

GLOSSARY: Terms starting with letters A-D

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5. Ahl-ul-Kit'ab. *
6. 'Ale-Imran - (Alif-Wao-Lam). *
7. 'Aleem - (Ain-Lam-Meem). *
8. Allah - (Alif-Lam-Ha). *
9. Amr - (Alif-Meem-Ra). *
10. Anbia. *
11. Anf'al - (Noon-Fa-Lam) *
12. Ans'ar - (Noon-Sad-Ra). *
13. 'Araf'at. *
14. 'Azar. *
15. B'abel / Babylon *
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17. Baheerah - (Ba-Ha-Ra). *
18. Bani-Isr'ael *
19. Book / Books. *
20. David / Dawood. *
21. Deen - (Dal-Ya-Noon). *

GLOSSARY

1. 'Aad.

The people known as 'Aad were successors of Noah's people (7/69). They had a flourishing economy (26/128,89/8) but were destroyed because they opposed the Laws of Allah sent to them through different Anbia, last of which was Hud (11/58-60) (7/71-74). (For details, please refer to the book "Joo-e-Noor" by Allama Ghulam Ahmad Parwez in Urdu).

2. Aaron / Haroon.

Aaron was elder brother of Moses. Both the brothers were Nabi, got Wahi form Allah and guided Bani-Isr'ael out of Egypt (19/51-53) where Pharaoh had enslaved them. Both of them got revelations in the form of books (21/48), (37/117). The Nubuwwat of Aaron has been attributed to a request from Moses to Allah (20/25-36).

3. Abraham / Ibr'ahim.

Abraham, father of Ishmael and Isaac and grandfather of Jacob, was on the top of the line of Anbia sent to the people of the Arabia, Palestine, Babylon, and Assyria. Rasool-Allah Muhammad (peace be upon him) was a descendant of the branch led by Ishmael, who had settled in Makkah as directed by Allah (2/125). Abraham with help from Ishmael had built K'aba in Makkah.

Abraham has been mentioned 69 times in the Holy Quran. His life as a Nabi has been well-detailed. He is the only Nabi besides Rasool-Allah (peace be upon him) who has been declared the best model for Momineen (60/4). He argued with his father, Azar, his people, and the king (2/258), to convince them to leave idol worship and obey one and the only Allah (29/16-25). Eventually the king decided to burn him alive (21/68-69) but he was saved. He was the first one to declare that nationality is built on the basis of ideology (14/36), and not otherwise.

4. Adam - (Alif-Dal-Meem).

Ud-Matun means the human characteristic of living together. Al-Idam means anything which is favourable (Taj-ul-Urus). Ibn-e-Faris says that the basic meaning of this word is mutual understanding, love, and affection. The word Adam is also used for any outstanding individual, by whose virtue a tribe is recognised (Taj).

It is generally believed that Adam, supposedly the first man created by Allah, (whose story is narrated in the Quran regarding his exit from Jannah) was the first Rasool. This is not supported by any verse of the Holy Quran, neither is the name of Eve or "Hawwa" mentioned in the Quran.

The story is narrated in a symbolic form and does not pertain to a particular person or a pair; in fact, this is the story of mankind and Adam is its representative. The word Adam occurs 25 times in the Quran and only at one place (3/32) it appears that Adam was also the name of a selected person. The greatest quality of Adam or man is that he has been bestowed potentialities to acquire knowledge of how everything else in the universe functions (2/33), then all the Malaika were ordained to bow down before him - come within his reach (2/34). Now it is up to him to utilise these potentialities and conquer all that lies in the universe.

5. Ahl-ul-Kit'ab.

Literally means people having a book. At the time of emergence of Islam, there were two categories of people living in Arabia: one who claimed to be the followers of previous Rusul and were called Jews and Christians (addressed in Quran as Ahl-ul-Kit'ab), and the other who neither claimed nor obeyed any Divine book and instead followed their own codes. They were called Ummiyun - pagans and ignorant, who did not know how to read and write (3/19, 3/74). It also embraces people inhabiting Umm-al-Qura (Makkah) - but in the Quran this term is used to denote the followers of some Divine books other than the Quran. In today's terminology Ahl-ul-Kit'ab will apply to any people who associate themselves with any of the earlier Divine books.

6. 'Ale-Imran - (Alif-Wao-Lam).

'Aal generally means the progeny or family of any individual. Thus 'Ale-Imran means family of Imran. Imran is said to be the names of both the fathers of Moses and Mary. 'Ale-Imran is generally used for Bani-Isr'ael.

7. 'Aleem - (Ain-Lam-Meem).

Ilm means to know something positively, to recognise, to know the reality to the extent of certainty, to feel, to find out definitely (Taj / Moheet). One who comes to know these things in this process is called 'Aalim and its plural is 'Alemoon. 'Aalim (plural Ulema) is one whose knowledge is very deep, thorough, and sound. According to the Arabs the position or status of Ilm was superior than that of M'arafat (cognizance or consciousness). That is why in Quran, the word 'Aleem (10/1) has been used for Allah instead of 'Arif or Sh'air (poet).

8. Allah - (Alif-Lam-Ha).

This is the proper name of "God" (Al-Il'ah), and all other names denote His various Attributes. Il'ah, by definition, is one: -

to whom someone looks for protection in bewilderment,
from whose grandeur one gets dazed,
whose overall sovereignty or lordship is accepted,
whose laws and directions are obeyed and followed, and
who is at the highest pedestal and remains unseen (Taj).

Keeping in view the above Attributes, the name Allah as it appears in the Quran would mean a Being Who is Supreme but remains hidden from human eyes; before Whose dignity and grandeur the human perceptions become dazed; Whose Sovereignty extends over the entire universe; Whose obedience is must. By accepting Him IL'AH, one must accept only His Sovereignty and obey His Laws.

Human mind just cannot perceive Him in any shape or physical form nor can explain Him. He is beyond human perceptions (6/104). Nothing is like Him (42/11). However, we can explain His Attributes as mentioned in the Quran. To believe in Allah would, therefore, mean to acknowledge and accept His Sovereignty with all His Attributes, as mentioned in the Quran, in the most balanced and proportionate manner (17/110).

If one goes through the annals of human history, one would find one thing common all along. Irrespective of the time and the place, there has always existed a supreme being, someone

supernatural before whom one should bow, who should be worshipped, from whom one should pray for help and for the fulfilment of his desires, one who should be dreaded and before whom one should offer sacrifices. Even in the farthest corners of the globe where no human being from outside had ever set foot, and where the inhabitants were totally unaware or untouched by any foreign influences and were living in the earliest stage of human civilisation, travellers and research scholars came across traces of some super-natural being which they worshipped. However, its details differed from place to place. These were the perceptual differences which made every god different from the god of the other tribe, or country, or religion. It is, therefore, incorrect to say that the gods of all religions is the same - Rama or Raheem is one and the same thing. The Father of Christians, the Judea of Jews, the Ishwar or Parmatma of Hindus and Armazd of Zoroastrian are totally different from each other - as their attributes are different from those of Allah of the Quran. He is above all perceptions! He cannot be transformed out of a stone or a log of wood. The real concept of Allah can only be perceived by explaining His Attributes as narrated in the Quran, since only the Quran is exalted from the inter-play of human thought. It is because of this reason that the Quran does not accept the existence of god which various people or tribes or religions have carved out of their own thoughts. The question then arises as to why is it necessary to have faith in Allah of the Quran?

Almost all the psychologists and research scholars agree on one thing: a human being consists of a body and a soul. This "Soul" or "Self" is given to every individual in a latent or undeveloped form by Allah. The mission or object of a human being in this earthly life is, to manifest and develop this "Self" in such a way that even after death it is capable of entering into another higher, totally different phase of life and does not lag behind. To test or examine whether one's "Self" is getting developed or not, he must have a model or a test before him - in absence of which he is likely to get astray. Or worse, everyone could set his own standards. The supreme, the complete, the most balanced and infinite Being to serve as a perfect model is Allah Whose Attributes are called Asma-ul-Husna. These Asma-ul-Husna are spread over the pages of the Quran as glittering pearls and man ought to incorporate them in his person to the extent of human limitations. The way in which these Attributes (Asma-ul-Husna) can enrich the personality of a human being can best be ascertained from the day-to-day life of the exalted person of Muhammad Rasool-Allah (peace be upon him).

In other words a human being can examine and test from time to time if his "Self" is getting developed by comparing himself with these Attributes. As a human body gets nourishment according to well known physical laws, there also have to be some laws and values for the development of the "Self." These laws and values are explained in the Quran as various Attributes of Allah. If someone wants to test the development of his "Self," he should examine as to what extent the Attributes of Allah are reflected in his own person. That is why it is necessary to have faith in Allah alone. The word "Allah" has been used 2,697 times in the Quran.

9. Amr - (Alif-Meem-Ra).

Al-Amarato Wat-T'amoor means a sign post made of small stones in the desert to indicate the boundaries or to show the path. Al-'Itemar means to consult. In verses (7/110) and (26/35) the Pharaoh asked his chiefs about Moses, "So what do you suggest in this matter?" M'otamar means the place where consultations take place - the conference room and the conference itself. Ameer is a person who is consulted, also a person who gives guidance to a blind man (Taj). It also means "abundance" (Taj). Other meanings in which Amr is used are, to order, to

direct a situation or a position. When it is used in the context of giving directions, then its plural is Aw'amir (as we use Aw'amir and Na'wahi - its antonym). However in the Quran the word Aw'amir has not been used. When Amr is used in the sense of a problem or a situation, its plural is Umoor. Al-Imarato means a government or state (Taj) and Ameer means a person who gives directives. In verse (7/54) Amr has been used in a different form than Khalq. Here it is important to keep in view its basic meanings, i.e., guidance, indication, direction. Ibn-e-Faris says that "Nourishment" is also one of its intrinsic meanings.

Khalq means to bring into existence various things by mixing different elements. This presupposes that these elements already exist. However, before this stage, there is another stage when the things are in the process of becoming. This planning stage is 'Aalam-ul-Amr. Amr also means the laws, rules or disciplines according to which things in the universe are existing. Quran says that when Allah decides to create something, He says "Be" and so it "Becomes." How does it take shape and form, and where does it come into being, we do not know as it is beyond our comprehension.

Dr. Muhammad Iqbal, in his Essays on Reconstruction of Religious Thought in Islam (P 103) quotes Pringle Pattison, a famous thinker who exposes the helplessness of English language. He says that English has only one word about the "Creation" of universe whereas there should have been two different words to explain two different phases. Arabic has two words "Khalq" and "Amr" to express the two ways in which the creative activity of Allah reveals itself to us.

In short the first stage is that of Divine Planning, where Allah's Directive Energy initiates an inchoate object on the path leading to its destined incarnation. And the process by which it finally assumes the material form intended for it is called the process of creation. Creation involves the blending of various elements in a particular manner and proportion, so as to produce an entirely new thing; for instance, the formation of water through a combination of hydrogen and oxygen.

How the Divine Planning operates in the various stages of Amr is not known to us, but in the world of creation, it can be comprehended through the physical laws. Indeed, man can not only comprehend the operation but also co-operate with Allah in this creative process. The laws under which the various objects in the universe function are made in the world of Divine Planning ('Alam-ul-Amr), but they are enforced and executed in the world of creation ('Alam-ul-Khalq).

10. Anbia.

The plural form of Nabi - See Nabi.

11. Anf'al - (Noon-Fa-Lam)

Anf'al - plural of the word Nafal - is the excess of any action which is in addition of the required one. Some scholars think that its meanings are the spoils of war but others opine that it also pertains to something else (Taj). In our opinion this should not be tied to the spoils of war; it means the net income of the state after paying all the dues and expenses in addition to the specified sources.

An-Naufal is a river, sea, a gift, a person who gives away in abundance (Taj). N'afila means a grandson (21/72) as he is an addition to a son who is the direct descendant.

12. Ans'ar - (Noon-Sad-Ra).

Ans'ar (8/177, 6/100, 3/52) : Those people of Madina who helped the migrants of Makkah al-Mukarramah prior to establishment of Quranic Social Order. Ans'arullah (3/52) were those people who help Allah, i.e., who help in establishing the Deen of Allah.

13. 'Araf'at.

An area near Makkah, where Muslims get together for Hajj every year on ninth of the month of Zul-Hajj. Rasool-Allah (peace be upon him) delivered his famous speech during the last Hajj he had performed as Rasool-Allah from a hill in 'Araf'at, which is known as the Mount of Rahmat (Jabal-ur-Rahmat).

14. 'Azar.

'Azar (6/75) was father of Abraham. He was the head-priest and an idol-maker. Abraham tried to reason with him to leave idol-worship (6/75) but since he did not, Abraham excused himself (60/4), (9/114) and left him.

15. B'abel / Babylon

B'abel is the name of an ancient city in Iraq, which was the cultural centre between 3000 to 2000 B.C. In Jewish stories of magic and supernatural phenomenon is a story concerning Haroot and Maroot, the two angles in B'abel who used to forecast future and teach people magic. Allah has contradicted this in verse (2/102) saying that the story is fake and imaginary.

16. Badar - (Ba-Dal-Ra).

A small market centre in south west of Madina, one night's journey from the coast, and situated at the junction of a road from Madina and the caravan route from Makkah to Syria. It lies in a plain which is five miles long and two-and-a-half miles broad, surrounded by steep hills and sand dunes. Here occurred on the 17th of Ramadan 2. A.H. (13th March 624 A.D.) the first major battle of Rasool-Allah's life (peace be upon him). (The Encyclopaedia of Islam - New Edition P. 867). The Muslims numbered 313, whereas the Makkans were nearly 950 strong. During the battle the Makkans suffered a crushing defeat. Nearly 70 of them were killed and 70 taken as prisoners, whereas the number of dead from the Muslims was only 15. The Quran mentions regarding the help rendered by the "Malaika" at this occasion in verses (3/122, 8/9,12).

17. Baheerah - (Ba-Ha-Ra).

She-Camel devoted to the gods (idols) during the pre-Islamic days. Her ears were torn, and no one was allowed to milk her (5/103).

18. Bani-Isr'ael

(Literally meaning the children of Isr'ael).

Jacob was the grandson of Abraham. His title was Isr'ael which means man of God. His descendants are known as Bani-Isr'ael. His fourth son was Yahuda or Judea whose tribe was settled in Palestine. From this reference, this tribe came to be known as Jews and the remaining tribes as Bani-Isr'ael. However, with the passage of time both the tribes were known by both the names. Jacob's homeland was Palestine but when Joseph came in power in Egypt, these people migrated there and were held in high esteem. Gradually they were subjugated by the Pharaohs and were treated like slaves. When they were immensely humiliated, highly despised and degraded, Moses was sent towards them, who pulled them out of Pharaoh's slavery and brought them again towards Palestine around 1200 B.C. Here they again rose to glory. Anbia David and Solomon were born here. After them once again they went astray from the Divine Laws, got divided and weakened. In 599 B.C. the king of Babylon, Bakhat Nasar, invaded Jerusalem, ransacked it and took them in captivity to Babylon. The Quran mentions their first destruction in verse (17/5). There they were made to live a miserable life (17/5) for nearly 80 years, till king Cyrus the Zul-Qarnain, Darius and Artechshashta came for their rescue one after the other, helped them settle in Jerusalem, and permitted them to re-build the temple in 515 B.C. Reference to this rehabilitation is given in the Quran in verses (2/259, 17/6).

After sometime the Jews again got themselves degraded and were invaded by Alexander the great in 332 B.C. and later by Ptolemy in 330 B.C. when Jerusalem was again captured and subjugated. After this, Jerusalem remained under the Greeks for a long time, till the Pope of Rome almost destroyed it. In 51 B.C. another invasion destroyed Bani-Isr'ael almost completely. The Quran refers to this second destruction in verse (17/7).

At this stage, Allah gave them another chance by sending towards them His Rasool Jesus in Jerusalem, but the priests conspired against Jesus and thus lost the chance. In the year 70 A.D., Titus the Roman Governor invaded them and their central authority was completely destroyed. Encyclopaedia Britannica mentions: "In the 10th day of 7th month, an unprecedented havoc and misery fell Jerusalem and the Kingdom of Jews finally came to an end."

The Jews got a final chance at the time of Muhammad Rasool-Allah (peace be upon him), but again they opposed him tooth and nail and were thus turned out of Arabia. The Quran mentions this in verse (59/2). After this they were known as the "Wandering Jews," till some super powers got them a homeland in Palestine after the First World War. Another distinctive thing about Jews is that their religion is racial. A Jew is one who is to of a Jew; no one else can be converted to this religion.

19. Book / Books.

This is the literal translation of the word "Kit'ab." In this exposition, it implies the collection of verses revealed by Allah to a particular Rasool and subsequently through Muhammad Rasool-Allah (peace be upon him) to the people at large. (See Wahi).

20. David / Dawood.

David, Dawood in Arabic, one of the descendants of Abraham (6/58), was one of the greatest Anbia sent to Bani-Isr'ael. During his era, Bani-Isr'ael reached the heights of power and glory. He killed Goliath in a battle (2/251), most likely prior to his Nubuwwat. He was physically a

very strong person (38/17), but at the same time very intelligent (38/20) and obedient to Allah (38/17).

21. Deen - (Dal-Ya-Noon).

This word has been used in various forms and meanings, e.g., power, supremacy, ascendancy, sovereignty or lordship, dominion, law, constitution, mastery, government, realm, decision, definite outcome, reward and punishment. On the other hand, this word is also used in the sense of obedience, submission and allegiance (Taj / Moheet). The author of Lat'aif-ul-Lugh'at states that its meanings are accountability, supremacy, plan or habit. In Kit'ab-ul-Ishtiq'aq its meanings are given as obedience, habit, etc. In the Holy Quran this word is used in almost all the above meanings in as many as 79 verses.

Deen also means a repetitive habit, so rain which always falls at a particular place is called Deen (Taj). Ad-Deen is to surrender before that Supreme Authority Which provides nourishment to the entire universe and lays down the laws and the code (2/131- 132); at another place it is called Islam. Verse (56/86) mentions about the people who are not under any command and authority "Ghaira Madeen." In verse (12/76) Deen-ul-Malik is mentioned as "law of the king" and in (24/2) Deen-Allah is mentioned as "Law of Allah." However, in verse (24/25) it is mentioned in the sense of reward and punishment. It can also mean accountability (Ibn-e-Qutaiba).

In verses (82/17-19), the Quran itself explains its meanings by putting a counter question: "'The Day of Deen,' and what do you understand as to what is the 'Day of Deen?' The 'Day of Deen' is when no man has any power over another man and all the affairs of mankind would be decided according to the Law of Allah." Verse (1/3) also gives reference to this Day, period or stage of history when mankind would lead their lives according to the law of Allah on their own free will. The fundamental and basic quality of this period would be that no man would have any authority, power or supremacy over the other. Supremacy, authority and power would only be to the Laws of Allah. That is the meaning of "M'aliqe Yaum-id-Deen."

These Laws of Allah in their final and complete form are given in the Quran, and are called Ad-Deen. To regulate our lives according to these Laws is Al-Islam. In fact, there are various terms prevalent in the world, e.g., social system, code of life, law of the government, constitution of the state etc., but the Holy Quran has used only one all-comprehensive word, "Ad-Deen." This is the social order, the code of life, and the constitution prescribed by Allah. According to this constitution, it is Allah alone who has the power and the authority to impose any restrictions, or draw boundaries regulating human freedom, and no one else. Therefore, in Ad-Deen the ultimate Sovereignty rests with Allah alone and this Sovereignty is exercised through His Book. An Islamic State is the agency which enforces these Quranic Laws, and therefore, its constitution contains the unalterable Laws of the Quran. The entire functions of such a state are carried out within the boundaries drawn by these laws. The object is to maintain an ideal balance in this system of justice and equity. This, in other words, is Ad-Deen.

The Holy Quran has described Islam as Ad-Deen which is generally translated in English as religion. In the light of what has been stated above, it should be clear that this supposed English equivalent is not only incorrect but distorts and vitiates the true significance of Deen. According to the Quran, Islam is Deen which means a Code of life, a social system, a polity (3/18, 5/3). This is the Deen which Muhammad Rasool-Allah (peace be upon him) brought

(9/33) and would ultimately triumph over all other ways of life. The word "Mazhab" has not been used anywhere in the Quran. It is, therefore, not proper to term Islam as religion or "Mazhab." Mazhab, in the literal sense, means a passage or path made by man, and Deen is that code, law or system which one gets from Allah. That is why there are so many different sects in Mazhab, but none in Deen, and whoever indulges in sectarian feelings is called Mushrik. Deen revealed by Allah was and is One and there is no room for any sect in it. Sects are made by man not by Allah. Earlier too, Allah had given His Deen to mankind from time to time through various Rusul, but after their demise people forgot the Divine Books and instead devised their own ways. In this way they lost their Deen, and replaced it by man-made Mazhab. Ultimately Allah gave His last Deen to mankind in the Quran and took upon Himself the responsibility of preserving it for all times. This was the Deen which became the Code of life and the constitution in the life-time of Rasool-Allah (peace be upon him). Unfortunately, Muslims too set aside the Book of Allah and started following man-made laws, thereby replacing Allah's Deen with Mazhab. As a result, now the Muslims also are, in a way, at par with the followers of other religions. However, the Book of Allah, the Quran is still with them in its original form and can be adopted if anyone wants to recapture the old glory of Islam.

GLOSSARY: Terms starting with letters E-H

22. Ei'man / Momin / Momineen - (Alif-Meem-Noon). *
23. Fas'ad - (Fa-Seen-Dal). *
24. Fatara - (Fa-Ta-Ra). *
25. Fitna - (Fa-Ta-Noon). *
26. Gabriel / Jibraeel. *
27. Ghafoor - (Ghain-Fa-Ra). *
28. Goliath / J'aloot. *
29. Hajj - (Ha-Jeem-Jeem). *
30. Hal'al - (Ha-Lam-Lam). *
31. Hamd - (Ha-Meem-Dal). *
32. H'ami - (Ha-Meem-Ya). *
33. Haneef - (Ha-Noon-Fa). *
34. Har'am - (Ha-Ra-Meem). *
35. Haroot. *
36. Hijra(t) - (Ha-Jeem-Ra). *
37. Hud. *
38. Hunain. *

GLOSSARY

22. Ei'man / Momin / Momineen - (Alif-Meem-Noon).

Amnun means peace, safety, state of mind where one feels safe from fear or danger (2/24). Also when one feels safe, secure and at peace. Ibn-e-Faris says that its basic meanings are:-
Peace of mind
To testify
The opposite of dishonesty.

Amana is to satisfy someone and put him at ease without fear, to provide peace or protection to someone, to take over the responsibilities of someone's protection (Taj).

Aitimanun is to trust someone, have confidence on someone, take someone as trustee or protector (Taj).

Naq'atun Amoon is a she-camel which is dependable by virtue of her qualities and can take one through the journey without getting weak or falling down after stumbling (Taj).

Momin is one who stands guarantee for peace, upon whom one can depend, rely and then rest at peace, one who guarantee international peace (Taj).

Amanat is something which is entrusted to someone (Moheet).

Ameen is one who is contended, at peace, trustworthy, reliable, dependable.

Baladun Ameen is a city where peace and security prevails (Makkah)(95/3).

Muqamun Ameen is a place which provides adequate provisions of protection and security (44/52).

To declare Ei'man, therefore, means:-

To believe, admit, accept or not to reject.

To testify the truthfulness, not to contradict.

To have confidence, reliance, trust.

To accept, to obey, to bow in obedience.

According to the Holy Quran, Ei'man on the following five fundamental entities is needed in order to become a Momin (2/177):-

Allah.

The Law of Mukaf'at and the life Hereafter.

The Malaika.

The revealed Books.

The Anbia.

Ei'man in Allah means to have faith in His Existence, to trust His every word, to depend upon the Laws given by Him and declare that one would obey those Laws.

To have faith in the Law of Mukaf'at means to have firm conviction in that law (see Mukaf'at), and to have faith in the continuity of life after death.

To have faith in Malaika means to believe that all heavenly forces are in operation in the universe to implement the tasks / programmes given to them by Allah, and that all heavenly forces have been forced to bow before man. Now it is up to man to conquer them after finding out their governing laws.

To have faith in Anbia means that man's intellect alone cannot carry him to the destination. Super-human guidance is needed for that, and this guidance has been provided by Wahi through the chosen people called "Anbia."

To have faith in the Books means to have faith in the Laws provided in the Books by Allah, and that if a person leads his life according to those Laws, he can reach his destination. There is no other way to reach that destination. After the revelation of the Holy Quran, however, no other book be taken as the complete and final book of Allah's Laws.

Therefore "Momin" means a person who has firm conviction, faith, and trust in the laws prevailing in the universe and those revealed through Wahi. He should have conviction in the Law of Mukaf'at in this world as well as in the world Hereafter. A party (Jama'at) consisting

of such persons is called Jama'at-ul-Momineen. At the same time Allah has cautioned that existence of such Jama'at would be of no use if it is in name only and gets deprived of the required qualities, like the way it happened earlier with the Jews and the Christians. They were also cautioned and asked to express faith like the way the Muslims are asked to do (2/137).

The Quran also points out that one should not have faith under any pressure, consideration or temptation but out of deep and firm conviction coming out of the core of one's heart. He can call himself a Momin only if he has conviction on the unalterable and unchangeable Laws of Allah (49/14).

In the Holy Quran, Allah has called Himself Al-Momin (59/23) - as He is responsible for the safety, security of the entire universe - and, therefore, Momin is also a person who ensures peace and security in the world by acting and enforcing the Laws given by Allah.

Another aspect of Ei'man needs some elaboration. This is usually translated in English as "belief" or "faith," and faith in turn signifies acceptance without proof or argument, or without reference to reason or thought, knowledge or insight. Faith is generally regarded as the negation of knowledge or reason; it is said about Kant, for instance, that "he found it necessary to deny knowledge in order to make room for faith."

According to the Holy Quran, however, Ei'man is not what has been described above as believing; it is what Kant calls knowledge. In fact, Ei'man is synonymous with "conviction" and is based upon reason and knowledge. The Holy Quran does not recognise Ei'man as any belief that is divorced from reason and involves the blind acceptance of any postulate. While it is true that Deen involves the acceptance of certain things which cannot be comprehended through senses of perception, there is no reason to presume that things which cannot be thus perceived do not exist. Indeed, our reason and thinking compel us to recognise the existence of many such things. In any event, Ei'man, according to the Holy Quran, signifies the conviction that results from full mental acceptance and intellectual satisfaction. This kind of conviction gives one a feeling of Amn - inner contentment and peace (Amn and Ei'man have a common root). And Momin is one who accepts the truth and acts in such a way that it ensures his own peace and helps him to safeguard the peace and security of the rest of mankind. Indeed, Al-Momin is one of the most important Attributes of Allah Himself.

23. Fas'ad - (Fa-Seen-Dal).

It basically means corruption and disorder. Fasada-Shai'an is anything which loses its original shape. Lahmun F'asidun is the meat which gets rotten, is stinking and of no use.

Fasada is, in fact, the antonym of Salaha which means in order or in balance. Therefore, Fas'ad would mean disorder or to get out of balance (Taj / Moheet / Lane). Quran has used the word Mufsideen as opposite to Musliheen (2/11). It has also been used in the meaning of causing destruction to crops and the cattle (2/205), not to maintain full measure and full weight, and not to give full due of people's sweat and labour. Fas'ad is also described as suppressing peoples' rights (7/85, 26/183), destroying a healthy, balanced system or upsetting a correct order (27/134), and committing crime (12/73). In fact, Fas'ad means to create uneven elevations and depressions in the normal level of a society or social order whatever its shape may be, as it upsets the order or harmony of a society - and people do indulge in such activities after getting intoxicated with wealth and power (7/74). Accordingly, one of the

plans of a dictator or a Pharaoh is to create various factions, parties, sects and thus create disorder in the society (28/4). Contrary to this is the desired will of Allah, which is also the correct approach to life. It requires one to take away as much as one needs from the sources of nourishment and not to upset the balance of the society by taking into possession the whole lot (2/60). In verse (26/151-152), therefore, Musrifeen (the extravagant) are also called Mufsideen. In verse (28/77), Fas'ad has also been used opposite to Ihs'an.

In Surah Al-Baqarah verse 31, it is stated that at the time of the creation of Mankind, all the Malaika said that Man would create Fas'ad (disorder and chaos) in the world, whereas they are continuously busy in upholding and working according to the program given to them. This shows that working against the system given to man by Allah is Fas'ad, because by doing so, man is creating chaos in his personality and disorder in the society.

The whole universe, even the outer space having billions of galaxies and other things still unknown to mankind, is working according to a plan and in perfect harmony. This is because there is one system given by one Allah, and if there were more than one Il'ah or more than one law, there would be Fas'ad (chaos) (21/22). Human affairs on this planet can also be managed and run in a perfect harmony and order if they are subjected to One Code as given by Allah.

24. Fatara - (Fa-Ta-Ra).

Fatara means to create something out of nothing, to create for the first time, to invent. Allah originated heaven and earth out of nothing (6/14, 12/101, 14/10, 35/1, 39/46, 42/11). Khalq, on the other hand, means to give new shape to an existing thing. For example, in (16/4) Allah say, "We created man out of a drop of semen." In (55/14), "Man was created out of fermented clay."

25. Fitna - (Fa-Ta-Noon).

Its basic meaning is to melt silver or gold in fire so that it gets pure (Taj), so Fitna means to test or examine by heating, or by temptation, trials, affliction or disease. It also means, sedition or deviation. It further means to show the reality of a thing. Al-Fattana means the touchstone on which gold or silver is rubbed to test its quality.

In the Holy Quran, it is used in the meaning of deviation (39/49, 5/49, 17/73) or to get astray from the right path. In verse (22/11) it has been used as opposite to Khair (good). In verses (2/193, 8/39) it means to create chaos or disorder. On the whole, it is used in the Quran in reference to the hurdles put in the way of establishment of Quranic Social Order. In verse (22/11) it means affliction, distress, in verse (37/63) to torture, in (2/102) deception, and in (6/53) to punish.

Verse (20/40), says about Moses: "We put you through various tests and trained you and only then you came up to Our standard before Nubuwwat was bestowed upon you."

26. Gabriel / Jibraeel.

This word is from Hebrew. It has been used in the Quran three times, twice in Surah Al-Baqarah (2/97-98) and once in Surah Tehreem (66/4). It refers to that heavenly force which brought the Holy Quran towards Rasool-Allah (peace be upon him) (2/97). It has also been called Ruhul-Qudus (16/102) and Ruhul-Ameen (26/193). We cannot comprehend anything

about this heavenly force, as only a Rasool would know. This force used to bring the revelation exactly as ordained, without any addition, alteration or mixture.

27. Ghafoor - (Ghain-Fa-Ra).

One of the Attributes of Allah. Basically means the one who provides Maghfirah. Ghafrun is to make someone wear something which would protect him from filth or dirt (Moheet). So this word has the basic meaning of covering and protecting. It also means to conceal or put cover - Ghafaral-Mata'a fil Wia's means he put valuables in a utensil and then concealed (thereby protecting) it. Mighfar, a chain armour, worn under the helmet also covering the neck and the shoulders, which protects a warrior from the attack of a sword.

Al-Ghifara is a bandage which women usually wear over the head to protect the head-covering from getting spoiled by the oily hair. Al-Jamm-ul-Ghafeer is that helmet which covers the entire head and thus protects it.

Maghfirah means protection. When a nation travels on a wrong track, the effects of evil-deeds start appearing. But anytime before a people perish or get closer to destruction, Allah the Almighty has provided alternate ways for it to recover. If a people leave the wrong path, come back and undo the wrong (this is called Taubah), and then start going on the correct path, the positive deeds not only undo or cure the damage done, but also start giving healthy results. So it not only protects them from evil-effects, but also provides them nourishment for further growth. This is the Maghfirah of that nation.

Accordingly, author of Moheet writes that Istighf'ar means to desire correction and protection from a damaging or mischievous thing by undertaking positive actions. Maghfirah also means to save a person from the punishment which has become due on account of his misdeeds (Moheet).

Maghfirah is usually translated as forgiveness. The Quranic Law of Requitah, however, entirely negates the very conception of forgiveness. Every human action, according to this Law, has a natural and logical outcome for which there can be no forgiveness. Positive deeds strengthen his "self" and he remains immune from the effects of the destructive forces. This state can only be achieved by performing constructive deeds continuously.

The first prerequisite, therefore, for the prevention of disease is one's internal resistance; that is to say, his body should have sufficient internal strength to withstand an attack by forces detrimental to its health. If, however, the attack proves too strong and the person falls ill, his resistance must be strengthened so as to prevent the disease from taking a fatal turn and to effect its cure. This preventive and curative process would be called Maghfirah.

Faithful compliance of the Laws of Allah gives man sufficient strength to resist the destructive forces in life. But if he should ever fall into error and be guilty of infringing these Laws, and his personality should consequently be weakened, the remedy would lie in good conduct calculated to recuperate and strengthen his personality and save him from the harmful effects of his lapse. This is called Maghfirah.

28. Goliath / J'aloot.

J'aloot, mentioned in the Holy Quran, is known as Goliath in the Christian world. He was one of the most ferocious leaders in Palestine. Bani-Isr'ael under the leadership of their commander T'aloot led an invasion against Goliath. David the Nabi (who was not a Nabi yet) was a member of his army and he killed Goliath in the battle (2/246- 251).

29. Hajj - (Ha-Jeem-Jeem).

To make up mind or to plan for. According to other dictionaries it means to plan for something which is glorious (Taj). That is why when someone plans to go to Makkah al-Mukarramah it was called Hajj. Al-Hijjah means one year; plural Hijaj. In verse (28/27) "Thamania Hijaj" means 8 years. Al-Hajj also means to prevent, to stop, to quarrel, as while doing so one prevents the other (Taj). In verse (3/19) Fa-in-H'aajjooka - "so if they stop you from your planning." It also means argument (6/81) (Moheet). In verse (6/150), Quranic arguments and directions are called Al-Hujjatul-B'aligha, clear, distinct arguments. Hajj is an international convention, in which Muslims from all over the world assemble at their central place, their capital, in order to discuss their mutual problems (social, economic, political, etc.) in the light of the Holy Quran. Quran has asked the Muslims to invite all the mankind to come and see what this system is doing for them with their own eyes (22/28). Moreover, in order to set up a system throughout the world, it is necessary to hold international congregations, basically to demonstrate the progressive, democratic and modern teachings of Islam. These teachings, which were revealed 1,400 years ago at the time when despots and kings ruled the world, directed the Muslims to decide their affairs by mutual consultations (22/36). Another thing worth nothing is that the word Hajj comes in the Quran ten times and every time the command or direction is for the mankind (An-N'as) and not only for the Muslims or Momineen; quite unlike Sal'at or Zak'at which are specifically mentioned for Muslims (9/3-22/27-3/97).

30. Hal'al - (Ha-Lam-Lam).

Basic meanings of Halla is to untie the knot (20/27); a thing which is dissolved. It also means to get down and stay. Haleel (husband) and Haleelah (wife) also come from this root, as they live together and are Hal'al for one another.

Hal'al is the opposite of Har'am (see details in Har'am). Allah has not given anyone any authority to prohibit anything for the mankind. Only He has the authority to do so, and He has explicitly stated those in Quran (5/87, 6/119-20, 6/146, 10/59, 16/116, 22/30, 66/1). Another thing which deserves clarification is that while mentioning Hal'al things, the Quran has also used the word Tayyab - which means pleasant, pure, and beneficial. It, therefore, means that whereas Allah has declared certain things Hal'al, it is not necessary that one must eat each and everything. Out of the category of Hal'al, he can eat whatever he likes, or finds tasty or pleasant, or is nourishing to his body and does not cause allergy to him.

31. Hamd - (Ha-Meem-Dal).

A deep, intense feeling of appreciation which comes out from one's heart spontaneously after seeing an exceptionally beautiful and unique thing; the expression of such a feeling is Hamd. The intention or the object is to acknowledge the greatness of its creator. There are, however, certain requirements or conditions imperative for the object which is being appreciated. The thing which is being appreciated must be perceptible. Anything which cannot be seen or felt cannot be appreciated by our senses or feelings, e.g., an artist cannot be appreciated

without seeing his painting. Conversely speaking, the Quran says, "These people expect that they should be appreciated for what they have not done." (3/187)

The thing which is being appreciated should be the product of a deliberate, conscious act. Anything which just happens on its own or by chance is not worthy of Hamd. For instance, the Arabs did not use the word Hamd while appreciating a person who was born beautiful; for this they used "Madah." If a machine is producing beautiful articles, the machine is not worthy of Hamd, but of Madah. Similar is the case of a dancing peacock. The peacock deserves appreciation but Hamd is due only to his creator - Allah.

The person who is appreciating it, should be doing so on his own, voluntarily and not under any compulsion or pretension, not hypocritically or to please someone; the feelings of appreciation should come forth abruptly, instantly and spontaneously.

The person who is appreciating a thing must have definite knowledge about it. Appreciation cannot be expressed on the basis of knowledge which is vague, hearsay or even slightly doubtful - it cannot come out of blind faith, deception or whimsical feelings. Its source is definite and complete faith. Madah can be used for imaginary things but not Hamd.

Things which are being appreciated because of their rare beauty, complete harmony and exceptional attraction, must have attained absolute perfection. They must be beneficial for humanity and their benefits should be tangible (Taj). A piece of art which is not complete or not beneficial to mankind does not deserve Hamd.

So Hamd is the expression of such feelings with the requirements and conditions mentioned above. Even if one element is missing, it would not deserve Hamd but Madah. The Quran has used the word Hamd while appreciating all the Attributes or Creative Works of Allah; not even once the word Madah is used (13/13, 13/18, 17/44, 6/45, 64/1). The entire authority and appreciation is for Him. In order to appreciate all that is created by Allah, man was given the knowledge about them (2/31). This enables him to explore them further by doing research, and at the same time keep himself and his feelings under the guidance of Wahi. This enables him to reach the most exalted position, Maqam-e-Mahmood (17/79), without duress or any fear. It is a position worth all the praise and appreciation, something that Rasool-Allah (peace be upon him) attained and became "Ahmad" and "Muhammad" (48/29), i.e., one who is worthy of constant and continuous praise and appreciation (Taj). According to Kit'ab-ul-Ishtiq'aq, "Mahmood" is one who is praised once and Rasool-Allah is the one who possesses immense qualities worth praising and is, therefore, praised again and again for one quality or the other.

Now consider the opening verse of the Holy Quran (1/1) and ponder over how beautifully He has summed up the great reality. It says "Al Hamd-o-lillah e-Rabbil 'Al'ameen," meaning: "Everything in the entire universe is a living proof of the amazing system that provides it nourishment, thus enabling it to actualise its potentialities." It is, therefore, evident that this Hamd does not come as a faith but is an expression of appreciation. It is only after deep reflection and extensive research that one can proclaim Al-Hamd-o-lillah; how can, therefore, a person or a community which does not ponder over or unveil the masterpieces of its Creator, appreciate, or say Al-Hamd-o-lillah? How can these people put into actual practice or utilize these things, and how would they be considered deserving to enjoy the result or the fruits of such a system? Allah has given a practical program to enforce His system, which once put into practice would produce such unparalleled, exceptionally praiseworthy, and everlasting results that the whole world, after seeing them, proclaim, "Allah Who has given these Laws, really deserves all the praise and appreciation." (1/1)

32. H'ami - (Ha-Meem-Ya).

A she-camel of the era of Jahiliyyah which would give birth to twin females and was consequently let loose in the name of idols (5/103).

33. Haneef - (Ha-Noon-Fa).

Haneef is that person who after abandoning the wrong path, returns to the correct path (Taj / Moheet). This meaning has been applied in the case of Nabi Abraham who, after seeing other people going on a wrong path, also watched the moon, star and the sun himself and then abandoned them. After this observation he came to the right path and adopted the correct Deen (Al-Minar).

34. Har'am - (Ha-Ra-Meem).

To stop, forbid or prevent something from reaching somewhere. According to Ibn-e-Faris, its basic meanings are to prevent, stop or prohibit with a stern hand. This word is used opposite to Hal'al, which means to set free after removing all hurdles, obstacles and untying all strings. Ihr'am is the stage where a Muslim during Hajj puts on two white sheets of cloth, and from that moment till the end of Hajj is forbidden from certain things which he is normally allowed. Al-Hareem is something which is forbidden; also a place whose protection is a must. Ashhur-ul-Hurum were the four months (Rajab, Zequ'ad, Zul-Hajj and Muharram) wherein all fights were forbidden (Taj / Moheet). Al-Mahroom is one whose necessities of life are stopped - who is left with nothing (Taj / Moheet). Al-Hurmat is a restriction whose breaking is prohibited - also an obligation whose fulfilment is obligatory, an act which must be performed (Taj / Moheet). Al-Hurum'at are things forbidden (1/194). Muharram is that which is forbidden or declared Har'am, or that which is made worthy of respect (14/37). Since this prohibitive order pertains to our practical, day-to-day lives, the following should be clearly understood:-

The authority to prohibit certain things (declare them Har'am) rests with Allah alone (7/32-33, 2/172- 173).

No one else is authorised to exercise this right - not even Rasool-Allah (peace be upon him) (66/1).

He has not forbidden anything which is ornamental (7/32).

Things which are forbidden, are mentioned only in the Holy Quran.

35. Haroot.

Haroot is one of the two "angles," supposedly sent by Allah to B'abel who taught magic and Shirk to people. Allah has contradicted this story in verse (2/102) as false. The name of other was Maroot.

36. Hijra(t) - (Ha-Jeem-Ra).

Al-Hajro means to leave something, to remove it, to separate from it, to avoid it. According to Raghib, it means to separate oneself from something or someone, may it be physically, mentally or verbally. Therefore, Al-Hijra or Hijra means to leave one area and move to another - in other words, to emigrate.

The primary role of a Rasool is to establish a Niz'am based on Wahi revealed to him. He starts spreading his message to people of his area. But, if he feels that the circumstances are such that he can no longer succeed there, then instead of keep trying there, he emigrates to another place where the environment is more favourable. It is not an escape, but a strategic move. This movement has been called Hijra(t) by the Holy Quran and those do it are called Muh'ajir (plural Muh'ajireen). Also see Muh'ajireen.

37. Hud.

Name of a Rasool. The people of 'Aad succeeded Noah's, towards whom Hud was sent, who was from amongst them (7/65). The people of 'Aad were physically very well-built and stout (7/69). Their lands were very fertile (26/134). Even in culture and civilisation they were ahead of Noah's people. They used to build strong forts on hill-tops (26/129), and also constructed monuments on high mountains (26/128). They were men of knowledge and wisdom (46/26), but at the same time were tyrants and used to keep the poor and down-trodden people in shackles (26/130).

Allah's Rasool Hud conveyed to them the same message that Noah had given to his people (7/65): "Oh my people, obey only the Laws of Allah, excepting whom there is no authority." This was again opposed by the elders of the tribe and they went almost mad in their opposition (7/66). They went so much ahead in their opposition that their own knowledge and wisdom was no longer of any use (46/26), and the fatal wind destroyed them and turned everything into dust (51/41-42). And thus Allah says, "We cut the very roots of those people" (7/72). The Quran has also referred to them as the former tribe of 'Aad (53/50).

38. Hunain.

Hunain is a valley between Makkah and Ta'if. This was the place where a battle was fought between Muslims and the tribes of Thaqeef and How'azin, after the Muslims had taken over Makkah. This battle was unique in the sense that Muslims were in large numbers and over-confident, and therefore, suffered a set-back in the beginning (9/25). Subsequently when they realised their error, they consolidated themselves around Rasool-Allah (peace be upon him) and won (9/26, 9/27).

GLOSSARY: Terms starting with letters I-K

39. Iblees - (Ba-Lam-Seen). *
40. Imam. *
41. Imran. *
42. Injeel / The Gospel / The Bible. *
43. Ins - (Alif-Noon-Seen). *
44. Ishmael / Ism'ail. *
45. Islam - (Seen-Lam-Meem). *
46. Isr'aeli Anbia. *
47. Isr'aeli/-s. *
48. Jacob / Yaqoob. *
49. Jahannam. *
50. Jaheem - (Jeem-Ha-Meem). *
51. J'ahileen - (Jeem-Ha-Lam). *
52. Jama'at, Jama'at-ul-Momineen. *
53. Jannah, Jannat (Jeem-Noon-Noon). *
54. Jesus. *
55. Jews. *
56. Jinn - (Jeem-Noon-Noon). *
57. John The Baptist / Yahya. *
58. Judi. *
59. K'aba - (Kaf-Ain-Ba). *
60. Khabees - (Kha-Ba-Sa) *
61. Khalq - (Kha-Lam-Qaf). *
62. Kufr / K'afir / K'afireen - (Kaf-Fa-Ra). *

GLOSSARY

39. Iblees - (Ba-Lam-Seen).

Ab-Lasa means to get dejected (Ibn-e-Faris). It also means to get dazed and disillusioned on account of frustration or bafflement (Taj / Moheet). In ancient Semitic dictionaries, its meanings are given as "crushed to death" or that which is run over (Gharibul Quran by Mirza Abul Fazal). Some scholars think that the word Iblees is taken from Ab-Lasa and means totally disappointed from Allah's Rahmat, but other compilers of dictionaries think that this is not an Arabic word but has been taken into Arabic (Taj / Moheet). The Holy Quran has presented Iblees as an embodiment of rebellion, disobedience, insubordination and revolt. He refused to obey Allah, took up a rebellious path and became among those who disobey (2/24), as opposed to Malaika whose nature is only to obey and follow and bow before Allah's Command (38/73).

In this universe, man is the only creature who is given choice and discretion. He may or may not obey the Laws of Allah; the choice is his. This discretion is not given to any other creature. Man decides to disobey Allah's Laws when he is overpowered by his feelings and emotions. These emotions instigate him for personal gain against universal good. He bypasses the Laws of Allah and starts following his own emotions. At this stage his intellect tells him the ways and means to achieve these objects. These emotions and the intellect which guides them to achieve these objectives, are given the name of Iblees by the Holy Quran. Because of his rebellious nature, it was said that he was born out of fire (7/12) and since feelings of human beings remain hidden Iblees or Shait'an was also called a Jinn (18/50). Jinn means one who is hidden. At the time of his birth, along with emotions, a man is also given the power of discretion by virtue of which he is capable of disobedience, and they accompany him throughout his life span (15/36).

A person who decides to follow the path of disobedience, becomes deprived of the resultant benefits which would accrue by virtue of following the Laws of Allah: that is why Iblees is termed as the disappointed, dejected or devoid one. About those who follow Allah's Laws, Quran says that they will not suffer any fear or sorrow (2/38) and Iblees will not have any control over them (15/42).

The Quran has termed Iblees and Shait'an as the two faces of the same coin. While narrating the story of Adam, the refusal to bow, the rebellion, disobedience, and finally the challenge to mislead mankind, all these are attributed to Iblees; when it mentions the story of Adam's fall, it is attributed to Shait'an (2/36, 7/11-20, 20/116-120). This shows that Iblees is the name used for a specific personality trait and the way this trait operates is called Shait'an; for detail see Shait'an (the details of this story are given in the book titled "Iblees-o-Adam" by Allama G.A. Parwez). Iblees and Shait'an, or disappointment and rebellion are, in fact, those obstacles which hinder the progress of human "Self." If the Self of a person overcomes these obstacles, it shows positive growth in his evolutionary process, but if he fails then his Self gets stuck or falls down to the lower level of (animal) life. Human life is, in fact, the story of this crisis. That is why, with the creation of Adam, the existence of Iblees is necessary. Unless there is opposition, there cannot be a clash, and without clash there cannot be stability in one's Self. In other words, there is no other test to check the growth and stability of one's Self, except at the time of clash with evil.

Researchers in the field of modern Psychology also propound the above point of view: namely that frustration and other stresses often lead to anger and aggression. Psychologists use the term frustration as a label for (1) an emotional state that appears whenever an obstacle interferes with the satisfaction of a desire, need, goal, expectation or action; and (2) the obstacle itself. A person who is frustrated may be one who is simply blocked in all his attempts to solve a problem, or he may be the one who has responded to his failure by anger, worry, and anxiety. Here we differentiate between two means of coping with frustration. If an individual directs his frustration against his own self he resorts to anger, aggression, helplessness, anxiety, regression, fixation, escape or withdrawal. Similarly, if the same feeling of frustration is due to an external stimulus or another person, then defence mechanisms come to the foreground, which are, projection, repression, fantasy, denial of reality, rationalisation, intellectualisation and reaction formation. All these defence mechanisms have their underlying roots in disappointment closely followed by a feeling of rebellion or aggression. Clearly there is a direct and deep-rooted connection between the feeling of rebellion and disappointment experienced by a person, which is also exemplified in the relationship of Iblees and Shait'an.

The Holy Quran also supports the above version, that frustration leads to aggressiveness. When a person feels that he cannot achieve what he desires, he gets angry. If he gives vent to this anger against his own self, this results in worry, tension or depression; the last stage of which is suicide. When he uses this anger against anyone else who, in his opinion, is responsible for his circumstances, it is called revenge. In case he is incapable of taking revenge from the person concerned, then at times he gives vent to his feelings against things which may be totally unconcerned, which is madness. One can see the direct and deep contact between disappointment and rebellion and this is the relationship of Iblees and Shait'an. In fact, these are the psychological feelings of a human being. The Holy Quran wants to establish such a social order, where chances of disappointments do not occur (39/53), as His Resources of nourishment are boundless for everything and abundant throughout the Universe (7/156). So in the Quranic Social Order, the feelings of Iblisiat cannot overcome anyone; particularly over those who follow His Laws (15/43).

40. Imam.

"Imam" is the plumb-line (string with a lead ball tied at its end) which is used by masons to check the true verticality of a wall.

Therefore, Imam is that person who not only leads a group, but people can also use him as a model to correct themselves. A straight, wide road is also known as Imam, as it is sure to lead you to the destination.

Allah had thus made Abraham Imam of human race (2/124) and this is the status which Momineen are asked by Allah to strive for in verse (2/125).

"Momineen wish to be Imam of Mutaqeen," in verse (25/74) means that a Momin should lead and be model for anyone who wants to avoid the pitfalls of life in accordance with Allah's Guidance (The Holy Quran).

41. Imran.

Imran was the name of Moses' father (3/32). It seems that Mary's mother was from a tribe known as Imran (3/32) as well as the wife of a person named Imran. See 'Ale-Imran.

42. Injeel / The Gospel / The Bible.

It is the name of the book revealed to Jesus. The original book as revealed to Jesus is nowhere available. Later on, after Jesus Christ, some people started collecting and compiling sayings of Jesus Christ at their own. According to Encyclopaedia Britannica, there were some 34 different Gospels. Mostly they contained the biographies of Jesus.

The mother tongue of Jesus and his followers was Aramaic but it is surprising to note that none of these 34 books were in that language, except one which is now missing, all the books were in Greek. The Great Council of 325 A.D., collected all the literature and selected only four out of them, i.e., Matthew, Mark, Luke, John and the rest were declared concocted. These selected versions are attributed towards Saint Paul and his followers and the collection is called the New Testament, but again none of these four Books are available in their original form. At present there are only three ancient books available of which one is in Vatican, the other in British Museum and the third one was sold to England by Russia. The first two are reported to have been written in the 5th century and the third in the 4th century. Jerome translated these books from Greek into Latin in the fourth century. This translation was later on published during the reign of King James in 1611 A.D. and is considered to be the most authentic.

In 1870 A.D., 27 scholars got together in Canterbury and held a conference. They came to the conclusion that the translation published in 1611 A.D. was defective and therefore, they brought out a Revised Edition. This, however, does not mean that the translation which is available today is the same as published in 1870. Each new edition published by the Bible Societies is different from the previous one. Dr. Mail of Germany collected some of the revised versions of New Testaments and pointed out some 30,000 discrepancies. John James, who went deeper into his analysis pointed out one million differences (See Encyclopaedia Britannica - Topic "Gospel" and Encyclopaedia of Religions and Ethics - "Topic Bible").

This is the Bible which, as the Christians today believe, was revealed to Jesus. St. Paul in his letter to the Romans, justified some "lies" in the Books, by explaining that if by telling some lies the greatness and glory of God Almighty was established he should not be accused and held guilty (letter to the Romans 3:7).

Dr. C.E.M. Joad in his book "Good and Evil" writes at page 319 that the character of Jesus Christ which emerges from these books is most regrettable. It was the Holy Quran which narrated the correct story and depicted an excellent character of both the personalities (Mary and her son Jesus).

43. Ins - (Alif-Noon-Seen).

Un-Sun: to get fond of, to develop some attachment, love or affection. Al-Anso: a tribe which gets settled at one place (Taj / Lane), as opposed to Jinn, a tribe that continues wandering from place to place and remained mostly out of sight. Ibn-e-Faris says that the basic meaning of Ins is to get visible and its antonym, Jinn, is that which remains invisible or hidden.

Un'asun is used in the meaning of a tribe in verse (2/60). In Quran the words Ins'an, and Bashir are used in one and the same meaning and An-N'as is taken as plural of Ins (Taj

which means "mankind." In general it means humans living a collective, urban life, as opposed to gypsy life.

44. Ishmael / Ism'ail.

Ishmael was elder of the two sons of Abraham, as mentioned in the Holy Quran. Abraham dreamt of sacrificing his eldest son Ishmael and taking it as Allah's commandment, took him out for sacrifice (37/102). Allah however, saved Ishmael from this temporary sacrifice and kept him alive for a greater purpose (37/107), which was the construction and maintenance of K'aba. Ishmael got settled in Makkah, chosen as Allah's Rasool and from his descendants, Rasool-Allah (peace be upon him), the last Rasool of Allah was born.

45. Islam - (Seen-Lam-Meem).

This is an important root, from which the words Islam and Muslim are derived. It is, therefore, necessary that its meanings are understood in detail and in depth. All the basic meanings are taken from Moheet, Taj and Lane; these are eight in number:-

Salama means he got purified from all the defects, shortcomings; all the shortcomings are complemented. Verse (2/71) refers to the cow that is perfect and without any defect, so its basic meanings are to get well and perfect, complete in all respects so that no defect remains. To remain safe from all dangers, accidents, mishaps. Ibn-e-Faris says that its basic meanings are more inclined towards perfection in health, safety and security. As-Sal'am is also one of the names of Allah used in the Quran (59/23) which means free from all defects and shortcomings and who faces no danger from anything. The author of Taj-ul-Urus, however, disagrees with this and says that Sal'amun means someone from whom safety and security is sought. Sal'am is one of the names of Allah, as He has kept the entire creation safe from all catastrophes and His System and Laws are in operation with perfection.

As-Sullamu means a ladder used to reach some high place and is safe and dependable. So the third meanings are the ways and means by which someone can reach the heights with confidence.

As-Silmu (2/208) means one who lives with peace and order and also maintains peace and order. Tasalamat-il-Khailo means horses who march in step; no horse creates any trouble or mischief - all are in one step. This explains the Islamic System.

As-Silmu-wa-As-Salamu means to be obedient, to bow, to surrender. So the fifth basic meanings are to bow to and obey the Laws of Allah in totality. Nawab Siddique Hasan Khan writes that the basic meanings contain the element of humility and softness.

Is-Taslama Sakamat-Tareeq means one who walked in the middle of the path and did not deviate from it. Qaloo Salama means who leads or takes up the middle path, does not look either side and avoids obscene things or lewdness. So the sixth meanings of this root are to adopt a balanced way and avoid obscenities, filthiness, indecency, and immodesty.

Is-Talam-az-Zaru means the crop has ripened. So the seventh meanings of this root are a system under which efforts bear fruit.

As-Salimatu is a woman whose hands, feet and limbs are soft, beautiful and in perfect shape. So the eighth meanings of this root are beauty and elegance.

To sum up, Al-Islam means a system or code of life which:-

Removes all the shortcomings of a person and enables him to develop all his potentialities. Safeguards him from all the dangers, catastrophes and degradations of life, and marches him on towards higher evolutionary stages of life.

Enables not only himself to lead a peaceful life but also helps maintain peace and order around him and in the whole world.

Trains him to live in harmony among other fellow beings and not to commit any act by which someone else gets enraged or upset.

This is possible only when a person bows in totality before the eternal Laws given by Allah in letter as well as in spirit, and leads a balanced life without going to either extreme. In this way his efforts will bear fruit and none of his deeds will go waste. The end result would be that it would bring out beauty, balance and excellence not only in his own personality but in the entire social system. This is the only way of life which ensures reaching the destiny (20/47) and anyone who follows a different path would not only be able to bring about the expected results, but he would ultimately suffer a loss.

This word has been used extensively in the Quran in various forms.

In Surah Rum (30/53) Ei'man and Islam have been explained separately. Ei'man means to accept in reality any object and Islam means to act upon it in totality. The Quran says that in contrast to this there are certain people who have accepted Islam because of submission to the system but Ei'man has not penetrated deep into their souls (49/14).

A person having all the above qualities possesses a noble heart, Qalb-e-Saleem. A nation consisting of such people is called Ummatun Muslimatun (2/128), which follows Laws of Allah and wherein the aim and object of each individual is to desire peace and prosperity for the other. When one meets the other, he greets him by saying Assalam-o-Alaikum (7/46) and in return the other reciprocates the same sentiments, and thus the entire society echoes with such feelings.

So Islam is that code of life which has been revealed by Allah for the mankind. There is no other code acceptable to Him. In Surah 'Ale-Imran (3), verse 82, Quran says, "Do those people desire some different Deen than the one ordained by Allah?" At another place, "Whereas whatever is there in the universe follows the way which leads to the goal set for them by Allah" (13/15). At yet another place, "If someone adopts a way other than this, it will not be acceptable and in the end he will be the loser" (3/84). This is the Code which was revealed to various Anbia from time to time and its final and complete form to Rasool Allah (peace be upon him) and this code has been selected for the entire mankind. This code of life has been named Al-Islam and the followers of this Code are called Muslimeen. A Muslim is he, who accepts the Holy Quran as the one and only, complete and final Code revealed by Allah for the mankind.

46. Isr'aeli Anbia.

This word has been used to indicate various Anbia which were sent to Bani-Isr'ael starting from Isaac to Jesus.

47. Isr'aeli/-s.

The word Isr'aeli (plural Isr'aelis) means people of Isr'ael. See Bani-Isr'ael for details.

48. Jacob / Yaqoob.

Jacob was the son of Isaac and grandson of Abraham. His title was Isr'ael (man of Allah); that is why his generation is called Bani-Isr'ael, the sons of Isr'ael.

49. Jahannam.

Usually translated as hell, which again does not properly convey the Quranic sense of the term.

Jahannam is a Hebrew compound made up of Ji and Hinnun, meaning the valley of Hinnun. This was a famous valley situated in the south of Jerusalem where human beings were burnt alive and offered as sacrifices to the idol of Moloch. Jahannam, therefore, denotes a situation in which humanity is ruined. In Arabic, the word Jaheem is often used in this sense. It means to prevent - it denotes a condition in which human evolution is prevented and life begins to stagnate instead of progressing.

According to the Holy Quran, life has manifested itself in the human form after having gone through various stages of the process of evolution. This is the final link in the evolution of life in this world. But life is not limited to this world; it continues beyond death. The higher form of life that an individual with a developed personality is capable of leading after his life in this material world, is called a heavenly life, or the life of Jannah. On the other hand, the evolution of a not-so-developed personality is bound to be thwarted - this kind of life is called an infernal life or the life of Jahannam.

Jannah and Jahannam do not stand for places or localities; rather, they denote different conditions of human life which have been described metaphorically. It should also be clear that these conditions do not relate entirely to the life Hereafter; they have their beginnings here in this world of matter. A social order based upon Quranic foundations results in a happy situation: the necessities of life are available in abundance and are secured in extremely decent ways befitting the human dignity. This brings in a real happiness and peace of mind. This is called a heavenly life (Jannah). On the other hand, a society based upon principles repugnant to the Laws of Allah brings in anxiety and discontentment, and this is an infernal life (Jahannam).

50. Jaheem - (Jeem-Ha-Meem).

Aj-Hama 'Anhu means he got stopped. Al-Jahh-Amo means a miser who stops all the wealth from circulating (Taj).

Jahama means: the fire bursts into flames. The Holy Quran has used Al-Jaheem in the meaning of Jahannam (44/47, 37/55-64-68). The Holy Quran has also described the result of misdeeds as the torturing fire. As the fire burns everything, so the bad deeds burn the human personality and stop its growth.

If, according to the Quran, one ponders over the object of life, he would visualise that life is a continuous process and has to go a long long way. If the life is led according to the Laws given by its Creator, then its latent potentialities are developed in such a way that enables it to continue progressing and going from one stage to another. But if the potentialities are not developed, it does not have the strength to travel or grow further and stops at one stage or point. This process or place of stoppage is called Al-Jaheem in the Quranic concept.

Life is like an ever-flowing stream which should continue flowing; the moment it stops, it turns into a pond and gets stagnant.

51. J'ahileen - (Jeem-Ha-Lam).

Al-Jahl means those aspects which are not clear and to undertake travel in those areas without acquiring knowledge about them.

According to Raghīb, J'ahil has three forms:-

One who is empty-headed on account of lack of knowledge.

One who holds a belief regarding something contrary to the reality.

One who acts in a manner contrary to what actually should be done, irrespective of his belief whether it is right or wrong (Taj).

According to Ibn-e-Faris, its basic meanings are:-

It is opposite to or antonym of knowledge ('Ilm)

It indicates cheapness, dissatisfaction.

Majhal, is that piece of land which has no sign-posts on it.

Al-Jahoolo is that simpleton, inexperienced person who can be deceived easily (Moheet).

According to Taj-ul-Urus, the word J'ahil is normally used to condemn or humiliate a person, but sometimes it is used for a person who is ignorant or has no knowledge about certain things. When used in this context, it doesn't mean condemnation, viz., (2/273), "Persons who have no actual knowledge and consider them wealthy," or whom the ignorant people consider to be affluent.

Saf'atun Jaihalun is that barren rock which is static since centuries and under no circumstances can move from its place. This is the worst type of Jah'alat and that is why the author of Taj refers to it as Jahlun Murakkabun - compound or absolute ignorance.

According to late Ahmad Ameen Misri, the meaning of Sal'amun is peace, which is the antonym of war or friction, and in verse (25/63), the term Jah'alat is used in contrast to Sal'am. The inference that can be drawn here is that the pre-Islamic period which is referred to as the era of Jah'alat, is probably not on account of ignorance (antonym of 'Ilm) knowledge, but is derived from the root "Jahlun." It means proudness, self-admiration, snobbery, haughtiness, boastfulness, class consciousness and race-prejudice. According to one Hadith, Abu Zar Ghaffari tried to belittle a person by giving reference of his mother to which Rasool-Allah (peace be upon him) said, "In you is still the tinge of the period of J'ahlia."

In Islamic history, and in the Holy Quran, the pre-Islamic period is also referred to as the era of J'ahlia (33/33). This, however does not mean that people were totally ignorant, unknowing, nescient and living in darkness, but they were unenlightened, unaware or ignorant about the teachings of Islam.

52. Jama'at, Jama'at-ul-Momineen.

Jama'at means group of people, a party with a common manifesto. (Also see Ei'man).

53. Jannah, Jannat (Jeem-Noon-Noon).

Usually translated as heaven or paradise, it does not properly convey the Quranic sense of the term.

A garden of dates and grapes was called "Jannah"; if a garden had other fruit-trees, but not those of dates and grapes, then it was called Hadeeqa (Taj). Raghīb says that every garden whose ground could not be seen because of under-growth of bushes was called Jannah.

The word Jannah has been used in the Quran extensively to convey a definite concept: is the social order which results by following the Quranic way of life. Jannah is established both in this world and the hereafter.

While narrating the story of Adam, Holy Quran says that Adam was living in Al-Jannah, where he could eat as much as he liked and from any-where, but was warned not to go near Shajara (2/35). In other words Jannah denotes a social order where each and everything that is needed to make an individual's life full of satisfaction is available in abundance and can be had without undue labour. These things, however, are to be used according to the restrictions laid down by Allah - (Hudood-ullah). If that limit is respected, then there would be no end, no limit to these bounties and the sources would never exhaust.

As far as life after death is concerned, the Holy Quran says, "No one knows or can perceive what is kept hidden for his joy, as a reward for what he had done in this world" (17/32). However, some of the things in Al-Jannah are explained in symbolic form (13/35), as human beings are not capable of perceiving or comprehending these things otherwise. In order to obtain Al-Jannah in life-after-death, one must develop his personality in this world; only then he is capable of reaching the stage of Al-Jannah. Al-Jannah is not the end of the growth of human personality, as stated in verse 57/12. Those who fail to develop their personalities to the required degree, would fall in Jahannam. It may also be understood that Al-Jannah or Jahannam are not the places or stations, but denote the state of mind, which we cannot comprehend with our present senses of perception. Please also see Jahannam.

54. Jesus.

In the Quran the word Esa is used 25 times and "Maseeh," Isa ibn-e-Mariyam, 11 times. Some scholars think the name is from Hebrew or Samaritan language. In case it is an Arabic word, it appears to have been derived from the word Eisoo. Raghīb thinks that this is an Arabic word taken from Al-ees which means a camel, whose white colour is mixed with black, and according to Taj, a white colour slightly mixed in grey. The detailed account of Jesus, which according to the Muslim faith is the correct story of his life, occurs in various verses of the Quran. One whole Surah, Surah Mariyam, is named after his mother. According to the Holy Quran, Jesus was one of the Anbia and lived a normal life. The Christian concept that he was crucified is categorically denied by the Quran which says that "he was neither killed nor crucified, but it only appeared to them so (as a fancied image) - but most certainly they did not slay him" (4/157). (Details can be seen in "Sh'ola-e-Mastoor", an Urdu book by Allama G.A. Parwez).

55. Jews.

See Bani-Isr'ael.

56. Jinn - (Jeem-Noon-Noon).

Janna means hidden. According to Raghīb, it means not only hidden from the eyes but also from senses. In verse (6/77) the Quran says, "When the night spread darkness over him, he saw a star." Jananun means grave, as it hides the dead body. Iblees is also a Jinn as this force remains hidden from the eyes (18/50).

Janeen is an embryo (foetus) in mother's womb. Junnatun is the shield or any weapon with which a person protects himself (58/16). Jinnatun means madness (23/25). The Arabs thought that Majnoon was a person who was afflicted by a Jinn. According to Raghīb "Al-Jinno" is used in two ways: for those hidden forces that are good in nature, including angels, and those which are evil, called "Shia'teen" (Taj / Raghīb). The Quran also mentions the Arabs doing worship of Jinn, where it means angels (37/158) (Taj / Raghīb).

The earth in the beginning was in the form of molten matter, and took billions of years to cool down to a tolerable temperature, suitable for the habitation of mankind. Prior to this, there existed a creation, which originated from steaming fire (15/27). It is now extinct and is therefore referred to as "Al-Jaann."

The Quran has referred to, and addressed "Jinn and Ins" together in many verses. Ins, (as explained under heading "Ins") means tribes which used to settle down at one place, and Jinn means those bedouins, nomadic tribes or gypsies who kept on wandering and remained in deserts or forests, away from cities. In Arabia such people were in great numbers. Since the message of the Quran was for both of them, it has pointedly addressed both of them. For instance:-

In verse (6/131), "Oh Ye, assembly of 'Jinn and Ins,' don't you know that a Rasool came to you from amongst you." There is no evidence in the Quran to show that at any time a Jinn was also a Rasool; on the contrary, it is further clarified in verse (7/35) that the Rusul were from Bani-Adam and were sent towards them. In Surah Jinn and Ahq'af, it is mentioned that a group of Jinn came to the Rasool to listen to the Quran (72/1, 46/29). This also shows that the group who came to Rasool-Allah (peace be upon him) were actually human beings, but from uncivilised tribes.

Surah Bani-Isr'ael mentions in a verse that even if all the Jinn and Ins get together, they cannot produce a Book like the Quran (17/88).

Verse (6/113) states that some rebellious ones from amongst the Jinn and Ins used to oppose the Anbia. Verse (7/179) further explains that majority of Jinn and Ins are those who do not use their intellect and do not contemplate and, therefore, belong to the category of those who would be in Jahannam. Verse (41/29) states that those in Jahannam would say that they were misled by some of the Jinn and Ins. In verse (6/129), it is stated that the Ins would say that they used to derive benefit from Jinn, and the Jinn would say that they also derived benefit from Ins. Verse (27/17) says that Solomon had an army consisting of Jinn and Ins. In (34/13) it is stated that he employed Jinn for the construction of synagogues, statues, basin like wells and boilers built into the ground. Some of them were used as divers to extract pearls from ocean-depths (21/82), and others were kept in chains (38/37-38). The above narration clearly explains that Jinn means nomadic tribes which keep on wandering and Ins were those who were social and remained settled.

57. John The Baptist / Yahya.

One of the Anbia of Bani-Isr'ael (6/85). In the Holy Quran he has been mentioned as "Yahya." He was the son of Nabi Zachariah. He is one person whose name and qualities including that of Nubuwwat was announced by Allah even before his birth, in response to Zacharias's prayers (3/37-38, 19/7, 21/90).

58. Judi.

Name of a rock where Noah's Ark stopped (11/44).

59. K'aba - (Kaf-Ain-Ba).

K'aba, Al-K'abato is a square and raised building, a square bone, a marked dice used for gambling.

Al-K'abo is everything of glory, eminence and honour. Also means graceful, dignified.

Al-K'aba is now used only for the house built by Abraham with the help of his son Ishmael. Holy Quran says that this was the first house built for mankind, where Muslims go for the Hajj (pilgrimage). (Also seen Makkah)

60. Khabees - (Kha-Ba-Sa)

It is antonym of Tayyab and means dirty, filthy, foul, unpleasant, or unclean. It may pertain to eatables, conversation, actions, thoughts or belief. Khubsun means adulteration, impurity (Taj / Moheet). In verse (7/58) Khabosa has been used for a piece of land which is saline and nothing can be grown there, and even if something grows, it is poor, niggardly or negligible. In (14/24-26) a tree which does not bear any fruit is called Khabeesatun. So Quran in verse (5/100) says that the lawful and the unlawful are not alike in value. Even though the abundance of what is unlawful may appear attractive to you, it has no firmness as its roots are only in the surface of the earth (14/26).

Quran declares all Tayyabat as Hal'al and Khabais as Har'am (7/157).

Quran has used the word Khabees for those people as well who indulge in obscenity or are of bad character, etc. (24/26).

61. Khalq - (Kha-Lam-Qaf).

The basic meaning of Khalqun is to measure something for the purpose of making or cutting something; to examine its ratio and proportion, to make something according to a similar thing, to smoothen and soften something (Taj / Lane).

Khalaq-al-Adeema means he measured the leather before cutting in order to make some article.

Khaleeq means someone who is almost perfect, well shaped, graceful and balanced in shape, physique and appearance.

Khalqatun means smoothness, greasiness, and in level. Al-Khalqo means something smooth without a crack or crease (Taj / Lane).

Khalaqa, therefore, means to examine something, and remove its disproportion to conform it to a specific design and measurement. As a result, it becomes perfectly proportionate, smooth and levelled.

Khalaq-as-Saubo means the cloth became old.

Khal'aqun means a portion set or designed according to an assessment. Raghib says that the meaning of Khal'aqun is also the superiority which one acquires on account of excellent behaviour, courtesy or politeness. In the Holy Quran, Khalqun has also been used in contrast with Amrun (7/54). Here it means to assess correctly, then plan with absolute determination; it also means to give training (Gharibul Quran by Mirza Abul Fazal). Khall'aq or Kh'aliq are the two Attributes of Allah (36/81, 59/28). Therefore, a nation which undertakes to manifest these Attributes in society will have to display creativity and innovation. To give birth to a child is not creation but procreation. This is a biological action where man and animal are at equal footing. In order to create something a human-being has to imbibe the above Attributes; human being or a nation which has no creative or innovative qualities has not yet attained this Attribute of Allah.

Moreover, creation does not mean duplication of something again and again; it means that every time some addition or alteration is needed. That is why in one verse Allah says, "He, according to His own will, keeps on adding something to his creations" (35/1). Therefore, one of the qualities of His followers is that they keep on creating, inventing new things.

As mentioned afore, Khalq also means balance, excellent ratio and proportion and this shows absolute dignity . The Quran says about Rasool-Allah (peace be upon him) (68/4), "And verily you are at the highest level of human ethics."

62. Kufr / K'afir / K'afireen - (Kaf-Fa-Ra).

Kufr means to conceal, to hide, to cover.

Arimani has mentioned Akhfa, Satara, and Ajanna as synonyms of Kafara. Ibn-e-Faris also agrees that its basic meanings are to cover or conceal. Therefore,

A person whose body is fully covered with weapons is called K'afir.

Night is also called K'afir, as its darkness covers everything.

Dark clouds are called K'afir.

A river or sea is called K'afir as it covers everything lying in its bed.

A farmer is called K'afir as he hides the seed under the soil (Taj).

A grave is called Al-Kafro as it hides the dead-body.

In the same way, K'afir is a person who conceals the fundamental and absolute values of life, given to man by Allah. A person who hides his own or other peoples' potentialities and does not permit them to develop is also known as K'afir. Keeping in view this meaning of hiding or covering, it was also used in the meaning of denial, refusal or rejection. Therefore, it was also used in contrast to the concept of Ei'man, i.e., one who denies the absolute truth as given in the Quran (2/4-2/6). K'afir is used as an opposite of Momin

Kufr is also used as antonym of Shukr, as Shukr means something which gets prominent (14/7). From here the word "Kufran-e-N'aimat" is derived which means to hide bounties of nature, or to refuse to offer them for the good of mankind.

"Kaffara" is, therefore, an act which covers the misdeeds or the ill-effects of some wrongdoing.

Kafara has three origins:

Kufr'anun

Kufrun

Kofurun.

Kufr'anun is normally used as rejection of bounties of nature, Kufr is used as a denial, refusal, or rejection in respect of affairs of Deen, and Kofur is used for both the concepts. In the Quran the plural of K'afir is given as Kuff'ar, K'afiroon or Kaf'aratun. K'afoor is the scented medicine which reduces the intensity of heat.

Kafoorun is used in stronger terms of Kufr (Raghib).

It, therefore, transpires that Ei'man and Kufr are not merely matters of faith, but cover the practical aspects of life. To accept the Quranic Laws as truthful and then live accordingly is Ei'man and to reject them is Kufr. According to the Quran, the term K'afir is not an abuse, but is a statement of fact. For example, if a party is formed, everyone who joins it is called a "member," and those who do not join are called "non-members." Accordingly those who accept Islam are called Muslims and those who do not, non-Muslims. Every non-Muslim is not a K'afir in the real sense of the term. K'afir is a person to whom teachings of the Quran are conveyed and explained and after listening to them he rejects (47/32). There might be those who have not been guided to the truth. Then there are various categories of K'afireen, e.g., those who not only refuse to accept but also hinder others from accepting it, sometimes by force. There are a number of reasons as to why a person, even after listening to this message, refuses to accept:-

Some do it on account of stubbornness, obstinacy, jealousy or grudge (2/90).

Generally people do it because they feel haughty, rebellious, or have inflated egos. (35/42, 27/14).

Some people do not accept because of false prestige; and once they say no, they would stick to it come what may (7/101) and when one goes on repeating the denial he gets hardened in this attitude.

Once they get into this category, then their false prestige forces them to stop others, because they do not want to be left alone (47/32). For this they devise the strategy of advising other people not to listen to the Quran, and distracting them when Quran was being recited by making noise (41/26).

The people listed above are the people who will not have faith and be convinced even if one makes them aware of the dire consequences. This is because they have lost the capability of understanding (7/179).

There are two concepts of life. One is that the life is only physical; one is born, brought up procreates and after sometime dies, and there remains nothing of him. The other concept is that life is not the physical existence alone but enjoins the soul too, whose development is the

real object of human life. This development of the personality enables a person to continue living even after his physical death.

The definition of Kufr, however, is not confined to the concealment of truth alone; it also includes withholding of subsistence, which Allah has created for the good of all mankind and which He wants to be freely available to all.

GLOSSARY: Terms starting with letters M-N

63. Midian. *
64. Makkah. *
65. Malaika - Malik - (Alif-Lam-K'af or Meem-Lam-K'af). *
66. Mannun - (Meem-Noon-Noon). *
67. Maroot. *
68. Marwah. *
69. Mary / Mariyam. *
70. Mas'ajid - (Seen-Jeem-Dal) *
71. Mashiyat - (Sheen-Ya-Hamza). *
72. Messiah. *
73. Mohsineen - (Ha-Seen-Noon). *
74. Momin. *
75. Moses / Musa. *
76. Mufsideen. *
77. Muh'ajireen - (Ha-Jeem-Ra). *
78. Muhammad. *
79. Mukaf'at. *
80. Mun'afiqeen - (Noon-Fa-Qaf). *
81. Mushrikeen. *
82. Musliheen - (S'ad-Lam-Ha). *
83. Muslim. *
84. Muttaqeen - (Wao-Qaf-Ya) *
85. Muzdalfa. *
86. Nabi - (Noon-Ba-Alif or Noon-Ba-Wao). *

87. Nubuwwat / Nabuwwah. *

88. Nafs - (Noon-Fa-Seen). *

89. Niz'am-e-Rabubiyat. *

90. Niz'am-us-Sal'at. *

91. Non-Israeli. *

GLOSSARY

63. Midian.

Midian is a valley north-east of Sinai Peninsula. Nabi Shu'aib was sent to the people of Midian.

In later years Moses had gone and lived there for 12 years before Nubuwwat, and also married a girl from there (said to be one of the daughters of Nabi Shu'aib). It finds its mention in Quran, verses 7/85, 9/70, 11/84-95, 20/40, 22/44, 28/22, 23-45, 29/36.

64. Makkah.

Makkah (Mecca) is a town in Arabia where the first house for the whole of mankind was built (3/96). It is also called Bekkah (3/95), which is its old name. The house called K'aba was built by Abraham with the help of his son Ishmael. Rasool-Allah (peace be upon him) the last Nabi and Rasool of Allah, was born there. Abraham had prayed to Allah to make this town a place of peace (2/126).

One of the objections the Kuff'ar raised was as to why Makkah was declared by Quran as the centre of humanity instead of Jerusalem (2/142). The Quran says, "Tell them that the first house ever selected for the whole of mankind was in Makkah. It is from this place that the humanity would get the guidelines and the fundamental laws which would ensure stability and nourishment for all" (3/196). This guideline is very clear and this was the very centre from where Abraham obtained the illustrious position as leader of mankind (2/124-125). The greatest quality of the System it represents is that whoever enters it would be ensured peace and security (3/97). All those who can afford to assemble here, would witness with their own eyes, how very beneficial is the system of which Makkah is the centre (22/28), provided the object is only to establish the Divine Order.

These are some of the objectives of this centre, and he who rejects the Divinely Ordained Order only harms himself, because Allah does not stand in need of anything in all the worlds.

65. Malaika - Malik - (Alif-Lam-K'af or Meem-Lam-K'af).

It is usually translated in English as "angels," but the common religious notion of the word is very different from its Quranic concept. Some scholars think that its root is "Alkun" which means to convey a message and Al-Malaika means the messengers. Alaka means to chew something (Taj / Moheet). Ibn-e-Faris has also given this meaning.

Other scholars think that its root is "Malkun" which means force. Raghīb says that Malaika, in fact, are the forces (M'alakun) who are given the responsibility to discharge certain duties. Even among human-beings, people who are given some authority and responsibility are called Malikun. Mufti Muhammad Abdoḥu, in his Tafseer Al-Minar writes that everything in the universe has some basic energy or force by virtue of which it exists, survives, or retains balance. People who do not believe in Wahi call these forces the forces of nature, but in the Quranic language they are called Malaika. Anyway, the name should not make much difference as long as one acknowledges the existence of these forces.

The Quran has also used Malaika as messengers in verse (22/75). This, of course, is one aspect of their functions or duties, otherwise they are those who direct affairs (79/5) and govern the events by Command (51/4). As such, taken as a whole, the root of Malaika as "Malkun" sounds better than "Alkun," i.e., the forces. These forces are not given any will, independent power or discretion to do whatever they like, but carry out the given responsibility as ordained by Allah. The knowledge as to how these forces function has been given to man (2/31) and, therefore, it is within his competence to conquer these forces. This is the meaning of the verse (2/34), where it is stated that all the Malaika bowed before Adam.

Malaika are the forces not only operating externally, they are also referred to as the subjective forces having psychological effect (41/30). Nazool-al-Malaika, or Malaika's descent, means to bring about psychological changes in man which remove all fears, apprehensions and replace them with confidence and steadfastness. Forces of dejection, depression or fear and disappointment are referred to as forces of Iblees and positive forces as Malaika. Verses (8/12) and (9/26) refer to the forces which strengthened the hearts of the Muj'ahideen in the battle of Badar and Hunain.

Malaika are also referred to as the forces which constantly record human actions and then bring about their destined results (10/21, 43/80); in another place, this responsibility is attributed to Allah (19/79). So Malaika are the heavenly forces which are operating in the universe according to the charter of duties assigned to them by Allah.

66. Mannun - (Meem-Noon-Noon).

Mannun is anything which one gets without working for it, as a favour. The word has been used in the Holy Quran in several verses in its basic meaning (14/11, 3/163, 28/5, 47/4). The word Mannun has also been used for the food provided to Bani-Isr'ael in Sinai after Moses brought them out of Egypt (2/57), since it was provided to them without any effort. Mannun is also a kind of natural sweet sap, which one gets from desert trees.

67. Maroot.

Maroot is one of the two angles supposedly sent by Allah to Babylon who taught magic and Shirk to people. Haroot was the other. Allah has contradicted this concocted story in verse (2/102).

68. Marwah.

A small hill to the north-east of K'aba. It has been mentioned in the Holy Quran (2/158) as one of the signs of Allah, as it protects K'aba from the north.

69. Mary / Mariyam.

Literal meaning of this word is "Highly-Placed."

The Holy Quran mentions Mary as the mother of Jesus (3/45), and her mother is referred to as the wife of Imran or a woman from the tribe of Imran (3/34). In Surah Mariyam, she is addressed by the people of her tribe as "O sister of Aaron" (19/29). It means that either Aaron was her brother or this has a reference to Nabi Aaron whose descendent she was. In Surah Tehreem, she is referred to as the daughter of Imran (66/12). Her mother had, before her birth, prayed and dedicated the child for the service of the church (3/35-36).

Mariyam (Mary), mother of Jesus, has been mentioned extensively in the Holy Quran. Her position has been placed by Allah at the highest level amongst the women of the world (3/41) on her own merit, and not because of her being the mother of Jesus. Actually Jesus has been called Ibn-e-Mariyam - son of Mary - (2/87, 3/45 etc.). Allah has kept chastity as one of the highest permanent values; Joseph amongst the males and Mary amongst the females have been chosen by Allah to be mentioned in the Holy Quran in this regard. Mary had saved herself from the priests at Haykel (3/43) and moved out to the East. She settled there and gave birth to Jesus the same way as all human beings are born (3/46-47, 3/58, 4/171, 19/16-17). For details, see "Sh'ola-e-Mastoor," an Urdu book by Allama Ghulam Ahmad Parwez.

70. Mas'ajid - (Seen-Jeem-Dal)

Mas'ajid is the plural of Masjid. As-Sajood means to bow the head (Ibn-e-Faris). It also means to obey or follow the law. The Holy Quran says that whatever is in the universe bows before Allah's Laws, be it living creatures or Malaika (16/49). Masjid is the place, as well as the time where and when Sajda is performed (Taj). In Surah Bani-Isr'ael (17/7) the worship place of Jews is also called Masjid. Not only Sal'at or prayer was offered in a Masjid, but it also served as the centre of all activities of the Muslim Ummah. The place of central authority, the K'aba is called Masjid-ul-Har'am (48/27).

In verse (17/1), the Quran mentions that Allah took His devotee (Rasool-Allah, peace be upon him) one night from Masjid-ul-Har'am to the distant mosque (in Al-Madina) so that the promises made to him by Allah would be fulfilled.

71. Mashiyyat - (Sheen-Ya-Hamza).

Mashiyyat is the phenomenon of Sha'a or Yasha.

"Sha'a" or "Yasha", means to intend, to desire, to want to do something.

It is very important to understand the meaning of intention, want or desire, when it is attributed to Allah. Allah has out of His free will made Laws which govern everything connected with the physical world and the human life. He has tied His Laws into measured values (33/39) in this world of cause and effect. Prior to this, His intentions resulted into the very creation of these laws, as well as creation of all things and beings, from nothingness. Therefore, His intentions can not be measured by any means that the human beings know of (36/82).

Therefore, Mashiyat of Allah for the human world means the Laws of Allah, which have been given in their final form in the Holy Quran.

72. Messiah.

Messiah is the title for Jesus. The Holy Quran has called him Jesus, Messiah as well as Ibn-e-Mariyam (Son of Mary). Also see Jesus. For details see the book in Urdu "Sh'ola-e-Mastoor" by Allama Ghulam Ahmad Parwez.

73. Mohsineen - (Ha-Seen-Noon).

It has been used in the Quran 32 times. (2/58, 195, 236, 3/134-148, 5/13-85-93, 6/83, 7/56-161, 9/91, 11/115, 11/114, 11/118, 12/36, 28/14, 12/22-36-56-78-90, 22/38, 28/14, 29/69, 31/3)

Al-Husno means the most balanced proportion of various parts of a body. Normally it is used for things which look nice and pleasant (Moheet). It is also used as antonyms of Soo'un and Fas'ad, which mean out of balance and proportion.

Ihs'an means to restore someone's balance. Raghib says that Ihs'an can be done in two ways: firstly to do some good to the other to make up his deficiencies and set right his balance, and second to bring harmony in one's own deeds and thus beautify his own person. One who acts in this manner is called Mohsin, plural Mohsineen. He further explains that 'Adl (justice) is to give to the other person his due right and retain one's due share but Ihs'an is to give someone more than his right and retain less than what is one's due (Taj).

Husna means most balanced, most proportionate. All the names of Allah are called Al-Asma-ul-Husna (59/24) which has been used in the Quran on 17 occasions. Each name denotes certain Attribute of Allah while exhibiting the ultimate harmony and balance. It should be the aim and object of a Muslim to enrich his personality by reflecting in him these Attributes to the extent humanly achievable. Allah further directs in the Quran, "All Asma-ul-Husna belong to Allah and these only should be assigned to Him, (any other concept about Allah is not correct), and to keep aloof from those who go to the extreme in emulating these Attributes (7/180)." All nations, tribes, or religions have their gods and have also attributed some qualities to them. They also display those qualities in paintings or by making his figures. Allah has, therefore, explained all his Attributes in the Quran, so that the concept about His Person becomes clear to the Muslims. Only that concept, as given by the Quran, and none other, would be correct. Mohsineen means those people who have the above qualities and maintain an excellent balance in their lives, so their deeds would be duly rewarded.

74. Momin.

Plural Momineen. See Ei'man.

75. Moses / Musa.

This is an Hebrew word derived from Musha, which means pulled out with force (Taj). Since Pharaoh had taken him out of river, he was given the name of Moses (Moheet). Moses was also one of the Rusul and given the Book, like his brother Aaron (2/52, 37/117). The Holy Quran does not mention the names of these books. The Torah (5/44) however, is the

collection of all the books revealed to various Rusul of Bani-Isr'ael prior to Jesus, including that given to Moses and is now referred to as Old Testament. The Holy Quran says that the Jews made interpolations in these books in letter as well as in spirit (4/46, 2/75) and, therefore, the truth was intermixed with falsehood and resulted in altercation and disputes (11/110).

Moses was born in a Jewish family, but was brought up in Pharaoh's palace, as per Allah's plans. This was necessary, so that at the proper time when he was given the task to challenge the Pharaoh, he was aware of the necessary palace decorum, dignity, grandeur and intrigues (28/14-27). When he left that place, he went to Midian where he got married and spent a good part of his life.

On return from Midian, he received revelation from Allah on the mount of Sinai (20/12-13) and was directed to go towards Pharaoh to set free the Bani-Isr'ael from his bondage. He, along with his brother Aaron, went to Pharaoh (20/43-47, 28/34) and challenged him along with his priests, and ultimately brought out Bani-Isr'ael to Palestine (20/77). There he gave them training and education after which the tribe got peace and prosperity with plenty of land (7/137). According to the Torah, Moses lived up to the age of 120 years. Moses has been mentioned in the Holy Quran as many as 136 times, which is the maximum for any person's name. Allama Ghulam Ahmad Parwez has given a detailed account about Moses in his book "Barq-e-Toor."

76. Mufsideen.

See Fas'ad.

77. Muh'ajireen - (Ha-Jeem-Ra).

A special term used in the Quran for those Muslims who undertook Hijra from Makkah to Madina.

Al-Hajro, Al-Hijro is to abandon, to give up, to get aside, to separate, to boycott, to relinquish or desert, to forego, to write off, to discard, to part with. Raghīb says that its meaning is to separate, whether oral, physical or from one's heart. Ibn-e-Faris says that the basic meaning is separation, break-up, and also to tie up hard. The Holy Quran has used this word in verse (73/10) saying "part with them gracefully." Hajir'atun: foul, rubbish or obscene language (Taj), such nocturnal tales which should be given up (23/67).

Al-Hijra is to move from one place to another. Azhari says that according to Arabs, the movement of Bedouins towards the city was called Al-Mah'ajara. Thus a person who migrates from his homeland to another place is called Muh'ajir, plural Muh'ajireen. The Holy Quran has used it in special context. The mission of a Rasool or a Momin is to struggle for the establishment of the Divine Social Order, but if he comes to the conclusion that the circumstances are no more amenable at a particular place, he should migrate to another place where situation is comparatively better. He should neither give up nor get disheartened. The message and the mission can be undertaken anywhere in the world and in order to achieve this he may have to forego anything without hesitation, which may include his wealth, properties, social status, relatives and even the homeland. This act of giving up everything is called "Hijra." But only giving up is not enough; he also has to continue his struggle as explained in verse (2/218). Rasool-Allah (peace be upon him) undertook Hijra under such circumstance

from Makkah to Madina (9/40-17/1) in 622 A.D. To commemorate this feat of Rasool-Allah (peace be upon him) which is a landmark in the human history, Islamic calendar (called Hijra calendar) was later dated during the time of the second caliph, Omar Farooq from this august day.

78. Muhammad.

Muhammad (peace be upon him), son of Abdullah and Amina was born on the Ninth of the Month of Rabi'al-Awwal, 20th April 571 A.D. in Makkah. He was named Muhammad by his grandfather and Ahmad by his mother. He is by far the greatest human being who ever lived on earth or ever will (53/7). He was a very honest and trust-worthy person even before Allah bestowed upon him His Nubuwwat. He was the last and the final Nabi and Rasool sent to mankind (33/40). Allah revealed to him His final, comprehensive and unalterable message for humanity. As Allah has taken upon Himself to safeguard this book, (15/9), therefore, there is no need of a Nabi and a Rasool after Muhammad (peace be upon him).

Allah has declared that Momineen are busy with His Hamd (32/15) and, therefore, has called them H'amidoon. Since Rasool-Allah (peace be upon him) was on the top of H'amidoon, one of his names was Ahmad, (61/6) which means the one whose actions result in Hamd of Allah. Therefore, Allah has elevated him to the status of Mahmood (17/79) - the one who is worthy of Hamd, and Muhammad (48/29, 3/144, 33/40, 47/2) the one who is continuously and extensively appreciated.

He was sent as a Rasool to the whole of mankind (7/158) and, therefore, has been called Rahmat-ul-lil-'Al'ameen.

For more details, see "Meraj-e-Insaniyyat", a book on the life of Muhammad Rasool-Allah (peace be upon him) by Allama Ghulam Ahmad Parwez in Urdu.

79. Mukaf'at.

This word has not been used as such in the Holy Quran, but extensively used in this exposition of the Holy Quran. Its literal meaning is to reward and recompense for one's deeds. This concept is explained hereunder.

The entire system of Deen is based on the principles of the law of Mukaf'at: in fact, the entire universe revolves around this system. Allah has laid down an unalterable dictum: every action in this universe has a previously decided or determined effect. This is Mukaf'at.

For instance, if a kettle full of water is heated, the water at a certain degree of temperature would get warm, start boiling and then turn into vapours. Or if a human being takes poison he would die. This law of Allah prevalent in the universe does not change (48/23, 17/77, 35/43). It is normally argued that Allah is All Powerful and the above concept contradicts His Absolute Authority. This contention is not correct. The restriction that the law made by Allah is not changeable, is imposed by Him voluntarily upon Himself and not by any outside authority and secondly when He was making this law, there was no compulsion on Him. The whole beauty and the force of this law lies in its permanence and changelessness. The authority which changes the law every now and then, or as and when it desires, particularly for the sake or benefit of either his own self or others is most undependable and unstable.

Allah says that His "promise" is absolutely true (28/13), and He would never back out of it (3/8).

Human life has two aspects: the physical and the spiritual. The spiritual side is one that is more than physical, which may be called his "Self."

The physical side is governed by physical laws. In this respect, he is more or less at par with animals, i.e., eating, sleeping, falling sick, procreating and ultimately dying. His knowledge or intention makes no difference in this respect. For instance, if a person puts his finger in the fire, it would get burnt whether he puts it knowingly or unintentionally. The fire has this effect equally on rich, poor, black or white, minor or major, insane or highly intelligent, Momin or K'afir. Again it is not possible that one can get away from this pain by giving some bribe or by bringing some recommendation of a higher authority, nor is it possible that he can transfer the pain to someone else. However, Almighty Allah, Who has made this law, has also devised ways and means to get rid of the pain by using a particular ointment or medicine.

The other aspect of physical life is that since man is a social animal, the society has to frame certain laws to regulate his conduct. This is done so that there is peace and order in the society, and the society has the right to punish whoever violates the law. It is, however, possible that at times the culprit is not identified, or even after identification escapes law on account of insufficient evidence or undue influence, and continues enjoying the benefits of ill-gotten wealth.

The spiritual aspect of every human being is a "Personality" or a "Self" which is directly and indirectly affected by all his actions. He cannot simply get away by false pretence or clever deed. For this, no police prosecutor or court is required to investigate, prove or announce punishment. The deeds affect his "Self" automatically and this effect is not washed away even by his death - the "Self" carries it over to the life Hereafter. Noble deeds strengthen and misdeeds weaken or disintegrate it and accordingly he finds his positions in the life Hereafter.

Another difference between the physical and the spiritual life is that in physical life a person is held responsible for violating a law unknowingly or even unintentionally, but in the spiritual life, his "Self" will not be affected if he -
has no knowledge of the law or the Divine Law (6/131) was not conveyed to him.
is minor or insane and not capable of understanding.
is forced to do a thing.

(The above exceptions are also applicable in the criminal law of almost all the countries in the world).

In short the law of Mukaf'at is that:-

Every human action:-

affects his "Self" (6/164).

is being recorded every second by Malaika (heavenly forces) and the record is kept up-to date (82/10-11-12).

The Self is even affected by hidden and unfulfilled desires or intentions (40:19).

Only Allah the Almighty knows how much credit or discredit is to be given to a particular act. (53/32).

On the Day of Judgement all the actions would be weighed. Those whose balance of good and constructive deeds tilts in their favour (is heavier) are the successful ones, but those whose

balance goes against them (is lighter) are the ones who have harmed themselves by their wilful rejection of Allah's Message (7/8-9).

No one would be able to help any other, nor any intercession is allowed (2/123).

No action would go unrewarded or unpunished (3/25).

Everyone would get reward or punishment of his own deeds. (7/147, 52/16, 37/39, 45/28).

Absolute and full justice would be done, and no one would be dealt with unjustly (16/111, 40/17, 39/70).

No one would be able to transfer his good or bad deeds to others - he would himself get the reward or the punishment as the case may be (2/286, 6/105, 6/165, 10/108, 17/7, 17/15, 27/40, 27/92, 29/6, 31/12, 35/18, 39/41, 45/15).

And the most important verse is that even the Rasool-Allah (peace be upon him) the most perfect of all the human beings, was asked to proclaim, "Say, surely I fear, if I disobey my Rabb, the chastisement of a grievous day" (6/15-10/15-39/13).

So the Jannah in this world and Hereafter is earned as a result of good deeds, not as alms or gift or on the recommendations of others (7/43, 29/158, 32/17, 70/38-39).

This is the law of Mukaf'at. Out of dust rose Adam, and out of good deeds would rise the man for the world Hereafter.

80. Mun'afiqeen - (Noon-Fa-Qaf).

Nafaqun is that tunnel whose both ends are open (a tunnel whose one end is closed is called Sarabun). An-Nafaqato is the hole made by a wild rat which is closed by thin earth, so that in emergency the rat can push its head and get out easily.

Mun'afiq is, therefore, a person who, before becoming member of a society or system, also keeps open the exit route.

N'afaqa: to become hypocrite (3/166). The most dangerous man in the society is a hypocrite.

In any society, or let us say in an Islamic Society, there are three types of people:

Momineen: those who accept Islam in its totality and from the depths of their hearts. Their group is called Jama'at-ul-Momineen.

Kuff'ar: those who openly reject and oppose it.

Mun'afiqeen: those who in order to derive some benefits or personal gains join the Jama'at-ul-Momineen, but abandon them at the time of crisis after spreading disheartening rumours. This category is placed in the lowest depths of Jahannam (4/145).

81. Mushrikeen.

See Shirk.

82. Musliheen - (S'ad-Lam-Ha).

Aslaha Ilaihe means that he did something by which the other man's defect, shortcoming or some deficiency, want, lack, or need was removed and his balance or order was restored.

As-Sulho, therefore, means peace, safety, reconciliation after fighting or war, as during peace, things remain in order (Taj). Salah means when situation or circumstances are in order, in harmony according to normal circumstances (Moheet). According to Lane it means something

which should be in a perfect state and at perfect place in fine condition, in order or in harmony.

In verse (7/190) S'aleh has been used for a child who is healthy and well-built.

Verse (21/190) says, "And We cured or reformed his wife for him" - (removed the defect which was preventing pregnancy, made her healthy and normal so that she was able to give birth to a child).

In verse 9 of Surah Yousuf the brothers were jealous of Joseph and thought that if they kill him or oust him of the country then after him there will be peace and order as everybody would then be treated alike and, "We will become Qaumun S'aliheen."

The Quran has used the word S'aleh as antonym to Sayya (2/81-82), so S'aleh deeds are those which bring out latent positive and creative potentialities enabling life to go ahead in the evolutionary process; this is also opposite of Fas'ad (see Fas'ad).

In verse (28/19) Jabb'areen has been used in contrast to Musliheen ("O Moses, you want to be a tyrant in the land instead of a peace-maker.")

In the Quran, from beginning to end while referring to the qualities of Momineen, Amiloo-as-S'alehat - constructive deeds - has been bracketed with professing Ei'man. This means that only professing Ei'man is not enough but such profession must also be supported by deeds in accordance with the fundamental values outlined by the Quran. Ei'man and 'Amal (faith and action) are interdependent. Actions which take place without implicit faith, or just by chance or coincidence or mechanically, cannot produce the correct results. Only those deeds are S'aleh which are considered as such by the Quran, and cannot be determined by one's own discretion. If the decision of S'aleh deeds is left to a human-being or even to a group or nation, it would be varied or even contradictory. The Holy Quran has not given a detailed list of such deeds. Some are mentioned whereas in other fields one can draw an inference.

83. Muslim.

A person who accepts Islam as the code of his life and lives by it. See also Islam.

84. Muttaqeen - (Wao-Qaf-Ya)

See Taqwa.

85. Muzdalfa.

Muzdalfa is an area between Araf'at and Makkah where pilgrims for Hajj stop on their way back from Araf'at for the night. It has been called the sacred Monument, (Mash'arul-Har'am) in verse (2/198).

86. Nabi - (Noon-Ba-Alif or Noon-Ba-Wao).

Its plural is Anbia. Naba means to give news. According to Ibn-e-Faris its basic meanings are to move from one place to another; that is why news are called Al-Anba because they go from one place to another. Raghیب says that every news cannot be called Nab'aun, but only those which are of use, enrich the information and are true; the element of truth in its meaning is however not supported from the Quran.

Nabaa, Nubuan means to rise high. An-Nabiun is a raised ground or a plateau, a visible path in front (Taj).

If the root of this word is taken as Noon-Ba-Wao, then it would mean to become elevated. An-Nab'awatu is that piece of land which is higher than the others; a high sign-post from which one gets guidance (Taj). Some people think that this word is derived from Nab'aun which means a person who gives news or makes prophecies. In fact, in Jewish religion Nabi was the title of a priest who used to make prophecies; it is not so according to the Quran. Therefore, we think that its correct root is Noon-Ba-Wao, which means the one who stands at a high place, from where he can see what others cannot. The author of Kit'ab-ul-Ishtiq'aq writes that a person addressed Rasool-Allah (peace be upon him) as Ya Nabi-il-Allah! The Rasool-Allah (peace be upon him) said I am not "Nabi-il-Allah" (Lasto Be Nabi Illah) but "Nabi-Ullah." Not one who gives news, but the one who stands at a high place and with the light of Wahi can see things which other cannot. Its usual translation in English as "Prophet" is, therefore, incorrect and misleading. (For further details also see Rasool).

87. Nubuwwat / Nabuwwah.

The function of receiving Divine Guidance through Revelation. For details see Nabi.

88. Nafs - (Noon-Fa-Seen).

The Quran has used this word 255 times: as Nafsun 61 times, and in other forms like Anfusahun 91 times, Anfusakum 49 times, Nafsehe 40 times and Nafasun 14 times, etc.

It has numerous meanings. Taj-ul-Urus writes that this word is used normally to denote the total personality of a person. It also means intellect, knowledge and mind (Taj / Ibn-e-Faris). It is used for a person as well, e.g., J'aani-al-Maliko Benafsehee - the king came to me personally. It is further used to express greatness, superiority, courage, resolution, punishment. It also means close relative, brotherly (Taj / Lis'anul Arab). It is also used in the meaning of blood which appears after the birth of a child - Nif'asun (Taj). Nafasun also means "breath" and its plural is Anfasun. Ibn-e-Faris says that its basic meanings are light and soft air. It also means a nice thing which attracts a person.

Ta-Naffas means to breathe and Ta-Naffasa-Subho means the morning got clear / visible (81/18). An-Fuso also means brotherhood, kith and kin, and one's own self (2/84 and 2/44). The Holy Quran has also used this word for a specific thing called "Human Personality," or in Iqbal's poetry called "Khudi." It is also called "Self," or "Mind." It has been used as a special term in the Quranic concept of life which, in fact, is the basis of Deen-ul-Islam.

According to materialistic concept of life, a human being consists of body alone. He is born, brought up, eats, sleeps, falls sick, procreates and then dies. This, in fact, is animal life (47/12) for which he needs no Divine Guidance and, therefore, feels no necessity in having faith in life after death (45/34).

Against this, the other concept is that life is not only the human body, but something else too, which may be called "Self" or Nafs. This is not governed by the physical laws, nor does it become extinct with the body's death. If it is developed, it can flourish in this life and survive even after death. Therefore, it needs to be nourished, to enable it to develop according to the evolutionary process. This nourishment has to be according to the Laws given from time to

time by Allah to mankind through His Anbia and now finally contained in the Holy Quran. It is, therefore, clear that if one believes in Self and its growth, one also has to believe in Allah, His Wahi, the Nubuwwat and life after death.

What is this Nafs? This can neither be perceived nor explained properly as it is not something material. In the Quran it is referred to as Roohona, i.e., Divine Energy. This thing is distinct and separate from everything else in the world. Every human action, even his thoughts affects it. It either settles into his account providing growth and development to his self, or causes its disintegration. He would see this disintegration himself on the Day of Judgement (17/14), when his roster would be flung open before him. One is not affected, nor can he be held responsible for the deeds or misdeeds of others (6/165). Every Nafs shall bear the consequences of its actions and no one can help him in any capacity. (For further explanation see verses (6/105, 10/108, 17/7-15, 27/62, 29/6, 30/44, 31/12, 35/18, 39/7, 39/41, 41/46, 45/15, 53/38). If the Nafs is not developed according to the Divine Laws, its growth is stopped and this becomes a life of Jahannam. Whereas the physical development of the human body depends entirely on its intake, the growth and development of one's self is obtainable by what a person gives to or does for other (92/16). In fact, when someone gives away to others, he is providing nourishment to his own self (2/272).

One thing should be understood clearly. This Nafs is a non-physical driving force in man: it is neither good nor bad in itself. When it is used to promote higher values of humanity it becomes good and also gets nourished, but when it is used for selfish ends in disregard to the larger interests of humanity, it is bad. The Holy Quran terms it as "Hawa" which is the source of cunningness. When the emotions are kept guided by the Laws of Allah, the self of a person elevates. If the human intellect is used as directed by the Laws of Allah, his life, and in fact, the entire society, takes the shape of Jannah. Now a few words about various formations of this Nafs. When a person's ego chases baser sentiments in total disregard of a permanent value, the Quran terms it as Nafs-e-Amm'ara (12/53). And when it indulges in something bad, the self feels ashamed. This state is called Nafs-e-Lawwama (75/2). It may also be understood that Self, on its own, cannot distinguish between good and bad. This distinction is provided or laid down by Allah alone. When a person follows the Laws of the Quran the tussle between Ego and self is resolved. The Self saddles the baser desires (39/29).

When the superior Self overcomes the evil side (39/29), the Quran calls this, as An-Nafs-ul-Mutmaannah (89/27) and he enjoys the blissful life of Jannah (86/29). According to modern psychology it is called as integrated personality, and its reverse is disintegrated personality. The Nafs is free to choose anyone of these. Both the forms are referred to in verse (91/7- 10).

Elsewhere the Quran mentions that Allah imposes restrictions on human personality with the sole object of strengthening it and widening its scope (2/286). There is an important verse in Surah Zumr (39/42) explaining various forms of Nafs:

"Allah suspends the Anfus (plural of Nafs) at the time of death and during sleep. He holds them back in the case of those who die and returns to the others for a determined period."

The question is what is this Nafs which is withheld in case of death, or in case of sleep, and is restored when one gets up or is awakened?

As far as the sleep is concerned, we know that a man loses nothing of his person except his consciousness - even his sub-consciousness remains with him. It, therefore, transpires that in

verse (39/42), Nafs relates to the state of consciousness because it is only the consciousness that leaves a person during sleep as well as on death. When a person re-awakens from his sleep, consciousness starts its replay, while in case of death, the body and consciousness are dislodged permanently. Consequent upon the physical disintegration of a body, re-activation of consciousness is termed as the life in the Hereafter. The mode and form of this re-activation cannot be comprehended by the human being with present bounds of his perceptions. This is because, at present, the only recognition of active consciousness is inter-related with our physical body and we cannot visualise such activation independent of its physical carrier. The Quran does not throw any light on the mode and form of the re-activation in the life Hereafter, because it is beyond the present capabilities of our senses of perception and thus would not have served any useful purpose. However, the Quran has narrated it as an established fact and the followers of the Quran firmly believe in this truth which forms the very foundation of the edifice that Ad-Deen-ul-Islam builds.

[Since the subject is an important one, it would not be out of place to propound some viewpoints of modern psychologists in this respect:-

Carl Rogers very rightly believed that "the goal an individual most wishes to achieve, the end which he knowingly and unknowingly pursues. is to become 'himself.'"

Self-knowledge or self-examination has always been of great crucial importance ever since times immemorial.

Happiness and contentment, equability of soul and meaningfulness - these can be experienced only by the individual himself. What is my goal in life? What am I striving for? What is my purpose? These are the questions which every individual asks himself at one time or the other; sometimes calmly and meditatively, sometimes in agonising uncertainty or despair. These are old old questions which have been asked and answered at various stages of human history by different philosophers, theorists, etc. Yet these are all questions which every individual must ask and answer for himself at times in his own way.

The study of self has been the nucleus and centre of research by psychologists and even philosophers since Grecian times. While they all have acknowledged its importance, they gave it different names, and different models have been evolved over centuries. Many have presented pyramidal models of achieving self-actualisation (Abraham Maslow) or the process of "individuation" (Carl Jung). Studies and researches have been carried out with different groups to study the stability of the self-concept, self-acceptance, self-ideal, self-integration (Allport) id, ego, super ego (Freud) self-extension or self-identity.

Erich Fromm (1955) said, "Man is the only animal who finds his own existence a problem which he has to solve and from which he cannot escape." (Quoted by Aftab Habib in his thesis - titled "SELF" - accepted for the grant of Master's Degree in Applied Psychology by the University of Punjab 1980).]

89. Niz'am-e-Rabubiyat.

Niz'am means system. See Rabubiyat.

90. Niz'am-us-Sal'at.

Niz'am means system; for Sal'at see under that heading. Niz'am-us-Sal'at means a system for the establishment of Sal'at.

91. Non-Israeli.

See Bani-Isr'ael.

GLOSSARY: Terms starting with letters O-R

- 92. Osiris / Uzair. *
- 93. Pharaoh. *
- 94. Qibla - (Qaf-Ba-Lam). *
- 95. Quran - (Qaf-Ra-Alif). *
- 96. Rabb, Rabubiyat - (Ra-Ba-Ba). *
- 97. Raheem - Rahmat - Rahman - (Ra-Ha-Meem). *
- 98. Rahmat. *
- 99. Ramadan - (Ra-Meem-Zuad). *
- 100. Rasool, pl. Rusul - (Ra-Seen-Lam). *
- 101. Rahman. *
- 102. Riba - (Ra-Ba-Wao). *
- 103. Rooh-ul-Ameen / Rooh-ul-Qudus (Ra-Wao-Ha). *
- 104. Rusul. *

GLOSSARY

- 92. Osiris / Uzair.

An Egyptian god, whom the Egyptians thought to be son of Allah.

- 93. Pharaoh.

It occurs in the Quran 74 times. Egypt was ruled by Pharaohs, a title used by the kings of Egypt. The Egyptians used to worship various gods, the biggest of which was Aman Ra (god of Sun). The kings of Egypt were considered as descendants of this god. Therefore, their title was Pharaoh - the descendant of Sun god. Some thirty families of Pharaohs ruled Egypt from 3000 B.C. to 332 B.C., up to the time of Alexander the Great. At the time of Joseph, the family of Pharaoh who ruled Egypt was known as Hyksos. Moses was sent to Pharaoh for the release of Bani-Isr'ael from his slavery. Holy Quran tells us that this Pharaoh was drowned and his body was preserved (10/92). For details, please also see Moses.

- 94. Qibla - (Qaf-Ba-Lam).

Qibalun means face to face, direction. Taqabbal means to accept as worthy of reward (42/25). Al-Qabeelatu means a progeny of one ancestor. Qibla has been used in the Quran to indicate the place towards which the Muslims offer their prayers (Taj / Moheet) - something which is

kept always in sight, the direction, objectives, the destination, the desired object. Every government or state has some Central Authority, towards which everyone looks. It creates unanimity in thoughts and action. This, in fact, is a symbol and represents the state or system and anyone or everyone who professes allegiance to it, has to keep it in view. In the Quranic System, the visible symbol had to be the K'aba about which the Quran says, "The first house built for humanity (the K'aba) is in Makkah which provides guidance to entire humanity (3/95) and anyone who enters there, is safe from all the worldly worries (3/96)"

Qibla, in short, is the visible symbol of a system and its obedience is the obedience to that system (2/145). All the Muslims in the world were, therefore, directed to keep their faces towards this Qibla, i.e., all their efforts, energies are to be according to the instructions issued from the Central Authority. While offering prayers, they should face towards K'aba, which was declared the centre for the entire Ummah. It, however, does not mean that mere facing towards K'aba is the ultimate object (2/177). To sum up, it would mean that for a system, state or organisation there are certain visible signs or symbols assigned to it. So long as the system is alive, working or in force, the symbols have some importance or meanings and their obedience is necessary. In another place the Quran has called them the "symbols of the system, ordained by Allah" (2/158). But when that system or state is abandoned, or no longer remains in force, these signs or symbols are just relics of the past and their observance or obedience is only customary.

The question arises as to what should one do when the system is suspended or goes out of order, and there is a burning desire in the minds of its followers to revive it. The Holy Quran has also given directions in this behalf. While narrating the story of Bani-Isr'ael, Allah the Almighty says, "Make your houses as the (Qibla) centres of congregation and make the start from there" (10/87), and gradually it would spread out.

Glancing through the pages of history, one would notice that every religion had its central place, e.g., the Jews had Jerusalem etc. But the main difference of the concept of K'aba in Islam and other religions is that while Jerusalem was only for the Jews, K'aba was made the centre for the entire humanity (3/95). It was the first house built for humanity, and was meant to be a place which would provide safety and security to all mankind (2/125), whether they lived there or came from outside (22/25). It was for the benefit of all the people (3/95). One of the tasks and responsibilities given to the Muslims was that they were made a community with a universal outlook, to be equidistant from all other people - "Your responsibility is to keep a watch over the activities of the peoples of the world and the responsibility of the Rasool is to keep a watch over your activities" (2/143). It was, therefore, necessary that K'aba should serve as the Central Authority or the Headquarters of all the nations, much like the United Nations Organisation.

In order to play that role it is necessary that the Muslims should have complete unity among themselves, and not get split into various factions. That is possible only if they follow the One Law given to them by Allah (the Quran). This way, they would be able to set an example in every field of life for all other nations. If they don't stay one, and get split up, there is no use of having one Qibla!

95. Quran - (Qaf-Ra-Alif).

The Book that Allah revealed to Rasool-Allah (peace be upon him). Its literal meaning is collection.

Raghib says that the Book was called the Quran, as it was actually the collection or gist of all the previous revealed Books. It is the reservoir of all the knowledge.

Ibn-e- Aseer says that it was called Quran since it is a collection of all the important historical stories, events, commands, prohibitive orders and promises (Taj).

Allah says, "It is up to Us to collect it and to preserve it - so when We collect and preserve it, you should follow it" (75/17-18). The Quran was collected and put together in the lifetime of Rasool-Allah (peace be upon him). It calls itself a Book in the opening verse (2/2) and, therefore, the story that Rasool-Allah (peace be upon him) left it scattered, written on various items like leaves, bones, stones, etc. and was given the form of a book by the third Caliph Usman, is not correct. The very name "Quran" gives enough reference to this aspect. Some people might have written different verses on various articles like palm leaves, pieces of bones, stones as and when they were conveyed the revelation, but there was a master copy of the Quran kept in the Masjid-e-Nabawi at Al-Madina.

Other things about the Quran as explained in different verses:-

It is a code of life, and removes doubts of all kinds (2/2).

Everything which was revealed to Rasool-Allah (peace be upon him) is in the Quran (6/19).

Muslims are ordered to obey this book only, nothing else (7/3).

Rasool-Allah (peace be upon him) was also ordered to follow this Book (10/109).

Rasool-Allah (peace be upon him) used to take decisions according to the Quran (5/48).

Those who do not decide their affairs according to the Quran, are the ones who are K'afireen (5/44).

The Quran contains the complete and final revelation and no one can possibly make any changes in it (6/34, 6/116).

The Quran confirms and preserves the earlier revelations (5/48).

There is nothing contradictory in it (4/82).

All differences can be resolved only by following the Guidance contained in this Book (42/10).

Whatever is revealed in it, has also been explained in it (75/19) - that is why it is called as an exposition of everything.

This has been done in varied ways, generally by repeating the verses (Tasreef-al-Ay'at) (60/106, 17/41).

Rasool Allah (peace be upon him) used to clear every dispute with the help of the Quran (16/64).

The Quran itself is light (5/15) and has been revealed so that mankind may lead their lives as guided by this light (6/123).

It ordains mankind to think, ponder over and do research (47/24).

It is easy to get guidance from the Quran. (54/16) But at the same time it is necessary that the one seeking guidance should keep his mind clear and unprejudiced (56/79).

It is Shirk to inter-mingle human thoughts, concepts or beliefs with the contents of the Quran (42/21).

When a person falls prey to personality-worship, he turns a deaf ear, closes his eyes and turns away from the Quranic Guidance (17/46, 39/45, 40/12). Hence whenever someone presents such people with Quranic concepts, they tell other people not to listen to them and make distracting noises so that they may prevail (41/26). They don't even refrain from attacking him (22/72). Not only they themselves keep away from the Quran but also keep other people away (6/26).

There is nothing in the world equivalent to the Quran (6/94).

People wanted Rasool-Allah (peace be upon him) to make some changes in the Quran, but Allah told him to tell them that he could not bring about any changes in the Quran out of his own liking. Instead he always followed only what was revealed to him. (10/15).

The rise of Muslims was based on their adherence to the injunctions of the Quran (43/43) but when they turned away from its teachings, they fell into degradation. This would be the allegation which Rasool-Allah (peace be upon him) would levy against his people before Allah (25/30).

Allah, the Almighty, has taken upon Himself the responsibility of keeping it preserved in all aspects of safety (15/9).

The word Quran has occurred in the Holy Book 58 times. It was revealed in 22 years, 5 months and 14 days. (Al-Mu'jamul Mufharas by Muhammad Fuwad Abdul Baqi). It has 114 Surah and 6,666 verses.

About Quran, Allama Ghulam Ahmad Parwez writes in his book "Islam - A Challenge to Religion":-

"The book that Allah revealed to Rasool-Allah (peace be upon him) through Wahi and which he passed on to the Muslims in the form in which we know it today. The internal evidence provided by the Holy Quran itself, as well as historical research, proves beyond a shadow of doubt that not even a comma of the original Quranic text has been changed or is likely to be altered in the future. This is a unique attribute of the Holy Quran and is not shared by any other revealed book."

The Holy Quran embodies the Deen revealed to the earlier Anbia in its true and perfect form. This Book does not give us merely a code of ethics; it provides us with a code of life which embodies guidance, principles and laws relating to every sphere of human life and activity. The Holy Quran, according to Islam, is the final authority in matters of Deen. The injunctions and the principles enshrined in this Book form the corner-stone of the Islamic polity, and the limits laid down by it provide the frame-work within which the Laws of the Islamic State may be formulated. These principles or limits are immutable, but the statutes made by the state within these four corners are open to modification and are changeable according to the needs of the times.

The Holy Quran is the last of the Divine Books, because Nubuwwat ended with Rasool-Allah (peace be upon him). No subsequent human opinion or pronouncement in matters of Deen, therefore, can be recognised as authoritative; nor can any man-made laws repugnant to the Holy Quran be regarded as binding upon the Muslims. The Holy Quran is a book of guidance for all mankind and transcends the barriers of time and space. The Islamic State is simply an instrument for the enforcement of the Laws and Injunctions embodied in the Holy Quran.

96. Rabb, Rabubiyyat - (Ra-Ba-Ba).

It is usually translated into English as the Lord which does not convey the real meanings and significance of the Arabic word - Rabbun. It means to provide nourishment, to process a thing with new additions, alterations or changes so that it should reach its destined goal (Raghib), to bring up a thing gradually to perfection. In order to turn a sand grain or drop of water into a pearl, nature has to put it through a long process of development (Taj). This process of nourishment is called Rabubiyyat. According to Ibn-e-Faris, its basic meaning are:-
To look after something and beautify it.

To keep something at a place or solidify it. Arabbates-Sahabatu Behaze-hil-Baldate means the cloud remained fixed over this town or continued raining over it.

To mix something with other i.e., to provide nourishment continuously and keep in proper shape is Rabubiyyat.

Rabba is also used for correction, reformation and stability, and also to collect something and keep it growing (Taj).

Rib'abatun is that bag in which lot of arrows are collected. Rabbad-Duhan means, he purified the oil and perfumed it (Moheet).

Natural result of nourishment is greenery and refreshment, that is why ever-green plants which do not fade and maintain their greenery and freshness are called Al-Ribbatu. Al-Rubbato is used for thick jungle, or a big crowd of ten thousands or over, or abundance of luxurious things (Taj).

Ibn-e-Qutaiba says that a Jama'at or party is called Ribbi and its plural Ribbiun (3/145).

Ar-Ribabo is that sweet water which gets collected at a place in abundance (Taj).

Ar-Rabeebato means a treaty, a covenant or a state (Moheet). Ar-Ribyato is the daughter of a wife from her previous husband; also a goat grazed at home and not sent outside so that she could be milked whenever there is a need (Taj).

Owner of the house is also called Rabbul-Bait, and head of the nation as Rabbul-Qaum (Taj).

Elder brother is also called Rabb (Muntahil-Arab).

Rabbani is he who has his reference to Rabb or a learned man, sound in knowledge (Taj).

Holy Quran begins with the verse (1/1) Al-Hamdu lillahe Rabb-el-Al'ameen - which means, whatever is there in the universe is a living proof of His Attribute of Rabubiyyat. It shows that there is a system, a law prevailing according to which even a tiny seed, traversing all the stages of development attains its full growth in colour, perfume, etc. That is why Allah is worthy of all the Hamd as He provides nourishment to everything. The Quran says that just as this law is in force in the outer universe, mankind should also enforce it voluntarily in their individual and collective social lives. The process is that everyone should earn as much as they can with hard labour, retain what is needed by him and keep open the surplus for the nourishment of others. In this way all the human beings would get the basic necessities of life and their latent potentialities would be developed to the maximum. Those people who undertake this work would be called Rabbaniyyun (3/78) and the State that would enforce this system would be called the Islamic State.

This is the start of Islamic teachings, its beginning to establish this social order - and when this order (Niz'am) is established, no one would bother to collect and store material things, but the whole effort would be to spend it for the well-being of others, so that one's own self gets fully developed.

Briefly speaking, "Rabb" means one who enables a thing or a person to grow and develop and eventually realise all its potentialities and the process by which a person (or object) thus

fulfils himself is called Rabubiyyat. Nothing in the universe comes into being in a state of perfection or fulfilment; it is born with certain potentialities which, when developed and actualised, enable the object concerned to become what it was destined to be. Like other objects and beings in the universe, man is also endowed with manifold potentialities which, if properly developed, enable him to rise from the animal to the human level. The Holy Quran seeks to establish, in accordance with the Divine Laws, a social order under which the latent potentialities of every individual can be fully realised. This realisation of the individual's potentialities will include the sustenance and growth of his body as well as the fulfilment of his personality. This kind of social system is called the Rabubiy'ah Order, and its establishment is the ultimate end and purpose of Deen-ul-Islam.

97. Raheem - Rahmat - Rahman - (Ra-Ha-Meem).

According to Arabic grammar Raheem (at the balance of F'aeel like 'Aleem, Hakeem) means one who provides nourishment in the normal course of growth and development, and Rahman (at the balance of F'ulan like 'Atashan) means one who provides nourishment in full force and manifold in an emergency (Al-Minar). In modern biological terms, one can say that the first form Raheem would mean one who provides nourishment during Progressive Evolution and the second Rahman, one who provides nourishment during Emergent Evolution. This needs some more explanation. The Quran says that whatever is there in the universe is constantly developing, and looks towards Him for its nourishment (55/29). So He provides nourishment in every situation - may it be normal state of growth or the accelerated form, so that everything reaches its destination as ordained.

Reham means a mother's womb, where a foetus gets nourishment, (ready-made, without any effort) and is kept immune from outside influences (Taj). Since mother's womb (Reham) is soft, therefore, this word is also used as against things stiff and unyielding; as verse (48/29) says that one of the qualities of the companions of Rasool-Allah (peace be upon him) is that "they are compassionate among themselves but unyielding to the Kuff'ar."

The concept of mercy is un-Quranic. It is a Christian concept that a child is born in sin which cannot be washed away with any act that he does, except when he brings faith on Jesus as the son of God and his crucifixion. But according to the Quran, the growth or progress in the process of development is according to the good deeds and all this is according to His Laws which is called Mukaf'at-ul-'Amal. This is the greatest incentive to do upright deeds. One does not achieve this stage of development out of Allah's Grace; he achieves this on account of his own positive actions. This is the basic difference in Islamic and Christian concept of life. Dr. Muhammad Iqbal has mentioned this in one of his verses. A life of Jannah (paradise) which Allah bestows out of grace is not worth it, but the one acquired by one's own deeds and on merit is something really worthwhile. The Quran creates a people, who by virtue of their own actions and noble deeds, win the paradise on merit and not as gratis.

Rahmat is that gift which would compensate one's shortcomings, visible or invisible, and which should be given according to the requirement. A gift is something which is given free - therefore, Rahmat is that Attribute of Allah by which He provides sources of nourishment free of cost. In verse (17/24) there is a prayer to Rabb, asking Him to provide nourishment "as was provided to me when I was young." Sources of nourishment which come out of rain like crops, etc., are also called Rahmat (30/46, 42/28). All the joys of life (No'ama) which one gets free are also Rahmat (11/9-10). In verse (18/82) the treasure of those two minor children which was preserved and kept hidden under a wall so that they may get it when they grow up

was also called Rahmat of Allah.

Rahmat also means to cover, protect and to provide means of protection. That is why in the Quran Rahmat has been used in contrast to Zazar (10/21, 30/33) and also in contrast to Sayyi'at (30/36) and Ahlaka (67/28).

One of the most important Attributes of Allah is Rabubiyyat, which is the provision of nourishment to the body as well as to the Nafs through His Laws given through Wahi; therefore, Wahi is also called Rahmat (2/105, 43/32) and Allah, "Rabb-ul-'Al'ameen" - one who provides nourishment to the entire universe. He has, therefore, made it incumbent upon Himself the responsibility of providing nourishment (6/54). In this way He has covered everything in the universe under His Law of Rabubiyyat (40/7). The first verse of Surah Al-F'atiha, therefore, opens with the wordings of Rabbil 'Al'ameen, followed by Ar-Rahman Ar-Raheem (1/1-2).

98. Rahmat.

See Raheem.

99. Ramadan - (Ra-Meem-Zuad).

Ar-Ramd is extremely hot sand due to strong sunshine (Taj).

Shahro Ramadan is the month of Ramadan. In ancient Arabia the name of this month was Natiqun. When the names of the months were changed, this month was given the name of Ramadan, as it fell during extremely hot period (Taj). Muslims are ordained to fast from dawn to dusk during this month. The revelation of the Holy Quran began in the month of Ramadan.

100. Rasool, pl. Rusul - (Ra-Seen-Lam).

Rislun is to move softly. Al-Rasl means soft pace.

Naq'atun Raslatun is a she-camel that moves softly. Iblun-Maraseelo is also a camel that moves softly.

Rasool is a person who is about to move (Raghib). Ibn-e-Faris says that its basic meaning is to start moving.

Al-Irsal is to send something to someone.

Ar-Rasool is a person who is sent by Allah towards the people. His message is also called Rasool, and is also used in the meaning of Risala and Mursal (Taj), i.e., the message as well as the messenger.

Tarseel-fil-Qirat means to recite slowly and nicely and, therefore, Rasool would also mean a person who delivers the message continuously, gently and softly. As mentioned under Nabi, a person who receives Wahi from Allah, so that it is conveyed to the mankind is called Nabi as well as Rasool. There is no difference between them. There cannot be Nubuwwat without Risalat. The concept that Rasool is with Shari'ah and Nabi is without it is against the concept of the Quran. Every Nabi was given a book (2/213) and so was also every Rasool (57/25). Rasool has been used in the Quran 116 times. In other forms it has been used as Rasoolun (37), Rasoola (84), Rasoolan (23), Rasoolona (4), and Rasoolokum (2).

The duty of Allah's Rasool does not end with the securing of Divine Guidance; in fact, this is but the beginning of his task. The root of the word Rasool means a messenger, or one who has

a message to deliver. It is the duty of Allah's Rasool to deliver to mankind the message revealed to him by Allah, without the slightest change or modification. It is by virtue of this function that he is called a Rasool, but it does not end there. He is also responsible for setting up a social order in accordance with the principles enshrined in the Divine Message that he has delivered. In other words, he is entrusted with the establishment of "Allah's kingdom upon earth." He is charged with the revolutionary function of ending the sway of tyrannical, oppressive and self-seeking rulers and priests, and establishing a free society in which men will not be dependent upon other men, and will not be subject to anything except the Divine Law. The Rasool thus appears as a great revolutionary who does not content himself with sermons, but practically enforces by example the Divine Law and seeks to bring all men under its sway. This is the real function of the Rasool (Risalat).

Nubuwwat, or the reception of the revelation of Divine Guidance by Anbia or Rusul, ended with Muhammad Rasool-Allah (peace be upon him). The Guidance revealed to him is preserved and enshrined fully and exactly in the Holy Quran. But the function of Risalat, or the delivery of the Divine Message to all mankind and the establishment of a social order in accordance with its principles, has devolved upon the nation or Ummah that believes in the Holy Quran.

101. Rahman.

See Raheem.

102. Riba - (Ra-Ba-Wao).

Raba - Yarbo is to grow, to become bigger or to get swollen. "Le Yarbo fi Amwallinnas" means that a person's own wealth may grow with people's wealth (30/39). Means the growth of vegetable (22/5). Ar-Baa are the affluent, abundantly rich (Taj / Moheet). Rabwa means raised portion of the ground (23/50). Ar-Riba is the interest that is taken on loan to charge more on the capital (Raghib). It occurs in the Quran 7 times, 5 times in Surah Al-Baqarah, once in 'Ale-'Imran and once in An-Nisa.

The most important and fundamental system in the Quran is its economic system. It forbids Riba totally, as in verse (3/129), whether its nature is simple or compound, saying, "Do not take Riba; you think it enriches your wealth? In fact, it reduces national income."

In the Quranic system, all the sources of wealth belong to the Islamic State and it is the responsibility of the state to fulfil the basic necessities of life of all its citizens. There is no need and no scope for the accumulation of wealth and, therefore, the question of having surplus money does not arise as it gets distributed among all the members of the society.

Till such time that the Quranic Economic Order is established in its totality, the Holy Quran stipulates certain measures to regulate lending and borrowing on interest free basis to cope with such occasional situations as they arise.

The basic principle laid by the Quran is that "a man will get only what he works for" (53/39). In pre-Islamic days people were not aware of this concept. They would give an example and say that suppose a person buys a thing for Rs. 100/- and later sells it for Rs. 110/- so he gets a profit of Rs. 10/-. Another person lends Rs. 100/- to someone and gets back Rs. 110/-. Both appear to be one and the same thing and there appears to be no difference between them

(2/275). The Quran said that this concept is not correct. Riba is Har'am and Bai'a is Hal'al, or, lending against interest is forbidden and trading is permitted. In trading, both capital and labour are involved whereas in Riba, only capital is invested. When the capital is returned, the investor gets something extra without doing anything. So whatever he gets over and above his capital without labour is forbidden. Even in trading if a person gets more than the worth of his genuine labour, such excessive charging is forbidden (53/39). In this context even the income from the land upon which the owner doesn't make any efforts or the rent from a house, come in this category. Generally, though, people term these two sources legal and condemn only the interest taken from banks, etc.

In fact, the Quran has used the term "Riba" to represent the capitalistic system of economics.

103. Rooh-ul-Ameen / Rooh-ul-Qudus (Ra-Wao-Ha).

Ar-Rooh is Divine Energy, distinct from material energy. It has also been used for the heavenly force which used to deliver Allah's Wahi (26/193). It is referred to as Jibreel in verse (2/87).

104. Rusul.

Plural of Rasool - see Rasool.

GLOSSARY: Terms starting with letters S-T

105. Sabbath. *
106. S'abeieen. *
107. S'abireen - (Sad-Ba-Ra). *
108. Sadaq'aat - (Sad-Dal-Qaf). *
109. S'aiba - (Seen-Ba-Ya). *
110. Sal'at - (Sad-Lam-Wao, Sad-Lam-Ya). *
111. S'aleh. *
112. S'aliheen - (Sad-Lam-Ha). *
113. Shait'an - (Sheen-Ta-Noon). *
114. Shari'ah / Shari'at - (Sheen-Ra-Ain). *
115. Shia'teen. *
116. Shirk / Mushrik / Mushrikeen - (Sheen-Ra-Kaf). *
117. Shu'aib. *
118. Solomon / Suleman *
119. Surah (or Soorah). *
120. Taqwa - (Wao-Qaf-Ya). *
121. Taubah - (Ta-Wao-Ba). *
122. Tawwab. *
123. Tayyab - (Ta-Ya-Ba). *
124. Thamud. *
125. Taurat / The Torah. *

GLOSSARY

105. Sabbath.

Sabbath is the Jewish word for Saturday. Jews do not work on this day believing that Allah made this world in 6 days, and on the seventh He rested. It starts on the evening of Friday and continues throughout Saturday. Jews were told (4/154) to observe the laws regarding Sabbath, but they disputed amongst each other (16/124) and broke their promise (7/163).

106. S'abeieen.

S'abeieen have been mentioned in the Holy Quran, along with other religious sects prevalent in Arabian Society at that time (2/62, 5/69, 22/17). The Holy Quran has not given details about them, except that they were also invited to accept Islam.

107. S'abireen - (Sad-Ba-Ra).

Sabar means to continuously remain busy in the achievement of an objective, so the basic meanings are steadfastness, forbearance or to keep on the struggle.

As-Sabeero is the cloud which remains static at one place around the clock and does not move here or there; also means a mountain (Taj).

Al-Asbira are those camels or goats which regularly return to their masters, morning or evening and do not keep away from them (Taj / Lane).

As-S'aboora is that lump of earth or stone which is kept in a boat so that it remains stable and does not get unbalanced (Moheet).

As-Subrata is that heap of grain, which has not yet been weighed or measured (Taj).

Sabrun also means to stop, prevent, to imprison (Ibn-i-Faris).

Yameen-us-Sab'r is an oath taken under duress (Taj).

Verse (2/61) says, "O Moses, we cannot persist at one type of food." Lan Nasbira-'ala-T'aamin Wahidin.

Verse (2/250) explains the basic meaning of Sabar, "O Our Rabb grant us enough perseverance to remain steadfast and firm."

In verse (18/67-68) Sabar has been used to say, "You would not be able to remain patient, and how will you be able to bear with that which is beyond your knowledge or comprehension?"

Verse (8/65) is very important and explains the basic meanings. It says, "If there are, for instance, twenty men among you, who can remain steady and firm (S'abiroon) they would overcome two hundred of the opposing force." These are the people who are called S'abireen who remain steadfast in adverse circumstances or difficult situations.

The next verse (8/66) explains that if you are weak, i.e., not fully equipped or trained, then the ratio is lowered: one hundred would vanquish two hundred and one thousand would overcome two thousand provided they remain "steady and firm" (S'abireen).

What a pity that today the meaning of Sabar is just the opposite. It shows a state of helplessness when nothing else can be done. The Quranic concept was to remain steady and firm and to overtake one another in this field (3/199). A nation can only progress or retain a place of respect if it is steady. But if it becomes inactive and helpless, then the Laws of Allah would not come to their help, as they only help the S'abireen. (Innalla-ha M'aas S'abireen). In (2/157) Allah says, "These are the people who are considered to be eminently deserving the blessings and laudation of their Creator and Sustainer."

108. Sadaq'aat - (Sad-Dal-Qaf).

It basically means power, energy and solid fact.

Sidqun is used against Kizbun which means to have disparity between what one says and what one harbours in his heart. Therefore Sidqun means such a strong truth, where the tongue and heart are fully unified.

Sadaqa, the singular form of the word Sadaq'aat is that deed of an individual, which goes to prove the truth of one's Ei'man. It is usually reserved for the monetary aid that one gives in this connection. This is the voluntary contribution that one gives over and above the obligatory contributions that the individuals in the society must give to the Government for their common welfare. Zak'at is different from Sadaqa.

See (58/12, 9/60, 9/103-104, 2/271, 2/276, 263-264) for laws regarding Sadaq'aat. These laws, however, are applicable during the transitional period only when the Quranic Economic Order is not yet established in its totality.

109. S'aiba - (Seen-Ba-Ya).

In pre-Islamic days, the Arabs used to let off certain animals after they had given birth to a specific number of offspring or passed through an ordeal. They were not put to any work or given any labour but let loose in the name of the gods. They would eat from anywhere and rest at any place, just as in India certain cows and bulls are named after a "Daiwta" (a deity, a demigod) and let free. The Quran has not approved of such pagan deities (5/103).

110. Sal'at - (Sad-Lam-Wao, Sad-Lam-Ya).

This word has occurred in the Quran 108 times in various forms and as Sal'at 67 times. Sal'at is the principle and one of the most important elements of Islam, and has special significance. Also in view of its extensive and repeated use in the Quran, it is necessary to discuss it somewhat in detail with reference to various verses. First its literal meaning:

As-Sal'a is the central portion of the backside, the portion from where tail of the animal comes out. Both sides are called Salwan and its plural is Salawatun (Taj).

Mosalli is the horse which comes at second place in a race, and is so close to the first-placed that its ears are touching the other's back portion. (The first one is called S'abiq.) It, therefore, means to follow the first one very closely. There is a saying of Ali the fourth caliph, "Sabaqa Rasool-Allah, wa salla Abu-Bakr wa sallasa Omar wa khabatatna fitnatun." Rasool-Allah went away first, followed by Abu-Bakr and then Omar and thereafter chaos overtook us (Taj). According to Taj, Salea Wastala means attachment, to remain stuck. From this reference Raghیب says that verse (74/43), "We were not Musalleen," means that they did not follow the Rusul. Accordingly Qurtabi also writes that Sal'at would mean to remain within the bounds of the Laws of Allah, and Tasleah means to walk behind a person so closely that there remains no distance; not to surpass him but remain closely behind.

It is very important to understand the relationship of man and Allah. Allah is the One Who is Supreme, Most Perfect and Most Beautiful. He has various Attributes called Asma-ul-Husna and each Attribute is perfect and complete. Allah has also given a personality to man and referred to it as "Roohona" - the Divine Energy (see Rooh). The object or the purpose of man's life is to develop his personality according to the Laws of Allah and inculcate in himself as much of Allah's Attributes as may be humanly possible.

In the first Surah (Al-F'atiha) of the Quran, a Momin is taught to ask of Allah to guide him to Sira't-Al-Mustaqeem (and that, in fact, should be a Momin's purpose of life - to tread the Sira't-Al-Mustaqeem all along - the straight and the balanced path) and in the eleventh Surah

(Hud) it is stated that Allah continuously stays at Sira't-Al-Mustaqeem. It transpires from the above that the only straight path a Momin is required to adopt during the course of his life, is the same at which Allah Almighty Himself is going and running this universe. This path can easily be adopted by closely and steadfastly following the dictates of Allah's Book, i.e., the Holy Quran. Hence the basic meaning of Sal'at is complete concordance with the Book of Allah and thereby incorporating in one's own self Allah's most balanced Attributes, of course, as far as is humanly possible.

In verse (24/41) a question is asked: "Have you not pondered over the fact that whatever there is in the universe including the birds with wings spread out, is continuously carrying out their assignments with fullest play of their capabilities and each one of them knows its sphere of duties (Tasbeeh) and the way those are to be carried out (Sal'at)." This obviously means that everything in the universe knows by instinct, what are its duties and how to perform them and what is its destiny. As far as animal world is concerned, they do it by instinct. But if a human being wants to know, what is his Tasbeeh and Sal'at, it is a must for him to have faith in Wahi, through which all these directions containing do's and don'ts are explained. This is Iqamat-As-Sal'at, a special term used in the Quran.

To follow the Laws of the Quran is Iqamat-As-Sal'at. This is not possible individually and can only be done collectively; that is why the Quran has used the plural tense for this. It is the responsibility of an Islamic State is to establish this order (22/41), and they do it by mutual consultations (42/38). This system covers all the aspects of life, particularly the economic system. Verse (11/87) is very significant in this regard. It says: "O Shu'aib! does your Sal'at not permit us even to spend our wealth as we desire?" They did not understand as to what type of Sal'at is one which gives directions even in economic matters; they thought Sal'at is just a prayer or some sort of ritual.

In a nutshell it would pose one simple question. Would a person like to decide his affairs according to his desires, wishes or would he surrender before the Laws of Allah? This later position is called Sal'at. Verse (19/59) further clarifies: "they were followed by people who abandoned or negated the Sal'at." Therefore, following the Divine Laws is called Sal'at. As such Ibn-e-Qutaiba says, Sal'at actually means Ad-Deen and Iqamat-As-Sal'at means Iqamat-ud-Deen.

As-Salla means fire and firewood. Salla Asaho-Alan-Nar means he straightened and softened his stick by heating it with fire. As such Sal'at would also mean to remove one's defects. Author of Al-Minar says that Sal'at, in fact, is the recognition that one's personality needs guidance of a superior authority. In this way Qurtabi says that Sal'at means obedience to Allah.

Another meaning of Sal'at is to subdue and arrest and attract someone's attention (Moheet). This view would explain another meaning of Sal'at which is taming and harnessing the forces operative in the Universe.

One meaning of Sal'at is reverence and respect (Taj), i.e., to work for and establish a socio-economic system that proves the greatness of the Sustainer of this universe.

In Hebrew dictionary Salawat (plural of Sal'at) is the praying place of Jews. In verse (22/40) this word is used in that context.

Sal'at has also been used for a particular ritual. On the whole, whatever a Momin is doing by following the Laws of Allah, without any restrictions of time or formation, is Sal'at. But where ever in the Quran it refers to a particular action, its form and timing has to be fixed. In this regard there are various verses in the Quran, e.g.,

Verse (5/6) mentions ablution, which is to be performed before offering Sal'at.

Verse (4/43) prohibits the Momineen to perform Sal'at when they are under the influence of intoxication (the Momineen are, however, admonished to refrain from the use of intoxicants 5/90-91).

In Surah Al-Jum'aa (62/9-10) it is commanded: "when you are called for the congregation on the day of Jum'aa, you should rush towards Zikr-Allah, putting aside your business - and after Sal'at spread out in the land in search of bounty of Allah and do His Zikr a great deal, so that you may prosper."

Some specific timings are also mentioned in the Quran. Verse (17/78) directs the Momineen to establish Sal'at from early morning till late night. In this verse the word "Dalook" has been used which means from morning till evening, thereby denying the earlier superstition that certain times of the day are good or bad. It is further explained in verse (11/114) that Sal'at be established on the two ends of the day and early hours of night. Verses (20/130) and (50/39) mention about Hamd before sunrise and sunset and also late night when stars start fading (52/49).

Verse (24/58) mentions about Sal'at-ul-Fajr and Sal'at-ul-'Ishaa when domestic servants are forbidden from entering private apartments without permission.

About recitation during Sal'at, the Quran says that you should understand as to what you are reciting (4/43) and do not recite loudly or in silence but adopt a course in between.

The above verses explain that the meaning of Sal'at encompasses the congregational prayers as well. Wherever Aqeem-us-Sal'at is referred to, it means the establishment of the whole system, the obedience to the Laws of Allah, and the observance of all the duties expected of a Momin. At other places, it also refers to the offering of prayers as well other duties which are a part of the whole system. For this distinction one has to see the whole verse and the context in which it is brought. Similarly the word Musalleen is referred to those persons who are at the height of dignity (70/22-35).

Salla Alaihe, according to Raghīb, means to respect, to give blessings, to encourage, to grow, to nourish, to stop getting decayed. So in those verses of the Quran where this root occurs with 'Ala, it means that Allah and all the heavenly forces encourage you, provide you with necessary means of growth and nourishment and make your efforts bear fruit (33/43). In verse (2/157) it is stated that when the Momineen face difficulties in the enforcement and establishment of Deen, they do not get disheartened, but remain steadfast and they deserve all the appreciation and encouragement from Allah. This is also mentioned in particular about Rasool-Allah (peace be upon him) himself saying, "Allah and all the heavenly forces help and encourage him in the fulfilment of the Divine program. So, O Jama'at-ul-Momineen, you should also help your Rasool (peace be upon him), by following him and submitting before him." (33/56)

111. S'aleh.

S'aleh was the name of the Rasool sent towards people of Thamud. (7/73-77, 11/61, 66-62-89, 26/142, 27/45 etc.).

The period of Thamud is stated to be between 2600 to 1600 B.C. (See also Thamud).

112. S'aliheen - (Sad-Lam-Ha).

Aslah-Alaihe means he did something by which other person's defect was removed; an act which creates beauty and balance.

As-Sulho means mutual peace, reconciliation, amicable settlement, understanding, harmony, and concordance. As-Salah means settlement or normalisation of things according to common sense and wisdom as per situation (Moheet), and existence of a thing in which it should exactly be, in perfect order, harmony and symmetry (Lane).

In verse (7/189-90) S'aleh has been used for a child who is in good shape in every way.

Verse (21/90) explains, "We removed the defect in Zacharias's wife, which was preventing her from bearing a child."

Verse (12/9) explains the word S'aliheen further when Joseph 's brothers conspired against him, thinking that their father was too much inclined towards him (Joseph). They thought that if they killed him or removed him to a distant land, though it is a crime, they would become S'aliheen afterwards, i.e., their affairs would become straight and in order.

In the Quran, word S'aleh has been used opposite to Sayyia (2/81-82). S'aleh deeds are those, according to which man's latent potentialities are awakened, then developed, enabling him to go through the evolutionary process. A glance through the Quran from first to the last page would show that the words In-Nalla-Zeena-Amanoo have always been followed by Wa Amiloo-as-S'alehat - meaning "those people who profess Ei'man in Allah and do positive, creative and noble deeds." This shows that Ei'man and Am'ale-S'aleha (noble deeds) are complementary to each other. Those noble deeds (which is not substantiated by noble deeds) which are done without any faith or intention or just mechanically, would not produce the desired results. Similarly Ei'man, which does not become a stimulant for noble deeds shows that it was just a lip service and not the result of deep conviction. Noble deeds are not those which we consider noble according to our own judgement, but are those determined as such by the Quran. The Quran has not given a detailed, comprehensive list of such deeds, but has laid a general criterion: all actions which are not contrary to the Quranic guidelines, result in upholding its fundamental and permanent values, and nourish and develop one's personality, fall in the category of noble deeds. The people who perform such deeds are known as S'aliheen.

113. Shait'an - (Sheen-Ta-Noon).

The common English equivalent for this word, namely Devil, does not properly express the Quranic sense of the original term. To start with, note the various meanings of the root:

Shatan is a string which is long, twisted and strong.

Beirun-Shatunun is a well which is very deep. In fact, anything which is far away is called Shatunun or Shatinun.

Ar-Rumani has written that words like Shatta, Shatana and B'aoda are synonyms (Alf'az-ul-Mutradif'at). Ibn-e-Faris has also written that its basic meaning is to get far away.

Shatana means that a person went far away.

Shatana-Sahibuhu means that person opposed the intention as well as direction of his companion or kept his companion's intention different than his own, and from this reference the meaning of opposition and rebellion were derived (Taj / Lane). So the word Shait'an means one:-

Who is away from Allah's Blessings, and hence devoid of life's pleasant things.

Who follows a wrong path, leaving aside the right one or becomes rebellious.

Shait'an is the name of an ugly serpent, as well as the intensity of thirst. As in verse (38/41)

Job called his Rabb that he was touched by a serpent or felt extremely thirsty (Mirza Abul Fazal with reference to Q'amoos).

Some scholars think that the word Shait'an is taken from Shait'un which means to get burnt, to get destroyed.

Sh'atas-Samno means that the oil got so hot that it was near burning. So the word Shait'an means, the rebellious one having destructive or inflammable qualities. In Hebrew Shait'an means one who puts obstacles.

In the Quran, verse (19/44) says that Shait'an is one who revolts against the orders of Allah. Verse (28/15) explains that when Moses struck a blow to an Egyptian, as a result of which he died, Moses said, "O this was the satanic action!" So this means anything wrong which is done under emotional pressure is Shaitanat.

The ring leaders of the people who opposed the system of Allah were called Shia'teen (2/14, 12/5).

Those barbaric and rebellious tribes whom Solomon brought under his control and put them to work were called Shia'teen (21/82, 38/37). About a tree in Jahannam Allah says, "Its spathes are like the prickly pear." (37/65) Ka Annahu Rouso Shia'teen.

And We guard them against all obstinate rebellious evil spirits (37/7).

So according to the Holy Quran, any authority or power which differs, deviates or revolts against the Law or course of Allah is Shait'an. For further details see book titled "Iblees-O-Adam" by Allama Ghulam Ahmad Parwez.

114. Shari'ah / Shari'at - (Sheen-Ra-Ain).

Ash-Shari'at is a place, quay or pond where people or animals come to get water, but the condition is that the water at that place should be coming from a constantly flowing spring; it should be open, flowing at the surface of the land, and easily accessible. Accumulated rain water is not called Shari'ah but Kara'un.

Ash-Sh'areo is a thoroughfare. Ash-Shari'o is a straight path, open and well-known (Taj / Moheet). Ibnul Ar'abi says that Shar'aa means Zahara which is open, visible.

Ash-shir'ao are the sails of a boat.

Ibn-e-Faris says that the basic meaning is to open something from one end to the other so that the whole of it becomes visible.

Verse (42/13) says that Shar'aa-Alakum Minad-Deen. Allah has clearly laid down for you the way of life and verse (45/18) further explains that Summa J'aalnaka ala Shari'atim Minalamr - and then We put you on the right, open and straight path.

Verse (5/48) says that to each of you We have given a way of life (Shari'ah). Here Shari'ah means the fundamental, unchangeable Laws of Allah given to man from Noah to Rasool-Allah (peace be upon him).

Some people are under the impression that Deen and Shari'ah are two different things; it is not so. The Holy Quran lays down the fundamental Laws (except in certain circumstances where even details are given), and the working details are left out to be determined by the people according to their specific circumstance, however staying within the framework of these fundamental laws, these details could be changed if circumstances so warrant. If these details are called Shari'ah, then the fundamentals would remain unchangeable whereas the Shari'ah would continue changing, like the flowing fresh water coming from the spring. If it were to become static, resulting in stagnation, it would become harmful instead of giving nourishment to life.

115. Shia'teen.

Plural of Shait'an.

116. Shirk / Mushrik / Mushrikeen - (Sheen-Ra-Kaf).

Ash-Shirko is to get mixed up, to remain stuck (Moheet).

Sh'arakto Fulanan - I became someone's associate. Musharika means to join someone in some work.

Ash-Sharako is a snare, a trap, the net of hunter. Also those small openings which come out of big path and then get lost. Its singular form is Sharakatun (Taj).

Shirk is a special term used by the Quran, which means:

to consider other authorities equal to Allah's,

to consider someone having the same right or power which Allah has, or

to consider man-made laws equal to the Laws given by Allah.

The concept of the Quran is that as all human beings are created equal, no one is superior to someone else in his capacity as a human being, and therefore, no one has the right to rule anyone else. Moreover, since everything existing in the universe has been subjugated to Man, there is nothing superior to him, with one exception: Allah. To consider someone superior to man, therefore, amounts to degrading one's own self, and also putting that entity at par with Allah. This is Shirk. It makes no difference to Allah, but only to man, as he falls down from his superior position. The Quran, therefore, considers Shirk as the biggest crime against man as it takes away his rightful position from him (31/13). Obedience of just one authority, that is Allah, through his revealed Book, and command and control over the entire universe is Tauheed (Unity of Allah, monotheism), slightest deviation from which is Shirk. Its noun is Mushrik and plural Mushrikeen.

At the time of emergence of Islam, there were two categories of people. The first were those who claimed to be the followers of previous Rusul, like Jews or Christians, whom the Quran called Ahl-ul-Kit'ab. The other category was those who neither claimed nor obeyed any Divine Book, but followed their own codes or other man-made laws. Some of them also recognised Allah but along with Him, also acknowledged other forces or powers. They were called Mushrikeen. But since both the categories did not accept the Quran, they were together called K'afireen.

In actual life, whether a person belongs to Ahl-ul-Kit'ab (Jews, Christian, etc.) or not, if he obeys laws made by man, according to the Quran he is a Mushrik, however pious or saintly he may be. Deen and Tauheed is a straight path. Various factions and sects are the diversions which take him away from this path, and if he travels long enough on these diversions, the true path gets eventually lost. The Quran has, therefore, termed sectarianism as Shirk (30/31-32). Every sect leads to and ends up with some person as the last authority, whereas in Deen the final authority is only the Holy Quran.

As commonly believed, the worship of idols or dead persons is not the only aspect of Shirk; the greatest Shirk is to equate man-made laws with the Laws of Allah. The Quran says that such people consider themselves Momineen, whereas in actual fact they are Mushrikeen (12/106) To sum up:-

To equate or associate someone in those qualities and Laws which are Attributed to Allah alone, is Shirk.

To consider anyone, or any authority superior than one's own-self except Allah is Shirk.

To obey any other code, except the one given in the Quran is Shirk.

Enforcement of Ad-Deen would bring unity among people whereas division into various factions is Shirk.

Obedying the only code of life given by Allah, and the emergence of one Ummah that results from following that one code and one system is Tauheed; anything against it is Shirk. That is why the Quran says that it is possible that ill-effects of all (minor) shortcomings may be removed through good actions, but no protection is available to those who commit Shirk. It is such a serious and un-forgivable sin (4/116).

117. Shu'aib.

Shu'aib was one of the Anbia sent to Midian (7/85-93). The people of Midian had a lot of economic inequalities in their society, which was the cause of their destruction. The people of Midian, considering "Sal'at" as only "prayer", criticised him as to whether his Sal'at required of them to leave their life style as practised by their forefathers and not to use their wealth as they like (11-84/95).

Shu'aib is also mentioned to be sent to Al-Aika (15/78, 26/176-191).

118. Solomon / Suleman

Solomon was a Nabi and Rasool, from the line of Bani-Isr'ael. He was the son of David, and was a very powerful king. He had control over vicious tribes, who did all sorts of chores for him. He also had command over the science of sailing, and had a strong Navy organized on very scientific lines.

119. Surah (or Soorah).

The Holy Quran has been divided into 114 chapters, known as Surah.

120. Taqwa - (Wao-Qaf-Ya).

Waq means to protect something, to look after and protect it from harmful and injurious things. So, when a horse is taking steps very cautiously and carefully whether it is due to absence of horse shoes, injury or pain or very rough ground, they used to say Waqal Farso Minul Hafa (Taj).

Wiqaya means a preservative (Lane). Sarjun W'aqin is the saddle that fits the back of the horse and does not hurt it (Lane).

W'aqin has been used in the Quran for a person who protects, or safe-guards (13/37).

In verse (2/24) it has been used for saying "protect yourself from fire" - Fattaqun Nar.

Ittaqullah has been used in the Quran many times and means to look after the Divine Laws, follow them, live according to the Divine Guidance, and to remain in harmony with these Laws.

In verse (5/2) Taqwa has been used as antonym of Udwan, which means rebellion and disobedience. So Taqwa would mean to obey and follow the Laws of Allah.

Verse (3/101) explains it further by saying that, "O Jama'at-ul-Momineen, follow the Laws of Allah in their true spirit."

In verse (6/90-91) word Gh'aween has been used opposite to Muttaqeen. Gh'aween are those who leave the Divine Laws and adopt a different course. In verse (38/28), Fujjar has been used as an antonym of Muttaqeen. F'ajir is one who breaks out of the pattern of life devised

by the Laws of Allah. So Muttaqi is a person, whose personality remains integrated and in harmony with the Laws of Allah.

Verse (91/8) is very important as it explains the process of integration as well disintegration of human personality. Both these qualities are built in the Nafs or personality of a person. Fa-alhamaha Fojooraha wa Taqwaha. So it is up to a person either to develop, integrate and crystallise his personality by following the Laws of Allah, or have it disintegrated.

Surah Al-Muhammad says that there are some people who follow their own ambitions, feelings or desires, and others who follow the Laws of Allah - this second category gets or attains their Taqwa (47/17) Atahum taqwahum.

Therefore Muttaqeen are those people who keep away from things that are harmful to their personalities, by remaining in harmony with the Laws of Allah, and thus get their personalities developed. Therefore, one of the ways to remain safe from the harmful results of destructive forces is to remain in harmony with the Divine Laws.

The very opening verses of the Quran says that this Book provides guidance but to those who follow the Laws of Allah and keep away from the pitfalls and "thorny bushes" of the tread-path of life. But if a person walks on the dangerous path knowingly and deliberately there is no use to caution him or give him the right direction. He would never listen to the warnings or accept the correct advice (2/6).

One has to study carefully and see as to when this word has been used for protecting oneself or keeping away, and where it has been used for following the Laws of Allah. For instance in verse (2/201) "Waqina Az'aban-Nar", in verse (66/6) "Qoo Anfusakum" or in verses (59/6) and (40/9), the word has been used to protect oneself. But in verse (59/1) "Wattaqullah" would not mean "keep away from Allah." This means, as explained above, obey the Laws of Allah and do not violate them. This is called Taqwa. And whoever observes these Laws most is most worthy of respect in the sight of Allah (49/13).

121. Taubah - (Ta-Wao-Ba).

When on his way to a particular place, a person reaches a crossing, takes a turn and goes along; but after a short while he realises that he had put himself on the wrong path which will not take him to his destination, he must now turn back and return to the point where he took the wrong decision. This kind of return is called Taubah.

It is obvious, however, that a mere return to the cross-roads will not take the man to his destination; he will also have to travel along the right path. Taubah, therefore, covers all the three aspects of the process: realising one's error, retracing his steps and taking the right course. One who adopts this course is called T'aib.

In our example, each step that the person travels in the wrong direction takes him further away from his destination. After realising his error, he starts back towards the point wherefrom he had taken to the wrong direction. With each step that he now takes, his destination is coming nearer to him by two steps, i.e., the step taking him earlier away being retarded, the destination approaching him by twice the distance he covers with every step. This is called "T'aba Alaihe" and the doer of such action "Tawwab."

"Tawwab" when Attributed to Allah, means His Law embraces such a person with all His blessings.

Quran tells us that committal of an offence does not result in permanent deprivation of the defaulter from Allah's blessings. Whenever a person calls back on Allah's Laws, Allah

showers His Rahmat on him. A person thus stands a fair chance of revival and so do the nations. This, however, is subject to the provision that such a course is adopted within a period when sufficient time for corrective action is still available. When Jahannam becomes the ultimate recompense of one's wrong deeds, there is no going back.

"Revolutionary concept of "Taubah and 'Isl'ah ."

The Phenomenon of crime is most complex, difficult and intricate."

Man in the 20th century is feeling proud to have landed on the moon, but his helplessness to understand and then meet the challenge of crime is most distressing. Everyday we hear cries from all over the world on outrageous violation of law. The more affluent, more educated and more civilised we become, the index of crime also keeps pace. It goes on spreading like a virus all over the world, but in Western countries and America it is touching alarming peaks.

There are, however some countries in the world, Japan being the pioneer, who have controlled it by discarding the stereotyped, orthodox approach and adopting the "Non-Institutional" procedure. The traditional approach is that after the commission of an offence, it is investigated by the police and then sent to the court for trial where either the accused is acquitted or punished, depending on the nature of the case, by imposition of fine, whipping or imprisonment, even for lifetime.

The criminologists thought over it and after extensive study came to the conclusion that the punishment of imprisonment was extremely injurious to the accused and to the society. A person who has committed crime has injured the society and by sending him to jail, we multiply that injury manifold.

While he was outside, he was earning and paying taxes to the state, which henceforth he would not.

In jail, he is getting everything free, and the real sufferers are his family members for whom no one is responsible.

In jail, all his expenses are being paid by the state: an unnecessary expenditure which should be spent on development work or else-where.

When he comes out of jail, he carries a permanent stigma of disgrace on his forehead being levelled as an ex-convict or an ex-prisoner and generally debarred from all employment. He becomes more experienced and skilled in his job having learnt various tricks from co-prisoners.

So, how far, are we wise to spend millions of rupees on this class of criminals, particularly when the amount spent is counter-productive, as the very system is contributory to crime escalation. There is a lot of good in man and for a lapse, may be over which he had no control, he should not be condemned in total and that too for lifetime; all out efforts should be made to reclaim him as a healthy member of the society.

The new procedure adopted by the most advanced and modern countries have produced very positive results: the crime has come down by 30% along with the expenditure. Briefly the main features are:-

After the investigation of the offence, the case is examined by the prosecutor, who sends for the complainant and the accused. They are allowed to bring their attorneys.

The prosecutor asks the parties that if they are willing, he could decide the case then and there instead of sending the accused to the court.

If the parties agree (which they normally do), he would ask the accused to stand up and apologise to the complainant (so that hatred or ill-will is negated).

Then he would ask the accused to pay some specific compensation to the complainant for the material loss, mental suffering etc. - which the accused pays or undertakes to pay. This is in reality the true justice, as Quran says that Adl is to give what is due and Ihs'an is to give something more as compensation. In our system, even if the stolen objects are not recovered after the apprehension of a thief, it is considered all right. But what about the complainant's stolen property? It should be compensated too.

Then the prosecutor would tell the accused that he had wasted the time of the State and should pay a specific amount to the Government.

This in legal terms amounts to doing Taubah - to undo what wrong has been done by apologising and paying the compensation. The second phase of this procedure is that the State functionaries try to find out as to why the offender has committed the crime and what is wrong with him. What treatment should be given to him to ensure that on the one hand he does not repeat his action and on the other the society remains safe, and peace and order is not disturbed. This should, however, be kept in mind that it is normally applicable to those offenders, who are prepared to undo the wrong done by them (which in the Quranic terms is Taubah) and also promise to lead a straight life and behave (which Quran calls "Isl'ah"). After these assurances, the state machinery comes into action, and the following steps are generally taken:-

If the offender has committed crime due to bad company, foul or unhealthy atmosphere, or other psychological reasons, steps are taken to protect him from these factors. This is the meaning of Ghafoor in Quranic terms, "one who protects."

In case he is unemployed or under-employed or incapable of earning due to some handicap, old age, etc., then the state provides him a job or provides him basic necessities of life free of cost, till he gets a job or becomes capable of earning. This, in Quranic terms, is the Attribute of "Raheem" - that authority which provides sources of nourishment free of cost. In a nut shell, the offender promises to:-

Undo the wrong done and

Reform himself, and after these two conditions are fulfilled the state, takes steps to protect him from all possible ill-effects of the society, and provides him all basic necessities of life, free of cost, till he is capable of earning and is well settled. This is called the most modern approach to the solution of crime and by adopting this, some countries have brought down the crime considerably. Now see the wisdom of the Holy Quran, where Allah Almighty says:-

122. Tawwab.

One of the Attributes of Allah. Also see Taubah.

123. Tayyab - (Ta-Ya-Ba).

Raghib says that Tayyab is something with which one's senses as well as the Nafs relishes, i.e., a thing which is pleasant to see, hear, smell and eat and also nourishes the Nafs.

At-Tooba is the feminine gender of Atyabo as well as its origin, means extremely pleasant, refreshing, life full of happiness.

T'aamun Tayyabun means a food that can be easily swallowed. Maun Tayyabun is pleasant water. At-Teebo is perfume (Taj).

T'abatil Ardu Teeban means the land became fertile and grass grew on it (Taj). Word Khabees is used as its antonym.

It is further explained in Surah Ibr'ahim (14), verses 24-26. It has stated about Shajaratun Tayyabatun (a Tayyab tree), "A tree whose roots are firmly ingrained into the earth, and whose branches are spreading aloft, and bears fruit round the year."

In verse (34/15) Baldatun Tayyabatun is attributed to a city which is surrounded by gardens on right and left, and eatables are in abundance. So when Allah says that We bestow upon a Momin "Hayatan Tayyabatan," it means life full of happiness and pleasant things. Use of such things would be pleasant to their senses as well as to the mind.

About Har'am and Hal'al, the Quran says that one can eat anything which is Hal'al and also Tayyab, i.e., it is not necessary or compulsory to eat something simply because it is Hal'al but it should also be pleasant, refreshing or tasty. The choice is left open, but leave those which are declared Har'am.

Similarly it says that out of the women who can be married, one can marry anyone one likes "Ma T'aba Lakum" (4/3). In verse (3/37) the Quran mentions about the offspring who are virtuous, physically healthy and source of happiness to the parents (Zurriyatan Tayyabatan).

124. Thamud.

Amongst the people mentioned by Holy Quran as historical evidence, Thamud have been mentioned in detail. Nabi S'aleh had been sent to them to correct their ways. Their main crime was privatisation of means of subsistence given to mankind by Allah, such as land and water, etc. The poor peoples' animals were not allowed to drink water from the natural water course. (See 7/73, 11/61-68, 17/59, 26/141-159 for reference).

125. Taurat / The Torah.

Some people say that its origin is from word "Waryun" which means to enlighten (Taj). However, the correct version is given in Moheet, which says that this is an Arabacized version of Torah, which is a Hebrew word and means Shari'ah and Laws. Its plural is Taurat, i.e., laws and direction (Moheet).

It is commonly believed that Torah is the name of the book revealed to Moses, but the Holy Quran does not mention it as such. It says that Torah was not revealed until after Abraham (3/64), even after Jacob (3/92) and before Jesus (5/46). This was a Divine Guidance for the Jews and contained Allah's directions (5/43). The Anbia of Bani-Isr'ael and their priests, rabbis, used to give instructions and take decisions (5/44). So according to the Quran, Torah is the collection of those books which were revealed to the Anbia of Jews before Jesus. This is also called the Old Testament and contains 39 books including Asfare-Musa, referred to as Suhufe-Musa in the Quran (87/19), and book of Moses (46/12). According to the customs prevailing in those days, it was written on stone tablets (7/145). At present in the aforementioned 39 books, at least eleven other books have not been included although their references are found therein. This shows that the Old Testament is not complete.

In the books related to Moses, Asfare-Musa, there are stories mentioned relating to the death and events occurring after the demise of Moses. This shows that at least one portion was added after the death of Moses.

It cannot be said with certainty about the exact period when the Old Testament was compiled, or who actually compiled it. One thing is definite that there was a period when it was

completely non-existent. In 586 B.C., Nebuchadnezzar the king of Babylon ransacked Jerusalem and burnt the Tablets of the Taurat (17/5). When the Jews returned to Jerusalem, after about a century (17/6 and 2/259), they started efforts for both the search and compilation of the lost Torah. So, Ezra the prophet, wrote first five books afresh sometime in 444 B.C. In his own book, he says that he heard a voice asking him to open his mouth, and was given a bowl of red liquid and was asked to drink. After drinking it, his memory was sharpened. He spoke day and night, and people wrote it for 40 days. In those 40 days, he dictated 204 books. The above narration of Ezra prophet needs no further explanation, except that Jerusalem was destroyed in 587 B.C. and he had dictated those books in 444 B.C., i.e., about 150 years after. He neither saw these books anywhere nor remembered them or collected them from any source, but, in fact, wrote them himself. Presently it is said that he compiled only 5 books, whereas according to his own version he had dictated 204 books.

After Ezra, Nahmiah Prophet compiled some more books, but once again in 168 B.C. Jerusalem was destroyed by a Greek King, Antonas, who burnt these holy scriptures. They were again compiled by Judea Muqabi, and once again Jerusalem was destroyed completely by Titus the Roman Emperor, who took away the scriptures with him. Therefore, the Jewish priests rewrote them from their memories. Even after that, they continued changing the text from time to time as mentioned by Renon, a Christian historian, in his book, "Life of Jesus."

Few words about the language of the Torah also need to be mentioned. The ancient language of the Jews was Hebrew, though on return from Babylon it became Aramaic. But none of their books was either in Hebrew or in Aramaic - all the books were in Greek. They were then translated into Hebrew. The Greek version was lying in the library at Alexandria, which was burnt by the Christians.

In 394 A.D., Saint Jerome got them translated in Latin which was known as Vulgate. No one knows the source of St. Jerome. Even today various versions of the Taurat available in the world have lot of discrepancies. The first edition was printed in 1488 A.D. and when the second edition was printed in 1750 A.D., it differed at 12,000 places. This second edition is today known as the Old Testament.

This is the authenticity of the Old Testament, which is presented before the world as the revealed Divine Book. When the Holy Quran directs the Muslims to bring faith on the previous revealed books, it does not expect the Muslims to have faith in their contents (the Quran says that their contents were changed). The direction, however, means to have faith that the earlier Anbia were also given the Divine Books.

GLOSSARY: Terms starting with letters U-Z

126. Uhud. *
127. Ummah / Ummi - (Alif-Meem-Meem). *
128. Umra - (Ain-Meem-Ra). *
129. Wahi - (Wao-Ha-Ya) - (Revelation). *
130. Waseela - (Wao-Sad-Lam). *
131. Zaboor. *
132. Zachariah / Zacharias. *
133. Zak'at - (Za-Kaf-Wao). *
134. Z'alim - (Za-Lam-Meem). *
135. Zikr - (Za-Kaf-Ra). *

GLOSSARY

126. Uhud.

A battle was fought at the place of Uhud near Madina during Shaww'al of the 3rd Hijra, in the month of March 625 A.D. In this battle, at first the Momineen were winning, but one of their groups left the mountain position prematurely which they were asked to defend. Therefore, the Kuff'ar could come from behind and cause a lot of damage. Even Rasool-Allah (peace be upon him) was injured. Eventually, the Momineen regrouped around Rasool-Allah (peace be upon him) and repulsed the Kuff'ar.

127. Ummah / Ummi - (Alif-Meem-Meem).

Author of Moheet says that this word is not derived and appears to be from the voice of a baby child. The words he utters before learning a language are Um-Um, etc. So its first meaning was Umm meaning the mother, and its plural is Ummahat. Taking reference from mother, Umm also means a residence or living place. Ummah would mean a nation, Jama'at, or a group of like-minded people with common code or ideology. So verse (2/134) says, "These were the people Ummatun who lived in the past." In verse (21/92) it is explained that it is only this nation of yours, Ummatokum, which is called One Nation, "Ummatun W'ahida."

Ummat also means condition, bounty, method, time, period, Shari'ah, Deen. In verse (12/45) it has been used in the meaning of period. In verse (16/120) it has been used in the meaning of a leader, a guide. Ibn-e-Qutaiba says that its meanings are, leader and Deen (Al-Qartain). It also means the real and basic thing, e.g., Umm-an-Najoom means the milky way. Umm-Ar-Rass means the brain, a centre where all the things unite. Umm-ul-Qura means the mother of cities - Makkah. Umm-ul-Kit'ab means the basis and basic law (Taj). Ibn-i-Faris says that it has four basic meanings:-

Basic or Real

The repository.

Jama'at / nation.

Deen / code of life.

Al-Im'amato means to go ahead. Imam is the person who stands ahead. In fact, Imam is the plumb which the mason uses to check the verticality of the wall.

Amamato means in front, in future (75/5).

Umami is a person who is in a condition as he was at the time of birth - doesn't know how to read and write (Lat'aif-ul-Lugh'at).

The Rasool-Allah (peace be upon him) is called Umami, because he did not know how to read and write or was "unlettered" (7/157-58). This however, was before he was bestowed with Nubuwwat, but afterwards he learnt how to read and write. The evidence is in Quranic verse (29/48), "And before the revelation of the Book, you could not read a book, nor could write with your right hand."

At another place the Quran has addressed Arabs as Umamiyoon which means a nation which was not given any Book (3/20-75). In verse (2/78, 62/2) Umamiyoon means, people who were illiterate or unlettered.

128. Umra - (Ain-Meem-Ra).

A meeting; to visit a habituated place. Besides performing Hajj, a visit to K'aba and doing Tawaf and S'aee is called Umra. Whereas Hajj is an annual meeting, at a fixed date in a fixed month, i.e., 9th of Zul-Hajj, Umra can be performed at any time of the year, so it can be called an emergency meeting. For details also see Hajj.

Al'lma'rato means a thing with the help of which a place is habituated. Verse (9/17) says that it is not the Mushrikeen who would inhabit the mosques of Allah, only the Momineen would do it.

Verse (52/4) refers to a frequented home. Al-Bait-ul-M'amoor (Al-K'aba).

129. Wahi - (Wao-Ha-Ya) - (Revelation).

Al-Wahiyo is a suggestion by a sign that is extremely quick and fast. It also means to inform quickly, to whisper (Taj / Raghīb).

In Surah Mariyam, verse (19/11) says that he (Zachariah) informed the people by sign.

Raghīb says, and he is supported by the author of Taj-ul-Urus, that Al-Wahiyo means very quick suggestion by sign. That is why Shaiun Wahiun means a thing that comes very quickly - very fast. Auha 'Amala means he acted in haste (Taj / Raghīb).

It also means writing. Wahaitul Kit'ab means I wrote the book. W'ahin is the writer. Al-W'ahin is a written thing or document. As such Jauhri says that Al-Wahi mean Al-Kit'ab. This is also supported by the author of "Lat'aif-ul-Lugh'at," Ibn-e-Faris and Raghīb. In verse (5/111) this version is clarified, when he (Jesus) conveyed to his companions the written message which was revealed to him.

Auha means to order, command. The above verse (5/111) of conveying Wahi to the companions means that Allah had ordered them (Taj / Raghīb) and this Wahi (revelation) was received by the companions through Jesus (Raghīb). Ibn-e-Faris says that anything which is communicated to someone and he comes to know about it, is called Wahi; the method, mode and type of communication may be by secret means, or otherwise. Verse (41/12) says, "He created several spheres in two phases and communicated through Wahi the destiny of every sphere," i.e., the law that regulates and guides everything in the outer universe, and everything

is busy performing the task assigned to it. Verse (24/41) is very important in this context. It says that everything in the universe knows its Tasbeeh and Sal'at, i.e., its duties, functions and how to perform them. Verse (99/5) further says that Allah conveyed His Wahi to Earth, i.e., the earth was communicated its functions and duties, and similarly to the honeybee (16/68) as to her duties.

Everything in the universe is busy performing its duties as per functions assigned to it. This is Wahi of Allah which is ordained unto them. This is called the law of nature or instinct and has not been created or evolved by them but ordained by Allah.

Man is also a part of the universe and a law has also been laid down for him. Besides physical life, he is also given a personality which he has to develop in this world. The law according to which man has to lead his life is called Wahi, which has the following ingredients:-

This Wahi is not given to every human being individually. This is given to one man who communicates it to others. The person to whom Wahi is given is called a Nabi or Rasool. Except man, nothing in the universe has been given the option to follow or disobey the Wahi. Everything in the universe is forced to follow this law of nature, by virtue of an in-built system or instinct.

Man has been given this option; he may or may not obey the Wahi; but he is not given the option to escape the results that would naturally ensue from obeying or disobeying this law, e.g., he has the choice to swallow even poison but then he cannot expect to have a different result of his choice.

The mode and method of this communication cannot be understood or explained to a person who is not a Nabi or Rasool. Allah Almighty sometimes communicated by signs, and at times from behind a veil. But no other person can claim to be receiving Wahi or any message from Allah or call it by any different name like Ilh'am or Kashf, etc. The last human being who received Wahi was Muhammad Rasool-Allah (peace be upon him) and this Wahi is final, complete and preserved in the Holy Quran. The concept that Wahi, which was received by Rasool-Allah (peace be upon him) was of two types; Wahi matloo, which is in the Quran and is being read and Wahi ghair matloo, that - which is outside the Quran and is contained somewhere else, has no truth in it and is not supported by the Quran. It was only the Quran which was revealed through "Wahi".

Auha-Ilaihe also means to send a Rasool (a messenger). Auhar-Rajalo means he sent his special messenger to his most reliable slave (Taj).

Ibn-ul-Anb'ari says that Wahi is called so because Gabriel communicates it to the selected person in complete secrecy and confidence.

Eihaun means to whisper secret things with one another in privacy. Abu-Ishaque says that the basic meanings of Wahi is to communicate in secrecy, that is why verse (6/113) says, "People who are opposed to the Anbia indulge in secret conspiracies"

Verses (28/7, 20/38) say, "We sent Wahi to the mother of Moses suckle him - but if you are afraid then cast him away in the river without any fear." So Wahi means Divine communication in some way that the person concerned comes to know about the message sent.

Verse (2/120) terms Wahi as Ilm (knowledge) which is absolutely free from any feelings, desires or thoughts of a human being (53/35).

It is, however, important to understand that the recipients of Wahi, i.e., the Anbia were in no position themselves to obtain Wahi at their own instance. This was solely at the discretion of the giver of Wahi - Allah. Allah, exercising His absolute authority and will, chose whosoever He thought fit to be the recipient of His Wahi (6/125).

It was never possible for a human being to attain the exalted status of a recipient of Allah's Wahi with his own efforts - it was always Wahi that descended on the selected persons, i.e., receiving Wahi was not at all a subjective effort, it was entirely an objective phenomenon (2/97, 42/51, 69/43).

The final, complete and unalterable guidance from the Sustainer of the Universe - Allah The Almighty - was revealed to Muhammad Rasool-Allah (peace be upon him) (6/19, 6/116), and thereafter Allah took upon Himself to provide it with an exhaustive safeguard (15/9). Therefore, the institutions of Nubuwwat and Wahi were permanently closed.

"Whatever the Creator and the Sustainer of this universe wished to say to the man on earth was finally revealed in the Holy Quran. Whatever laws were needed to be given for the enrichment and growth of human personality were communicated in their most perfect form through Rasool-Allah Muhammad (peace be upon him). In order that the man attains his designated status in this universe, he needs no other torch now to illuminate his path, nor does he require any more guides. The only course open to him to regain his lost paradise, is to traverse the same path which is forever illuminated by the footprints of that exalted person who stands at the highest pinnacle of human success, the Rasool-Allah Muhammad (peace be upon him) ."

(Allama Ghulam Ahmad Parwez - "Meraj-e-Insaniyyat" - Chapter Subhe-Bahar).

130. Waseela - (Wao-Sad-Lam).

It was an Arab custom that if a goat gave birth to twin female offspring seven times in a row, and one male and one female the eighth time, it was not milked and was let off in the name of gods (Taj). Also, that particular male offspring was not slaughtered. Some scholars attribute it to a she-camel instead of a goat (Taj). Quran has contradicted such superstitions in verse (5/103).

131. Zaboor.

Zaboor in general means a book. The word "Zaboor" is now practically reserved for the book revealed to Nabi David (4/163, 17/55).

132. Zachariah / Zacharias.

Zachariah has been mentioned in the Holy Quran as a Nabi (6/85). Mary grew up under his care (3/37). He had no children, since his wife was sterile. His wife was treated (21/90) and gave birth to Yahya, known in the Holy Quran as Yahya.

133. Zak'at - (Za-Kaf-Wao).

Zakal M'alo Waz-zar'o means the flourishing of animals and crops; and to grow.

Zaka-ar-Rajalo Yazku means that the man became comfortable, his capabilities got nourished and his life became happy and comfortable. (Taj / Ibn-e-Qutaiba).

Therefore, the basic meaning of Zaka is to grow, to flower, flourish or blossom; to increase, swell or develop. Raghīb after writing these meanings, gives example of word Azka in verse (18/19), "Then see which type of food is most pleasant (Azka), i.e., which has more nutritious value."

Zak'at means nourishment, growth. It also means purification but in the Quran the two words Azka and Athar are used in different meanings, e.g., in verse (2/232). In fact, purification has a negative virtue, whereas Zak'at has a positive value, i.e., to grow or get nourishment.

The author of Moheet, giving reference of Baidawi says that the meaning of Azzakiu is that which grew beautifully with healthy, positive qualities from one age to another. It has the quality and meaning of both development as well as growth.

Ardun Zakiatun is that fertile land which provides excellent growth.

Azka means that which is more profitable, much better.

Nafsun Zakiyya means well-built young man (18/74). At another place such young man has been called Ghulaman Zakiyya (19/19).

In verses (91/9-10), word Dassaha has been used against Zakkaha. Dassaha or Tadsia means to suppress, to bury alive (16/59) or to stop the growth. Tazkia, therefore, would mean to remove all obstacles from the way and create healthy, positive circumstances for the growth.

Verse (53/33) further explains the meaning of Zak'at, which says, "you yourself should not decide that your Self is getting developed or not. Instead, one should keep in view the standard laid down by Allah, and the system explained by Him." For example, in verse (92/18) Allah says, "That person's self gets developed who gives away his wealth to others," and "Whoever gives, is the one who is Muttaqi" (92/5).

In the Holy Quran the words "Aqeemus Salata Wa'atuz Zakata" have been used extensively and repeatedly. (For the meaning of Sal'at, please see under heading Sal'at). Such verses briefly mean, to establish a social order in which every person has the chance and opportunity to develop his Self, according to the Divine Laws.

Verse (22/41) says that these people (Jama'at-ul-Momineen) are those whom when we give authority in the land, Aq'amoo-as-Sal'ata Wa'atuz Zakata - they establish the Quranic social order and provide nourishment to everybody for the development of their personalities.

Verse (23/4) is also important in this regard, as it explains that Momineen are those who strive for the Zak'at, i.e., for providing nourishment to Humanity.

As mentioned above, verse (22/41) shows that the first and foremost duty of the state is to establish a social order and provide means of sustenance and nourishment to humanity. In order to achieve this objective, it is necessary that the sources of wealth should be at the disposal of the state. All the citizens should keep the surplus of their earnings available to the state, so that it may take of it as much as it requires to provide sustenance and nourishment to the needy (2/219). Such a system would take some time to establish itself. Meanwhile for the transitional period, the government can levy taxes for which the Quran has also used the word Sadaq'aat, etc. These Sadaq'aat are to be spent for certain purposes (9/60). Some people have extended and applied this verse for the expenditure of Zak'at money also which is not correct. The Holy Quran has neither fixed any percentage, nor specified the items on which Zak'at is leviable. The idea that Zak'at is the tax levied by Allah and whatever collection is made by the state is the government tax, is not correct. This dualism of "Caesar and God" being two separate entities, is the Christian concept. In Islam, whatever one gives to the state for the establishment and enforcement of the Islamic Social Order is actually given to Allah.

134. Z'alim - (Za-Lam-Meem).

The basic meaning of Zulm is to exceed the limits, or to interfere unnecessarily in someone's belongings. Some scholars say that it also means a defect or shortcoming. According to Raghīb, its meanings are not to keep a thing at its proper place, whether by increasing or decreasing it, or by either removing it from its rightful place, or removing it untimely. It also means to upset the balance of anything (Taj / Moheet / Raghīb). Ibn-e-Faris says that its meaning is:-

Darkness

To keep a thing at an improper place, by exceeding the limits.

According to the above meanings Mazlīmatun means a thing which is forcibly taken away from someone.

Az-Z'alīm (plural Z'alīmūn, Z'alīmīn) are those people who suppress other peoples' rights (Taj). Zalamā Fulānān Haqqahū means a person suppressed someone's rights, as used in verse (18/33). Similarly, Z'alīm means a person who curtails human rights, or does not return or pay back other peoples' dues.

There are numerous sayings in Arabic where Zulm means not to keep something at its proper place, e.g., Manīs Tar'az Zi'ba Fa Qad Zalamā "who expected a wolf to safeguard the herd, committed Zulm," thereby implying that a wolf was kept at an improper place. Zalam-al-Arda means that earth was dug at improper place, and such a digging is called Mazloomā.

Zalamā B'aer means he slaughtered the camel just like that without any cause, i.e., the camel did not have any disease.

Zalamtuhū means I used a thing before it was needed.

Zulum'at means, darkness. According to Raghīb, darkness means absence of light, i.e., as light is not at its right place, therefore darkness is present (Taj).

The word Z'alīmīn has been used in the Quran on numerous occasions (Z'alīmīn (91), Z'alīmūn (33), and other forms extensively).

Verse (2/272) says that whatever you spend for other people's welfare would be returned to you in full. Here the word La Tuzlamūn has explained the above version: "You will be returned your dues in full." Also in verses (2/281, 18/33).

Verse (2/229) says, "And those who transgress the limits of Allah are Z'alīmūn." Here again it gives a comprehensive definition of Z'alīmūn, i.e., one who violates the Divine Laws. In fact, such a person is reducing, curtailing or holding back the growth of his own personality (3/116). In verse (2/17) Zulm has been used in contrast with Noor, which means light. In verse (2/20) Azlamā has been used in contrast with Adā'a. Azlamā means to get dark or darken, or to enter darkness. So Muzlamūn means people who remain in darkness (36/37). In Surah Al-Anbiā, Zulum'at has been used for such hardships and calamities, where no solution seems in sight (21/87).

Verse (14/34) explains that if a person does not follow Wahi or does not keep his emotions under the Divine Laws, he gets into a situation where he suppresses other peoples' rights and whatever he gets this way, he keeps hidden. The message of Wahi is opposite to this. It says that whatever one earns should be kept available for other people's welfare and nourishment. Momīnīn do not curtail or suppress other peoples' rights.

This means that all those who violate law, who exceed the limits, who misappropriate other people's property, who suppress or curtail human rights, who do not return the dues of people in full, who bring in use or possession other person's labour to oppress them, and thereby by all these acts curtail or give a set back to the nourishment of one's own Self are Z'alimeen.

The message of the Quran is to undo, abolish or uproot the Zulm wherever and in whatever form it is existing in the world, and replace it by the Quranic Social Order based on Adl and Ihs'an. This is what may be called Iqamat-As-Sal'at.

135. Zikr - (Za-Kaf-Ra).

Az-Zikro Wattazk'aro is to preserve something, to keep in mind. This word is used opposite to Nasyun, which means to forget (6/68).

At-Tazkerato means to remind something which is needed (76/29).

Az-Zikra means a reminder (6/91).

Holy Quran has also been called Az-Zikro (16/44), because it contains the history and laws for the rise and fall of nations.

Zikrun also means to remain steadfast in the battlefield and thus ensure the supremacy of Divine Laws (51/45). The Divine Laws are also called Zikrullah (39/23). It has also been used in the context of dignity, honour, respect, fame and saying something good (43/44).

Verse (2/152) says Faz Kurunee Azkur Kum - "You keep in view My Laws and I shall protect your rights and grace you with dignity and honour."

In short Zikr means to -

remain steadfast in the battlefield.

ponder over the secrets of nature.

take lesson from the history of previous nations.

keep in view the Divine Laws and take decisions accordingly.

propagate or give publicity to the laws.

These are the steps which install peace of mind (13/28), and not the rotation of beads or retreat to the caves or hujras.