations or transcriptions are found and utilized within the ‘scholastic’ environment. Thus, should the user or reader encounter the Arabic alphabetical letters transliterated as, th, dh, kh, sh and gh, it is expected that ‘he’ will, in theory at least, be able to understand that they are in fact representative of a ‘single Arabic letter’.

However, today there are many books, written by Muslims and non-Muslims alike, that discuss Islām whether in a formal manner or otherwise. The readers of these books are not necessarily familiar with the Arabic alphabet and as such many of them are unable to recognize that the letters ‘th, kh, dh, sh, and gh’ are in fact to be read as conjoined and representative of a single Arabic letter. Thus, ‘th’ is representative of a single Arabic letter; ‘kh’ is representative of a single Arabic letter; and so on.

Books that now deal with Islām and Islāmic issues are no longer restricted to the domain of scholastic institutions and or publishers, which to more than some extent still retain and promote an ‘Orientalist’ bent. There is, and has been for some time, an awakening that promulgates the concept that ‘knowledge’ is not some form of ‘copywritten exclusivity’ and that in fact, knowledge is free to anyone who wants to attain it. Da‘wah, therefore, in this arena is a very real purpose.

In order to avoid mis-pronunciation such as could take place with the following examples (the correctly transcribed word, in accordance with the proposed system of transliteration is in brackets beforehand):

(Kathīr) Kathīr
 (Bukhārī) Bukhari
 (Bidhār) Bidhar
 (Rashad) Rashad
 (Ṭaghūt) Taghut

They could be pronounced as:

Kat-hir
 Buk-hari
 Bad-har
 Ras-had
 Tag-hut

as a result of each visibly presented letter being pronounced separately, and in order to be rid of that misconception, there is the need to remove the possibility of such mis-pronunciation occurring and thereby failure to understand the meaning or import of the word being transliterated/transcribed.

What is proposed therefore, in respect to the Latinized – Romanized transliterations/transcriptions of those 5 Arabic letters is as follows:

th

ث

kh

خ

dh

ذ

sh

ش

gh

غ

Very simply, the underlining of the 2 Latinized – Romanized letters, used to represent their respective Arabic letters, serves to more clearly signify and epitomize them as a single letter. Therefore, the Arabic alphabet together with its Latinized – Romanized transliterated/transcribed alphabet would and should be as follows:

a

ا

b

ب

t

ت

th

ث

j

ج

h

ح

kh

خ

d

د

<u>dh</u>	ذ
r	ر
z	ز
s	س
<u>sh</u>	ش
ṣ	ص
ḍ	ض
ṭ	ط
ẓ	ظ
c	ع
<u>gh</u>	غ
f	ف
q	ق
k	ك
l	ل
m	م

n	ن
h	ه
w	و
y	ي
و	ء

The 3 vowel sounds in Arabic, *fathah* (فَتْحَة), *kasrah* (كَسْرَة), and *dammah* (ضَمَّة), are represented as, َ ِ ُ above a consonant respectively. These represent the short vowels, a, i, and u. Unfortunately, in many ‘Islāmized’ words within the English of the United States, the ُ – u vowel sound is transliterated and pronounced as ‘o’. Thus مُسْلِم – Muslim, is more often than not written and pronounced ‘Moslem’. ‘O’ tends to be used instead of ‘u’ and ‘e’ is inclined to be used in place of ‘i’. The result is the word ‘Muslim’ sounding like ‘Mosslem’ (with ‘s’ furthermore stressed as double even though there is no signification for that in the original Arabic letter).

Long vowels in Arabic commonly place the letters ا or ي, و and ي

after the vowel indicators َ ِ ُ. Thus we have:

اَ or اِ, يِ, وُ

ā ā, ī ū

For example in the words عَابِد - °ābid; عِيد - °abīd; and عُبُودَة -

°ubūda. They are transliterated as, ā, ī, and ū rather than, as is moderately common in some transliterations/transcriptions, doubling the vowel as in – aa, ii, uu. This ‘vowel doubling’ in itself serves to give a representation, a signifier of the vowel’s length of pronunciation. However, a dash above the vowel is more commonly acceptable.

Sometimes the long ī is represented as ‘ee’ - long ū represented as ‘oo’ and both are also acceptable - and this can be tolerable, since the resultant sound is very similar to the real sound found in Arabic - as for example:

Deen in place of Dīn

or, munāfiqoon in place of munāfiqūn

Arabic words beginning with an initial vowel are represented as اَ -

A, اِ - I, اُ - U. For example:

Adhān - أَذَان

Imām - إِمَام

Ummah - أمة

It should be noted that ‘*word transliterations should be of the Arabic word in its literary, not colloquial, form*’⁹¹.

Arabic letters are divided into 2 classes or categories – moon letters (حروف قمرية – ḥurūf qamariyah) and sun letters (حروف شمسية – ḥurūf shamsiyah).

For example, the moon letters (حروف قمرية) are:

ا ب ج ح خ ع غ ف ق ك م ه و ي

...and do not assimilate the lām (ل) in the definite article ‘Al’ (ال) with the preceding letter. Moon in Arabic is قمر – qamar whereas ‘the moon’ is القمر – Al Qamar. The lām of ‘Al’ (ال) joining the qāf of (قمر – qamar) remains unchanged in form and pronunciation.

⁹¹ Ismā‘īl Rājī al Fārūqī, ‘*Toward Islamic English*’, p.18, International Islamic Publishing House, Riyāḍ, 1402/1982.

The sun letters assimilate the letter lam (ل) in a preceding lam of the definite article (ال). The sun letters (حروف شمسية) are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

...and assimilate the lām (ل) in the definite article ‘Al’ (ال) with the preceding letter. Sun in Arabic is شمس – shams whereas ‘the sun’ is الشمس – Al Shams. However, since the lām (ل) of ‘Al’ (ال) assimilates with the sun letter ش – shīn the pronunciation sounds like – Ash-Shams, with the lām (ل) of ‘Al’ (ال) assuming the sound of the ش – shīn in شمس – shams.

Scholastic or institutional convention leans toward representing the definite article ‘Al’ (ال) as ‘Al’ in transcription with any Arabic letter, whether a moon or sun letter. As in القمر – Al Qamar or الشمس – Al Shams, for example.

However, many modern Islāmic based publishers of books in English have demonstrated an inclination, a propensity towards displaying the lām (ل) of 'Al' (ال) transcribed as the same letter as the sun letter that succeeds it. For example, rather than printing Al Shams (الشمس) as the transcribed rendering in English of الشمس, it is written as Ash Shams, the way it would sound upon pronunciation.

In keeping with the above proposed internationally transliterated, or rather transcribed version of the Arabic letters of the alphabet, it would best be written as Ash-Shams, with a hyphen inserted between the two assimilated letters in order to demonstrate the assimilation that has taken place in pronunciation between the lām (ل) of 'Al' (ال) and the ش – shīn of شمس – shams.

The Arabic remains as it is – as it must be. It would be a simple enough procedure to inform the reader, in the introduction to the book, that the process of transcribing the Arabic, in regard to words that in Arabic begin with a sun letter and which are in the definite article, assumes the form as pronounced and not as would be literally written. There is no harm or alteration to the original Arabic text – as must be - and making use of such a method renders it not only easier for the reader to correctly pronounce the sound of the Arabic word being represented but also acts as a form of da'wah, towards both Muslim and non-Muslim reader, as well as introducing into the

English language the Arabic word rather than an English word that does no justice to the import of the meaning implied within the original Arabic word.⁹²

⁹² The main reason for representing the lām in the Arabic definite article ‘Al’ as the same as the first letter of a word that begins with a sun letter is since it does justice to the correct pronunciation of said word. There is and has been a proclivity, a bent by the Western media in reports concerning, in particular the designated terrorist group ‘Ash-Shabāb’ to refer to it as ‘Al Shabaab’ and to pronounce it as such. Even Al Jazeera English does this: <https://www.youtube.com/watch?v=1aMTK7S9-BE> Clearly, this is deliberate act by the media to denigrate Islām.

KNOWLEDGE

It is all too clear, that the English as practiced throughout the world, in its current condition, is unable to carry, convey or deliver Islām's vitality in its entirety. English can only perform the function of delivering Islām if and when it has been modified '*to enable it to carry Islāmic proper nouns and meanings without distortion*'⁹³. 'Standard English' does not satisfy nor '*serve the linguistic needs of Muslim users of the English language*'⁹⁴.

For those who feel or think that some kind of alteration to the English language would be an invasion upon it, then please think again. The history of English, as mentioned before, clearly demonstrates that English as it stands today is the consolidation of many, many 'foreign' languages. Surely then, the addition of a number of words into its vocabulary will cause it no pain?!

Thus, we need to be able to modify 'standard English' into being 'Islāmic English', principally for Islāmic users of the English language, and by doing so enrich, enhance, aggrandize, and augment its value. No words from its immense vocabulary are going to be stolen or gotten rid of, but those words would be invigorated and become more dynamic as the result of the addition of Islāmic terminology.

⁹³ Ismā'īl Rājī al Fārūqī, '*Toward Islamic English*', p.7, International Islamic Publishing House, Riyāḍ, 1402/1982

⁹⁴ Ibid.

These fears, of a ruination of the English language are xenophobic in origin and have no basis whatsoever in the rational thinking that has been bestowed upon ‘mankind’. The introduction of Islāmic terminology into the English language will be an injection of knowledge, not an embrasure of ignorance.

There are chauvinistic and dogmatically prejudiced elements within some English socio-political groups, that uphold and maintain xenophobia as a valid form of rationality - a *raison d'être*. Their deep antipathy towards ‘strangers’ and that which they believe to be strange, has already, throughout the history of Britain and the English language, injected their misconceived notions into English.

Words like ‘Islamism’, ‘Islamist’, ‘Islamize’, as mentioned earlier, whilst once used as referents to the ‘religion’ and adherents of Islām in an acceptant manner, without openly prejudicial tones, have now come to symbolize the theoretically injected and supposed threat that Islām and Muslims are bringing against the world. It is the old ‘Orientalists’ ploy – the resonance of colonialist imperialism.

These kinds of thought patterns and practices, those that re-interpret words in order to vouchsafe predispositions, are based on ignorance and the ‘rejection of knowledge’. Within Islām, ignorance and the rejection of knowledge’ are measured or evaluated in relation to *tawḥīd* – belief in the Oneness of Allāh. In general, this notion – that of *tawḥīd* - is not in the mindset of non-Muslim English speakers.

Their ideas of ignorance and rejection of knowledge are limited to the affairs of this world alone since the basic stance in the English-

speaking nations is one of secularism – part and parcel of which is the exclusion of belief in ‘God’ - disbelief. This disbelief has become commonplace and is now more prevalent than belief in ‘God’ itself.

These notions of ignorance and rejection of knowledge are a manufactured set of concepts, that is, they are not based on anything concrete or of substance. They ‘lionize’ Christian culture whilst not even practicing the ‘religion’ of Christianity. They are designed by an ‘elite’, which at one and the same time, creates or brings into being a ‘common enemy’ and thereby beleaguers and inculcates societal thought to be in unison with their notions, however absurd they may be.

Whereas the basis of Islām is knowledge. Islām is unequivocal about this point. It is plain and clear. Speech or action must be based upon knowledge. Chapter 10 of the Book of Knowledge within Ṣaḥīḥ Al Bukhārī is entitled, *‘It is essential to know a thing first before saying or acting upon it’*⁹⁵.

95 كتاب العلم - (10) بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ:
 لِقَوْلِ اللَّهِ تَعَالَى: {فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ} فَبَدَأَ بِالْعِلْمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ - وَرَثُوا الْعِلْمَ - مَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.
 وَقَالَ جَلَّ ذِكْرُهُ: {إِنَّمَا يُخَشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ} وَقَالَ: {وَمَا يَعْمَلُهَا إِلَّا الْعَالِمُونَ}، {وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ}.
 وَقَالَ: {هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ}.
 وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ».
 وَقَالَ أَبُو ذَرٍّ لَوْ وَضَعْتُمُ الصُّصَامَةَ عَلَى هَذِهِ وَأَشَارَ إِلَى قَفَاهُ - ثُمَّ ظَنَنْتُ أَنِّي أَنْفِذُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تُحْجِزُوا عَلَيَّ لَا تُفْذِئْتُهَا.
 وَقَالَ ابْنُ عَبَّاسٍ: {كُونُوا رَبَّانِيِّينَ} حُكَمَاءَ فُقَهَاءَ. وَيُقَالُ الرَّبَّانِيُّ الَّذِي يُرِي النَّاسَ بِصَغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

According to the Statement of Allāh "So know (o Muḥammad ﷺ) that “*Lā ilāha illallāh... (none has the right to be worshipped but Allāh)*,” (V.47:19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets, i.e., they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing.

In the rapid decline of ‘religion’ within native speaking nations of English, and in the Judeo-Christian values that are still extant within the standard English language, the use of ‘Islāmic English’ serves as da‘wah (calling to Islām) in itself since it embodies within it Islāmic concepts and ideas.

Those Muslims who are citizens of English-speaking nations; those Muslim residents of English-speaking nations; those Muslim visitors to English-speaking nations; all are duty bound to serve Allāh and exemplify in behavior, in actions, in speech, their Islām. ‘Islāmic English’ serves also therefore, to ‘protect’ them and their Islām.

Being Muslim – one who surrenders ‘his’ will to the Will of Allāh ﷻ - the exemplification of Islām – is a gift bestowed by Allāh ﷻ upon

And whoever followed a way to seek (religious) knowledge, Allah ﷻ will make easy for him the way to Paradise. Allāh ﷻ said, “...It is only those who have knowledge among His slaves that fear Allāh...” (V.35 :28) And Allāh said, “...But none will understand them except those who have knowledge.” (V.29:43).

(And also Allāh's Statement): ‘And they will say: Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire’. (V.67:10)

And Allah ﷻ also said, “...Are those who know equal to those who know not”. (V.39:9)

And the Prophet ﷺ said, “If Allāh wants to do good to a person, He makes him comprehend the religion and verily, knowledge is attained by learning”. Abū Darr pointing towards his neck said, “If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet ﷺ, I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others)”. And Ibn ‘Abbās said, “You should be *Rabbaniyyūn* (religious scholars) forgiving, wise, and learned men”. And it is said that a *Rabbāniy* (religious scholar) is the one who starts teaching people simple subjects of knowledge before touching big (difficult) ones.

those of His servants who acknowledge themselves as Muslim. It is not something to be squandered. It is not something fruitless.

A Muslim accepts and shoulders the responsibilities associated with the ‘Kalimatut-Tawḥīd’⁹⁶ – that *‘there is no deity (worthy of ‘worship’) excepting Allāh Alone and Muḥammad ﷺ is His Messenger’* – that ‘he’ attests to.

All languages convey important social and political consequences of the cultures and customs they represent. The English and Arabic languages are no exceptions to that. However, the foremost distinction and differentiation between English and Arabic is, as suggested before, that whereas Arabic is the bearer of Islām, being the language in which Al Qur’ān was revealed, English is not.

As also suggested before, whatever intrinsic connections the English language may have had before in relation to ‘religion’ have long since been negated, submerged and relegated into the mire that is ‘Democracy’. The ‘Church’ is subservient to ‘Democracy’.

‘Democracy’, and the other ‘-isms’ are propagated as solutions for ‘mankind’. However, the only true panacea, the only true solution for ‘mankind’ is Islām. ‘Democracy’ and the other ‘-isms’ attempt to integrate all of the ‘mankind’s’ quirks into their own grand practices, noticeably without any distinct authorities – since they are subject to the whims and caprices of the day – the wind direction on the day!

⁹⁶ Kalimatut-Tawḥīd – meaning, ‘the utterance of the Oneness of Allāh’.

Islām however, has a single, unique authority. Everything within the daily lives of Muslims is at one and the same time an embodiment of the legislation that belongs to Allāh ﷻ as practiced and exemplified by the Prophet Muḥammad ﷺ.

ENGLISH WORDS TO AVOID?

As occasionally mentioned throughout the course of this discussive, there is a vast difference in the perceptions of belief in ‘God’, and the workings associated with ‘religion’ – belief and worship -, between the principles held and maintained by those who follow Christianity and those who follow Islām.

It must be said, that as a Muslim who makes use of English, there are certain words that are best avoided. Making such a statement gives rise to the question ‘why would it be best to avoid certain words?’

In order to answer that, let us first of all look at the more common English words that should and ought to be avoided. On the whole, the words to be avoided relate to religion – ‘religion’ as generally understood within the context of the English language. As previously mentioned, ‘religion’ within Britain, in an overall understanding, refers to the doctrines and dogma of Christianity.

In actual fact the list of words that should be avoided is short. It is not the aim here to destroy or ruin the English language. However, there are specific words that connote and imply Christian understandings and as such, are difficult to be divorced from the Christian religion per se.

Each of the following 7 words will be addressed separately with the reason/s given for their incompatibility and inappropriateness with their use in Islāmīc English.

'God'
 religion
 worship
 faith
 AD
 apostle
 verse

'God' is the name used in English to represent a) the Supreme being; and b) Jesus – as the case may be. 'God' as 'defined' within the English language can therefore be, anything prescribed as a deity worshipped by an individual or a group. It can be both 'indefinite' and 'definite' dependent on the users use of it.

In Islām, and therefore in Islāmic English, the word 'God' is a misnomer, that is, a misleading term. The word used in Islām to represent the unique and only deity is الله – Allāh. Its meaning in

English is literally 'The God' – not 'a God' or 'any old god' but 'The God'. There is no question as to whether it is 'indefinite or definite' – it is unequivocally 'definite'.

The name الله – Allāh is known as 'الْفَظُّ الْجَلَالَةُ' - Al Lafaz al Jalālah

– 'the Most Sublime pronunciation'. This means that no other word can be substituted for or replace it. Not 'God', 'Tuhan', 'Gusti', 'Gott'; 'Deus'; 'Dieu'; 'Zot', etc.

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ١٦٣

*And your ilāh ('god') is 'one ilāh'. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.*⁹⁷

Twice within Al Qur'ān the reader will find, there is no deity (worthy of performing 'ibādah towards) than Allāh Alone:

... لَا إِلَهَ إِلَّا اللَّهُ ... ٣٥

"...There is no deity but Allāh,"...⁹⁸

... لَا إِلَهَ إِلَّا اللَّهُ ... ١٩

*"...There is no deity except Allāh..."*⁹⁹

Besides that, there are many other āyāt, some 37 in all, that declare the 'Oneness' of Allāh Alone.¹⁰⁰

... لَا إِلَهَ إِلَّا هُوَ ... ١٦٣

⁹⁷ English interpretation of Sūrah Al Baqarah (2), ayāh 163.

⁹⁸ English interpretation of Sūrah Aş-Şaffāt (37), ayāh 35.

⁹⁹ English interpretation of Sūrah Muḥammad (47), ayāh 19.

¹⁰⁰ Sūrah Al Baqarah (2), āyāt 163 & 255; Sūrah Āl 'Imrān (3), āyāt 2, 6, 18 (twice) & 62; Sūrah An-Nisā' (4), ayāh 86; Sūrah Al An'ām (6), āyāt 102 & 106; Sūrah Al A'rāf (7), ayāh 158; Sūrah At-Tawbah (9), āyāt 31 & 129; Sūrah Yūnus (10), ayāh 90; Sūrah Hūd (11), ayāh 14; Sūrah Ar-Ra'ad (13), ayāh 30; Sūrah An-Naḥl (16), ayāh 2; Sūrah Tā-Hā (20), āyāt 8, 14 & 98; Sūrah Al Anbiyā' (21), ayāh 87; Sūrah Al Mu'minūn (23), ayāh 116; Sūrah An-Naml (27), ayāh 26; Sūrah Al Qaşāş (28), āyāt 70 & 88; Sūrah Fāṭir (35), ayāh 3; Sūrah Şād (38), ayāh 65; Sūrah Az-Zumar (39), ayāh 6; Sūrah Ghāfir (40), āyāt 3, 62 & 65; Sūrah Ad-Dukhān (44), ayāh 8; Sūrah Muḥammad (47), ayāh 19; Sūrah Al Ḥaşr (59), āyāt 22 & 23; Sūrah At-Taghābun (64), ayāh 13; Sūrah Al Muzzammil (73), ayāh 9.

“...There is no deity [worthy of worship] except He,...”¹⁰¹

إِنِّى أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا ... ١٤

“Indeed, I am Allāh. There is no deity except Me,...”¹⁰² 20:14

لَا إِلَهَ إِلَّا أَنْتَ ... ٨٧

“...There is no deity except You;...”¹⁰³ 21:87

لَا إِلَهَ إِلَّا هُوَ ... ١٠٢

“...there is no deity except He,...”¹⁰⁴

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ ٱلْبَحْرَ فَٱتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ
بَغْيًا وَعَدُواْ حَتَّىٰ إِذَا أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ
إِلَّا ٱلَّذِى ءَامَنْتُ بِهِۦ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ ٱلْمُسْلِمِينَ ٩٠

*“...I believe that there is no deity except that in whom the
Children of Israʿīl believe,...”¹⁰⁵*

This ‘Oneness’, this belief in Allāh Alone used to be present within the mindset of Jewish and Christian communities. In fact, it can still be

¹⁰¹ English interpretation of Sūrah Al Baqarah (2), ayāh 163 given above.

¹⁰² English interpretation of Sūrah Ṭā-Hā (20), ayāh 14 given above.

¹⁰³ English interpretation of Sūrah Al Anbiyāʾ (21), ayāh 87 given above.

¹⁰⁴ English interpretation of Sūrah Āl ʿImrān (3), ayāh 2 given above.

¹⁰⁵ English interpretation of Sūrah Yūnus (10), ayāh 90 given above.

found within both the Old and New testaments of the Bible, in English and Arabic:

*Hear, O Israel: The Lord our god is one Lord.*¹⁰⁶

إِسْمَعْ يَا إِسْرَائِيلُ: لَرَّبُّ إِلَهُنَا رَبٌّ وَحْدٌ¹⁰⁷

*Hear, O Israel: The Lord our god is one Lord.*¹⁰⁸

إِسْمَعْ يَا إِسْرَائِيلُ: لَرَّبُّ إِلَهُنَا رَبٌّ وَحْدٌ¹⁰⁹

It is surely clear within the 4 ‘verses’ from the Bible above that the reference is to ‘One God’ alone?!

*“The meaning seems to be that God is ‘the only God’, so that participation in the covenant precludes the recognition of any other deity’.*¹¹⁰

However, the adherence to this first of all commandments has for the majority of those who call themselves Christian or Jew, long since been left by the wayside in pursuit of self-manufactured ‘manmade’ laws rather than abiding by the troth and covenant previously made with Allāh. No longer is there the exclusion of any other deity.

¹⁰⁶ KJV Bible – Deuteronomy 6:4.

¹⁰⁷

<http://www.copticchurch.net/cgi-bin/bible/index.php?r=Deuteronomy+6&version=SVD&btn=View&showVN=1>

¹⁰⁸ KJV Bible – Mark 12 :29.

¹⁰⁹

<http://www.copticchurch.net/cgi-bin/bible/index.php?r=Mark+12&version=SVD&btn=View&showVN=1>

¹¹⁰ New Bible Commentary, 3rd Edition (1970 – ‘1982 revision’), p. 215, Inter-Varsity Press. Leicester, UK.

There are approximately 2.4 billion Christians in the world today.¹¹¹ The vast majority of these people believe in the ‘Trinity’. The ‘Trinity’ is the Christian doctrine whereby 3 three coeternal (all exist for eternity), consubstantial (of one and the same substance or essence) persons or hypostases¹¹² — the Father, the Son (Jesus Christ), and the Holy Spirit—as “one God in three Divine Persons”. The most common conclusion brought about by belief in the ‘Trinity’ is that Jesus is the Lord, Jesus is ‘God’!

Such is the corruption of thought regarding the concept of the ‘Trinity’ that deviant steps are often undertaken to try and provide proof that the concept of ‘Trinity’ is real. Any rational person, upon hearing of the ‘Trinity’, that it is “one God in three Divine Persons”, visualizes this as $1 + 1 + 1 = 3$. However, some overly zealous advocates of the ‘Trinity’ try to rationalize “one God in three Divine Persons” by means of $1 \times 1 \times 1 = 1$! Such corruption of thought!

The Catholic church specifically has taken this distorted view, that Jesus is the son of God and also God, and further elaborated upon it by stating that Mary – Maryam – the mother of Jesus is therefore the ‘Mother of God’¹¹³!

Al Qurʾān is very specific about this issue:

¹¹¹ https://en.wikipedia.org/wiki/List_of_Christian_denominations_by_number_of_members

¹¹² Hypostases pl. Hypostasis sing. - In this sense the word could be used of God either as the Trinity or as each person of the Trinity.

¹¹³ The [English](#) title "Mother of God" is a literal translation of the [Latin](#) title *Mater Dei*, which in turn is a looser rendering of the corresponding [Greek](#) title Θεοτόκος (*Theotokos*), literally meaning "Bearer of God" dogmatically adopted by the [First Council of Ephesus](#) (431). <http://www.ncregister.com/site/article/start-the-new-year-with-the-holy-family-and-mary>

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
 الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
 أُلْقِيَتْهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَءَامِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا
 تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ
 أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
 بِاللَّهِ وَكِيلًا ۝١٧١

O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth.

The Messiah ʿĪsa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rūḥ) created by Him; so believe in Allāh and His Messengers.

Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilāh (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.¹¹⁴

¹¹⁴ English interpretation of Sūrah An-Nisā° (4), ayāh 171 given above.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا
 إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
 كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (Allāh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.¹¹⁵

Clearly then, the covenant taken by the Christians has been renounced in favour of the anthropomorphism of ‘God’ by declaring that Jesus is ‘God’ in human form. Bear in mind that according to the New Testament itself, posted earlier, Jesus himself, according to the scriptures that they claim to follow and adhere to as belief, states that, ‘The Lord our god is one Lord’.

Therefore, for the above given reasons, it is better when in discussion to make use of the word Allāh rather than using the word ‘God’.

‘**Religion**’ as defined by the Oxford English Dictionary is, ‘Action or conduct indicating a belief in, reverence for, and desire to please, a divine ruling power; the exercise or practice of rites or observances implying this’; and, ‘A particular system of faith and worship’.

Its origin is from the Latin, ‘*religāre*’ meaning:

¹¹⁵ English interpretation of Sūrah Al Maʿidah (5), ayāh 73 given above.

‘to bind’, ‘to bind fast’, ‘to secure’; ‘to place an obligation upon’.
It is composed of ‘re-’ + ‘ligāre’, that is
‘back’, ‘backwards’, ‘back towards’ + ‘that which binds or ties’.

The forebear of the English word ‘religion’ is the Latin, ‘*religio*’, a construct derived from ‘*religāre*’. Bearing all of these in mind, (‘*to bind*’, ‘*to bind fast*’, ‘*to secure*’; ‘*to place an obligation upon*’; ‘*back*’; ‘*backwards*’; ‘*back towards*’; + ‘*that which binds or ties*’) there is surely the need to ask, ‘to bind fast, place an obligation upon what’? The answer to, ‘to bind fast, place an obligation upon what’?, is to Allāh.

This ‘need to ask’, this question, no longer appears to be a requisite in the English language when the word ‘religion’ occurs – or at the very least, that is the way it appears. As mentioned earlier, ‘...mention of words like ‘God’ and ‘religion’ bring forth denials and negative responses. ‘*Oh, I don’t believe in God*’, or ‘*I don’t believe in or follow a religion*’. These quick responses are more than likely not based on sound, analyses, but rather on the basis of what has been culturally assigned, cultural norms.

In Islām the word used to represent ‘religion’ is دين – Deen/Dīn -or

الدين – Ad-Deen/Ad-Dīn. Its ‘primary signification’¹¹⁶ is obedience and submission thereby becoming a servant of Allāh. It is the true religion namely, Islām’.

¹¹⁶ <http://www.studyquran.org/LaneLexicon/Volume3/00000108.pdf>

...أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ... ٣

...This day I have perfected for you your Dīn (religion)...¹¹⁷

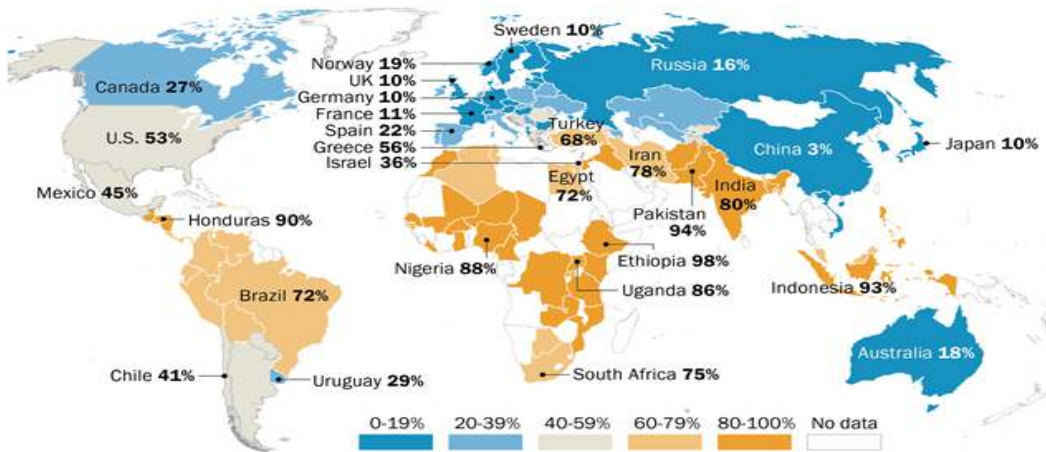
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ... ١٩

Indeed, the Dīn (religion) in the sight of Allāh is Islām...¹¹⁸

In discussion, as with the word ‘God’ it is better to use the word Deen/Dīn or Ad-Deen/Ad-Dīn rather than the word ‘religion’. As with the word ‘God’, the correct meaning of the word ‘religion’ can be explained beforehand. According to a survey carried out by Pew Forum¹¹⁹, only 10% of the UK’s population consider ‘religion’ to be important within their lives.

People in Europe and East Asia say religion is not very important to them

% who say religion is very important in their lives



Source: Pew Research Center surveys, 2008 to 2017.

"The Age Gap in Religion Around the World"

PEW RESEARCH CENTER

People in Europe and East Asia say religion is not very important to them

¹¹⁷ English interpretation of Sūrah Al Mā'idah (5), ayāh 3 given above.

¹¹⁸ English interpretation of Sūrah Āl 'Imrān (3), ayāh 19 given above.

¹¹⁹ http://www.pewforum.org/2018/06/13/how-religious-commitment-varies-by-country-among-people-of-all-ages/pf-06-13-18_religiouscommitment-03-05/

Thus, as just stated, it is better to use the word Deen/Dīn or Ad-Deen/Ad-Dīn rather than the word ‘religion’. As mentioned earlier, the usual responses to belief in ‘God’ or ‘religion’ are, ‘*Oh, I don’t believe in God*’, or ‘*I don’t believe in or follow a religion*’, and so the very mention of these 2 words brings about instantaneous denials as a result of the acculturated norms present within the English culture.

‘**Worship**’, in the Oxford English Dictionary, has as one of its classifications, ‘*...To honour or revere as a supernatural being or power, or as a holy thing; to regard or approach with veneration; to adore with appropriate acts, rites, or ceremonies.*’ Unfortunately, ‘worship’ no longer applies solely to the ‘*honouring or reverence of a supernatural being or power*’.

The simplest example of this ‘*honouring or reverence of a being or power*’ towards other than a ‘*supernatural being or power*’ is found in English-based courts of law wherein the sitting magistrate or judge is referred to as ‘Your honour’ and or ‘Your worship’; or within ecclesiastical circles whereby members of the clergy are often referred to as, ‘Your reverence’.

These simple acts belie a culture whose norms have been accommodated into ‘honouring and revering’ human figures rather than directing that honour and reverence towards a supernatural being or power. This is an additional introduced aspect of anthropomorphism, whereby the antithesis of anthropomorphism, the ‘deification’ or over veneration of humans (by the ascription of

the attributes synonymous to a deity alone), is extant and resonates throughout the Christian religion.

The figure of ‘God’ in English has been anthropomorphized by the majority of Christian teachings, by means of attributing the attributes of humanity to the deity; specifically, in the attribution of ‘Godly’ attributes to Jesus. However, this culture of anthropomorphism is not a one-way street, but rather it is in fact a two-way street. As suggested above, the antithesis of anthropomorphism also occurs by the attribution of ‘Godly’ attributes, ‘deityship’, towards humans – the honouring or revering of humans!

‘Worship’ in Islāmic English, in Islām, is **الإِبَادَة** - ‘Al ‘Ibādah’.

‘Ibādah’ within Islām truly reveres and honours ‘a supernatural being’, the one and only supernatural being, the one and only power - **الله** – Allāh ﷻ. There is no question of there being any other being

or power other than Allāh ﷻ. Furthermore, the purpose of life on earth for ‘mankind’ has been clearly defined:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

And I did not create the jinn and mankind except to ‘worship’

Me.¹²⁰

¹²⁰ English interpretation of Sūrah Adh-Dhāriyāt (51), ayāh 56 given above.

Likewise, ‘**faith**’ as a word in the English language has, to all intents and purposes, lost its due meaning. According to the Oxford English Dictionary, the origin of the English word ‘faith’ is from the Latin word ‘Fidēs’. ‘Fidēs’ (*like its etymological cognate Gr. πίστις, which it renders in the N.T.* [and therefore inextricably linked to the Christian religion]) had the following principle senses: **1.** *Belief, trust.* **2.** *That which produces belief, evidence, token, pledge, engagement.* **3.** *Trust in its objective aspect, troth; observance of trust, fidelity.*

The actual word ‘faith’ itself appears in the mid-13th century as ‘fei’ or ‘fai’, which is derived from the Anglo-French and Old French *feid, foi*. The word ‘fai’ gradually had the suffix ‘-th’ added to it, so as to sound similar to words ending in ‘-th’ like ‘truth’, ‘ruth’, ‘wealth’, etc.

On the basis of the above Oxford English Dictionary definition of the meaning of the word ‘faith’, it is clear that ‘faith’ is not some form of ‘blind faith’. ‘Blind faith’ is belief or faith without any supporting evidence or proof for its belief and thus contrary to the Oxford English Dictionary definition of ‘faith’ and surely, also what should be the English Christian definition of faith?!

Within Islām, the English word ‘faith’ is embodied by the Arabic word إِيْمَان - ʾĪmān. Within Islām, ʾĪmān is not only manifested by its pronunciation alone:

... عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

”الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ“.

It was narrated that ‘Alī bin Abū Ṭālib said:

“The Messenger of Allah (ﷺ) said: ‘Al ‘Īmān (Faith) is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).”¹²¹

Furthermore, that ‘Īmān has over 70 branches:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ
”الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً ...“.

It is narrated on the authority of Abū Huraira that the Prophet ﷺ said:

Al ‘Īmān (faith) has over seventy branches,..¹²²

It is clear within the above 2 ḥadīth that the precursor for ‘faith’ is firstly, knowledge and that that knowledge is not restricted to knowledge in the heart alone.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَالَ ”
مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ
وَأَفْئِدَةٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ

¹²¹ Sunan Ibn Mājah, Vol. 1, Book 1, ḥadīth 65.

¹²² Sunan Ibn Mājah, Vol. 1, Book 1, ḥadīth 75.

خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ
بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ
بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ “

*It is narrated on the authority ʿAbdullāh bin Masʿūd ؓ that
the Messenger of Allah ﷺ observed:*

*“Never a Prophet had been sent before me by Allāh towards
his nation who had not among his people (his) disciples and
companions who followed his ways and obeyed his command.*

*Then there came after them their successors who said
whatever they did not practice, and practiced whatever they
were not commanded to do. He who strove against them with
his hand was a believer: he who strove against them with his
tongue was a believer, and he who strove against them with
his heart was a believer and beyond that there is no faith even
to the extent of a mustard seed”.¹²³*

Therefore, faith in Islām means to submit to Allāh, not despite a lack of evidence, but rather because the proofs of His Lordship are overwhelming.

True faith, then, must manifest itself in the heart as sincerity, on the tongue as affirmation, and on the limbs as action.

Ibn Taymiyyah writes:

¹²³ Ṣaḥīḥ Muslim, ḥadīth 50.

وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ
وَعَمَلٌ قَوْلُ الْقَلْبِ وَاللِّسَانِ وَعَمَلُ الْقَلْبِ وَاللِّسَانِ
وَالْجَوَارِحِ

Among the principles of the people of the Sunnah and the community is that the religion and faith consists of sayings and actions: the sayings of the heart and the tongue, and the actions of the heart, tongue, and limbs.¹²⁴

Ibn Taymiyyah further writes:

وَمَعْلُومٌ أَنَّ الْإِيمَانَ هُوَ: الْإِقْرَارُ لَا مُجَرَّدُ التَّصَدِيقِ وَالْإِقْرَارُ
ضِمْنُ قَوْلِ الْقَلْبِ الَّذِي هُوَ التَّصَدِيقُ وَعَمَلِ الْقَلْبِ الَّذِي
هُوَ الْإِنْقِيَادُ

It is understood that faith is affirmation and not merely belief. Affirmation includes the words of the heart, which is belief, and the actions of the heart, which is compliance.¹²⁵

قَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ

¹²⁴ Sharḥ Al ʿAqīdah Al Wāsiṭiyah, 1/264.

¹²⁵ Majmuʿa Al Fatawa, 7/638.

”مَنْ رَأَى مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ“.

Abu Saʿīd رضي الله عنه said:

“I heard the Messenger of Allāh ﷺ say: ‘Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith.’”¹²⁶

Secondly, that that knowledge is all-embracing in its comprehension of that which is the truth. Knowledge here means the truth and the foundation of truth, the basis of knowledge, is the knowledge that لا

إِلَهَ إِلَّا اللَّهُ – Lā ilaha illallāh – There is no deity except Allāh. This is

the first aspect of knowledge, the first aspect of truth.

However, as with the previous words (‘God’, ‘religion’, ‘worship’), ‘faith’ within the context of belief is regarded within the English cultural norm as something that is personal, something that is private, and not as something that is indispensable or a requisite of life itself. It is regarded as something that can be taken or left aside – dependent upon what satisfies individual desires. ‘Faith’ within the English culture, the English language, is therefore not the same in meaning as Al ʾĪmān is in Islām.

¹²⁶ Sunan An-Nasāʾi, ḥadīth 5008.

We often come across the initials '**AD**'. These initials stand for 'Anno Domini' – 'In the Year of our Lord'. Often AD is translated as, 'In the Year of the Lord' but that is incorrect since the word 'domini' is the genitive case of the Latin word 'dominus' and so is to show possession – 'our Lord' and not 'the Lord'.

'**AD**' cannot be used by Muslims since the 'our Lord' referred to is Jesus and not Allāh. It is much more appropriate and apt for Muslim users to use '**AH**' – Anno Hijriah – In the year of the Hijrah.

'**Apostle**' is another word that is to be avoided. Its meaning has already been fixed within the mindset of the native English speaker. It originates from the Greek 'apostolos' – 'messenger, envoy,' literally 'person sent forth' - into the Latin 'apostolus' and hence into old English 'apostol' and then into its present day form of 'apostle'.

In early to mid-19th century English, the word 'apostle' was popular. Yet, towards the end of the 19th century it waned. This was primarily because of the inculcation within English cultural thought of the principles and ideologies promulgated by both Darwinism and Communism.

However, the use of 'apostle' first came about through early Christianity. The vast majority of the first Christians were Greek speaking and as a result of that the earliest written book of the New Testament, written no earlier than 50 AC – After Christ, was written in Greek. The occurrence of the word 'apostle' in the English language

has always been Christian in origin and as such, ‘apostle’ resonates with Christian assumptions and dogma.

Consequently, in Islāmic English it is better to use the word ‘messenger’ – the actual meaning of ‘apostle’ rather than ‘apostle’.

‘Messenger’ in Arabic is رَسُول – rasūl.

Another word that smacks of Christian dogma is ‘**verse**’. A ‘verse’ in the English language refers to a line or section of poetry or to the smallest available section within the chapters of what constitutes the Bible. It is a *‘line of poetry, poetry, a stanza, a short section of the Bible or of a hymn’*.¹²⁷

A ‘verse’ was apparently invented as an aid to memory and it first appeared in the English New Testament in the Geneva version of the 1550s wherein it was divided fully into ‘verses’.¹²⁸

A ‘verse’ or ‘verses’ are not to be identified, likened or related to an آية - ayāh or آيات - āyāt¹²⁹ of Al Qurʾān. An ayāh is, ‘A sign, token,

or mark, by which a person or thing is known; syn. علامة (IAar, T, S, M, Msb, K¹³⁰) and أَمَارَةٌ : (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other,

¹²⁷ Skeat, Rev. Walter W., ‘An Etymological Dictionary of the English Language’, Clarendon Press, Oxford, 1882.

¹²⁸ <https://www.etymonline.com/word/verse>

¹²⁹ Āyāt is the plural of ayāh.

¹³⁰ IAar = Ibn Al ʿArabī; T = The Tahdhīb Al Lughah of Al Azharī; S = Aṣ-Ṣiḥāḥ As-Sittah (‘The Authentic Six’ – Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim, Sunan Abū Dāwūd, Sunan Tirmidhī, Sunan An-Nasāʾi, Sunan Ibn Mājah); M = The Muḥkam; Msb = Al Miṣbāḥ Al Munir of Al Faiyūmī; K = The Qamūs.

which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rāghib, TA:¹³¹) Furthermore, it is clarified as ‘...A sign as meaning an indication, an evidence, or a proof...An example, as a warning (TA.)...’.¹³²

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ
اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ ۖ

These are the Āyāt (proofs, evidences, verses, lessons, revelations, etc.) of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?¹³³

Furthermore, to this list of words to be avoided must be added the names used within the Bible, particularly the Old Testament, for the names of the prophets and messengers mentioned therein. The basis for this is that ‘...these Biblical personalities represent entirely different meanings to the Christian and/or Jew than the Quranic names do to the Muslim’.¹³⁴

¹³¹ Ar-Rāghib; TA = The Taj Al °Arūs.

¹³² <http://www.studyquran.org/LaneLexicon/Volume1/00000172.pdf>

¹³³ English interpretation of Sūrah Al Jāthiyah (45), ayāh 5 above.

¹³⁴ Ismā‘īl Rājī al Fārūqī, ‘Toward Islamic English’, p.10, International Islamic Publishing House, Riyāḍ, 1402/1982

LIST OF ISLĀMIC WORDS/CONCEPTS

The following is a list of Islāmic words or concepts as written by Dr. Ismā'īl Rājī al Fārūqī, in his book *'Toward Islamic English'*, pages 23 – 48. The transliterated - transcribed Arabic letters however have been altered where appropriate in order to match the above proposed international transliteration/transcription system.

Ajal	the time appointed by Allāh ﷻ for any event	أَجَل
Al Ākhirah	judgement; eternal consummation of judgement in Paradise or Hell	الْآخِرَة
Akh	(pl. Ikhwah, Ikhwān) brother in faith	أَخ
Adhān	call to the supreme act of 'ibādah - 'worship'	أَذَان
Al Isrā'	nocturnal journey of Muḥammad ﷺ to Al Quds (Jerusalem) and return to Makkah	الْإِسْرَاءُ
Uswah Ḥasanah	the good, normative example of the Prophet ﷺ, which is constitutive of the sunnah	أُسْوَة حَسَنَة

Allāh	the name of the divine majesty	الله
Allāhumma	The invocational form of Allāh used in ʿibādah and ṣalāh	اللَّهُمَّ
Ummah	the community as identified by its ideology, law, 'religion', and group consciousness, ethic and mores, culture and art	أُمَّة
Īmām	community leader in 'religious' as well as lay matters	إِمَام
Īmān	the conviction, or certainty, that Allāh is indeed the one and only God and that Muhammad is His last prophet	إِيمَان
Muʿmin	(pl. Muʿminūn) the male who possesses Īmān	مُؤْمِن
Muʿminah	(pl. Muʿmināt) the female who possesses Īmān	مُؤْمِنَة
Awwāb	(pl. Awwābūn) the Muslim who repents to Allāh ﷻ after any misdemeanor	أَوَّاب
Al Awwal	the First, a divine name	الْأَوَّل
Awwala	(v.n. Tawīl) to interpret the unknowable (e.g. dreams or esoteric meanings of a text)	أَوَّل
Āyah	(pl. Āyāt) a verse from Al Qurʾān al Karīm; a phenomenon pointing to the Creator	آيَة
Tabattala	(n. Tabtīl) to pursue a life of total purity and devotion to Allāh ﷻ	تَبَتَّل
Al Bādiʾ	(also Al Mubdiʾ) a divine name, the Beginner of all things	الْبَادِيء
Al Bārīʾ	A divine name, the Creator of all things	الْبَارِء

Al Birr	A collective noun designating all conduct approved by Allāh ﷻ	الْبِرّ
Tabarraja	(v.n. Tabarruj) to expose oneself, one's beauty or one's property in vanity	تَبَرَّجَ
Bāraka	To infuse with the grace and approval of Allāh ﷻ	بَارَكَ
Mubārak	past participle of Bāraka	مُبَارَك
Bashīr	a name of the Prophet Muḥammad ﷺ, Messenger of glad tidings	بَشِير
Al Baṣīr	A divine name, He Who sees everything	الْبَصِير
Bāṭil	opposite of Ḥaqq, the false in theoretical sense, and the evil or wrong in the practical	بَاطِل
Al Bāṭin	A divine name, He Who is hidden behind all phenomena; opp. Of Aẓ-Ẓāhir	الْبَاطِن
Al Ba ^c th	resurrection to face judgement by Allāh ﷻ	الْبَعْث
Al Baghī	false or evil endeavour, one vitiated by false/evil intention and/or consequence	الْبَغْي
Al Bāqī	a divine name, He Who is eternally existent, Who survives after all has passed away	الْبَاقِي
Al Balāgh	A name for Al Qur'ān al Karīm, that which has reached humans from Allāh ﷻ	الْبَلَاغ
Al Bayt	a name of the ka'bah, the first house built by Ibrāhīm ؑ and his son Ismā'īl ؑ as devotion to Allāh ﷻ	الْبَيْت
Āl Al Bayt	the members of the household of the Prophet ﷺ	آل الْبَيْت

Bai'ah	the nomination of the K̤halīfah by the leaders of the ummah, or the seconding of that nomination by the members of the ummah at large; the covenant the first muslims of Madīnah entered into with the Prophet ﷺ, giving him their obedience, allegiance, protection	بَيْعَة
Al Bayān	A name of Al Qur'ān al Karīm, that which is clear and makes other things clear; literary eloquence	الْبَيَان
Al Bayyīnah	(pl. Bayyīnāt) a name for every āyāt of Al Qur'ān al Karīm and, in the plural form, for all of its āyāt; the clear proof which establishes truth from falsehood	الْبَيِّنَة
At-Tābi'	(pl. At-Tābi'ūn) literally, the follower; a member of the first generation of Muslims to follow the contemporaries of the Prophet ﷺ	التَّابِع
Talā	(v.n. Tilāwah) to recite Al Qur'ān al Karīm	تَلَا
Tāba	(v.n. Tawbah) to repent to Allāh ﷻ for one's sins and to commit oneself never to repeat them	تَابَ
At-Tawwāb	a divine name, He Who always accepts the repentance of His creatures	التَّوَّاب
Al Mathānī	The oft-repeated āyāt of Al Qur'ān al Karīm, namely, those which compose the first Sūrah, Al Fātiḥah	الْمَثَانِي
Thawāb	the reward granted by Allāh ﷻ on the Day of Judgement	ثَوَاب

Al Jabbār	a divine name, He Who is almighty and Whose might does indeed determine everything	الْجَبَّار
Jibrīl	the angel entrusted with conveying the revelation to the Prophet ﷺ	جِبْرِيل
Jazā	(v.n. Jazā°) to give each person 'his' due on the Day of Judgement, reward for the life of virtue, or punishment for the life of sin	جَزَى
Jizyah	the poll-tax payable by non-Muslim lay, male, adult citizens of the Islāmic state who are capable of paying it. Its rate may vary from year to year, or place to place. It is a substitute for the Zakāh which is obligatory for all Muslims	جَزِيَّة
Al Jumu'ah	the supreme Islāmic act of 'ibādah performed by the Muslim congregation every Friday noon; the day (Friday) on which such 'ibādah takes place	الْجُمُعَة
Al Janābah	any act which breaks the ritual purity of the Muslim; the state of such impurity	جَزِيَّة
Jinn	invisible, non-human creatures created by Allāh to serve Him	جَزِيَّة
Jannah	the Garden, Paradise; the eternal abode of the meritorious humans who have been granted the reward of Allāh ﷻ on the Day of Judgement	جَزِيَّة
Jihād	self-exertion in the cause of Allāh ﷻ including peaceful as well as violent means	جِهَاد
Mujāhid	(pl. Mujāhidūn) those who practice jihād	مُجَاهِد

Al Jāhiliyyah	the order or regime in which the law of Allāh ﷻ is not in force; pre-Islāmic Arabia	الْجَاهِلِيَّة
Jahannam	the eternal fire which is the ultimate recompense of the life of disobedience and sin	جَهَنَّمَ
Al Mujīb	a divine name, He Who responds favorably to du‘ā°	الْمُجِيب
Ḥijāb	the covering of a Muslim woman; the Islāmic style of dress for women	حِجَاب
Ḥajj	the fifth pillar of Islām, consisting of Niyyah, Ihram, Tawāf, Wuqūf, Adḥiyah, and Rajm – acts performed at makkah on the ninth and tenth days of Dhū al Ḥijjah, the last month of the lunar year	حَجّ
Ḥujjah	conclusive proof of the work, revelation or purpose of Allāh ﷻ	حُجَّة
Ḥadīth	(pl. Aḥādīth) the verbalized form of a tradition of the Prophet Muḥammad ﷺ constitutive of his sunnah	حَدِيث
Ḥarām	that which Allāh ﷻ has explicitly forbidden humans to do and for which He specified a penalty	حَرَام
Al Ḥisāb	the Final Judgement rendered by Allāh ﷻ in which every human action will be reckoned for its merit or demerit	الْحِسَاب
Al Ḥasīb	a divine name, He Who reckons ‘men’s’ deeds and renders judgment on them	الْحَسِيب
Iḥsān	the perfect fulfillment of the commandments of Allāh ﷻ; the state of the person whose deeds achieve such fulfillment	إِحْسَان

Al Ḥasan	that which accords with the will of Allāh ﷻ and is equivalent to the good, right and beautiful	الحَسَن
Al Ḥasanah	(pl. Al Ḥasanāt) a deed done with Iḥsān, meritorious of the pleasure of Allāh ﷻ; equivalent to the deed of righteousness	المَحْسَنَة
Al Ḥusnā	the positive reward of Allāh ﷻ for virtue and righteousness. In the dual form (Al Ḥusnayayn), the term means Allāh's ﷻ rewards on earth and in heaven	الحُسْنَى
Al Ḥaṣhr	resurrection and bringing together of all humans to receive judgement	الحِشْر
Aḥṣana	(and derivatives Muḥṣin, pl. Muḥṣinūn; Muḥṣanah, pl. Muḥṣanāt) to keep one's purity from the pollution of illegitimate sexual contact	أَحْصَنَ
Al Ḥāfīz	a divine name, the Keeper of all things; without the demonstrative, anyone who has memorized Al Qur'ān al Karīm	الْحَافِظ
Al Ḥafīz	a divine name, He Who keeps constantly and eternally	الْحَفِيز
Al Ḥaqq	a divine name, the Ultimately True, the Ultimately Righteous, the Ultimately Real; the quality of the ultimate truth, righteousness and reality	الْحَقّ
Ḥikmah	wisdom based on revelation of the Will of Allāh ﷻ	حِكْمَة
Al Ḥakīm	a divine name, He Whose words and deeds constitute Ḥikmah	الْحَكِيم

Ḥalāl	that which Allāh ﷻ has made legitimate	حَالَال
Ḥamada	to praise Allāh ﷻ and thank Him for all His deeds	حَمَدَ
Al Ḥamd	verbal noun of Ḥamada	الْحَمْدُ
Al Ḥāmid	a divine name, He Who is worthy of being the object of Al Ḥamd	الْحَامِدُ
Aḥmad Maḥmūd	names of the Prophet ﷺ, the praiseworthy, or praised one (resp.), for his virtue and righteousness	أَحْمَدُ مَحْمُودُ
Ḥanīf	a Muslim before the revelation of Al Qurʾān al Karīm; a righteous monotheist carrying out the message of the prophets before Muḥammad ﷺ	حَنِيفٌ
Al Ḥayy, Al Muḥyī	divine names, the Living, He Who causes to live	الْحَيُّ، الْمُحْيِي
Al Khabīṭh	that which does not accord with the Will of Allāh ﷻ and is equivalent with the bad, wrong and evil	الْخَبِيثُ
Al Khabīṭhah	(pl. Khabāʾith) the deed or thing qualified as Khabīṭh	الْخَبِيثَةُ
Al Khabīr	a divine name, the All-Knowing	الْخَبِيرُ
Khazā	(v.n. Khizy) to cause shame and sorrow to befall the person who violates the commandments of Allāh ﷻ in this world and the next	خَزَى

I <u>kh</u> lās	the state of sincerity, conviction, loyalty to Allāh ﷻ and commitment to His Will	إِخْلَاص
Mu <u>kh</u> liṣ	(pl. Mukhliṣūn) active participle and adj. from I <u>kh</u> lās	مُخْلِص
K <u>h</u> alīfah	(pl. <u>K</u> huladfā°, <u>K</u> halā°if) viceregent of Allāh ﷻ in space-time	خَلِيفَة
<u>K</u> hilāfah	the institution of man as viceregent of Allāh ﷻ; the institution of government as continuation of the worldly government of the Prophet Muḥammad ﷺ	خِلَافَة
Al <u>K</u> hāliq	a divine name, the Creator	الْخَالِق
<u>K</u> hayr	the good, or that which counts as such with Allāh ﷻ	حَيْر
Muddat <u>h</u> thir	a name of the Prophet ﷺ, “the one covered with his mantle”, as Allāh ﷻ called him in Al Qur’ān al Karīm (Sūrah Al Muddat <u>h</u> thir [74], ayāh 1)	مُدَّثِّر
Du°ā°	any invocation or ‘prayer’ addressed to Allāh ﷻ	دُعَاء
Ad-Dunyā	the lower values of this world, when compared to the other world; life dedicated to the pursuit of such values	الدُّنْيَا
Ad-Dīn	the normative or perfect ‘religion’ which Allāh ﷻ ordained for humanity, including faith, ethics, law, devotions, institutions and judgement	الدِّين

Dhikr	the remembrance of Allāh ﷻ, or His being held mindful in the consciousness of 'mankind'	ذِكْر
Dhimmi	(pl. Dhimmiyyūn), covenanter, or 'he' who covenants with the Islāmic state to make peace with it under the guarantee of Allāh Himself ﷻ; generally, the non-Muslim citizens of the Islāmic state	ذِمِّي
Ar-Raʿūf	a divine name, the Empathetically Concerned with the lot of human beings	الرَّؤُوف
Rabb	a divine name, loving Lord and commanding Master; used in the possessive form of Rabbī (my Lord), Rabbana (our Master) for invocational purposes	رَبِّ
Ribā	interest on the value of money commodity borrowed or used	رِبَا
Rijs	evil deed or thing prohibited by Allāh ﷻ	رِجْس
Ar-Raḥman	a divine name, the Most Beneficent	الرَّحْمَن
Ar-Raḥīm	a divine name, the Most Merciful	الرَّحِيم
Raḥima	(and its derivatives) to consider or act sympathetically and mercifully	رَحِمَ
Riddah	abjuration of allegiance to Allāh ﷻ as well as to the Islāmic state of which one is a citizen	رِدَّة
Rizq	What Allāh ﷻ grants 'man' from His material bounty	رِزْق
Ar-Rāziq	a divine name, He Who grants Rizq	الرَّازِق

Ar-Risālah	the commissioning by Allāh ﷻ of a human to convey and exemplify His message; the life lived in constant consciousness of that purpose and in loyalty to it	الرِّسَالَة
Rasūl Mursal	nouns derived from the same root, and denoting the person devoted to Ar-Risālah	رَسُول مُرْسَل
Ar-Rasūl	name of Muḥammad ﷺ, the Prophet	الرَّسُول
Raḍīya	to be pleased	رَضِيَ
Ar-Riḍā	the pleasure of Allāh ﷻ	الرِّضَى
Raka'a	to kneel as required in Islāmic 'worship;	رَكَع
Zakāh	the obligatory sharing of wealth with the poor and the community at the yearly rate of 2½ % of appropriated wealth above a certain minimum	زَكَاة
Al Muzzammil	a name of the Prophet Muḥammad ﷺ, "the one enwrapped", as Allāh ﷻ called him in Al Qur'ān al Karīm (Sūrah Al Muzzammil [73], ayāh 1)	المُزَّمِّل
Zinā	illegitimate practice of sex	زَنَى
Zinah	thing or act of ornamentation, beautification taken as a source of enjoyment	زِينَة
Sabbaḥa	to praise Allāh ﷻ and thank Him for His deeds	سَبَّحَ
Subḥānahu	invocative usually said whenever Allāh ﷻ is mentioned	سُبْحَانَهُ

Sajada	to prostrate oneself, forehead, knees, toes and palms touching the floor, in ‘worship’ to Allāh ﷻ	سَجَدَ
Masjid	place where the act of Sajada is performed, often rendered as ‘mosque’	مَسْجِد
Sakhkhara	to make subservient to man	سَخَّرَ
Taskhīr	v.n. from Sakhkhara	تَسْخِير
Salām	the peace of Allāh ﷻ, His greeting and blessing	سَلَام
As-Salām	a divine name, the Source of peace and blessing	السَّلَام
Muslim	the proper designation of the person who adheres to Islām	مُسْلِم
As-Samī ^c	a divine name, He Who hears and responds to all calls	السَّمِيع
Sunnah	the pattern of Allāh ﷻ in ordering creation or any part or aspect of it	سُنَّة
Şabara	to resist evil or tragedy and remain firm in adherence to the cause of Islam	شَبَرَ
Şābir	(pl. Şābirūn) the one who consistently resists evil or tragedy and remains firm in commitment to Islām	شَابِر
Şadaqa	to be convinced of and accept the veracity and supreme value of the cause of Islām, and to remain true to it in practice	شَدَقَ
Şidq	v.n. of Şadaqa	شِدْق

Aṣ-Ṣirāṭ	the straight path of righteousness which Allāh ﷻ has revealed to the Prophet Muḥammad ﷺ for the guidance of humanity, usually joined to the epithet Al Mustaqīm	الصِّرَاط
Aṣ-Ṣāliḥāt	(pl. of Ṣāliḥah) the good works called for by Allāh ﷻ to be done by men and women in order that they may deserve the reward of paradise	الصَّالِحَات
Ṣallā	to perform the act of Islāmic ‘worship’, which is to be performed by all adult Muslims five times a day at prescribed hours	صَلَّى
Ṣalāh	the act of ‘worship’ in Islām	صَلَاة
Aḍ-Ḍuḥā	the time of the day beginning when the sun has risen high in the sky and ending at noon	الضُّحَى
Al Mustadʿafūn	those who are taken to be weak and are exploited and tyrannized over by the mighty of the earth	المُسْتَضْعَفُونَ
Istaḍʿafa	to exploit the weak or imperialize over them	إِسْتَضْعَفَ
Ḍalla	to err and go astray from the straight path Allāh ﷻ has revealed of the Prophet Muḥammad ﷺ	ضَلَّ
Ḍalāl	v.n. from Ḍalla	ضَلَال
Ḍall	(pl. Ḍallūn) the person who errs or goes astray from the straight path of Allāh ﷻ especially human history	ضَالٌّ

<u>Sh</u> ara [°] a	the act of legislation by Allāh ﷻ for any matter of concern in human life, personal, familial or public	شَرَعَ
A <u>sh</u> - <u>Ṣ</u> arī [°] ah	the collective name for all the laws of Islām, including Islām's whole 'religious' and liturgical, ethical and jurisprudential systems	الشَّرِيعَة
<u>Sh</u> irk	association of other beings with Allāh ﷻ; opposite of Tawḥīd	شِرْك
Mu <u>sh</u> rik	(pl. Mu <u>sh</u> rikūn) the person who practices or believes in <u>sh</u> irk	مُشْرِك
<u>Sh</u> afa [°] a	intercede with Allāh ﷻ on the Day of Judgement, permissible only to those whom Allāh ﷻ grants such a favor	شَفَعَ
<u>Sh</u> afā [°] ah	intercession with Allāh ﷻ	شَفَاعَة
A <u>sh</u> - <u>Sh</u> akūr	a divine name, He Who is always worthy of being thanked	الشَّكُور
<u>Sh</u> ahada	to witness that there is no ilāh but Allāh ﷻ and that Muḥammad ﷺ is His Prophet, servant and messenger	شَهِدَ
A <u>sh</u> - <u>Sh</u> ahādah	the act of witnessing that there is no ilāh but Allāh ﷻ and that Muḥammad ﷺ is His Prophet, servant and messenger; the verbal content of that act	الشَّهَادَة
<u>Sh</u> ahīd	(pl. <u>Sh</u> uhadā) the martyr who falls in the cause of Allāh ﷻ	شَهِيد
<u>Sh</u> ūrā	the consultative/representational form of government, ordered by Allāh ﷻ (Sūrah Āl °Imrān [3], ayāh 159; Sūrah A <u>sh</u> - <u>Sh</u> ūrā [42], ayāh 38) and practiced by the	شُورَى

	Prophet ﷺ and Al Khulafā' ar-Rāshidūn after him	
Ṭaghā	to assume illegitimate power, or to enforce prescriptions in violation of the Shari'ah	طَغَى
Ṭaghīyah	(pl. Ṭughāh) v.n. from Ṭaghā	طَاغِيَّة
Ṭahārah	the state of being pure; the body of laws concerning purity and purification	طَهَارَةٌ
Ṭawāf	the ritual of anticlockwise circumambulation around the Ka'bah as part of al Ḥajj	طَوَاف
Ẓulm	the act or action of committing injustice, as in Ẓalama	ظَلَمَ
Ẓālim	(pl. Ẓālimūn) the one who commits injustice, as in Ẓalama	ظَلِمَ
Ẓann	doubt or suspicion affecting the weightier matters of 'religion' and ethics; opposite of Īmān and Yaqīn	ظَنَّ
Az-Zāhir	a divine name, He Who is manifest through all phenomena	الظَّاهِر
ʿAbada	to serve Allāh ﷻ, to 'worship' Him, to obey Him in what He has ordered, and to the example of His Prophet Muḥammad ﷺ. The meaning of the term moves to the most abject and derogatory form when the object of the act is anything other than Allāh ﷻ, and to the most meritorious and noblest when that object is Allāh ﷻ	عَبَدَ
ʿIbādah	the act or action of serving Allāh ﷻ, as in 'Abada	عِبَادَةٌ

<p>°Abd °Ābid</p>	<p>(pl. 'Ibād; 'Ābidūn) the person who serves Allāh ﷻ, as in 'Abada</p>	<p>عَبْد عَابِد</p>
<p>°Adhāb</p>	<p>punishment, due pain and suffering in this world or the next, inflicted by Allāh ﷻ upon humans who violate His Sharī°ah</p>	<p>عَذَاب</p>
<p>Al Ma°rūf</p>	<p>that which is commonly known to be good, and hence desirable and obligatory for all</p>	<p>المَعْرُوف</p>
<p>Al °Azīz</p>	<p>a divine name, the Glorious and Almighty</p>	<p>الْعَزِيز</p>
<p>A°azza</p>	<p>to ennoble, promote and raise in society</p>	<p>أَعَزَّ</p>
<p>°Izzah</p>	<p>the high position belonging to Allāh ﷻ, to His Prophet Muḥammad ﷺ, and to the Muslims in their respective realms (Sūrah Al Munāfiqūn[63], ayāh 8)</p>	<p>عِزَّة</p>
<p>°Iṣmah</p>	<p>infallibility of the Prophet ﷺ in his conveyance of the divine message</p>	<p>عِصْمَة</p>
<p>Al °Azīm</p>	<p>a divine name, the Great, the High, the Glorious, the Mighty</p>	<p>الْعَظِيم</p>
<p>Al °Ilm</p>	<p>knowledge of the patterns of Allāh ﷻ in creation, which are constitutive of reality. In nature it includes the natural and “exact” sciences; in the personal realm, the “humanities”; in the social realm, the “social sciences”. The patterns of Allāh ﷻ are empirical and knowable through the senses, theoretical and practical intuition, and reason</p>	<p>الْعِلْم</p>

Al °Alīm	a divine name, He Who knows everything	الْعَلِيم
°Aql	reason or, collectively, the faculties through which °Ilm is achieved	عَقْل
°Aqala	to reason and thereby to achieve °Ilm	عَقَلَ
°Āqil	(pl. °Āqilūn) the person who reasons and thereby achieves °Ilm	عَاقِل
Al °Ālamīn	creation in its totality in space and time	الْعَالَمِينَ
Ta°ālā	to transcend everything, an act of which only Allāh ﷻ is capable. In invocative form, it means “May Allāh be affirmed to stand transcendentally above all things”.	تَعَالَى
Al °Aliyy	a diine name, the Highest	الْعَلِيِّ
°Amara	to build or operate; to fulfill the purposes of a land, site, building or equipment	عَمَرَ
°Imrān	civilization and culture	عِمْرَان
Isti°mār	‘man’s’ divine commission to reconstruct the material and human world in fulfillment of the patterns Allāh ﷻ has revealed to His Prophet ﷺ	إِسْتِعْمَار
°Amala	to do the good or evil works in an activist, participatory life in full engagement with the processes of history	عَمَلَ
°Amal	(pl. A°māl) work (s); often refers to the good work (s) performed by the innocent and righteous person	عَمَلٌ

Al °Ahd	the covenant between Allāh ﷻ and ‘mankind’ by which every human commits ‘himself’ to obey Allāh ﷻ, and Allāh agrees to reward or punish accordingly; executed between two humans, any legitimate ‘Ahd is in Islāmic law a most serious commitment	العَهْد
Al Musta°ān	a divine name, He Whose help ought to be sought; the only One Whose help will be ultimately effective	المُسْتَعَان
Ghafara	Allāh’s ﷻ forgiving act and His acceptance of the applicant as rehabilitated in relation to Him	عَفَرَ
Al Ghafūr Al Ghaffār	divine names, the Forgiver; the One Who repeatedly forgives	العَفُور العَفَّار
Istaghfara	to seek Allāh’s ﷻ forgiveness	إِسْتَغْفَرَ
Ghusl	total self-cleaning of the body, or ritual purification in preparation for Ṣalāh or burial	غُسْل
Al Ghālib	a divine name, He Who always conquers	الْغَالِب
Ghayb	the transcendent realm; knowledge of it which is impossible for ‘man’ to achieve except through revelation	غَيْب
Fataḥa	(for Allāh ﷻ) to grant victory to His servants over their enemies, or to provide them with a breakthrough from their difficulties, be they moral or material	فَتَحَ
Fath	the act of granting (as in Fataḥa) or the victory or breakthrough	فَتْحٌ

	granted; see the plural form, Al Futūḥāt	
Al Futūḥāt	the moral and material victories granted to the Prophet Muḥammad ﷺ and his early followers, and hence the conversions (read: reversions) to Islām of large masses of the population of any country or region	الْفُتُوحَات
Al Fātiḥ Al Fattāḥ	divine names, He Who grants and He Who always grants Faṭḥ	الْفَاتِح، الْفَتَّاح
Al Fātiḥah	the opening Sūrah of Al Qurʾān al Karīm	الْفَاتِحَة
Fatana	to beguile, misguide or influence away from Aṣ-Ṣirāṭ al Mustaqīm	فَتَنَ
Fitnah	misguidance, dissuasion from one's Islāmic commitments	فِتْنَة
Fatwā	a juristic opinion given by an ʿAlīm (hence Muftī) on any matter pertinent to Islāmic law	فَتْوَى
Al Fāḥishah Al Faḥshāʾ	a grave sin, such as adultery	الْفَاحِشَة، الْفَحْشَاء
Fasaqa	to commit a sin, to follow a course of sinfulness and evil, short of apostasy or blasphemy	فَسَقَ
Faqaha	to know the ordinances of Allāh ﷻ, His revelation, and His patterns in creation, synonymous with ʿIlm;	فَقَّهَ

	to know Islāmic law and its proper applications	
Faqīh	(pl. Fuqahā°) synonymous with °Ālim	فَقِيْه
Fakkara	to think and ponder, and eventually to perceive and know the patterns and will of Allāh ﷻ	فَكَّرَ
Fikr	thought and intellection in their general sense	فِكْر
Aflaḥa	to succeed in one's endeavor	أَفْلَحَ
Falāḥ	success in attaining full conviction and realization of the divine will	فَلَاح
Mufliḥ	(pl. Mufliḥūn) Muslims who have successfully fulfilled their Islāmic commitment	مُفْلِح
Qaddara	to measure, assign and make happen according to plan; to be capable of making something happen	قَدَّرَ
Qadar	'man's' capacity for moral action; Allāh's ﷻ assignment of ends to all processes of life and existence on earth. In the latter case, the term is conjoined with Qaḍā°	قَدْر
Qaḍā°	divine judgement, usually associated with Qadar	قَضَاء
Al Qur°ān al Karīm	the final revelation of Allāh's ﷻ will to the Prophet Muḥammad ﷺ, conveyed in Arabic and relayed to his companions, memorized verbatim and publicly and continuously recited by them and their descendants to the present time. It was given written form by	الْقُرْآنُ الْكَرِيم

	order of °Uthmān ibn °Affān ؓ, third Rāshidūn caliph, in the year 24-25 A.H./646-647 A.C.	
Aqsaṭa	to do justice	أَقْسَطَ
Qisṭ	justice, equity and uprightness in dealing with all matters, v.n. of Aqsaṭa	قِسْطٌ
Qaṣṣa	to relate reports or matters pertaining to previous times, especially to previous prophets	قَصَّ
Qaṣāṣ	the reports of those who relate a in Qaṣṣa	قَصَص
Aqāma	to establish; to hold; to fulfill; to make present again	أَقَامَ
Iqāmah	the inception of Ṣalāh or any other ritual of ‘worship’	إِقَامَةٌ
Akbar	a divine attribute, the Greater	أَكْبَرُ
Kabbara	to proclaim – liturgically or otherwise – that Allāh ﷻ is the Greater	كَبَّرَ
Istakbara	to assume falsely that one is the greater	إِسْتَكْبَرَ
Istikbār	the assumption by tyrants of excessive power	إِسْتِكْبَارٌ
Kitāb	book, scripture	كِتَابٌ
Al Kitāb	equivalent of Al Qurʾān al Karīm	الْكِتَابُ
Ahl al Kitāb	the adherents of scriptural religions, especially the Jews and Christians	أَهْلُ الْكِتَابِ

Kafara	to say solemnly that Allāh ﷻ is not 'God', or is not the subject of each of His attributes, or that Muḥammad ﷺ is not the Prophet of Allāh ﷻ, or that anything in Al Qur'ān al Karīm is not verbatim truth or revelation from Allāh ﷻ	كَفَرَ
Kufr	the act of decalring solemnly one's disbelief, as in Kafara	كُفْرٌ
Kāfir	(pl. Kāfirūn) the person guilty of declaring his/her disbelief, as in Kafara	كَافِرٌ
Nabiyy	(pl. Anbiyā') the person whose prophethood consists of receiving verbatim a message from Allāh ﷻ with the express order to convey it to the people and to exemplify its percepts in his own life	نَبِيٍّ
Nazzala	to bring down from heavens to earth	نَزَّلَ
Tanzīl	any message which Allāh ﷻ had sent to humanity through the prophets	تَنْزِيلٌ
At-Tanzīl	the message sent through Muḥammad ﷺ, i.e., Al Qur'ān al Karīm	التَنْزِيلُ
Anṣār	the Muslims of Madīnah who covenanted to assume responsibility for the Prophet Muḥammad ﷺ and to give him their protection	أَنْصَارٌ
Al Munkar	the evil or undesirable thing or act which is not the object of social convention and is condemned by the Shari'ah	الْمُنْكَرُ

Hajara	to emigrate, to leave unattended	هَجَرَ
Hijrah	the departure of the Prophet Muḥammad ﷺ from Makkah to Taḥrib (later known as Madīnah al Nabiyy – the city of the Prophet); designation for the Islāmic lunar calendar which began on the day of departure from Makkah (July 622 A.C.)	هِجْرَة
Muhājir	(pl. Muhājirūn) whoever undertakes to transfer 'himself' spatially for the sake of Islām	مُحَاجِر
Hadā	to guide to truth and value of Islām	هَدَى
Hudā	divine guidance or revelation of Islām	هُدَى
Al Hādī	a divine name, the Ultimate Guide to truth and value	الْهَادِي
Muhtadī	(pl. Muhtadūn) the person who has received Hudā	مُتَهْتَدِي
Wajh	(pl. Wujūh) face; record or path; career; when ascribed to Allāh ﷻ, "the sake (of Allāh)""	وَجْه
Al Wa [°] d	the divine promise of reward for the good deeds, i.e., Allāh's ﷻ part of °Ahd or Mithāq between Him and 'man'	الْوَعْد
Al Wa [°] id	the divine promise of punishment for evil deeds, part of Allāh's ﷻ °Ahd or Mithāq with 'mankind'	الْوَعِيد
Taqwā	the combination of piety, faith, loyalty, commitment called for in Islām	تَقْوَى

Muttaqī	(pl. Muttaqūn) the one who acts in pursuit of Taqwā or in consequence of possession of it	مُتَّقِي
Tawakkul	absolute confidence that Allāh ﷻ is indeed the Mover or Cause of all that is or will be, as well as reliance upon Him as such	تَوَكَّل
Waliyy	(pl. Awliyāʾ) friend, patron, saint	وَلِيّ
Yusr	that which is possible without hardship	يُسْر
Yaqīn	apodictic certainty of the truth of Islām and its claims	يَقِين

LIST OF TERMS/EXPRESSIONS RELEVANT TO THE ISLĀMIC SCIENCES

a. Sciences of Al Qurʾān al Karīm

Al Waḥy	verbatim revelation of an ayāh or more containing a message from Allāh ﷻ to the Prophet ﷺ, as in the case of Al Qurʾān al Karīm	الْوَحْي
Tartīl Tajwīd	intoned recitation of Qurʾānic text	تَرْتِيل تَجْوِيد
Sabʿatu Aḥrufin	seven renderings or ways of pronouncing certain words in the Qurʾānic text	سَبْعَةُ أَحْرُفٍ
Asbāb an-Nuzūl	the situational contexts in which each of the āyāt of Al Qurʾān al Karīm was revealed	أَسْبَابُ النُّزُول

Al Makkī wa'l Madanī	said of the āyāt revealed in Makkah al Mukarramah or in Madīnah al Munawwarāh	المَكِّي والمَدَنِي
Fawātiḥ as-Suwar	the letters of the Arabic alphabet which stand at the opening of a number of Suwar	فَوَاتِحُ السُّور
An-Nāsikh Al Mansūkh	those āyāt of Al Qur'ān al Karīm whose contents have revoked a meaning in another āyāh, which is therefore called Al Mansūkh	النَّاسِخ الْمَنْسُوخ
Ar-Rasm al Qur'ānī	the Qur'ānic calligraphy and orthography	الرَّسْمُ الْقُرْآنِي
Al Muḥkam Al Mutashābah	the āyāt whose prescriptions are specific and precise (Al Muḥkam); in contrast to those (Al Mutashābah) whose meanings are susceptible to more than one interpretation or application	الْمُحْكَمُ الْمُتَشَابِهُ
At-Tafsīr bi'l Ma'thūr	exegesis of Al Qur'ān by means of traditions received from the Prophet ﷺ and his companions	التَّفْسِيرُ بِالْمَثُورِ
At-Tafsīr bi'r- Ra'y	exegesis of Al Qur'ān by means of free exercise of the mind – personal opinion	التَّفْسِيرُ بِالرَّأْيِ
I'jāz al Qur'ān	the absolute inimitability of Al Qur'ān al Karīm, which gives evidence of its divine provenance	إِعْجَازُ الْقُرْآنِ

b. Sciences of the Ḥadīth

Riwāyah Al Ḥadīth	the reporting of words, deeds, descriptions, attitudes of the Prophet Muḥammad ﷺ	رِوَايَةُ الْحَدِيثِ
Dirāyah Al Ḥadīth	the studies pertaining to the validity of the reporting and of what is reported about the Prophet ﷺ	دِرَايَةُ الْحَدِيثِ
Rijāl Al Ḥadīth	a science which studies the reporters of ḥadīth in so far as they are reporters	رِجَالُ الْحَدِيثِ
Al Jarḥ wa't-Ta'dīl	a science which seeks to investigate the reporters of ḥadīth in order to establish their trustworthiness or untrustworthiness	الْجَرْحُ وَالتَّعْدِيلُ
As-Sunnah	the path and example of the Prophet Muḥammad ﷺ, consisting of all that he said, did, approved of, or condemned	السُّنَّةُ
ʿIlal Al Ḥadīth	a science which studies the qualities or circumstances which may vitiate a ḥadīth	عِلَلُ الْحَدِيثِ
Mukhtalaf Al Ḥadīth	a science which studies the apparent discrepancies between the varying aḥādīth with a view to reconciling them	مُخْتَلَفُ الْحَدِيثِ
Nāsikh Al Ḥadīth wa Mansūkhuhu	a science which studies those aḥādīth whose contents have revoked the meanings of other aḥādīth, or were revoked by them	نَاسِخُ الْحَدِيثِ وَمَسْئُوحُهُ
Aṣ-Ṣaḥīḥ	any of the six collections of aḥādīth widely regarded as trustworthy – namely, those of Al Bukhārī, Muslim, Abū Dāwūd, At-Tirmidhī, An-Nasaʿī and Ibn Mājah	الصَّحِيحُ

Al Musnad	any collection of aḥādīth in which the aḥādīth are arranged according to the reporters who related them – e.g., Al Musnad of Abū Dāwūd, or At-Tayālīsī, Al Bayhaqiy ibn Mulad, or Aḥmad ibn Ḥanbal	المُسْنَد
Al Mu ^c jam	any collection of aḥādīth in which the individual items are arranged alphabetically	المُعْجَم
Muṣṭalah Al Ḥadīth	a science which studies the methodology of ḥadīth criticism	مُصْطَلَحُ الْحَدِيثِ
Al Ḥadīth Aṣ-Ṣaḥīḥ	any ḥadīth whose veracity is absolutely without question	الْحَدِيثُ الصَّحِيحُ
Al Ḥadīth Al Ḥasan	any ḥadīth whose matn (text) is absolutely true, but whose reporters do not pass the test of complete reliability	الْحَدِيثُ الْحَسَنُ
Al Ḥadīth Aḍ-Ḍa ^c īf	any ḥadīth whose truthfulness (in both matn [text] and sanad [reporters]) is not absolutely beyond question. There are as many varieties of Al Ḥadīth Aḍ-Ḍa ^c īf as there are kinds of vitiating characteristics affecting them	الْحَدِيثُ الضَّعِيفُ
Al Ḥadīth Al Mawḍū ^c	any ḥadīth spurious in content or sanad	الْحَدِيثُ الْمَوْضُوعُ
Al Mi ^c rāj	ascension of the Prophet Muḥammad ﷺ to heaven and return in 3 A.H./619 A.C.	المِعْرَاجُ

c. Sciences of the Shari^cah

Fiqh	knowledge of Islām through its laws; science of the laws of Islām	فِقْه
Uṣūl Fiqh	science of Islāmic jurisprudence, or the methodology of deriving laws from the sources of Islām and of establishing their juristic or constitutional validity	أُصُولُ فِقْه
Uṣūl Al Fiqh	the sources of Islāmic law	أُصُولُ الْفِقْهِ
Aḥkāṁ Al Qurʾān	the prescriptions directly taken from the Qurʾānic text	أَحْكَامُ الْقُرْآنِ
As-Sunnah Al Fiʿliyyah	the body of deeds and practices which the Prophet ﷺ taught his companions to do which have been performed by Muslims ever since	السُّنَّةُ الْفِعْلِيَّةُ
As-Sunnah Al Qawliyyah	the body of sayings of the Prophet ﷺ which contain prescriptions for Muslims	السُّنَّةُ الْقَوْلِيَّةُ
As-Sunnah At-Taqrīriyyah	the body of aḥādīth reporting that the Prophet ﷺ had approved or disapproved, commended or condemned certain types of conduct	السُّنَّةُ التَّقْرِيرِيَّةُ
Al Ijmāʿ	consensus as a source of Islāmic law	الْإِجْمَاعُ
Al Ijmāʿ Aṣ-Ṣarīḥ	the clearly expressed consensus	الْإِجْمَاعُ الصَّرِيحُ
Al Ijmāʿ As-Sukūṭī	the consensus established by the jurists not objecting to the derivation of a certain prescription from a given source	الْإِجْمَاعُ السُّكُوتِي

Al Qiyās	logical deduction from Al Qurʾān al Karīm and the Sunnah as source of Islāmic law	الْقِيَاس
Al Ijtihād	creative self-exertion to derive laws from the legitimate sources	الْإِجْتِهَاد
Al Maṣālīḥ Al Mursalah	public welfare neither commanded nor prohibited in any Islāmic source, as source of Islāmic law	المَصَالِحُ الْمُرْسَلَةُ
Al Istihṣān	as source of Islāmic law, the acceptance of a rule because of its superior equity in comparison with an already established law	الْإِسْتِحْصَانُ
Al ʿUrf	in the absence of anything to the contrary, derivation of the law from the common and approved mores of a people	الْعُرْفُ
Al Istiṣḥāb	the continuation of an established law not known to have been revoked or rescinded	الْإِسْتِصْحَابُ
Al Wājib	the law or deed which is obligatory	الْوَاجِبُ
Al Mandūb	the law or deed which is commended and expected	الْمَنْدُوبُ
Al Makrūh	the law or deed which is condemned and discouraged	الْمَكْرُوهُ
Al Ḥarām	the law or deed which is prohibited	الْحَرَامُ
Al Mubāḥ	the law or deed which stands in no other category, and which is, therefore, neither legitimate nor illegitimate	الْمُبَاحُ

Al Ḥudūd (s. Ḥadd)	the specific punishment assigned to prohibited deeds by Allāh ﷻ or the Prophet ﷺ - namely, intoxication, theft, armed rebellion, adultery, false accusation of adultery, and apostasy	الْحُدُود
Al Qiṣāṣ	punishment – both retributive and compensatory – for homicide and injury to humans	الْقِصَاص
At-Taʿāzīr	discretionary punishments decided by the Islāmic judiciary as worthy of the offence in question	التَّعَاذِير
Maqāṣid Ash-Sharīʿah	the ultimate purposes of all Islāmic law – namely, ‘religion’, life, reason, honor and wealth	مَقَاصِد الشَّرِيعَةِ
Adh-Dhawq Ash-Sharʿī	the intuitive, well-informed and critical faculty by which the judge arrives at solutions/verdicts which fulfill completely or give closest approximation of the ultimate purposes of the Sharīʿah	الدَّوْق الشَّرْعِي
Al Qawāʿid Al Uṣūliyyah	the general rules of juristic deduction, whether linguistic or contextual	الْقَوَاعِدِ الْأُصُولِيَّة
Al Qawāʿid Al Fiqhiyyah	the general principles followed in legal process	الْقَوَاعِدِ الْفِقْهِيَّة

d. List of Islāmic devotional and Social Terms/Expressions

Wuḍūʿ	ablutions	وُضُوءٌ
Muṣḥaf	a copy of Al Qurʾān al Karīm	مُصْحَفٌ
Qiblah	the direction of Makkah al Mukarramah	قِبْلَةٌ
Miḥrāb	the niche indicating direction of Makkah	مِحْرَابٌ
ʿImmah	head-covering	عِمَّةٌ
Jubbah	outer covering clothes	جُبَّةٌ
Wuqūf	standing up in Ṣalāh	وُقُوفٌ
Rukūʿ	kneeling, genuflection in Ṣalāh. The singular (Rakʿah) refers to one genuflection in the course of Ṣalāh	رُكُوعٌ
Sujūd	prostration allowing the forehead to touch the floor, as practiced in Ṣalāh. The singular is Sajdah	سُجُودٌ
Quʿūd	sitting down during Ṣalāh	قُعُودٌ
Taslīm	termination of the Ṣalāh with the salutation, “As-Salāmu ʿalaykum Wa Raḥmatullāh”, addressed in a low voice to the right and then to the left	تَسْلِيمٌ
Ṣalāh Al Farḍ	the ritual of Ṣalāh which the Shariʿah regards as obligatory	صَلَاةُ الْفَرَضِ
Ṣalāh As-Sunnah	the ritual of Ṣalāh which the Shariʿah regards as commendable but not	صَلَاةُ السُّنَّةِ

	obligatory and whose neglect is not regarded as punishable	
Ṣalāh An-Nāfilah	the ritual of Ṣalāh which the Shari'ah regards as commendable but not obligatory	إِثْلَ النَّافِلَةِ
Istawū Yarḥamukum Allāh	“Straighten your rows; may Allāh show you His mercy” – said by the Īmām in preparation for Ṣalāh	إِسْتَوُوا يَرْحَمُكُمُ اللَّهُ
Inna Allāh Wa Malā'ikatahu Yuṣallūna 'Alā An-Nabiyy. Ya Ayyuha Alladhīna Ṣallū 'Alayhi Wa Ṣallimū Taslīman	“Allāh and His angels bless the Prophet. O believers, invoke Allāh's blessings and peace upon the Prophet”. – said by the Īmām in the course of the Kḥuṭbah, to which the congregation responds in a low voice with the proper invocation	إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ. يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
Astaghfiru Allāh Lī Wa Lakum Istaghfirūh	“I seek Allāh's forgiveness for you and for me. Do seek His forgiveness” - said by the Īmām at the end of the first kḥuṭbah on Friday and on the 'īd day. The congregation is to respond with a plea for Allāh ﷻ to grant forgiveness - Istaghfirūh	أَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ إِسْتَغْفِرُوهُ
Innī Dā'īn Fa Amminū	“I shall now invoke Allāh. Follow my du'ā' with “Amīn” - said at the end of the Kḥuṭbah or after the Ṣalāh, before reciting invocations	إِنِّي دَاعٍ فَأَمِّنُوا

Bismi Allāh Ar-Raḥman Ar-Raḥīm	“In the name of Allāh, the Most Beneficent, the Most Merciful” – said at the beginning of any activity; a prelude to eating or drinking	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Al Ḥamdu Lillāhī Al Ḥamdu Lillāhī Rabb Al °Ālamīn	“All praise and thanksgiving be to Allāh” “All praise and thanksgiving be to Allāh, Lord of the Universe” – said at the termination of any activity	الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Subḥān Allāh	“Glory be to Allāh”	سُبْحَانَ اللَّهِ
Subḥānhu Wa Ta°ālā	“Glory be to Allāh and may His transcendence be affirmed” – said on all occasions	سُبْحَانَهُ وَتَعَالَى
Lā ilāha illa Allāh	“There is no deity (worthy of being ‘worshipped’) except Allāh (Alone)” – said on all occasions	لَا إِلَهَ إِلَّا اللَّهُ
Allāhu Akbar	“Allāh is Greater than all” – said on all occasions	اللَّهُ أَكْبَرُ
Lā ilaha illā Allāh. Lā <u>Sh</u> arīka lah. Lahu Al Mulk wa lahu Al Ḥamd wa Huwa °Alā Kullī <u>Sh</u> ay°in Qadīr	“There is no deity (worthy of ‘worship’) except Allāh. He has no associates. To Him belongs all dominion, and all praise. His might passes all things” – said on all occasions	لَا إِلَهَ إِلَّا اللَّهُ. لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Subḥāna Allāh wa Bi Ḥamdih	“All glory belongs to Allāh and all praise” – said on all occasions	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ
Lā Ḥawla wa Lā Quwwata illā Billāh	“There is neither strength nor power except through Allāh” – said whenever one meets with a superior power of any kind	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
Innā lillāhi wa Innā ilayhi Rajīʿūn	“Verily we belong to Allāh and verily to Him we shall all return” – said whenever one meets with tragedy, loss or sorrow	إِنَّ لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
Ḥasbunā Allāhu Wa Niʿma Al Wakīl	“Sufficient unto us is Allāh. He is the best Guardian” – said whenever one reckons or is reckoned with	حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ
Aʿūdhu Billāhi Min Ash-Shayṭān Ar-Rajīm	“I seek refuge in Allāh from the accursed Shayṭān” – said whenever one feels ‘himself’ threatened in any way	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
Aṣ-Ṣalātu Wa’s- Salāmu ʿAlā Sayyidinā Muḥammad Wa ʿAlā Ālihi Wa Ṣaḥbihi Ajmaʿīn	“May the peace and blessings of Allāh be upon our master Muḥammad, on his kin and all his companions” – said on all occasions. In conjunction with the preceding phrase, it opens any speech, essay or activity	الصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ
Ṣallā Allāhu ʿAlayhi Wa Sallam	“May the peace and blessings of Allāh be upon him” – said whenever the name of the Prophet Muḥammad ﷺ is mentioned, or whenever he is	ﷺ وَسَلَّمَ

	referred to as the Prophet of Allāh	
Mā <u>shā</u> ‘a Allāh	“How wonderful are the works of Allāh” – said whenever one witnesses something good	مَا شَاءَ اللَّهُ
In <u>shā</u> ‘a Allāh	“If Allāh wills it” – said whenever one refers to the future	إِنْ شَاءَ اللَّهُ
Rabbi Ishrah Lī Ṣadrī Wa Yassir Lī Amrī Wa Uḥlul ‘Uqdatan Min Lisānī Yafqahu Qawlī	“My Lord! Expand for me my vision and ease my task. Make me strong of expression, that they may clearly understand me” – said at the opening of any speech	رَبِّ إِشْرَحْ لِي لِدُرِّي وَيَسِّرْ لِي أَمْرِي وَأُحْلِلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي
Wa Ak <u>h</u> iru Dawānā Anna Al Ḥamda Lillāhi Rabb Al ‘Ālamīn	“Our concluding statement is that ‘All praise and thanksgiving belong to Allāh, Lord of the universe” – said at the end of any speech, meeting or activity	وَأَخِرُ دَعْوَانَا أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ
Astagh <u>f</u> ir Allāh Alladhī Lā Ilaha Illā Huwa Al Ḥayy Al Qaqqyūm Wa Atubu Ilayh	“I seek the forgiveness of Allāh, other than Whom there is no deity, the Living, the Active, and repent to Him” – said upon rising and at retiring, and after every Ṣalāh	أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

<p>Taāraka Ismu Rabbika <u>Dhī</u> Al Jalāl W'al Ikrām</p>	<p>“Blessed be the name of your Lord, Lord of majesty and dignity” – said whenever the name of Allāh is mentioned</p>	<p>تَبَارَكَ إِسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ</p>
<p>Yā Arḥam Ar- Rāḥimīn</p>	<p>“O most Merciful of all” – said whenever one needs help</p>	<p>يَا أَرْحَمَ الرَّاحِمِينَ</p>
<p>Allahumma! Rabba Hād<u>hi</u>hi Ad-Da°wah At- Tammah Wa'ş- Şlāh Al Qā'imah, Āti Muḥammadan Al Wasīlah Wa'l Faḍīlah, Wa Ib°a<u>th</u>hu Maqaman Maḥmūdan Alla<u>d</u>hī Wa°adtah</p>	<p>“O Allāh! Lord of this perfect call, of this worship ritual to be performed! Grant Muḥammad strength and virtue and the great place of honour which You promised” – said after hearing a complete Adhān</p>	<p>اللَّهُمَّ! رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، أَتِي مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقْعَمَنَ مُحَمَّدًا الَّذِي وَعَدْتَهُ</p>
<p>Allahumma Anta Rabbi. Lā Ilaha Illā Ant. °Alayka Tawakkaltu Wa Anta Rabb Al °Ar<u>sh</u> Al °Azīm</p>	<p>“You are indeed my Lord. There is no deity but You. Upon You I depend, You, Lord of the great throne” – said whenever one sets out for an activity</p>	<p>اللَّهُمَّ أَنْتَ رَبِّي. لَا إِلَهَ إِلَّا أَنْتَ. عَلَيْكَ تَوَكَّلْتُ وَ</p>

		أَنْتَ رَبَّ الْعَرْشِ الْعَظِيمِ
As-Salāmu °Alaykum Wa Raḥmah Allāh	“May peace be upon you and the mercy of Allāh ” – said whenever a Muslim meets a Muslim; also whenever a Muslim enters a house or room	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
Wa °Alaykum As- Salām Wa Raḥman Allāh Wa Barakātuh	“And may peace be upon you and the mercy of Allāh and His blessings” – said whenever answering ‘As-Salāmu °Alaykum Wa Raḥmah Allāh’	وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Raḍiya Allāhu °Anhu	“May Allāh be pleased with him” – said whenever a companion of the Prophet’s ﷺ name is mentioned	رَضِيَ اللَّهُ عَنْهُ
Raḍiya Allāhu °Anhum	“May Allāh be pleased with them” - said whenever companions of the Prophet’s ﷺ names are mentioned	رَضِيَ اللَّهُ عَنْهُمْ
°Alayh As-Salām	“Upon him be the blessing (of Allāh)” – said whenever a prophet other than Muḥammad ﷺ is mentioned by name	عَلَيْهِ السَّلَامُ
°Alayhim As- Salām	“Upon them be the blessings (of Allāh)” – said whenever the names of prophets other than Muḥammad ﷺ are mentioned	عَلَيْهِمُ السَّلَامُ
Shafakum Allāh Wa °Āfākum	“May Allāh cure you and restore you to your health” – said when visiting the sick	شَفَاكُمْ اللَّهُ وَعَافَاكُمْ

Taghammada Allāh Al Faqīd Bi- Raḥmatih Wa Askanahu Jannatah Wa'l Hamakum Aṣ- Ṣabra wa'l °Azā°	“May Allāh grant the departed His mercy, enter him into paradise, and grant you His reconciliation and patience” – said to the family which has lost a member	تَعَمَّدَ اللَّهُ الْفَقِيدَ بِرَحْمَتِهِ وَأَسْكَنَهُ جَنَّتَهُ وَالْهَمَكُمُ الصَّبْرَ وَالْعَزَاءَ
Raḥmah Allāh °Alayh	“May Allāh’s mercy fall upon him” – said whenever the departed Muslim is mentioned by name	رَحْمَةُ اللَّهِ عَلَيْهِ
Raḥmah Allāh °Alayhā	“May Allāh’s mercy fall upon her” - said whenever the departed Muslim is mentioned by name	رَحْمَةُ اللَّهِ عَلَيْهَا
Raḥmah Allāh °Alayhim	“May Allāh’s mercy fall upon them” - said whenever the departed Muslims are mentioned by name	رَحْمَةُ اللَّهِ عَلَيْهِمْ
Bāraka Allāh Fīk	“May Allāh bless you” (sing. Or pl) – said as a compliment on any occasion	بَارَكَ اللَّهُ فِيكَ
Bāraka Allāh Fīkum	“May Allāh bless you” (sing. Or pl) - said as a compliment on any occasion	بَارَكَ اللَّهُ فِيكُمْ
Mubārak Mubrūk	“May it be blessed” – said whenever something new is acquired	مُبَارَكٌ مُبْرُوكٌ
°Īd Mubārak. Kull °Ām Wa Antum Bi Kḥayr	“Blessed feast. May you witness it again and again in happiness and wellbeing” – said on the occasion of °Īd Al Fiṭr and °Īd Al Aḍḥā	عِيدٌ مُبَارَكٌ. كُلُّ عَامٍ وَأَنْتُمْ بِخَيْرٍ

Jazākum Allāh K̲hayr Al Jazā°	“May Allāh grant you the best reward” – said as an expression of gratitude to anyone who has given something or rendered a service	جَزَاكُمُ اللَّهُ خَيْرَ الْجَزَاءِ
Ajrukum °Alā Allah	“May Allāh compensate you” – said to anyone who deserves compensation	أَجْرُكُمْ عَلَى اللَّهِ
Allahumma Akfini Bi Ḥalālika °An Ḥarāmik, Wa Aghnini bi Faḍlika °Amman Siwāk	“O Allāh, grant me sufficiency with legitimate gain, and relieve me of the need for the illegitimate. Enrich me with Your grace alone” – said before starting any new enterprise, or any day of productive work	اللَّهُمَّ اكْفِنِي بِحَالِكَ عَنِ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ
Al Ḥamdu lillah	“All praise and thanksgiving be to Allāh” – said after finishing eating, drinking or any other activity	الْحَمْدُ لِلَّهِ
Allahumma Innī A°ūdhu Bika Min Al Hamm Wa'l °Ajzi Wa'l Kasal, Min Al Jubni Wa'l Bukhl, Min Ghalabah Ad- Dayn Wa Qahr Ar-Rijāl	“O Allāh. I take shelter in You from all cares and burdens, from impotence and laziness, from cowardice and avarice, from humiliating indebtedness and the tyranny of men” – said when facing trouble or grave concern	اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، مِنَ الْعَجْزِ وَالْكَسَلِ، وَمِنَ الْجُبْنِ وَالْبُخْلِ، مِنْ غَلَبَةِ

		الدَّيْنِ وَقَهْرَ الرِّجَالِ
Al Ḥamdu lillāh Alladhī Kasānī	“All praise and thanksgiving be to Allāh who granted me this clothing” – said each time one wears one’s clothes	الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي
Bismi Allāh Alladhī Lā Ilaha Illā Huwa	“In the name of Allāh, other than Whom there is no deity” – said each time one undresses oneself	بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ
Na‘īman	“May you be blessed” – said to whomever has completed a bath, a shave or a haircut	نَعِيمًا
An‘ama Allāhu ‘Alayk	“May Allāh bless you too” – the response to Na‘īman	أَنْعَمَ اللَّهُ عَلَيْكَ
Astawdi‘ Allāh Dīnaka Wa Amānataka Wa Khawātima ‘Amālik	“I entrust you to Allāh that He may guard your faithfulness, sincerity and crown your works with righteousness” – said by the departing to his friends or relatives	أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِمَ أَعْمَالِكَ
Ma‘a Salāmah Allāh Wa Bi Ḥifẓihi	“With the security and guardianship of Allāh” – said to the departing by those who stay behind	مَعَ سَلَامَةِ اللَّهِ وَحِفْظِهِ
Subḥāna Alladhī Sakhkhara Lanā Hadha Wa Mā Kunna Lahu Muqrinīn	“Praised be Allāh Who made this subservient to us, for which we are not worthy, or without which we would be unable to move” – said when one mounts any means of conveyance	سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

Bismi Allāh Majrāhā Wa Mursāhā	“In the name of Allāh shall be its take-off and its coming to rest” – said when boarding a ship, plane or vehicle	بِسْمِ اللَّهِ تَجَرَّاهَا وَمُرْسَاهَا
Āyibūn Tā'ibūn Li Rabbīnā Ḥāmidūn	“We return with repentance and praise to our Lord” – said by the returnee upon ‘his’ return	آيِبُونَ تَائِبُونَ لِرَبِّنَا حَامِدُونَ
Al Ḥamdu lillāh Alladhī Aṭ'amanā Wa Saqāna Wa Ja'alanā Muslimīn	“All praise and thanksgiving be to Allāh Who gave us to eat and drink and made us Muslims” – said at the conclusion of every meal	الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ
Allāhumma Ahillahu °Alaynā Bi'l Yumni Wa'l Īmāni Wa's- Salamati wa'l Islāmi wa't- Tawfīqi Limā Tuḥibbu Wa Tarḍām	“O Allāh. Grant us that this new month be one of benefit and faith, of security and islāmicity, of success in doing Your pleasure” – said at sighting the new moon	اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى
Al Ḥamdu lillāh ... Yarḥamuk Allāh ... Yahdīkum Allāh Wa Yuṣliḥ Ba Lakum	“All praise and thanksgiving belong to Allāh...Lord of the Universe. May Allāh's mercy be upon you...All of us together” – The first phrase is said by the person who sneezes; the second phrase is said by those in attendance; the third phrase is said by the	الْحَمْدُ لِلَّهِ ... يَرْحَمُكَ اللَّهُ ... يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِالْكُم

	person who has sneezed and received the compliment	
Rabbanā Hab Lanā Min Azwājinā Wa Dhurriyyatinā Qurrata A°yunin wa Ija°alnā lil Muttaqīna Imāman	“Our Lord! Grant that our spouses and progeny be such as we may be proud of and make us and them leaders of the people in piety” – said in any conversation concerning spouses or children	رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا
Al °Amr Bi'l Ma°rūf wa'n-Nahī °An Al Munkar	The commanding of the common good and the prohibition of evil or undesirable	الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ
Al Mu°allafah Qulūbuhum	Those whose hearts are yet to be reconciled	الْمُؤَلَّفَةُ قُلُوبُهُمْ
Ta°āwanū °Alā Al Birri Wa't-Taqwā Wa Lā Ta°āwanū °Alā Al Ithmi Wa'l °Udwān	Cooperate for piety and goodness, not for evil and aggression	تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
Ahl As-Sunnah wa'l Jamā°ah	The community united behind the Sunnah of the Prophet ﷺ	أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ

Wa I°taṣimū Bi Ḥabl Allāhi Jamī°an Wa Lā Tafarraqu	“And hold firm to the rope of Allāh together and do not separate yourselves”	وَاِعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا وَلَا تَفَرَّقُوا
Al Bayt Al Ḥarām	The Holy House – the Ka°bah	الْبَيْت الْحَرَام
Al Quds	Jerusalem	الْقُدْس
Bayt Al Maqdis	Jerusalem	بَيْت الْقُدْس
Muḥammad, Khātām An- Nabiyyīn Wa Sayyid Al Mursalīn	Muḥammad, seal of the prophets and master of those sent (the messengers)	مُحَمَّد خَاتَم النَّبِيِّينَ وَسَيِّد الْمُرْسَلِينَ
Asmā° Allāh Al Ḥusnā	The noble names of Allāh ﷻ	أَسْمَاءُ اللّٰهِ الْحُسْنَى
Al Uswah Al Ḥasanah	The good example (of the Prophet ﷺ)	الْأُسْوَةُ الْحَسَنَةُ
Al °Urwah Al Wuthqā	The indissoluble bond (of Islām)	الْعُرْوَةُ الْوُثْقَى

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