

middle of the bow (by itself) (i.e., they will never come back to the fold of Islām).” The people asked, “What will their signs be?” He said, “Their sign will be the habit of shaving (of their beards and their heads).” [See *Fath Al-Bārī*]

(58) CHAPTER. The Statement of Allāh تعالى: “And We shall set up Balances of justice on the Day of Resurrection...” (V.21 :47)

The deeds and the statement of Ādam’s offspring will be weighed.

7563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “(There are) two expressions (sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

‘*Subhān Allāhi wa biḥamdihi*’ and ‘*Subhān Allāhil - ‘Azīm*’.”<sup>(1)</sup> [See *Hadīth* No. 6406 and 6682, Vol. 8]

يَخْرُجُ نَاسٌ مِنْ قَبْلِ الْمَشْرِقِ وَيَقْرُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فُوقِهِ». قِيلَ: مَا سَيِّمَاهُمْ؟ قَالَ: «سَيِّمَاهُمُ التَّحْلِيْقُ، أَوْ قَالَ: التَّسْيِيْدُ».

(٥٨) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾ وَأَنَّ أَعْمَالَ بَنِي آدَمَ وَقَوْلُهُمْ يُوزَنُ،

وَقَالَ مُجَاهِدٌ: الْقِسْطُ: الْعَدْلُ بِالرُّومِيَّةِ، وَيُقَالُ: الْقِسْطُ مَصْدَرُ الْمُقْسَطِ وَهُوَ الْعَادِلُ، وَأَمَّا الْقَاسِطُ فَهُوَ الْجَائِرُ.

٧٥٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

[راجع: ٦٤٠٦]

(1) (H.7563) ‘Glorified be Allāh and praised be He,’ ‘Glorified be Allāh, the Most Great.’ [I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.]

## APPENDIX-I

### GLOSSARY

- '*Abd* : (العبد) A male slave, a slave of Allâh.
- '*Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.
- Adhân* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâh, Haiya 'alas-Salâh; Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhâri*, Vol. 1).
- Ahkâm* : (الأحكام) "Legal status". According to Islâmic law, there are five kinds of *Ahkâm*:
1. Compulsory (*Wâjib* الواجب)
  2. Desirable but not compulsory (*Mustahab* المستحب)
  3. Forbidden (*Muharram* المحرم)
  4. Disliked but not forbidden (*Makrâh* المكروه)
  5. Lawful and allowed (*Halâl* الحلال)
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.
- Ayyim* : (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.
- '*Ajwa* : (العجوة) Pressed soft dates (or a kind of dates).
- '*Âlim* : (العالم) A knowledgeable person or a religious scholar in Islâm.
- Allâhu-Akbar* : (الله أكبر) Allâh is the Most Great.
- '*Ama* : (الأمَة) A female slave.
- Al-Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Ambijania* : (الأتيجانية) A plain woollen cloth without marks.
- '*Âmîn* : (آمين) O Allâh, accept our invocation.
- Amma Ba'du* : (أما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after". It is generally translated as "then after" or "to proceed."

- Anaza* : (العنزة) A spear-headed stick.
- Ansâr* : (الأَنْصَار) (Plural of *Ansâri*). The Companions of the Prophet (ﷺ) from the inhabitants of Al-Madîna, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqîq* : (العقيق) A valley in Al-Madîna about seven kilometers from Al-Madîna.
- 'Aqîqa* : (العقيقة) It is the sacrificing of one or two sheep on the seventh day of the birth of a child, as a token of gratitude to Allah. (See *Sahîh Al-Bukhâri*, The Book of 'Aqîqa, Vol. 7).
- 'Aqra Halqa* : (عقري حلقى) It is just an exclamatory expression of surprise, the meaning of which is not meant always. It expresses disappointment.
- 'Arafah (day of)* : (عرفة) The ninth day of the month Dhul-Hijja, on which the pilgrims, stay in Arafât plain till sunset.
- 'Arafât* : (عرفات) A famous place of pilgrimage on the south side of Makkah about twenty-five kilometers from it.
- Arâk* : (الأراك) A tree from which *Siwâk* سواك (tooth brush) is made.
- Al-Arba'a* : (الأربعة) The four compilers of *Ahadith* — Abu Dawud, Nasâ'i, Tirmidhi and Ibn Mâjah.
- Arîyya* : (العريية) (Plural: '*Arâya*) *Bai'-al-'Arâya* is a kind of date in which the owner of '*Arîya* is allowed to sell the fresh dates, while those are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh Al-Bukhâri*, *Ahâdîth* Nos. 2113, 2184, 2189 in I 2192).
- Arsh* : (الأرش) Compensation given in case of someone's injury caused by another person.
- 'Asaba* : (العصبة) All male relatives of a deceased person, from the father's side.
- 'Asb* : (العصب) A kind of Yemeni cloth that is very coarse.
- Ashâb Ash-Shajara* : (اصحاب الشجرة) Those Companions of the Prophet (ﷺ) who took oath to defend the religion against Qur'ush al-'Adîbiya.
- Ashâb As-Suffa* : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people.
- Ashâb As-Sunan* : (أصحاب السنن) The compilers of the prominent *Ahâdîth* of Islamic jurisprudence.
- 'Ashûra* : (العاشوراء) The 10th of the month of Muharram in that month in the Islâmîc calendar).
- 'Asr* : (العصر) Afternoon, 'Asr prayer time.
- 'Aurah* : (العورة) That part of the body which is illegal to expose to others.

- Awāḥal Madīna* : (عوالي المدينة) Outskirts of Al-Madīna at a distance of six or more kilometers.
- Al- Awāna* : (العوامر) Snakes living in houses.
- Awāqin* : (أواق) (Singular: 'Uqīya; 5 *Awāqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahih Al-Bukhâri*, *Hadith* No. 1447).
- Wasq* : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.
- Āyāt* : (آيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Āyat al-Kursī* : (آية الكرسي) Qur'ānic Verse No. 255 of *Sūrat Al-Baqarah*.
- Āyam al-Mashrūq* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
- Al-ʿIzā* : (العرز) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Al-ʿUjūn* : (الأولام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
- Badr* : (بدر) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
- Badr al-Bayḍ* : (الباذق) A kind of alcoholic drink prepared from grapes.
- Badr al-Bayḍ* : (البدن) A place about 150 kilometers to the south of Al-Madīna, where the first great battle in Islāmic history took place between the early Muslims and the infidels of Quraish.
- Al-Badr al-Bayḍ* : (البحدرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Bayʿ al-Bayʿa* : (البيعة) A pledge given by the citizens etc. to their *Imām* (Muslim ruler) to be obedient to him according to the Islāmic religion.
- Bayʿ al-Salaf* : (بيع السلف) See *Salaf*
- Bayʿ al-Salam* : (بيع السلم) See *Salam*.
- Bayʿat al-Riḍwān* : (بيعة الرضوان) The oath and pledge taken by the *Sahāba* at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed ʿUthmān رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
- Bayʿat al-Haḍat* : (بيع الحماة) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
- Al-Bayḍ* : (البيدات) A place to the south of Al-Madīna on the way to Makkah.

- Al-Bait-ul-Ma'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).
- Bâlâm* : (بالام) Means an ox.
- Banû Al-Asfar* : (بنو الأصفر) The Byzantines.
- Baqi'* : (البقيع) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
- Barr* : (البر) Pious.
- Al-Batsh* : (البطش) The Grasp.
- Bid'a* : (البدعة) Any innovated practice in religion.
- Bint Labûn* : (بنت لبون) Two-year-old she-camel.
- Bint Makhâd* : (بنت مخاض) One-year-old she-camel.
- Bu'âth* : (بعثات) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the *Ansâr* tribes of Al-Aus and Al-Khazraj.
- Burâq* : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Burd, Burda* : (البردة، البرد) A black square narrow dress.
- Burnus* : (البرنس) A hooded cloak.
- Burud* : (البرود) Plural of *Barîd*. One *Barid* is equal to 4 *Farsakh* = 12 miles = 19.31 kilometers.
- Buthan* : (بطحان) A valley in Al-Madîna.
- Ad-Dabûr* : (الدبور) Westerly wind.
- Daghâbis* : (الضغابيس) Snake cucumbers. It is a plural of *Daghbûs*.
- Daiyân* : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : (الذجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.3439, 3440 and 3441, *Sahih Al-Bukhârî*).
- Dâniq* : (دانق) A coin equal to one-sixth of a Dirham.
- Dâr-al-Qadâ'* : (دارالقضاء) Justice House (court).
- Dhât-'Irq* : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.
- Dhât-un-* : (ذات النطاقين) *Asmâ'*, the daughter of Abû Bakr رضى الله عنهما . It

- Nitâqain*: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
- Dhât-ur-Riqâ'*: (ذات الرقاق) It is name of a *Ghazwa* and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.
- Dhaw-ul-Arhâm*: (ذوو الأرحام) Relatives on the maternal side.
- Dhimmî*: (الذمي) A non-Muslim living under the protection of an Islâmic government.
- Dhî-Tuwa*: (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
- Dhûl-Farâ'id*: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâ'id*, and the rest are *Asaba* (العصبة).
- Dhûl-Hijja*: (ذوالحجة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulaifa*: (ذو الحليفة) The *Miqât* of the people of Al-Madîna now called 'Abyâr 'Alî.
- Dhûl-Khalasa*: (ذو الخلصة) Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujaila).
- Dhûl-Qa'da*: (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain*: (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dhû-Muhram*: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
- Dhûn-Nûrain*: (ذو النورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.
- Dîbâj*: (الديباج) Pure silk cloth.
- Dînâr*: (الدينار) An ancient gold coin.
- Dirham*: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to  $\frac{1}{12}$  of one *Uqiya* of gold in value.
- Diya*: (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha*: (الضحى) Forenoon.
- 'Eid-ul-Adha*: (عيد الأضحى) The four days' festival of Muslims starting on the tenth

- day of Dhul-Hijja (month).
- '*Eid-ul-Fitr* : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmîc calendar and when Shawwâl comes, they break their *Saum* (fast) .
- Fadak* : (فدك) A town near Al-Madîna.
- Fâhîsh* : (الفاحش) One who talks evil.
- Fai'* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).
- Faqîh* : (الفتية) A learned man who can give religious verdicts.
- Farâ'id* : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ( $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$ ,  $\frac{1}{8}$ ,  $\frac{2}{3}$ ). [V.4:11, 12, 176]
- Faraq* : (الفرق) A bowl for measuring.
- Fard 'Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifâya* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
- Farîda* : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.
- Farrûj* : (الفروج) A *Qabâ'* opened at the back.
- Farsakh* : (الفارسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.
- Fatât* : (الفتاة) A female slave or a young lady.
- Al-Fâtiha* : (الفاتحة) The first *Sûrah* in the Qur'ân.
- Fidya* : (الغدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).
- Fiqh* : (الفقه) Islamic jurisprudence.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Fitna* : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
- Al-Ghâba* : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.
- Ghaira* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
- Gharar* : (الغرر) The sale of what is not present; e.g. of unfished fish.
- Ghâzî* : (الغازي) A Muslim fighter returning after participation in *Jihâd* (Islâmîc holy fighting).

- Ghazwa* : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq* : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.
- Ghila* : (الغيلة) To have sexual intercourse with the wife before weaning the child.
- Ghulûl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Al-Ghurr-ul-Muhajjalûn* : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Ghusl* : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghusl* mentioned here.
- Habal-il-Habala* : (حبل الحبله) There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
- Al-Hadath Al-Akbar* : (الحدث الأكبر) State of uncleanness because of sexual discharge.
- Al-Hadath Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadîth* : (الحديث) (Plural: *Ahadith* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of *Ahadith*:
- (الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahih* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.
- (الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahih* (sound) or *Da'if* (weak).
- (الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahih* (sound) *Hadîth*.
- (المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.
- (المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do ....'.

(المرفوع) *Marfu'* (traceable) — A *Hadīth* referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).

(الموقوف) *Mauqūf* (untraceable) — It is a *Hadīth* about a *Sahābi* (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a *Sahābi*. A *Mauqūf* is also called an *Athar*.

(المضطرب) *Mudtarib* (confounding) — A *Hadīth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(المتقطع) *Munqati'* (disconnected) — A *Hadīth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(المرسل) *Mursal* (disreferred) — A *Hadīth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم.

(المسنَد) *Musnad* (subjective) — (i) A *Hadīth* with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A *Hadīth* collection in which all the narrations of a reporter are gathered together.

(المتصل) *Muttasil* (connected) or *Mausul* (الموصول) — A *Hadīth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet صلى الله عليه وسلم, or a *Mauqūf* (untraceable) ending at a *Sahābi*.

(الصحيح) *Sahih* (sound) — A *Musnad Hadīth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shādh* (شاذ - odd) or a *Mu'allal* (المعلل - faulty).

- Hady* : (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hais* : (الحيس) A dish made of cooking-butter, dates and cheese.
- Hajj* : (الحج) Pilgrimage to Makkah.
- Hajj-al-Akbar* : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijja).
- Hajj-al-Asghar* : (الحج الأصغر) '*Umrah*.
- Hajj-al-Ifrād* : (حج الأفراد) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Hajj* only.
- Hajj-al-Qirān* : (حج القران) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Umra* and *Hajj* together.
- Hajj-at-Tamattu'* : (حج التمتع) In it, a pilgrim enters in the state of *Ihrām* with the intention of performing *Umra*, and then after performing *Tawāf* and *Sa'y*, he comes out of his *Ihrām*. With the commencement of *Hajj* days, he enters in the state of *Ihrām* again and performs *Hajj*.

- Hajjar-ul-Wadâ'* : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.
- Hajj Mabrûr* : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.
- Hajjâm* : (الحجام) One who performs cupping.
- Halâl* : (الحلال) Lawful.
- Halala* : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
- Hanîf* : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
- Hantâ* : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
- Hanût* : (الحنوط) A kind of scent used for embalming the dead.
- Haram* : (الحرم) Sanctuaries of Makka and Al-Madîna.
- Harâm* : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
- Haraurâ'* : (الحروراء) A town in Iraq.
- Harba* : (الحربة) A short spear.
- Harj* : (الهرج) Killing.
- Harra* : (الحررة) A well-known rocky place in Al-Madîna covered with black stones.
- Al-Harûriyya* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
- Hasîr* : (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
- Hawâla* : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawâzin* : (الهوازن) A tribe of Quraish.
- Hayâ'* : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahih Al-Bukhâri, Hadîth* No.9).
- Hiba* : (الهبة) It means to present something to someone as a gift for Allah's sake.