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GLOSSARY OF TERMS OF FOREIGN ORIGIN

A

A fortiori: with stronger reason.

A la Pascal: after the way of Pascal, according to Pascal.

A la West: after the way of the west.

A priori: prior to, from cause to effect.

Actus: deed.

ʿAdhāb al ʿĀkhirah: punishment in the next world.

Ad infinitum: to infinity.

Ad nauseam: to a sickening extreme.

Ākhirah, al: the other-world, the life after death.

Al Amr bi al Ma'rūf wa al Nahy ʿan al Munkar: the promotion of the good and prevention of evil.

Al Aqrabūn Awlā bi al Ma'ruf: relatives are more deserving of charity.

Allāh A'lam: Allah knows better!

Allāh akbar: Allah is greater.

ʿAmal, al: deed or works by means of which one earns either reward or punishment.

ʿĀmil, al (1): The founder, organizer and leader of an *ʿurwah wuthqā*.

(2): governor.

Amānah, al: divine trust.

Amn: security.

Anṣār, al: early Muslims from Madīnah.

Arête: a ridge in the mountains.

ʿAsabīyah, al: (*sensus communis*) social cohesiveness.

Awjuh al Balāghah: facets of eloquence.

Āyah: sign, index or evidence.

Āyāt: pl. of *Āyah*.

B

Bar-Adam: a well-bred and hence virtuous person.

Barnash: also, a well-bred and hence virtuous person.

Bayah, al: conventional allegiance given a caliph, or chief of state.

Bellum omnium contra omnes: a war of all against all.

Bête noire: a bugbear, something that causes needless fear.

Bid'ah, al: condemned innovation.

Bilā kayf: without reference to how.
Blut und Boden: blood and flesh.
Blut und Erde: blood and dust.
Buyūʾ, al: sales transactions.

C

Chef-d'œuvre: masterpiece.
Conditio sine qua non: a necessary condition.
Coup de grace: a finishing stroke.

D

Dāʾiyah, al: a caller to Islam.
Daʾwah, al: mission.
Dār al Akhirah, al: the final abode, the next world.
Dār al Ḥarb: house of war.
Dār al Islām: the house of Islam, the truly Islamic state.
Dār al Salām: the house of peace.
Das Volk: the people.
Dawlah, al: the state.
De jure: by right, from the law.
Demut: humility.
Denov .t.: issue, solution.
Dépasse: exceeding, surpassing.
Deus otiosus: an ineffective, idle god.
Dhimmī, al: covenantor, a non-Muslim subject of an Islamic state.
Dhū Qurbā: kinship, kinsperson.
Die Willkur: choice, arbitrariness.
Dīn al Fitrah: the religion of God, of nature and reason, of balance and the golden mean.
Dīn al Ḥanīf, al: the true religion.
Dīwān, al: court.

E

Elan: ardor, enthusiasm.
Esthetique: Aesthetic.
Eudaemonia: an Aristotelian term: happiness as the result of an active life governed by reason.
Ex cathedra: with high authority.
Ex hypothesi: by speculation.
Ex nihilo: from nothing.

F

Facta: deed.

Falāh, al: felicity through works, success, happiness and ease.

Fard, al: duty.

Fard kifāyah: collective duty.

Fitrah, al: the state of nature in which every person is born.

G

Gemeinschaft: community, fellowship.

Gesellschaft: society, company.

Ghulūww, al: excessiveness, fanaticism.

Grosser Stille: great tranquility, school.

H

Ḥadīth, al: a narrative conveying the words or deeds of the Prophet, upon him be peace.

Ḥajj, al: the annual pilgrimage to Makkah for the purpose of performing specific acts of worship at specific times and places.

Ḥaqq, al: the truth.

Ḥarām, al: the prohibited.

Heilsgeschichte: salvation.

Hidāyah, al: guidance to what is right and true.

Hijrah, al: emigration for the sake of Islam.

Ḥisāb, al: the reckoning.

Homo economicus: an economic being.

Homo religious: a being whose consciousness has always worked.

Horror vacui: nature abhors a vacuum.

Hu: abb. for the Arabic, Hūwa, or He is, referring to Allah.

Ḥudūd, al: particular punishment prescribed by Allah in the Quran for specific crimes under specific conditions.

Ḥusnayn, al: the two happinesses.

I

Ijāz, al: power to incapacitate.

Ibtighā' wajh Allah: seeking the countenance of Allah.

Idee-fixe: a fixed notion.

Ijmā', al: consensus.

Ijmā' al 'amal: consensus of deed.

Ijmā' al Irādah: consensus of will.

Ijmā' al ru'yah: consensus of vision.

Ijmā' al ijtiḥād: consensus of production.

Ijtiḥād, al: the exercise of juristic principles and anxious in the formulation of Islamic law.

Ikhhlās, al: sincerity and purity of intention.

Ikmāl, al: giving every letter all that accords with its visual personality

expressed in posture - standing arightness, lying flatness, resolute bentness, self-abandon, experienced curvedness.

Illah, al: sufficient reason, underlying explanation.

Ilm al tawhīd: theology.

Ilmām, al: giving every letter its due of space and power or emphasis.

Imago Dei: image of God.

Imām, al: a leader, religious, political, academic, or otherwise.

Imān, al: belief, faith.

Imperium Mundi: world government, state.

Imperium Romanum: Roman state.

Inna al dīn al mu'āmalah: Religion is indeed man's treatment of his fellows.

Ipso facto: by the fact itself.

Irsāl, al: the jetting of the line in free movement unhampered by either hesitation or any inner inhibition, thus generating momentum of high speed.

Ishbā', al: giving every letter all that is demanded by its internal audial personality expressed in finesse or assertion.

Isti'mān, al: to ask for a promise of security.

Isti'mār, al: reconstruction, development for the better.

Isti'mār al Arḍ: reconstruction of the earth.

Istihsān, al: juristic preference of one legal deduction over another.

J

Jāhilī, al: a non-Muslim, a pre-Islam Arab.

Jāhiliyah, al: pre-Islamic period.

Jamā'ah al: ten *zāwīyah(s)*, the group.

Jihād, al: self-exertion, a just war fought for Islam.

Jinn: beings created by Allah from fire, some of whom are believers and others of whom are not.

Jizyah, al: a tax levied once a year on all non-Muslim subjects of the Islamic state.

K

Kādhīb, al: liar.

Kalimah, al: pronouncement, the creed of Islam.

Karma: the law of self-perpetuation.

Kasb, al: capacity for acquisition of the consequences of action.

Khalā'if, al: successors.

Khalīfah, al: vicegerent, vicegerent of God.

Khaṭṭ, al: linear, line.

Khilāfah, al: vicegerency.

Khulafā', al: vicegerents of God.

Khutbah, al: speech, rhetorical segment of the ṣalāt al jumu'ah.

Kūfī, al: angular, a form of Arabic calligraphy.

Kufr, al: disbelief.

L

La bonté chrétienne: christian kindness.

Lā ilāha illā Allāh: there is no god but God.

La nation: The nation.

Labbayka Allahumma Labbayk!: At Your call, O Lord. Here we come! At Your call!

Laissez-faire: the theory that upholds the autonomous character of the economic order. The doctrine of noninterference in the affairs of others.

M

Makrūh, al: the recommended-against.

Mal à-propos: ill-timed.

Mana: grace.

Mandūb, al: the recommended.

Maṣāliḥ al Mursalah, al: the juristic principle of favoring something in the interest of the greater good.

Massa peccata: fallen creature.

Materia prima: prime substances.

Matériaux: real existents.

Matériel: material, real.

Matériel d'art: the stuff of artistic endeavor.

Modus vivendi: manner of living; a temporary agreement.

Monaster: monastery, convent.

Mu'āmalāt, al: transactions.

Mubāḥ: permissible.

Muhājirūn, al: Muslims who emigrated to Madinah, or anywhere else for the sake of Islam.

Muḥāsib, al: public accountant.

Mukallaf, al: charged, legally responsible, competent.

Munāfiq, al: hypocrite.

Murū'ah, al: courage, chivalry, generosity.

Muzāra'ah, al: agricultural partnership.

N

Naṣiḥah, al: freely given advice; meaning well toward another.

Naskh, al: cursive, Arabic script.

Niṣāb, al: a prescribed minimum of wealth, prescribed as a pre-condition to the giving of *zakāh*.

Niyah, al: personal, internal decision, intention.

Niẓām, al: the organizational and logistical apparatus capable of crystalizing decision.

O

OM: Om Mani Padue Hum; all hail the jewel in the lotus.

Orthopraxies: the practical religion. lit. right actions.

P

Paideia: culture.

Par excellence: the very best of its kind.

Pax Islamica: Islamic peace.

Per contra: contrariwise.

Per se: by, or in, itself.

Q

Qaḍā', al: public judiciary.

Qadar, al: capacity for action.

Al qawā'id al kullīyah: general principles.

Al qawā'id al uṣūlīyah al tashrī'īyah: the general principles of law making.

Qawm, al: tribe.

Qist, al: equity, fair-mindedness.

Qiyās, al: legal deduction by means of analogy.

Qu'ūd, al: rest, inaction.

Qurbā, al: kinship.

R

Raison d'être: the reason for a thing's existence.

Rakhwī, al: combined floral and geometric arabesques.

Rāmī, al: trajectory, marksmanship.

Rāshidūn, al: rightly-guided.

Rasm, al: drawing.

Reatus: ties, bands.

Reizfahigkeit: the capability to charm or appeal.

Rerum natura: natural things.

Riddah, al: apostasy.

Rizq, al: God's desposition of economic conditions.

S

Sā'ah, al: the hour, the last day.

Ṣadaqah, al: (literally, a piece of truthfulness), charity.

Ṣaḥābah, al: the Prophet's companions.

Salaf, al: preceding generations.

Ṣalāh, al: prescribed prayer.

Ṣalat al 'ishā': evening prayer.

Ṣalāt al jumu'ah: Friday congregational prayer.

Ṣawm, al: fasting.

Scandalon: stumbling block to the mind.

Sensus communis: (*Aṣabiyyah, al*) social cohesiveness.

Sha'b, al: the people.

Shahādah, al (1): confession of Islamic faith, the witnessing that there is no god but God and that Muḥammad is His Messenger; witness; witnessing.

Shahādah, al (2): martyrdom.

Sharḥ al Ṣadr: satisfaction; lit.

Sharī'ah, al: law, Islamic law, law of God.

Shirk, al: the association of other gods with God, violation of al Tawhīd.

Shu'ūbiyyah, al: tribalism.

Shūrā, al: mutual consultation.

Ṣidq, al: Truth

Simpliciter: literally.

Sine qua non: without which, not; something essential, an indispensable condition.

Sīrah, al: biographies, esp. of the Prophet (ṢAAS).

Sīyar, al: biographies, pl. of *Sīrah*.

Status quo: the existing state or condition.

Sub specie eternitatis: under the appearance of, aspect of, eternity; a term used to designate the perception of phenomena.

Sui generis: of its own kind, unique.

Summum bonum: the plenum of values, the sublime, the highest good.

Sunan, al: laws and patterns.

Sunnah, al: the way of the Prophet (ṢAAS)

Surah: a chapter of the Quran.

T

Ta'ākhi, al: brothering, joining people together as brothers, with all the same rights and responsibilities.

Ta'ālum, al: learning.

Ta'āwun, al: cooperation.

Ta'lif al qulūb: reconciliation of hearts.

Ta'īl, al: neutralization of God's attributes through allegorical interpretation of them.

Tabdhīr, al: extravagance, indulgence.

Tāghūt, al: a false god; tempter.

Taḥabbub, al: mutual loving.

Taḥannuth, al: to break on oath.

Taklif, al: charge, moral obligation, responsibility.

Taqwā, al: piety, righteousness.

Targhib, al: promise of reward in this life or the hereafter.

Tarhib, al: a threat of punishment, of suffering and ill.

Taşāduq wa al ta'annus, al: befriending.

Taşawwuf, al: mysticism.

Tawāṣī, al: consoling.

Tawāzun, al: balance.

Tawfiyah, al: giving the word its full share of the letters of which it is composed so that the relation between the whole and part is balanced and harmonious.

Tawhīd, al: unization, unization of God, unization of divinity.

Tawrīq, al: the stalk-leaf-flower design.

Tazāwuj, al: mixing, intermarriage.

Thawāb al Ākhirah: The reward in the hereafter.

Toto: entire.

Travail de singe: trial by fire.

Ṭuhr, al: purification, purity.

U

Ummah, al: the community of the Muslim faithful.

Ummah wasat: the median among the peoples of mankind.

Una substantia: one substance.

'Urubah al: Arabism, the Arab idea and character.

'Urwah al: family unit, lit. bond, tie.

'Urawah wuthqa: an association of ten adult Muslims inclusive of their families.

'Usrah al: ten 'urwah(s).

Untergang: downfall, decline.

Uṣul al Fiqh: jurisprudence, the study of judicial source methodology.

Uṣūlīyūn, al: scholars of *Uṣūl al Fiqh*.

V

Viz-a-vis: face to face, opposite.

Voilà!: see here for yourself!: behold.

Vox Populi, Vox Dei: the voice of the people is the voice of God.

W

Wā Islāmāh: Alas Islam! an expression of grief.

Wājib, al: the obligatory.

Y

Yaqīn, al: certainly untainted by doubt.

Yastakhlifukum: He makes you, will make you, (His) successors.

Yawm al Ḥisāb: the Day of Judgement.

Yusr, al: ease, tolerance, accepting the desires until the establishment of their undesirableness.

Z

Zakāh, al: purification through payment of a percentage of excess wealth to the poor and needy.

Ẓann, al: supposition, less than certain knowledge.

Zāwīyah, al: ten *usrah*(s).

Zigurrat: a temple in the form of a pyramidal tower.

Zīnah, al: pleasure, beauty.

Ẓulm, al: injustice.

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about this book

If the concept of *tawhīd* is central to Islam and everything Islamic, it is because of its centrality to existence and every thing that exists. Indeed, Islamic science, whether religious, moral or natural is essentially a quest to discover the order underlying the variegated world of multiplicity.

The work of *al Shahīd*, Dr. Ismā'īl Rājī al Fārūqī on the subject of *tawhīd* affords the reader not only a look not only on the axial doctrine of Islam, but also allows the reader to understand that doctrine from a number of different perspectives. In the endeavor to explain the simple truths of the doctrine of unity, Dr. al Fārūqī touches upon a broad spectrum of subjects, drawing into his discussions elements from history, comparative religion, anthropology, philosophy, ethics, epistemology, archaeology, and other disciplines. As such, his concept of *tawhīd* is rich in the depth of its erudition, abundant in its perception. Indeed, it is perhaps this work more than any other that reflects the profound and original thought of Dr. al Fārūqī.