

goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

- Mulhidûn* : (اللاحدون) Heretical.
- Munâbadha* : (المنابذة) The sale by *Al-Munâbadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.
- Muqaiyar* : (المقير) A name of a pot in which alcoholic drinks used to be prepared.
- Muqârada* : (المقارضة) *Al-Muqarada* or *Al-Qirâd* (القراض) is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.
- Musalla* : (المصلى) A praying place.
- Musâqât* : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musâqat*. This is also called *Al-Muzâra'a* (المزارعة). The difference between *Musâqât* and *Muzâra'a* is that the first mentioned is for grains and the last mentioned is for fruit trees.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger صلى الله عليه وسلم.
- Mustahada* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'a* : (التمتع) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mu'takif* : (المعتكف) One who is in a state of *I'tikâf*.
- Mutashâbihât* : (التشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
- Al-Mutâ'wwilân* : (التأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Mutras* : (مترس) A Persian word meaning "don't be afraid."
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collection of *Ahadith: Bukhârî*

- and *Muslim*.
- Muttaqûn* : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muwatta`* : (الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm*.
- Muzâbana* : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzaffat* : (المزفت) A name of a pot in which alcoholic drinks used to be prepared.
- Muzâra`a* : (المزارعة) *Al-Muzâra`a* means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and *Ansâr* and *Muhâjirûn* were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or *Muzâra`a*, but to give the land on *Ijâra* or on rent, because *Ijâra* provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.
- Muzdalifa* : (المزدلفة) A place between `Arafât and Mina where the pilgrims while returning from `Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and `Ishâ` prayers (together) there.
- Nabîdh* : (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.
- Nadiha* : (الناضحة) A camel used for agricultural purposes.
- Nad* : (النضى) A part of an arrow.
- Nafath* : (النفت) Witchcraft.
- Nafkh* : (النفخ) Puffing of Satan.
- Nahd* : (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
- Nahr* : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.
- An-Najâshi* : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
- Najd* : (نجد) Lexically means 'the elevated land'. The expanse of land

- between Tihama and Iraq.
- An-Najsh* : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwa* : (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhârî, Hadîth* No. 2441).
- Namîma* : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
- Naqîb* : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
- Naqîr* : (النقير) A name of a pot in which alcoholic drinks used to be prepared.
- Nash* : (النش) A measure of weight equal to $\frac{1}{2}$ *Uqiya* (64 grams approximately).
- Nasl* : (النصل) A part of an arrow.
- Nawâfil* : (النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory (*Farida*).
- Nikâh* : (النكاح) Marriage (wedlock) according to Islâmîc law.
- Nisâb* : (النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep, etc.
- Nûn* : (نون) Fish.
- Nusk* : (النسك) Religious act of worship.
- Nusub* : (النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
- Nusuk* : (النسك) A sacrifice.
- Qabâ'* : (القباة) An outer garment with full length sleeves.
- Qadar* : (القدر) Divine Preordainment.
- Qadi* : (القاضي) A Muslim judge.
- Qalîb* : (القليب) A well.
- Qâri'* : (القاريء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the

Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.

- Qârin* : (القارن) One who performs *Hajj-al-Qirân*.
- Qarn-al-Manâzil*: (قرن المنازل) The *Miqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
- Qasab* : (القصب) Pipes made of gold, pearls and other precious stones.
- Al-Qasâma* : (القسامة) The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
- Al-Qaswâ'* : (القصواء) The name of the Prophet's she-camel.
- Qatîfa* : (القטיפعة) Thick soft cloth.
- Qattât* : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhâri, Hadîth* No.6056).
- Qiblah* : (القيلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
- Qil wa Qâl* : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
- Qintâr* : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
- Qirâm* : (القرام) A thin marked woollen curtain.
- Qîrât* : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = $\frac{1}{2}$ *Dâniq* & 1 *Dâniq* = $\frac{1}{6}$ Dirham.
- Al-Qisâs* : (القصاص) Laws of equality in punishment for wounds etc. in retaliation.
- Qissî* : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
- Qithâm* : (القتام) A plant disease which causes fruit to fall before ripening.
- Qiyâm* : (القيام) The standing posture in *Salât* (prayer).
- Qiyâs* : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
- Qubâ'* : (القباء) A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'â* *Salât* (prayer) is regarded as a performance of 'Umra in reward according to the Prophet's saying.
- Qudhadh* : (القذذ) A part of an arrow.

- Qumqum* : (قمقم) A narrow - headed vessel.
- Qunût* : (القنوت) An invocation in the *Salât* (prayer).
- Quraish* : (القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
- Quraishi* : (القريشي) A person belonging to the Quraish (well-known Arab) tribe.
- Rabb* : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for ail the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such.
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabî'-ul-Awwal* : (ربيع الأول) Third month of the Islâmic calendar.
- Ar-Radâ'a* : (الرضاعة) The suckling of one's own or someone's child.
- Râhila* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Raiyân* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Ar-Raj'a* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Rajab* : (رجب) The seventh month of the Islâmic calendar.
- Rajaz* : (الرجز) Name of poetic metre.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'â* : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'â*, which consists of one standing, one bowing and two prostrations).
- Ramadân* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'a*, i.e. interest on lent money; (b) *Riba Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'* : (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.
- Rikâz* : (الركاز) Buried wealth.
- Rûh-ullah* : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:
 (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('*Abdullah* عبدا لله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.
 The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).
 (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('*Imullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalânullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.
- Ruqba* : (رقبة) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
- Ar-Ruqya* : (الرقية) Divine Speech-recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- Sâ'* : (الصاع) A measure that equals four *Mudd* (3 kg. approx).
- As-Saba* : (الصبا) Easterly wind.
- As-Sab'a* : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.
- Sab'a-al-Mathânî* : (سبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha*. [See the Noble Qur'ân (V. 15:87)]
- Sâbi'ûn* : (الصابئون) A people who lived in Iraq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.

- Sa'dân* : (السعدان) A thorny plant suitable for grazing animals.
- Sadaqa* : (الصدقة) Anything given in charity.
- As-Safa and Al-Marwa* : (الضفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid Al-Harâm* (the sacred mosque) to the east. One who performs 'Umra and Hajj should walk seven times between these two mountains and that is called 'Sa'y'.
- Sahbâ'* : (صهبا) A place near Khaibar.
- Sahihain* : (الصحيحين) The two *Hadith* books of Imam Bukhari and Muslim.
- Sahûliyya* : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sahûr* : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
- Sahw* : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- As-Sâ'iba* : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- Sakînah* : (السكينة) Tranquillity, calmness, peace and reassurance etc.
- Salab* : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- Salaf* : (السلف) A sale in which the price is paid at once for goods to be delivered later.
- Salam* : (السلام) Synonym of *Salaf*.
- As-Salât* : (الصلاة) See *Iqâmat-as-Salât*.
- Sami' Allâhu liman hamidah* : (سمع الله لمن حمده) Allâh hears him who praises Him.
- Samur* : (السمر) A kind of tree.
- Sanah* : (سناه) Means 'good' in the Ethiopian language.
- Sarif* : (سرف) A place about ten kilometers away from Makkah.
- Sariya* : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
- As-Saum* : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.
- Sawîq* : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sa'y* : (السمي) The going for seven times between the mountains of *As-Safâ* and *Al-Marwa* in Makkah during the performance of *Hajj* and 'Umra.

- Sayyid* : (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
- Sayyidī* : (سيدي) My master.
- Sha'bān* : (شعبان) The eighth month of the Islāmic calendar.
- Ash-Shahāda* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allah, and Muhammad صلى الله عليه وسلم is the Messenger of Allah."
- Sham* : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
- Shawwāl* : (شوال) The tenth month of the Islāmic calendar.
- Shighār* : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Ash-Shiqāq* : (المشقاق) Difference between husband and wife or any two persons.
- Shirāk* : (الشراك) A leather strap.
- Shirk* : (الشرك) Polytheism and it is to worship others along with Allāh.
- Shuf'a* : (الشفعة) Pre-emption.
- Siddīq and Siddīqūn* : (الصدیق والصدیقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ān, V.4:69).
- Sidr* : (السدر) Lote tree (or *Nabiq* tree).
- Sidrat-ul-Muntaha* : (سدرۃ المنتهى) A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
- Siffin* (battle of) : (صفین) A battle that took place at Siffin between 'Alī's followers and Mu'āwiyah's followers after the killing of 'Uthmān رضى الله عنه.
- As-Sihah* : (الصحيح الستة) The six books of *Ahadith* compiled by Bukhari, Muslim, Abu Dawūd, Nasā'i, Tirmidhi and Ibn Mājah.
- As-Sirāt* : (الصراف) *Sirāt* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sitta* : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Dāwūd, Nasā'i, Tirmidhi and Ibn Mājah; and their six collections are called *Sihah Sitta*.
- Siwāk* : (السواك) A piece of a root of a tree called *Al-Arāk*, used as a toothbrush.
- Subhān Allāh* : (سبحان الله) Glorified is Allāh.
- Sundus* : (السندس) A kind of silk cloth.
- Sunna* : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.
- Sutra* : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salāt* (prayer) to act as a symbolical barrier

- between him and the others.
- Tâ'if* : (الطائف) A well-known town near Makkah.
- Tâba* : (الطابة) Another name for Al-Madîna Al-Munawwara.
- Tabi'i* : (التابعي) (Plural: *Tabi'in* التابعين meaning 'followers' or 'successors'). One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.
- Tahajjud* : (التهدد) Night optional prayer offered at any time after '*Ishâ*' prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنيك) It is the Islâmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Sahîh Al-Bukhâri*, the Book of '*Aqîqa*, Vol. 7).
- Taiba* : (الطيبة) One of the names of Al-Madîna city.
- Takbîr* : (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîra* : (التكبيرة) A single utterance of *Allâhu-Akbar*
- Talbîna* : (التلبينة) A dish prepared from flour and honey.
- Talbiya* : (التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- At-Tan'im* : (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform '*Umra*.
- Taqlîd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarâwîh* : (الترابيح) Optional *Salât* (prayers) offered after the '*Ishâ*' prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Taribat Yamînuka* : (تربت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarji'* : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhhdhin* (call-maker).
- Tashahhud* : (الشهيد) The recitation of the invocation: *At-tahiyâtu lillâhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd*.

i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri, Hadîth* No. 831, and it also means: to testify *Lâ ilâha illallâh wa anna Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyya*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the Qualities of Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e., Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of *'Arafah* (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihî*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:1).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands." (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the